The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1000. BOSTON, WEDNESDAY, JANUARY 6, 1875. VOL. XL.—NO. 13.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE LOST SHEEP.

They were ninety and nine that safely lay
In the shelter of the fold;
And one was out on the hills away,
Far off from the gates of gold;
Away on the mountains wild and bare—
Away from the Shepherd's tender care.

Lord, thou hast here the ninety and nine—
Are they not enough for thee?
But the Shepherd made answer, "This of mine
Has wandered away from me;
And although the roads be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark the night that the Lord passed thro'
Ere he found his sheep that was lost.
Out in the desert he heard its cry,
Sick and helpless, and ready to die.

"Lord, whence are those blood-drops all the way
That mark out the mountain's track?"
They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so bleeding and torn?"
They were pierced to-night by many a thorn."

And through the mountains thunder riven,
And up from the rocky steep,
There rose a cry to the gates of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back his own!"

SECOND COMING OF CHRIST.

Synopsis of a Discourse by Miss Sarah F. Smiley, the Quakeress, on the "Second Coming of Christ."

In proportion as a truth is neglected by the church, it is subjected to the criticism of unbelievers and to fanaticism. My views are not fanatical; they are held by the ripest scholars of Germany and England, and by at least twenty eminent men in America. The church has in a measure lost sight of this truth of the second coming of Jesus, and it should take it up and reclaim it from reproach. Not one hour had passed from the time he left his loving church ere a bright angel messenger came to assure those sorrowing hearts that "this same Jesus, whom ye have seen go into heaven, shall so come in like manner as ye have seen him go into heaven." This *same* Jesus! His return is the hope of the church. In the sacrament we are not only reminded of his death, but also of his coming: "Ye do shew forth the Lord's death *till he come*."

The church by neglecting this truth is as a bird with a wounded wing and flutters to raise itself from the earth. Peter's first sermon was on the "resurrection" of Christ; his second on his "glorious coming." In Acts we read of the "restitution of all things, which God hath spoken by the mouth of all his holy prophets," and this is to be when "the times of refreshing shall come from the presence of the Lord, and he shall send Jesus." The prophecies present to us a flat surface, with the events all the same distance off; and it is only by the fulfilling of events that we can single them out. Like a blind man restored to sight, all things seem an equal distance off, and he is as like to reach for a star as a candle by his side. For one of many examples, take the prophecy of Isa. 61, read and expounded by the Savior between the clause—"to proclaim the acceptable year of the Lord"; at which he stopped, saying it was that day fulfilled; and the next clause—"and the day of vengeance of our God." We know there are at least eighteen hundred years, though they are grouped together as taking place at one and the same time. Daniel was encouraged in a search after a knowledge of these things.

There are two views held with regard to the second coming of Christ;—one, that he will come before the millennium; the other, after. The latter view is impossible, for we are plainly told that iniquity will abound, and this gospel of the kingdom will be preached only as a witness, and then shall the end come. This may already be sufficiently fulfilled. Jude tells us there shall be mockers in the last times, walking after their own ungodly lusts. Peter says there shall be scoffers in the last days, saying, "Where is the promise of his coming?" seeing nothing to indicate any change; "all things continue as they were from the beginning."

"But," says the objector, "this would hinder missionary efforts." No! it should only stimulate to greater effort, as the time for benefiting our fellow men seems shortening. Some will believe, and some will not, to the end. Would it not be a greater discouragement to think that all the christian effort put forth has not availed to convert the heathen nations, nor even all in christian lands? Paul, in his first letter to the Thessalonians, says, "The Lord himself shall descend with a shout"; and thus moving them to look for his speedy return, he says in his second letter, "That day shall not come except there come a falling away first, and that man of sin be revealed," of which I told you before, who shall be consumed, not by our efforts, but "by the *brightness of his coming*."

There will be two resurrections: "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

In some way, we shall preserve the identity of our bodies. *It* shall be sown a natural body; *it* shall be raised a spiritual *body*. Do you ask, How can this be? I answer that it has been done. After Christ's resurrection, we read that "many *bodies* of the saints which slept arose, . . . and went into the holy city, and appeared unto many." Again, says Paul—"Every one in his own order: Christ the first-fruits, afterward, they that are Christ's, at his coming." Zechariah says—"His feet shall stand in that day upon the Mount of Olives." But are these things to be understood so literally? Just so literal were the prophecies concerning his first advent fulfilled, even to mentioning the colt upon which he should ride. Enoch, the seventh from Adam, prophesied of his coming, saying, "Behold, the Lord cometh with ten thousand of his saints." Paul thought that the grace of God should teach us to be looking for that blessed hope and glorious appearing of our Savior.

None can know of the blessedness of this hope save those that have experienced it. I did not learn this from preaching, but from my Bible. As I studied, the light broke in upon me from the Word; and all who have experienced it tell of this same light shining into their hearts. Whom we love intensely we want to see. A pastor in Boston was visiting one of his parishioners, whose husband, absent in Europe, had sent to her by each steamer beautiful presents. She was looking them over and showing them to the pastor, when a letter was brought to her. Hurriedly reading it, she threw aside the presents, saying, "He is coming himself!"

It shall be as it was in the days of Noah and Lot,—suddenly; not at death, but at his appearing, at his manifestation. For *this* we are to watch, lest coming suddenly we be found sleeping. I heard a sermon on the Judgment once, and as I looked into the faces of the people as they passed out, I thought I had never seen such sad faces. My dear friends, the righteous will not come into judgment; none of their life will be rehearsed, to sadden them in that day. "Watch, that ye may be accounted worthy to escape all these things, and to stand before the Son of man."

Mr. Moody wrote me that on examination it has been found that at least one fifth of the Bible is concerning the second coming of Christ. This coming is used as an incentive to duty; therefore, and wherefore, and because of this, be diligent. Peter says—"Seeing ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness." Paul exhorts us to comfort one another by His appearing. "The trumpet shall sound, and the dead in Christ shall rise first; then we which are alive and remain unto his coming shall be changed, and together with them be caught up to meet the Lord in the air. Wherefore comfort one another with these words."

Friends, how many of you comfort one another when in affliction with these words? I always use these words for consolation. Our state after death is shadowy and vague. That we shall depart and be with Christ is all we *know;* but the coming of Christ brings all the joys of heaven. Our citizenship is in heaven, from whence we look for the coming of the Lord, who shall change our vile bodies, and fashion them like his glorous body. Paul speaks of Christ's coming in all his epistles. Peter says—"Seeing that ye look for such things, be diligent." James says—"The coming of the Lord draweth nigh." John says—"Now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." "He that hath this hope in him purifieth himself."

If you, men of business, had this blessed hope, you could not go to your business to-morrow as you went to-day. Sisters, the little fretting cares of life would not trouble you so much if you had this hope. The Church is the Bride—the Lamb's wife; and as a bride looks forward to and prepares for the wedding day, so ought the church to be getting ready for the Bridegroom.—*Delivered in Springfield, Mass., Nov. 27th*, 1874.

SERMONS.

Sermons are like guns. Some are large, others are small; some are long, others short; some are new, others old; some are bright, others rusty; some are made to be looked at, others to be used; some are loaded, others empty; some are owned, others borrowed. Some are air-guns, some pop-guns, some of every size, from the pocket pistol to the Paixhan gun. Some are charged only with powder, and make a great noise and smoke. Some send only small shot, that irritate rather than kill. Some carry heavy metal, that does èxecution. Some discharge chain shot, mowing down whole platoons. Some are wide-mouthed mortars, throwing only bomb-shells. Some are dueling pistols, used only in controversy—vile things. Some go off half bent. Some flash in the pan. Some make a terrible fiz, the charge all escaping at the priming hole. Some shoot too high, some too low, some sideways, a few directly at the point. Some are aimed at nothing, and hit it. Some scatter prodigiously; some kick their owner over. Some are unerring; others always hit the wrong object. Some have too much wadding, and *vice versa.* Some are alarm guns; others are complimentary guns, used only for salutes on special occasions. Some are in a series, constituting a battery; others are swivels, made to turn in any direction. Some are useful, some useless, some dangerous. Some amuse, some frighten, some exasperate, some explode, some gain the victory. Very much depends upon the manner in which they are made and managed.—*Rev. Baron Stowe.*

ADVENTISM.

L. BOUTELL.

What is it? It is a belief that the Bible teaches that the very same Jesus is really and literally coming the second time to this earth, in fulfillment of John 14: 23—"I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." That he will come succeeding certain events, by the which, when fulfilled, we may know as well when he is near, as we may know summer is near by the putting forth of leaves. This is Adventism.

From whence came it? Is it from heaven or of men? It came from the divinely inspired Word of God, written by holy men of old—the prophets and apostles. Then it is of heavenly origin. Dan. 7: 13, 14—"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, . . . And there was given him dominion and glory and a kingdom." Says Paul, in 1 Thess. 4: 16—"The Lord shall descend from heaven with a shout."

When is the proclamation to be made? When the signs on which to predicate his appearing begin to be fulfilled; then the advent angel's voice must be heard in the proclamation of this gospel of the kingdom as a witness to all nations. If this proclamation must be made at a given time, and introduced by the living preacher, or watchman put upon the walls to warn and cry—"Behold He cometh," and the people are startled by the cry, and trim their lamps, and fill the land with stirring confessions of their belief that Jesus is soon coming, and with heart, hand and tongue give practical demonstration of their faith, what shall they be called? Can they exist without a name? Can they be called anything else but Second Advent believers? It has been recently said that "Adventists, as a general rule, have invented nothing new but their errors; have discovered almost nothing but mistakes; and all that they have that is good, and strong, and true, has been believed, preached and written, by men outside of the Advent ranks, from the days of the apostles down." Is this so? Have the signs of Christ's speedy coming been preached ever since the days of the apostles? or is the preaching of these signs by Adventists among their "errors"? We know it is so considered by the professed christian church, but we did not look for its endorsement by our Advent papers.

Dearly beloved, where are we? Are there denominations outside of ourselves who are giving the signs of a soon coming Savior? And are they sounding the tocsin of alarm by showing, by prophetic fulfillment, that we are in the very last days? Are there classes, "out of our ranks," unfolding the Savior's unmistakable declarations in answer to the question, What shall be the sign of thy coming, and the end of the world? Have they with zeal urged upon their hearers the signs of the 24th of Matthew, by the which, when these things come to pass, we may know he is near even at the doors? Has Daniel's prophecy, from 680 years before Christ to the taking away of papal dominion, and the destruction of all earthly kingdoms, with the setting up of the everlasting kingdom, been traced through all its windings, thus showing that we must be down close to the coming of Him whose right it is to reign? Has this been the leading theme outside of "our ranks"?

Could these signs, that were to indicate the soon coming of the Savior, be "given from the apostle's day all the way down?" Would this be rightly dividing the Word of truth? Has the coming of Jesus and the signs of his coming been preached, for the last fifty years, by any denomination but Adventists? The Adventists are the only denomination in our day who preach the mortality of man. Is this one of their "errors"? They have also preached that there must be a resurrection of the dead, before men can be rewarded. Is there another denomination that preaches thus? That reward can only be given at, and not before, the judgment, or at Christ's coming; for he says he is coming "to reward every man according to his works." Are these Bible utterances believed, written and preached by other classes? When? where? and by whom? Why are we disfellowshiped and shut out from all union efforts to evangelize and save the lost? We admit there are noble exceptions to this, but they are few and far between. We have "discovered" that much of our former belief was a "mistake," and the more we keep our eye to the gospel eye-glass, the more clearly we shall discover the mistakes of our own, and those of others.

What but new discoveries of important truth due this generation brought out Miller, Burr, Grant, Couch, Bowman, Mathewson, Simpson, and a host of others, into a position we cannot reject without backsliding and renouncing the faith? Is there not a necessity for our *Advent* weekly papers and periodicals? (It is important they have some distinguishing name. Why not *Advent?*) Can this angel's voice be freely heard through other channels? Will other denominations let those looking for the Coming One speak through their papers? Not often. Why do we have to labor and bear reproach for believing and proclaiming this message?

Dearly beloved, let us hail with joy all the accessions to those who have the love of Christ and his appearing. Let us extend the hand of welcome to all who will recognize the return of the Nobleman, and with them shout "Hosannah! Blessed is he that cometh in the name of the Lord." Let us, among the perils, be steadfast, unmovable, not ashamed of our Christ, nor his Word, which gives us our *position;* but let us hold fast, contend earnestly for the faith, build ourselves up on the most holy faith, looking for the mercy of our Lord Jesus Christ unto eternal life.

WILL COME AGAIN.

The first advent was in weakness; the second will be in power. Christ came to die, but will come to reign. We are "looking for that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." He will surely come. The promise is distinct and positive. This earth belongs to him, and he will dwell in and beautify it. The scene of his footprints, the orb stained by his blood, has a glorious destiny. It was greatly honored by his first advent, and shall be glorified by the second. God has many worlds swinging through boundless space, but none can surpass the earth. We doubt whether any can compare with it in historic interest. Did the Son of God ever live, and walk, and weep, and bleed on, and make a tomb of, and redeem any other world? He did all this for ours. This earth is his special inheritance.

While here he often spoke of going away through a baptism of agony, and returning in great glory. The baptism came; the earth was convulsed; he rose, ascended, and the angels comforted the bereaved disciples, by the assurance that he would "come again." But how would he come? Unapproachable? Fearful in majesty? "This same Jesus" shall return again just as loving, approachable, sympathetic, patient, indulgent, as when he dwelt among men at first. He will be terrible, indeed, to the wicked, but gentle and tender to the saints. There is infinite comfort in the promise; the very "same Jesus" shall come. The early Christians were greatly strengthened by the prospect. They believed the promise, and looked for the "glorious appearing." The Savior intended they should. He inserted it in the Supper which they were often to celebrate. That drinking the cup anew with Christ in his kingdom was ever before them; "till he come" always sounded sweetly in their ears and made melody in their hearts as often as they did "show the Lord's death" in the sacred Supper. Those three words "till he come," are precious beyond measure. We wonder that they awaken no enthusiasm. Do christians heartily believe that Jesus will come again? Do they look for him? Is he expected? To us the time seems long since the promise was made, and a lurking doubt of fulfillment creeps over us. Our little minds magnify the relative length of a few years of time. With God a thousand years is a day. He delays the coming that souls may prepare, but he is not "slack concerning his promise." Long suffering is not slackness.

Unbelief asks, "Where is the promise of his coming? The inspired word supplies the answer. The description of his coming is sublime. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God"—the "Lord himself," in his own person, the same Jesus who ascended. The "shout" is one of joy that the hour to conquer has come. Satan shouted and the earth groaned when Jesus died; the war for mastery has been sharp and long, but will end in victory for our King. This earth belongs to Christ; the devil has no right to be here; he is an usurper, an enemy, and must be cast out. Our Lord will drive him into the pit; the earth will be free; the corruption of sin removed; righteousness fill the earth as the waters do the sea.

We look for "new heavens and a new earth." "The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." Nevertheless we, according to his promise, look for "his promise;" look for "new heavens and a new earth, wherein dwelleth righteousness."

The earth has passed through several great geological changes. Stage by stage it has risen in the scale of development, but is not yet complete. One great transformation is to come, to make the physical conform to the moral beauty of the kingdom of Christ. For the saints shall be changed; in a moment, in the twinkling of an eye, they shall be molded into the likeness of their Lord. Thus the habitation, and the inhabitants will agree, and glory will adorn the earth, where sin and sorrow have so long prevailed. Where sin has done so much mischief, Jesus will establish peace; where death has so long reigned, immortality will sway its sceptre; where the Lord died to save, he will gather the redeemed in glory; the people and the very earth, touched by the blood of Christ, shall be freed from the taint of sin, and robed in immortal beauty. That change will come, for Jesus has promised, and he is able. How soon we know not. He will wisely direct. But the 'shout' will be heard ere long, perhaps soon; we shall hear it, the sleeping dead shall hear it, and all the righteous will rejoice.

Is it strange that many are eager for that hour to arrive? "Even so come, Lord Jesus; come quickly," is on the lips of millions. If we comprehend the results of his coming, our prayers would be still more earnest. We rejoice in his first advent, but the second will excel it in blessings, as the harvest exceeds the seed-time. We shall know better when we see and experience. Patiently we will wait, trustfully we will look, earnestly we will pray, "Come, Lord Jesus."—*Baptist Union.*

— The more we fear God, the less we shall fear men.

THE JUDGMENT OR HARVEST.

WM. SHEPHERD.

"Put ye in the sickle, for the harvest is ripe."—Joel 3: 13.

We learn from the Scriptures that there are two methods which God employs in his dealings with individuals and nations, that they may acknowledge and recognize him, and whereby he makes himself known. One is through the ministration of his grace and mercy, using all those mildest means in the gospel, until those means have proved entirely ineffectual; then, another course is adopted, and that is judgments. These are poured out sometimes in the most terrible forms. If God is not acknowledged in his grace and truth to save, he reveals himself in judgments; or, in the language of David, "The Lord is known by the judgments which he executeth."

As those who are moved to the acknowledgement of God in the gospel, do so to their eternal salvation, those who are brought to their senses by judgments alone will be brought there to see their everlasting ruin. As "the wages of sin is death," they must "perish in their own corruption."

As most every department of the natural world is used by the sacred penman for the illustration of moral and spiritual truth, it might be expected that the important feature of the harvest would frequently be used as a forcible emblem. This figure often occurs, and is variously applied. In Jer. 8: 22, the harvest is presented as a season of grace. Our Lord uses it in connection with the closing scenes of the age. "The harvest is the end of the world."

In our text, as in several other places of Scripture, the harvest presents a time of judgment. The prophet here compares the enemies of God to a field of ripe grain; and hears the mandate go forth from the courts of the Most High—"Put ye in the sickle, for the harvest is ripe. Come, get you down, for the press is full; the fats overflow, for their wickedness is great." There are two principle ideas here suggested by this figure. First, the Lord is long-suffering and merciful. Secondly, that the execution of his judgment upon the finally impenitent wicked is inevitable. He bears long with mankind. He does not execute vengeance against an evil work speedily. He endures with much long-suffering the vessels of wrath fitted by their own iniquity to ruin or death. He bore long with the Antedeluvians; and when at length he said "My spirit shall not always strive," he nevertheless gave them a space of time; a hundred and twenty years. Hence, abundant warning was given. Every board added, and every nail driven, were so many additional notes of warning of impending judgment. But at length it came, and obdurate sinners, and those who laughed and mocked at the prophet's voice of warning, were swallowed up in a watery grave. The sickle was put in, the harvest was ripe, the wheat was gathered in the ark, the tares were destroyed.

The same long-suffering and forbearance was manifested toward the cities of the plain—Sodom and Gomorrah. It is said "The men of Sodom were very wicked, and sinners before the Lord exceedingly." And yet, long subsequent to this, when they were described as such, we read as follows: "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see if they have done altogether according to the cry of it which has come unto me; and if not, I will know." Not that the Lord was in need of any additional information concerning their true condition, but there is a formality of investigation presented prior to the execution of judgment, that the justice of the sentence may be manifested.

So the several nations of the land of Canaan were spared year after year, and time after time, until at length in striking and graphic language of Scripture, "the land spewed them out for their wickedness." So God makes known to Abraham that his posterity, after being ill treated in a land that was not theirs, should return to the land of Canaan; but this would not occur until the fourth generation. And why should this be? For this very reason "Because the iniquity of the Amorites was not yet full." i. e. God would not mete out judgment upon them until they had filled up their cup. The sickle would not be thrust in until the fruit was matured—fully ripe.

The case of the fall of Jericho was another striking instance of the Lord's forbearance. He bore long with those people, and they stood in the way of Israel's entering the promised land. The time came when judments from God must be signally executed, and it was done in a most signal manner. From the peculiar circumstances attending the fall of Jericho, and the means employed in its overthrow, and the fact of its standing as a menace to God's people, and in the way of their entering upon the promised possession, I regard it as a type of the fall of the greater Jericho—the great Babylon of the Apocalypse.

Again, the case of old Babylon furnishes another example of Jehovah's patience and forbearance toward men. "Thus saith the Lord of hosts, The daughter of Babylon is like a threshing floor: it is time to thresh her. Yet a little while and the time of her harvest shall come." And here we should not fail to mention the case of Pharaoh, as a very remarkable example of the Divine patience and forbearance under unusual provocation; which circumstance doubtless tended to render the judgments more terrible and summary; as here the enemies of God were swallowed up in death in a moment.

Another marked instance of God's long-suffering we find exhibited toward his ancient Israel. They were repeatedly reproved and warned, and subjected to minor chastisements before the more fearful judgment came upon them. It was said—"In vain have I smitten your children; they have received no correction." It seems they had been proof against all the milder and persuasive means to bring them to repentance;—all had failed.

At length the Lord proceeds to execute his judgments, and delivers his people into captivity. After this captivity, though they did not fall again into open idolatry, yet they declined further from the true worship of God. They advanced far into formalism, following the traditions of men to the neglect of the commandments of God, until they filled up the measure of their iniquity by their perverse rejection and crucifixion of their own Messiah and King. This was their crowning sin; and great and terrible was the judgments inflicted upon the Jewish nation in consequence of this act. The sickle was put in here, as the harvest was fully ripe.

There are many instances where judgments have been inflicted upon nations and communities, to which our text primarily relates; but from the nature of the context we are led to conclude that it points also to a future day of judgment for its perfect fulfillment. The words "Put ye in the sickle" etc., may have both an individual as well as a collective application. It is a solemn thought that the principle of the Divine government is the same to-day as in the days of old. In every age "righteousness exalteth a nation," and hence sustains its perpetuity; while "sin is a reproach to any people," and a sure precursor to the overthrow and destruction of that nation.

"His wakened wrath doth slowly move;
His willing mercy flies apace."

We said that the text pointed to a coming judgment. Yes, and a heavier than any of the previous ones. It points to the greater "harvest," which is "the end of the world," or age, when God will send forth his angels, which are said to be the "reapers," and they will sever the wicked from the just; gathering the wheat into the garner, and collecting the tares into bundles and burning them to ashes to fertilize the earth.

We find in Rev. 14: 18, language similar to our text; and it seems as though John borrowed it from the prophet Joel. This brings us down to the last judgment of this age. The language is this,—"Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it in the great winepress of the wrath of God, And the winepress was trodden without the city, and blood came out of the winepress even unto the horses bridles, by the space of a thousand and six hundred furlongs." This is a hyperbolical expression, to denote a great effusion of blood. Indeed, the whole language, as borrowed from the Oriental cusroms of gathering their full clusters of this fruit which yielded so plentifully, and casting it into the winefat to be pressed out by means of a powerful lever, and clearly presents the idea of a severer judgment than has yet fallen upon the nations. How this is to be, we cannot tell; but the figures that are employed, and the various descriptions given in Scripture, all lead us to conclude that it will be terrible.

This judgment is spoken of by the prophet Isaiah 34 and 63, and by Jeremiah 25, where the prophet is instructed to take the fatal cup and pass it to all the nations, in turn compelling them to drink of its fearful contents until they are drunken, and fall to rise no more. Ezekiel speaks of the sword of the Lord which shall fall heavily upon Gog and all his bands, and of a great shaking that shall take place in the land, "so that the fishes of the sea, the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall. And I will call for a sword against him throughout all my mountains saith the Lord God. Every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord." Thus the Lord will be known by the judgment he executeth.

This language, descriptive of the executive scenes, is similar to that of the Revelator when portraying the same in various portions of his prophecies. Daniel speaks of this judgment in several places. The minor prophets refer to it frequently, and use such language as to leave no room to question its fearfulness and severity. Our Lord points it out in Luke 4, and other places. The apostle described it as terrible in the extreme; and St. John sets it forth under such sublime imagery and majestic figures as to render it truly terrific. He presents it under the breaking of a seal, and the blast of a trumpet, the outpouring of vials of wrath, by hailstones, by thunders, by lightning, by great voices, by tremendous earthquakes, by the sudden disappearance of islands, and removal of great mountains from their places, etc.

And now that the time has arrived when the command of God "Put ye in the sickle" will soon be executed, how do we feel? Do we look forward to that judgment hour with emotions of pleasure and delight? or are our hearts saddened at the thought? It is evident that the godly and the ungodly, like the wheat and the tares, are both growing together now, and fast ripening for the harvest. To either one or the other of these classes every one of us respectively belong. One is ripening for the kingdom of God, the other to be gathered in bundles to be burned in the fires of the last days. As the same sun and the same showers ripen both the wheat and the tares at the same time, so under the same external influences the saint is maturing for a happy greeting by his coming Lord, while the wicked and hypocrites are becoming more hardened for the day of God's wrath. The tares, not being "rooted and grounded" in divine truth, must wither and perish under the burning rays of divine wrath; while the wheat will be replanted "in the house of the Lord, and flourish (forever) in the courts of our God."

O, where are we? Are we in Christ? Have we made him our "hiding place" from the storm? Have we entered the only ark of safety? Are we clothed with the beautiful "garments of salvation?" with the "robe of righteousness? If we are "rooted and built up in him, and established in the faith" as we have been taught, "abounding therein with thanksgiving," we shall be able to look forward to that day with joyful anticipation, hailing every token of its approach with emotions of gladness.

And you who only have a name to live but are dead, let us exhort you to fly at once to Him who is "The resurrection and the life," that you may live together with him now and in the day of his coming. Those who are out of Christ let us entreat you at once and without delay to repent and turn to God, exercising faith in the Lord Jesus, who yet waits to be gracious. As in the last day of the feast (typical of the last moments of time), Jesus stands and cries, saying, If any man thirst, let him come unto me and drink.

May God help you, poor sinner, to come and partake of the "living water," which flows so freely, that you may live forever in the paradise of God. May the grace of our Lord Jesus Christ be with you all. Amen.

WHO WAS AHASUERUS?

WM. SHELDON.

Having demonstrated the fact, in a former article, that the Ahasuerus of Esther cannot be that Artaxerxes who was the son of Xerxes, unless Mordecai in his 12th year was between 132 and 152 years old, he having been born before the beginning of the seventy years captivity (Esther 2: 5, 6); and having also noticed that the Bible never says that Ahasuerus is identical with Artaxerxes the son of Xerxes, and furthermore that history is in conflict as to who is meant by this Ahasuerus with whom Mordecai was associated, some historians claiming that Darius Hystaspes is meant, others Xerxes, and still others Artaxerxes; it may be well to inquire as to the probable facts in the matter. This would be a matter of trivial importance were not the 12th year of Ahasuerus' reign made identical with the 12th year of Artaxerxes, the son of Xerxes, and the pushing of the ram located there, and that made the commencement of the 2300 days.

As the 12th of Ahasuerus was during the lifetime of Mordecai, who was born previous to the captivity; and as the 12th of Artaxerxes, son of Xerxes, *could not be within his lifetime*, unless he lived to be from 132 to 152 years old, being then eligible to the second office in the kingdom, it follows that *this* Artaxerxes cannot be the Ahasuerus of Esther. Who, then, was this Ahasuerus? The probabilities point to *another* Artaxerxes *who lived in the lifetime of Mordecai*, and whose 12th year came when Mordecai was between 72 and 92 years of age; two years after the 70 years captivity ended; and *this* Artaxerxes was called "Ahasuerus Artexes"; and the mistake has been made in overlooking the fact that there was an Artaxerxes who reigned *before* that Artaxerxes who was the son of Xerxes (even *fifty* years before); while Mordecai was a man of the right age to act the part assigned him in the Bible. By confounding the two Artaxerxes, the error has been made, by various repeaters of history, in claiming that Xerxes' son was the Artaxerxes called by the name of Ahasuerus.

In Thurman's "table of fixed dates," he thus refers to the death of Darius Hystaspes:—"Who died in the 12th year of Ahasuerus, B. C. 486, which was the beginning of his reign over Babylon." Again he says: "After the death of Cyrus, Ahasuerus was called Artaxerxes." (See "Important Questions," p. 35.) As Josephus expressly affirms that Darius Hystaspes reigned over 127 provinces, as quoted in our preceding article, this Ahasuerus, whose twelfth year succeeded the death of Darius, must have reigned over the same number, being an associate king in the Persian Empire.

So the probabilities seem to point to *this* "Ahasuerus Artaxerxes," instead of another Artaxerxes who lived fifty years later, as the husband of Esther, and the friend of Mordecai; and this position does not involve the inconsistency of supposing that Mordecai lived to such an enormous age. Other arguments are at hand, but this will suffice for the present. The slaughter under Mordecai, therefore, or Haman's conspiracy, cannot be located under the Artaxerxes that reigned after Xerxes; nor can that scheme constitute the pushing of the ram, or mark the beginning of the 2300 days. Clearer light is shining on this measurement. The end is near, but let us argue it from sound premises.

Last words.—"Speak to me now in Scripture language alone," said a dying christian. "I can trust the words of God; but when they are the words of man, it costs me an effort to think whether I may trust to them."

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 6, 1875.

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AGENT.

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AG'T.

WE *wish all our readers a Happy New Year in the Lord.* J. C. M. G.

NEW YEAR.

Thank the dear Lord that we are spared to greet each other again in another new year. Gladly would we take every reader by the hand, and say, on the new year's morning, *We wish you a happy New Year in the Lord.* It has been our privilege to give a written New Year's greeting through "our paper" for about twenty years. When first given we did not look forward to nineteen more. We are glad to live still with the waiting ones, enjoying a brighter prospect for the future than during any of the nineteen past years.

It is true, we know not what a day may bring forth; but one thing is certain, the evidences that prove Jesus is soon coming are rapidly narrowing to a focal point, that seems to be but a short distance in the future. Like the ship that has sailed many days on the trackless deep, run out its allotted time and reckoning, and seen various unmistakable signs that land is near, so the christian sailor, who has studied the prophetic chart, and kept close watch of the signs of the times, must be fully satisfied that the heavenly land is near at hand. The evidences that we are near the heavenly port are as certain as were the land birds, bits of wood, sea weed and the light ahead, seen by Columbus, just before he discovered this continent. The events of each passing year affords stronger and stronger proof that our waiting time is nearly ended. This year, now just opened, may be expected to give its additional evidence that the great King will tarry away from this planet but a very brief period longer. Indeed, this may be the last time we shall ever say, "Happy new year" to our readers, before we reach the end of our pilgrim journey. Events that required centuries to introduce, now transpire in a single year; hence the remaining prophetic jots and tittles may be filled up sooner than is expected.

Is the reader ready? Let no hindering weight be carried another step. Lay all upon the altar of sacrifice. Let the consecration be complete, and for ever. Remember, no one can be accepted in his sins. Without a pure heart, we have no promise of acceptance. Then let this year be spent as it should be by a true follower of Christ. Let no unchristian words escape the lips; no impure thoughts allowed to lodge in the heart, no unholy deeds be done; but "whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3; 17. This is the christian's rule by which his whole life is to be regulated. Living by this, he lives safely. He has nothing to fear. He is continually ready to meet the blessed One. O what a happy, peaceful condition. When Jesus fills the heart by his Spirit, there is "no condemnation," "no darkness," no fears. A oneness with Christ is felt that makes one "solidly happy," and affords a deep-toned longing to see him in his beauty and glory. While living in such a condition, Jesus becomes an abiding companion. His presence seems real, affording an abounding peace, ever flowing with increasing depth and richness.

May such be the experience of the reader, during each passing day in 1875. May it be the most sunny year in Christ ever enjoyed. May "perfect love" fill each heart, producing kind feelings, words, and deeds to every one; removing from the mind every doubt, and filling it with a brilliant illumination through the power of the Holy Spirit.

M. G.

THE DEPARTED YEAR.

The Creator of our planet so arranged its motions and positions, in connection with the other planets that he made, as to give the inhabitants of this world a variety of climates and seasons; the seasons coming and going in regular rotation, so that their series make up equal and ever revolving periods, called years. A year embraces a period which includes all the seasons at any point upon the earth, so that each year commences and closes at the same point in the circle of seasons. Time is that which measures the continuance of any being, thing, or event, so that all things thus measured must have a beginning and end.

The year 1874 has measured and exactly spanned all the seasons which our latitude gives us; and therefore its work is done; the period is full; it has departed. The spring, summer and fall of '74 have passed, and can never return. The varied experiences of all during those periods are written, and can never be repeated.

The wheel of time rolls one way, and never turns backward. It is like a stream flowing down from a mountain, winding through a valley of ever changing landscape, passing an endless variety of scenes of light and darkness, peace and war, living and dying, moving rapidly to the ocean-gates, where it enters the unmeasured reservoir beyond the homes and battle fields of human woes.

During the period of the departed year, the earth has marched on its appointed beat without missing a step, or losing a moment of time. It has wheeled around its appointed center, amid its rapidly marching companions, exactly in obedience to the orders of its great Commander. It has revolved on its axis like the cylinder of a vast machine, whirling across the stage of life and probationary experience the days and nights allotted to mortals, hurrying them to the scenes of an impending judgment. The year came and went like a shadow, and more worthless than a shadow has proved to many. It was given by God to this generation like a few hours of fair wind to a mariner, in which to make the harbor before a destructive storm approaches. How few have improved the golden hours to find the haven of safety. The multitude have spent them in worldly sports, criminal greed for gain, or debauchery and crime. Who can look back upon the spent period in joyful remembrance, and say, I am conscious that I labored to spend every day and lunation in the service of Christ, and tried to improve every opportunity and means given me to benefit men and secure the favor of God? Who has spent the year with such habits of life in eating, drinking, apparel, family and church relations, business transactions, and such holy devotions and sacrifices for Jesus and his cause, that their conscience and the Word of God approve? To such the remembrance of the year will ever yield sweet experience. But to those who have spent the precious days in idleness, and have wasted the time, strength, talents and treasures which the Lord has given them in the service of his enemy, the memory will make the year to them a dark and troublous period, until its sins are all forgiven.

The year has taken one more link out of Satan's chain and shortened his blasphemous rebellion against God one more period. It has lessened the number of victims to be crushed under the heavy wheel of death. It has diminished the sad parting scenes of husbands and wives, parents and children, many millions. It has reduced the number of intervening years between the suffering of the martyrs and the receiving their crowns. The Bride of Christ has one year less to mourn the absence of her Lord, of suffering the ascoffs nd hatred of the world, of wearisome labor and fasting, of temptations and woe.

The year has been one of wonderful physical, political, ecclesiastical, social, and moral phenomena, which have produced mighty currents and counter-currents, stirring the profoundest depths of human fears and aspirations, causing the governments to arm, and the subjects to combine for defense against the terrible anticipated revolution now casting its gloomy shadow over the earth. The year has witnessed universal dissatisfaction with the present status of this world in every department. All eyes have gazed to see some opening door from God or nature, through which to pass to a higher plane of human associations and happiness. All hands are raised to lay hold on some instrumentality to lay off the old and put on the new order of things. The monarchs say, Let all the thrones and their armies unite to establish Hereditary Monarchy everywhere, for all time. The Republicans say, Down with the crowned heads, and let the people exalt to power and glory, by universal suffrage, the men of their choice. The Communists say, Let the vaults of heaped-up treasures be opened, and the rusting gold be distributed among the toiling millions, whose sweat has earned it, so that they may enjoy the luxuries and honors of manhood. The high churchman says, Give us a Catholic creed and communion, and let the anathemas of God be upon all who shall dare to reject that creed, or refuse to come to that communion. The atheist cries, Down with your Christ, and the divinity of your religion, and the sacredness of kings' power, and give us humanity untrammeled, and it will correct itself. These discordant sounds have vibrated with a deeper and more threatening tone the past year than ever before. The sun of the departed year set in a darker cloud, with thunders of a more alarming sound from the east, than ever excited the fears of the human heart before. All nature seems to groan and travail in pain for the birth of a new creation, a reconstruction of this world of confusion and anarchy.

While the Pope, with golden cup in hand, and his scarlet-clad cardinals, have spent the days of 1874 in making arrangements to commence a fearful struggle to re-ascend the Roman throne, and the great Muscovite, like a leopard, has planted one foot in central Asia, and the other on his frozen mountains in Europe, watching for the God-appointed hour to leap into the golden horn, and wave his banner over the Dardanells, the Bride of Christ has remained day and night upon the watch-tower, peering into the distance, marking every national movement, listening to every bugle note of war, watching with throbbing emotion the rising tide of wickedness, as the evidences gather like a cloud indicating approaching judgment. Rulers have been bought and sold like cattle for the market. Judges and jurors have been bribed with gold, gory with the blood of assasination. Capitalists have formed combinations to keep back a part of the just wages of laborers, until thousands of women and children are threatened with the cruel death of starvation in the midst of plenty and unparalleled waste and extravagance. The incendiary, thief, and murderer, with unexampled boldness, march through all streets, doing their fiendish work almost unchallenged.

These dark deeds of sin make a deeper gloom, and cast a darker shade on the prospects of this generation, we believe, than any that ever transpired in a year through all the historic ages. Truly wicked men and seducers wax worse and worse. The days of Noah and Lot have been duplicated, only the antitype exceeds the type as the light of to-day exceeds the light of those days.

The scoffers say, All things continue as they were. The past year has brought the same sunshine, the same tides and winds. The rivers have flowed in the same channels, the Niagara has thundered and foamed just as of old. Children have been born, and men have died with age and disease, as in the days of Abraham. They tell us that the earth shows no signs of age and decay, and that uncounted years will depart, and yet it will remain the same, convulsed, and the place of death scenes. They profess to invalidate the testimony which gives the knowledge that God "created the heavens and the earth," and are therefore "ignorant" that he will by the same power destroy it soon. Prophetic scoffing has never been so loud and defiant as during the past year.

The year has passed. Its historic page is filled to the margin. Its last sun has gone down, its joys are fled, and its last pang has been suffered. Who kept pace with the ticking of its clock, and faithfully attended to the duty of each hour? Who visited the sick, and smoothed the pillow of heads now painless in the grave? Who fed the hungry, and clothed the naked, for Jesus' sake? Who kept the light burning at the window for some lost, straying friend? Who visited the widow and fatherless in their poverty and bitter weeping, when the dark wave had nearly buried them in despair? Who trusted in Jesus through all its varied scenes, and overcame the enemy in all his artful strategy? Who preached the gospel faithfully, without regard to gain or reputation. Who faithfully warned saints and sinners of approaching judgment? The record of the year is kept on high, and the charges against us for our sins and guilt can only be cancelled by the application of Christ's blood.

We cast our eye back, and say, Farewell, departed year. Thy sunshine and darkness, thy blooming and fading, thy spring time and harvest, thy peace and war, have all found a common grave. Memory will carry many minds back to the misspent year with regrets and anguish. God was despised, and his Word rejected. Golden opportunities to secure eternal life are forever passed, and that heavenly boon eternally lost. Foolish and wicked acts broke friendships, ruined families, impaired health, wasted fortunes, and caused the sun of many to go down behind a dark cloud. The reign of death was tragical and triumphant. He invaded alike the king's palace and the peasant's cot; love nor money could stay his hand. He snatched infants, innocent and beloved, from the embrace of loving mothers. Husbands and wives were torn asunder, leaving bleeding hearts which no earthly balm could heal. The year has filled many dark ante-rooms in the great charnel-house of the dead, where they will rest their heads upon the cold pillows until the morning of doom shall illumine, and the voice of Jesus echo through the silent vaults, calling the countless hosts to judgment.

J. C.

FUTURE STRUGGLES.

The Catholics are speaking of stirring times as near at hand. They are fast maturing their plans for the great conflict, which, they claim, will re-establish the temporal power of the Pope.

A crisis is approaching of great importance. Evidently, the last prophetic pencilings of the prophet are about to be accomplished. Our Lord's coming is at the door. Get ready! There is no time to be lost. This is the hour for consecration to Christ, without reserve. Submit unconditionally, and let no murmuring escape the lips when heavy trials come to polish and finish up the christian for translation. He who murmurs at trials, misrepresentations, slanders, abuse, or any other ill treatment that may come upon him, finds fault with the things that will do him the most good, if borne with patience, after the example of Jesus.

M. G.

THE NEW YEAR.

We wish all of our readers and the friends of Jesus everywhere "A HAPPY NEW YEAR." This is a time-honored and friendly greeting. It is a proper and expressive christian salutation. A new year has commenced. Its months and days are before us. It gives us opportunities to obtain and *do* good. God measures off these years to his creatures for specific purposes. He is so wise and kind that the appropriation of these periods of time to men is just what they need; and when used as designed, will result in their safety and happiness. Therefore, to intelligently desire men a happy new year is to desire that its months and days may be used as God the Giver designs.

Many of the events and experiences of coming time are wisely hidden from us, so that we commence the year as we would walk on the top of a revolving wheel; each step being hidden from us, except the one on which we at present stand. We do not know what the next day may bring forth, only as God has given promises relating to general principles, and prophecies giving the outline history of the future. God has revealed and hidden just enough of the future to cause us to trust in him fully to guide us safely through what we do not understand, and to stimulate our hopes and fears to gain the blessings and shun the snares which are revealed to us. We do not know where the snares lay which are coiled for our feet; therefore we need the hand of a friend to guide us, who can see them all. We cannot tell when the thief will approach our dwelling; therefore, we need a guarding Providence to protect our goods. We do not know when and where destructive calamities are to happen; therefore the angels are sent to guide the feet and shield the head in the midst of dangers. The christian cannot tell when and how Satan is to tempt him; therefore, he feels the necessity of walking near Jesus' side, so that his help can be obtained at any time. He cannot tell what friends may forsake him for Jesus' sake; therefore, he determines to follow Christ even at the loss of them all.

During the reign of terror in France, thousands were huddled into prisons, and the red-handed executioners came in daily, with orders to bring out A, B, and C, for decapitation. When the doors opened, and the men with bloody hands entered, all faces turned pale, each saying—Is it I who must go next to the block? So this new year has crowded into it more than a thousand millions, all under the sentence of death. The bloody hands of disease, war, famine, accident and murder, are walking through the ranks, selecting, without favor or fear, great and small, rich and poor, and carrying them to the death scene. None can tell when his hour will come; but he may be sure it *will* come unless Jesus gives him a reprieve. Who can tell that the present year will not be the last of the sixth millenary?—the last of gospel work? Every prophetic ray converges to a focal point very nearly where we stand. The events measured by years have nearly all transpired. The great prophetic index points to a day for the sounding of the last trumpet, which may be found within the lunations of this new year. No man knoweth. Let us be ready for the grand event every moment; ready for translation, the presence of God and all the holy ones.

This year has commenced with the curse still resting on the earth. The elements are all in commotion; the winds howl and the thunders rattle. All creatures are still in bloody war; the beasts devour, and men slaughter each other. Satan still bids defiance to Jehovah, and sin boldly rebels against the government of Heaven.

But the year which has commenced in woe may be cut short by the sovereign Lord of times and seasons, and the grand foretold era of unmingled blessedness begin. Then shall the happy new period commence, where no night shall shut out the light of day, or the woes of the curse exclude the joys of Paradise. No scorching sun or chilling star-beams, no midnight gloom or noontide grief, no saintly prayers for deliverance, or watching for the returning Bridegroom, shall be known in that glorious age. The earth shall be robed in her new dress of infinite beauty and God-given glories. The redeemed saints shall then enjoy peerage with angels and brotherhood with the King Eternal. The peace that now enriches the song of heaven shall then produce the everlasting harmonies of earth's new anthem. The bright Being now sitting at the right hand of the infinite God shall then be seated upon the throne of the new earth as its eternal King. Blessed era! Glorious dawning! The everlasting jubilee, the eternal rest of all the holy, the long-prayed-for kingdom, the sweet home of all the friends of Jesus.

In view of these God-promised blessings, let us pray each day of this new year—Our Father who art in heaven, make and keep us sinless! Help us do thy holy will in opposition to our carnal fleshly wills! O hasten the time when the adorable Jesus shall return to our sin-blighted planet, roll back the blinding curtains, and let in the light of everlasting day! Hush the grating sound of war, and the widow and orphan's piteous and almost unheeded cries for help! Take away these faded flowers, and give us the fadeless roses of paradise! Let Immanuel take the reins of earthly government, and cut short the maladministration of Gentile rule! O, Father, send Jesus this present new year if thy changeless appointments will permit it. His friends are anxiously waiting to look upon his face, once marred for them. They long to grasp the hands so painfully scarred for their salvation. Help us finish the waiting of thy Church upon our knees, praying—"Thy kingdom come, thy will be done in earth as it is in heaven." Amen.

J. C.

CALIFORNIA.—Persons wishing to address Miles Grant *privately* will please direct to San Francisco, Cal., till further notice.

SACRAMENTO.

Sacramento (Cal.) is the capital of the State, and has one of the finest capitol buildings in the United States, surrounded by pleasant grounds, very tastefully arranged in walks, and ornamental trees and flowers. We closed our first series of meetings here last evening, Dec. 20th. They have been a happy success from beginning to end. The prospect is now brighter than we have ever seen it before in this city. The audiences have been large, attentive and intelligent. Quite a number from the different churches have been in and taken an active part in the meetings, being much blest and quickened. A large amount of prejudice has been removed, and a new interest awakened in the blessed truths of the Bible. Three ministers have been present, representing as many different denominations. One of the ministers, a Congregationalist, who has preached many years, said in substance in one of our last meetings that he had become pretty well satisfied that man is entirely dead between death and the resuraection; that Jesus is soon coming, and that the wicked will be finally destoyed. He said he was examining the subject carefully, and the more he investigated, the better he was satisfied.

Bro. Reed, the pastor of the Calvary Baptist church, manifested an excellent spirit, uniting heartily with us in advancing the interests of the meeting. He advocates and enjoys the spirit of holiness; and the Lord has recently blest his labors in the conversion of several. As he was to have baptism on last Sabbath evening, and as we wished to baptize also, he kindly offered us all the conveniences of their house, baptistry and robes.

Permanent meetings are now established in Sacramento, in a pleasant hall, on the first floor of the Odd Fellows' Temple, in a central part of the city. Our Brn. and Srs. there are in earnest, and their prospect is pleasingly encouraging. Some forty partook of the sacrament Sabbath evening, and a large number requested prayers that they might be prepared to meet Christ at his coming. A wide door is now open in that city for faithful laborers in the Lord's vineyard. There is a deep longing for purity of heart awakened in many minds. They see and feel the great truth that without holiness "no man shall see the Lord." They see its importance as never before. The Holy Spirit is impressing them that the subject demands their immediate attention, that they may be ready to meet Jesus when he comes. Several backsliders have been reclaimed, and sinners are under conviction. It seemed a pity to stop the meetings just now, but previous engagements made it necessary. Very earnest requests are made to have another series of meetings in February. This we may do. To-night we are to commence meetings in Santa Clara, where Brn. B. W. Wilson and D. D. Reed reside. While writing, we are on our way there. We are now passing through the great San Joaquin valley, where men are ploughing for wheat sowing. Thousands of acres have already been sown, and much of it is up, looking finely. Since we arrived in California (Nov. 21st), there have been but two rainy days, but these have been very timely for the farmers, and their prospects are unusually encouraging. If they have the early and latter rain, their crops are sure and abundant. California has immense resources of wealth, far beyond any other State in the union, and it is being rapidly developed. Since April 1st, of this year, nearly thirty thousand emigrants have come into the State from the East. There is yet plenty of room for others. Industrious, economical men can do well here, but it is a poor place for lazy people. We think we speak the truth when we say there is no better land in the world, than is found in California, provided there is sufficient rain. Almost every thing can be raised in the State that is found in any land in the temperate or tropical climates, and the California wheat is considered superior to that of any other country. If one is seeking a choice home, he can find it in this beautiful "summer land."

M. G.

REMOVAL.—We wish to say to the dear brethren and sisters that our beloved Pastor, Bro. R. H. Bateman, has been called to a new field of labor. He has left us in order to take the pastorate of the A. C. Church in Yorkshire, N. Y. He and his faithful companion have entwined themselves into the affections of very many of God's dear children in this place; and we have felt sorrow of heart in parting with them. God has blest their ministrations to our good. Bro. B. is sound in doctrine as generally understood by our people, yet he has had no hobbies, nor does he exclude all excepting those calling themselves Adventists. He believes whoever has the Spirit of Christ belongs to the royal household of God by adoption. He has been strong in his denunciation of sin, but kind personally to all. We publicly commend him to the love and confidence of the church and people where he is now located, and to all with whom he may become associated.

Dear brethren and sisters, we want you to pray for us and our former Pastor, that at last Pastor and people may meet in the glad reunion, and that we may have the greatest of all joys, that of meeting with our beloved Jesus when he shall rise up and leave his mediatorial seat, and with his royal robes shall sweep the heavens as he comes down the shining pathway of light.

C. H. TODD, *Church Clerk.*

Lockport, N. Y.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, a a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances shou'd be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$202 16
L. M. Parker	5 00
J. Fairbanks	1 00
L. J. Van Gierson	.75
B. F. Ware	2 25
P. W. Hough	1 00
L. Nutting	1 00
Miss E. C. Deming	.60
Mrs. J. Everson	1 00

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$47 05
Lover of Jesus	1 00
D. Dunton	.43
From a Pilgrim	.10

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$2,829 20
James Allen (pledge paid)	100 00
M. G. Wise, " "	10 00
Sidney Allen (balance of pledge)	10 00
Mrs. E. B. Allen, " "	5 00
T. D. Johnson (on pledge)	12 50
A Friend	1 00
David Hayes	1 00

ACKNOWLEDGMENTS.
Cash and Clothing received for the Poor in Kansas, etc.

Loring Morse	$5 00
G. P. Pearsons	5 00
For the benefit of the Kansas sufferers (no name.)	5 00

One Barrel of Clothing from Chelsea, Mass., by L. Boutell.

One Barrel from L. T. Cunningham.

FROM BRO. J. A. CARGILE.

TO THE A. A. M. SOCIETY.

Dear Brethren:—My last left me on the 3d inst. in Brinkley, Ark., in very peculiar circumstances. I had posted notices for a meeting at night, two of which were pulled down; and was informed by a Dr. Earle that he opposed my preaching in the house. I asked permission to ring the bell, and he consented. "Well," said I, "that will bring the people out, and I can speak to them in the open street." But when I told Bro. Lynch that I felt deeply impressed to give his villagers a talk on the coming kingdom and the signs of the Lord's coming, he just said that he would take the authority to open the door, which he did, had a good fire in the stove, and the bell rung in due time. I spoke to a very curiously attentive audience till the train came to the depot, then dismissed the meeting and started hastily for the train. I was informed that, should I ever pass that way again, the house would be free for me. I feel that I discharged my whole duty in telling them to look for Jesus.

In Memphis stopped and tried to preach; then started for home, after an absence of a month, traveling nearly one thousand miles, preaching on an average one sermon every day. Reached home Saturday the 5th, at 1 o'clock P. M. Found all in the hands of my Master, with whom I trusted them when I left. Praise his holy name. He is the best friend I ever tried. Men have disappointed us, but the Lord has never failed yet.

Dear brethren, I feel that I have great reason to praise the Lord for his blessing on my feeble effort to sow the seed in a strange land. Many are now rejoicing in a plain gospel, who were almost gone in infidelity. When will popular preachers realize that they are teaching a false theory, which not only dishonors God, but drives many of our best and strongest-minded men to infidelity and perdition?

At Cypress church, Woodruff Co., I was publicly denounced as a false prophet,—one of the many predicted by our Savior. A few nights afterwards, walking away from meeting in the dark, I heard the following dialogue between two men, neither of whom I knew:—

1st speaker—"Well sir, I *used* to think I knew a little about the Bible."

2nd speaker—"Well, what do you think about it now?"

1st speaker—"Why, since listening to this fellow it don't seem like I know anything."

2nd speaker—"I'll tell you now, if they will all do just as he tells them, they will not miss heaven far, certain."

1st speaker—"It gets me to find out what he is. I don't know what to call him; but I reckon I will serve him as Barnum did the unknown animal in his Museum. I will just call him a '*Wot is it*,' and let him go."

Just here some one told them the preacher might be in the crowd, and they hushed the talk. The best of all, we heard several pledge to live nearer the Lord. Some resolved to quit tobacco and subscribe for our beloved *Crisis*.

I returned so worn down from cold and exposure that I have been confined to my room for three days with high fever; but to-day, thank God, I feel better, and shall start to-morrow to see some of the churches. I am working earnestly, and praying for a higher state of religion in our churches. I want to see every member of the body of my Master a lively member. I mean to spend my time stirring them to duty. Like good old Bro. Wesley, I mean to give the trumpet a certain sound wherever and whenever I meet my Father's children.

O that we had some Dows and Wesleys to-day, to talk to proud professors of their fashions and foolishness in dressing; and a few, like Paul, to teach the women their duty in adorning with good works. I am looking for Jesus, and I fear he will find many cold-hearted professors of religion with *dollars* stuck on their person in useless trimming, and no *cents* given to satisfy the appetites or warm the bodies of poor widows and fatherless children. But, seeing all this getting worse every day, I pray, "Come, Lord Jesus." Pray for me.

Stevenson, Ala., Dec. 11th, 1874.

MISSION WORK.

Dear Brethren:—I have just returned from a preaching tour in upper S. C. Since I left home on the last day of October I have been abundantly blessed with health and strength for hard labor, for which I am truly thankful. I have traveled much in this State, and in S. C., and have preached forty-one times. I have encountered some of the most stubborn opposition I ever have met with. In some places society is in the most demoralized condition; but still there are some true ones to mourn over the moral desolation. I have enjoyed some precious seasons, and hope that some good fruit will come of my humble labors.

I have from the start followed what seemed to be the leadings of the Lord's hand, and have thus preached to many that I had no thought of visiting. Three strange brethren, in three Eastern States, sent me by mail $5, $2 and $1 respectively, just in time for me to answer Bro. R. H. Gresham's call for help to work in this field. By getting half fare on the railroads, this money paid my way up here. With the proceeds of the sale of books sent me from the *Crisis* Office, and the small contributions made by the way, I think I will get back home with my finances about as I started.

I see in the *Crisis* that you acknowledge the receipt of a Christmas present for me. Thanks to the Lord for all such gifts, whether for Christmas or other times of need.

I expect, the Lord willing, to close the labors of this tour about the 10th of Jan., when I hope to rest a little with my family, and see them provided for, if possible, another month or two, while I further proclaim the Advent message. It seems to me that we are nearing the end, and no time is to be lost. Yours in the labor of love,

Long Island, Ala. J. J. SMITH.

BRO. S. S. BREWER.

I visited Bro. Brewer the last day of the year; found him hopeful and happy in the faith, having had a wonderful deliverance from what looked like a speedy victory of death over him; but prayer has prevailed, and he is fast recovering, hoping still to live and see the King come in glory. Dearly beloved, remember him in your prayers, for it will be some time before he will be able to preach in the highways and hedges.

Chelsea, Jan. 4th, 1875. L. BOUTELL.

DEATH OF DR. TISCHENDORF.

The foreign mails bring intelligence of the death, on the 1st of December, of Dr. Lobegott F. K. Tischendorf, the well known German theologian and Bible student. Dr. Tischendorf was born at Lengenfield, Saxony, in January, 1815, and graduated in 1838 at the University of Leipsic. He received the degree of Doctor of Divinity when only twenty-eight years old.

In 1840 he was commissioned by the Government of Saxony to collect materials for a revised critical edition of the Greek Testament. His researches, undertaken for this purpose, carried him into all parts of Europe and the East, and he brought back with him copies of the most ancient manuscript translations of the Scriptures to be found in the great libraries, some of which, through his edition, reached the theologians of Western Europe for the first time.

With how much faithfulness and thoroughness he labored, and how great was the value of the edition of the Greek Testament resulting from his labors, it is hardly necessary to say; since his work has long since been accepted among scholars as a standard authority, and has proved to be a most useful auxiliary in the work of Biblical criticism and investigation. In a later journey, undertaken under the auspices of the Russian Government, he discovered a manuscript, on vellum, containing several books of the Old Testament, the Epistle to Barnabas, and the Pastor of Hermas, and also the only complete copy of the New Testament Scriptures extant from the fourth to the ninth century. This manuscript is regarded as the first in importance of any now known and its study has resulted in many modifications of religious belief.

Dr. Tischendorf, at the time of his death, occupied the chair of Theology and Biblical Literature at Liepsic. The world loses in him a faithful student, who has accomplished more in his department than any man now living.—*Boston Journal.*

Correspondence.

From N. B. McMurphy.

Another year, with its labors and trials, is nearly expired, and amid the toils and temptations incident to this life, the Lord has bestowed many rich blessings. I feel that praise, honor, and glory is due to our heavenly Father for his goodness to me and mine during the year. For while very many of our friends and associates have been called away from the scenes of earth by the enemy—death—our lives have been spared, and I have been permitted to labor a great part of the time in my Master's vineyard, trying to carry the glad news of salvation and the coming kingdom to the scattered ones, and visiting the sick, etc.

The Lord has wonderfully blest us as a neighborhood in raising a little company of true and faithful laborers. Although not all Adventists by name, yet we are all one in Christ Jesus and in effort and interest for the good of the cause. Our social meetings are blessed and profitable seasons.

Beloved brethren and sisters scattered abroad, may we not lift our heads and rejoice, knowing that our redemption draweth near? The prospects are brightening, the signs are fulfilling, and the bright morning will soon dawn. Our labors and trials will soon end and we will go in to enjoy the rest that remains for the faithful ones.

Pray for me that I may be faithful to my mission and meet you where partings will be unknown.

Gilmanton, N. H., Dec. 1874.

From Sr. H. A. Linden.

Editors of the World's Crisis:—Dear Brethren,—It has been my belief for several years that, when we shall hear the cry—"The armies are marching against Rome," we shall have but a short time longer for prayer. And by the mutterings and threatenings which we hear from the Pope and the nations of Europe, I think we are now very near that time, and the kind, the strong, the true One, is coming to execute righteous judgment in the earth.

From Bro. R. F. Clark.

"It is more blessed to give than to receive."

There are many in this section of Kansas who are very destitute on account of the locust plague and drouth. There is much suffering, and many can help in one way or another.

We acknowledge the receipt of six barrels of clothing from Lowell, also $15 to pay freight. God bless and reward the donors. Anything sent us will be judiciously distributed,—money, cast-off clothing, or anything that will alleviate suffering. Also reading matter—tracts or papers—are great helps to spread the truth. They are in fact silent preachers. God is blessing our labors, and sinners are coming to Jesus. Pray for us.

Peach Creek, Washington, Kan.

A. C. Times, please copy.

From Bro. W. C. Stewart.

Dear Editors and Friends in Christ:—I am still in Exeter, N. H., where I shall remain for the present. I have contemplated moving to Addison, Vt., to settle; but my wife's health will not admit of our moving at present. I am still striving to serve the Lord and preach Jesus to a dying world; and to the praise of God I would say, I think I have seen several souls hopefully converted to Christ. Pray for us. This is from your Bro. in hope of life.

From Bro. H. G. McCulloch.

Dear Brethren:—The Lord is graciously reviving his work in the Madison St. Church. A goodly number have embraced the Savior, and others are inquiring the way to Jesus. Pray for us.

Chicago, Ill., Dec. 21st, 1874.

QUARTERLY MEETING.—Our last Quarterly Meeting, held with the little church at Wyoming, was a good one, though there was but a small representation from abroad. The spirit of unity and love prevailed. The interest among the unbelievers seemed to demand continued labor; so Bro. Collins and myself stayed and labored over a week; during which time four, we trust, were converted and the church somewhat revived.

E. BELLOWS.

Married.

BROWNELL—DOUGLASS. In Hoosick, Dec. 24th, 1874, by Eld. R. L. Harrison, Mr. SIDNEY BROWNELL, of Pittstown, N. Y., and Miss ISOLA DOUGLASS, of Hoosick, N. Y.

BLANCHARD—PACKARD. In Plainfield, Mass., Dec. 19th, 1874 at the residence of the bride's parents, by Eld. Isaac Blanchard, Mr. OLIVER BLANCHARD and Miss JULIA D. PACKARD, both of Plainfield.

BLAISDELL—YOUNG. In Rochester, N. H., Dec. 22d, by Eld. J. H. F. Varney, Mr. GEORGE W. BLAISDELL, of Rochester, and Miss EMMA A. YOUNG, of Strafford, N. H.

Obituaries.

MEGGUIRE. In Saco, Me., Oct. 25th, 1874, Sr. Hannah, wife of Bro. John Megguire, aged 80 years.

For some thirty years Sr. M. has been waiting, watching, and hoping for the coming of the Lord; and though hope seemed deferred, and she had to pass through the dark river, her faith did not fail. The Christ she had loved and served, and whose servants had so often found a welcome at her pilgrim home, was near to comfort, and she fell on sleep with the hope of soon awaking in his likeness.

Bro. and Sr. M. were formerly of West Poland, Me., and their pilgrim home is remembered by many as one where the servant of Christ found rest and help; but it is lonely now, and wife and mother is gone, and Bro. M. has lost a companion who was truly a partner of his toil and care. May the Lord bless and comfort him in his lonely hours.

JESSE GAY.

Sister Megguire was truly a mother in Israel. We never experienced more hearty christian greetings than on crossing the threshold of her door. When we first visited Bro. M.'s peaceful home upon the hillside, and the loving family gathered around the old hearth-stone, there was Sister M.'s sainted mother, with her Bible in her hand, Bro. and Sr. M., as loving and true as Zecheriah and Elizabeth, with their three daughters, enjoying the sweetness of holy sympathy, and all feasting upon the richest blessings of life—the love of God. But oh, the change! Death has hurled his darts at the shining marks, and the aged mother reverently laid down the sacred Book, and folded her hands in an undisturbed sleep. Two of the daughters grappled in fearful conflict with the relentless foe, and fell with their faces toward Zion. Now the wife and mother, after serving Christ, her family and generation as a faithful christian, and after having her heart repeatedly broken by partings from dear ones, offers her last prayer, bids all adieu, and sinks under the dark wave, to rise again at the bidding of Jesus.

May the Divine benediction rest upon the surviving husband, who has lived to see his happy family broken and scattered, and may he be cheered with the hope of a reunion on the fadeless shore of Eden.

J. C.

FARNHAM. Fell asleep in Jesus at South Newburgh, Me., Sr. Lucy Farnham, wife of Bro. Chas. Farnham, aged 73 years.

Sr. Farnham was one whose religion consisted more in deed than word; and those who knew her best prized her the highest. But when her work was done, she longed to fall asleep, expecting in a very little while Jesus, the Life Giver, would come and give eternal life to his people. We endeavored to comfort the friends with the blessed hope set before us in the gospel.

GEO. W. BROWN.

ASHTON. In Georgeville, R. I., Nov. 4th, 1874, Bro. Samuel B. Ashton, aged 76 years.

Bro. Ashton gave his heart to the Savior while in his youth, and "in patience possessed his soul" through many long years of trial. He sleeps now, "but not forever." Words of comfort were spoken by the writer, from 1 Thess. 4: 13.

JOSEPH MIETT.

SPAULDING. In West Waterville, Me., Nov. 17th, 1874, Catherine Brooks, wife of Joseph Spaulding, aged 70 years.

Thus another has passed away. She sleeps in Jesus.

E. N. MORSE.

BRADFORD. In Cabot, Vt., of diphtheria, Nov. 9th, 1874, Nellie T. Bradford, aged five years, nine months. Also, Nov. 22d, Mary A. Bradford, aged two years, four months, children of Shipley and Abbie Bradford.

Death is doing his work, and Christ is gathering in the gems for his crown. Words of consolation were spoken by the writer.

E. N. MORSE.

SALSBURY. In Hindsburgh, Orleans Co., N. Y., Dec. 6th, 1874, of paralysis, Mary D. Salsbury, wife of H. L. Salsbury.

The funeral sermon was from Ps. 88: 18,—"Lover and friend hast thou put far from me, and mine acquaintance into darkness."

H. L. SALSBURY.

ALLEN. At the residence of Daniel Newton, in Holliston, Dec. 20th, 1874, Sr. Martha R. Allen, aged 68 years.

She embraced the coming of the Lord in 1843, and has gone down to the grave with a good hope.

ADDITIONAL details of the burning of the Cospatrick only increase the horror of that disaster. The fire seems to have spread with such rapidity that the vessel was burning from end to end before a half hour had elapsed after the flames were discovered. Of course the five hundred people on board—for there were nearly that number—were panic stricken; and it will strike the reader as being an awful thing that only two boats, carrying thirty persons each, got away from the ship. These staid by the burning vessel from the midnight of Nov. 17th until the 19th, when the wreck sunk. Out of these sixty persons only five lived to tell the tale of their woes and sufferings. No such calamity as this has been known in many years.

FOREIGN NEWS.

Madrid, Dec. 30. Gen. Martinez Campos has pronounced in favor of Prince Alfonso, (son of Ex-Queen Isabella), and with two battalions of soldiers is at Murvidro, in the Province of Valencia. A portion of the Republican Army of the Centre has been withdrawn from the pursuit of the Carlists to march against him.

Santander, Dec. 31. The Governor of Santander has resigned. The town is quiet. The navy is favorable to Prince Alfonso. Marshal Serrano has gone to Madrid.

Paris, Dec. 31. It is reported that the wife of Don Alfonso has crossed the frontier into Spain.

A dispatch from Madrid under to-day's date says Prince Alfonzo has been proclaimed King of Spain, and is recognized by all the forces comprising the armies of the north and centre.

Constantinople, Dec. 31. Since the famine set in in Asia Minor 50,000 persons have migrated from various parts of the country to the city of Adana, half of whom have since succumbed to disease. The strange climate, distress, and the extreme rapaciousness of the tax gatherers aggravate the mortality.

Vienna, Dec. 31. In consequence of a very heavy fall of snow, many of the railroads in Austria have wholly or partially discontinued traffic. Freight traffic is at a stand-still throughout the country. Communication between this city and Prague is entirely interrupted. Trieste is isolated landward and seaward.

DOMESTIC NEWS.

Salt Lake City, Dec. 30. An explosion occurred in a coal mine near Evanstown, Wyoming Territory, yesterday, and eight persons were killed.

Portland, Me. A dispatch to the Argus states that a young man named Walter Abbott, belonging in Rumford, was found dead in the road near that place this morning, shot through the body and with three stabs in the breast. His pockets were rifled and his team stolen.

Lowell, Mass., Dec. 27. No topic has for years so exercised the religious community in this city as that of church fairs just now, with particular reference to disposing of prizes by numbered tickets. Two clergymen to-day preached on the subject to crowded houses, one condemning the other defending the system. Until week before last this plan of raising money had only been tried by Odd Fellows, Knights of Pythias and St. John's Hospital, all realizing handsome sums. The First Universalist society tried the plan and cleared four thousand dollars. Now a Baptist society announces a similar fair. Some pronounced action by the clergy is intimated against schemes which are forbidden by law.

FIRES.—An incendiary fire at Clarendon, Ark., loss $50,000; Pittsburg, Penn., loss $25,000; Baltimore, loss $40,000; New York, loss $500,000; Lanesville, Mass., loss $60,000; Brooklyn, N. Y., loss $100,000; Newport, Ky., loss $34,000; Southbridge, Mass., loss $70,000; Balesville, Ind., loss $125,000; Quebec, loss $75,000.

THREE MEN KILLED BY NITRO GLYCERINE.—A dreadful catastrophe occurred to three men Wednesday noon on the farm of Thomas Stewart in Martic township. It seems that a man named Philip Cramer and his sons, James and John, residing between the York furnace and McCall's ferry, near the mouth of Reed's Run, went out into the woods to cut wood, going in their course above the railroad. As they did not return home when dinner time arrived, search was at once instituted, and the horrifying fact became known that two of them, the father and son James, had been blown to atoms, shreds of flesh and bits of bone being picked up for squares away from the scene of the disaster. John, the other son, was found dead in a shed near by, where it is supposed he had crawled to die. How the accident occurred will never be positively known, but it has been ascertained that the railroad hands left a ninety-six pound can of nitro-glycerine standing near by, which is supposed to have been frozen, and in that state it is said the explosive powers are more severe than ever. In chopping the tree, a chip thrown against the can would be sufficient to cause the glycerine to explode, and it is probable that this is the way the affair occurred. The force of the explosion was so great that a hole was rent in the earth sufficiently large for a four-horse team to stand in without being seen.

In Brief.

— The Carlist chief Lozano was executed on Thursday in Albacete in spite of powerful efforts to save him and of the Carlist menace to take sanguinary reprisals. This just act of the Government is much applauded by the public. Nothing is yet fixed as to Marshal Serrano's departure.

— The Archbishop of Cologne has again been fined 30,000 thalers.

— It is estimated that 474 lives were lost by the burning of the ship Cospatrick.

— McMahon's affiliation with the Ultramontanes is causing not a little indignation and surprise in certain quarters in France.

— The barque Amity, of Bath, Me., foundered at sea recently; twenty-one lives were lost.

Notices.

SPECIAL NOTICE.—I would say to the churches west of the Mississippi River that, after the 1st of January, A. D. 1875, I desire to locate for six months or a year with any church or churches who may be desirous of some minister locating among them. I would state that I am not what the world calls a "big gun." I advocate (1) the coming of the Lord being near,—but not any stated time. (2) His coming the time of reward both of the righteous and unrighteous. (3) Immortality and eternal life a gift by Christ to be given to those who by patience seek for it. (4) The wicked will finally perish in their own corruption, and lose all conscious being. (5) The earth the final abode of the "spirits of just men made perfect." (6) Full compliance with the commands of God's word necessary to the believer in order to pass from the stream of time into the boundless ocean of eternity to mingle with the society of the redeemed. And furthermore, wherever I may be called to labor, there I devote myself and time to the best interest of the society to promote unity and peace, and the advancement of the cause in general. Any who desire to give me a home among them, and recompense me for my time reasonably, will please address me at Wellington, Sumner Co., Kansas, Box 104.

V. F. HUNT.

A REQUEST.—Will the Bro. who wrote to me from Penn., to whom I replied that it was impossible for me to respond to his call at present for a series of meetings, please give me his address again, as I have lost it, and I may arrange soon to be there. To many who have written me during the fall, to whom I have not replied, I would say, I see no way of encouragement in regard to a visit or a series of meetings. I am in the vineyard doing work for the Lord as best I can. Pray for me. Your Bro., A. P. MOORE, Linden, Genesee Co., N. Y.

DEDICATION.—The new Chapel at Hinesburg, Vt., will be dedicated Wednesday, Jan. 13th, and a meeting will continue on as the Lord directs. Efficient preachers will be present. Brethren from abroad are requested to come.

A. A. HOYT, for the Church.

QUARTERLY CONFERENCE.—The second session of the Maine Westerly Quarterly Conference will meet with the church at Gardiner, Booker meeting-house, on Thursday evening, Jan. 14th, and hold over Sunday. Come, brethren and sisters, one and all, to work for God and save sinners.

H. D. REED, President.
H. S. MITCHELL, Secretary.

CONFERENCE.—The semi-annual Conference of the Advent Christian churches of the Pacific coast will convene at the Eddy St. Chapel, San Francisco, Thursday, Jan. 14th, 1875, and continue over the following Lord's day. It is expected that Elder Miles Grant and all the preaching brethren of this Conference will be present. A full representation of all the churches is earnestly desired.

ALFRED M. SEABURY, Secretary.

QUARTERLY MEETING.—The next Quarterly Meeting of the A. C. Conference of Nova Scotia will be held at Litchfield, Annapolis Co., commencing Thursday, Jan. 21st, and continue over the following Lord's day. All are invited. Come and work for the Lord.

J. J. WOODWORTH.

CHANGE.—On account of the ill health of my wife, I have moved to the town of Bowdoin, Me., about six miles from my former place of residence, and my Post Office address will be Bowdoinham, Me. Any one wanting my labor can write me at that place, as I expect to devote my whole time to preaching, especially in new places.

H. S. MITCHELL.

DISCUSSION.—We have arranged to hold a discussion at Springvale, Me., with C. B. Phillips, on the following subject:

Resolved, That man, after passing through the change called death, is a conscious individuality. C. B. Phillips affirmative, H. S. Pinkham negative.

It will commence Jan. 14th, and hold two evenings.

H. S. PINKHAM.

Quarterly Conference.

A Quarterly Session of the Mass. Advent Christian Conference will be holden in Hammond Hall, Natick, Mass, to commence Wednesday evening, Jan. 6th, 1875, and continue over the following Sunday. Let there be a large gathering of preachers and people at this meeting. Come, brethren, to Natick, bringing the love of God and his truth with you. Come, let us mingle together in conference with the flock at Natick, exhort, and pray for one another, and do what we can to build up Christ's cause, and spread the light, and save the people. Let us commence the year in earnest effort, and expectation that our hope may be realized speedily. Per order of Committee.

C. E. BARNES, Secretary.

Hoosick Valley Conference.

A quarterly session of the Hoosick Valley Conference will be held at Hebron, N. Y., commencing Jan. 20th, 1875, and continue over the following Sunday.

The church at Hebron extends a hearty invitation to all the lovers of truth, to come and enjoy this feast. It is earnestly requested that every member of the Conference make a special effort to be present, and that the churches and delegates do not fail to attend to this in season. We want a full representation from our churches. Those coming by R. R. will purchase tickets to Ruport, where they will find teams to take them to the place of meeting free of charge. Trains going North arrive at Ruport 8.30 A. M., and those going South at 11.30 A. M. Those coming on the early train will be under the necessity of waiting till the arrival of the 11.30 train before being conveyed to the place of meeting. Let us all pray that God will greatly bless this quarterly session, and that Hebron may be shaken by the Spirit and power of God as never before, and that similar results may follow as has been witnessed at Hoosick since the annual session.

A. W. SIBLEY, Pres.
W. O. HIGLEY, Sec.

Protracted Meeting in Boston

is still continued at Repository Hall (formerly Hampshire Hall), corner of Washington and Kneeland Sts. Preaching three times Sundays, and every evening but Saturday, by Wm. C. Stewart, H. L. Hastings, and others. Some are seeking the Lord. May their number be increased.

QUARTERLY MEETING.—The Second Quarterly Meeting of the A. C. Q. C. of N. W. Kansas will be held, the Lord willing, with the A. C. church of Athens, Jewell Co., commencing Jan. 14th, 1875, 7 o'clock P. M., and holding over Sunday, Jan. 17th. The place of meeting will be the residence of Bro. S. Wood, on Limestone Creek, west side, one and one fourth miles south of the Jewell Co. line, in Mitchell Co.

A cordial invitation is extended to all who love Jesus and the truth to meet with us. Let all come to this meeting who can, and work for the Lord; and those who cannot come, pray for its success. For the Conference,

J. S. THORP, Secretary.

NOTICE.—I have removed from my former place of residence (Rochester) to this place,—Ontario, Wayne Co., N. Y.,—where brethren and friends can address me until further notice. I expect my labors for the present to be confined to this circuit,—Ontario, Furnaceville, and Ontario Centre, and very soon at Williamson. Three places every Sabbath. The Lord is with us to bless.

JAS. E. WELLS.

NOTICE.—As my time is not all filled up, and having a desire to do what I can till the Master comes, I would say that I will go and preach the gospel of the kingdom as the Lord may open the way. Any wishing to correspond with me, will please address E. H. EGGLESTON, Keeneyville, Tioga Co., Penn.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.

H. F. CARPENTER, President of Conference.

REMOVAL.—"The Biblical Messenger" office is now removed from Plainfield to Waterbury, Vt., where our paper will be published hereafter. All communications for this office should be addressed to THE BIBLICAL MESSENGER, *Waterbury, Vt.*

A. A. HOYT.

P. S.—When you send private letters, direct to A. A. Hoyt, and write *private* on the corner of the envelope.

A. A. H.

HAVING moved from Fonthill, Canada, Ont., to Utica, Mich., I would say to the brethren that I purpose, the coming winter (the Lord willing), to labor in the cause of my Master by holding forth the gospel of the coming kingdom, as the Lord may open the way. Brethren wishing my services will please address HENRY STEVENS, Utica, Mich., McComb Co.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass.

H. F. CARPENTER.

J. G. SMITH and J. W. WHITE will preach in Farmington, N. H., two Sundays in each month, as long as it seems duty. J. G. Smith the first, and J. W. White the third.

To Preaching Brethren.

Those wishing to preach in Lawrence, Mass., please correspond with the following Com.: J. T. Merrill, Isaac Nickerson, P. T. Watson, Charles Dow. They will find a home with Bro. Geo. H. Churchill, No. 16 Valley St.

Those wishing to preach in East Weymouth, Mass., will please correspond with either Charles Helems, of Hingham Centre, Mass., or Alonzo Manuel, of East Weymouth, Mass., before sending their appointments.

Those wishing to preach in Rochester Village, N. H., will please correspond with Eld. Jonathan Horn, or Nath'l. Dorman.

Those wishing to preach in Lyman, Me., can correspond with Bro. J. R. Tripp, Alfred, Me.

Those wishing to preach at Southbridge, Mass. (Town Hall), please correspond with L. H. Benson.

Those wishing to labor with the Second Advent church of Hebron, N. Y., will please correspond with Warren Howard.

Those wishing to preach at Bonny Eagle, Me., will please correspond with Orrin Smith.

Those wishing to preach in Bath, Me., must first correspond with James Ham or Wm. Blaisdell, committee.

Those wishing to preach in Bristol, Conn., will please correspond with H. A. Way, H. P. Bradley, or B. Hitchcock.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Those wishing to preach at West Stowe, will please correspond with Eld. H. W. Williams, Stowe, Vt.

Those wishing to preach in Rochester, N. Y., will please correspond with J. S. Maynard, 66 Lorimer St., or A. G. Andrews, 28 Comfort St., Rochester, N. Y.

Those wishing to preach at Steep Falls, Me., will please correspond with either of the following committee: C. H. Sweet, J. R. Foss, and W. H. Anderson.

Those wishing to preach at Bridgewater, Vt., please correspond with A. L. Dinsmore.

Those wishing to preach in Kennebunkport, will please correspond with A. A. Robinson, C. E. Clough, or H. A. Mitchell.

Those wishing to preach at East Canaan, N. H., please correspond with E. G. Mudgett, as he

Those wishing to preach in Hallowell, Me., will please correspond with Simeon Small and Alfred Gowell.

☞ Preaching brethren going to Great Falls, N. H., will please call on Bro. Joseph K. Nash, No. 48 Maine Street.

THAT BOOK.

"History of the Second Advent Message, Doctrine and People."

(From H. B. Eaton, M. D.)

"To say that I am pleased in the perusal of the 'History of the Advent Message' does not half express my satisfaction. The concise arrangement, the happy thoughts, the expositions of those texts, so much neglected by the churches, that tell us where we are, what we are, and what we shall be, all made so plain as to banish all doubt, and bid us look with more earnest longings for Christ's coming, without a chance for disappointment, with the light which now shines on the prophetic page, all made so clear in this 'History' that it seems to me you have placed the whole Advent people under many and lasting obligations to you. I pray that it may have such a circulation, be so much read by all denominations, and people everywhere, that it shall add largely to the number saved in the kingdom of God."

For sale at the *Crisis* Office. Price $3.50.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
John G. Hook........Sunday, Jan. 10th, and onward

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Wednesday evenings.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch........Sunday, Jan. 10th
Will preach on the prophecies.
Wm. C. Stewart........Sunday, Jan. 17th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

New Durham, N. H........Sabbath, Jan. 10th
East Rochester, N. H.....Monday evening, Jan. 11th
Portland, Me........Tuesday evening, Jan. 12th
Lewiston, Me........Wednesday evening, Jan. 13th
Fairfield, Me........Thursday evening, Jan. 14th
Augusta, Me. (where Bro. Low may arrange) Saturday evening, Jan. 16th, and over the Lord's day.
Corinna, Me........Monday evening, Jan. 18th
Hermon, Me........Tuesday evening, Jan. 19th
Orrington, Me. (as Bro. John Brackett may arrange) Wednesday evening, Jan. 20th.
Bangor, Me........Thursday evening, Jan. 21st
A. ROSS.

New Bedford, Mass........Sunday, Jan. 10th
Plymouth, Mass........Sunday, Jan. 17th
C. GOODRICH.

Wilbraham, Mass........Sunday, Jan. 10th
Warehousepoint, Ct........Sunday, Jan. 17th
Putnam, Ct........Sunday, Jan. 24th
H. PRATT.

New Haven, Ct........Sabbath, Jan. 10th
H. MUNGER.

Newmarket, N. H. (Littlefield's Crossing) Saturday evening, Jan. 16th, and over Sunday, Jan. 17th.
ENOCH MORRILL.

Gloucester, Mass........Sabbath, Jan. 10th
S. HALE.

Natick Mass........Sunday, Jan. 24th
WM. C. STEWART.

Athol, Mass.......Sabbaths, Jan. 10th, 17th, and 24th
ROLAND D. GRANT.

Plymouth, Mass........Sunday, Jan. 10th
Putnam, Ct........Sunday, Jan. 17th
Tremont, Mass........Sunday, Jan. 31st
J. S. WHITE.

Mattapoisett, Mass........Sunday, Jan. 10th
Keene, N. H........Sundays, March 21st and 28th
M. BATCHELOR.

Warehousepoint, Ct........Sunday, Jan. 10th
Scitico........Sunday, Jan. 17th
(Not engaged Jan. 24th.)
Scitico, Ct........Sunday, Jan. 31st
H. C. SMITH.

Montgomery........Sabbath, Jan. 17th
GEO. L. TEEPLE.

North Haverhill, N. H........Sunday, Jan. 10th
Warren Summit, N. H........Sunday, Jan. 17th
G. M. LITTLE.

Belmont, N. H........Sunday, Jan. 10th
Danbury, N. H........Sunday, Jan. 17th
Will Bro. D. W. Davis arrange one week's labor for me in Sutton, N. H., or vicinity, commencing Wednesday evening, Jan. 20th? Bro. Davis is requested to be with me.
New Durham Ridge, N. H........Sunday, Jan. 31st
J. G. SMITH.

Meredith Neck........Sunday, Jan. 17th
Moultonboro Neck........Sunday, Jan. 24th
Melvin Village........Sunday, Jan. 31st
T. W. PIPER.

Farmington, N. H........Sunday, Jan. 31st
WM. BODGE.

West Deerfield, N. H........Sunday, Jan. 10th
JOHN B. PAINE.

Lynn, Mass........Sunday, Jan. 10th
J. HILL.

Franklin, N. H........evenings, Jan. 7th, 8th and 9th, and Sunday, Jan. 10th.
C. H. FLETCHER.
G. H. WALLACE.

Meredith, N. H. (Dolloff Hall)......Sabbath, Jan. 10th
Bridgewater, N. H. (Brick school-house) Sabbath, Jan. 31st.
C. W. NELSON.

Madison, N. H. (Lord school-house) Sunday, Jan. 10th
The ordinance of baptism will be attended to.
N. GLIDDEN.

Farmington, N. H........Sunday, Jan. 24th
Salem, Mass........Sunday, Feb. 14th
Newcastle, N. H........Sunday, Feb. 21st
J. F. CHAMBERLIN.

Lake Village, N. H........Sunday, Jan. 24th
Meredith, N. H. (Dolloff Hall)......Sunday, Jan. 31st
Northwood, N. H........Sunday, Feb. 7th
East Canaan, N. H........Sunday, Feb. 14th
Dorchester (Town House)........Sunday, Feb. 21st
Warren Summit........Sunday, Feb. 28th
North Haverhill, N. H........Sunday, March 7th
Northwood, N. H........Sunday, March 14th
C. K. PARSONS.

Melvin Village, N. H........Sunday, Jan. 10th
Springvale, Me........Sunday, Jan. 3d
C. E. HURD.

Palmer, Mass........3d Sunday in each month
Wilbraham, Mass........Sunday, Feb. 7th
H. H. TUCKER.

Lake Village, N. H........Sabbath, Jan. 17th
Meredith, N. H. (Dolloff Hall)........Sabbath, Jan. 24th
SIMEON ROBY.

10th (Milldale) District school-house, Southington, Sunday, Jan. 10th.
South Elliott, Me........Sunday, Jan. 17th
O. W. KIMBALL.

Massena, N. Y........10½ A. M. and 1 P. M., Jan. 10th
Nation school-house........6½ P. M., Jan. 17th
C. PIKE.

Holden, Mass........Sunday, Jan. 17th
F. H. BURBANK.

Southbridge, Mass.......Sundays, Jan. 10th and 17th
J. W. BRIDGE.

East Pepperill, Mass........Sunday, Jan. 10th
South Ashburnham, Mass........Sunday, Jan. 17th
F. M. DRAKE.

Washington, Me. (Colomore Ridge) Sunday, Jan. 10th
Friendship, Me........Sunday, Jan. 17th
JER. CARR.

Danbury, N. H........Sunday, Jan. 10th
WM. H. SHAW.

Rutland, Vt........evening, Jan. 7th
Addison, Vt........Sundays, Jan. 10th and 17th
At other places as the door opens in the vicinity.
GEO. A. STREETER.

Lake Village, N. H........Sunday, Jan. 10th
LEVI ALLEN.

Bradford, N. H. (Bush meeting-house) Sun., Jan. 10th
A. S. WILLIAMS.

Bowdoin, Me........Sunday, Jan. 17th
Lewiston, Me........Sunday, Jan. 24th
Oxford, Me. (as Bro. G. L. Tracy may arrange) Tuesday evening, Jan. 26th, and over Sunday, the 31st.
H. S. MITCHELL.

East Union, Me........evening, Jan. 15th
South Hope.....evening, Jan. 16th, and over Sunday
Rockville........evenings, Jan. 19th and 20th
Rockland........Jan. 21st, and over Sunday
S. K. PARTRIDGE.

North Easton, Mass........Sunday, Jan. 17th
C. W. RATHBUN.

Salisbury, N. H. (where Bro. Couch may appoint) Tuesday evening, Jan. 19th.
Meredith Centre, N. H. (as Bro. N. Glidden may appoint) Sunday, Jan. 24th.
Holderness, N. H. (Brick school-house) eve., Jan. 27th
East Holderness, N. H. (Stevens meeting-house) Sunday, Jan. 30th.
W. W. SUTHERLAND.

Kennebunk Depot........Sunday, Jan. 31st
J. R. TRIPP.

East Concord, N. H. (Varney school-house) Sunday, Jan. 10th.
R. MORRILL.

Seneca Falls, N. Y........Sunday, Jan 10th
T. T. FARRELL.

Bean's Corner........Sunday, Jan. 10th
H. B. SEVEY.

Warren, Vt........Sunday, Jan. 10th
H. B. QUIMBY.

Natick, Mass., evening, Feb. 2d, through the week, and Sunday, Feb. 7th.
E. OWEN.

East Roxbury, Vt........Sunday, Jan. 10th
Hinesburg, Vt........Wednesday, Jan. 13th
Waterbury, Vt........Sunday, Jan. 17th
A. A. HOYT.

South Rochester, N. H........Sunday, Jan. 10th
Guilford, N. H. (as Bro. Wilkerson may appoint) evenings, Jan. 13th and 14th.
Piermont, N. H........Sunday, Jan. 17th
Please meet me at Wentworth Friday P. M.
North Haverhill, N. H........Sunday, Jan. 24th
Groton, Vt........Sunday, Jan. 31st
MRS. J. DAVIS.

Pittsburg, N. H. (Stream school-house) Sun., Jan. 10th
Hall Stream (Red school-house) Tuesday evening, Jan. 12th.
Dixville, P. Q........Sunday, Jan. 17th
Newville, P. Q........Sunday, Jan. 24th
Patton, P. Q. (Garland school-house)..Sun., Jan. 31st
Barford, P. Q. (Kenney school-house)..Sun., Feb. 7th
U. G. LADD.

East Rochester, N. H........Sunday, Jan. 31st
New Durham Ridge, N. H........Sunday, Feb. 7th
J. T. LIBBEY.

New Market, N. H........Sunday, Jan. 24th
J. L. CHUTE.

Scitico, Ct........Sunday, Jan. 10th
Cheshire Street........Sunday, Jan. 17th
G. L. WHITE.

Stanstead (Searls school-house) Sunday, Jan. 10th, at 10.30 A. M. and 1 P. M. (Newville school-house) 6.30 P. M.
L. C. MCKINSTRY.

Hatley (Old Meeting-house)........Sunday, Jan. 10th
M. MCKINSTRY.

Danville, Sunday, Jan. 17th, evenings through the ensuing week, and over the Sabbath, Jan. 24th.
L. C. & M. MCKINSTRY.

North Scarboro, Me. (Free meeting-house) Sunday, Jan. 10th.
C. H. SWEET.

Warrensville, Pa........Sunday, Jan. 10th
Nicholson, Wyoming Co., Pa., commence the 15th, and continue over Sunday.
JOHN T. ONGLEY.

Springvale, Me........Sunday, Jan. 17th
S. HAWKINS.

St. George........Friday evening, Jan. 8th and over Sunday, Jan. 10th.
Will Bro. Hatham or Stone make arrangements to go with me to St. George?
H. S. MITCHELL.

Stafford (Works school-house)........Sunday, Jan. 10th
PORTER J. SMITH.

Oxford, Me. (Richville school-house)..Sun., Jan. 10th
West Poland (Chapel)........Sunday, Jan. 17th
G. L. TRACY.

Barnard, Vt........evening, Jan. 9th and onward as the Lord directs.
DANIEL D. PAGE.

Orrington Corner, Me...Sundays, Jan. 10th and 17th
Ellingwoods Corner, Me., Conference, Saturday, at two o'clock, and over Sunday.
GEO. W. BROWN.

Bayonne, N. J........Sunday, Jan. 10th
WM. SHEPHERD.

East Holderness, N. H., Sabbath day and evening, Jan. 17th.
Hardhack (Baptist church)........Monday eve., Jan. 18th
Holderness (True school-house) Tuesday eve., Jan. 19th
Holderness (Cox school-house)........evening, Jan. 20th
Holderness (Prescott school-house)....eve., Jan. 21st
Ashland (Pease school-house)........evening, Jan. 22d
New Hampton (Plaisted school-house) eve., Jan. 23d
Ashland (Pease school-house)........Sunday, Jan. 24th
Ashland (Town Hall)......Sunday evening, Jan. 24th
JOSEPH HARVEY.

Reynolds, Ga........Sunday, Jan. 10th, and evenings through the week.
P. G. BOWMAN.
A. SIMPSON.

Northfield, Mass........Sunday, Jan. 10th
Tuesday evening, Jan. 12th, at Bro. Ansel Collars.
Sunday, Jan. 17th, and evenings, as Brn. may appoint.
Vernon, Vt........Sunday, Jan. 24th
Windsorville, Ct........Sunday, Jan. 31st
and evenings, as Bro. St. Clair may appoint.
F. W. CLOUGH.

Biddeford, Me........evenings, Jan. 12th and 13th
South Livermore, Me........Sunday, Jan. 17th
North Norway, Me........Sunday, Jan. 24th
Harrison, Me........Sunday, Jan. 31st
L. L. HOWARD.

Densmore Hill, Vt........Sabbath, Jan. 17th
ISRAEL DAMMAN.

No. Sutton, N. H. (at Bro. I. Andrews) Sun., Jan 10th
S. JULIA BUSWELL.

LAWRENCE, MASS.
F. H. Burbank........Sunday, Jan. 10th
I. B. Potter........Sunday, Jan. 17th
C. Cunningham........Sundays, Jan. 24th and 31st

LOWELL, MASS.
B. S. Emery........Sunday, Jan. 10th
J. Harvey........Sunday, Jan. 24th
I. B. Potter........Sunday, Jan. 31st
H. Munger........Sunday, Feb. 7th
B. S. Emery........Sunday, Feb. 14th
H. Munger........Sunday, Feb. 21st
J. Harvey........Sunday, Feb. 28th

HAVERHILL, MASS. (Advent Hall.)
J. M. Orrock........Sunday, Jan. 10th
John Couch........Sunday, Jan. 17th
I. B. Potter........Sunday, Jan. 24th
C. E. Hurd........Sunday, Jan. 31st
D. M. Leavitt........Sunday, Feb. 7th
C. S. Shattuck........Sunday, Feb. 14th
A. Ross........Sunday, Feb. 21st
S. G. Mathewson........Sunday, Feb. 28th
D. M. Leavitt........Sunday, March 7th
H. F. Carpenter........Sunday, March 14th
John Couch........Sunday, March 21st
S. S. Brewer........Sunday, March 28th

CHICOPEE FALLS, MASS.
G. L. Teeple........Sunday, Jan. 10th
E. Phelps........Sunday, Jan. 17th
H. H. Tucker........Sunday, Jan. 24th

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
Geo. W. Brown (of Elliot, Me.)....Sunday, Jan. 10th
D. Churchill........Sunday, Jan. 17th
John Parsons........Sunday, Jan. 24th
H. Pratt........Sunday, Jan. 31st

CONCORD, N. H. (Bethel, Green Street.)
T. L. Howard........Sunday, Jan. 10th
G. H. Wallace........Sunday, Jan. 17th
C. Goodrich........Sunday, Jan. 24th
J. Whitman........Sundays, Feb. 21st and 28th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. W. Allen........Sunday, Jan. 10th

GREAT FALLS, N. H. (Franklin Hall.)
T. L. Churchill........Sunday, Jan. 10th
C. E. Hurd........Sunday, Jan. 17th
O. W. Kimball........Sunday, Jan. 24th
C. S. Shattuck........Sunday, Jan. 31st
C. Goodrich........Sunday, Feb. 7th
D. M. Leavitt........Sunday, Feb. 10th
T. W. Piper........Sunday, Feb. 21st
C. S. Shattuck........Sunday, Feb. 28th

PORTSMOUTH, N. H.
T. W. Piper........Sunday, Jan. 10th
J. F. Chamberlin........Sunday, Jan. 17th

HAMPTON, N. H.
C. Richardson........Sunday, Jan. 10th
T. L. Churchill........Sunday, Jan. 17th
Enoch Morrill........Sunday, Jan. 24th
O. W. Kimball........Sunday, Jan. 31st

SEABROOK, N. H.
C. R. Parsons........Sunday, Jan. 10th
D. F. Leavitt........Sundays, Jan. 17th and 24th
J. T. Chamberlin........Sunday, Jan. 31st
T. W. Piper........Sunday, Feb. 14th
E. Owen........Sunday, Feb. 21st

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher........Sunday, Jan. 10th
W. W. Sutherland........Sunday, Jan. 17th
D. M. Leavitt........Sunday, Jan. 31st

RYE, N. H.
E. B. Wells........Sunday, Jan. 17th
C. E. Hurd........Sunday, Jan. 24th
E. B. Wells........Sunday, Jan. 31st

DOVER, N. H.
Enoch Morrill........Sunday, Jan. 10th
Joseph W. White........Sunday, Jan. 24th

NEW DURHAM RIDGE, N. H.
A. Ross........Sunday, Jan. 10th
A. Kidder........Sunday, Jan. 17th

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
J. W. White........Sunday, Jan. 10th
J. T. Libbey........Sunday, Feb. 14th
D. M. Leavitt........Sunday, Feb. 21st

LEWISTON, ME.
C. Goud........Sunday, Jan. 10th
J. A. Libby........Sunday, Jan. 17th
J. Whitman........Sunday, Jan. 24th
O. W. Kimball........Sundays, Feb. 21st and 28th

BIDDEFORD, ME.
Geo. W. Sederquest......Sundays, Jan. 10th and 17th
A. Ross........Sundays, Jan. 24th and 31st

PORTLAND, ME. (Union Hall.)
T. W. Piper........Sundays, Jan. 10th
E. A. Stockman........Sundays, Jan. 17th and 24th

STEEP FALLS, ME. (Depot Hall.)
W. H. Mitchell........Sunday, Jan. 10th
Jer. Hill........Sunday, Jan. 17th
G. F. Haines........Sunday, Jan. 24th
C. H. Sweet........Sunday, Jan. 31st

KENNEBUNKPORT, ME.
D. M. Leavitt........Sunday, Jan. 10th
Jesse Gay........Sunday, Jan. 17th
B. S. Emery........Sunday, Jan. 24th
A. A. Robinson........Sunday, Jan. 31st

SOUTH ELLIOT, ME.
Joseph W. White........Sunday, Jan. 31st

ALFRED, ME.
A. A. Robinson........Sabbath, Jan. 10th
J. R. Tripp........Sabbath, Jan. 17th
Jer. Hill........Sabbath, Jan. 24th

SOUTH ALFRED, ME.
J. R. Tripp........Sabbath, Jan. 10th—24th

PLAINVILLE, CT.
E. F. Morse........Sunday, Jan. 10th
E. L. Crumb........Sunday, Feb. 7th

BRISTOL, CT.
Mrs. E. L. Crumb........Sunday, Jan. 10th

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Johnson, 52 East 23d St., New York City.

GREENPOINT, L. I., N. Y., preaching at 7.30 Sunday evenings, in Excelsior Hall, corner of Franklin and India Streets. Conference and prayer meeting Thursday evenings.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.

ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

WASHINGTON, D. C.—The Advent Christian Church will hold their services at the Supreme Court Room (City Hall), at the intersection of Louisiana and Indiana Avenue, every Lord's day. Preaching at 11 a. m., and at 3 p. m.; prayer and conference meeting every Thursday evening, at house No. 412, 5th street, near City Hall. ELD. JAS. H. WHITMORE, Pastor.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.

THOMAS J. COX, 273 West 22d Street.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

WORCESTER, MASS.

Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.

G. E. MERRILL, Com.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. S. S. BREWER'S address, after this week, will be 123 Pleasant Street, New Bedford, Mass., care of W. Ellis.

☞ M. A. POTTER'S address is St. Johnsbury, Vt.

☞ E. B. WELLS' address is North Hampton, N. H.

☞ ELD. JAMES HERMAN WHITMORE'S address will be No. 803 H. Street North West, Washington, D. C., until further notice.

☞ H. S. MITCHEL'S address is Bowdoinham, Me.

☞ ELD. H. G. McCULLOCK'S address is 366 West Lake St., Chicago, Ill., until further notice.

☞ JAS. E. WELLS' address is Ontario, Wayne Co., N. Y.

☞ WM. C. STEWART'S address is Exeter, N. H.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—J C King, C W Low, W J Ketcham, Mrs M C Cogswell, S F Rogers, A B Swanesburg, James Soper, Frank N. Smith, D K Barrett, Jr., J P Davis, A P Moore, A C Newell, Geo W Foster, E A Bartlett, E Knight, J A Smith, C S Branch, P G Bowman, A H Robbins, E F Sergisson, G W Stetson, L S Howard, J M Snook, C Keve, D Eastman.

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For health I vainly sought,
Till Jesus Christ came in,
And then the cure was wrought!
O wondrous power! O wondrous cure!
Which makes my sinful nature pure.

By works of righteousness
I tried in "grace to grow";
But in my deep distress,
The progress was too slow.
Here all my efforts were in vain,
I could not thus the blessing gain.

The blessed Holy Ghost
Showed me the better way:
'Twas Christ I needed most!
Nor did I long delay,
But came to him by faith, and found
That he could heal my every wound.

I could not touch his clothes,
But I have touched his blood!
And on my heart it flows
An ever-healing flood.
It takes away the stains of sin,
It cleanses, and it keeps me clean.

Oh, what a wondrous cure
Hath Jesus wrought in me!
By blood divine made pure!
By power divine made free!
My life is under his control,
He fully sanctifies my soul.

—*Adv. of Chris. Holiness.*

PHILIPPIANS 1: 21-24.

J. F. LINTHICUM.

"For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better: nevertheless, to abide in the flesh is more needful for you."

The orthodox interpretation of these verses is that Paul did not know whether it was better to live, or die and go immediately to Christ, and so be with him. "To depart," it is contended, means for the soul to leave the body and go to heaven, where it will be with Christ. A critical examination of this text, and interpreting it in harmony with other plain teachings of the Bible, will show that the construction is erroneous. Paul could not expect to go to Christ as soon as he died, and so be with him, for excellent Scriptural reasons.

We are taught that when we depart in death, we go to the grave (Eccl. 9: 10; 3: 20; Gen. 3: 10, etc.); and that we remain there until the resurrection, when Christ shall come to raise the dead. The Savior himself is authority for the assertion that Paul could not go to him when he "departed this life." He told his disciples that whither he went they could not go (John 13: 33), and a few verses further along in the next chapter, seeing the disciples were grieved because he was going to leave them, he said, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house there are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14: 1-3. It will then be seen that the disciples could not go where Jesus went. Where did he go? He told them. "I ascend to my Father" (1 John 20: 17); and in John 16: 28 says, "I leave the world and go to the Father." Where is the Father? Jesus says the Father is in heaven (Matt. 5: 45, 48); and Paul himself taught that Jesus is in heaven, for he declared, "It is Christ that died; yea, rather that is risen again; who is even at the right hand of God." Rom. 8: 34. He ascended *after the resurrection*, for he told Mary when she saw him near the sepulchre, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father," etc. (John 20; 17); and Acts 1: 9 tells how he was "taken up."

We learn from the foregoing, that the disciples could not go where Jesus went, and hence could not be with him while he was there; but he promised to come again and receive them unto himself, that "where I am, there ye may be also." Then they could be with Christ, and not before.

When will he come again to receive them unto himself? Paul says (1 Thess. 4: 16, 17), "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Then he is coming to receive them unto himself at the resurrection of the dead; and Paul, knowing this, could not expect to go to heaven at death, because Jesus had said he could not go, and did not expect to be with Christ as soon as he died, because Christ will not descend from heaven until the resurrection. It is clear, therefore, that the popular interpretation of Paul's language in the text is erroneous.

The whole difficulty has grown out of faulty *punctuation*, which gives a meaning to Paul's language that he never intended. Paul did not say it was far better to depart and be with Christ, but this is the construction usually given to his language. It results not from what Paul said, but what he was made to say by inserting a semicolon where it does not belong. He is made to say in our version of the Bible: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." By inserting a semicolon after Christ, the translators made the words "which is far better" qualify both "to depart" and "to be with Christ." This was never intended by the apostle, and occasions all the confusion. Correctly punctuated, the semicolon would be removed and the text would read, "having a desire to depart, and to be with Christ which is far better;" making "which is far better" qualify "to be with Christ" only, and drawing a comparison between that glorious situation and death.

Paul's language is equivalent to saying, he had a desire to depart, and to be with Christ which was far better than to die. Death would relieve him of all of his troubles in this world, and he would rest in the grave in peace; but it would be far better to be with Christ who, he tells us, will descend from heaven with a shout, that the dead shall rise, that we shall be caught up to meet him in the clouds, "and so shall we ever be with the Lord."

This separates the two wants, his departing and his being with Christ, as they should be, and make Paul's meaning clear and consistent with his other teachings.

Vallego, Cal.

— Time is a stream in which there is no mooring the barks of life, because there is no casting anchor in it.

REPORT OF THE N. H. 21st Annual Adv. Chris. Conference.

Pursuant to notice, Conference convened in Lake Village, N. H., Dec. 2nd, 1874. A business session was called by the President, Eld. A. Ross, at half-past nine o'clock A. M. Prayer by C. H. Fletcher. Minutes of the last session were read by the Secretary and accepted.

By vote, the Chair appointed the following brethren a Com. on Credentials: John Parsons, F. M. Drake, and G. H. Wallace, who reported the following membership:—A. Ross, J. F. Chamberlain, J. L. Chute, D. Churchill, E. A. Stockman, A. Gordon, S. Varney, F. M. Drake, John Parsons, G. H. Wallace, Levi Allen, N. B. McMurphy, N. Glidden, D. F. Leavitt, D. W. Davis, T. W. Piper, D. Eastman, S. Roby, J. H. Evans, N. B. Sleeper, Sr. L. E. Saulpaugh, C. H. Fletcher, A. H. Clark, Stephen Dinsmore, O. D. Eastman, C. R. Parsons, W. H. Shaw, E. Morrill, Sr. Jane Davis, R. Morrill, J. T. Libby, A. T. Hodgdon, J. G. Smith.

Delegates—Eld. C. P. Dow (from Canada Conference), D. W. Bowles, A. F. Merrill, I. M. Aldrich, O. T. Clisby, M. M. Burbank, Thos. Roberts, C. H. Willey, E. N. Hinkley, and Geo. M. Little.

By vote, the Chair appointed the following brethren committee on business: E. A. Stockman, D. Churchill, and J. F. Chamberlain, who submitted the following order of business, which was accepted and adopted:—

1. The election of officers for the ensuing year. 2. The election of a Ministerial Com. 3. The election of a Quar. Conf. Com. 4. The election of a Protracted Meeting Com. 5. The election of a Tract Com. 6. Report of Treas. 7. Report of Ministerial Com. 8. Report of Quar. Conf. Com. 9. Report of Protracted Meeting Com. 10. Report of Tract Com. 11. Reports of ministers and delegates of churches. 12. Miscellaneous business.

By vote, the Chair appointed the following brethren as Com. on Nominations: John Parsons, Levi Allen, and G. H. Wallace, who reported as follows: For President—A. Ross. Vice President—T. W. Piper. Secretary—C. H. Fletcher. Treasurer—J. G. Smith. Ministerial Com.—T. W. Piper, J. Couch, N. Wheeler, O. D. Eastman, C. S. Emerson. Quar. Conf. Com.—Levi Allen, E. A. Stockman, D. W. Davis. Protracted Meeting Com.—C. H. Fletcher, D. F. Leavitt, J. G. Smith. Tract Com.—J. W. White, Enoch Morrill, E. S. Moulton.

Voted, That we pass over the first articles of business and take up the 12th. Listened to remarks of several Brn. in relation to difficulties existing at Rochester.

Voted, To proceed to the regular order of business.

Voted, To accept the report of Nominating Com.

Voted, To adjourn, to meet at the close of the afternoon service.

Met as adjourned. Elected the officers and committees as reported. Bro. E. A. Stockman, chairman of the Ministerial Com., gave the following report:—But little work has come to our hands during the year, and that little we have not been able to complete. Early in the month of June we received a request in writing from Eld. A. Hodgdon for a meeting of the committee to investigate the action of the Manchester church in expelling him from its membership without giving notice to the Com. or Conference. The Com. arranged for a meeting at Alton Bay during campmeeting week, but were unable to get the parties before them in sufficient numbers to warrant an investigation; and finally adjourned to meet at Manchester on the day previous to the assembling of this body; but the time of the Conference having been changed, several of the Com. were unable to be present on the day designated, and the parties concerned were notified that the Com. would not meet till after the present session of Conference. In response to a petition of Eld. Edwin Wells and others, the Com. met at Rochester Village, Sept. 23d, to investigate difficulties as connected with Eld. Wells' course in starting a new meeting, etc. Some twenty persons appeared and made statement to the effect that they had left the regular meeting because of the existence of gross wrong and corruption in the body, which the church refused to investigate; and for this reason Bro. W. had started another meeting. The church declined to appear before the Com., though specially requested by them to do so; and the Com. were thus confined to an *ex parte* examination. From what we were able to learn, we reached hef tollowing conclusion:

1. That the course of Eld. Wells, in commencing a new meeting without consulting with the committee was improper; but as he had on reflection voluntarily abandoned the movement, we did not think his course demanded disciplinary censure.

2. That it would be wrong and inadmissable, under the circumstances, for the aggrieved party to hold a separate meeting.

3. That our Conference ministers be advised not to preach to either party until the next session of Conference, when that body could adopt such action in the case as should be deemed proper; as the Com. has no right to investigate church difficulties, but ministerial matters only.

Besides these cases, no complaints have come to us; and so far as we know the ministry of this Conference are united and harmonious in their great and solemn work.

The Com. respectfully call the attention of Conference to the case of Bro. S. Varney, of East Rochester, as a candidate for ordination.

After proper examination, Bro. Joseph T. Libby was set apart to the work of the ministry, at our Second Quarterly Session of Conference, held at New Durham.

Respectfully submitted.

E. A. STOCKMAN.
T. W. PIPER.
JOHN PARSONS.

Voted, To accept the report. Bro. J. W. White by mail submitted the following report as chairman of Tract Com.:—Whole amount of receipts, \$58.49. Whole amount paid out, \$54.56. Cash in treasury, \$3.93.

The report as above was adopted. Listened to reports from all the preachers.

Voted, To pass over the regular business, and transact some miscellaneous business. After due discussion the following resolution was adopted:—

Resolved, That the subject of the ordination of Bro. S. Varney be referred to the Ministerial Com. for their immediate action.

Voted, That we adjourn to meet at the close of the afternoon service.

Met as adjourned; Bro. Ross in the chair. Prayer by Bro. G. H. Wallace.

Voted, That an article be added to our Constitution, viz.: "That we have a committee of three, whose duty it shall be to raise funds for missionary purposes in the State of N. H." By vote, the Chair nominated Brn. J. Parsons, T. W. Piper, and D. F. Leavitt, as a Com. to nominate said Com. Brn. A. Ross, E. Morrill and C. H. Willey, were nominated as the above Com., and were elected.

Voted, That a collection be taken up at the close of the evening service to defray the incidental expenses of this Conference.

Voted, To adjourn, to meet at half past eight o'clock to-morrow morning. Met as adjourned. Bro. Ross in the chair. After some discussion

Voted, To rescind the vote to add an article to the Constitution providing for a Com. on Missions. Bro. Piper presented the following resolution which was adopted: That in view of the exceeding shortness of time to labor for a perishing world, and feeling the need of a more effectual system for missionary labor in N. H. with our mission tent, Therefore,

Resolved, That each church, cooperating with the Conference, be requested to take monthly collections in their several churches for that purpose, and forward such contributions to the Treasurer.

Voted, That at the close of the P. M. service a collection and pledges be taken for a tract fund.

Voted, That we proceed to the regular order of business. Bro. J. G. Smith, Treasurer, submitted the following report, which was accepted. Cash in treasury with receipts, \$8.97. Amount paid out, \$7,25. Leaving a balance in treasury, \$1.72.

Bro. T. W. Piper, Chairman of Quar. Conf. Com., gave the following report: The first session was held with the church at South Barnstead, commencing Jan. 1st, and holding over the following Sabbath. A business meeting was called at 9 o'clock A. M., at which time Bro. J. H. Bartlett was dismissed from the Conference by his own request. Bro. Joseph B. Libby, of New Durham, joined the Conference. The good spirit was truly present to bless in the social meetings, and to help in the preaching of the Word. Preaching brethren present were,—Brn. Allen, Churchill, Davis, Emerson, Paine, Libby, Perkins, Parsons, and Piper. Preaching during the meeting by Brn. Allen, Parsons, Churchill, Davis, Emerson and Piper. It seemed to be the sentiment of all, as far as we were able to judge, that the meeting was one of profit.

The second session was held with the church at New Durham Ridge, commencing April 23rd. But on account of the exceedingly inclement weather the attendance was quite small. Preachers present were—Brn. Ross, Brown, Smith, Varney, Libby, Hurd, Wells and Piper. Saturday, P. M., Bro. J. T. Libby of New Durham was publicly set apart to the work of the gospel ministry by fasting, prayer and the laying on of hands, and we feel it safe to say to the churches in N. H., Receive Bro. Libby into your houses.

The third session was held with the church at Whitefield, commencing June 11th, and holding over the Sabbath. Preachers present were—Brn. Couch, Wheeler, Harmon, Chadsey, Eastman, Gordon and Piper. The church at Whitefield seemed to be free from all unhappy division, too common among our churches, and seemed to be prospering under the faithful labors of Bro. Harmon. Many brethren and sisters came in from Lisbon and other towns, which contributed largely to the interests of the meeting. The social meetings were truly sweet seasons, where all seemed to be union and love. The love for truth in so many hearts made preaching easy and delightful. And the church's "God bless you" to the poor servants at the close of the meeting, was one that furnishes bread to hungry children, and lifts the burden from the heart of the faithful wife. The above report was accepted.

Bro. E. Morrill, chairman of Protracted Meeting Com., reports meetings, in various localities, as very successful. The report was accepted.

Voted, That Bro. W. H. Shaw be dismissed from this Conference at his own request.

Voted, That Brn. E. N. Hinckley, West Alton, J. G. Moulton and Geo. M. Little, Warren Summit, become members of this Conference. Listened to reports from sixty-three churches.

Voted, That we adjourn to meet at the close of the P. M. service. Met as adjourned. Bro. Ross in the chair. Prayer by Bro. Piper.

Voted, That in giving our certificates of membership, we shall distinguish between ordained and unordained members.

Voted, That Bro. John H. Evans be dismissed from this Conference at his own request. The following resolution was adopted. *Whereas*, Certain brethren of this Conference having ceased to labor as preachers or to cooperate with us, therefore—*Resolved*, That our Ministerial Committee be requested to investigate the cause thereof and report to this body.

Voted, That a committee of three be appointed to investigate difficulties at Rochester, N. H. Brn. E. A. Stockman, J. Parsons and J. G. Smith, be said committee. *Voted*, To adopt the following resolution. *Resolved*, That while this Conference claim christian character to be a test of christian fellowship, they do also deplore and disfellowship the preaching of doctrines whose only fruits seem to confuse and divide the church of Christ. That this Conference does not feel willing to take the responsibility of offering the sinner probation and salvation in a future age, or of teaching the nonreliving of the wicked dead, Trine immersion, seventh day Sabbath, or any doctrine which serves only to divide the children of God

Voted, That we return our thanks to the Brn. and friends who have so kindly and hospitably cared for us during this session of our Conference.

Voted, That we return our thanks to the Superintendents of the various railroads for reduction of fare in coming to and returning from this Conference.

Voted, That the minutes of the Secretary be published in the *World's Crisis*.

Voted, to adjourn without date.

C. H. FLETCHER, *Secretary*.

— We should ask not who is the most learned, but who is the best learned.

POWER.

J. W. THOMAS.

"Our gospel came not in word only, but in power." —1 Thess. 1: 5.

Power is needed. Man is weak. He is not sufficient of himself to preach the gospel. His knowledge is limited. Prejudice is strong. Enemies are numerous. No man can live a christian, nor perform a christian work in his own strength. Education is good. A knowledge of the Scriptures is good. An unblemished reputation is good. To know the truth, and to be associated with good men is an advantage, but all of this is not enough to qualify a person for successful christian service. There must be an internal work,—a thorough, personal, experimental knowledge of the power of God in his own heart. Nothing will take the place of this. All the outward fixings and equipages, as useful as they may be in their place, will not answer for that change which must be produced in the heart by the power of the Holy Spirit. The soil of the natural heart must be broken up; the thoughts, purposes, will and affections must be turned from their natural course into harmony with the will of God. It requires power to do this. No human learning or eloquence is sufficient. It must be the "power that worketh effectually in those that believe." When this is experienced, then the individual may be able to exclaim with the apostle Paul, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Paul had experienced this power. He knew what he was talking about. It was not the power of truth merely, but the power that accompanied truth,—the saving, cleansing, renovating, subduing, transforming, comforting power of the Holy Spirit. Paul did not prescribe for others a medicine whose efficacy he had not proved. He knew the efficacy, the glorious, unspeakable efficacy of the "gospel of Christ." It was the "power of God unto" his salvation.

Now when this apostle preached, it was not with "excellency of speech, or with enticing words of man's wisdom," but in "demonstration of the Spirit and of power." So it was with all the apostles. They were "endued with power from on high." Some of them were unlearned and ignorant men—poor fishermen, called from their boats by the seaside to follow the great Teacher, commissioned and anointed with the Holy Spirit to preach the everlasting gospel. It was a simple story that they told—the story of Jesus of Nazareth; but there was such a power connected with it, that hard-hearted sinners wilted and fell on every side, and cried out in the bitterness of their hearts "Men and brethren, what shall we do?" Then these apostles were in their element,—they knew just what to say to convicted sinners. "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all them that are afar off, even as many as the Lord our God shall call." Acts 2: 38, 39. This promise reaches to us;—"to all who are afar off." It embraces every one who repents and believes the gosuntil the last heir of glory is sealed with the Holy Spirit.

The gospel must be preached with power; it must be received in power, and lived in power. Have you received the Holy Spirit since you believed? was a question which the apostle considered of vital importance to those who professed to be disciples. This power is what is needed to-day. Those who profess to be christians need to be "endued with power from on high." A prominent sign of the last days was to be seen in a church "having a form of godliness, but denying the power;" and this is apparent everywhere. The church is weak in moral and spiritual strength, hence there are no more conversions. Where are the deep, earnest, agonizing prayers which were once heard? O for power divine to live above sin, to overcome the world, the flesh, and the devil, and to obtain eternal victory through Him who is the "wisdom and power of God."

THAT SERMON.

H. PRATT.

In listening to a short sermon from a converted Roman priest who is saying, "Come out of her, my people," I thought that some points were worthy of record.

After speaking in French some forty minutes to his French Catholic hearers, he gave a short discourse in English which seemed very easy to comprehend. The text was concerning the "Captain of our salvation." Said he: "When we talk about Captain we think of cannon, and swords, and music, and victory. We say as christians, Our Captain is good captain; the infidel say, he is not good captain, for he does not conquer the world. If he was good captain, he would conquer the world. Now it is not the fault of the captain that the world is not conquered to him. But," says he (turning to the eight ministers from the different denominations that sat with him on the platform), "it is because he has got such mean soldiers. They skulk, they think only about a good time for themselves, and leave the fighting to others. When Israel came out of Egypt, they gave their gold to Aaron, and he made a calf, and they said, 'This be the god that brought us out of Egypt,' and God called them idolaters. So I, as a Roman priest, make my paste, and call to my maid, and she comes with her iron and smooths it out, and I take my scissors and cut it in pieces, put them in my vest pocket, come into the church, and I say, 'this be your God,' and they worship the wafers. Therefore the Roman Catholics are all idolaters. You Protestant christians in America are the rich man in the parable. He thanked God for the good things of this life, fared sumptuously, but he let Lazarus starve at his gate, and he was damned. You have your good houses, give a little for missionaries, fare sumptuously, thank the Lord for the good things you have, and let the Lazaruses starve at your gate. You are *mean* soldiers. You see the multitudes of poor, ignorant Catholics around you, and you give them not a single crumb from the Master's table. What would have been my condition if God had not wrought a miracle to open my eyes? The soldiers passed me by, but the Captain he lifted me up. Will you still care for yourselves while the poor souls starve at your gate?"

READING FOR AMUSEMENT.

Dr. Dewey has in the *Christian Examiner* some just remarks on the distinction between reading for mere entertainment or amusement, and reading for improvement. "I do not know what a man is thinking about," he says, "who never makes any distinction here; who never conceives that he has anything to do with the wonderful faculty of thought but to amuse it. An ordinarily industrious man feels obliged, in common decency, to proportion his recreation to his business; and it is indecent for an intellectual being to give up all his hours for mental culture to mere entertainment." Hence he lays it down as a rule, that every person desirous of strengthening his or her mind, should from time to time read some hard book—that is, some book which will demand close attention, and thoroughly exercise the reasoning faculty.

So discursive and dissipating, as we may say, are our modern habits of reading, and indeed our general range of modern literature, that we are quite inclined to agree with the doctor that it would be the best thing that could happen to many minds among us, to be rigidly shut up for two or three months to a single wise book, and thus be obliged to study one thing; So much news reading, story reading, and reading for the mere luxury of feeling, as is practiced by our people, is about as bad as no reading at all. It is distracting, dissipating, and enervating to the mind. It is like a tree growing all to bark, or all to leaves, to insure its toppling over by its own weight for the lack of solid timber to give it support.

LONGING AFTER THE DIVINE LIKENESS.

I said, my God, at length, this stony heart remove,
Deny all *other* strength, but give me strength to *love*.
Come nearer, nearer still, let not thy light depart;
Bend, break this stubborn will, dissolve this iron heart.

Less wayward let me be, more pliable and mild;
In glad simplicity more like a trustful child.
Less, less of self each day, and more, my God, of thee;
O, keep me in the way, however rough it be.

Less of the flesh each day, less of the world and sin;
More of thy love, I pray, more of thyself within.
Riper and riper now, each hour let me become,
Less fit for scenes below, more fit for such a home.

More molded to thy will, Lord, let thy servant be,
Higher and higher still, liker, and liker thee.
Have naught that is unmeet; of all that is mine own
Strip me, and so complete my training for the throne.

—*Selected by E. Buzzell, Concord, N. H.*

THE DEVIL'S WAGONS.—In the street of a thriving village stood a wagon, to which four horses were harnessed. A few loose boards extended from one axle to the other. A little boy, four or five years old, was set upon them. While the driver was called aside for a moment, the horses took fright and started off, running furiously down the street. Consternation and terror, as usual, spread on every hand, and one warm-hearted impulsive woman, a mother, who saw the awful peril of the child, clasped her hands in agony, and called with all her might and power, "Stop that wagon and save the child. Stop that wagon—stop it—stop it." An old icicle in human shape, that stood by her, coldly replied, "Silly woman, don't fret yourself, *it isn't your child!*" "I know it," said the mother; "but it's *somebody's child*. Stop it—oh, stop it."

Reader, the devil has his wagons, thousands of them—himself the driver, reins and whip in hand. And somebody's children are in danger. Oh, do what you can to save those poor children, if you have any sympathy in your breast. Up! raise the cry! rush forward before it be too late. If the imperiled child's own mother is not there, is there no one who will take her place?—*Chris. Treasury.*

QUARRELLING.—If anything in the world will make a man feel badly, it is unquestionably a quarrel. No man ever fails to think less of himself after than before. It degrades him in his own eyes, and disgraces him in the eyes of others, and, what is worse, blunts the sensibilities on the one hand, and increases the power of passionate irritability on the other. The truth is, the more peacefully and quietly we get on, the better for our neighbors and for ourselves. In nine cases out of ten, the better course is, if a man cheats you, cease to deal with him; if he is abusive, quit his company; and if he slanders you, take care to live so that nobody will believe him. No matter who he is or how he misuses you, the wisest way is to let him alone; for there is nothing better than this cool, calm, and quiet way of dealing with the wrongs we meet with. Lies unchased will die; fires unfanned, will burn out, and quarrels neglected, become as dull as the crater of an extinct volcano. —*Selected.*

WHO MADE IT?—SIR ISAAC NEWTON had among his acquaintances a philosopher who was an atheist. It is well known that this illustrious man who takes the first rank as a mathematician, natural philosopher, and astronomer, was at the same time a christian. He had in his study a celestial globe, on which was an excellent representation of the constellations and the stars which compose them. His atheist friend, having come to visit him one day, was struck with the beauty of this globe. He approached it, examined it, and said to him: "Who made it?" "No one," replied the celebrated philosopher. The atheist understood and was silent.

Gems.

— It is not the height to which men are advanced that makes them giddy, it is the looking down with contempt upon those beneath.

— Were a man to throw away a guinea every minute, he would be looked upon as a madman, and his friends would confine him as such; but a man who throws away his time, which is far more valuable than gold, may still pass for a wise man.

— That civility is best which excludes all superfluous formality.

— Let us carefully observe those good qualities wherein our enemies excel us; and endeavor to excel them by avoiding what is faulty, and imitating what is excellent in them.

— The sure way to miss success is to miss the opportunity.

— As well try to fill the yawning chasm with a few grains of sand, as satisfy the gulf of the soul's desires with the pleasure of an empty world.

— He that goes too near sin to-day, may fall into it to-morrow. Prudence will not always venture to the brink of innocence.

— We must not only strike the iron while it is hot, but strike it till it is made hot.

— A foe to God was never a true friend to man.

— We often knock at mercy's door, and then run away, instead of waiting for an entrance and an answer. Thus we act as if we were afraid of having our prayers answered.

HOME AND HEALTH.

DANGER OF EATING HEARTY SUPPERS.

BY D. DENNISON, M. D.

Eating heartily in an exhausted, or even in a greatly debilitated bodily condition, is dangerous at any hour. Many a man has fallen apoplectic at the close of a hearty dinner; but the danger is greatly increased by going to bed soon after, for the weight of a meal, a pound or two, rests steadily on the great veins of the body, arrests the flow of the blood, as a continuous pressure of a foot on a hose pipe will more or less stop the flow of water along it. This arrestment causes a damming up of the blood in the vessels of the brain, which at length cannot bear the distension, and burst, causing effusion there, which is instant, sometimes, and certain death always.

There is scarcely a reader of middle life, who has not more than once been nearer death than he imagines from this very cause. A man feels in his sleep as if some terrible calamity was impending, some horrible beast is after him, or some fearful flood was about to overwhelm him; but, spite of every effort, he cannot move himself sufficiently fast; the enemy behind is increasing upon him, and at length, in an agony of sweat, he is able by a desperate effort to set the steam of life in motion by uttering some word, fearful to be heard, or only saves himself from falling into some fathomless abyss by a convulsive and desperate effort. In cases where there is no power to cry out, or no effort can be made, the person is overtaken, or falls and dies!

Eating a hearty meal at the close of the day is like giving a laboring man a full day's work to do just as night sets in, although he has been toiling all day. The whole body is fatigued when night sets in, the stomach takes its due share, and to eat heartily at supper and then go to bed, is giving all the other portions and functions of the body repose, while the stomach has thrown upon it four or five hours more of additional work, after having already labored four or five hours to dispose of breakfast, and a still longer time for dinner. This ten or twelve hours of almost incessant work has nearly exhausted its power; it cannot promptly digest another full meal, but labors at it for long hours together, like an exhausted galley-slave on a newly-imposed task.

The result is that by the unnatural length of time which the food is kept in the stomach, and the imperfect manner in which the exhausted organ manages it, it becomes more or less acid; this generates wind; this distends the stomach; this presses up itself against the more yielding lungs, confining them to a largely diminished space; hence every breath taken is insufficient for the wants of the system, the blood becomes foul, black, and thick, refuses to flow, and the man dies, or in delirium or fright leaps from a window, or commits suicide.

Let any reader who follows an inactive life for the most part, try the experiment for a week of eating absolutely nothing after a one or two o'clock dinner, and see if a sounder sleep and a vigorous appetite for breakfast and a hearty dinner are not the pleasurable results, to say nothing of the happy deliverance from that disagreeable fullness, weight, oppression, or acidity which attends over-eating. The great renovating and vivacity which a long, delicious, and connecting sleep imparts, both to mind and body, will of themselves more than compensate for the certainly short and rather dubious pleasure of eating a hearty supper with no special relish.

Important as are selection and due mastication and insalivation, its quantity is still more so. Unwholesome kinds engender far less disease and suffering than excess in amount. Health and disease depend vastly more on how much we eat than on what we art. Many, especially dyspeptics, far more than counterbalance all the good effects of a plain diet by over-eating. Not that gormandizing of plain food is not far less injurious than that of unwholesome kinds, but that excess in quantity is even more unhealthy than quality. Nor is it exaggeration to say that most civilized nations, and even individuals, make perfect gluttons of themselves.

This is doubly true of Americans. An English Quaker, on his return from a transatlantic tour, when asked what he thought of the Yankees, returned answer that "Their men are all gluttons and their women all slaves." Notice the disappearance of dishful after dishful, and even tableful after tableful, at our public and private meals. Watch your own plate, and notice how many times, though it is loaded to begin with, you "back up your cart" for another load. All this besides the dessert. Though we may not eat as much as the Indians, who are reputed by several travelers to stuff themselves with from six to fifteen pounds of meat per day when they can get it, and even eat a great portion of their time, yet, on the average, we eat at least from two to three times as much as nature requires.

Nearly every reader will bear the self condemning witness that he often eats so much as to feel uncomfortable, stupid, and often almost sick; the most, who will omit an occasional meal, will feel twice as well afterwards for a day or two. But, to bring our remarks to a point, notice three classes of facts everywhere observable. Dyspeptics eat enormously, nearly twice as much as an ordinary person, while those who enjoy perfect health, and have never been sick, eat less than half as much as others and not a quarter as much as dyspeptics.

Wesley furnished a noted example. See what he did and endured; how little he ate and how often he fasted. And Bible recommendations and requisitions are undoubtedly founded on this law.

Fleshy persons usually eat lightly, while spare persons, the world over, are generally great eaters. The reason is this: What the former do eat they completely digest, extracting from it all its sustaining virtue so that they need but little; whereas gourmands disorder their stomachs, so that the enormous quantities they consume are not converted into nourishment. A little food, well assimilated, yields far more nutriment and life than quantities crudely digested. In fact, gluttony doubly starves its subjects; first enfeebling and disordering digestion, so that it cannot extract the nourishment from food, and secondly, by a gnawing, hankering, craving state of the stomach, akin to starvation.

Old Parr, who became a father after he was one hundred and twenty, and retained his health and all his faculties unimpaired till he visited the royal court, aged one hundred and fifty-two, died in one year from slightly letting down his extreme abstemiousness.

Louis Cormaro, who, by abandoning those excesses which broke his constitution and threatened him with death at thirty-six, baffled disease in its most aggravating form by confining himself to less than twelve ounces of solid and exclusively vegetable food per day, was over-persuaded to increase this quantity only two ounces, the effect of which he describes as follows:

"This increase, in eight days, had such an effect upon me, that from being remarkably cheerful and brisk, I began to be peevish and melancholy, and was constantly so strangely disposed that I neither knew what to say to others, nor what to do with myself. On the twelfth day I was attacked with a violent pain in my side, which held me twenty-two hours, and was followed by a violent fever, which continued thirty-five days, without giving me a moment's respite." This was his only sickness during sixty-three years of abstemiousness.

Dr. Cheyne reduced his weight from 448 to 140 pounds by abstinence, grew corpulent and sick on a more generous diet, and was restored by abstemiousness. His practical and theoretical model was, "The lightest and least of meat and drink a man can be tolerably easy under, is the shortest and most infallible means to preserve life, health and serenity."

Dr. James Johnson, one of the most able of modern physiologists, who cured himself of an aggravating dyspeptic malady by abstemiousness, and then wore out two armies in two wars, and thought the could wear out another, says: "The quantity should never exceed half a pound in weight at dinner. Even when that can be borne without a single unpleasant sensation succeeding, it it quite enough and generally too much.

"The invalid will acquire a degree of strength and firmness, not fullness, of muscle on this quantity, which will in time surprise his friends as well as himself. Such will often derive more nourishment and strength from four ounces of gruel every six hours than from half a pound of animal food and a pint of wine."—*Evening Star, Philadelphia.*

CARRYING A LADDER.

Did you ever see a person carry a ladder? He puts it on his shoulder, or, it may be, puts his head between the rounds and has one of the sides resting on each shoulder, and having it nicely balanced walks along. A man with a ladder is an interesting object in a crowded street. He looks at the end before him, but the end behind him he cannot see. If he moves the front end to get out of the way of a person, away goes the rear end just as far in the opposite direction, and the slightest turn of his body, only a few inches, will give the ends a sweep of several feet, and those in the way may look out for bruised hats and bumped heads, while the window glass along the street is in constant danger from the unseen rear end of the ladder. When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of my ladder against a window.

Instead of scolding me, my father made me stop, and said, very quietly: "Look here, my son, there is one thing I wish you always to remember; that is, every ladder has two ends." I never have forgotten that, though many, many years have gone, and I never see a man carrying a ladder or other long thing but what I remember the two ends. Don't we carry things besides ladders that have two ends? When I see a young man getting "fast" habits, I think he sees only one end of that ladder, and that he does not know that the other end is wounding his parents hearts. Many a young girl carries a ladder in the shape of a love for dress and finery; she only sees the gratification of a foolish pride at the forward end of that ladder, while the end that she does not see is crushing true modesty and pure friendship as she goes along thoughtlessly among the crowd. Ah! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one.—*Sel.*

LET thy conversation with men be sober and sincere; let thy devotion to God be dutiful and decent; let the one be hearty, and not haughty, let the other be humble and not homely; so live with men as if God saw thee, so pray to God as if men heard the.—*Quarles.*

TOMATO custard is said to be a beneficial diet for consumptives. It is made by straining finely-stewed tomatoes through a seive, and adding two pints of milk and one pint of tomatoes for four eggs and one teaspoonful of sugar. Bake in small cups quickly.

COPIOUS breathing of fresh air expands the lungs, improves circulation, digestion, and invigorates all the functions of body and brain. Then why not go fishing?

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1001. BOSTON, WEDNESDAY, JANUARY 13, 1875. VOL. XL.—NO. 14.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FAITH.

Faith is the christian's prop,
Whereon his sorrows lean;
It is the "substance of his hope,
His proof of things unseen";
It is the anchor of his soul,
When tempests rage and billows roll.

Faith is the polar star,
That guides the christian's bark;
Directs his wandering, when afar,
To reach the holy ark.
It points the course where'er he roam,
And safely leads the pilgrim home.

Faith is the rainbow's form,
Hung on the brow of heaven;
The glory of the passing storm,
The pledge of mercy given.
It is the bright triumphal arch,
Through which the saints to glory march.

—*Earnest Christian.*

JESUS IS COMING.

ELLA M. LUNT.

Jesus is soon coming. This is a matter of no uncertainty to us. We have carefully studied the signs of the times, and we behold him near, even at the door. Link after link in the prophetic chain has met its fulfillment, and now we are brought down in close proximity to the last closing scenes of earth's history. Perils are thickening around our way. Indications of trouble are becoming daily more apparent. A stormy future lies before us. The conflict will be short, yet severe. Satan has marshalled his host and working with increased power. He knows that his time is short, therefore he doubles his diligence, that he may by his seductive wiles and cunning craftiness allure souls from the path of obedience, and lead them to everlasting ruin.

Yet in the midst of all these things we know the grace of God is sufficient, and we will never cease praying "Thy kingdom come," until we walk with the redeemed on the other side. We know we are almost home, and there is something so blessed about its associations that we hail with joy every omen that points to the near approach of Christ, and brings the eternal rest. We can thank God even here amid darkness and sorrow, that soon the sable scenes of this earth will pass away, and the Deliverer will descend from the throne above and establish a kingdom which shall stand forever. The saints of all ages will be gathered, and the song of redemption shall be heard throughout the eternal city. Angels will leave their starry home and come with sweet music to welcome the immortal throng onward to their place of rest—the eternal kingdom of God.

Yes, Jesus is coming; we cannot be mistaken. Although the greater portion of humanity deny that Christ will *ever* come literally to reign, and they consider the evidences insufficient to base faith upon; but if the acts and testimony of one man was considered sufficient to condemn the people who lived before the flood (and they certainly were, or the world could not have been condemned), what must be the condemnation of the people who are now living upon the earth, when Jesus comes. Evidences, a thousand times more convincing, come pouring in upon us, that we are very near the consummation of the christian's hope; but still they scoff saying, "Where is the promise of his coming?" No doubt the antedeluvians mocked until the very day that God commanded Noah to enter into the ark. The sun might have arisen in his usual brightness, but suddenly the heavens begin to gather blackness, muttering thunder was heard in the distance, consternation took possession of every breast, the windows of heaven were opened, and the fountains of the deep were broken up, rain began to fall in torrents, men, with their wives and children, scrambled to the tops of the tall trees and high mountains, but it was all in vain; their cries, tears, and prayers were of no avail; they were buried beneath the rising waters. But where was Noah? Ah! he was in the ark, being borne safely above the dark stormy billows; for "God shut him in."

The coming of Christ has always been a theme of interest and delight to the church of God, and now, as we have almost reached the point, every heart seems to beat in unison with John when he uttered these words—"Come, Lord Jesus, and come quickly." We oftentimes see many things that cause us to sigh for home, and we love to hear about the return of Christ.

Truly this world is full of sorrows; but we read of a world where God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. This is indeed a blessed promise, enough to encourage every child to press with unfaltering steps toward the kingdom of God. This life is full of sadness, but when we reach the better world, all these things will be forever gone. We trust a God that is able to divide this dark red sea of trouble, and lead his weary children triumphantly into the promised land. O blessed home! we long to walk thy golden streets and behold the Son of God. We may be looked upon by the world as poor and mean, but if we trust God continually we cannot be removed.

O Jesus, we wait for thy return; we long to see thee as thou art. We pray and watch for the first rays of the morning. We are tired, and long to rest. We desire to know when the reward will be given. Ofttimes we faint as we walk our path, but we hear thy voice saying—"Be of good cheer," and with renewed strength we will press onward until Jesus comes, and we hear the invitation—"Come my people."

Biddeford, Me., Jan. 1st, 1875.

MY HOPE.

J. R. SMITH.

My hope is in God, and it centres in Christ. My hope is based upon the immutability of God's unchangeable promises, and it centres upon the real personal coming of Christ, and a literal resurrection from the dead.

A good sister recently asked me if I did not find it crossing to bear the name of "Adventist." I do bless the Lord that I never saw the day, since my spiritual understanding was enlightened by God's blessed truth, that I was ashamed of my hope; and if there is anything I have reason to praise God for, it is that my eyes were ever opened to behold the light of the living Word of God. I was well aware when I embraced this hope that it was not the popular belief of the present day; neither was it popular in the days of God's inspired apostles. They called God's truth heresy then; they call it heresy now. "But after the way which they call heresy, so worship I the God of my fathers; believing all things which are written both in the law and in the prophets"; that "there shall be a resurrection of the dead, both of the just and of the unjust." While I rejoice not in iniquity, neither in fables or traditions of men, yet I do rejoice in God's blessed truth; for the truth has made me free. I have the blessed assurance that my name is written in the Lamb's book of life; and "am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord."

Said one anciently—"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." That gospel has lost none of its ancient power. It is the same to-day as it was eighteen hundred years ago. In my own case this gospel has become the power of God unto the salvation of my soul; and I have great reason to praise God for it. It was that which crucified me to the world. It was the power of this gospel that led me to give up seeking for the riches and honors of this world, and seek for "the unsearchable riches of Christ," and "that honor which cometh from God only." It caused me to give up tradition and fables of men, and believe God's written Word. I have no desire to return back to the leeks and onions of Egypt. I choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Christ is my "munition of rocks." I have ever found him "a strong tower," into which I have often run and found shelter. I have proved him mighty to save, and strong to deliver.

A few years before I professed faith in Christ, I had engaged in business with a firm determination to become wealthy; and to this end I bent all my energies. But God in his infinite mercy three years ago thwarted my plans, and gave me such a realization of the exceeding sinfulness of my course, that I fell at his feet, and cried out in the anguish of my soul, "O wretched man that I am; who shall deliver me from this body of death?" I felt from the depths of my soul, Just and righteous art thou, O God, if I am forever banished from thy presence.

Two paths were now presented to my view; the one was broad, smooth, and flowery. I saw it strewed with the honors and riches and the pleasures of this world; filled with the gay and godless throng; the other was a strait and narrow path, with here and there a traveler. I saw this way to be a way of reproach, of sacrifice, and of self-denial; but it was the way my Savior had marked for me, and I rose, went forth, and followed him. Glory be to his dear name, that I ever chose the way that Jesus went. Since the 17th day of August, 1870, I have never hesitated to follow "the Captain of our salvation." Although the winds have blown and beat upon my house, the hurricanes roared, and the storms howled wildly around me, yet above the roar of the tempest I have heard the cheering voice of Jesus, saying, "Fear thou not, for I am with thee; be not dismayed for I am thy God; I will help thee; yea, I will strengthen thee."

O, what joy and peace have I felt in my soul since the full and final and unconditional surrender of all to the Lord. When I enlisted in the summer of 1870, I counted the cost, sold out this world, burned every bridge; and though I have been in a few skirmishes, and have had some hand to hand conflicts with the enemy, Christ has never left me to fight the battle alone; and when the conflicts have ended, I have often been enabled to shout victory through the blood of the Lamb. When my course upon earth shall be finished, and my labors of love ended, let me be enabled to adopt the language of the sainted apostle—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." And while the great mass of professors are crying "peace and safety," and "smiting their fellow servants," and saying, "My Lord delayeth his coming," let us buckle on the armor and go forward to battle in the name of the Lord. Let us live so near the Lord that we may hear the distant rumbling of his chariot wheels, and discern the signs which portend the dawning of eternal day.

New Bedford, Mass., Dec. 18th, 1874.

WAITING FOR THE LIGHT.

It appears that a people will be found at the close of the dispensation who shall be looking for the Savior, or waiting for the return of the Lord, when he shall come. To use the figure which he himself, employs, "That you may open to him," whether he comes "at midnight, at the cock crowing, or in the morning." The simple idea is, that of one person sitting up in the night, watching, waiting, looking for another, with this qualification: that the one expected is the beloved Master and Lord, who has kindly cared for the children, servants, and all the members of the family; who has authority to demand this attention and expectation, and whose assurances of future benefit encourage the waiting and self-denial imposed by the conviction of his expected presence, and the fact of his still continued absence. The position is called blessed, in the gospel, "Blessed are those servants whom, when the Lord cometh, he shall find so doing." It is really waiting for him: for the light which he will bring. The longing for light may be relieved by the person coming who should appear with the light, or the benefit being obtained which the light should give. Sometimes the presence or the blessing is all we can expect the light to bestow.

Believers are like those who "wait for the morning." The waiting position implies a readiness beforehand. If a walk or journey is requisite to take us to the station before we start, to wait signifies that we have taken that walk, and are at the station before the train arrives; at least, before the advertized time of leaving.

It is said that General Washington, at one time, upon breaking camp, found his body-servant a little behind in the arrangements for moving. "John," said the General, "do not let me find you thus again." Upon the next occasion he asked John, just before the appointed time for leaving, "Are you ready?"

"All packed up, sir," said John.

There is a plain intimation that the waiting class should suffer a disappointment in their expectations, as to the appearing of the Lord, and that darkness would be the result, while the requirement is, that, if he should "tarry," (or seem to delay), "wait for him, he will not tarry, but surely come." This signifies that there will be no real delay—that, at the appointed time the presence will be found; but a seeming tarrying will exist from too full reliance upon calculation.

The real lover of Christ is always waiting for him; but more especially when the intimation of his return (signs) are patent. These, before the mind, will excite interest and lead to a looking, as we love a friend and would welcome him at any time, but should sit up for him if he had sent us word that he were coming.

If notified to move, the christian is like John, "all packed up."

The mariners in the storm wait for the light. The poor shipwrecked sailor on the desolate isle will hail the light. The benighted traveler on the dark unknown road longs for the light. It is his life, strength, and salvation. The sick, who must lie and wait for the morning, cannot but feel that there is a blessing in the light. They wait for it. Many a time did I say, last summer, as the darkness gathered in gloom, "I must try to pass another long, weary night," and the nights were not literally long after the fitful and broken slumber which the fever would allow. I watched for the first signs of light, and for the light itself. There is company and society in the light. A man is not alone in the light. The merry songsters in that old tree by the window—the beautiful robin, whose shrill notes would never fail by three o'clock, in the short summer night, often led me to wait patiently for the sun rising. I knew it was close by.

Brethren, the tried people are said to wait, even to be the children of the light. They are aroused by the song. They love the light that will break on the vision in the morning hour. That will wake a deathless joy in the heart. "Long, long we have been waiting," may the tried flock well sing, and with the joy and interest of a "faith that does not shrink," though long time elapse before the realization of the fond hope of immortality.

"We are waiting still, dear Lord, for thee," is a sentiment which swells the heart of the tried pilgrim on the stormy path of life, and no the illumination of a new glory bursts on the true but weary hearts—left long trusting and looking—confirmed, at the last, by the answer of the event to the prediction. "Then, waiting brethren, let us sing. He will not tarry long."

This is the grand point to occupy, with life, vigor, zeal, and earnest joy—a determined, happy labor, an unabated, undying devotion. God will reward the effort of the faithful soul . . . to stand, to study, and wait for truth, with the light. He will make known his purpose to his servants, the prophets, and the light of God in the kingdom of heaven shall be the portion of the vigilant and faithful in their watch for the rays of the everlasting morning.—*Prophetic Times.*

There is wealth in good actions.

"WATCHMAN, WHAT OF THE NIGHT?"

This solemn, nocturnal cry of the cities of the orient, echoed by Sister Julian, of Mt. Pleasant, Iowa, (*Banner* of Nov. 7th), and the beautiful and solemn response by the watchmen—"The morning cometh and also the night"—have been the means of great blessing to my soul, a blessing of mingled joy and sorrow: of deepest humiliation, trust, and triumph.

Vigilant, indeed, were the watchmen of the city, as they paced their lonely beat, or from their watch-tower on the walls eagerly bent eye and ear to detect the rising tumult within, or the approach of the stealthy foemen without the city. The lonely voice or trumpet rolled out on the stillness of the night air, announcing "first watch," "second watch," etc. of the night; and ever anon announcing, "tumult within," or the "enemy without."

And then again, when all was quiet, the lonely voice of some one who could not sleep, as did the million—on whose heart there rested a burden of care for city, family, self—who hoped for tidings that would relieve the sinking heart, and who longed for the morning—solemnly, solicitously inquiring, "Watchman, what of the night? What event? Cometh the morning?" The watchman responds, "The morning cometh, and also the night." See Isa. 21: 11, 12. . . .

"The night cometh"—of sin, of spiritual darkness in the souls of men. The night of pride, malice, covetousness, selfishness, and of enmity to God and his cause. Yea, this night cometh, even now prevaileth, in the hearts of the millions outside the church, and also inside, as well.

"The night of dark deeds: of falsehood, perjury, theft, murder, treason, intemperance, profanity, blasphemy, swindling, gambling, embezzlement, adultery, fornication, abortion, infanticide, and idolatry—all in the church, and out of it.

"The night cometh"—of scepticism, doubt, infidelity, rationalism, deism, pantheism, and atheism—where law is stripped of its penalty, Jesus of his divinity, and the world of its God; where hell, salvation, and holiness have lost their significance. How dark!

"The night cometh"—the night of formalism in the church, wherein the masses seem to have forgotten what religion is, and apparently imagine that if they lead a tolerably correct moral life, and (when the weather is very pleasant) attend preaching in a very orderly way once on the holy Sabbath, and give a little, a very little to support the struggling cause, all their responsibilities are met; who cannot be induced to engage in any spiritual exercises; and who, in their spirit and walk give no evidence that they have risen a particle above the world around them, and are to God's watchmen a ceaseless source of deepest grief.

"The night cometh"—the night of death and eternity. O how this night gathers about us, and covers our dear ones from our view! We, seeing they must go, gladly accompany them down among the shadows of the valley, to the very edge of the cold, dark river; and viewing merely from the earthen side, an impenetrable cloud receives them into its bosom, and they return no more. O this night! Viewed alone it is so sorrowful. It is swallowing up all that is dearest. This is "the night wherein no man can work."—*The Banner of Holiness.*

THE LOVE OF GOD.

H. P. SIKES.

"For God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

Who can duly estimate the depth of meaning contained in that little word, *so*? God *so* loved the world! The boundless ocean of God's love may be compared to a great fountain of water confined in the bowels of the earth, kept in on all sides, and pressing every way for an outlet. So this Infinite Fountain of love, which is so intensely bent on the highest good to the universe, manifests itself; or, if I may so say, finds an outlet in giving his own Son to die for a world of rebel sinners. The infinite love of God, far, very far, exceeds our strongest imagination.

Well might the apostle John exclaim—"God is love." He "gave his only begotten Son." What a gift! What earthly potentate would ever deliver up his Son to death, that his most inveterate and bitter enemies might become reconciled? Surely none! Oh, what tongue can tell, what heart can begin to realize the matchless love that filled the breast of the Lamb of God, that he should attempt such a scheme;—a scheme fraught with the most amazing, unparalleled humiliation, and intensest suffering; yea, such terrible anguish as a God only could endure? O, ye ungrateful sons of men, how can you look at what the dear Savior has done for you, without having your hearts melted? Will not the exhibition of such love, so boundless, beget in your own hearts love in return?

It would seem as if every son and daughter who has ever heard or known anything of the wonderful plan of redemption—of the amazing love of the Son of God, would be constrained to love him in return. After acknowledging such a sacrifice as he has voluntarily made—the sacrifice of himself, after beholding the spotless Lamb of God for a while lay aside the glories of the heavenly world, and come into this dark world of sin, which he found under the dominion of the "Prince of darkness;" where he was cradled in a manger; spent his life like a lamb in the midst of wolves; meeting the selfishness of men with loving-kindness; blessing his enemies in return for abuse and insult; returning tenderness for hatred; and to crown all, submitting to the most horrid death,—dying for those very sinners who were his inhuman murderers; it would seem, truly, as though every human being, after seeing all this, would cast his entire being into the hands of this almighty Savior. It would seem as though every one who acknowledges obligation for favors received, would willingly give up soul, body, possessions, talents, every thing, and lay them all at the feet of such a being. Well may we exclaim with the great apostle—"He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things?"

God has done all that infinite wisdom could do, to save men. "There is none other name under heaven given among men, whereby we must be saved." And what awful guilt is that incurred by the rejection of the Son of God, and by casting contempt upon all his love. How dreadful will be his punishment "who hath trodden under foot the Son of God!" Oh, deliver me from the bitter anguish that awaits all the rejectors of Jesus!

Imagine to yourselves a scene which we believe will shortly be realized. See the "great white throne" appear, and your once abused, insulted Savior, now your judge, seated thereon, and "all nations" assembled before him. See the trembling culprit stand, in full view of the glory of the redeemed, and hear him wail in the intensest agony, at seeing what he has lost! Eternal death must be his portion.

Northfield, Mass.

CHRISTMAS—WHEN IS IT?

H. MUNGER.

This 25th of Dec., while seeing so many following tradition, I was led to inquire concerning this day, of Josephus, E. Robinson, and others. The 69 weeks of Daniel run to the 14th of August,—1878 years ago last August, instead of 1874 years ago to-day. See Matt. 2: 1, and you will see by your reference Bible four years are to be added to our A. D. for the birth of Christ. Herod's death agrees with this date,—B. C. 4, instead of A. D. 1, as many suppose.

Luke 2: 8 tells us the shepherds were out in the field with their flocks; and it was warm enough for Joseph and Mary to lodge in a barn. See Luke 2: 1–7. This was not in Dec., it is evident.

The baptism of Christ was in the fifteenth year of the reign of Tiberius Cæsar, and he was 30 years old according to the law. See Luke 3: 1–23. His baptism was August 12, A. D. 26. This agrees with other scriptures and historical dates.

His public ministry began during the feast of tabernacles, A. D. 26, and was less than four years, as his death occurred Thursday, April 6th, A. D. 30; making him 34 years old. These facts are arrived at by the eclipses spoken of by Josephus, and the reign and death of the Cæsars, which are historical facts and dates agreeing with scriptural events.

I am glad that the old harlot power that has changed times and laws has done its work, and is on its death-bed. Its work has been a bloody one. The dogma of infallibility has sealed its doom.

The Roman beasts say the thief went to heaven with Christ the day he died; when Christ died Thursday, and the thieves Friday. Neither went to heaven at death, or to purgatory. Justin Martyr, A. D. 150, said—"The idea of souls going to heaven or hell at death is unsound and unscriptural"; and others agree with him—like Jeremy Taylor, Chrysostom, John Calvin, Tyndal, and John Wesley. This dogma of immortal soulism was rejected at the Council of Florence. Wesley's sermon on Luke 16: 81, says that going to heaven at death has no foundation in God's Word, and that the thief nor Christ had not gone three days after the thief was dead. Christ did not go up till forty days, at least, from his death; and then he promised to return to give the thief his request; i. e., when he comes into his kingdom.

There is good reason to believe the end is near; for the Scriptures tell of just such backsliding from God's Word and Spirit in the last days, as we now witness. The wicked also are filling up their cup of iniquity, and the papacy with the nations are wheeling into their prophetic line of battle. Great men are fearing, earth is groaning, good men are rejoicing, for the Lord is soon coming.

"QUENCH NOT THE SPIRIT."

A man has lost his way in a dark and dreary mine. By the light of one candle, which he carries in his hand, he is groping for the road to sunshine and to home. That light is essential to his safety. The mine has many winding passages in which he may be hopelessly bewildered. Here and there marks have been made in the rocks to point out the true path, but he cannot see them without that light. There are many deep pits into which, if unwary, he may suddenly fall, but he cannot avoid danger without that light. Should it go out he must soon stumble, fall, perish. Should it go out, that mine must be his tomb. How carefully he carries it! How anxiously he shields it from sudden gusts of air, from water dropping on it, from everything that might quench it.

Reader, the case described is your own. You are like that lonely wanderer in the mine. Does he diligently keep a-light the candle on which his life depends? Much more earnestly should you give heed to the warning, 'Quench not the Spirit.' Sin makes our road both dark and dangerous. If God gave us no light, we should never find our way to the soul's sunny home of holiness and heaven. We must despair of ever reaching our Father's house. We must perish in the darkness into which we have wandered. But he gives his Spirit to enlighten, guide, and cheer us. If that light burns dimly, our way becomes more gloomy and perilous. We go astray from the right path. —*Rev. N. Hall.*

ADORNING, OR RENEWING—WHICH?

S. HALL.

Which will secure the end wished for? I believe in having *something* done. An improvement in my personal appearance is what I very much desire. And if the mirror does not deceive, I greatly need it. I do not want to live always looking as I do now. Nor do I know of any people who have much reason to pride themselves on their personal beauty. But what can be done? Is there any remedy? Thousands are ready to reply, "We must adorn our persons all we can, so as to make what is really so unattractive and uncomely look quite pretty;"—as if the object sought could be attained by following the old adage that "Fine feathers make fine birds."

But who does not see that this is only a sham?—that really nothing is added to personal beauty by putting on gay and costly apparel? but rather the reverse? as the uncomeliness of the person is by contrast all the more apparent, as we all have a thousand times observed. And it seems hardly worth while to go to the trouble and expense of making our physical imperfections all the more conspicuous by a comparison with gay attire.

One reason why "costly apparel" is prohibited, I think, is because it cannot beautify the person, which is the object those wearing it have in view. God would not have those whom he has endowed with reason, exhibit the folly of employing means for such a purpose so wholly inadequate. He has devised means by which in due time it can be thoroughly accomplished.

But, dissatisfied with their appearance, people adopt a rich or showy dress by which they hope somehow to conceal their ill looks, or perhaps to attract attention away from themselves to their apparel. This is but a subterfuge. These imperfections are not thus remedied. No matter what, or how rich the style may be, nor the frequency with which one style may be superseded by another, "the image of the earthy" is distinctly traceable. The loss of primeval beauty and elegance is still manifest.

Nor was the appointing and providing the covering for mankind for the purpose of adornment; but to meet a necessity that had arisen. Man had sinned, and the curse had followed with all its train of evils, including physical derangement and deformity; and this could not be removed and beauty restored simply by an outward display or adorning. And previous to this, reasons for adorning did not exist. Everything was right until the fall. Reason therefore suggests that what is needed is just what the gospel provides. It is specially promised that in the restitution the vile bodies of the saved shall be changed into glorious bodies. As the vileness and deformity is the effect of sin, the real adorning or beautifying can consist in nothing short of removing this effect, or of entire renewal.

Of Christ, "who did no sin," tradition says, and there is some evidence proving it true, that even in his humiliation he was the most lovely and attractive personage ever beheld. On the Evangelist's declaration that he grew in favor with man, an eminent writer says, "By the comeliness of his person, the sweetness of his disposition, the uncommon vigor of his faculties, he engaged the affections of all who had the happiness to be acquainted with him. That as his mind was filled with wisdom, and always serene, being perfectly free from those turbulent passions which distract other men, his countenance, no doubt, must have been composed and agreeable, such as evidenced the strength of his understanding, and the goodness of his heart." But the inspired promise that in the regeneration the meek of the earth shall be formed anew after the manner of Christ's glorious or glorified body, is one of the "exceeding great and precious promises," and gives unspeakable delight.

"Arrayed in glorious grace,
Shall these vile bodies shine;
And every form and every face,
Look heavenly and divine."

As the only possible way to attain to the perfection of beauty is by being physically renewed, is it not best to patiently wait that promised time? Then for the first time since the fall, everything will be just right. The saints, like their inheritance, will be immortal and beauteous, and of course, artificial covering will be no longer needed nor employed. Though designed only for our comfort while the curse lasted. it has always been extensively used for ornament and display, and has thus, more than anything else under the sun, led people to be proud, haughty, and scornful, and thus to form distinctions and classes. It is certainly a cause for gladness that the curse will end, and that our necessity will no longer furnish opportunities for such abuse.

Let every believer magnify the Lord, and rejoice in the provisions of his grace, that every thing that has tended to their annoyance and discomfort even, as well as those that have caused their deepest perils and sorrows, shall be forever removed, when the divine King shall appear, and begin his appointed reign upon the earth. And to those who love his appearing, it may be a matter of deep interest, that the evidence is of such strength that his reign will begin in 1875. I hope the whole church wil be in readiness to joyfully meet him when he comes.

Hartford, Ct.

Half-hearted service is poor service. "Whatsoever ye do, do it heartily as to the Lord, and not unto men."

"GOD'S LOVING-KINDNESS."

C. MENDENHALL.

When we see in the present evil world so much sorrow and selfishness, caused by "man's inhumanity to man," it makes the loving-kindness of God loom up more brightly by contrast. Men abuse the confidence or ignorance of their fellow-beings. They will sacrifice the prosperity and sometimes even the life of an other to gain some desired end. But God has provided a way of pardon to those who sin against him.

This loving-kindness was so great for humanity that He sent his only-begotten Son to redeem and restore that which was lost. Men betray their friends, but God opens a plan which will help and heal those who have hated, despised and abused him, and trampled upon his laws. It is written —"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 8. His loving-kindness is manifested in many other ways, and saint and sinner alike enjoy his goodness.

The works of God, from the meanest insect to man, from the tiny spear of grass to the mammoth trees of the tropics, are unmistakable evidences of his creative power and exceeding kindness. With a diversity of creatures there is a corresponding difference in their necessities. These have been provided for. The foxes have holes, the birds their nests, and they have food adapted to their wants; so man is cared for. "Therefore I say unto you, take no thought for yourself, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. . . . Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

His kindness is shown to us in our every day life. He has given us sight, and provides things to look upon. He has given us lungs, and air to breathe; other organs are perfected in us, and adapted to their peculiar functions. The revolutions of the earth, in regular order bring day and night. The seasons, each brings its particular productions, and all his works redound to his glory and to our benefit. This kindness extends to futurity.

God would have all men accept his Son, whom to know aright is life eternal. He will redeem those who love and obey him, from the embrace of death; clothe them with immortality and grant them an endless home in Eden restored.

Sinner, his kindness extends gracious offers to you; will you not accept them? Through his mercy and goodness you have life, intellect, preaching, praying, and an open Bible. It remains with you whether you will be benefitted thereby. Will you not "lay hold of eternal life?" Salvation is free. You are needy, fallen, helpless. Take the gift of God, supply your wants without money and without price, raise yourself by the power of God in Christ Jesus, receive the strength which is promised, and will be imparted to all who trust in Him.

His kindness saves us from present sin, gives us power to conquer, and will keep us unto the coming of Christ Jesus.

Let us all, then, contemplate the goodness of God in all things; even in afflictions, knowing that he doeth all things well. Trusting in Christ we can fearlessly wage war against inward and outward foes, knowing that

"Though numerous hosts of mighty foes,
Though earth and hell my way oppose,
He safely leads my soul along;
His loving-kindness, oh how strong!"

"How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." Ps. 36: 7, 8.

Wilmington, Del.

PARADISE.

Yes, our blessed Redeemer, who died between two thieves, will yet make the place of his feet glorious. (Isa. 40; 13.) His rest shall be glorious. (11: 10.) He will be the glorious Lord (33: 21,) in the glorious land (Dan. 11: 16); and his presence in the world that once refused him a place on which to lay his head, will make the metropolis of his vast empire the joy of the whole earth. (Ps. 48: 2.) The garden of the first Adam must have been surpassingly beautiful, with its flowers, and fruit, and trees, and river; but there was a serpent in it; its area was limited; and the whole scene fades from view with the failure of the man to whom the fine estate was given; but the paradise of the second Adam, the perfect One, the Redeemer of the inheritance, the Conqueror of death and Satan, the Life Giver, the Magnifier of his Father's law and the glorifier of his Father's name—who shall describe it?

Beautiful, transcendently magnificent, beyond the richest dream of poetic imagination must it be! He and those who love him are to inhabit the choicest world in creation; for he can be trusted—having been tried and found faithful; and they, accepted in him, shall share with him the delights of the great Eden of the restitution, without a forbidden tree, a serpent, or the shadow of death.

The paradise of the future will be as much superior, both in grandeur and extent, to that of the past, as is the nature of the second Adam to that of the first. For redemption includes the moral, the mental, and the material; and when men become loyal to the great King, the future habitable world (Heb. 2: 6, Greek) will be habitable in the strict sense of that word—a place of health, and happiness, without plague, or famine, or war, ferocious beast, or deadly reptile.—*Rainbow.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 13, 1875.

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☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

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AGENT.

☞ SPECIAL NOTICE

To our Subscribers in the Canadas and the Provinces.

Within a few days a *new* postal arrangement has been completed between the U. S. Post Office Department and the Post Office officials of the Dominion of Canada, so that newspapers are *now* delivered to subscribers in the Provinces *free* of postage to them—the postage paid at the office of publication being sufficient, as in the States. This will save our Province subscribers the heavy postage they have hitherto paid, some fifty cents or more per year. We trust they will bear that in mind, and remit to us **$2.25** per year, the subscription price of the *Crisis*.

AG'T.

THE NEW KING OF SPAIN.

It is no new thing to have a prince who was born the legitimate heir to a throne, crowned as a king. But the case of King Alfonso is surrounded by peculiar, and we think very ominous circumstances. He ascends the throne as a Catholic king; the only one occupying that position in the world.

The Editor of the Catholic organ—*Paris Monde*—anticipating the separation of the Roman church and the Austrian government said,—"If Austria succumbs, there will be *no state depending* upon the *Vicar* of Jesus Christ. All will have abjured the *official character* of the *Catholic faith*." This did take place in 1870. Said Dr. Cummings—"Austria even, long the dungeon of Europe, always the *guardian* of the Pope when no one else could be found to *support* him, shocked at the Pope's assumption of an attribute of Deity, tore the concordat into shreds, and cast it to the winds, and renounces the Pope's jurisdiction in Austria, root and branch." Then did the proud harlot become a widow, as said the prophet. Her crowned husbands had all died officially, and "closed the Catholic cycle of modern peoples." This did cause, as the editor suggested, "the church and world to enter upon new struggles." The surging waves of this new struggle caused by all States having abjured the official character of the Catholic faith. The governments have occupied the time in preparing for this church to rise up and grasp the reins of civil government, and thus reduce them to vassalage to its professedly infallible dictation.

It has been clearly seen as we have frequently stated, that the Jesuitical party were determined to fill some throne with a Catholic ruler, who could be controlled by the Papal wire pullers. It has also appeared evident that they were concentrating their efforts to place such rulers on the thrones of France and Spain. Their dependence has not been placed on either nation, or both united, to send armies to put down the Italian government, and reinstate the Pope in civil power; but they have made arrangements to obtain soldiers and arms from all the nations where there are Catholic believers, and thus produce an army commanded by such a king or president, as could overpower any opposition that might be brought against it. To produce such a result, and to obtain a part of the armies of the opposing nations, and thus get trained soldiers, with their arms in their hands, placed there by the anticatholic governments, they are teaching their people that an oath, binding them to obey the rulers of anticatholic governments is not binding upon them when the requirements of such rulers conflict with the requirements of the Pope. The European soldiers have been taught that they must fight for their king or government; but the Catholics are now receiving a new education,—that they must fight for their church, and obey as of the highest authority the commands of the Pope. Mr. Gladstone shows that this is the great design of the dogma of infallibility.

If this programme can be carried out, then, when a war commences between two governments of these great parties,—Spain and Italy for instance, all the Italian soldiers who receive the Pope as their supreme ruler will desert the army of Italy, and go over to that of Spain. By this plan, the young king of Spain has had promised him nearly half of the soldiers of Europe, and a very large army from the United States, whenever he shall raise his arm to restore to the throne of earth the Papal blood-thirsty tyrant—the Pope. The Jesuit's reckon that about a third part of the German, English, and Austrian armies could be thus rallied under the Pope's standard, raised by his authorized standard-bearer. It is thought that a very large part of the French army can be carried on to the side of the church, by exciting them with the spirit of revenge against Germany.

These circumstances make the accession of the young prince Alfonso to the Spanish throne very ominous of the fact, that the culminating point of the great struggle of the Mother of Harlots is rapidly approaching. Her first programme was to put Don Carlos on the Spanish throne, and the Count De Chambord on the French throne; but there were obstacles in the way of each, which could not be overcome. The struggle between the Carlists and Republicans in Spain has been long and fearful. Bismarck saw the arrangement, and learned that the priest party were receiving help from their brethren of other countries, and would probably gain the victory, and to prevent this, he laid the heavy hand of the Empire on the Carlists, to prevent their prince from ascending the throne.

It was generally understood that these royal aspirants had covenanted with the Pope that, if they were successful in obtaining kingly power, they would exercise it to restore him to his coveted position of supreme headship of all human government. When the Carlists were nearly exhausted and in despair, and the Republicans were worn out and ready to make any change of government, except to give the throne to their antagonist, Don Carlos, the Jesuits saw their chance to put Alfonso on the throne, who agreed to support the Ultramontane party, and restore the Pope if possible. Thus the snare has been sprung most artfully, and the priests have gained a decided victory. The first act of the new king is to proclaim universal amnesty to all Carlists, which will evidently be immediately accepted; for that is the party in fact which has come into power. It is a very significant circumstance that, just at this juncture, when the Republicans of Spain are suddenly ensnared by the Ultramontanes, the Republicans of France should be suddenly startled with "McMahon's affiliation with the Ultramontanes."

It is well understood that President McMahon was made the Executive of France because he was in favor of restoring the Pope's temporal power; but after his inauguration he manifested so little inclination to do it, that he has been considered as somewhat favoring the opposite side. The reason for this must be obvious. The army was in no condition for war, and Germany stood ready to strike at an hour's warning; therefore it was not good policy to manifest their real intentions until preparations could be made and arrangements completed for a united effort by the Catholics in all countries at the same time. It appears that the programme has been so far executed, that the under current is now rising to the surface and the real intentions more boldly manifested.

All of this we think is in perfect harmony with the prophecy. The harlot must first be seated "in the dust," "on many waters," without a throne. This will cause her to indignantly protest, and say, "I shall be a lady forever." "I am and none else beside me" (the only church of God). I shall not sit as "a widow" (throneless, and in the dust), neither shall I know the "loss of my children." (I will have kings which I can call my sons).

Let us hear what God says about the matter when she says—"I sit a queen, and am no widow, and shall see no sorrow." Rev. 18: 7. "Therefore shall her plagues come in one day; death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." This power has led captive and killed, not politically, but with the sword, physically, millions of God's people; so she must be killed. She has shed the blood of saints. God will give her blood to drink. Again, God says of her—"Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators [those professing to foretell great victories and triumph for her], stand up, and *save* thee from these things that shall come upon thee."

The Catholic world is stirred to its depths; they have assembled their "councils" at Rome, and are about to meet at London to perfect their arrangements to raise the Pope to the throne of earth again. But God replies to their heaven-daring boasting in this withering sentence—"Behold, they shall be stubble; the fire shall burn them; they *shall not deliver* themselves from the power of the flame." The divine comment made upon this burning by the Revelator is given thus: "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and *burn her with fire*." These ten horns are evidently the Italian governments, organized in 1815, which are now all united under Victor Emanuel, so that the ten now act jointly, doing the same thing, as represented. It is a well known fact that the Italian government is in deadly opposition to the present designs of the Papacy, in relation to the Pope's exercising temporal power. This is the primary reason why Alfonso is made king of Spain, and why McMahon now steps upon the stage and attempts to commit the French government to the interests of the Pope. If these circumstances result in war, and if the great parties carry out their purposes as published, it must result in a general and terrible one; and we cannot conceive how any Bible student can locate it in the serial prophecies at any other point excepting at the last battle—the ending of the gospel age.

If we are correct in applying these exciting events to the prophecies we have referred to, then the result of the coming woeful struggle is settled by the declarations of Jehovah. The "lady of kingdoms" is doomed to a complete and eternal overthrow. She must sink like a mill-stone, be burned in the fires of the last day. God will be avenged on her for the blood of his saints which she has shed without mercy. Her reign has been long and oppressive. She has arrayed herself in scarlet and fine linen, and decked herself in jewels and precious stones. She has sat upon the throne of the kingdoms, and bound kings and princes at her pleasure. She has hunted the friends of Jesus as the partridge is hunted upon the mountains, and caught millions of them in her snares of death, and gloried in their indescribable tortures. Has she been converted from such heathenish barbarities? Does she accept of modern civilization?—the equality of men? the right of conscience and free speech? No. The Papacy claims to-day that they did right, and according to the infallible decrees of the church, when they butchered the millions of dissenters without mercy. The Pope is in mourning to-day because of modern civilization and free schools and speech. They are arming their subjects, and crowning kings, that they may take the sword of persecution and pile up the faggots once more. If the Jesuits triumph in this effort, the world will be carried back a thousand years, and let down into the pit of darkness and monkish superstition.

J. C.

STRANGE DOCTRINES.

It seems as though professed ministers of Christ were trying to invent new doctrines, adapted to the tastes of the people in these last days. Their hearers call for new things, so the preacher endeavors to give them novelties, instead of the plain truths of the Bible. We were forcibly struck with this fact in reading the report of Mr. W. H. H. Murray's sermon, Nov. 22nd, 1874. Mr. Murray is a very popular preacher, who has been the pastor of the Park Street church, Boston, until recently, when he resigned because the church did not consent to adopt his plans. His subject at the time named was "christian growth."

In the course of his remarks, he took occasion to say, as reported:

"If the body represents you, then you may sadden; then may you fear; but if it does not represent you—if it is not a part of you even, but only an attachment to you, the use of which you have had for a season but now outgrown, and hence by the wise kindness of your heavenly Father are about to be delivered from it, then you should be greatly consoled and stayed up in your minds as you pass through the experience of the separation. Suffer then this word of comfort.

To me, friends, you seem to be at the most growthful period of all your lives. You are at that point of development that a bird is when it stands perched on the edge of the dull, earthy nest in which life did indeed come to it, but which it has outgrown by reason of the beautiful wings that have come to it. And so it shakes its plumage, and stretches and tries its wings, and finding the moment has come, says: 'Good bye, old nest, you have served me well; you have been a good home to me in my weakness, but I am no longer weak; I am strong; I am no longer unfledged, I am plumed; I have outgrown you, and you are not fit for me longer. I feel the prompting in me to go. Good bye, old nest, I fly away.' And up into the pure air; up into the bright sunshine; up into the larger liberties and joy of boundless flight the glad bird mounts.

So you stand as regards your bodies, for your bodies are no more to you than the nest is to the bird. You were born in them, but have outgrown them. They have been a home to you while you were young and weak, and could not feed nor move yourselves, but now God sees better than you how strong you are, how ready for flight you are, and he is shaking the bough and bringing destruction to the nest in which you are and to which you cling, that he may force you off into liberty and life and growth everlasting. Oh, friends, this is not death you are coming to, but life. That is the gate of heaven, not the door of a tomb, ahead of you.

Mr. Murray says with much truth: "The ology is no more settled than geology." Again, Mr. Murray says:

"And thus it comes about that man outgrows this present life, as a rose outgrows the vase, as I trust and pray you are all outgrowing it. He comes to a point of time when he must needs be transplanted, and so God separates him from earthly conditions and gives him heavenly ones, and out of the bondage of the mortal he is mercifully taken to the liberty of the immortal state."

Let us see if this theology is any more settled than geology. Is the bird's nest any part of the bird? Is the "vase," in which the rose was growing, any part of the rose? But is the *body* no more a part of the *man*, than the nest is of the bird, or the vase of the rose? Has the nest any life or sensation when it holds the birds? Has the vase any life when it contains the rose? But has not the body of the living man life and feeling? Will any one say, even Mr. Murray himself, that the body has no more connection with a man, than the lifeless mass of sticks in the bird's nest has with the bird? The bird made the nest to hold its eggs and little ones, but the nest is in no sense a part of the bird. Neither is the vase in any possible sense a part of the rose. A man's house in which he lives with his family, may be properly compared to the bird's nest, or the vase, but to say that a man's body is like a vase, or a bird's nest, is, to say the least, a very "strange doctrine."

Will Mr. Murray tell us how one can be any body without a body? What does the apostle mean, when he says: "This corruptible must put on incorruption, and this mortal must put on immortality?" Does he mean this corruptible *body?* or does he mean corruptible *spirit?* Does he mean mortal *body?* or mortal *spirit?* If he means *body*, what becomes of Mr. Murray's theology? If Paul means *spirit*, then what becomes of Mr. Murray's theology, which teaches that the real man is immortal, and consequently cannot put on immortality?

Again, what does the apostle mean when he says: "The Lord Jesus Christ . . . shall change our vile *body*, that it may be fashioned like unto his glorious *body?*" Does Mr. Murray believe that the body of Christ was no more to him than a bird's nest to the birds? If so, what does the apostle mean when he says: "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. 1: 9–10. Here we are taught that the Son of God, for whom we are to wait, is the one whom God "raised from the dead." Was the *body* of Christ raised from the dead? Does Mr. Murray deny? Then let Paul address him as follows:

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 12–18.

It will be observed that Paul teaches most plainly that our only hope of a future life rests in the fact that Christ was raised from the dead; and that if he was not thus raised "then they also which are fallen asleep in Christ are *perished*." Hence Paul teaches that there is no future life for man, if what Mr. Murray compares to the bird's nest is not raised. Mr. Murray says for the birds: "Good bye, old nest. . . . I have outgrown you, and you are not fit for me any longer. . . . Good bye, old nest, I fly away." And then says to his hearers: "So you stand as regards your bodies; for your bodies are no more to you than the nest is to the bird." Mr. Murray talks just like a Spiritualist on this subject.

He says the body was a "home to you while you were young and weak, and could not feed and move yourselves." What does Mr. Murray think about the old person, who has become a second child, with his senses so impaired that he cannot feed himself any better than when he was an infant? Does not his weakness require a "home" as much as when he was first a child? How will he get along if he flies away in that weak state? And how does the infant that dies manage to fly in its extreme weakness? Do the birds fly away as soon as they are hatched? According to Mr. Murray's theology, they must stay in the nest till they are sufficiently grown, or developed, to live without a nest.

Will Mr. Murray tell his hearers how he ascertained that man can live without a body, as well as a full-grown bird can live without remaining in the nest where it was hatched? Has the man without the body any eyes, ears, mouth, head, hands, feet, or other physical organs? Can he walk, talk, see, hear, taste, smell, or feel? If he has none of them, then he is nobody, and knows nothing. We think Mr. Murray will do well to become better settled in his theology.

M. G.

STATE OF EUROPE.

The present aspect of things in Europe is attracting much attention from careful observers. But one conclusion is arrived at by most who are watching the signs of the times. The conviction is deep that a fierce war must soon begin in the Old World, that will be conducted on a scale more extensive than any war in modern times. It is said that the four leading governments in Europe have three million of men ready for the battle-field, and others are being qualified as fast as possible. A conflict between Papacy and Protestantism is rapidly approaching. The Pope and his supporters are determined that the infallibility dogma shall be acknowledged by the whole world, and that they shall accept him as their supreme head. The anti-Catholics are firmly decided that they will not submit to any such dictation. The issue must come, and we think it will be speedily. When the war clouds do burst forth, the storm must be terrible, and the results awful in the extreme. Such, at least, is the present aspect of things.

The year now begun may be expected to be one of startling events. Evidences that we are near the end of the present dispensation keep multiplying about us on every side. Praise the Lord, that we are so near the glorious event of the coming of our dearest friend—Jesus. Let us acknowledge him in all our ways, so that he may direct our steps.

M. G.

A SAD PICTURE.

Here and there may be found a faithful watchman, who is sounding an alarm in consequence of the low conditon of practical religion in the churches. Prof. Finney, of Oberlin College, is one of these men. He says:

M. G.

"Spiritual apathy is almost all-pervading and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and our eyes, also through the religious prints, that extensively church members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in festivals, etc. But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us to show that the churches are becoming sadly degenerated. They have gone very far from the Lord, and he has withdrawn himself from them."

SANTA CLARA.

The meetings in Santa Clara are daily increasing in interest. Several have been richly blest. The audiences are large, and prejudice is rapidly departing. The prospect is specially encouraging, and it is expected that the church will soon stand firmer than ever before. It has passed through very sore trials during the past year, but the Lord is giving special help. Quite a number from the different churches, including three ministers, have attended the meetings, and are much pleased. In our preaching we have been examining the positions taught by the Sabbath people, and see very encouraging results. The seventh-day Sabbath folks had a tent here last summer for some two months, and produced quite a sensation, but their fruit is rapidly dropping off.

We have taken occasion to expose Mrs. E. G. White's visions, showing, we think, beyond all controversy, that they do not come from the Lord. On this point there is no room for doubt, when the facts are fully known. It seems strange that any one should be so blinded as to believe that she is a true prophetess, yet, it has been thus voted by the seventh-day people in the California conference. It is certain that her visions and prophecies are no more reliable than those received through Spiritualists' mediums. We feel most fully prepared to sustain these sayings before any intelligent audience, and hereby invite any of the seventh-day preachers to a public investigation of this subject.

M. G.

A NEW TRACT.
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AG'T.

THE POPE'S SUCCESSOR.

The great age of the Pope makes it necessary that some preparations be made for his successor. The college of Cardinals has made a request that the Pope nominate his successor, with the understanding that the one he may select shall be appointed. A writer on the subject says:

"The man who has been thus indicated is Lucien Bonaparte, a cousin of the late Emperor. He is said to be the greatest scholar in Europe. He is yet young, only thirty-three or thirty-four."

Of course, no one knows whether there will be another Pope, but a change of some kind cannot be far in the future. We are anxiously waiting for the opening of the next great drama in earth's history.

The following statement, made by a Roman Catholic priest, shows the true spirit of Papacy. This was called out on account of the suppression of the Jesuits in Germany. It was published in *Kempteur Leitung*:

M. G.

"We, the priests, are as high above the governments, emperors, kings, and princes of the world, as the heavens are above the earth. Kings and princes of this world are as much beneath us as lead compared to the finest, purest gold. Angels and archangels are far beneath the priests, for we can forgive sins as God himself, which faculty angels and archangels never possessed. We stand above the Mother of God, for she has given birth to Christ only once; we priests produce and create him every day—yea, the priests may be said to stand above God himself, because he must be at their service at all hours and in all places; and at our bidding, in the consecration in every mass, he must come down from his heavens. God has created the world with the words, 'Let there be,' but we priests made God himself with three words. Therefore, in those times when faith and Christianity (?) still existed, the priest was held in the highest honor; the people—yea, the emperors and kings—have thrown themselves down before him, and have kissed the soil where he had planted or imprinted his foot."

CALIFORNIA STYLE.

Californians are truly lovers of pleasures more than lovers of God," yet there are some as true christian people as can be found anywhere. The majority of church members seem to have but a faint idea of what it is to follow Christ. They do not come out from the world, but unite with it, heart and hand. The following, taken from the San Francisco Daily *Call* is a sample:

M. G.

PRESBYTERIAN FESTIVAL.

"The large Music Hall was crowded full last evening by our citizens, to witness the peculiar programme offered by the managers of the festival. The singing by the ladies and gentlemen was very fine, and the music by the San Jose Silver Band of a high order. The farce was one of the most comical affairs that has ever been attempted in San Jose. The text was the Mother Goose' rhymes, each verse being represented by some of the ladies or gentlemen, with appropriate and picturesque costumes. In the character of the 'Old Woman that Lived in the Shoe,' there was a little shaver dressed to resemble the 'white-hat philosopher,' with a copy of the *Tribune* under his arm, and his letter of acceptance in his hand. This character was received with great applause, as the personation was good."

TO BRN. AND SRS. IN BUFFALO, N.Y.

As we are nearing the coming of our Lord, and as I am desirous to have all who love him meet together for worship, so as to obey the injunction of the apostle to "meet together, and so much the more as we see the day approaching," therefore I hope that you will remember the time, viz: the first Sunday in each month, at 10.30 A. M., and 1.30 P. M., at 528 Eagle St. Street cars run by the house. A general invitation is given for all. Brethren and sisters, pray for Buffalo, and for me, that I may be able to give meat in due season.

JOHN T. ONGLEY.

P. S.—*Advent Times* please copy, also my appointments.

J. T. O.

I HAVE been sick for three long years with consumption; and believing God will hear and answer prayer, I ask the prayers of the children of God for my recovery.

Roxbury, Ct. T. W. LEAVENWORTH.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, a a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

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YOUNG PILGRIM FUND.

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Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$2,968 70
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ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

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Frank	40.00

MISSION WORK.

Dear Editors, and Brn. and Srs.:—The Lord is blessing our labors. All praise be to him. Our meetings at Reno were refreshing, and the children were encouraged to press onward toward the saints' rest. While having meetings there, we went to Tonganoxie, six miles distant, to see a Bro. Hubble. While there he gave us an invitation to come to this place, where we now are, and have a series of meetings. We took the matter before the Lord in prayer, and decided to come the 19th.

This Bro. belongs to the Christian denomination, is an able man, and has preached many years for them; but now he has changed his views on a number of points, and is letting his light shine among his own people. He was at our tent meeting a year ago at Reno, and while there he saw new light. We gave him works to read. He went home and investigated the subjects, and has now fully adopted the Bible hope of a resurrection from the dead, and of no immortality out of Christ, and the entire cutting off of sin and the sinner, and the change of the face of the earth when the Restorer comes. He is a godly man, and lives his religion daily. His influence is salutary, at home and abroad. We do praise the Lord for such help. He is poor in this world, yet rich in faith. Who will send him the *Crisis* for a year? Any one that will, please send to Bro. Adams, and receive favor from the Lord and thanks from your unworthy brother. He will enjoy it, and use it to the glory of God.

Yesterday, the 20th, we had a full meeting. This is a new place, and many came out to hear something new. Bro. Hubble wished me to preach. He has been laboring here once each month for some time. He has the respect of all. The Lord abundantly blest yesterday in presenting the truth. We spoke from Dan. 7: 27. Thank the Lord for his glorious truth, and the complete fulfillment of his prophetic word. At night we introduced the "rest that remaineth for the children of God." Deep interest was manifested. And Bro. Hubble arose and said he had changed his opinions on some points, and thought that we had proclaimed the truth.

At the close of the meetings many came for tracts. These tracts carry a power with them; they are good to scatter after preaching in a new place, where an interest is awakened. Those sent me at Lawrence have been received, and some of them scattered. We do wish we had a thousand dollars to send to help publish these messengers of truth, to scatter broadcast among the people. We hope and pray that those who have the means will lend a helping hand in this direction. Now is the time for active movement, while the day lasts, for the night cometh when no man can work.

Pray for us; for the effectual fervent prayer availeth much. From your Bro. and Sr. in gospel labor, J. C. & S. E. SMITH.

Jarbalo, Leavenworth Co., Kan. Dec. 21.

HOOSICK VALLEY CONFERENCE.

Editors of Crisis:—Our Hoosick Valley Quarterly Meeting at Hebron, N. Y., Jan. 20th, is in a central point to most of the preachers and churches, and there should be a very general attendance, especially of the preachers. We meet to learn from each other the spiritual condition and welfare of preachers, churches, and all who are scattered throughout the bounds of our Conference, to learn of what has been done, of what is being done, and consult together for the best means of doing in the future. We want to know the condition, prosperity, spiritual standing and faithfulness of all our preachers in the Conference, without being obliged to give an ear to any hear-says. Preachers who neither attend nor report themselves to a Conference to which they belong, cannot complain if dealt with for their neglect, according to the rules of the Conference. Any Conference is better with four living, active preachers, than with one hundred formal, inactive ones. Much good has been done in some localities since our last Conference. Some preachers outside of our Conference have been working with us. Come to this feast in the Spirit of our Master, with a budget of encouraging facts of the past, and words of good cheer for the future. Some two, and perhaps three preachers of other localities are intending to be with us.

Those coming to Conference from the South must be at Eagle Bridge as early as 6.15 A. M., or else they will be obliged to take a train leaving Eagle Bridge a little after six o'clock in the evening for Rupert. Those coming on that late train from North or South Adams way, should write on a card to *William Lincoln, Hebron, N. Y.*, what day they will come, so that a team will be in waiting for them at Rupert in the evening. Do not fail to notify, or you will have to wait at Rupert until the next day noon.

H. K. FLAGG.

Rutland, Vt., Jan. 8th, 1875.

Correspondence.

From Bro. A. J. Young.

Dear Crisis:—I thought a few words from the little band in Vallejo would interest all your readers, and especially the dear ones who are looking for the consummation of the blessed hope which is set before us.

I would like to tell you all about what we have had to pass through during the past six or seven months, but time and space will not permit me so to do. I feel more anxious to tell you how good Jesus has been to keep us through it all. Surely his grace is sufficient, We laid all on the altar two years ago, making an entire consecration, and we are now fully satisfied that the step was in the right direction. All who made a bold stand at that time are stronger to-day than ever. The theme of holiness and purity have been always prominent, and is with us to-day; and by the help of the Lord we mean it ever shall be till Jesus comes. I am sure Bro. Grant can truly say that he found the church on good strong ground, notwithstanding the efforts of Satan to pull it down. We left it entirely in the hands of Jesus, who cares more for his children than any one else. How good he is!

Bro. Grant has held a series of meetings which have resulted in much good. The church needed a refreshing. Not that any have lost their faith, but the warfare through which we have passed, made all feel as though they really hungered for a deeper work; and the Lord, who is always so glad to give, has refreshed his children in Vallejo. Praise his name! One brother took a decided stand for Jesus and was baptized. One young lady and a young man (a German), also started anew, and will soon be baptized we trust. Many others, who said they had not been inside of a church for ten years, were deeply interested, and desired to be christians. May God help them!

The church was greatly strengthened, and our meetings now are sweeter than before. We have been without a minister, except occasionally. We are now assured that the church is stronger, and on higher ground than ever. We find it so comforting and sweet to keep in Jesus all the time, that we have no desire to look in any other direction. We still expect Bro. Carpenter to help us. May the Lord direct. Pray for us, that we may keep all on the altar.

Vallejo, Cal.

From D. K. Barrett, Jr.

To the Editors of the Crisis, and all the dear saints of God scattered abroad:—The Lord be praised for what he is doing for us, unworthy ones, through Jesus Christ his Son, whom he makes unto us wisdom, and righteousness, and sanctification, and soon he will be our redemption. He is our all in all, and all-sufficient. You cannot sing too loud his praise, nor over-estimate his great grace. He has done so much for me and my dear brethren and sisters of the North Springfield church, that I want the news of it spread abroad, to the praise of the glory of his great name. I thank the Lord for leading me by a way I knew not.

In 1867 I heard Bro. Grant preach the first sermon I ever heard setting forth the truths so dear to me now, in the large tent at Washington, D. C. From that time the light has seemed to shine more and more brightly upon the sacred Word. I was then fifteen years of age, and trying to serve the Lord. Three years ago the last day of Dec. I was baptized by Bro. H. F. Carpenter, at North Springfield, Vt., and united with the Advent Christian Church there. Blessings, great and innumerable, have followed me ever since. Grace and peace have indeed been multiplied unto me through the knowledge of God. I have been trying to be wholly the Lord's,—a living sacrifice, holy, and acceptable unto God, through the sanctifying altar—Christ. Think of these words of Christ—"For their sakes I sanctify myself, that they also might be sanctified through the truth." John 17: 19. And compare it with Ex. 29: 37—"Seven days shalt thou make atonement for the altar, and sanctify it, and it shall be an altar most holy. Whatsoever toucheth the altar shall be holy."

Christ's holiness is my only hope. I learned this "way of holiness" more perfectly at Bethel Campmeeting, last fall. Since that time it has been blessed living. The brethren and sisters, before that meeting, many of them, could say—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"; but now quite a number can add—"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." And "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." We begin to learn how to rejoice when we fall into divers temptations; knowing that the trying of our faith worketh patience, to the end we may be perfect and entire.

Chester, Vt., Dec. 22nd, 1874.

From Bro. Geo. Thomson.

Dear Editors:—Although I am very weak, yet I desire to praise the Lord for raising up kind friends to remember me in my infirmity and helplessness. I wish to acknowledge the following donations: Bro. Geo. Bailey, $1. L. B. S., $5. D. D. Reed, $1. Robert Holder, $4. A friend (by the hand of W. E. Carter), $2. Bro. H. Button (by the hand of W. Sheldon), $4. Bro. W. Sheldon, $1. A friend, 50 cts. T. W. Brooks (by the hand of Geo. T. Adams) $5. Bro. Henry Zader, $5. Matthew Croft (by the hand of D. Clow) $5. Alida Mapes, $1. Bro. J. Hodges, $5.

From C. Crowell.

Dear Brn. and Srs. of like precious faith: "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the the race that is set before us, looking unto Jesus the author and finisher of our faith." He is the Rock that we must build upon. We should see what material we build of, for every man's work shall be tried. Let us build of that precious material that will stand the test in the burning day, which we believe is near. Time is short. What we do must be done quickly. Brethren and sisters, let us work while the day lasts. My prayer is, that we may be cleansed from all sin; for we must be pure in heart if we would see God.

I have been trying to serve my Master for many years, but never saw the truth clearly until within the last two years. Praise God's holy name for his goodness and mercy bestowed on me. I live out in this western country, where I do not have the privilege of hearing the gospel preached much; but my hope is in Christ. He is able to keep us through all our trials. We have a small company that have covenanted together to work for the Lord, and we are looking for his soon coming. But it is rather hard living without any preaching. We have a weekly prayer-meeting, and they are blessed seasons. I believe the Lord is with us. My prayer is that the Lord will send some one this way who feels it duty to preach the gospel to the poor. He would find a large field. It is some forty miles to the nearest Advent preacher.

Brethren, pray that God may send forth more laborers into his vineyard; for truly the harvest is great, but the laborers are few. Pray for us, that our faith fail not, and that we may hold out till Jesus comes.

Pleasanton, Kansas.

From Bro. Geo. A. Carroll.

Dear Brn. and Srs.:—I feel it my duty to write a few words for your encouragement, and to let you know what the Lord is doing for us here in South Carolina. I have been here since the 22nd of Sept. I found Bro. Bowman struggling along alone, and faithfully trying to discharge his duty to God and his fellow men. I was much surprised to find so many who are looking for the coming of the Lord, as the fruit of his labors. I doubt if there is another who could fill Bro. Bowman's place among this people. I think that the Lord has raised him up for this especial mission.

Bro. Simpson and wife, from Concord, N. H., are with us, so that we now have quite a force in the field. Bro. S. is throwing a flood of light on the prophecies, and the people are being awakened to the great truth that the Lord is soon coming to establish his kingdom and bring his people home. Many are longing for the time to come when his "sign" shall appear in the heavens, showing that deliverance is near. It pains me to know that Bro. Simpson is soon to return home. I feel as though we were to be left alone. I know that Bro. Bowman will feel the loss deeply, but thank the Lord, the time is short, and parting among God's children will soon be at an end. Let us watch and wait, for "the night is far spent, the day is at hand."

Pray for us, that the Lord may strengthen us unto every good word and work till Jesus comes.

Andrews Mills, Darlington Co., S. C.

From Sr. M. J. Whitney.

Dear Brethren and Sisters:—I have been a constant reader of the *Crisis* for about five years, and have taken real pleasure in perusing its columns, and in hearing from those of like precious faith. I embraced Jesus five years ago this winter, and have tried to live out the principles and precepts of the gospel. I am still holding on to the "blessed hope" and looking for the "glorious appearing of the great God and our Savior Jesus Christ," when he comes to be admired in all those that believe, and to take vengeance on those that know not God, and obey not his Word.

I think we are truly living amid the perils of the last days. The world lies in wickedness, and in consequence of the iniquity that abounds the love of many is waxing cold. But, thank God, they that endure to the end shall be saved. May the good Lord help us to endure as good soldiers of the cross, fight the battles valiantly, and come off conquerors, and more than conquerors, through Him who has loved us.

Stowe, Vt., Dec. 27th, 1874.

From Bro. C. Barnes.

Dear Brn. and Srs.:—I feel like addressing to you a few words through the *Crisis*. I praise the Lord for the *Crisis*. I have been looking for Jesus ever since 1843, and I am still looking for him. I am waiting for him. I praise the Lord for what he has done for me. Since Bro. Streeter baptized me at North Rutland, I feel that Jesus is my brother. I pray that I may be ready for the judgment. Brn. and Srs., be ready to meet Jesus when he comes. He is coming soon.

ALARMING MILITARY PREPARATIONS IN GERMANY.

A new law for organizing the Landsturm has just been prepared in Germany. Il other words, the whole able-bodied population, from the youth of seventeen to the man of sixty, are now to be trained to military service. The "Times" says upon this —"When Napoleon III. rashly plunged France into war in 1870, he had an army of three hundred thousand men; but the German forces were three times as numerous. The result was that the French army was driven in and crushed. But the German statesmen perceive that this advantage will not be obtained so easily a second time. One thing is beyond a doubt. The new French army is immensely larger than the old one. In fact, if the plans of the French government be carried out, and the finances of the country will bear the strain, no long time will elapse before France will have a national force equal to that of Germany in 1870. If Germany is to retain its present superiority, this new law may be a necessary measure, but it is an ominous sign that this is the first time in the present century that preparations have been made for organizing the Landsturm in time of peace." The "Daily Telegraph" also re gards it as a portentous event.

The organizing of these vast military hosts is in exact accordance with the prediction in Rev. 16: 12–16, that at the present time "evil spirits should gather the nations to the war of Armageddon." The result will soon be seen in the most tremendous battles, and "the time of trouble such as never was since there was a nation even to that same time." Dan. 12: 1.—*Signs of our Times.*

Married.

GARLOCK—WRIGHT. In Alton, N. Y., Dec. 29th, 1874, by Eld. S. C Gove, GEORGE J. GARLOCK and AMANDA WRIGHT, both of Sodus Point.

Obituaries.

CALDERWOOD. In Lincolnville, July 22d, 1874, of paralysis, Sr. Prudence, wife of Bro. Ephraim Calderwood, aged 75 years.

In early life sister C. was converted to Christ, and joined the M. E. Church. In 1842 she heard and embraced the message of Christ's soon coming, and cast her influence with those who wait for their Lord. Sister C. has lived a devoted, active christian, a faithful wife and mother, and died in the blessed hope of soon being raised immortal to enjoy eternal life. She had lived a praying life over sixty years. A believing but lonely husband and five children are left to mourn the work of death, and await the resurrection of the just to meet a beloved wife and mother in the new earth. May all so follow Christ as to dwell with him in that blessed world, and share the glory of Christ and his eternal kingdom.

I. C. WELLCOME.

WETMORE. In Watson, Lewis Co., N. Y., Sept. 20th, 1874, Mrs. Alvina Wetmore, after much suffering.

Being one of the first and most faithful to attend our meetings in Watson, she will not soon be forgotten. She fully endorsed the Advent faith, and did all she could to sustain the cause, always acting in harmony with the principles of our dear Savior. She died with full confidence in God's word, and his power to save, and sweetly sleeps in Jesus, waiting for a part in the resurrection. Words of comfort by the writer.

C. H. WILLIAMS.

ALLEN. In Watson, Lewis Co., N. Y., Dec. 1st, 1874, Bro. Hiram R. Allen, aged 63 years.

Having suffered for many months with what was supposed to be cancer in the stomach, he desired to rest. For some years past he has rejoiced in the speedy coming of Jesus, and was exceedingly zealous in the cause of divine truth. He died with a full assurance of his acceptance with the Lord, and longed for the glorious appearing of Christ and the inauguration of the everlasting kingdom. Sermon by the writer.

C. H. WILLIAMS.

WEEKS. In Gilmanton, N. H., Dec. 2nd, 1874, Bro. James Weeks, aged about 80 years.

Bro. Weeks had been confined to the house for several years, but his trust was in God, and he bore his afflictions patiently. He loved the prayer meeting, which was at times held at his house. We miss his wise counsel and faithful exhortations. His end was peace. He sleeps, but not forever. May the Lord bless the mourning circle, and prepare them to meet him in the morning.

N. B. MCMURPHY.

BURBANK. In Auburn, Me., of scarlet fever, Jan. 2nd, 1875, Ora L. Burbank, aged six years, son of Bro. C. A. Burbank.

Bro. B.'s wife died ten weeks ago. Death is severing loved ones from our embrace, but his reign wtll soon be over. May the grace of God sustain our Bro. in his deep sorrow, and cheer him with the hope of a reunion on the deathless shore. Words of comfort were spoken by the writer. "It is well with the child."

G. L. TRACY.

FOREIGN NEWS.

Paris, Dec. 31. A telegraphic dispatch received in this city from Madrid, under to-day's date, says that Prince Alfonso, son of Ex-Queen Isabella, has been proclaimed King of Spain, and is recognized by all the forces comprising the armies of the North and Centre. Alfonso will "defend the rights of the Holy See," like his ancestors.

Alfonso has telegraphed to the Pope asking his blessing, and promising that he will, like his ancestors, defend the rights of the Holy See.

King Alfonso's Ministry is announced as follows: Castro, Minister of Foreign Affairs. Cardenas, Minister of Justice. Jovellar, Minister of War. Salaverrie, Minister of Finance. Molius, Minister of Marine. Robledo, Minister of the Interior. Orevio, Minister of Commerce. Ayala, Minister of the Colonies.

London, Jan. 1. Sixty thousand colliers in South Wales have struck work in consequence of a reduction in their wages.

DOMESTIC NEWS.

Headquarters of Military Division of the Missouri, N. O., La., Jan. 4, 1875.

Hon. W. W. Belknap, secretary of war, Washington, D. C.: It is with deep regret that I have to announce to you the existence in this State of a spirit of defiance of all lawful authority, and an insecurity of life which is hardly realized by the general government of the country at large. The lives of citizens have become so jeopardized that, unless something is done to give protection to the people, all security usually afforded by law will be over-ridden by the mob. The murder of individuals seemed to be looked upon by the community here from a stand-point which gives to all who choose the right to indulge in either, and the civil government appears powerless to punish or even arrest. I have to-night assumed control over the department of the gulf.

(Signed) P. H. SHERIDAN, Lieut. Gen.

IMPORTANT ACTION OF THE BOSTON FIRE UNDERWRITERS' UNION.—The large number of fires of late apparent incendiary origin, has brought the members of the Boston Fire Underwriters' Union to a realizing sense of the great necessity of taking some steps to remedy the evil by preventing these fires if possible, or if not, at least to devise some means of detecting and bringing to justice the guilty parties. To this end a committee of the Union was appointed some time since; and after careful consideration it reported to the Union at a special meeting held last Thursday afternoon The plan as proposed by the committee was unanimously adopted at an unusually large meeting, and was as follows:

A committee was to be formed by the Union to be known as the Committee of Investigation into the Origin of Fires. This committee was to be authorized to employ a person of sufficient sagacity and detective ability to represent them in the investigation into the origin of all fires occurring in this city. Reports were to be made by this officer to the committee on the origin of every fire, irrespective of whether claims for losses were made on the companies or not; and in the event of fires, the causes for which were not satisfactorily explained to the committee, the adjustment of the loss was to be suspended for further investigation.

Kansas City, Dec 30. Two notorious horse thieves, named Tom Cox and George Alexander, who murdered a gentleman named White at Springfield, last October, were killed yesterday neai Kamulgee, Indiana, by Detective Yack of Springfield. Another notorious outlaw named Kinch West was mortally wounded.

In Brief.

—Halfman, formerly President of the Central Fire Insurance Company of Philadelphia, has been sentenced to States Prison for seven years and a half for forgery.

—Two persons were burned to death, and three fatally injured by a fire in Blanesville, Pa.

—King Alfonzo has granted full amnesty to all Carlists.

—The Pomona House at Fruitport, Mich., was burned Saturday night; loss $130,000.

—The public debt was increased in December $3,650,000.

—A boy sixteen years of age, and two young accomplices, have been detected in robbing the mails in New York.

—The cultivation of Jamaica ginger has reached a stage in Florida where it promises to be of surprising value.

—During the year 1873, 35,440 sheep were killed, and 35,035 injured by dogs in the State of Ohio, and the aggregate amount of loss from this cause was $156,318.

—Don Carlos has issued a proclamation announcing that he "will remain faithful to his holy mission," and fight King Alfonso as heartily as he did the republican government of Spain.

Notices.

Hoosick Valley Conference.

A quarterly session of the Hoosick Valley Conference will be held at Hebron, N. Y., commencing Jan. 20th, 1875, and continue over the following Sunday.

The church at Hebron extends a hearty invitation to all the lovers of truth, to come and enjoy this feast. It is earnestly requested that every member of the Conference make a special effort to be present, and that the churches and delegates do not fail to attend to this in season. We want a full representation from our churches. Those coming by R. R. will purchase tickets to Ruport, where they will find teams to take them to the place of meeting free of charge. Trains going North arrive at Ruport 8.30 A. M., and those going South at 11.30 A. M. Those coming on the early train will be under the necessity of waiting till the arrival of the 11.30 train before being conveyed to the place of meeting. Let us all pray that God will greatly bless this quarterly session, and that Hebron may be shaken by the Spirit and power of God as never before, and that similar results may follow as has been witnessed at Hoosick since the annual session.

A. W. SIBLEY, Pres.
W. O. HIGLEY, Sec.

Protracted Meeting in Boston

is still continued at Repository Hall (formerly Hampshire Hall), corner of Washington and Kneeland Sts. Preaching three times Sundays, and every evening but Saturday, by Wm. C. Stewart, H. L. Hastings, and others. Some are seeking the Lord. May their number be increased.

New Hampshire Conference.

The first Quarterly Conference is due in February, and there has been no call for it. If any church or community wish it to be held with them, please notify the Committee soon, so we can give notice.

LEVI ALLEN, Lake Village,
E. A. STOCKMAN, E. Rochester, } Com.
D. W. DAVIS, Sutton,

PROTRACTED MEETING.—The Lord willling, a protracted meeting will commence in Salem, Mass., Tuesday evening, Jan. 19th, and continue over the following Sabbath. Brn. E. A. Stockman and C. E. Hurd are expected to be with us to preach the Word. For the Brn., S. S. MOONEY.

NOTICE.—I take this way of informing the friends who have written me to labor among them, that my engagement with the A. C. Church in Springwater, N. Y., will close April 1st, 1875. I have spent four years as Pastor here; and I trust, if the Lord will, after the above date I shall be able to comply with your requests.

WARREN J. HOBBS.

DEDICATION.—The new Chapel at Hinesburg, Vt., will be dedicated Wednesday, Jan. 13th, and a meeting will continue on as the Lord directs. Efficient preachers will be present. Brethren from abroad are requested to come.

A. A. HOYT, for the Church.

QUARTERLY CONFERENCE.—The second session of the Maine Westerly Quarterly Conference will meet with the church at Gardiner, Booker meeting-house, on Thursday evening, Jan. 14th, and hold over Sunday. Come, brethren and sisters, one and all, to work for God and save sinners.

H. D. REED, President.
H. S. MITCHELL, Secretary.

CONFERENCE.—The semi-annual Conference of the Advent Christian churches of the Pacific coast will convene at the Eddy St. Chapel, San Francisco, Thursday, Jan. 14th, 1875, and continue over the following Lord's day. It is expected that Elder Miles Grant and all the preaching brethren of this Conference will be present. A full representation of all the churches is earnestly desired.

ALFRED M. SEABURY, Secretary.

QUARTERLY MEETING.—The next Quarterly Meeting of the A. C. Conference of Nova Scotia will be held at Litchfield, Annapolis Co., commencing Thursday, Jan. 21st, and continue over the following Lord's day. All are invited. Come and work for the Lord. J. J. WOODWORTH.

DISCUSSION.—We have arranged to hold a discussion at Springvale, Me., with C. B. Phillips, on the following subject:

Resolved, That man, after passing through the change called death, is a conscious individuality. C. B. Phillips affirmative, H. S. Pinkham negative.

It will commence Jan. 14th, and hold two evenings. H. S. PINKHAM.

QUARTERLY MEETING.—The Second Quarterly Meeting of the A. C. Q. C. of N. W. Kansas will be held, the Lord willing, with the A. C. church of Athens, Jewell Co., commencing Jan. 14th, 1875, 7 o'clock P. M., and holding over Sunday, Jan. 17th. The place of meeting will be the residence of Bro. S. Wood, on Limestone Creek, west side, one and one fourth miles south of the Jewell Co. line, in Mitchell Co.

A cordial invitation is extended to all who love Jesus and the truth to meet with us. Let all come to this meeting who can, and work for the Lord; and those who cannot come, pray for its success. For the Conference,

J. S. THORP, Secretary.

NOTICE.—I have removed from my former place of residence (Rochester) to this place,—Ontario, Wayne Co., N. Y.,—where brethren and friends can address me until further notice. I expect my labors for the present to be confined to this circuit,—Ontario, Furnaceville, and Ontario Centre, and very soon at Williamson. Three places every Sabbath. The Lord is with us to bless.

JAS. E. WELLS.

NOTICE.—As my time is not all filled up, and having a desire to do what I can till the Master comes, I would say that I will go and preach the gospel of the kingdom as the Lord may open the way. Any wishing to correspond with me, will please address E. H. EGGLESTON, Keeneyville, Tioga Co., Penn.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.

H. F. CARPENTER, President of Conference.

REMOVAL.—"The Biblical Messenger" office is now removed from Plainfield to Waterbury, Vt., where our paper will be published hereafter. All communications for this office should be addressed to THE BIBLICAL MESSENGER, *Waterbury, Vt.*

A. A. HOYT.

P. S.—When you send private letters, direct to A. A. Hoyt, and write *private* on the corner of the envelope. A. A. H.

SPECIAL NOTICE.—I would say to the churches west of the Mississippi River that, after the 1st of January, A. D. 1875, I desire to locate for six months or a year with any church or churches who may be desirous of some minister locating among them. I would state that I am not what the world calls a "big gun." I advocate (1) the coming of the Lord being near,—but not any stated time. (2) His coming the time of reward both of the righteous and unrighteous. (3) Immortality and eternal life a gift by Christ to be given to those who by patience seek for it. (4) The wicked will finally perish in their own corruption, and lose all conscious being. (5) The earth the final abode of the "spirits of just men made perfect." (6) Full compliance with the commands of God's word necessary to the believer in order to pass from the stream of time into the boundless ocean of eternity to mingle with the society of the redeemed. And furthermore, wherever I may be called to labor, there I devote myself and time to the best interest of the society to promote unity and peace, and the advancement of the cause in general. Any who desire to give me a home among them, and recompense me for my time reasonably, will please address me at Wellington, Sumner Co., Kansas, Box 104. V. F. HUNT.

HAVING moved from Fonthill, Canada, Ont., to Utica, Mich., I would say to the brethren that I purpose, the coming winter (the Lord willing), to labor in the cause of my Master by holding forth the gospel of the coming kingdom, as the Lord may open the way. Brethren wishing my services will please address HENRY STEVENS, Utica, Mich., McComb Co.

CHANGE.—On account of the ill health of my wife, I have moved to the town of Bowdoin, Me., about six miles from my former place of residence, and my Post Office address will be Bowdoinham, Me. Any one wanting my labor can write me at that place, as I expect to devote my whole time to preaching, especially in new places.

H. S. MITCHELL.

Appointments

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
REVIVAL MEETINGS every evening this week, and Sunday, Jan. 17th. JOHN G. HOOK.

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Prayer meetings Wednesday evenings.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL No. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
E. V. B. Edgerly.......Sunday, Jan. 17th
J. C. Day.......Sunday, Jan. 24th
E. Owen.......Sunday, Jan. 31st
Wm. N. Pile.......Sunday, Feb. 7th
A. W. Bradford.......Sunday, Feb. 14th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
Wm. C. Stewart.......Sunday, Jan. 17th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

New Bedford, Mass.......Sunday, Jan. 17th
J. COUCH.

Haverhill, Mass.......Sunday, Jan. 17th
L BOUTELL.

Fairfield, Me.......Thursday evening, Jan. 14th
Augusta, Me. (where Bro. Low may arrange) Saturday evening, Jan. 16th, and over the Lord's day.
Corinna, Me.......Monday evening, Jan. 18th
Hermon, Me.......Tuesday evening, Jan. 19th
Orrington, Me. (as Bro John Brackett may arrange) Wednesday evening, Jan. 20th.
Bangor, Me.......Thursday evening, Jan. 21st
A. ROSS.

Plymouth, Mass.......Sunday, Jan. 17th
C. GOODRICH.

East Weymouth.......Sunday, Jan. 17th
I. I. LESLIE.

Putnam, Ct.......Sunday, Jan. 17th
Providence, R. I.......Friday evening, Jan. 22d
Coventry Centre, R. I.......Sunday, Jan. 24th
Tremont, Mass.......Sunday, Jan. 31st
Plymouth, Mass.......Sunday, Feb. 7th
J. S. WHITE.

Fairhaven, Mass.......Sunday, Jan. 31st
Keene, N. H.......Sundays, March 21st and 28th
M. BATCHELOR.

New Bedford, Mass.......Sundays, Jan. 24th and 31st
Mattapoisett, Mass.......evenings, Jan. 27th and 28th
Fair Haven.......evening, Jan. 29th
Brimfield, Mass.......Sundays, Feb. 7th and 14th
H. F. CARPENTER.

Newark, N. J.......Sunday, Jan. 24th
A. A. PHELPS.

New Haven, Ct.......Sabbath, Jan. 17th
Sabbath, Jan. 24th, not engaged.
Warehousepoint.......Sabbath, Jan. 31st
Athol, Mass.......Wednesday evening, Feb. 3d
Ashburnham.......Thursday evening, Feb 4th
Fitchburg.......Friday evening, Feb. 5th
Lawrence.......Monday evening, Feb. 8th
Haverhill.......Tuesday evening, Feb. 9th
Exeter, N. H.......Wednesday evening, Feb. 10th
Manchester, N. H....Thursday and Friday, Feb. 11th and 12th.
East Concord.......Saturday evening, Feb. 13th
Pine Ground Chapel (if desired).......Feb. 15th
Pittsfield, N. H.......Tuesday evening, Feb. 16th
Clarktown.......Wednesday evening, Feb 17th
Pittsfield.......Thursday evening, Feb. 18th
Manchester.......Friday evening, Jan 19th
Nashua, Monday, if desired.......Feb 22d
Manchester.......Tuesday evening, Feb. 23d
Lake Village.......Feb. 24th and 25th
Factory Village (if Bro. Kidder appoints) Friday evening, Feb. 26th. HIRAM MUNGER.

Warehousepoint, Ct.......Sunday, Jan. 17th
Putnam, Ct.......Sunday, Jan. 24th
H. PRATT.

Newmarket, N. H. (Littlefield's Crossing) Saturday evening, Jan. 16th, and over Sunday, Jan. 17th.
ENOCH MORRILL.

Athol, Mass.......Sabbaths, Jan. 17th and 24th
ROLAND D. GRANT.

Natick, Mass.......Sunday, Jan. 24th
WM. C. STEWART.

Philadelphia (Sunny Side Hall)....Sunday, Jan. 17th
W. S. CAMPBELL.

Springfield.......evenings, Jan. 18th and 19th
Worcester.......evening, Jan. 20th
Chelsea (if desired).......evening, Jan. 21st
Pittsfield, N. H.......Sunday, Jan. 24th
C. S. SHATTUCK.

Dorchester, N. H.......Sunday, Jan. 24th
Holderness, N. H. (True school-house) eve., Jan. 29th
Sandwich.......Sunday, Jan. 31st
Warren Summit.......Sunday, Feb. 7th
G. H. WALLACE.

South Ashburnham, Mass.......Sunday, Jan. 17th
Keene, N. H.......Friday evening, Jan. 22d
Salem, Vt.......Sunday, Jan. 24th
Will Bro. Lewis Burgoine meet me at Newport, Vt., on arrival of the 7½ p. m. train from Wells River, Saturday, Jan. 23d?
Melbourne Ridge, P. Q.......Sunday, Feb. 7th
Danville, P. Q. (if desired).......Sunday, Feb. 14th
F. M. DRAKE.

Addison, Vt.......Sunday, Jan. 17th
Hoosick Valley Conference.......Jan. 20th
Plymouth, Vt.......Feb. 2 1 and 3d
Bridgewater, Vt.......Feb. 4th, and over the 7th
Keene, N. H.......evening, Feb. 9th
South Ashburnham, Mass.......evening, Feb. 10th
Granby, Mass. (Bro. Shumway's)...evening, Feb. 18th
Granby, Mass. (Batchelder Street)..Sunday, Feb. 21st
North Rutland, Mass.......Sunday, Feb. 28th
GEO. A. STREETER.

New Hampton, N. H. (Plasted school-house) or where Bro. Emery may appoint, Sunday, Jan. 17th.
Gilmanton, N. H. (where Bro. G. Goodwin may appoint) Sunday, Jan. 24th.
Barnstead, N.H. (Tuttle school-house) Sun., Jan. 31st
New Durham Ridge, N. H.......Sunday, Feb. 7th
LEVI ALLEN.

Scitico.......Sunday, Jan. 17th
(Not engaged Jan. 24th.)
Scitico, Ct.......Sunday, Jan. 31st
H. C. SMITH.

Montgomery.......Sabbath, Jan. 17th
New Haven (Beers Street Chapel) Sabbath, Jan. 24th
Brimfield.......Sabbath, Jan. 31st
GEO. L. TEEPLE.

Warren Summit, N. H.......Sunday, Jan. 17th
G. M. LITTLE.

Danbury, N. H.......Sunday, Jan. 17th
Will Bro. D. W. Davis arrange one week's labor for me in Sutton, N. H., or vicinity, commencing Wednesday evening, Jan. 20th? Bro. Davis is requested to be with me.
New Durham Ridge, N. H.......Sunday, Jan. 31st
J. G. SMITH.

Meredith Neck.......Sunday, Jan. 17th
Moultonboro Neck.......Sunday, Jan. 24th
Melvin Village.......Sunday, Jan. 31st
T. W. PIPER.

Farmington, N. H.......Sunday, Jan. 31st
WM. BODGE.

Bridgewater, N. H. (Brick school-house) Sabbath, Jan. 31st. C. W. NELSON.

Farmington, N. H.......Sunday, Jan. 24th
Salem, Mass.......Sunday, Feb. 14th
Newcastle, N. H.......Sunday, Feb. 21st
J. F. CHAMBERLIN.

Lake Village, N. H.......Sunday, Jan. 24th
Meredith, N. H. (Dolloff Hall).......Sunday, Jan. 31st
Northwood, N. H.......Sunday, Feb. 7th
East Canaan, N. H.......Sunday, Feb. 14th
Dorchester (Town House).......Sunday, Feb. 21st
Warren Summit.......Sunday, Feb. 28th
North Haverhill, N. H.......Sunday, March 7th
Northwood, N. H.......Sunday, March 14th
C. R. PARSONS.

Palmer, Mass.......3d Sunday in each month
Wilbraham, Mass.......Sunday, Feb. 7th
H. H. TUCKER.

South Elliott, Me.......Sunday, Jan. 17th
Belmont, N. H.......Sabbath, Feb. 14th
O. W. KIMBALL.

Nation school-house.......6½ P. M., Jan. 17th
C. PIKE.

Holden, Mass.......Sunday, Jan. 17th
F. H. BURBANK.

Southbridge, Mass.......Sunday, Jan. 17th
J. W. BRIDGE.

Friendship, Me.......Sunday, Jan. 17th
JER. CARR.

Bowdoin, Me.......Sunday, Jan. 17th
Lewiston, Me.......Sunday, Jan. 24th
Oxford, Me. (as Bro. G. L. Tracy may arrange) Tuesday evening, Jan. 26th, and over Sunday, the 31st.
H. S. MITCHELL.

East Union, Me.......evening, Jan. 15th
South Hope.....evening, Jan. 16th, and over Sunday
Rockville.......evenings, Jan. 19th and 20th
Rockland.......Jan. 21st, and over Sunday
S. K. PARTRIDGE.

North Easton, Mass.......Sunday, Jan. 17th
C. W. RATHBUN.

Lake Village, N. H.......Sabbath, Jan. 17th
Meredith, N. H. (Dolloff Hall).......Sabbath, Jan. 24th
Northfield, N. H. (Oak Hill school-house) Saturday evening, Jan. 30th.
Canterbury, N. H. (Emery school-house) Sab., Jan. 31st
Andover, N. H. (Cilleysville).......Sabbath, Feb. 14th
East Concord, N. H.......Saturday evening, Feb. 20th and over the Sabbath, Feb. 21st. SIMEON ROBY.

Springvale, Me.......Sabbath, Jan. 17th
East Canaan.......Sabbath, Jan. 24th
North Chichester.......Tuesday evening, Jan. 26th
South Rochester.......Sabbath, Jan. 31st
S. HAWKINS.

Wiscasset (Porter's school-house) evening, Jan. 14th
Wiscasset (Glitton school-house)....Sunday, Jan. 17th
J. H. MEADER.

Cheshire Street.......Sunday, Jan. 17th
G. L. WHITE.

Danville, Sunday, Jan. 17th, evenings through the ensuing week, and over the Sabbath, Jan. 24th.
L. C. & M. MCKINSTRY.

West Poland (Chapel).......Sunday, Jan. 17th
Oxford, Me. (Richville school house) Sun., Jan. 24th
G. L. TRACY.

Orrington Corner, Me.......Sunday, Jan. 17th
Ellingwoods Corner, Me., Conference, Saturday, at two o'clock, and over Sunday. GEO. W. BROWN.

East Holderness, N. H., Sabbath day and evening, Jan. 17th.
Hardhack (Baptist church)....Monday eve., Jan. 18th
Holderness (True school-house) Tuesday eve., Jan. 19th
Holderness (Cox school-house).......evening, Jan. 20th
Holderness (Prescott school-house).......eve., Jan. 21st
Ashland (Pease school-house).......evening, Jan. 22d
New Hampton (Plaisted school-house) eve., Jan. 23d
Ashland (Pease school-house).......Sunday, Jan. 24th
Ashland (Town Hall).......Sunday evening, Jan. 24th
JOSEPH HARVEY.

Sunday, Jan. 17th, and evenings, as Brn. may appoint.
Vernon, Vt.......Sunday, Jan. 24th
Windsorville, Ct.......Sunday, Jan. 31st
and evenings, as Bro. St. Clair may appoint.
F. W. CLOUGH.

South Livermore, Me.......Sunday, Jan. 17th
North Norway, Me.......Sunday, Jan. 24th
Harrison, Me.......Sunday, Jan. 31st
L. L. HOWARD.

Denmore Hill, Vt.......Sabbath, Jan. 17th
ISRAEL DAMMAN.

East Rochester, N. H.......Sunday, Jan. 31st
New Durham Ridge, N. H.......Sunday, Feb. 7th
J. T. LIBBEY.

New Market, N. H.......Sunday, Jan. 24th
J. L. CHUTE.

Nicholson, Wyoming Co., Pa., commence Jan. 15th, and continue over Sunday.
Lyons school-house in Woodhull, Steuben Co., N. Y., Saturday, Jan. 23d, at 2 and 7 p. m., and on Sunday, the 24th, at 11 a. m. and 7 p. m.
Swale, Steuben Co., N. Y. (near Bro. Titus') evenings, Jan. 25th and 26th.
Swale, Steuben Co., N. Y. (near Bro. Drake's) evenings, Dec. 27th and 28th.
West Cameron, Steuben Co., N. Y., evening, Jan. 29th
Cowdersport, Potter Co., Pa. (near Bro. Quimby's) evening, Jan. 30th, and continue a week, if the Lord will. JOHN T. ONGLEY.

Strafford, N. H. (Robert's school-house) Sun., Jan. 17th
JOHN PARSONS.

Dixville, P. Q.......Sunday, Jan. 17th
Newville, P. Q.......Sunday, Jan. 24th
Patton, P. Q. (Garland school-house)..Sun., Jan. 31st
Barford, P. Q. (Kenney school-house)..Sun., Feb. 7th
U. G. LADD.

Sutton (Bro. D. W. Davis's) Wednesday evening, Jan. 20th. Bro. Jesse Hazen's the 21st and 22d. Bro. Cressy's the 23d.
Sutton Centre (meeting-house).......Sunday, Jan. 24th
J. G. SMITH.

Granby, Mass.......Sunday, Jan. 24th through the week, and over Sunday, Jan 31st.
H. H. TUCKER.
W. G. RUGGLES.

Harrison, Me. (Woodsom school-house) evenings, Jan. 15th and 16th, and Sunday, Jan. 17th.
JARED WHITMAN.

Sutton, N. H. (South Village).......Sunday, Jan. 17th
Bradford, N. H. (Bush meeting-house) Sun., Feb 14th
A. S. WILLIAMS.

South Acton, Mass.......Sunday, Jan. 17th
WM. HOBBS.

Meredith, N. H. (Dolloff Hall).......Sunday, Jan. 17th
Northwood Narrows, N. H....evenings, Jan. 21st and 22d, and over Sunday.
Waterloo, Warner, N. H.......evening, Jan. 26th and over Sunday.
Dorchester, N. H. (Town House)....evening, Feb. 5th and over Sunday.
East Canaan, N. H.......evening, Feb. 12th and over Sunday.
Laconia, N. H. (where the brethren may appoint) Sunday, Feb. 21st. JOHN H. EVANS.

Newcastle, N. H.......Sunday, Feb. 7th
South Rochester, N. H.......Sunday, Feb. 14th
C. K. HURD.

10th (Milldale) District school-house, Southington, Ct., Sunday, Jan. 17th, day and evening.
Plantsville, Ct., Wednesday and Friday evenings, Jan. 13th and 15th. O. D. WOODRUFF.

West Deerfield, N. H.......Sunday, Jan. 17th
JOHN B. PAINE.

Salisbury, N. H. (where Bro. Couch may appoint) Tuesday evening, Jan. 19th.
Meredith Centre, N. H. (as Bro. N. Glidden may appoint) Sunday, Jan. 24th.
Holderness, N. H. (Brick school-house) eve., Jan. 27th
East Holderness, N. H. (Stevens meeting-house) Sunday, Jan. 30th. W. W. SUTHERLAND.

Kennebunk Depot.......Sunday, Jan. 31st
J. R. TRIPP.

Natick, Mass., evening, Feb. 2d, through the week, and Sunday, Feb. 7th. E. OWEN.

Waterbury, Vt.......Sunday, Jan. 17th
A. A. HOYT.

Piermont, N. H.......Sunday, Jan. 17th
Please meet me at Wentworth Friday P. M.
North Haverhill, N. H.......Sunday, Jan. 24th
Groton, Vt.......Sunday, Jan. 31st
MRS. J. DAVIS.

Bonny Ekgle, Me.......Sunday, Jan 17th
South Windham, Me.......Sunday, Jan. 24th
C. H. SWEET.

LAWRENCE, MASS.
I. B. Potter.......Sunday, Jan. 17th
C. Cunningham.......Sundays, Jan. 24th and 31st
E. A. Stockman.......Sunday, March 14th
J. Couch.......Sunday, April 11th
S. S. Brewer.......Sundays, April 18th and 25th

LOWELL, MASS.
J. Harvey.......Sunday, Jan. 24th
I. B. Potter.......Sunday, Jan. 31st
H. Munger.......Sunday, Feb. 7th
B. S. Emery.......Sunday, Feb. 14th
H. Munger.......Sunday, Feb. 21st
J. Harvey.......Sunday, Feb. 28th

HAVERHILL, MASS. (Advent Hall.)
John Couch.......Sunday, Jan. 17th
I. B. Potter.......Sunday, Jan. 24th
C. E. Hurd.......Sunday, Jan. 31st
D. M. Leavitt.......Sunday, Feb. 7th
C. S. Shattuck.......Sunday, Feb. 14th
A. Ross.......Sunday, Feb. 21st
S. G. Mathewson.......Sunday, Feb. 28th
D. M. Leavitt.......Sunday, March 7th
H. F. Carpenter.......Sunday, March 14th
John Couch.......Sunday, March 21st
S. S. Brewer.......Sunday, March 28th

CHICOPEE FALLS, MASS.
E. Phelps.......Sunday, Jan. 17th
H. H. Tucker.......Sunday, Jan. 24th

NORTH RUTLAND, MASS.
Willard M. Hall.......first Sunday in each month
H. H. Tucker.......second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
D. Churchill.......Sunday, Jan. 17th
John Parsons.......Sunday, Jan. 24th
H. Pratt.......Sunday, Jan. 31st
Hiram Munger.......Sunday, Feb 14th
Hiram Munger.......Sunday, Feb. 28th

CONCORD, N. H. (Bethel, Green Street.)
G. H. Wallace.......Sunday, Jan. 17th
C. Goodrich.......Sunday, Jan. 24th
E. A. Stockman.......Sunday, Feb. 14th
J. Whitman.......Sundays, Feb. 21st and 28th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher.......Sunday, Jan. 17th

GREAT FALLS, N. H. (Franklin Hall.)
C. E. Hurd.......Sunday, Jan. 17th
O. W. Kimball.......Sunday, Jan. 24th
C. S. Shattuck.......Sunday, Jan. 31st
C. Goodrich.......Sunday, Feb. 7th
D. M. Leavitt.......Sunday, Feb. 10th
T. W. Piper.......Sunday, Feb. 21st
C. S. Shattuck.......Sunday, Feb. 28th

PORTSMOUTH, N. H.
J. F. Chamberlin.......Sunday, Jan. 17th

HAMPTON, N. H.
T. L. Churchill.......Sunday, Jan. 17th
Enoch Morrill.......Sunday, Jan. 24th
O. W. Kimball.......Sunday, Jan. 31st

SEABROOK, N. H.
D. F. Leavitt.......Sundays, Jan. 17th and 24th
J. T. Chamberlin.......Sunday, Jan. 31st
T. W. Piper.......Sunday, Feb. 14th
E. Owen.......Sunday, Feb. 21st
John Parsons.......Sunday, Feb. 28th
John Couch.......Sunday, March 14th
L. E. Saulpaugh.......Sunday, March 21st
Charles R. Parsons.......Sunday, March 28th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
W. W. Sutherland.......Sunday, Jan. 17th
D. M. Leavitt.......Sunday, Jan. 24th
G. W. Brown.......Sunday, Jan. 31st

RYE, N. H.
E. B. Wells.......Sunday, Jan. 17th
C. E. Hurd.......Sunday, Jan. 24th
E. B. Wells.......Sunday, Jan. 31st

DOVER, N. H.
Joseph W. White.......Sunday, Jan. 24th

NEW DURHAM RIDGE, N. H.
A. Kidder.......Sunday, Jan. 17th

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
J. T. Libbey.......Sunday, Feb. 14th
D. M. Leavitt.......Sunday, Feb. 21st
S. S. Mooney.......Sunday, Feb. 28th

LEWISTON, ME.
J. A. Libby.......Sunday, Jan. 17th
J. Whitman.......Sunday, Jan. 24th
G. L. Tracy.......Sunday, Jan. 31st
O. W. Kimball.......Sundays, Feb. 21st and 28th

SOUTH ELLIOT, ME.
Joseph W. White.......Sunday, Jan. 31st

SOUTH ALFRED, ME.
J. R. Tripp.......Sabbath, Jan. 24th

ALFRED, ME.
J. R. Tripp.......Sabbath, Jan. 17th
Jer. Hill.......Sabbath, Jan. 24th
G. F. Haines.......Sabbath, Jan. 31st

BIDDEFORD, ME.
Geo. W. Sederquest.......Sunday, Jan. 17th
A. Ross.......Sundays, Jan. 24th and 31st

PORTLAND, ME. (Union Hall.)
E. A. Stockman.......Sundays, Jan. 17th and 24th

STEEP FALLS, ME. (Depot Hall.)
Jer. Hill.......Sunday, Jan. 17th
G. F. Haines.......Sunday, Jan. 24th
C. H. Sweet.......Sunday, Jan. 31st

KENNEBUNKPORT, ME.
Jesse Gay.......Sunday, Jan. 17th
B. S. Emery.......Sunday, Jan. 24th
A. A. Robinson.......Sunday, Jan. 31st

PLAINVILLE, CT.
C. F. Morse.......Sunday, Jan. 17th
E. L. Crumb.......Sunday, Feb. 7th

BRISTOL, CT.
Seth Woodruff.......Sunday, Jan. 17th

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Johnson, 52 East 23d St., New York City.

GREENPOINT, L. I., preaching at 7.30 Sunday evenings, in Ecselsior Hall, corner of Franklin and India Streets. Conference and prayer meeting Thursday evenings. A. S. MUNGER.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.

ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

WASHINGTON, D. C.—The Advent Christian Church will hold their services at the Supreme Court Room (City Hall), at the intersection of Louisiana and Indiana Avenue, every Lord's day. Preaching at 11 a. m., and at 3 p. m.; prayer and conference meeting every Thursday evening, at house No. 412, 5th street, near City Hall. ELD. JAS. H. WHITMORE, Pastor.

Business.

Notes to Correspondents.

☛ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. S. S. BREWER'S address, after this week, will be 122 Pleasant Street, New Bedford, Mass., care of W. Ellis.
☞ M. A. POTTER'S address is St. Johnsbury, Vt.
☞ E. B. WELLS' address is North Hampton, N.H.
☞ ELD. JAMES HERMAN WHITMORE'S address will be No. 803 H. Street North West, Washington, D. C., until further notice.
☞ H. S. MITCHEL'S address is Bowdoinham, Me.
☞ ELD. H. G. MCCULLOCK'S address is 366 West Lake St., Chicago, Ill., until further notice.
☞ JAS. E. WELLS' address is Ontario, Wayne Co., N. Y.
☞ WM. C. STEWART'S address is Exeter, N. H.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—W A Thomas, C T Woodman, J Naylor, L C McKinstry, S M Dudley, N H Reed, A W Sibley, Wm Crafts, W J Hobbs, H B Sevey, J T Kimball, J McClellan, J Curtis, A P Hyde, Geo W Brown, J Whitman, J M Rannells M. D., H V Davis, J W Addison, J E Smith, J Clark, Hartman & Brown.

CASH RECEIVED FOR BOOKS AND TRACTS.—J M Craig $2.75, Frank Burr $50.00, S W Rathburn $4.25, D Howard 45c, W Sylvester 25c, D H Marden 50c, A W Bradford 50c, J P Hazard $1.44, C W Buvinger 20c, J E Gifford 20c, M R Steele 25c, R M Goode 40c, A J Abbott 25c, J B Paine 2c, O C Gordon 10c, R A Armstrong $5.00, J H Tite 20c, W J Hobbs $2 74, M A Nute 20c, D A Robinson 40c, O Beckwith 85, W H Crockett 80c, A S Munger 75, W Allott Jr. 35c, M A Goodwin 75c, E Wilcox 50c, S E Teeple 10c, E J Fletcher 25c, T H Little 20c, C Asquith $1.08, H Turner $1 80 J T Howland 20c, H A Hitchcock 25c, J J Adams $1.00, W S Devereux 50c, A B Swanesburg $1.25, J W Addison 45c, S Smith 20c, C F Lothrop 60c, G W Wormwood 40c, Geo Mott 60c, D W Lamb 10c.

BOOKS AND TRACTS SENT.—By Mail.—M R Chandler, J G Parker, S Parker, S F Rodman, Mrs S M Craig, D H Marden, D Howard, W Sylvester, G W Rathburn, M R Steele, Dr R M Goode, J E Gifford, Dr C M Buvinger, Geo Mott, J P Hazard, M A Nute, D A Robinson, W Dibble (4 pack), O D Woodruff, R A Armstrong (2 pack), C Asquith, A S Munger, W S Devereux, A B Swanesburg, G F Stacy, J J Adams, M A Goodwin, S K Baldwin, A J Abbott, Mrs L Brown, O C Gorden, E J Fletcher, J H Tite, M C Cogswell, O Wilcox, H A Hitchcock, S E Teeple, H Peterburgh, W Allott Jr, A A Hoyt.

By Express—F Burr, R F & M J Clark, E Phelps.

ARTICLES RECEIVED.—C S Branch, C Mendenhall, E O Churchill, M S Horne, Julia E Loyed, J R Smith, P Tandy, M A Goodwin, C H Sweet, W Tefft, F W Henry, A S Field, O D Woodruff.

THE BIBLE BANNER.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by an able corps of Contributing Editors. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, with a book or engraving free. Address THE BIBLE BANNER, Vineland, N. J.

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RE-PRINTED

ELD. S. S. BREWER'S EXPOSITORY WORKS.

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AG'T.

JESUS.

JULIA B. LOYD.

We have heard of the babe of Bethlehem,
Of the holy, heavenly strains
The shepherds heard as they watched their flocks
On Judah's hills and plains.

We have heard of Jesus, the Nazarene,
The blessed man of grief,
Whose pitying heart sought a ruined world,
And brought a sure relief.

We have heard of the cross of Calvary,
Where the glorious Sufferer died;
He sealed his love with tears and blood,
O Jesus, the Crucified!

We think of him with holy joy,
For now he lives on high!
He liveth, though he once was dead!
Now nevermore to die!

And death now seemeth not a leap
Into a dark unknown:
God keeps the dust of those who sleep,
And he will save his own.

Come back, O Christ, and wake the dead,
Come back, O Nazarene!
We long to see thy glorious face,
With not a cloud between.

Westfield, Mass.

WAS IT NOT ARTAXERXES?

S. HALL.

It is submitted with all deference and respect, that it does not appear that the view that Artaxerxes Longimanus the son of Xerxes was the husband of Esther, strongly conflicts with Bible facts. Or that it is improbable, or absolutely impossible, without the aid of a miracle, or that it is demonstrated that there is no valid argument in favor of it. Nor does it appear that the fact of there having been 152 or 166 years from the beginning of the captivity to the 12th of Artaxerxes prove fatal to such a view. On the contrary, it seems to be in perfect harmony.

It is not claimed that the Mordecai who lived in Shushan, who was the cousin of Esther, and who brought her up, and who in the 12th of Ahasuerus or Artaxerxes appears to have been in the prime and vigor of manhood, was the one who was carried into captivity a century and a half before. This Mordecai's father was Jair, his grandfather was Shimei, his great-grandfather was Kish, of the tribe of Benjamin, and he, the sacred history says, "had been carried away from Jerusalem with the captivity, . . . with Jehoiachin king of Judah, whom Nebuchadnezzar the king of Babylon had carried away." Esther 2: 5, 6.

The Mordecai spoken of by Ezra was one of the chief rulers who first returned from the captivity with Zerubbabel. Another ruler's name was Nehemiah. "But it is to be observed," says Prideaux, "that the Nehemiah and Mordecai here mentioned were not the ones of whom there is so much said in the books of Nehemiah and Esther, but quite different persons, who bore the same name." Con. VI, p. 144.

It is probable that the ruler Mordecai was the one that Josephus says was sent with other rulers from Jerusalem to the Persian court; but it is related that they were sent on a special embassy, and immediately returned to Jerusalem.

That Ahasuerus, queen Esther's husband, was Artaxerxes Longimanus, son of Xerxes, Prideaux, after completely refuting (as I think) the reasons given by Usher of its being Darius, and the reasons of Scaliger for its being Xerxes, concludes thus:—"The ancientest and best evidence that can be had of this matter is from the Greek version of the sacred text, called the Septuagint, the apocryphal additions to the book of Esther, and Josephus; and all these agree for Artaxerxes Longimanus. For Josephus positively tells us it was he; and the Septuagint through the whole book of Esther, wherever the Hebrew text hath Ahasuerus, translate Artaxerxes, and the apocryphal additions to that book everywhere call the husband of Esther Artaxerxes, who could be none other than Artaxerxes Longimanus; for there are several circumstances related of him, both in the canonical and apocryphal Esther, which can by no means be applicable to the other Artaxerxes, called Mnemon. And Severus Sulpitius, and many other writers, as well of the ancients as the moderns, come also into this opinion. And the extraordinary favors which Artaxerxes Longimanus showed the Jews beyond all the other kings that reigned in Persia, first in sending Ezra, and afterwards Nehemiah, for the repairing of the broken affairs of that people in Judah and Jerusalem, and the restoring of them again to their ancient prosperity, is what can scarce be accounted for on any other reason but that they had in his bosom such a powerful advocate as Esther to solicit for them." p. 222.

As to whether the larger part of the Jews were at this time in Persia or Judea, seems immaterial; they were all included in the provinces of the empire, and in the king's decree that threatened their destruction. The truth, I doubt not, is what we all sincerely desire to obtain.

GENTILES.

H. PRATT.

Is there no chance for Gentiles to become children of Israel?

The first argument which I will notice is given by Hosea. In consequence of the abominations of the children of Israel, God says by this prophet (chap. 1: 4)—"I will cause to cease the kingdom of the house of Israel." Again in the 6th ver.—"I will no more have mercy upon the house of Israel, but I will utterly take them away." Again in the 9th verse, the Lord says concerning the children of Israel—"For ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured or numbered." Then goes on to show how this multitude of the children of Israel shall be made up, thus: "In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."

Now for a divine comment upon this prophecy. I favor Paul's argument, first, by reason of his being an apostle to the Gentiles. In his letter to the Romans (9: 25), he takes up this prophecy of Hosea, and makes an application of it on this wise, commencing at the 23d verse:—"And that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osee [Hosea], I will call them my people which were not my people, and her beloved which was not my beloved." Was Paul a little radical here in trying to prove that the house of the children of Israel was composed of Jews and Gentiles? Even Peter does not dissemble in this matter, but says—"Unto you therefore who believe he is precious." "Which in time past were not a people, but are now the people of God; which had not obtained mercy, but have now obtained mercy"; endorsing Hosea, that believers in this dispensation help make up the house of the children of Israel.

Why does Paul say—"Israel after the flesh," if there is no Israel after the spirit? And how say some among you that "Gentiles are never called Israel," when Hosea, Paul and Peter declare that the house of the children of Israel is made up of Jews and Gentiles?

FROM BRO. S. S. BREWER.

Editors:—Dear Brn:—I have thought that perhaps some of my friends would be interested to learn some of the particulars concerning my affliction. Some two years ago I noticed a small pimple appearing on my bowels, attracting but little attention; but as it enlarged I consulted a physician, and he did not consider it of a very dangerous nature.

Early last spring it began to assume considerable proportions; but my constant labor with saw and hammer on Alton Bay campground, sometimes in the heat of the sun, and the use of food containing strong acids, did much to aggravate and precipitate what I considered merely a common tumor, into a full developed Rose Cancer. In November it began to bleed, and I had to have recourse to the use of a powder, in order to check the flow of blood. The powder was laid on a cloth, then after the cancer was imbedded by additional cloths, it formed a hard, dry coating.

I placed myself under the care of Dr. R. Greene, Tuesday, Nov. 24th, and after taking the medicines he prescribed for the purifying of my blood, the doctor informed me that he considered my case was becoming more critical every day, on account of the loss of blood, and there was a necessity to have it removed immediately.

In the good and kind providence of our heavenly Father, it was so arranged that I found a home with Bro. Richard Adams and wife. Words cannot express the gratitude I feel to them for their tender care of my dear Sarah and myself in this hour of deep affliction. They gave us the best and most comfortable rooms in their hired house. Frequently, while lying on my bed of suffering and enjoying the comforts I was surrounded with through their christian kindness, I thought of the time, soon to come, when I have every reason to believe they will hear the words of the Lord recorded in Matt. 25: 40 said unto them.

On Thursday afternoon, Dec. 10th, I concluded to submit to a surgical operation. I did this without the aid of any stupefying agency, as the doctor was fearful that, owing to my age, I might not rally from the effects of ether or chloroform. My suffering was intense, but through the mercy of God my life is spared. The large cancer protruded over two inches, and a short distance from its base there was (the doctor has since informed me) the nucleus of four other cancers; but, through the blessing of God, they are all, I have reason to believe, successfully removed. I do feel that under God's blessing I owe much to Dr. Reuben Greene, No. 24 Temple Place, Boston.

I will conclude by humbly submitting with heartfelt gratitude the following

Acrostic to Dr. Reuben Greene.

The clouds hung heavy round my head
O'er all my prospects here;
Darker they grew with mingled dread,
Oft clothed with doubts and fear.
Can any certain help be found
To cheer my drooping mind,
Or pour a balm upon my wound?
Rejoiced I'd be to find.
Repeated spells of losing blood,
Each made my spirits sink,
Until at last it seemed I stood
Beside Death's chilling brink.
Each moment now doth brighter seem;
No trickling blood nor pain;
Grateful I am to Doctor Greene,
Rejoicing,—free from pain.
Enrapt in thanks, Lord, take me—whole.
Each moment I'll employ;
No *cancer* now to chill my soul;
Each moment's filled with joy.

N. Y. CONFERENCE REPORT.

The N. Y. State A. C. Conference held its second Quarterly Meeting with the church in Kendall, Dec. 18th to 20th 1874. The meeting commenced Friday eve, when Bro. M. R. Miles preached from Ps. 133: 1. Many throughout our State had become well nigh disheartened at the low state of the cause in many places, and seeing so many divisions caused by the definite time question, and many have feared that our Conference was not strong enough to stand the shock; but the brethren and sisters came together at this meeting in "the name of the Lord," and we had one of the sweetest and most blessed meetings ever held in this State.

Saturday, 9 ½ A. M., met for business. President in chair. Ministers present:—M. R. Miles, B. P. Stevens, A. H. Dunbar, Wm. Morrill, W. J. Hobbs, E. F. Sergisson, A. C. Newell, Wm. Ingmire, J. H. Luttenton, A. P. Moore, and Sr. Stoddard. Delegates—J. S. Maynard, Rochester; A. Wiley, N. Tibballs, Springwater; C. W. Kimball, Linden. Bro. Hobbs reported the church at Honeoye, where he had baptized some sixteen the past summer. Bro. Dunbar reported the churches of Martville and No. Victory in a healthy condition. The church at Kendall was received into the Conference, and reported by Bro. Spicer. Other churches did not report. A letter of resignation from our Treasurer, A. McCulloch, was read, but as vacancies must be filled by the board, and a quorum not being present, we could not appoint another in his place.

Quarterly collections. Honeoye $3.42. No. Victory and Martville $4.88. Springwater $3.60. Kendall $2.00

2. P. M. Preaching by A. H. Dunbar from Matthew 14: 12; after which met for business. The following resolution presented by Bro. Hobbs was unanimously adopted.

Resolved, That we as a Conference assembled, express our desire for a National Conference to convene at its earliest convenience, to devise some better system of labor and cooperation in building up the cause of Christ. A cry goes up from one end of the land to the other for system and order; and if it can be had, we want it; so that a part will not be pulling down what others build up, and thus neutralize our efforts in publishing "the gospel of the kingdom to the nations of earth, for a "witness," before the "end" comes.

The subject of a general campmeeting in connection with our annual meeting in June, was talked over, and a unanimous desire for such a meeting expressed; and the Secretary was authorized to call attention of the Brn. and Srs. throughout our State to the fact, for them to consider prayerfully, and come together at the next quarterly meeting in March prepared to act in the matter harmoniously, and in "love" and "brotherly kindness." There is strength enough in our State, if all our powers are concentrated, to have one of the best local campmeetings in the U. S. Shall we act together for God and the perishing? Preaching in the evening by Wm. Ingmire, from Phil. 3: 21, 22.

Sunday 9 ½ A. M., met for love-feast, and it was a blessed season, never to be forgotten by many; after which, preaching by E. F. Sergisson, from Heb. 9: 15. 2 P. M., preaching by B. P. Stevens, from John 14: 3. In the evening, the meeting commenced at 6 o'clock by a social meeting; then preaching by W. J. Hobbs, from Phil. 3: 9, after which we had a blessed communion season, which meeting continued till near 10 o'clock, and even then it was hard to close, and take the parting hand. Three started to serve the Lord, and the meeting has given the cause a new impetus in that section, as well as inspiring the hearts of all that come together with courage and zeal, to labor unitedly and in love.

We do hope and pray that the cause in our State may rise higher, and that Brn., though they may not "see eye to eye" on all points, may have that "self same spirit" to profit withal. Brethren, we say of the meeting in Kendall, *it was good to be there.*

A. P. Moore, *Sec.*

GOOD TIDINGS FROM HOOSICK, NEW YORK.

A. W. SIBLEY.

The revival that commenced at the last annual session of the Hoosick Valley Conference is still progressing gloriously. We were permitted, last Lord's day, Dec. 27th, to bury six more happy souls in the watery grave, making seventeen in all. Some eight or ten more will go forward soon.

From the protracted meeting which we held with the church in November, has sprung up a large religious interest all over the section of country lying adjacent to the Hoosick church. God is at work wonderfully among the people. It is thought that over a hundred persons have been converted, besides a large number that have been reclaimed. We have been, by Divine Providence, permitted to hold meetings with this church for the last six days, commencing Dec. 24th, during which time some twelve or fifteen have started in the cause of our coming King.

We expect (D. V.) to return to this place again Jan. 6: 1875, to baptize and unfurl the banner of truth. May God bless in the effort. We still continue our pastoral relation with the church at Sandy Hill, N. Y., and are praying that God will graciously revive his work among us.

NORTHERN PENN., AND SOUTHERN N. Y., CONFERENCE.

To the churches belonging to the above named Advent Christian Conference:—I wish to say that, at our last quarterly session, I was appointed as a Committee on financial affairs pertaining to the interests of our Conference. It is a fact that we have as a body, thus far since our organization, been crippled in our efforts to promote the truths we hold so dear, and that identify us as a people. The question has been asked, How can this be remedied? We are going to propose a plan, and ask the brethren and friends to help carry it out by their hearty cooperation. The plan is to take a collection in every church, and every quarter, and send it to the Treasurer by your delegates, or pastor, or by mail.

Now, dear brethren, let us respond to this call. Our Conference needs more means to use; and if we can raise a fund in this way, we believe that much good will be the result, and the cause we love will be advanced. The Macedonian cry is ringing in our ears—"Come over and help us." There are new fields opening, where the truth might be planted. Opportunities are before us for doing good in promulgating the gospel of the kingdom, but we lack the means of sending out preachers. Shall we have help, or shall the cause languish? Let us remember that the Master is soon coming to reckon with his servants. Our preachers are poor men, and if they go out they must have food and raiment. We ask and urge the pastors and officers of the several churches belonging to this Conference, to attend to this matter, and send in your mites at our next quarterly session. Our Treasurer is Bro. Sylvanus Gardner, of Westfield, Tioga Co., Pa. This is done in behalf of our Conference.

A. H. Briggs, *Sec.*

Alleghany Co., N. Y.

Our last session of Conference was a pleasant one, and we trust a profitable one. Some fell in with the truth, and said they had received new light on the Scriptures To God be all the glory. A. H. B.

A. C. Times, please copy.

SPIRITUALISM.

S. P. HAYWARD.

"Ye shalt not surely die."

It is said that pure gold needs no gilding; so truth needs no flowery speech or sugar coating to make it palatable to the earnest seeker after it. It is sad to know how many schemes have been devised to set aside the doctrine of the resurrection, and by which to escape the judgment. All, or nearly all of these schemes are founded on—"Thou shalt not surely die." The back bone of the devils doctrine is called in these modern times, Spiritualism; and thousands at this present time are hanging their hope on this delusion, although it contradicts the Bible and science.

Well did Paul say—"In the last days perilous times shall come." It is indeed perilous now, when the judgment is to all appearance so dear, and so many "giving heed to seducing spirits." It is perilous for poor sinners, and sad and perilous for those that have "departed from the faith" so far that they have discarded God's holy Word, and are being led down to perdition through the agency of "seducing spirits and doctrines of devils."

I want to give a word of warning to all who may chance to read this. Don't go after "familiar spirits." The devil has got his snares set all about us, and he offers various inducements to entice men into them.

Among Satan's most successful agents are to be found, in all our cities, "silly women, led captive, and laden with sin," who pursue their wickedness under the names of Clairvoyants, Fortune tellers, Healing mediums, etc., who, with a few herbs or a pack of cards lead the innocent and unwary into the fatal coil.

Did men try to live nearer God, and have less to do with the Wicked One; did they search the Bible with half the effort to get good out of it that they do to find some apparent contradiction or flaw in it, we should not see so many within the ranks of this worst of last-day perils—Spiritualism.

Would to God that we all might more fully realize the meaning of God's Word that says, he shall come "In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." May the Lord come quickly, and save his chosen ones. Amen.

East Pepperell, Mass.

MY WORK.

I was sitting alone toward the twilight,
With spirit troubled and vexed,
With thoughts that were morbid and gloomy,
And faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and care;
Some stitches wearily setting,
In the endless need of repair.

But my thoughts were about the "building,"
The work one day to be tried;
When only the gold and the silver,
And the precious stones, shall abide.

And remembering my own poor efforts,
The wretched work I had done,
And even when trying most truly,
The meagre success I had won,

"It is nought but wood, hay and stubble,"
I said; "it will all be burned—
This useless fruit of the talents
One day to be returned.

"Yet I have so longed to serve Him,
And sometimes I know I have tried;
But I'm sure when he sees such building,
He will never let it abide."

Just then, as I turned the garment,
That no rent should be left behind,
I spied an odd little bungle
Of mending and patchwork combined.

My heart grew suddenly tender,
And something blinded my eyes,
With one of those sweet intuitions
That sometimes make us so wise.

"Dear child! She wanted to help me:
I know 'twas the best she could do,
But oh, what a botch she has made it—
The gray mismatching the blue!"

And yet—can you understand it?—
With a tender smile and a tear,
And a half-compassionate yearning,
I felt her grow more dear.

Then a sweet voice broke the silence,
And the dear Lord said to me,
"Art thou tenderer for the little child
Than I am tender for thee?"

And straightway I knew his meaning,
So full of compassion and love,
And my faith came back to its refuge
Like the glad returning dove.

So I thought when the Master Builder
Comes down his temple to view,
To see what rents must be mended,
And what must be made anew,

Perhaps as he looks o'er the building,
He will bring my work to light.
And, seeing the marring and bungling,
And how far it is all from right,

He will feel as I felt for my darling,
And will say, as I said for her,
"Dear child, she wanted to help me,
And love for me was the spur.

"And, for the real love that is in it,
The work shall seem perfect as mine,
And because it was willing service,
I will crown it with plaudit divine."

And there in the deepening twilight
I seemed to be clasping a hand,
And to feel a great love constraining me,
Stronger than any command.

And I knew by the thrill of sweetness,
'Twas the hand of the Blessed One,
Which would tenderly guide and hold me
Till all the labor is done.

So my thoughts are never more gloomy,
My faith no longer is dim,
But my heart is strong and restful,
And mine eyes are unto Him.

The above lines were sent by Chloe Lankton, of New Hartford, Ct., who has been an invalid, confined to her bed, forty-one years. She says, "I love the *Crisis*, and hardly know how to do without it." God bless you, dear suffering child, and bring you to a land of painless rest. She sends two dollars to pay for the paper she loves and prizes so highly. If an invalid esteems it a privilege to do this for Jesus' sake, those in health ought not to seek so many excuses for not doing the same. J. C.

A FEW THOUGHTS.

MRS. M. J. ADAMS.

While reading a piece in the *Crisis* from Bro. J. W. Thomas, it filled my soul. I believe in a religion that has life and power in it. I know that once I had nothing but a form, but I praise the Lord to-day that I know what it is to feel some of the Spirit. It is blessed to be "kept by the power of God, through faith. God has promised that if we hunger and thirst after righteousness, we shall be filled. I believe it. How much of his presence we feel when we are willing to give our bodies, a living sacrifice, holy and acceptable, which is our reasonable service. How precious the Bible is to me; so many precious promises in it. What light I have received during the last three years by searching the Scriptures; and I mean, by the help of the Lord, to let what little light I have received shine out.

Sometimes I can say in my heart, I shall be glad to have Jesus come and set up his kingdom. It is going to be under the whole heaven, and it is going to be an everlasting kingdom. "The upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." I find another precious promise in Prov. 10: 30. "The righteous shall never be removed; but the wicked shall not inhabit the earth." All this shows me that the home of the saints will be on the earth. I read again "Thy dead men shall live, together with my dead body shall thy arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." The thought is blessed to me, that if I live to see my Savior come, I shall see the dead in Christ arise. How blessed! And we shall "be changed, in a moment, in the twinkling of an eye," and "be caught up" together (we that are alive) "to meet the Lord in the air." "Wherefore comfort one another with these words."

I am glad that I am going to have this vile body changed, and made like unto Christ's glorious body, to die no more. And to those who feel weak, the blessed Word says, "Be strong;" and we can be strong in the Lord. God has taken the weak things of the world to confound the mighty. I feel it is blessed to work in the service of the Lord; and I mean to try and be faithful, so it will be said to me—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Newburyport, Mass.

AN OPINION.

So long as whiskey is made, it will be loved and drank. While the negro exists, he will be hated and oppressed. Legislate as much as you please, no law that you can enact will bring about the opposite of this. Men's appetites and prejudices cannot be destroyed nor lessened by civil enactments; neither can law-making ever reform the lawless. No civil law can produce in men's minds a love for a moral law, nor create in them one principle of right. The fountain cannot be cleansed by damming up the stream. The latter may be stayed for a while, but the former remains the same, and only to overflow.

If legislation could reach the hearts and tastes of men, then might intemperance be stayed by law. If civil enactments would destroy men's prejudices, and cause them to love their neighbor as themselves, then, too, might the poor African become respected and his rights be considered equal and undisputed. Legislation may divide the world in regard to these subjects, but it can never convert it to temperance and the practice of equal rights. I. I. Leslie.

Correspondence.

From Bro. A. N. Seymour.

Dear Editors of the Crisis:—May grace and peace be greatly multiplied to you and all the readers of your, and their, most excellent paper. We value the dear old *Crisis* as one of the best, if not the very best, of all religious weekly papers; and we rejoice to know that it is zealously and purely devoted to the upbuilding of God's truth and righteousness in the land, independent of all sectarian proclivities. Now that both the eastern and western associations have so nobly blended their love, sympathy, good will and labor together, so that the cause is *one*, may all heaven smile upon its progress, bless its sustainers, and guide its future labor of love to the edification, justification and sanctification of all who carefully read and ponder the sacred truths so cogently set forth both in the *A. C. Times* and *World's Crisis.*

Feeling fully satisfied as to the purity of motive that governs both associations in the promulgation of all present dispensational truths, I can of course bid them God speed, and render them all the assistance I can, consonant with other responsiblities of life. It is but little we can do with present health, aside from getting brethren and friends to subscribe for the papers; but what we can do will be cheerfully done. The *A. C. Times*, *World's Crisis*, *Christian*, and *Bible Banner*, come to our address regularly, richly laden with most cheerful and soul-stirring intelligence; and it is always a feast to sit down and read, *first*, the editorials, so full of interest; *second*, the cheerful letters from all parts of Zion's warfare, all aglow with heavenly light and love; and *third*, the variety of articles so ably written on such a variety of deeply interesting subjects.

The influence of these papers you may well rest assured are making an indelible impression in the religious world; and many are learning the gospel of the kingdom of God, and the means to obtain it. This being the case, every one should take special pains to extend their influence by getting new subscribers. There is not sufficient interest among the readers of these periodicals. If all should make a special effort, and canvass their surroundings, their subscription lists might be doubled in a short time. Time is short. Let us work with a hearty good will, for the Lord is now nigh at hand.

Reading, Mich., Dec. 19th, 1874.

From Bro. C. H. Williams.

Dear Editors of the Crisis:—As a number of the brethren and sisters have written to me, expressing their desire for my services in their respective localities, and I have not time to answer them all personally, you will please allow me to reply to them collectively through our dear paper—the *Crisis*. It would afford me the greatest pleasure to comply with these Macedonian calls, if it was possible to do so; but our present circumstances hinder. For a number of weeks past, sickness in my family has confined me at home, and furnished us with an experience in affliction such as we never before passed through. The waters have been dark and deep, but our heavenly Father's guiding hand has been visible, and thus far we are led safely through.

It seemed that my companion was treading upon the margin of Death's mighty rolling stream, when, to the joy of our hearts, the Divine power interposed, and in mercy spared her life. Our confidence in the saving grace and mighty power of our dear Savior has been deepened, and our faith strengthened. While resting sweetly in the arms of Jesus, believing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," patience has had her perfect work, and the gospel hope has filled us with joy unspeakable. We beheld by faith the glorious land where none will ever die, and the heavenly vision created within us a hungering and thirsting after righteousness, which will fill us with God's love now, and give us bodies like Christ's when he comes.

Brethren, pray for us in our affliction, and ask God to sustain us by his mighty power, and to favor us according to his good pleasure, that we may soon resume our duties in the ministration of his Word, and "make ready a people prepared for the Lord."

If Providence permits, those who have written to me may expect a share of my labors in the gospel soon as the way opens.

West Martinsburg, N. Y., Dec. 16, 1874.

From Bro. Geo. E. Loomis.

Dear Brethren:—I take this opportunity to thank you for sending me the *Crisis* free the past year. It has come each week richly laden with heavenly news and rich experiences. Jesus has done much for me. Bless his holy name! He has been with me ever since I gave him my heart; but I have done but little for him. How he is blessing me now, while I am writing these lines. It is just like Jesus to do so; bless his name. O how I do desire to work for him. I have given up all to follow him. I want my will swallowed up in his will, and my hand in his hand. I can trust him, and will. I will try, if time lasts and I am spared another year, to point sinners to the Lamb of God, which taketh away the sin of the world. I want everybody to taste and see how good the Lord is; and I will try, by the grace of God, to set a good example before those around me, that I may, if possible, bring them to Christ.

All who profess to love God ought to realize the responsibility that rests upon them. The eyes of the world are upon us, and how carefully we ought to live. May God help each one to be true to the cause we profess, as one man, and take Jesus as our Captain. May the Lord pour out his Holy Spirit, and sinners be converted, and God be glorified.

Dear reader, if you are not yet in the fold of Christ, I pray you, in the name of Him who bought you with his precious blood, and stands with outstretched hands to receive you, come to him while you may. Remember Death, Judgment, and Eternity. Prepare to meet thy God.

From Bro. B. Spaulding.

Dear Brethren:—I am here, at Townsend. trying to stir up the people to the glorious subject of the coming and kingdom of Jesus, the resurrection and restitution. I find several families who are strong in the Advent faith, and by them I get access to other families, and I think there is an encouraging field here for labor, with a prospect of a good harvest. I have given five lectures, to very interesting congregations. I never saw a greater interest to hear. I feel that God will raise up witnesses here to stand for his truth.

I have visited Pepperel three times, and there is a good interest in that place. They have formed a little church of twelve members, and they are all alive to the cause of the Advent truths. I propose to go there occasionally, for I can go by railroad most of the way. My feet are not like hind's feet, as they used to be; it is with difficulty that I travel, but I can walk a mile, and I praise God that I can do that. My general health is as good as ever it was. I can eat, drink, sleep, and work well. My mind has been revived lately, my memory has brightened up, and my zeal, energy and animation seem to be restored to their former state of activity. Yes, I can run and not be weary, walk and not faint. I have renewed my youth like the eagles. I enjoy the light of God's countenance, and feel his approbation. I feel as I used to when I went everywhere exhorting men to repent and prepare for the coming of the Lord. I am seventy-five years old, and yet enjoy youthful vigor. Blessed be the Lord for his goodness to me! I feel like devoting my spared life to God's cause, and shall go as I have opportunity among the destitute and scattered flock, where they are not able to sustain preaching. I can say, I seek not yours, but you. If any desire such an old man as I am to come to them, let them write to me. Address Benj. Spaulding, Chelmsford, Mass.

Let me say to the brethren, be faithful, humble, prayerful and watchful; be meek, quiet and childlike; be living epistles, known and read of all men. We need to have the epistles of the apostles lived out by the brethren. Hold on, brethren and sisters, a little longer; endure hardness as good soldiers of Jesus Christ. Time is short. The King will soon come, and those who are ready will go in with him to the marriage.

From Bro. M. A. Potter.

Dear Brethren and Sisters in Christ:—I take this opportunity to let you know how we are getting along in Keene. The little company here are trying to hold up God's blessed truth, and warn men of coming judgment.

I came here two years ago last Oct., and at that time they were divided, and of course could not accomplish much in that condition. But, thank God, after reflecting upon the matter, they united their strength, and have since enjoyed precious seasons. I am now making arrangements to move to St. Johnsbury, Vt., in answer to a call from the Brn. in that place, who are struggling to keep the truth before the people, and to lead sinners to Christ. I did not realize how much I had become attached to the friends of Jesus in Keene until I began to think of leaving them. I find it hard parting with them. But these parting scenes will soon be over; yet I expect to meet with scenes of sorrow until Jesus comes, and we enter into our rest. My prayer is that God will send laborers here that will build them up in Christ. I expect to labor with the dear brethren at St. Johnsbury a few months, if time continues, and then labor in other fields as the way opens. Pray for me.

Keene, N. H., Dec. 28th, 1874.

Ministering.—Pure religion and undefiled is "ministering," not the other thing, "being ministered unto." It is handing over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for the one who comes in chilled. It is giving up the most restful arm chair or sofa-corner for one who is weary. It is "moving up" in the pew to let the new comer sit down by the entrance. It is rising from your place to darken the blind when the sun's ray streams in too brightly upon some face in the circle. It is giving your own comfort and convenience every time for the comfort and convenience of another. This is at once true courtesy and real Christianity.

If we mean to copy the spirit of the Master we must be ready in every relation of life, and at every hour of the day, to give up being waited upon, and to practice this self-sacrificing, beneficent, and "ministering" graciousness of spirit and conduct.—*Rev. A. L. Stone, D. D.*

The Pious Negro.—A certain American planter had a favorite domestic negro, who always stood opposite to him when waiting at table. His Master often took the name of God in vain, when the negro immediately made a low and solemn bow. On being asked why he did so, he replied, that he never heard that *great name* mentioned but it filled his whole soul with reverence and awe. Thus, without offence, he cured his master of a criminal and pernicious custom.

You will find, in Christianity, that God aimeth, in all his dealings with his children, to bring them to a high contempt of, and deadly feud with the world; and to set a high price upon Christ, and to think him one who cannot be bought for gold, and well worthy the fighting for. And from no other cause doth the Lord withdraw from you the childish toys and the earthly delights that he giveth unto others, but that he may have you wholly to himself.—*Rutherford.*

HOME AND HEALTH.

Advice to Nervous People.—Irritable nerves are best soothed, not by indulgence, but by turning the mind resolutely in another direction. Many pass through life without one close grasp of their position or duties, or even without studying the best means of attaining their own desired ends. Such are more likely than any others to become victims of tyrannical nerves, and are often grossly unreasonable, from the habit of not using their judgment. Above all, real, earnest labor will put to flight a vast train of nervous troubles. Few who are vigorously pursuing a life-work of importance are greatly afflicted with nervousness, and these few may often trace it to the lack of wholesome living and fresh air. A due regard to the laws of health, an earnest purpose in life, and regular employment are the best preventives for the evils of over-sensitive nerves. Training and self-respect will induce us to suppress fears and to conquer weaknesses. Acts of resolution will teach courage, and a systematic infusion of vigor and self discipline will render the whole nature superior to the indulgence of a tyrannical and enfeebling nervous system.—*Phila. Ledger.*

Systematizing Mental Labor.—As a marvellous instance of what one man may achieve by doing systematically and thoroughly whatever he undertakes, we can not do better than consider the life of Alexander von Humboldt. There was no part of the world he had not visited, and he had been nowhere without acquiring the most exact knowledge of the whole country, its geology, its animal life, its botany, all its physical characteristics, as well as the language, habits, customs, laws, religion, and history of its people. He led this life till he was ninety years of age, and even then no fact, in any part of the world, that had any bearing on scientific truth, escaped his notice. His mind was a museum, where all the knowledge that had been brought into the world was placed in order, carefully guarded, and always ready for use. We are not wrong in attributing the boundless learning and prodigious memory of this great man to his habit of systematizing his mental labor, and to his power of self concentration; and to his belief in the wisdom of God.—*Scientific American.*

Good Nature at Home.—No trait of character is more valuable in a wife than the possession of a sweet temper. Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn out by the toils of the day, and how soothing is a word dictated by a sweet disposition! It is sunshine falling on his heart. He is happy, and the cares of life are forgotten. A sweet temper has a soothing influence over the mind of the whole family. When it is found in the wife and mother, you observe kindness and love predominating over the natural feelings of a bad heart. Smiles, kind words and looks characterize the children, and peace and love have their dwelling there. Study, then, to acquire and retain a sweet temper. It is more valuable than gold! It captivates more than beauty, and to the close of life retains all its freshness and power.—*Ex.*

The Lungs.—On examination the lungs will be found full of innumerable little holes, like a sponge. These holes are the cells into which the air enters when we breathe. So great is their number that they have been calculated to amount to 170,000, forming a surface thirty times greater than the human body. Every one of these cells is provided with a net work of blood vessels, by which means every portion of blood is brought into immediate contact with the air. When this great amount is taken into consideration, we shall at once feel how necessary it is to supply pure air to the lungs with every breath we breathe.—*Ex.*

Marble-top Stands.—Are marble-top stands and tables healthy for invalids who work or write near them? No. They are cold, and rapidly absorb the heat and vitality of the body, robbing it of its life. We have heard of one invalid whom the doctor could not cure, till one day he noticed she used a marble stand, and suspected it had something to do with her ill health. So he forbade her touching it. Soon she was cured. We know healthy people who feel the twinges of pain in a shoulder by sitting near one. They are elegant articles of furniture; but unhealthy for all that.—*Herald of Health.*

Why are city children more precocious than country children? Because there is more in a city to call into exercise the brain, and less to develop the body. The rustic youth looks and acts dull by the side of the city boy; but at middle age he is generally the better man, for the city youth expends his nerve force, while the country youth stores his up for future use. The precocity of city youth should be retarded. Keep them away from balls, parties, theatres, evening amusements. Send them to the country often. Give them a year on a farm now and then, or teach them a trade.—*Herald of Health.*

How to Treat a Felon.—Immerse the hand and arm as far up as the elbow in quite warm water for twenty-four or forty-eight hours. If this does not relieve the pain, have it opened to the bone with a lancet, and still apply water treatment, putting it in water, or applying wet cloths, or warm poultices. This is the best and most agreeable manner that we know of.—*Health Reformer.*

The stomach requires much rest to be healthy; purgative medicines weaken the bowels.

The World's Crisis AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1002. BOSTON, WEDNESDAY, JANUARY 20, 1875. VOL. XL.—NO. 15.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WATCHING.

We are on the waters crossing,—
Crossing to a holy shore;
Watching ever for the beacon
Which will guide us safely o'er.
Rocking ever on the billows,—
Billows foaming all our way;
But the darkness gathering round us
Tells the near approach of day.

Oh! the joyous, happy greeting
Of the Jew and Gentile band!
For they'll shout a loving welcome
When we reach the holy land!
And they'll flock around us, singing,
Prasing God to harps of gold,
As his Son, the mighty Shepherd,
Draws his lambs within the fold!

Oh, the shining of the day-star!
How we long to see it rise!
Praying, waiting, hoping, watching
With our spirit's eager eyes!
Blest Jehovah, hear our prayer!
Lamb of God, we yearn for thee!
Yearn to see thy kingly beauty,
King of all eternity!

—*Prophetic Times.*

CHRIST IS COMING.—DO YOU BELIEVE IT?

BY GEN. ALEXANDER.

In Hyde Park, London, in the year 1851, was erected a palace to which kings, nobles, philosophers, and people of all nations were invited to come and behold the world's glory of intellectual progress and inventive power. Whatever could be comprehended within the improvements upon discoveries made by the descendants of Cain (Gen. 4: 20), with modern adaptations of such knowledge as was divinely given for the typical beauty of the tabernacle, and exercised by Hiram for the building of the temple, was exhibited there. Genius was represented in its highest aspirations; art and science, by an hitherto unthought of display of handiwork wrought up to the most exquisite perfection which the instructors of every artificer could devise, and the ingenuity of well skilled labor could perform.

EXHIBITION PALACE, THE TEMPLE OF PEACE.

Visitors from the distant east saw wonders beyond the imaginations of Oriental poetry brought before them in the realities amidst which they walked. What had appeared to be but dreams of gorgeous impossibilities, fell short of the enchantments evoked from the laboratory and the forge; from the painter's studio, and the sculptor's atelier. Concentrated sunbeams, which had slept for centuries embedded in the earth, laid in dark masses at their feet, had blazed in the mysterious agency that had brought them to our shores, and were largely instrumental in the production of the enchantments that met their astonished gaze. And all was familiarly explained as a combination of their known elements of fire, water, earth, and air.

Here was Reason's triumph; and some of the world's wise men called this exhibition palace "The Temple of Peace," and voices were heard proclaiming that henceforth strife and bloodshed should be no more; they said that common sense forbade it, and that men were at last convinced that wisdom is better than war; that commerce is the power which is to establish peace upon earth and good will amongst men, and that righteousness is in future to be maintained by treaties of reciprocity and the beneficial interchange of commodities of trade.

In that exhibition, in prominent position, conspicuous to every eye, and the cynosure of too many, there stood the marble representation of an entirely unclothed woman; a crucial, test of the purity and modesty, as well as a specimen of the imitative excellency and public taste of this enlightened age. The test so unhappily successful then in sculpture, was repeated in the Exhibition of 1862 more flagrantly in paintings, and has been perpetuated in the shrine of its inauguration where the wives and daughters of our own and other lands take their pleasure, and wander among representations that they dare not speak of to each other, and to which it would be considered most unpolite for any man to call their attention.

VOLUPTUOUSNESS AND PLEASURE SEEKING IN THESE LAST DAYS.

As a sign of the times, there is much that meets the eye in all lands to which "many run to and fro," to mind us of the state of public taste and morals immediately preceding the downfalls of the three ancient kingdoms, Babylon, Greece, and Rome. Especially is modern Rome a cage of every unclean and hateful bird; and vieing with her in vicious pre-eminence, Munich may perhaps come next; both being, as it were, fountain heads from which flow streams of moral contamination throughout the world. The so-called "monde" and "demi-monde" approximate so nearly in the broad ways and fashionable customs of Paris and our own metropolis, and in the capital cities and towns of all countries of the civilized world, that too often it is a crime rather than a principle that marks the distinction between them. The Anonymas of the present day are but repetitions of the Aspasias of Greece, and of the vicious notorieties whose infamy is transmitted by poets of the Agustan age. Again, in many of the public amusements sensational excitement is sought and most gratified, in proportion as imminent risk to life and limb stirs up the absorbing emotions of a gladiatorial show.

CATHEDRALS TURNED INTO CONCERT-HALLS.

Cathedrals are flagrantly perverted into concert rooms, where the singers of Don Juan, Satonella, Robert le Diable, Lucrezia Borgia, La Traviata, etc., fresh from exhibiting with exquisite fascination the most captivating representations of seduction, adultery, murder, lying, death, and almost every crime, at the opera and theatre, proceed at the oratorio to take in vain the name of their Almighty God, the great I AM, in imitative mockery of prayers and praises set to music for effect upon the stage, and are hired to mimic in sweetest sounds the agony of Gethsemane, the cries and sufferings upon the cross, the hallelujahs of angels, and songs of the redeemed, mingled with the sublime invitations and awful warnings, given by the Father of infinite love and mercy, and uttered by the lips of an all-hearing, all-seeing Savior, thus crucified afresh in the house of his Judas-like professing friends.

Then follows on the luxurious banquet, and, with short respite from the toil of sinful pleasure, preparation for the splendid festivities of the night-long ball. The very men of the latter days against whom the Holy Spirit warns the church; the ministers "who are lovers of pleasure more than lovers of God: having a form of godliness but denying the power thereof; leading captive silly women laden with sins" (2 Tim. 3), minister in these "revelings and banquetings" to the "lust of the flesh, the lust of the eyes, and the pride of life, which is not of the Father, but is of the world," while their beautiful, accomplished, gaily-decorated victims dance in insensate delirium the dance of death, downward to destruction, with the ready answer upon their tongues, "that they always have a more religious feeling at an oratorio, and when they can hear sacred music so charmingly performed." Words which, alas? we may believe so true as to leave a saddened impression of what must be the habitual state of those hearts and minds with which the comparison of "feeling more religious" is thus simply drawn.

Miracles of the Exodus, facts of inspired history, are profaned in theatres, and hell itself is raked for subjects to feed the insatiate craving for sensational excitement in a professedly christian, but intensely pleasure seeking age. Worse, if possible, even worse than this, is it if we go into church edifices that should be houses of prayer and gates of heaven (Gen. 29:17; John 4: 23–24), and behold "the wicked abominations that they do there" (Ezek. 8: 9, 10), where instead of the purity and simplicity of spiritual worship, we behold histrionic exhibitions, unintelligibly snuffled, monotoned, choral serviced, and gesticulated in pantomimic pageants, and with idolatrous processions of banners and false priests.

SIGNS OF APPROACHING JUDGMENT.

We live in the midst of preparations for war. How soon may its fierce flames rage on the banks of the Danube, the Rhine, the Scheldt, the Nile, and, may we not add, of the Thames. How precarious is peace at this moment throughout the world. Ingenuity is at its utmost stretch to invent more terrible efficients of destruction, more dreadful means of carrying bloodshed and devastation into every portion of the globe. "Blood, and fire, and pillars of smoke, before the great and terrible day of the Lord shall come." (Joel 2: 40, 41; Acts 2: 19.

Never were so many armed men of all nations so highly trained by science and discipline in immediate readiness for war. Millions are enrolled under their respective banners, and millions more wait in uncertainty how soon the call may come for them to swell the number of these mighty hosts, and to fill up the chasms of their dead. The last estimate of the armies of Europe, sets their aggregate number at upwards of six millions of men. Since the volunteer movement in 1860, the men of peace in our land have been learning the art of war. All ranks and classes, from royalty to the loyal artisan, have heard the repeated rumors of war, and responded to the summons to prepare, "not in defiance, but for defence." Peers and peasants, merchants, lawyers, bankers, shopkeepers, landed gentry with their tenants, manufacturers and mechanics, men of science, men of skill, and men of pleasure, each and all, are under the mysteriously constraining influence of voluntary preparation for what may at any moment burst upon our country and the world. (Rev. 7: 1, 2, 3; 14: 14.)

We literally exemplify the wisdom of the inhabitants of Jerusalem (Isa. 22: 8–11.) We look to our armor, we see to the breaches and weak points of our defences, and repair our fortifications; but when we remember how the volunteer movement was nationally inaugurated "with gladness, slaying of oxen, and killing sheep, eating flesh and drinking wine," we may turn to the twelfth verse, and read further exemplification of our national conduct in arming for the defence of our highly favored land, "Ye looked not unto the Maker of it, neither had respect unto him that fashioned it long ago." We had, and still have, our Isaiahs, Jeremiahs, and Daniels, and holy men, though they are not like their glorious prototypes, inspired to declare new prophecies; and as there were Baruchs, and Ebed-Melechs, and Gedaliahs, and Johanans in Judah of old, so there are God's chosen ones, his own peculiar people, in our kingdom now, while the national similarities are otherwise too painfully strong and clear.

The third chapter of Joel, from verse 9 to the end, presents such a photograph of the world in its present state, as could only be portrayed upon the page of inspiration by light from the Sun of Righteousness. The metaphor of "beating ploughshares into swords, and pruning hooks into spears," is made literal before our eyes, foreshowing that great and terrible events are about to happen before the prophecies of Isaiah 2, Micah 6, and Psalm 46 shall be fulfilled, and the nations "shall" beat their swords into ploughshares and their spears into pruning hooks; neither shall they learn war any more. The kingdom shall come to the daughter of Jerusalem." "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." "Come and behold the works of the Lord, and see what desolations he hath made in the earth. He maketh wars to cease; he breaketh the bow and cutteth the spear asunder; he burneth the chariot in the fire. Be still, and know that I am God."

Learned and pious Jews have recently, from study of the books of Daniel, Ezra, Nehemiah, Haggai, and Zechariah, been led to believe that the coming of a Messiah, the son of Joseph (Gen. 49: 24, 25), who is to lead back the tribes of Judah and Benjamin, and to die for his people, will take place at about this time. He is to be succeeded by Messiah, the Son of David, who will gather all Israel, and fulfil Zechariah 14 and Psalm 72.

The Mohammedans believe and proclaim from city to city, from man to man, and in every mosque and place of prayer, that a revelation has lately been made to a holy sheikh at Mecca, that within a few years is the time for the advent of their expected Imaum Mehdee, the Akhir oos Zumaun, with the heavenly born prophet, Issah Museeah (our blessed Lord.) In this, which is believed by the Mussulmans to be a revelation by audible voice from God, the wickedness of the world, from a Mohammedan point of view, is described in language remarkably similar to that of St. Paul in his epistles to St. Timothy, and warning given that God is about to execute vengeance upon it for its crimes and infidelity.

The Hindoos are looking for a Rajah Veshanta or Vedanta, a spiritual being, who is to break the yoke, destroy the oppressor, and restore a state of happiness and innocence, according to their superstition. The Buddhist is in expectation of his last Avater; and the Sikh, of his one more Gooroo to establish each his supremacy over all. Religiously and politically there is a general expectation throughout the world, in all its spiritual and mental varieties, of either a coming person or an impending catastrophe; one or both.

The Red Republican and the Socialist waits for the "coming man," who shall lead to the renovation of society and establish universal equality by a pitiless and unsparing baptism of blood. The believing christian turns to his Bible, and under the teaching which is therein promised, watches with loving hope for the coming of Christ, who baptizes with the Holy Ghost and with fire, and has given his sacred pledge that he will come quickly. But amidst this perplexed "looking after the things that are coming upon the earth," when the very "powers of heaven shall be shaken" (Luke 11: 12–28), when the men of the world are so generally in expectation of a coming one, and some great event, what are christian preachers about? Are ministers, missionaries, evangelists, believers, exhorting each other and telling the world of the "coming One," the Son of God from heaven? Do they really believe that very soon he is coming, as he has said?—*Signs of Our Times.*

BELIEVING AND FEELING.

With humble trust that our heavenly Father will condescend, through even us, to throw some light upon this subject, where excellent brethren seem to misunderstand each other, beloved, we write unto you.

And first, can one believe without any change of emotion or feeling immediately resulting? Certainly not. It is not possible in the nature of the mind.

But second. You say, will one always be conscious of great emotion? Not always. So far from that, so perfect is the rest into which he who believes enters, that feeling is hushed, every power of his soul seems to be absorbed in believing, or if faith is stronger, in a state of equilibrium or perfect relative position. He will say, believe, "I have no feeling." "All is quietness and assurance." "I rest from self, from all my own works." "I rest in the truth of God." "I am tempted, but I will, can, and do believe." "Why God is true! Oh! how I do trust him." "And just in proportion as I believe do I enter into rest." "I have done fighting my own battles." "All responsibility about my coming off conqueror is now upon God," since I by grace through faith have ventured, and do venture, upon his promise. I now meet my spiritual foes in him, in his name, and strength, and invincibleness. I am even now in advance, conqueror over these besetments, so long my tyrants." Come on, ye spiritual foes! I pant to show you how I have victory over you, in God. I have no emotion, but this rest, this strength in God, this conscious believing, this ceasing from all my own works, as God did from his. Oh! glory! I do not ask for feeling—no, hallelujah! God is true! I believe! I can rest upon his truth without feeling.

I almost love to have my faith tried, and tested by absence of feeling. It is so sweet to believe God in spite of everything! I have not the witness of the Holy Spirit. But I will, I do, believe it will come! God cannot fail. I believe, and he doeth the work. I stand by faith. I will sooner die than doubt. "My faith is the substance of things hoped for, the evidence of things not seen." Seen! Why should I ask for sight, when God is so infinitely true, and it is so safe for a worm to trust him? I have no feeling, I ask for none, to prove the truth of God to his promises. Hallelujah!

Now who does not see that this rest, this quietness and assurance, is new experience, is the deepest feeling? Still, should you say to such an one, Have you the witness of the Holy Spirit? he must answer, No. Have you the fulness of perfect love? No; but my faith claims them, and will claim them. It is better "evidence" of the possession of them, than any amount of feeling, which must vary, could be. God is true! I can trust him! Let him try my faith before he gives the realization of them, just as he sees for my good and his glory. I can wait. I do not now ask for feeling to corroborate the truth of God, as I once did. I even love to have my confidence in God tested. Oh! this rest! We who believe do enter into rest.

Now, when this disciple speaks of this experience, ever after he will say, I had not feeling! meaning no ecstatic joy, no witness of the Holy Spirit. But he did enjoy the REST of a seraph, in the truth of God.—*Bible Standard.*

WHEN WAS THE BRASS GATE OPENED?

WM. SHELDON.

As the opening of the brass gate, spoken of by Josephus, is made by some the epoch of the termination of the 70 weeks of Daniel, even to the day and the hour; and as this is construed into an argument for the ending of the 2300 days on a definite day and hour, it may be well to briefly examine this claim.

(1) It is simply an *assumption* that the mysterious opening of that gate marked the ending of the 70 weeks. It is all *guess work*, void of evidence, for the prophecy says not a word about the opening of a gate at the end of those weeks; and it is not wisdom to manufacture a *positive* argument out of so doubtful a premise.

(2) Though it is alleged that this gate was opened on the night of the 14th day of the first month, there is not a particle of proof in existence that such was the fact; but the very quotation from Josephus, that is used to establish this date, positively disproves the claim, and spoils the argument founded upon it. Josephus' statement reads: "Thus also *before* the Jews' rebellion, and *before those commotions that preceded the war*, when the people were come in great crowds to the feast of unleavened bread, on the *eighth* day of the month Zanticus [Nisan], at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day-time; which light lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes as to portend those events that followed immediately upon it. At the *same* festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner court [of the temple], which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night."—*Wars, b.* 6, *c.* 5, *s.* 3.

(1) In the first place, nothing is here said about this occurrence being on the 14th day. Josephus is here speaking of a *week of purification* preceding and including the passover day, and definitely mentions the "8th day," but not the 14th. The heifer was never a substitute for the paschal lamb, and was never slain on the same day; so this does not point to the 14th day. This festival was of seven days duration, independent of the purification preceding it; and at some epoch in this festival this event took place; but Josephus does not say it was on the 14th day.

(2) Nor does Josephus locate this event in A. D. 65, but *before* that time; for he says it was "*before* the Jews' rebellion, and *before those commotions that preceded the war.*" The beginning of the war is thus given:—"At the same time *began the war*, in the 12th year of Nero, and the 17th of the reign of Agrippa, *in the month of Artemisius* [Jyar].—*Wars, b.* 2, *c.* 14, *s.* 4. The month here mentioned is the second Jewish month. The passover preceding this month could not have been the one at which the gate opened, for it opened "*before* those commotions which preceded the war," and those "commotions" spanned the entire government of Florus, which commenced *two years* previously, as Josephus informs us: "Now this war began in the *second year* of the government of Florus, and the 12th year of the reign of Nero."—*Ant., b.* 20, *c.* 11, *s.* 1. "Upon the approach of the feast of unleavened bread, the people came about him [Cestus Gallus] not fewer in number than three millions; these besought him to commiserate the calamities of their nation, and cried out upon Florus as the bane of their country."—*Wars, b.* 2, *c.* 14, *s.* 3. This passover preceded the war, but the commotions referred to by Josephus were in full blast, and had been for about two years; and as the gate was opened "*before* those commotions that preceded the war," it could not have been opened at the passover of A. D. 65. So this event cannot mark the close of the 70 weeks. We will not here mark the point of their termination. But the claim referred to is not valid.

ORNAMENTS.

"And when the people heard these evil tidings, they mourned; and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up unto thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb."—Ex. 33: 4–6.

There are some things which are both ornamental and useful; there are others that are of no utility, and are only for ornaments. It is said in defense of the wearing of certain ornaments, that as they are of utility, this justifies the putting of them on the person, or placing them in the house. This is a special plea for the gratification of the natural desire for display; and with many it is an argument sufficient to convince them that the wearing of certain ornaments by a christian is at least pardonable if not justifiable.

But while a plea is made for ornaments which may be in some respects useful, there can be no good reason given for the putting on of those that are of no benefit, especially by the professed disciples of the Lord Jesus Christ. The putting on and display of those things which are of no real benefit, but for the gratification of a morbid appetite of the heart for admiration, is a sin on the part of every professed follower of Christ; and the doing of this indicates a want of true vital godliness. A christian must first begin to backslide from God, before there will be in the heart a desire to put on trinkets, and wear anything to render him or her pleasing in the eyes of the world. The longing for, and putting on the world in this respect, are true evidences that the heart is not fully with the Lord; and no matter how great the profession of christian consecration and holiness may be, no one having the Spirit by which to discern the things of God, will be deceived by such professions of such persons. Jewelry, ornaments, and showy trappings of all kinds, are opposed to the spirit and religion of Christ. None of his true and decided followers desire any of these things. The presence of them on others is a cause of regret and sorrow to the really converted, faithful disciple of Jesus. He knows that Christ cannot be reigning in that heart which takes pleasure in these toys of the world.

It is lamentable in these days to see men and women professing sanctification and holiness, arrayed in the most costly and fashionable garments, and wearing, like the heathen, jewelry in their ears, on their fingers, and around their wrists; chains about their necks, with lockets and mementoes attached. All this with gilded equipages at home and abroad, and declaring that they are living without sin, with all on the altar, and consecrated to God! This profession is made before the world and all heaven; and men and angels know it is false, and have no confidence in it.

The jeweled professor is a stumbling block to all who behold him or her. Better not profess to have put on Christ, if the world is not put off. Men will not believe they have him on, while they see us wearing the world. An exhortation given with jewels in the ears never yet reached the heart of a saint or a sinner. The rings, chains, feathers and flowers on the outside are observed and thought of more than the words spoken to represent the heart inside. Men and women professing sanctification, or anything pertaining to the religion of Christ, should never expect to be believed while they deck themselves with those things which the word of God positively forbids, and which even the ungodly know are contrary to the spirit of the religion of Jesus. How any one can put on these things and display them, and have confidence before God, is a problem which the writer cannot solve. How can we expect to be identified as real christians, when we do not look like Christ? The world are known by their conformity to the world. If we meet a stranger, dressed richly in the fashion of the day, with jewels and ornaments, we do not conclude that such an one is a follower of Christ; bnt on the contrary, in our minds, we associate him or her with the world and the votaries of pleasure and fashion. It has been said that mistakes have often been made, and followers of Christ have been taken for people of the world. This we do not believe; for on the contrary the true, humble, devoted disciple of the Lord is read and known of all men; not by words alone, but by the appearance and life.

"The ornament of a meek and quiet spirit" is one that Christ will approve. But this is not seen where the ornaments of the world blaze and glitter on the person of one who would even have the God-approved adornment. The former cannot be worn with the latter. Its gentle, modest mien is unobserved where the bold flash of gilt and gold appears. It retires from observation when pride and fashion sweep in with their trail of silks and diamonds. It is only seen when all the world is taken off, and the image of Christ appears in the person of his true and devoted followers. The plain, simple garb, unattractive either by its fashionableness or its unfashionableness, is the one that true christians should wear; and in such apparel Christ will adorn them with heavenly ornaments, which will make them appear beautiful to angels and all the pure and good. I. I. LESLIE.

Fall River, Mass.

THERE are many christians who heap coals of fire on their enemy's head in order to love him, but are very much disappointed if the coals do not scorch.

"I FEEL SAD."

A. E. BENNETT.

Affectionately inscribed to Sr. L. B. Weaver.

As I read, in a recent number of the *Crisis*, an article under the above caption from the pen of the dear one to whom this is kindly dedicated, from my heart I felt if the matter be viewed from a human standpoint, I do not wonder she wrote—"My heart is sad to-day. My lot seems hard."

As thought wanders back over long years of physical suffering, mental trials, blasted hopes, and temptations of the enemy, I wonder not that the heart is tired, and sighs for rest. I wonder not at the closing paragraph—"Hasten thy coming dear Savior." But from another stand-point come visions of perfect rest and untold victories. And not only visions, but realites.

Dear 'Thera, it is a fact that in every trial, and in every condition of life, we may be "more than conquerors." To be a conqueror, is to get a perfect victory "through our Lord Jesus Christ," so that we can be "patient in tribulation," resigned to any condition in life, willing to suffer in any way which will glorify the Master; and nothing can glorify him more than for his children to remain on the cross to which they have become thoroughly consecrated, till a full crucifixion ensues:—till every desire, wish, and preference of the flesh become crucified. Then, and not till then, can we say with Paul—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God."

To be "more than conquerors" brings us where we can glory in tribulation. Paul says, in speaking of tribulation, persecution, famine, peril, sword, being killed all the day long, and accounted as sheep for the slaughter:—"In all these things we are more than conquerors through him that loved us." He was not only patient in them, but gloried in them.

But how came Paul more than a conqueror? How did he get where he could glory in tribulation and suffering? Was it by becoming a conqueror merely? Was it by simply being patient in tribulation? Desirable as may be the attainment, or rather *ob*tainment, the acme is not yet reached. There is danger of losing the victory, unless we "go on unto perfection;" which embraces all the crucifixion of the flesh, with the affections and the lusts, and which will result in being "more than conquerors."

Let us look at Paul in 2 Cor. 12. After having an experience so wonderful that he hardly knew whether he was in the body or not, we find him praying repeatedly for deliverance from a fleshly infirmity. He was doubtless dead to sin, and dead to the world, but even then, self with its innocent preferences was not dead.

Here comes an illustration of a truth in your article, dear 'Thera. "The Lord knows just how to discipline us." The Lord saw that to thoroughly discipline and perfect Paul's character, he was to be subjected to continual suffering. That instead of being delivered from his trial, he was kept just there till he got a perfect victory, which afterward proved to be more than a victory. Hear him. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distresses, for Christ's sake." He took pleasure in just the things he had prayed for deliverance from. He became "more than a conqueror;" thank the dear Lord. Nor is this experience confined to Paul. Others had it in his day; others have had it since; and there are to-day among the Bride of Christ, those who know it practically and experimentally. But it is never reached without suffering. "He that is perfect is as the Master," or, as another rendering has it, "He that is perfect, is made so as the Master was," and he was made "perfect through suffering."

May the Lord bless and help you, my dear suffering one, to get your eye on perfect victory *in* the furnace, instead of deliverance *from* it. May you be enabled to become "more than conqueror," and stand where you can take pleasure in the very things you now sigh for deliverance from. And instead of your poor weary heart having to breathe out the caption of this article, may your joyous soul whisper in its victories—I FEEL GLAD.

CULTIVATE QUIETNESS.

"Many people seem to cultivate the reverse. They are always in a hurry—always bustling—always rushing about hither and thither, as if they meant to exemplify in their own proper persons the theory of perpetual motion. And then, if everything does not go quite straight, if there is some little hitch which prevents the wheels of daily life from running smoothly, they fuss, and fume, and fret, till they make matters ten times worse. Now, this is a very bad plan. You will rarely find that these people accomplish much. What they build up with one hand, they pull down with the other. They forget that in 'quietness and confidence is their strength.' And moreover, there is no inherent power in noisy excitement.

Far better is it to keep calm, and take things quietly as they come. Do what you can, and what you cannot do leave to God. And when troubles come, do leave them to God too. Bend down and let the cloud sweep over you, and when it has passed, look up to the blue heaven beyond it, and thank God that it remains there still. But you will not make the cloud one whit the less dark, by being restless and impatient under it. Rather lie still before God, and let him do with you as seemeth to him good; not in the stillness of indifference or stoicism, but the stillness of childlike submission, which leaves One to choose for it who will surely choose for the best. 'Study,' then, 'to be quiet,' alike in doing and in suffering. Pray that God may 'calm,' and keep you calm,' resting in his love and dwelling in the secret of his presence."—*Chris. Treasury.*

MUSINGS.

L. B. WEAVER.

Dear pilgrims bound Zionward:—A "Happy New Year" to you all in Jesus. The Lord bless and be with you, and may this be the happiest year that ever dawned upon this poor world.

As I look back over the lapse of years, I think of the family gatherings upon these holidays; and how sweet and loving, pleasant and kind were the friendly greetings of parents, children, brothers and sisters as they met, after a year's absence to bestow tokens of filial affection and receive the same in return. Happy house, when all could meet and gather around the family fireside. Sweet, loving, smiling faces greeted us with words warm from hearts glowing with love. But joys are always mingled with sorrows, and now we remember another gathering—O how different! What causes these sad tears to flow so freely? Why is that family group so sad? We look around, and we miss the form that filled the old arm chair by our dear father's side. O where is mother? dear, precious mother! We follow the silent group into her quiet room. There, upon her bed, lies the form of her we loved so dearly. But her eyes are closed, and her face is pale. We take her hand in ours, but we feel no gentle pressure in return. We kiss the dear lips that so often we have kissed before, but they do not respond. No loving eyes open to see who stands by her bedside. Dear mother is dead. O sad, sad hour. She will never look upon us again in love and tender pity. Her soft, loving hand will never rest upon our aching head in blessings again. Those lips will never be parted to utter again the kindly greeting—"I wish you a happy new year."

O how sad and cheerless this world has seemed to us ever since. When the "new year's" greetings are given, I am sad; for side by side in the lonely grave yard, miles from us, lie our loved ones. Nothing but the bright resurrection can bring back joy to our hearts. We can say—"Thy will, O God, be done;" but we long for the morning. We sigh for, the "happy new year" that is endless. And ours is not the only circle that is broken by death. Ah, no; many are weeping as I pen these lines, over loved ones dead and dying; and can any one wonder why I long so for Jesus to come? No, they cannot; for then will begin the glad "new year" of all our hopes and eternal joys. Till then I must pray, "Jesus, come and reign."

No. Dana, Mass.

REST AND BE THANKFUL.

"There is a pass in Scotland called Glencroe, which supplies a beautiful illustration of what heaven will be to the man who comes to Christ. The road through Glencroe carries the traveler up a long and steep ascent with many a winding and many a little turn in its course. But when the top of the pass is reached, a stone is seen by the wayside, with these simple words engraven on it, 'Rest and be thankful.'

Reader, these words describe the feelings with which every one who comes to Christ will at length enter heaven. The summit of the narrow way will be won. We shall cease from our wearying journeying, and sit down in the kingdom of God. We shall look back over all the way of life with thankfulness, and see the perfect wisdom of every little winding and turn in the steep ascent by which we were led. We shall forget the toils of the upward journey to the glorious rest. Here in this world, our sense of rest in Christ at the best is feeble and partial. 'But when that which is perfect is come, that which is in part shall be done away.' Thanks be unto God, a day is coming when believers shall rest perfectly, and be thankful."—*Rev. J. C. Ryle.*

TO AVOID CALUMNY.—"If any one speaks ill of thee," said Epictitus, "consider whether he has truth on his side; and if so, reform thyself, that his censures may not affect thee." When Anareimander was told that the very boys laughed at his singing, "Ay," said he, "then I must learn to sing better." Plato being told that he had many enemies who spoke ill of him, said: "It is no matter; I will live so that none shall believe them." Hearing at another time that an intimate friend of his had spoken detractively of him, he said: "I am sure he would not do it if he had not some reason for it." This is the surest, as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny—a good conscience.—*Selected by E. A. Chandler, West Cheshire, Ct.*

THE WORD of God is the water of life, the more ye lave it forth, the fresher it runneth; it is the fire of God's glory, the more ye blow it, the clearer it burneth; it is the corn of the Lord's field, the better you grind it, the more it yieldeth; it is the bread of heaven, the more it is broken and given forth, the more it remaineth; it is the sword of the Spirit, the more it is scoured, the brighter it shineth. The voice of God cannot be unpleasant to their ears who are the children of God, the oftener they hear it, the more they receive; they can never have overmuch who never have enough.—*Bishop Jewel.*

— No man ever did a designed injury to another, without doing a greater to himself.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 20, 1875.

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SOCIAL HARMONY.

The first great principle manifested in the creation and arrangement of all things created by God, is social harmony. It is evident from Revelation, and all the handiworks of God, that the production of such a harmony was the great object he purposed to accomplish. True social harmony is of God, while social discord is of Satan.

Harmony is produced by fitting the parts of a body so that each will unite with all others without repelling them from itself, or without producing strife and war between them. Sounds are in harmony when one does not injure the sweetness and melody of another. The planets are in harmony when one does not turn another out of its proper course, or detract from its light or legitimate results in the solar system. The Creator of all beings and things designed each for some place and purpose, and does not allow, by his changeless law one being or anything to so effect another that it cannot fill the place, or do all that he designed. When each part and being of the universe fills its place, and does its work as designed by the Author of its existence, he having arranged by infinite skill and wisdom a distinct place and part for each, there must be perfect and universal harmony.

Society is a class of intelligent beings who are united together for mutual profit, happiness, or usefulness. Social harmony, therefore, consists in each individual member of any association filling his place, and doing his work without hindering or turning aside any other member of that body from doing his work or filling his place. Let it be remembered by all that two things are essential for social harmony. Each doing his own work faithfully, and permitting his companions to do the same.

God created no beings for isolation—solitude, but he endowed all with the leading, controlling element of sociableness, from the highest angels to the tiniest reptiles.

The great work and purpose of God is to bring all of his creatures into a heavenly and universal harmony, according to his original design. The great work and purpose of Satan is to destroy all the heavenly harmonies among God's creatures, and thus defeat Jehovah in the execution of his infinitely merciful plan.

Harmony between the parts of any body, animate or inanimate, intelligent or unintelligent, must be produced by each part being governed by the same laws, and controlled by the same power. A head or regulator is therefore essential to the harmonious action of all associated bodies. A State can have no harmonious action without a recognized official head. An army is powerless to withstand a foe without a commanding officer, who can harmonize all parts of the forces by orders which will not bring one division in contact with another. The honey-bees will not emigrate to a new habitation without a leader, neither will the emigrating birds fly from the South to the North without one to direct them on their course. Surely God has manifested his purpose in this matter, by all the natural developments in the physical and intellectual world. All nature testifies that a supreme Ruler, a controlling Headship is necessary for the peace, happiness, and harmony of the universe.

The God of the Holy Scriptures has revealed himself as that Headship. He has presented his laws as the only code by which his creatures can find harmony with him, and among themselves. He has presented us with two demonstrative arguments that he possesses the rulership of all beings and worlds. First, he has given prophetic annunciations of events which could only be produced by such a power, and those events have taken place exactly as foretold. Secondly, he has given the assurance to all who yield to the claims of the divine government, that they shall experience in themselves a complete reconciliation to all that God has done in the past, is doing and permitting to be done at present, and all that he has purposed to do in thefuture. That they shall experience a special and divine oneness with all who are thus reconciled to God, and that their former want of harmony with him, his purposes and plan, has been entirely eradicated. They know that a power above and beyond themselves has changed them, morally and spiritually, and that that change is in exact harmony with the teaching of the gospel.

Harmony with God is manifested by obedience to him; inharmony with him is manifested by disobedience, or sin. Sin is a development of moral inharmony with the divine government; and the curse, of a physical discord with that government. As the curse followed and was a result of sin, so in the regeneration of our world, sin must first be eradicated, and then the moral harmonies will be restored. The heart is first renewed, brought into concord with the heart of Christ, and subsequently the body is renewed and made like his glorious body. So, when the moral work of restoring our race shall have been accomplished, then the earth and heavens will be renewed and made the eden home of all the saved.

Have we who profess to be the disciples of Jesus experienced the first installment of harmonization with God, according to the gospel of Christ? Do our hearts respond *Amen* to all that God has revealed in his Word? Does the Spirit find our wills ready to yield to its gentle, silent teaching? Have we a supreme delight in the service of God? and can we say, A day in thy courts is better than a thousand? Do the commandments of God appear easy and delightful? When the chastening rod falls upon us, can we gratefully praise the One who holds it? believing he suffered the affliction to come upon us for our safety and salvation? Do our hearts pulsate with the same perfect love that fills Jehovah's? so that we can pray for our enemies, and love those who despitefully use us, as he does? Are we opposed to sin, and Satan, and the world, with all its pride, oppression, cruelty, and wicked habits? Do we wait with earnest longings for the ending of sin and the curse? Is the appearing of Christ the grand event of joyful anticipation in our hope? Does a quenchless flame of adoring love for Calvary's Sufferer, cause us to pray unceasingly, Come, Lord Jesus, come quickly? Are our hearts fixed upon the kingdom of God, so that we involuntarily pray day and night—"Thy kingdom come?" If this is our condition, then we may feel assured that the grace of our Lord Jesus Christ has reconciled us to God, and that we are enjoying a heavenly harmony with his glorious government.

If we are enjoying this reconciliation to God, what will be the status of our harmony with his people? It is in vain for us to profess to be reconciled to God while we are unreconciled to those who follow him. Men who adopt the principles advocated by a political leader, cannot fail to sympathize politically with those who adopt the same principles. Inspiration says—"If we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Again it says—"If we love one another, God dwelleth in us, and his love is perfected in us." These passages are positive proof that, if we have fellowship with God, we shall have fellowship also with his people; for "Every one that loveth him that begat loveth him also that is begotten of him." This then is the experimental and most demonstrative proof that we have of our harmony with God, even our harmony with his people. But lest there be a lingering doubt in some mind, let us hear the voice of God upon the point once more. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. He that saith he is in the light, and hateth his brother, is in darkness even until now." He that loveth his brother abideth in the light, and there is none occasion of stumbling (scandal) in him.

John evidently received this doctrine, which he so positively states, from the lips of the perfect Teacher, who said, "By this shall all men know that ye are my disciples, if ye have love one to another." Jesus and John, therefore, give as the test of true Christianity, that those who possess it will love each other in the sense of fellow shiping each other in Christ.

Jesus expressed the infinite importance of this christian harmony and oneness in a prayer to his Father, when he said—"Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Jesus prays that the same harmony and union may exist between his people that exists between himself and his Father. Jesus perfectly harmonized with the divine government, so that he could say in all things, Thy will be done. So it is with the people of God; when each agrees with him, they necessarily agree with each other, for they must occupy the same position.

The mission of Christ to this world is to destroy the work of the devil; and as that work destroyed the social harmonies of this world, the work of Christ will be to restore those harmonies; therefore he prayed that his people may be one, "that the world may believe that thou hast sent me;" that is, the Messiah was coming to destroy discord and war, thus producing union and harmony; therefore, if his gospel produced that union, it proved him to be the Christ.

As the world draws near its period, Satan comes with increased power to destroy christian union and love, thus destroying Christianity itself, and so carry many who profess to love God down to perdition. To accomplish this work of death, the spirit of jealousy is poured out, inclining all who receive it to condemn their brethren for a word, a look, or a little difference of opinion. Things, which formerly would hardly have produced a jar, now result in division and war. This is the last strategetical movement of the enemy.

Brethren, be not led captive by him, for he is seeking in every way to induce you to contend and strive about little things, or great ones, theological questions, church polity, or worldly matters, anything for discord and division. Remember that Christ unites christians, but Satan divides them. The spirit of Christ draws good hearts together, while the spirit of evil repels them from each other. The good servants of Jesus will labor for peace and harmony; but the evil servant will gratify his ambition and will, if it divides and destroys the flock.

May the God of grace give us so much of his heavenly love that we may not be carried down to perdition by this overwhelming flood of contention, strife and war, which is now convulsing all human society and annihilating gospel harmony among men. O come, thou Prince of Peace, and end this satanic jargon by the eternal unity and God-like harmony of thy glorious kingdom. J. C.

CHRIST OUR MERCY-SEAT.

Under the old covenant, the mercy-seat for the Jews was in the holy of holies, in the tabernacle. When one sinned, he brought to the tabernacle a lamb, without spot or blemish, laid his hands on its head, by which act his sins were transferred to the innocent creature. Then his own hand must kill it, when the priest took of the blood, and sprinkled upon the horns of the altar. Once a year, the high priest went into the holy of holies with blood to be sprinkled on the mercy-seat for his own sins and the sins of all the people. At the mercy-seat was the point of union, or reconciliation, between God, the high priest, and the people. It was called the "atonement," or at-onement," as anciently pronounced. A mercy-seat is the place to obtain mercy, and there the people had access to the Father through the high priest.

Under the new covenant, where shall we look for our mercy-seat? In the holy of holies; in heaven itself. The word used in the Septuagint to represent the mercy-seat signifies the "expiatory" or "propitiatory." The word *hilasteerion*, rendered "mercy-seat," occurs but twice in the New Testament,—Heb. 9: 5, and Rom. 3: 25. The first reads as follows: "And over it [the ark] the cherubims of glory shadowing the mercy-seat" [*hilasteerion*]. The second is as follows: "Whom God hath set forth to be a *propitiation* [*hilasteerion*] through faith in his blood, . . . for the remission of sins that are past, through the forbearance of God." Why this "*forbearance*" of God? For his Son's sake, who is our "propitiation, or mercy-seat." When we wish mercy, we go to Christ, as the high priest went for mercy to the "mercy-seat" in the holy of holies.

When Christ came, the old tabernacle arrangement ceased, and instead of seeking mercy at that mercy-seat, we are invited "to enter the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil." Heb. 10: 19, 20.

We have been led to write these things because of the following, which appeared in the *Advent Review and Herald of the Sabbath*, Dec. 22nd, 1874. The editor says: "If Christ is the mercy-seat, we wonder who is the priest that ministers for us before the mercy-seat? or, have we no high priest in this dispensation, only a mercy-seat?" We might inquire, If Christ is our High Priest, who is our Prophet, or our King? or have we no prophet or King? The one who is our High Priest is also our Prophet, King, and Mercy-Seat; our "all in all." It might as well be asked by the Editor of the *Review*, If Christ is our High Priest, where is the lamb to be offered? for a high priest does not offer *himself*. Hear the apostle—"Christ . . . hath given *himself* for us, an *offering* and a *sacrifice* to God for a sweet smelling savor." Eph. 5: 2. "He appeared to put away sin by the sacrifice of *himself*." Heb. 9: 26. Thus we find the High Priest and the sacrifice were one person. So, too, as our Savior is the one from whom we obtain mercy, he is our Mercy-Seat (*hilasteerion*). And we say again, as in a former article: "As Christ has been our *hilasteerion*—Mercy-Seat—for over eighteen hundred years; and as the place for the mercy-seat is only in the holy of holies, it follows that Mrs. White's visions, which declare he did not go into the holy of holies till A. D. 1844, are untrue." We prefer to be in harmony with the inspired writer, and believe that Christ is our "propitiation"—*hilasteerion*—or "Mercy-Seat." Rom. 3: 25.

Every man is now his *own* priest, and is called on to present his body "a living sacrifice" (Rom. 12: 1), to be accepted by our great High Priest and Mercy-Seat. Consequently, the apostle says we may have "boldness to enter into the holiest by the blood of Jesus." Heb. 10: 19. M. G.

A NEW TRACT.
"WHAT TO BELIEVE:"
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VISIONS AND PROPHECIES.

It is a remarkable fact that any one, who claims to have "visions and prophecies," is pretty sure to have some followers, no matter how strange or absurd the views set forth. The nearer they come to the truth in the main, the more probability of success. That is, the more truth there is in their creed, the more readily will the visions be received, though they may contain things never taught in the Scriptures. Whenever Satan would divide the flock of God, he manages to have the *test* question an error, and well endorsed by the visions, to give it authority, and if the people can be made to believe the visions are from the Lord, then it is very difficult to lead them away from the delusion. This is the case with those who adopt Mrs. E. G. White's visions, concerning things connected with the seventh-day Sabbath. When any follower of Christ can be made to believe the Lord is speaking through Mrs. White, of course he listens with rapt attention to what she says, believes and obeys perfectly. Any opposing argument would have but little influence. The opposition would be considered as persecution, and be treated as evidence of the blindness of the opposing party.

There is, probably, no class so hard to reach with the truth and light, as those who have been led astray by false visions, like those of Mrs. W. That they are false, and wholly unreliable, we purpose to give abundance of positive evidence. That Mrs. White's visions and prophecies have had a powerful influence in building up the Seventh-Day Advent Church at Battle Creek, Mich., and elsewhere, is most freely admitted in their weekly paper. The following is from the pen of Eld. Geo. T. Butler, one of their General Conference Committee, and published in the *Advent Review and Herald of the Sabbath*, July, 1874. He says:

"It is a fact that for nearly thirty years, Mrs. Ellen G. White, the wife of Elder James White, both of them pioneers in this movement, has had visions, which are generally regarded by those in sympathy with this church as being from the Lord, and it is freely admitted that they have exerted a large influence in making Seventh-Day Adventism what it is now."

Mrs. White holds about the same relation to the seventh-day movement, that Ann Lee does to Shakerism, Joanna Southcott to the "True Israelite," or Swedenborg to the System of Swedenborgianism. It is true, as stated by Elder Butler, that Mrs. White's visions "have exerted a *large influence* in making Seventh-Day Adventism what it now is."

We now offer to the reader facts in relation to her visions, showing beyond all controversy that they are no more reliable than the visions of Spiritualists. Our proof will be taken mainly from her own writings, her husband's, their special friends, and those who have been their supporters.

At this point we will introduce Bro. H. E. Carver, of Iowa, who is well acquainted with Mrs. White and husband. He has been known among the Seventh-Day people as a man of unimpeachable integrity and christian character, of whom Elder White said, that they regretted the loss of Bro. Carver more than any one who had left their ranks. Bro. Carver still keeps the seventh day, but facts compelled him, as an honest man, to give up all confidence in Mrs. White's visions. It is usually claimed by the seventh-day people, that when one of their number comes out against Mrs. White's visions, it is in consequence of some faults, or sins in their conduct, which have been reproved by the visions. Bro. Carver says: "I can truly say that this does not apply in my case. . . . I was never reproved in any way, or on any account, by Mrs. White, either by vision or otherwise, but have reason to believe that I enjoyed the full confidence of both Elder and Mrs. White. . . . I was forced, by accumulating evidence, not only to give up my long cherished hope that the visions of Mrs. White could be vindicated, but also my confidence in the christian integrity of both Elder White and wife."

The following is the test for prophets: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously, thou shalt not be afraid of him." Deut. 18: 22. When this test is applied to Mrs. White's prophecies, it is found there is no more cause for fearing them, than the Bulls from the Pope; neither have they any moral connection with the Lord.

According to her husband's statement, her first visions were in Dec. 1844.

It is well known to most of our readers that many expected the Savior would come the second time on the 10th day of the seventh month, 1844. Among these were Mrs. White [then Miss Harmon] and Elder White. As the Lord did not come at that time, the question arose, Where is the mistake? It was generally and honestly admitted that the mistake arose from some error in chronology, or in its application, while others, including Eld. White and wife, claimed they were not mistaken, but that the 2300 days of Daniel 8: 14, did truly end in 1844, just as they had believed and taught. Then came the question, Why did not the Savior come at that time? The answer was, on the tenth day of the seventh month, 1844, he left the place he had been occupying for some eighteen hundred years, *closed the door of mercy*, went into the holy of holies, which was the "sanctuary" to be "cleansed" at the end of the 2300 days, mentioned in Dan. 8: 14.

At this point, let it be remembered, that the same power that treads down the sanctuary, also treads the host, or church, under foot. Query: Who had been in the holy of holies, or the heavenly sanctuary, treading it down and defiling it, in connection with "the host," or holy ones, for 2300 years previous to the 10th day of the seventh month, 1844? Does it look very reasonable that God should allow such a state of things in heaven, in his own immediate presence, all that time? It may be inquired, Why do the seventh-day people believe and teach such strange doctrines? Because they have confidence in Mrs. White's visions, which are the chief source of information on this subject. If her visions are not from the Lord, then the whole thing is a *fable*. Hence an examination of the reliability of her visions and prophecies is an important matter, in order to come to a correct conclusion in this case.

We begin with her visions concerning the "shut door." Before the examination of this subject, please read the following, and keep it in remembrance:

"I was at Geo. Barker's house, in Norridgewock, Me., in 1869, when I asked Mrs. Ellen White, in the presence of several ministers, if she ever had a vision showing that the door of mercy was closed? She answered, 'I never did.' Soon after, Elder C. Stratton came into the room and asked the same question, and received the same answer. I affirm this to be true.
L. L. HOWARD."
"*Boston, Sept. 28th, 1874.*"

Bro. Howard has been a Sabbath preacher for years, but has now abandoned the system, because he saw so many things in it that were not in harmony with the Scriptures. We learn that the Seventh-Day preachers, on the Pacific coast, deny that Mrs. White ever had a vision, in which she was shown that the door of mercy was shut. Bro. I C. Wellcome, Yarmouth, Me., a faithful minister of Christ, testifies:

"I have heard her relate her visions of these dates [1844–5.] Several were published on sheets, to the effect that all were lost who did not endorse the '44 movement; that Christ had left the throne of mercy, and all were sealed that ever would be, and no others could repent. She and James taught this one or two years."

Bro. Israel Damman, of Corrinna, Me., another devoted minister of Christ, and his wife, say:

"We remember very perfectly that her first visions, or vision, was told both by herself and others (especially by Mrs. W.) in connection with the preaching of the 'shut door,' and went to substantiate the same."

Bro. John Megguier, Saco, Me. (formerly of West Poland, Me.) a farmer of noted christian integrity, says:

"About the first visions that she had were at my house in Poland. She said God had told her in vision that the door of mercy had closed, and there was no more chance for the world. . . . There are a large number of living witnesses that can testify to these things."

Sr. L. S. Burdick, San Francisco, Cal. (formerly wife of Eld. John Howell, an able and devoted minister of Christ, who lived in Maine when Mrs. White was there having her visions), says:

"Ellen . . . said God had shown her in vision that Jesus Christ arose on the tenth day of the seventh month, 1844, and shut the door of mercy; had left for ever the mediatorial throne; the whole world was doomed and lost, and there could never be another sinner saved. She very soon pretended to see that Saturday must be kept for the Sabbath. . . .

I have been told that they deny on this coast that she ever saw the door of mercy closed; but there are thousands of living witnesses who know that a blacker lie could not be invented, and I am one of the number."

Bro. Carver says: "I asked them [Brn. Snook and Brinkerhoff] whether Mrs. White was a believer in the shut door doctrine at the time of her first vision?" He says the answer was in the affirmative.

"Then Elder White remarked, 'Bro. Carver, I will make an admission to you I would not make to a sharp opponent. Considering the circumstances of the case, it would not be strange if they should give a coloring to the vision;' . . . Mrs. White at the same time sitting by and assenting to his statements."

The following is from the pen of Elder White, published in a pamphlet, called "A Word to the Little Flock," in 1847. He says:

"When she received her first vision, Dec. 1844, she and all the band in Portland, Me., where her parents then resided, had given up the midnight cry and shut door as being in the past. It was then that the Lord showed her in vision the error into which she and the band in Portland had fallen. She then related her vision to the band, and about sixty confessed their error and acknowledged their seventh month experience to be the work of God."

In this case, we learn that in Dec. 1844 "all the band in Portland" had come to the conclusion that the doctrine of the shut door was a delusion, and had given it up; and also the belief that the midnight cry was in the past; but Mrs. White had a vision, claimed to be from the Lord, in which, it is said by her husband, "the Lord showed her" that the church in Portland had fallen into an "error" in giving up the shut door doctrine, and, consequently, they accepted the delusion again, because of her vision on the subject. Bro. Carver says:

"The reader will readily perceive that these two statements cannot both be true, and whatever of falsehood will attach to Elder White in making these contradictory statements will also involve his wife, for she was present and assented to his statement to me; and it is but reasonable to believe that she assented to his statement in the book. He stated to me that at the time of *her first vision she was* a believer in the shut door view, whilst in the book he affirm that at that time she *was not*, although he admits she had previously been one, and the vision was given to bring her and others back upon the same position, which it accomplished."

Elder Joseph Bates, a prominent seventh-day preacher, says: "The true church . . . entered into the Philadelphia state in the fall of 1844, and became a church at that time, according to the message then delivered them. *At this point of time the door was shut against the Lord's church* * and the wicked world." Elder White wrote: "*The door is shut.*"

In the "Present Truth," Nov. 10th, 1850, published by Elder White, we find the following:

"The sinner to whom Jesus stretched out his arms all the day long and who had rejected the offers of salvation was left without an advocate when Jesus passed from the holy place and shut the door in 1844. The professed church who rejected the truth was also smitten with blindness, and now with their flocks and herds they go to seek the Lord as still an Advocate for sinners; but says the prophet, 'they shall not find him; he hath withdrawn himself from them.'"

Elder Bates says: "All true *shut door believers* teach . . . that the third angel's message is based on the opening of the door into the holiest of all" [in 1844].

Bro. Carver says: "The Seventh-Day Adventist Church, as a body, for years after 1844, did not believe in the possibility of the conversion and salvation of sinners." Judging from the little effort made by them in their meetings to save sinners, one might resonably conclude that they still believe the door of mercy is shut to all who do not keep the seventh-day Sabbath.

We turn to another of Mrs. White's visions, given in 1849, as follows:—

"I saw that the mysterious signs and wonders and false reformations would increase and spread. The reformations that were shown me were not reformations from error to truth, but from bad to worse; for those who professed a change of heart had only wrapped about them a religious garb which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen they would appear as black as ever. My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it, for the time for their salvation is past."

Why was "the time for salvation past"? Because the door of mercy was shut on the tenth day of the seventh month, in 1844. How did they know it was shut? Because "the Lord showed her in vision" that it was closed. In a tract published by Eld. White, May, 1850, entitled "The Sanctuary, the 2300 Days, and Shut Door," on page 13, he says:—

"When we came up to that point of time (tenth day of the seventh month, '44), ALL OUR SYMPATHY, BURDEN, AND PRAYERS FOR SINNERS CEASED, *and the unanimous feeling and testimony was that our work for the world was finished for ever.*"

In a vision of Mrs. White's, published June 29th, 1857, known as the "Camden Vision," we find the following:—

"Then I saw that Jesus prayed for his enemies, but that should not cause *us* or lead *us* to pray for the wicked world whom God had rejected. When he prayed for his enemies there was hope for them, and they could be benefited and saved by his prayers, and also after (while) he was a mediator in the outer apartment for the whole world; but now his spirit and sympathy were withdrawn from the world, and our sympathy must be withdrawn from the ungodly."

In the same vision she says: "I saw that the wicked could not be benefited by our prayers now." Why not? Because the door of mercy was forever shut.

Let us inquire in all candor, Were these visions from the *Lord?* All who answer correctly must give an *emphatic* NO. Yet the same spirit that gave her these visions caused her to say:—

"I saw that in striking against the visions they did not strike against the worm, the feeble instrument that God spake through, but *against the Holy Ghost*."

No point can be more clearly settled than that her visions did not come from the Holy Ghost; if they had, they would have proved true; but hers were false. The door of mercy was *not* shut on the tenth day of the seventh month in 1844. As it is freely admitted that all her visions come from the same source, it follows that they are no more reliable than any other system of fables. M. G.

* By Sardis church was meant the Protestant churches generally, who did not accept the shut door, and Mrs. White's visions.

DEDICATION.

The people at South Hiram, Me., having erected a neat, commodious, free house, in which to worship the true and living God at that place, assembled in it on the second day of the New Year, to observe the interesting services of dedicating the house to the Lord. The day was stormy, but that did not prevent the house from being well filled with an intelligent and interested company of believers and unbelievers, who witnessed the services after the usual manner of such mixed companies, some with satisfaction, and some otherwise. Seven preachers were present, representing the Baptist, Methodist, Christian and Advent denominations, the most of whom took part in the services of the hour in a christian manner. The meetings were continued over the Sabbath and for several evenings the week following, with good results. Wanderers confessed their backwardness, and one promising young man manifested his desire to become a christian. A number of others are deeply interested, and we hope they will yet come to Christ and be saved.

The house has been built in about three months time, in a convenient and substantial manner, at a cost of some more than $1200, which is all canceled, and reflects much credit upon all concerned. May it prove a lasting benefit to the whole community, is my prayer. C. H. HURD.
Jan. 9th, 1875.

MANY men are lamenting their misfortunes, and wishing that their place was changed that they might the more easily live christianity. If a man cannot be a christian in the place where he is, he cannot be a christian any where.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

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Aug. 6th, 1874, and onward.

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FOR ELD. GEO. THOMSON.

From W. L. Storms	$1.00

To send the *Crisis* to Bro. Ezra Hubble, Kansas, as requested by Bro. J. C. Smith,—H. D., $2.25.

MISSION WORK.

Dear Friends of Jesus, Greeting:—Peace be with you all. The Lord has abundantly blest our efforts the last three weeks. Great peace has rested upon us, and many have found peace in Christ. At our last report we were having meetings at Jarbelo, Leavenworth Co., Kansas, with a Christian Bro. Hubble. When we commenced, the powers of darkness were great, but ere the meetings closed they gave way before the power of truth and light. Many that have hitherto been engaged in the work of darkness, have now come to the light, that their deeds might be made manifest and appear to all. A great change has been wrought in that section of country. Surely it was a "hard place," as all testified, but a greater reformation I have not seen since I left Seabrook, N. H. Here, as there, we found men and women engaged in most every thing but "good living religion" (as Bro, Boutell calls it). They were addicted to drinking, swearing, revelings, and great wickedness. Infidelity, Universalism and Spiritualism were prominent elements against which we had to contend. But the great deep of this darkness is broken up, and the pure light now shines out bright and clear.

We spoke every night for a week, from different subjects, all centreing in the coming of Christ to set up his glorious, eternal kingdom. And with these soul-stirring thoughts before them, we also urged a preparation for this great and final change. God has done the work. Men and women seared with sin and rebellion against him and his divine laws are now clothed in the garments of righteousness, and rejoicing in a Savior's love. The devil's power, that has enslaved them so many years, has been severed. They have been brought up out of the horrible pit of mire and clay, and have been washed clean in the blood of the Lamb, and a new song comes forth from their lips, even praises to the Most High. Six went forward in baptism on Lord's day. We had to cut the ice. At night we set things in order. Eighteen united in church covenant, "taking the Bible as their only rule of faith and practice." Then the emblems of bread and wine were used to "show forth the Lord's death till he come."

Monday and Tuesday evenings we had meetings in another place. Good attention was given. Many said by the grace of God they would meet us in the kingdom. Wednesday evening we came back and continued meetings at the Eagle House. Night after night the people came with unabated interest, notwithstanding the cold weather. The Lord helped in all things. The truth came with power. Deep conviction rested upon the people, and when Lord's day came round again, after speaking in the forenoon, a number came forward and confessed the Savior. Then we repaired to the water again to baptize. The ice was eight or ten inches thick, and water freezing all the time. Nine more were buried beneath the yielding wave, and were raised in hope of eternal life when Jesus comes. Truly we had a pentecostal season in the Lord. Twenty-five exhortations in the love feast were refreshing. I can tell you, dear brethren and sisters, this people have commenced the new year right, and they are determined by the grace of God to continue in well doing. Sunday night the 3d of Jan. was our last night with them. The emblems of Christ's broken body and shed blood were again administered, a weekly prayer-meeting appointed, and meeting every Sunday at 11 A. M. Twenty-eight united in church order, and many more will unite soon. Surely this is all of the Lord. Bro. Hubble has been preaching to them every third Sunday through the year. His labors have been crowned after many days with sheaves.

There are many places where the people are anxious to have these truths preached. Who will "come over and help us"? Let that one who feels the "woe" come. Do not delay. We need help. May the Lord inspire some one or more to come. This vast field never has been canvassed. Multitudes are waiting to hear, and are willing to accept. The tracts sent us at Lawrence are almost gone,—some into Iowa and other places. One man will take some to Colorado. They are doing good service. Will you not please send me more to Arvonia, Osage Co.? Who will help on this work? Brethren and sisters, let us awake. The

Judge standeth at the door. Let us do what we can in the name of Jesus.

Last night, the 5th, we commenced meetings here at Tonganoxie, in the Christian Church. Opposition is quite strong, yet I trust it will give way. They have already reproved Bro. Hubble for my labors with him. But he stands free and clear as a man of God, willing to accept truth at any time, and from any source, even if it come from a little child.

Do pray for us, brethren and sisters, that we may have health and strength to labor for Jesus.

Correspondence.

From Bro. P. Tandy.

Dear Brn. and Srs. in Christ:—As we are almost home, we ought to be very "diligent in business, fervent in spirit, serving the Lord." If we truly love the Lord with all our heart, it will be more than our meat and drink to know and do the will of God. The Lord says—"Come out from the world, and be ye separate, and touch not the unclean thing." The spirit and practice of the world is morally unclean. We cannot serve God and mammon. And as we are not our own, but are bought with a price, even the blood of the Son of God, therefore we should glorify him with our entire being. God surely will save all those that serve him in sincerity and in truth. We need clean hands, honest and pure hearts, in order that we may be able, under God, to deal justly, love mercy, and walk humbly. After we are cleansed from all unrighteousness by the blood of Jesus, we must be kept by the power of God, through faith, unto salvation. O brethren, be faithful to God and to souls. May we all be preserved blameless unto the coming of our Lord Jesus Christ. Pray for me and my companion, that we may fear God and keep his commandments.

From Bro. J. B. Paine.

Dear Brethren:—I sit down this morning with a full heart, praising God that I ever was led to believe in Christ's second coming. I love Jesus with all my heart, and love his appearing, and am trying to preach the gospel of the kingdom to the best of my ability. As I go to different places and find so few numbers of the *Crisis* taken, I wonder how any one, with means to pay, can do without it, or some other Advent paper. Your Bro., in hope of eternal life when Jesus comes.

Suncook, N. H., Jan. 11th, 1875.

Married.

PEABODY—KINGMAN. At South Scituate, R. I., Jan. 10th, 1875, by Eld. Joseph Miett, Mr. JOHN H. PEABODY and Miss ELLEN E. KINGMAN, both of Scituate.

OSGOOD—CHESLEY. In Barnstead, N. H., at the residence of the bride's father, Dec. 20th, 1874, by Elder John Parsons, Mr. JAIRUS C. OSGOOD, of Manchester, N. H., and Miss FRONIA J. CHESLEY, of Barnstead.

PALMER—WARD. In this city, Aug. 22d, 1874, by Elder H. L. Hastings, Mr. CHARLES W. PALMER, of Concord, N. H., and Miss LOUISA WARD, of Halifax, Nova Scotia.

Obituaries.

YOUNG. Died in Chelsea, Mass., Dec. 11th, Sister H. G. Young, wife of Bro. Moses Young, aged 52 years.

Sister Young had an early religious experience. She was baptized in 1841 by Elder Timothy Cole, and received into the fellowship of the Christian Church in Lowell Mass. In the early period of the Advent movement she became deeply interested in the subject of Christ's soon coming, and continued in the faith during her life. She had a long, though not a painful sickness. For nearly two years she was unable to do any kind of work. The greater part of this time she was able to sit up with her family, and not until within a few days before she died was she confined to her bed.

Sister Young has left a husband, and son, and three daughters, to experience a great loss. May the blessing of heaven rest upon, and abide with them. J. S. WHITE.

IN MEMORY.

"Peaceful be thy rest, dear mother,
All thy trials here are o'er;
Weary days, and nights of anguish,
Never shall afflict thee more.
Sad, we watched thee slowly dying
When the autumn turned the leaf;
And when winter winds were sighing,
More intense became our grief.
Gone from earth and all the loved ones,
Yet, again with them thou'lt dwell;
And we bow in meek submission,
For He doeth all things well."

SCHELLINGER. In Philadelphia, Pa., on Saturday, Dec. 5th, 1874, Sister Martha V., wife of Bro. John S. Schellinger, and only daughter of Sister Rebecca Reeves, aged 27 years.

Sister Martha died as she had lived—"unto the Lord." Her companion, three little children, the youngest but two days old, and her widowed mother, have been bereft by that fell destroyer, consumption. The last word uttered by our sister was the name of our Savior. Though there is gloom in the household now, there will be joy soon, for "the *morning* cometh!" Our ascended Lord, our faithful High Priest, ere long will descend to earth again, and destroy Death, the grim visaged monster who has swayed his iron sceptre over our sin cursed earth for nearly six thousand years, and sealed the lips of God's dear saints in his dark prison house. Our King will overturn his usurped throne, and tread the tyrant under foot. Then the prisoners will come forth; their lips will be unsealed; then, those that sleep in the dust of the earth will "awake and sing—"O death, where is thy sting? O grave, where is thy victory?" The enemy's shafts, the sicknesses which have afflicted the human family, will be destroyed; after that, "there will be no more pain."

The funeral services were conducted by the writer, at the residence of Bro. Schellinger, 1340 Potts Street. A large number of sympathizing friends were present. May this event be sanctified to the best good not only of the bereft husband and mother, but of all who were present in that house of mourning. F. H. BURBANK.

DOWNS. In West Parsonsfield, Me., Dec. 16th, 1874, Mr. Benjamin Downs, aged 68 years.

The subject of this notice was a well-wisher to the cause of Christ, and frequently manifested his friendliness and love to the cause and people of God by giving of his means to help sustain meetings in the place, and by entertaining at his home, quite often, such of God's people as came from other places to attend the meeting. He was a constant church goer, and was often wrought upon powerfully by the Holy Spirit, but like a multitude of others in our land he failed to take a decided stand to confess Christ. He died suddenly, of apoplexy, leaving an aged companion and several children to mourn his loss. A large congregation assembled at the chapel on the occasion of his funeral, and listened to an able discourse from the servant of God. C. H. HURD.

MIX. In Zalesville, Ct., Dec. 10th, 1874, after a brief illness of one week, Willie, only son of Bro. and Sr. H. H. Mix, aged 5 years, 5 months.

Willie was a remarkable child for one of his years; being very active, and of a religious turn of mind. A few hours before he fell asleep he sung, with a clear voice, "The cleansing wave," and also repeated the prayer he had been in the habit of saying before retiring.

Words of cheer and comfort were spoken at the funeral by Bro. B. Hitchcock, from 1 Kings, 4: 26, after which the school, of which Willie was a member, sung "I am Jesus' little lamb."

While our brother and sister are almost overwhelmed with grief, they are sustained by the blessed hope that they will ere long meet their loved one, and hear his little voice singing with the redeemed throng, where scenes of death and decay will forever be unknown. E. C. WOODRUFF.

CLARK. In Prospect, Me., Everet Clark, aged 21 years.

May the Lord bless this affliction to the conversion of the family. T. RINES.

HASKELL. In Bangor, Me., Oct. 21st, 1874, Axie, wife of Abner Haskell, aged 67 years.

The subject of this notice was sick for more than a year, and suffered much. She was resigned to God's will, believing all things work together for good to them that love God. Three days before her death she was stricken with paralysis, which caused the loss of speech. She took her friends by the hand and manifested a desire for them to meet her on the morn of the resurrection. We miss her, for she was a kind neighbor, an affectionate wife, a tender parent, also a consistent christian.

The voice of her Beloved will awaken her ere long from her peaceful slumbers, and she will shout victory over the grave, through Christ. May the Great Comforter sustain the lonely companion and children in their affliction, and may they meet an unbroken family in the kingdom of God. C. E. TUTTLE.

TOTMAN. In Richmond, Me., Dec. 7th, 1874, Bro. Levi D. Totman, aged 32 years.

After a protracted and very severe struggle with that dread enemy, consumption, through all of which grace triumphed gloriously, our beloved brother sleeps. A standard bearer has fallen. A watchman slumbers. For some five of the eight years of our brother's christian life, he has been "sounding the alarm" among his fellow men. Although never ordained, ever esteeming others better than himself, yet he was known to be esteemed, and loved, as an earnest, consistent christian, modest, and unpretending. Upon whom shall his "mantle" fall?" A devoted wife, father and mother, with other relatives, mourn his loss, together with a stricken church.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest." "Let me die the death of the righteous, and let my last end be like his." E. C.

MOORE. Fell asleep in Jesus in Brattleboro, Vt., Dec. 18th, 1874, of pneumonia, Bro. Charles W. Moore, aged 29 years.

Bro. Moore was converted in the fall of 1866, under the labors of Bro. Wm. J. Blanchard, in Whitakerville. His life has ever been consistent with his profession. He found Jesus precious through life, and especially so in the hour of death. Almost his last breath was spent praising his name. His loss we deeply feel. May the widow and many friends share in that grace of which he was a partaker.

"We laid him away in deep sadness,
Yet not without hope in our breast;
For soon he will join us with gladness,
And enter the heavenly rest."
MARY C. WHITAKER.

BENNETT. Betsy Bennett, wife of Nathan Bennett, deceased, departed this life Oct. 15th, 1874, aged 83 years.

The subject of this notice, with her husband, found Jesus among the Baptists, and lived consistent christian lives until snatched by the ruthless hand of death. In her last hours, although a great sufferer, she was peaceful and happy. She saw Jesus and the blest, by faith, and died in hope of a blissful immortality when Jesus comes.

"Sleep on, dear mother, and take thy rest,
Till thou shalt wake among the blest."

Words of comfort were spoken by the writer, from Romans 14: 18. WM. MARRELLE.

THATCHER. Fell asleep in Jesus, in New Britain, Conn., Dec. 21st, 1874, Bro. John M. Thatcher, aged 61 years.

Bro. Thatcher had been a great sufferer, but, looked for the coming of the Lord to relieve him of his sufferings. He fell asleep to wait the voice of the archangel and the trump of God; then he expected to wake from his slumbers, and sing the triumphant song—"Thanks be unto God, which hath given us the victory through our Lord Jesus Christ." J. A. GOODRICH.

GLOVER. In Barford, Dec, 5th, 1874, Beedy Glover, wife of Stephen Glover, aged 65 years.

I believe she sleeps in Jesus, waiting for the morn of the resurrection, when she will come forth, blooming with immortality and eternal life. Funeral sermon by the writer, from 1 Cor. 15: 21. U. G. LADD.

BOWDOIN. In Prospect, Me., Dec. 25th, 1874, Sister Mehitable Bowdoin, aged 86 years.

She died in the full assurance of eternal life at the resurrection of the just. May the Lord bless the surviving children, and prepare them to meet her on the new earth. Funeral attended by the writer. T. RINES.

FOREIGN NEWS.

London, Jan. 7. The Times' Paris dispatch announces that the entire French Cabinet has tendered its resignation.

The Times' Paris correspondent writes that it is well known that a dissolution of the Assembly would render MacMahon very popular and influence a general election in favor of his government. The President will very probably break off negotiation with the Left and form a dissolution of the Ministry, comprising Broglie, Fourton, Depeyre, Cissey, De Cazes and Dandiffret Pasquier.

A dispatch to the Daily Telegraph says Castelar is preparing to quit Spain before Alfonso's arrival. Two Protestant newspapers have been suppressed in Madrid.

Jan. 11. The steamer Kathleen Mary, from Odessa for Falmouth, has been lost at sea, and twenty-six passengers drowned.

Jan. 11. The Times this morning says it has reason to believe that Prince Bismarck has intimated to Spain that the German Government will defer the recognition of King Alfonso until the degree suspending two Protestant newspapers and closing the Protestant chapel in Cadiz is repealed.

Jan. 14. The Daily Telegraph reports that Prince Gortsachkoff has declared that Russia will not make the recognition of Alfonso dependent on confirmation of the accession by the Cortes, but will act in harmony with Germany and Austria.

Madrid, Jan. 14. A decree has been issued for the restoration to the church of all ecclesiastical property not included in the ecclesiastical fund.

Preparations for the entry of the King into the capital are being made on a grand scale. The decorations will be profuse, and triumphal arches are being built along the route of the royal procession.

A recent article in the Moscow Gazette gives an alarming account of the insecurity of life and property in Russia, and says that even in the most orderly districts crime is growing more and more frequent, owing to defective arrangements for the discovery of crime and the capture and trial of criminals. The robbers make many friends among the populace by means of bribery, and it is asserted that even the judges are far from being incorruptible.

DOMESTIC NEWS.

Toronto, Jan. 11. A cold snap is again prevailing throughout Ontario, the thermometer ranging from zero to 25 degrees below. An old woman, a vagrant, was frozen to death in a hut on the mountain road, near Hamilton, last night. A man named Ambrose Kite was also frozen to death on Pine Plains, near Stayner.

Omaha, Neb. Jan. 11. The convicts in the penitentiary at Lincoln, Nebraska, under the leadership of the notorious McWaters, about 3 P. M. today overpowered the inside guards and gained possession of the armory. They then drove out the side guards from the walls, shooting Julius Goshen in the knee, wounding him severely, and another who is reported to be dying. They also fired several shots at citizens who were approaching with arms, and wounded two of them. The Warden was absent in the city. His wife, children and a female convict are locked up in the upper part of the building. Grave apprehensions are felt for the safety of the guards and the Warden's family, as the convicts are desperate men. The Warden and a large body of armed citizens are patrolling outside of the prison. The convicts having procured citizens' clothes by stripping the guards, are momentarily expected to sally forth. Governor Furnas having applied to Gen. Ord for aid, a company of troops left tonight on a special train for Lincoln.

Cincinnati, Jan. 11. A dispatch to the Enquirer from Charlestown, West Virginia, says that the following telegram was sent to President Grant tonight: Not a single negro is allowed to take his seat. The utmost anarchy prevails. What must I do?" (Signed) H. W. BRAGEE, U. S. District Commissioner.

Gen. Sheridan states that since 1868 between three and four thousand men have been murdered in the parishes because of their political views. In proof of this he makes a detailed statement of the murders in different districts, reciting the number of cases in which unarmed and defenceless negroes were shot down in cold blood by white men. These incidents are introduced for the purpose of proving that lawlessness exists in Louisiana, and that the lives of men attached to the Republican party are not safe.

— Eureka, Nevada, has shipped 16,500,000 pounds of crude bullion within the past twelve months, of which the greater part was sent to San Francisco.

FIRES.—Honesdale, Pa., loss $100,000; Dalton, Mass., loss $100,000; New York City, loss $125,000; South Canton, Mass., loss $75,000; Galena, Ill., loss $125,000; Baltimore, Md., loss $350,000; Northampton, Mass., loss $16 000; Montreal, Can., loss $12.000, and two lives lost.

Notices.

Hoosick Valley Conference.

A quarterly session of the Hoosick Valley Conference will be held at Hebron, N. Y., commencing Jan. 20th, 1875, and continue over the following Sunday.

The church at Hebron extends a hearty invitation to all the lovers of truth, to come and enjoy this feast. It is earnestly requested that every member of the Conference make a special effort to be present, and that the churches and delegates do not fail to attend to this in season. We want a full representation from our churches. Those coming by R. R. will purchase tickets to Ruport, where they will find teams to take them to the place of meeting free of charge. Trains going North arrive at Ruport 8.30 A. M., and those going South at 11.30 A. M. Those coming on the early train will be under the necessity of waiting till the arrival of the 11.30 train before being conveyed to the place of meeting. Let us all pray that God will greatly bless this quarterly session, and that Hebron may be shaken by the Spirit and power of God as never before, and that similar results may follow as has been witnessed at Hoosick since the annual session. A. W. SIBLEY, Pres. W. O. HIGLEY, Sec.

Protracted Meeting in Boston

is still continued at Repository Hall (formerly Hampshire Hall), corner of Washington and Kneeland Sts. Preaching three times Sundays, and every evening but Saturday, by Wm. C. Stewart, H. L. Hastings, and others. Some are seeking the Lord. May their number be increased.

New Hampshire Conference.

The first Quarterly Conference is due in February, and there has been no call for it. If any church or community wish it to be held with them, please notify the Committee soon, so we can give notice.

LEVI ALLEN, Lake Village,
E. A. STOCKMAN, E. Rochester, } Com.
D. W. DAVIS, Sutton,

QUARTERLY MEETING.—The next Quarterly Meeting of the A. C. Conference of Nova Scotia will be held at Litchfield, Annapolis Co., commencing Thursday, Jan. 21st, and continue over the following Lord's day. All are invited. Come and work for the Lord. J. J. WOODWORTH.

CONFERENCE.—There will be a Conference in Palmyra, at the Gale school-house, commencing Friday, at two o'clock P. M., Feb. 12th, and hold over Sunday.

Elder S. K. Partridge and other preaching Brn. are expected to preach the Word. We hope our preaching and lay brethren and sisters will make an effort to attend this meeting, ready to work for the salvation of sinners and the strengthening of the Lord's scattered children. This is a new place for a Conference, and we hope all will unite to help make the meeting a blessing to the people. Call on Bro. Oscar Farnum, who will provide places of entertainment for all. OSCAR FARNUM. SAM'L BOWMAN. JER. CARR.

PROTRACTED MEETING.—The Lord willing, a protracted meeting will be held in Rochester, N. Y., at Advent Hall, corner of State and Mumford Sts, commencing Tuesday evening, Jan. 12th, 1875, and continue as long as seems duty. Sr. Anna E. Smith, of New York, will be present.

All of like faith in this vicinity are cordially invited to be with us to work for the salvation of the perishing. For the church, J. S. MAYNARD.

Not received in season for an earlier insertion. J. C.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting held in Friendship, Me., to commence Jan. 25th and continue over the following Sabbath. J. R. Hall, H. D. Reed and others, are expected.

G. THOMPSON, } Com.
O. WINEAPAW,

MEETING.—The Lord willing, a meeting will commence in Whitefield, Partridge school-house, Friday evening, Feb. 5th, and hold over Sunday. All are invited. Call on Alonzo Partridge, Kingsbury Partridge, and George Linn. Bro. John R. Hall and others will be there to preach the Word. S. K. PARTRIDGE.

THE Advent Church in Wakefield having secured the services of Eld. Benj. Finney as their Pastor, all preaching brethren wishing to come there to labor, will please confer with him. GEO. R. TYZZER, Clerk.

CHURCH AT ROCHESTER, N. H.—The committee appointed by the N. H. Annual Conference to adjust difficulties in the church at Rochester, have attended to the duty assigned them, and after carefully examining the situation, proceeded to annul all existing church organization, and then constituted a new church on the basis of actual fellowship. All seemed to be satisfied, and the new church is hopeful of future union and prosperity. They will now need judicious, faithful, effective preaching. For the Com., E. A. STOCKMAN.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.

H. F. CARPENTER, President of Conference.

THAT NEW BOOK.—The work we have printed for the Rev. T. M. Preble of Hyde Park, is now in the market. The following is its title:—"Let us make Man;" or, how God the Father, and God the Son, are Associated in creating, and fitting Man for the Dominion over all the Earth." In matters of theology we profess no great skill, but we think that no one, of an unprejudiced mind, can read this book, without interest and profit. The author's views may not be fully embraced by all; but a candid perusal cannot fail to be beneficial to the readers. The originality, perspicuity and conciseness of the work is greatly in its favor. The best recommendation for the book is to read it. Few will regret the time and expense.—*Norfolk County Gazette.*

This book of 78 pp. is now ready; and all orders will be promptly filled by addressing the author at Hyde Park, Mass, the pay accompanying the order.

Price, single copy, 20 cts; postage 2 cts.; seven copies, $1,00 post paid; one hundred copies by express, $13,50. T. M. PREBLE, Hyde Park, Mass.

DR. JAMES HEMENWAY has sold his dental business to Dr. L. F. Tolman of Shelburn Falls, a competent and energetic practitioner, and one who will give the best satisfaction to the public. Dr. Hemenway has accepted a call from the Second Advent Society of Westfield, and will become their regular pastor. He will reside in Athol for the present, however. His loss will be felt heavily by the poor of the town, especially, amongst whom he went about doing good in such a quiet, unostentatious way, that it was never known half he did. It will be long, we fear, ere they find another to replace him. Among all classes the Dr. was a welcome and cordial presence, and his kindly, cheerful face will be missed by hundreds. We wish him abundant success in his new sphere. Worcester *West Chronicle*, published at Athol, Masss.

CHANGE.—On account of the ill health of my wife, I have moved to the town of Bowdoin, Me., about six miles from my former place of residence, and my Post Office address will be Bowdoinham, Me. Any one wanting my labor can write me at that place, as I expect to devote my whole time to preaching, especially in new places. H. S. MITCHELL.

NOTICE.—I take this way of informing the friends who have written me to labor among them, that my engagement with the A. C. Church in Springwater, N. Y., will close April 1st, 1875. I have spent four years as Pastor here; and I trust, if the Lord will, after the above date I shall be able to comply with your requests. WARREN J. HOBBS.

Those wishing to preach in Haverhill, Mass., will please correspond with the following committee before sending their appointments:—S. A. Wilson, Chas. Colby, E. K. Downer.

Those wishing to preach in Oxford, Me., will please correspond with either F. Smith, Oxford, Me., or L. L. Twitchell, Norway, Me.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
REVIVAL MEETINGS every evening this week, and Sunday, Jan. 24th. JOHN G. HOOK.

BOSTON (Hampshire Hall) 538 Washington St., corner of Kneeland St.
Preaching at *10½ a. m.* and 3 and *7 p. m.* Prayer meetings Wednesday evenings.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. C. Day..........Sunday, Jan. 24th
E. Owen..........Sunday, Jan. 31st
Wm. N. Pile..........Sunday, Feb. 7th
A. W. Bradford..........Sunday, Feb. 14th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch..........Sundays, Jan. 24th and 31st
C. E. Barnes..........Sunday, Feb. 7th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Bangor, Me..........Thursday evening, Jan. 21st
A. ROSS.

Tremont, Mass..........Sunday, Jan 24th
C. E. BARNES.

Bristol, R. I..........Sunday, Jan. 31st
East Weymouth, Mass..........Sunday, Feb. 14th
C. GOODRICH.

South Vernon, Vt..........Sunday, Feb. 7th
H. PRATT.

Providence, R. I..........Friday evening, Jan. 22d
Coventry Centre, R. I..........Sunday, Jan. 24th
Tremont, Mass..........Sunday, Jan. 31st
Plymouth, Mass..........Sunday, Feb. 7th
J. S. WHITE.

Fairhaven, Mass..........Sunday, Jan. 31st
Keene, N. H..........Sundays, March 21st and 28th
M. BATCHELOR.

New Bedford, Mass..........Sundays, Jan. 24th and 31st
Mattapoisett, Mass..........evenings, Jan. 27th and 28th
Fair Haven..........evening, Jan. 29th
Brimfield, Mass..........Sundays, Feb. 7th and 14th
H. F. CARPENTER.

Newark, N. J..........Sunday, Jan. 24th
A. A. PHELPS.

Warehousepoint..........Sabbath, Jan. 31st
Athol, Mass..........Wednesday evening, Feb. 3d
Ashburnham..........Thursday evening, Feb. 4th
Fitchburg..........Friday evening, Feb. 5th
Lawrence..........Monday evening, Feb. 8th
Haverhill..........Tuesday evening, Feb. 9th
Exeter, N. H..........Wednesday evening, Feb. 10th
Manchester, N. H..........Thursday and Friday, Feb. 11th and 12th.
East Concord..........Saturday evening, Feb. 13th
Pine Ground Chapel (if desired)..........Feb. 15th
Pittsfield, N. H..........Tuesday evening, Feb. 16th
Clarktown..........Wednesday evening, Feb. 17th
Pittsfield..........Thursday evening, Feb. 18th
Manchester..........Friday evening, Jan. 19th
Nashua, Monday, if desired..........Feb. 22d
Manchester..........Tuesday evening, Feb. 23d
Lake Village..........Feb. 24th and 25th
Factory Village (if Bro. Kidder appoints) Friday evening, Feb. 26th. HIRAM MUNGER.

Putnam, Ct..........Sunday, Jan. 24th
H. PRATT.

Athol, Mass..........Sabbath, Jan. 24th
ROLAND D. GRANT.

Natick, Mass..........Sunday, Jan. 24th
WM. C. STEWART.

Pittsfield, N. H..........Sunday, Jan. 24th
C. S. SHATTUCK.

Dorchester, N. H..........Sunday, Jan. 24th
Holderness, N. H. (True school-house) eve., Jan. 29th
Sandwich..........Sunday, Jan. 31st
Warren Summit..........Sunday, Feb. 7th
G. H. WALLACE.

Keene, N. H..........Friday evening, Jan. 22d
Salem, Vt..........Sunday, Jan. 24th
Will Bro. Lewis Burgoine meet me at Newport, Vt., on arrival of the 7½ p. m. train from Wells River, Saturday, Jan. 23d?
Melbourne Ridge, P. Q..........Sunday, Feb. 7th
Danville, P. Q. (if desired)..........Sunday, Feb. 14th
F. M. DRAKE.

Plymouth, Vt..........Feb. 2d and 3d
Bridgewater, Vt..........Feb. 4th, and over the 7th
Keene, N. H..........evening, Feb. 9th
South Ashburnham, Mass..........evening, Feb. 10th
Granby, Mass. (Bro. Shumway's)..........evening, Feb. 18th
Granby, Mass. (Batchelder Street)..........Sunday, Feb. 21st
North Rutland, Mass..........Sunday, Feb. 28th
GEO. A. STREETER.

Gilmanton, N. H. (where Bro. G. Goodwin may appoint) Sunday, Jan. 24th.
Barnstead, N. H. (Tuttle school-house) Sun., Jan. 31st
New Durham Ridge, N. H..........Sunday, Feb. 7th
LEVI ALLEN.

Scitico, Ct..........Sunday, Jan. 31st
H. C. SMITH.

New Haven (Beers Street Chapel) Sabbath, Jan. 24th
Brimfield..........Sabbath, Jan. 31st
Granby, Mass. (Batchelor Street)..........Sabbath, Feb. 7th
GEO. L. TEEPLE.

New Durham Ridge, N. H..........Sunday, Jan. 31st
J. G. SMITH.

Moultonboro Neck..........Sunday, Jan. 24th
Melvin Village..........Sunday, Jan. 31st
T. W. PIPER.

Albion (at Bro. N. Tuck's)..........Feb. 11th
Palmyra Conference..........Feb. 12th, and over Sunday
Dexter..........Feb. 17th, and over Sunday
S. K. PARTRIDGE.

Topsham, Vt. (Carson Bridge) evening, Jan. 23d, over Sunday, Jan. 24th, and Sunday, Jan. 31st.
DANIEL D. PAGE.
DANIEL EASTMAN.

Poultney, Vt..........Wednesday evening, Jan. 20th and over Sunday. WM. A. & M. L. DURAND.

Wilbraham, Mass..........Sunday, Jan. 31st
A. MORSE.

Barkhampstead..........Sunday, Jan. 24th
Campville..........Sunday, Jan. 31st
S. WOODRUFF.

Warren Summit..........Wednesday evening, Jan. 20th
North Haverhill..........Thursday evening, Jan. 21st
East Topsham, Vt..........Saturday, Jan. 23d and as long as duty may demand. D. EASTMAN.

Sutton Centre (meeting-house)..........Sunday, Jan. 24th
Wolfborough (Pleasant Valley) Friday eve., Feb. 19th
Melvin Village..........Sunday, Feb. 21st
Moultonboro (Ladd school-house) Tuesday evening, Feb. 23d.
Sandwich (where Bro. Gilman Clark may arrange) Wednesday evening, Feb. 24th.
Holderness, N. H. (True school-house) Thursday evening, Feb. 25th and 26th.
Meredith Neck..........Sunday, Feb. 28th
Newhampton (at Daniel Veasey's) Tuesday evening, March 2nd.
Meredith, N. H. (Dolloff Hall)..........Wednesday evening, March 3d.
West Alton..........Thursday evening, March 4th
J. G. SMITH.

Northwood Narrows, N. H..........Sunday, Jan. 24th
Farmington, N. H..........Sunday, Jan. 31st
WM. BODGE.

Bridgewater, N. H. (Brick school-house) Sabbath, Jan. 31st. C. W. NELSON.

Farmington, N. H..........Sunday, Jan. 24th
Salem, Mass..........Sunday, Feb. 14th
Newcastle, N. H..........Sunday, Feb. 21st
J. F. CHAMBERLIN.

Lake Village, N. H..........Sunday, Jan. 24th
Meredith, N. H. (Dolloff Hall)..........Sunday, Jan. 31st
Northwood, N. H..........Sunday, Feb. 7th
East Canaan, N. H..........Sunday, Feb. 14th
Dorchester (Town House)..........Sunday, Feb. 21st
Warren Summit..........Sunday, Feb. 28th
North Haverhill, N. H..........Sunday, March 7th
Northwood, N. H..........Sunday, March 14th
C. R. PARSONS.

Palmer, Mass..........3d Sunday in each month
Wilbraham, Mass..........Sunday, Feb. 7th
H. H. TUCKER.

Belmont, N. H..........Sabbath, Feb. 14th
O. W. KIMBALL.

Lewiston, Me..........Sunday, Jan. 24th
Oxford, Me. (as Bro. G. L. Tracy may arrange) Tuesday evening, Jan. 26th, and over Sunday, the 31st.
H. S. MITCHELL.

Rockland..........Jan. 21st, and over Sunday
S. K. PARTRIDGE.

Meredith, N. H. (Dolloff Hall)..........Sabbath, Jan. 24th
Northfield, N. H. (Oak Hill school-house) Saturday evening, Jan. 30th.
Canterbury, N. H. (Emery school-house) Sab., Jan. 31st
Boscawen, N. H. (Gulf school-house)..........Sab., Feb. 7th
Andover, N. H. (Cilleysville)..........Sabbath, Feb. 14th
East Canaan, N. H..........Saturday evening, Feb. 20th and over the Sabbath, Feb. 21st. SIMEON ROBY.

East Concord..........Sabbath, Jan. 24th
North Chichester..........Tuesday evening, Jan. 26th
South Rochester..........Sabbath, Jan. 31st
S. HAWKINS.

Meredith, N. H. (Dolloff Hall)..........Sunday, Feb. 7th
East Concord, N. H..........Sunday, Feb. 21st
East Canaan, N. H..........Sunday, Feb. 28th
D. F. LEAVITT.

New Market, N. H..........Sunday, Jan. 24th
West Alton, N. H. (Flander's school-house) Wednesday evening, Jan. 27th.
West Alton (Broon school-house) Thursday evening, Jan. 28th.
Alton, N. H. (Plaser's school-house)..........Sun., Jan. 31st
Newmarket, N. H..........Sunday, Feb. 7th
Lee, N. H..........Sunday, Feb. 14th
J. L. CHUTE.

Putnam, Ct..........Sunday, Feb. 7th
BENJ. WOODSIDE.

Oxford, Me. (Richville school-house) Sun., Jan. 24th
G. L. TRACY.

Ashland (Pease school-house)..........evening, Jan. 22d
New Hampton (Plaisted school-house) eve., Jan. 23d
Ashland (Pease school-house)..........Sunday, Jan. 24th
Ashland (Town Hall)..........Sunday evening, Jan. 24th
JOSEPH HARVEY.

Vernon, Vt..........Sunday, Jan. 24th
Windsorville, Ct..........Sunday, Jan. 31st and evenings, as Bro. St. Clair may appoint.
F. W. CLOUGH.

North Norway, Me..........Sunday, Jan. 24th
Harrison, Me..........Sunday, Jan. 31st
L. L. HOWARD.

Rochester, N. H..........Sunday, Jan. 24th
East Rochester, N. H..........Sunday, Jan. 31st
New Durham Ridge, N. H..........Sunday, Feb. 7th
J. T. LIBBEY.

Lyons school-house in Woodhull, Steuben Co., N. Y., Saturday, Jan. 23d, at 2 and 7 p. m., and on Sunday, the 24th, at 11 a. m. and 7 p. m.
Swale, Steuben Co, N. Y. (near Bro. Titus') evenings, Jan. 25th and 26th.
Swale, Steuben Co., N. Y. (near Bro. Drake's) evenings, Dec. 27th and 28th.
West Cameron, Steuben Co., N. Y., evening, Jan. 29th
Cowdersport, Potter Co., Pa. (near Bro. Quimby's) evening, Jan. 30th, and continue a week, if the Lord will. JOHN T. ONGLEY.

Newville, P. Q..........Sunday, Jan. 24th
Dixville, P. Q..........Sunday, Jan. 31st
Colebrook, N. H. (Factory school-house) Wednesday evening, 6½ o'clock, Feb. 3d.
Stewartstown (Bare Rock school-house)..........Sundays, Feb. 7th and 14th.
Pittsburg, N. H. (Stream school-house) Tuesday evening, Feb. 16th. U. G. LADD.

Granby, Mass..........Sunday, Jan. 24th through the week, and over Sunday, Jan. 31st.
H. H. TUCKER.
W. G. RUGGLES.

Danville, evenings through the week, and over the Sabbath, Jan. 24th. L. C. & M. MCKINSTRY.
Hatley (Old meeting-house)..........Sunday, Jan. 31st
Dixfield (Advent Chapel)..........Sunday, Feb. 7th
L. C. MCKINSTRY.

Stanstead (Searls school-house)..........Sunday, Jan. 31st (Newville) Jan. 31st, at 6.30 P. M.
Compton (Saunders school house) Wednesday evening, Feb. 3d, evenings through the week, and over the Sabbath, Feb. 7th. [We shall be together at the week-evening meetings. M. MCKINSTRY.

Bradford, N. H. (Bush meeting-house) Sun., Feb. 14th
A. S. WILLIAMS.

Northwood Narrows, N. H..........evenings, Jan. 21st and 22d, and over Sunday.
Waterloo, Warner, N. H..........evening, Jan. 26th and over Sunday.
Dorchester, N. H. (Town House)..........evening, Feb. 5th and over Sunday.
East Canaan, N. H..........evening, Feb. 12th and over Sunday.
Laconia, N. H. (where the brethren may appoint) Sunday, Feb. 21st. JOHN H. EVANS.

Newcastle, N. H..........Sunday, Feb. 7th
South Rochester, N. H..........Sunday, Feb. 14th
C. E. HURD.

Meredith Centre, N. H. (as Bro. N. Glidden may appoint) Sunday, Jan. 24th.
Holderness, N. H. (Brick school-house) eve., Jan. 27th
East Holderness, N. H. (Stevens meeting-house) Sunday, Jan. 30th. W. W. SUTHERLAND.

Kennebunk Depot..........Sunday, Jan. 31st
J. R. TRIPP.

Natick, Mass., evening, Feb. 2d, through the week, and Sunday, Feb. 7th. E. OWEN.

North Haverhill, N. H..........Sunday, Jan. 24th
Groton, Vt..........Sunday, Jan. 31st
MRS. J. DAVIS.

South Windham, Me..........Sunday, Jan. 24th
C. H. SWEET.

LAWRENCE, MASS.
C. Cunningham..........Sundays, Jan. 24th and 31st
E. A. Stockman..........Sunday, March 14th
J. Couch..........Sunday, April 11th
S. S. Brewer..........Sundays, April 18th and 25th

LOWELL, MASS.
J. Harvey..........Sunday, Jan. 24th
I. B. Potter..........Sunday, Jan. 31st
H. Munger..........Sunday, Feb. 7th
B. S. Emery..........Sunday, Feb. 14th
H. Munger..........Sunday, Feb. 21st
J. Harvey..........Sunday, Feb. 28th

HAVERHILL, MASS. (Advent Hall.)
I. B. Potter..........Sunday, Jan. 24th
C. E. Hurd..........Sunday, Jan. 31st
D. M. Leavitt..........Sunday, Feb. 7th
C. S. Shattuck..........Sunday, Feb. 14th
A. Ross..........Sunday, Feb. 21st
S. G. Mathewson..........Sunday, Feb. 28th
D. M. Leavitt..........Sunday, March 7th
H. F. Carpenter..........Sunday, March 14th
John Couch..........Sunday, March 21st
S. S. Brewer..........Sunday, March 28th

SPRINGFIELD, MASS. (Franklin Hall.)
H. C. Smith..........Sunday, Jan. 24th

CHICOPEE FALLS, MASS.
H. H. Tucker..........Sunday, Jan. 24th

NORTH RUTLAND, MASS.
Willard M. Hall..........first Sunday in each month
H. H. Tucker..........second Sunday in each month

CLINTON, MASS
Geo. W. Sederquest..........Sunday, Jan. 25th
D. M. Leavitt..........Sunday, March 21st

CONCORD, N. H. (Centre St. Church.)
John Parsons..........Sunday, Jan. 24th
H. Pratt..........Sunday, Jan. 31st
Hiram Munger..........Sunday, Feb. 14th
Hiram Munger..........Sunday, Feb. 28th

CONCORD, N. H. (Bethel, Green Street.)
D. F. Leavitt..........Sunday, Jan. 31st
C. Goodrich..........Sunday, Jan. 24th
E. A. Stockman..........Sunday, Feb. 14th
J. Whitman..........Sundays, Feb. 21st and 28th

EAST CONCORD, N. H. (Ward House.)—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill..........Sunday, Feb. 7th

GREAT FALLS, N. H. (Franklin Hall.)
O. W. Kimball..........Sunday, Jan. 24th
C. S. Shattuck..........Sunday, Jan. 31st
C. Goodrich..........Sunday, Feb. 7th
D. M. Leavitt..........Sunday, Feb. 10th
T. W. Piper..........Sunday, Feb. 21st
C. S. Shattuck..........Sunday, Feb. 28th

HAMPTON, N. H.
Enoch Morrill..........Sunday, Jan. 24th
O. W. Kimball..........Sunday, Jan. 31st

SEABROOK, N. H.
D. F. Leavitt..........Sunday, Jan. 24th
J. T. Chamberlin..........Sunday, Jan. 31st
T. W. Piper..........Sunday, Feb. 14th
E. Owen..........Sunday, Feb. 21st
John Parsons..........Sunday, Feb. 28th
John Couch..........Sunday, March 14th
L. E. Saulpaugh..........Sunday, March 21st
Charles B. Parsons..........Sunday, March 28th
J. G. Smith..........Sunday, April 4th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
D. M. Leavitt..........Sunday, Jan. 24th
G. W. Brown..........Sunday, Jan. 31st

RYE, N. H.
C. E. Hurd..........Sunday, Jan. 24th
E. B. Wells..........Sunday, Jan. 31st

DOVER, N. H.
Joseph W. White..........Sunday, Jan. 24th

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
J. T. Libbey..........Sunday, Feb. 14th
D. M. Leavitt..........Sunday, Feb. 21st
S. S. Mooney..........Sunday, Feb. 28th

LEWISTON, ME.
J. Whitman..........Sunday, Jan. 24th
G. L. Tracy..........Sunday, Jan. 31st
O. W. Kimball..........Sundays, Feb. 21st and 28th

SOUTH ELLIOT, ME.
Joseph W. White..........Sunday, Jan. 31st

SOUTH ALFRED, ME.
J. R. Tripp..........Sabbath, Jan. 24th

ALFRED, ME.
Jer. Hill..........Sabbath, Jan. 24th
G. F. Haines..........Sabbath, Jan. 31st

BIDDEFORD, ME.
A. Ross..........Sundays, Jan. 24th and 31st
Jesse Gay..........Sunday, Feb. 7th
B. S. Emery..........Sunday, Feb. 14th
L. L. Howard..........Sundays, Feb. 21st and 28th

PORTLAND, ME. (Union Hall.)
E. A. Stockman..........Sunday, Jan. 24th

STEEP FALLS, ME. (Depot Hall.)
G. F. Haines..........Sunday, Jan. 24th
C. H. Sweet..........Sunday, Jan. 31st

KENNEBUNKPORT, ME.
B. S. Emery..........Sunday, Jan. 24th
A. A. Robinson..........Sunday, Jan. 31st

PLAINVILLE, CT.
E. L. Crumb..........Sunday, Feb. 7th

BRISTOL, CT.
C. F. Morse..........Sunday, Jan. 24th
B. Hitchcock..........Sunday, Jan. 31st
R. K. Stark..........Sunday, Feb. 7th

YALESVILLE, CT.
B. Hitchcock..........Sunday, Jan. 24th
Seth Woodruff..........Sunday, Feb. 14th

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach there, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PRESTEPLACE, Pastor.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Johnson, 52 East 23d St., New York City.

GREENPOINT, L. I., preaching at 7.30 Sunday evenings, in Ecselsior Hall, corner of Franklin and India Streets. Conference and prayer meeting Thursday evenings. A. S. MUNGER.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders. ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

WASHINGTON, D. C.—The Advent Christian Church will hold their services at the Supreme Court Room (City Hall), at the intersection of Louisiana and Indiana Avenue, every Lord's day. Preaching at 11 a. m., and at 3 p. m.; prayer and conference meeting every Thursday evening, at house No. 412, 5th street, near City Hall. ELD. JAS. H. WHITMORE, Pastor.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven P. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening. M. A. POTTER.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. S. S. BREWER'S address, after this week, will be 122 Pleasant Street, New Bedford, Mass., care of W. Ellis.
☞ M. A. POTTER'S address is St. Johnsbury, Vt.
☞ E. B. WELLS' address is North Hampton, N. H.
☞ ELD. JAMES HERMAN WHITMORE'S address will be No. 803 H. Street North West, Washington, D. C., until further notice.
☞ H. S. MITCHEL'S address is Bowdoinham, Me.
☞ ELD. H. G. MCCULLOCK'S address is 366 West Lake St., Chicago, Ill., until further notice.
☞ JAS. E. WELLS' address is Ontario, Wayne Co., N. Y.
☞ WM. C. STEWART'S address is Exeter, N. H.
☞ J. H. EVANS' address is Laconia, N. H.

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CASH RECEIVED FOR BOOKS AND TRACTS.—H Robbins 75c, Mrs A Andrews $3.50, F A Baker 20c, C B Parker $4.08, J E Welton $3.50, E Phelps $4.50, P W Butler 75c, J Miett $5.00, S W Treat $3.70, Geo W Ficks $1 30, Dr S R Breed $2.00, J Peck 20c, P H Gardner 25c, W W Jiltz 20c, H Brown $15.00, Mrs S J Gaylord $1.75, W Wilson 5c, A W B Graham 25c, J J Edmands $1.00, A W Vaughn $1.10, J Hemenway $7.32, W C Peck $3 50, J Brinkerhoff 20c, W Tenney $1.00, P W Southworth 20c, M Wade 10c, W W Cate 40c, Geo. Mott 75c.

BOOKS AND TRACTS SENT.—By Mail—C F Lothrop, I N Thompson, J H Meader, S Guthrie, G Mott, H Turner, J B Woodruff (4 pack), J Taylor, F A Baker, G W Wormwood, D W Lamb, T H Little, S Smith, I W Addison, J T Howland, J C Smith (2 pack), Mrs A Andrews, F Reynolds, H Rollins, J E Welton, J Peck, Dr S W Treat, D S Clark, A W B Graham, W C Peck, A W Vaughn, L Douglass, W Tenney, J J Edwards, S J Gaylord, P W Butler, G W Ficks, W Wilson, L M Kidder, J Brinkerhoff, P H Southworth, M Wade, S Work, W W Jilz, P M Gardner.
By Express—H Brown, J Miett, A A Phelps.

ARTICLES RECEIVED.—A S Field, W Sheldon, E A Chandler, J R Smith, E Holgate, T Rines, O A Ladd, J B Paine, J C Smith, J A Goodrich, I. L. Leslie, E P Beach, H S Staples, W Hobbs, C Colegrove, W Webster, D S Clark, J N Berry, J T Ongley, J A Libbey, C L Percival, H Munger, A W Sibley, F A Baker, H Pratt, J F Linthicum, J S Thorp, W W Cate.

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BY CHAS. L. IVES, M. D.
Professor of the Theory and Practice of Medicine in Yale College.

This is a pamphlet of 119 pages, in which the Author discusses the above question in an interesting and able manner,—showing the material nature of, the mortality and destiny of the Soul,—A future immortality to be the *special* portion of the Righteous,—What the Bible teaches as to the future of the Wicked,—The intermediate state,—The Resurrection,—That of the Righteous and of the Wicked, etc.

The Author claims that the doctrine set forth,—"Honors God, exalts the Bible, insures preaching of future punishment, subverts Universalism and Infidelity, errors of Romanism, of Spiritualism and Swedenborgianism, helps in work of Missions, rightly values the body, brings Christian unity, and promotes personal holiness."

We are much pleased with this work. It ought to have a *wide* circulation. We have a good supply, and hope the friends will order freely. We will sell at the following prices:—25 cts. per copy; $2.00 per dozen, sent by mail; $15.00 per hundred, by express. AG'T.

SOON.

ELLA M. LUNT.

Soon, soon beyond the reach of pain,
And all this mortal strife,
I shall my dear Redeemer see,
And wear a crown of life.

When, when I ask, shall I behold
That glorious blood-washed throng?
When shall I hear the voice of God,
And sing the victor's song?

Yet we must wait "a little while,"
Our blessed Lord doth say,
And then amid immortal bowers
We shall forever stray.

Thank God, we'll soon be gathered home,
And sing among the blest:
We'll walk the golden streets in peace,
And long enjoy the rest.

Here in this world I love to pray—
"Let thy dear kingdom come;
Roll back the heavens; appear just now,
That I may hear, 'Well done!'"

How long shall these thy children wait
Before thou shalt appear?
Wilt thou not come and save us now?
O come, this present year!

Praise God, our trials soon will end!
When Jesus comes to reign,
We'll live in Paradise restored,
And never sin again.

Biddeford, Me., Jan. 1st, 1875.

MY EXPERIENCE.

G. A. BARKER.

Dear Brn.:—I have been down amid the turbulent waters of disease, for three months, where every thing wears an uncertain appearance. I have been groaning and tossing, preaching and praying, and working with my hands for the support of my family. To-day I can say with the Psalmist, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." I feel those dark murky waters receding; and what once looked so misty and uncertain, now seems real. Yet I do not wonder so much at my own condition when I consider that I have kept my body under the influence of that terrible drug, tobacco, forty years. "But, thanks be to God, who giveth us the victory, through our Lord Jesus Christ." The victory over the baneful weed I have sought and obtained. Many years I have desired a holy fellowship with the Lord, and prayed for the removal of all things that were between me and the path of holiness. O how the Lord did prune me down! Loved ones upon whom my affections were fastened were laid in the tomb; idols, in every form, were torn from me; but amid all these chastisements, tobacco stood between me and my prayers. It smote me in my attempts to preach a pure gospel, vanquished me in my arguments on temperance, showed the great beam in my own eye. I was defiling "the temple of God;" and such God has promised he will destroy.

In this awful condition I was shorn of my last lock of strength. I had no peace of mind. If I prayed, tobacco was before me. If I went to my appointment, it was to weep, and pray, and wrestle with the Lord, and monrn over my weakness. And in this terrible thraldom I cried mightily unto the Lord, and he heard me in his holy temple. Praise his name! In 1873 I was greatly exercised in this matter. I read in the *Crisis* of men being converted, and the Lord took away their love and desire for the hateful weed. In the agony of my soul I cried out, O my Lord thou doest it for others, and why must I wade in agony and grief? Thou hast the power, and if thou wilt, thou canst make me clean, and all thine own. And with almost an audible voice these words came into my mind:—"Make not provision for the flesh, to fulfil the lusts thereof." The truth flashed on my mind in an instant. I had been feeding the desires of the carnal, or natural mind, and had forgotten that "They that are Christ's have crucified the flesh, with the affections and lusts."

My case was made so plain through these truths, that I was deeply humbled before the Lord. Was I not of a truth making provision to feed the carnal appetite? Surely I was. Was I Christ's while indulging in the use of tobacco? Had I crucified the flesh with the desires? Had I put off the old man with his deeds? And I cried, "O Lord thou knowest just what I want to do, help thou me. Thus matters went on until October twenty-sixth, eighteen hundred and seventy-three. After having yielded to the request of some brethren to preach that day, I was ill at ease. I could not stay in the house, so I took a seat in the shade of the house, and talked with the Lord. I could not preach in my state of mind. I could not preach any more, impure as I was. I cried, Lord, make me clean; and now let this be the sign, to assure me that thou hast called me to preach;—Take from me all these impurities, and fill me with perfect love and peace. The heavenly Dove descended; my being was filled with pure rapture and awe; I was the Lord's. That day will never be erased from my mind. Smoking had relieved me of a terrible cough; would the Lord cure that, or was I to have that as a thorn in the flesh? Well I had not asked health, and the cough came. Friends advised me to smoke again; but no; I was the Lord's to live, or die. It was nothing but keen conviction of its exceeding sinfulness that led me in the strength of Israel's God, to renounce and forever forsake it.

Since that day, not one desire for the filthy weed has ever entered my mind. My cough soon wore off, and only returns with a cold, or torpid state of the liver. I have had to resort only to one antidote, and that is faith in the promises of God. And so I feel I am kept through faith, by the power of God, unto the day of salvation.

And now brethren, with Paul I beseech you by the past and present mercies of God, that you, who use these opiates and stimulants, will "present your bodies a living sacrifice, holy, (pure) acceptable unto God, which is your reasonable service." There is no time to delay. Omens thicken fast, that bespeak the last great day. Already the clarion notes of war resound over the hills of earth. Nearly ready is the white cloud to appear in the heavens, with one upon it like unto the Son of Man, with a sharp sickle in his hand, to reap the earth.

Let us see to it, that we are branches of the true Vine. If we are our Father's, the husbandman will prune us as closely as we need, and not one useful limb or habit will be taken from us, and not one carnal indulgence will he allow us to retain. Do you ask who then can be saved? Not all that say Lord, Lord. None because they believe in the advent, and kindred doctrines only; the devils believe all these and tremble; but he that doeth the will of my Father in heaven. What is his will? Even your sanctification; entire consecration. Without holiness no man can see God. "Wherefore lay apart all filthiness and receive with meekness the engrafted Word which is able to save your souls." Let us lay aside every weight, and the sin that so easily besets us, and let us run the race that is set before us, looking unto Jesus. Gird up the loins of your mind, my brethren, be strong; you have but a little longer to fight, the victory will soon be won; soon the harvest trump will be sounded, the ingathering will come, the holy city will be in view, the invited guests will be there, the great wedding feast will be ready, the royal Bridegroom will gird himself, and come forth and serve those that are worthy.

O welcome, thou great day of the feast! Welcome, thou great Master, Savior, Friend and Brother! Welcome, our Father and God! Welcome, ye bright retinue of the saved! All hail the coronation day.

Pawling, N. Y.

YORK CO. CONFERENCE.

In response to the call of Brn. Mitchell and Gay, there was a gathering of believers in the speedy coming of Christ, at Biddeford, Me., Thursday, P. M. Dec. 31st. The afternoon was spent in social worship. In the evening C. H. Sweet spoke from Phil. 3:13, 14.

Friday, Jan. 1st, we met for business. Elder W. H. Mitchell, J. Gay, J. Hill, J. R. Tripp, G. H. Haines, C. H. Sweet, and representative brethren from Kennebunkport, Alfred, Hollis Centre, Steep Falls and Biddeford, participated in the deliberations. Elder B. S. Emery and L. L. Howard were with us afterwards. Bro. Jesse Gay was called to the chair. After discussing at length a motion to organize a York Co. Conference, it was unanimously voted that we do so. W. H. Mitchell, J. Gay, and C. H. Sweet were chosen a committee to draft a Constitution. They submitted the following which was adopted unanimously.

(Art. 1.) This Conference shall be called the York Co. Advent Christian Conference.

(Art. 2.) This Conference shall consist of all ministers and churches in York Co. and vicinity, in sympathy with its object.

(Art. 3.) The officers of this Conference shall be a President, Secretary, and Treasurer, each to be chosen annually.

Art. 4.) This Conference shall hold its sessions in the months of March, June, September and December.

(Art. 5.) The object of this Conference is the effectual spread of the glorious gospel as we understand it, the building up of the church of Christ, and the salvation of the perishing.

(Art. 6.) No article of this Constitution shall be changed, except by a vote of two-thirds of its members present, at a regular meeting.

We then proceeded to the election of officers for the ensuing year. J. Hill was chosen President, C. H. Sweet Secretary, and John Allen Treasurer.

Adjourned to meet again at such time during the month of March, and in the place the President and Secretary may designate. We desire the next session at Steep Falls, and hope to secure it.

Taken as a whole this meeting was a good one. No one, so far as I know, has any reason to be dissatisfied. Many enjoyed it exceedingly. The brethren and sisters were most of them free, and of good courage. Though we felt sad as we considered the low state of religious interest in some localities, yet we felt that we had inaugurated a movement which was, with the help and blessing of God, to bring about a better state of affairs among us.

In the name of our soon coming King, we call upon every Adventist within the limits of this Conference to assist us in this movement by their prayers, their personal presence when they can, and their means if we should need it. We ought to do much missionary work, and circulate many tracts.

We had sermons during the meeting by W. H. Mitchell, L. L. Howard, J. Hill, G. F. Haines, J. Gay, and C. H. Sweet.

At the close of the P. M. services Sunday, we engaged in the solemn ordinance our Savior instituted on the night of his betrayal. The Comforter was with us to bless, for which we praise the Lord.

C. H. SWEET, *Sec.*

THE WORK IN OTIS.

FROM BRO. W. TEFFT.

Brn. Editors:—I wish to inform the church of Christ everywhere, of the Lord's dealing with us, and the prosperity of the cause in this part of the field.

About five years ago my father and myself left the northern part of Mass., and moved to a place in Otis, known as Coldspring, for the purpose of laboring as Home Missionaries. We soon commenced holding meetings in Sandisfield, an adjoining town, and the good Lord blessed the preaching of his Word. We had a full house, and a revival commenced and continued over two years. There was not a professor in the place when we went there. How much good was done the great day alone will reveal. I then removed to West Otis and stayed a few months, and sowed seed; but as it did not immediately "spring up," I removed to South Becket, where my father had previously gone, and a good work had begun.

South Becket is a sparsely settled country place, with no place of worship, and no meetings had been held there for many years, and no one I think professed to enjoy religion. Meetings were held in private houses, until through the kindness of a Bro. we obtained a large hall in his dwelling-house, free of rent, in which meetings are now held. There was a great interest to hear. Nearly all the community came out. People came, and still come, from four to six miles, from nearly all points of the compass, to hear the truth; and although we have passed through one of the most terrible ordeals for a year past, yet there are now some fifty or sixty who are looking for the promise made to Abraham. Some have recently been converted.

But I took my pen to tell you about West Otis. The place contains an old-fashioned Baptist meeting-house, an old tavern stand, and two dwelling-houses; and, like other country towns, has inhabitants scattered over the surrounding hills.

Finding that the seed sown two years ago had begun to take root and spring up, we came here about three months ago and held a series of evening meetings, and a good work commenced which is still going on; and from fifty to sixty have sought the Lord. Among these are old and middle-aged men, and some who could never be induced to attend meetings before. One old man, very deaf, who can just get about with two staves, and is seventy-four years old, has found peace in believing. He seemed like one just awakened out of sleep when he heard the Word.

Although there was but one person when we came here, two years ago, who sympathized with us in our views, and that one a Methodist sister, who came to our meetings in S. and heard and believed the truth; yet such is the interest that a goodly number are drawn in to hear from the neighboring churches. There was once a flourishing Baptist church here, but not a member is left, and the people have become infidel and almost everything else but spiritualists and christians.

I have moved here, and we have repaired the meeting-house, and it is filled with a large and very attentive audience. The interest seems to increase rather than diminish, and nearly the whole community come out to hear. Some noted infidels are deeply interested. It seems to take them by surprise to hear God presented as a being of *love*, rather than the terribly vindictive being they had heard him represented to be.

I am giving away my back numbers of those most excellent papers—the *Crisis* and *Christian*, and such tracts as I can get; but as I receive very little pecuniary aid, I cannot do what I would. If some one has tracts for free distribution, on such subjects as the "Nature of Man," "The Saints' Inheritance," "Appeals to the Unconverted," etc., I think they would find no better field than this for them. We have found it necessary to be "wise as serpents and harmless as doves," for throughout this whole region there was so great a prejudice against Adventists, that we have been repeatedly told by those who have been drawn in to hear from other churches and finally embraced the truth, that if they had known that we belonged to that class they should not have come to hear. We preached faith and repentance, with reference to an impending judgment day, and they became interested. Then, as we presented further truths, they said, "You proved everything by the Bible, so we could not help believing." We have two services Sunday, with prayer and conference in the evening, and three meetings during the week, with usually from seventy-five to one hundred and twenty-five present.

PEACE LIKE A RIVER.

Give me a heart of calm repose
Amid the world's loud roar;
A life that like a river flows
Along a peaceful shore.

I would roll onward to the deep
In brightness, not in foam;
And 'mid earth's noise in stillness keep
My soul's interior home.

Allay this feverish, restless mood;
Arrest life's eager chase,
And quench the thirst for earthly good
With thy bedewing grace.

Come, Holy Spirit, breathe that peace
Which flows from pardoned sin;
Then shall my soul her conflict cease,
And find a heaven within.

—Selected by E. Buzzell, Concord, N. H.

AN APPEAL TO THE PREACHING BRETHREN.

H. S. PINKHAM.

Dear Brethren:—We read in the Word of God, a command to those proclaiming this "gospel of the kingdom" in these last days, to go into the highways and hedges and preach it; and why not obey? Is the Word of God truth? Are we living near the judgment? Is Christ's coming close at hand? Then how important that we should awake from sleeping, and go to work for God. There is a large part of the field where there are scarcely any laborers; small places where they need help.

We feel like calling for help for one place—the little town of Newcastle. There is a little band of dear brothers and sisters there, loving Christ, and looking for his coming; and they would be glad to have preaching every Sabbath. It is a little out of the way perhaps, and some think they cannot go on that account. But take a little extra trouble, brothers, and go, and you will find good homes, and a hearty welcome; and you will always find them in their places in the house of God. One aged pilgrim, Sr. Skinner, aged eighty-three years, attends regularly, in storm as well as sunshine; and her voice is always heard in exhortation, to cheer and encourage. How comforting to hear from such old pilgrims. It helps us. We can preach better. They will also help you pecuniarily, as far as their means will allow.

Brethren, let us not sit idle. Let us try and do a little for Jesus. Visit small places as well as large ones. I am trying to do all I can, and feel to rejoice that Christ is soon coming. My heart says—"Amen, even so, come, Lord Jesus."

Gems.

— Pride is a very subtle thing, it does not show itself in all alike; in one it is position, another outward show, personal or relative. It is a nice thing to sound our own self-importance, if we are not delivered from our inward evils.

— Some men take no pleasure in flowers, nor care to keep them, but to look at and smell at; but the bees draw honey from them, and the apothecary extracts medicine from them: so many hear sermons for their pleasure only; others, who are wiser, for their profit.

Our conscience is as a fire within us, our sins as the fuel; therefore, instead of warming, it will scorch us, unless the fuel be removed, or the heat of it be allayed by penitential tears.

— Pleasure is often a refreshing draught, if we do but slightly taste it; but when we drink too deeply, there is a sediment at the bottom of the cup, which pollutes and embitters what we found so sweet at first.

— As a pilot that steers the ship has his hand upon the rudder, and his eye at the same time upon the star above, so should we be diligent in the use of means, but look up to God for direction.

— True self-denial is harsh at the beginning, easy in the middle, and most sweet in the end.

— He will find himself far from perfection who does not find God in everything.

— He that hath God hath all things; and he that hath him not hath nothing.

— It is an evidence of great hardness to be more concerned about our sufferings than our sins.

— We cannot expect too little from man, nor too much from God.

— When we are most tender at heart, our words are most powerful.

MOTHER IS DEAD!

To my Sister in California.

MARTHA S. HORNE.

Gone from her home is our mother dear,
And they miss her sadly there;
Vacant the place by the window now,
And empty the old arm chair.

Fourscore and twelve were the years she lived,
Ere death the dread summons gave;
Meekly she sank in his icy arms
To the quiet rest of the grave.

I go to her home, it is lonely there,
For mother will greet me no more;
The dear hands that led our infant feet,—
Their labor of love is now o'er.

Oh, sorrows are clustering thick in our way,
And our hearts are wounded and sore,
When we think of the friends of our early days,
Who will meet us here nevermore.

My sister dear, though thou'rt far away,
And the years have flown since we met,
I know thou dost yearn for thy early home,
And the friends thou canst never forget.

Shouldst thou return to the home of thy youth,
But few of those friends are now left;
But saddest of all is the lonely home
Of the dear kind mother bereft.

Although we mourn, 'tis not without hope,
For we look to a brighter day,
When He who chastens his children in love,
All their tears will then wipe away.

For if we trust in the God she loved,
We'll meet on that beautiful shore,
Where nothing can ever mar our bliss,
Oh, then we shall part nevermore.

Rochester, N. H.

Correspondence.

From Bro. O. A. Ladd.

To the Brn. and Srs. scattered abroad:—The old clock of time has sounded the death knell of 1874, and the dial now presents to our view the year 1875. Still the old earth is groaning under the curse, waiting for deliverance. Notwithstanding men have been saying that the world is growing better, yet God's Word is proving true, and men are waxing worse and worse, and without doubt the year 1875 has a burden to bear heavier than any other year for centuries in the past. Men may cry "Peace," but God has not spoken it. Omens are thickening every day that indicate that storms of fearful fury are soon to burst upon a sinful world; and nothing but a shelter within the cleft Rock can shield from the devouring element. Well may God's little ones cry—

"Jesus—great Shepherd of thy sheep,
To thee for help we fly."

I have passed through many trials and seen many lonely hours during the past year, but my trust has been in Him who careth for Israel. The coming of Jesus, with kindred truths, have been the joy of my heart for many years. It is at his second soming that we expect to realize the consummation of our hope. Should we fall by death ere that time, all we expect to enjoy until he comes is a rest in the grave.

Being deprived of any associations with those of like precious faith for the last three years, and never hearing Adventists spoken of only lightly, has caused us to often look over the old chart, and review the track which we have followed; and we do know in whom we have believed. We have followed no cunningly devised fable. The track is all right, and if closely followed will land every traveler in that port where they shall delight themselves in the abundance of peace.

We have passed many switches, and have seen many switch off on to side tracks,—some with a pet theory, some on the time question, others on the gifts, and so on; quite frequently manifesting a harsh and censorious spirit, and have almost invariably brought sorrow upon themselves and reproach upon the cause of Christ. Our prayer is that Adventists may learn, by the things they have suffered, and more strictly follow the advice of the apostle, and mark those that cause divisions. Had this been done, Adventists would have been a power in the earth to-day.

We are glad to learn by our much loved paper, the *Crisis*, that there is more of a coming together. This, we think, is what we need in order that we may grow and prosper. These different points should be judiciously handled. It is truly alarming to see what sad havoc the professed church of Christ is making of God's Word to-day. We have eleven different churches in this city that claim to be orthodox; but in our judgment they assume a very wrong name, if Webster gives a right definition of the word; viz., "Sound and correct in doctrine or belief." If God's Word and the teachings of the apostles are to be relied on, we think that heterodox should be the inscription over their altars, giving them their true position as they stand by precept and example. We think we can safely challenge the world to produce an example ever recorded by one of the followers of Christ, anciently, that corresponds with the examples that are daily filling up the records of the professed church of Christ of the nineteenth century. They are like whitened sepulchres, full of dead men's bones.

Dear brethren, oh that God may beget in our hearts a cry for the living God; a spirit of searching for the old paths, that we may be found ready—in a waiting position, when Jesus makes his way through the trackless pathway of the sky. We ask for the prayers of such as have a faith that prevails with God, that we, in our isolated condition, may have grace sufficient to carry us through to the kingdom of God.

Joliet, Ill., Jan. 3d, 1875.

From Sr. J. A. Goodrich.

Dear Brethren and Sisters:—I wish you all a "happy new year." I feel thankful to God for sparing me to see another new year, while many that were with us at the beginning of 1874 are sleeping. How blessed it is to know that they sleep in Jesus. We have the promise that those that sleep in Jesus will God bring with him. If it was not for the hope of a resurrection, and Jesus coming to restore our loved ones again, many of us would despair. But, thank God, while we mourn their loss, we can rejoice. Many times have I been led to say, in the past few months, Blessed be God, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of the dead. How much meaning there is in these words. Blessed promises! how they cheer and comfort my poor heart.

While I think of the dealings of God with me the past year, I rejoice in God my Savior with more confidence than ever. O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! The longer I live the more I find it so. How sweet it is to live close to Jesus, so that we can go to him at all times, and know that he owns us as his children. It is a glorious privilege. There are many poor, suffering ones, who live year after year clinging to their blessed Master. He knows every one by name, both great and small, and not a trial escapes his notice. No matter where we are placed, he is ever ready to listen to our cries and give us help and peace. Yes, thank God, we can have that peace the world knoweth not of. He says—"Peace I leave with you, my peace I give unto you. . . Let not your heart be troubled, neither let it be afraid." The child of God has nothing to be afraid of while his trust is in him. He will care for us, and we know that we are safe.

The Bible is full of glorious truths, and each day that I live I find them better. They are more than meat and drink. Thank God, to-day I can say that Jesus is mine and I am his. O how blessed to be the child of God; to know while passing through trials that his grace is sufficient for us.

Death has come into our family and taken a loved sister, and left us to mourn; but we look up with thankful hearts to Jesus and say—"Thy will, not mine, be done." The morning she died I took my Bible (I could look for comfort only to Christ), and read—"Be strong, and of a good courage; fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee." I could not keep from weeping, it was so true. Praise the Lord, it was comforting. Thank God for grace to live by in this trying hour.

Lift up thy bowed heads, ye sad ones! the bright beyond is not far off. A few more days of toil and trial and we shall meet and enter the rest God promised his people. Let us press on a little longer, the prize is soon to be given, and crowns will deck the brows of God's saints. While we lift our hearts in agony and cry, "Come, Lord Jesus, and come quickly," he tells us—"Behold, I come quickly, and my reward is with me to give every man according as his work shall be."

New Britain, Ct., Jan., 1875.

From Sr. E. Holgate.

Dear Brn. in Christ:—I write to thank you for your kindness in sending me your good paper, and that, in connection with my Bible and my other christian papers it is a comfort to me. To-day I can say with the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name!"

It is now over fifty years since I gave my heart to God, and I have always found him faithful to his promise. Especially so for the past eight years, since I have been called to walk life's journey alone, without one earthly relative, so that I have been cast entirely on the arm of my heavenly Father, and Jesus, my Elder Brother. The Holy Spirit is my Comforter, and guides me into all truth, and makes me free in Christ Jesus. I am thankful that the Word of God teaches plainly where we stand,—whether we are in the world or in Christ.

The apostle Paul tells us, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . . For to be carnally minded is death; but to be spiritually minded is life and peace." How blessed to know that, if we are in Christ, we are walking in the light as he is in the light, and we have fellowship one with another, and the blood of Jesus Christ cleanseth from all sin, and makes us heirs of God, and joint heirs with Christ, to an inheritance that fadeth not away. That inheritance is in reserve for the finally faithful. I do rejoice that there is such a bright prospect in the future for those who love Christ's appearing. We know that Jesus is soon coming to take his weary Bride home, that where he is we may be also. I am glad I ever heard the sound—"Behold he cometh, go ye out to meet him." It is forty years since I heard it, in the city of Exeter, England, where, I see from the papers, the truth is being still proclaimed.

Without holiness no man shall see God; but the pure in heart shall see him, and the meek shall inherit the earth, and dwell in the land.

Buchanan, Mich., Jan. 7th, 1875.

From A. Richardson.

Dear Brethren and Sisters:—Several times in the past I have thought I would write a few lines for your paper; but, looking at my own weakness, my courage failed me. The Lord helping me, I do not mean the enemy shall take the advantage of me this time. I consecrated myself anew to the Lord's service at the commencement of this new year. "Lord, help me to live it out in my daily walk and conversation," is my prayer. I have been looking over my past life, and thus far it looks almost a failure. I have done many things that I ought not to have done, and have left many duties undone, which has brought sorrow and darkness to my soul. I cannot begin to comprehend God's love in bearing with such a poor, unprofitable servant as I have been. The more I look at these things the more I realize that it is a great thing to be a christian, and at all times be ready for every good word and work. And oh, to be ready to meet our Savior in peace, it needs a constant watch over our thoughts, words and actions. May the Lord help us all to have our work well and faithfully done, ready and waiting for the coming of the Just One. We cannot be waiting until we are all ready. O for a deeper work of grace in my heart!

And, dear sinner, I want to say a word to you. Do not look at the failings of others any longer. Their failings will not save you. *You* have a case pending. *You* will need a shelter from the awful storm that is gathering, and about to burst upon an ungodly world. The Savior will hear you now, but he will soon and forever cease pleading. My dear sister, who had tried to think that her pure moral life would certainly save her, when on her dying bed, seeing herself in the light of heaven, saw the need of a Savior's pardoning love. She said it seemed to her that the Lord could not forgive her. Said she knew she had sinned against him. I said to her, "I know it is our reasonable duty to serve the Lord all the days of our life; but, Martha, the Lord is good, he will hear you even at this late hour." He did hear. Praise his name forever for his long-suffering to the children of men. She came out happy in Jesus' love. I expect to meet her in a little while, if I am faithful.

Sinner, have you not friends that sleep in the dust whom you want to meet in the coming kingdom? Wake up, before it is too late. The Lord is soon coming. The world scoffs at this idea, and their scoffing is one unmistakable evidence of its truthfulness. We pity them; we pray for them. What more can we do? What more could Lot do? He kept warning them until the angel hastened him out of the city.

Sugar Hill, N. H.

From Sr. S. E. Teeple.

To the Readers of the Crisis:—Truly 1874 is in the past, and for the first time I must write 1875. Will it be the last year of our stay on the shores of time? or will this pass as thirty years in the past have done? I hope not. I feel some as the beloved John did on the isle of Patmos when he said—"Behold he cometh with clouds, and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him." "Even so, come, Lord Jesus." The earth is groaning to be delivered of the curse. The saints of God desire to be "clothed upon with their house which is from heaven." We have long endured mortality, and been seeking for glory, honor, immortality, and eternal life, and the more earnest we get in the cause the more we cry, "Come, Lord Jesus." With the poet also we say—

"O come, my Lord, thy right maintain,
And take thy throne and on it reign;
Then earth shall bloom again;
O come, come away."

"We speak of the realm of the blest,
Of that country so bright and so fair;
And oft are its glories confest;
But what must it be to be there?"

The half has never been told. The Spirit has revealed many things unto us, yet this mortality has hindered us. Sickness, sorrow and suffering belong to this life, but there will be no sickness there; the country is healthy; no blight nor mildew, no wintry blast nor snow-covered earth. Eden will be beautiful. The New Jerusalem will come down from God out of heaven, to add to its grandeur.

The street of the city will be pure gold, and they will have no need of the sun nor of the moon to shine in it, for the glory of God will lighten it. Who, and how many of us, will be permitted to range those streets and enjoy that glory, so brilliant? "He that hath clean hands and a pure heart." These many years has the Bride been getting ready to meet the Bridegroom. Is she pure to-day? Is she ready? Not all that say "Lord, Lord," but he that doeth the will of God. Faith without works, and works without faith, will avail nothing; both go together. I am glad we have got to work out our own salvation.

Let us be up and doing; gird on the whole armor of God, that we may be able to fight against the wiles of the devil; for he goeth about seeking whom he may devour, and desires to have us that he may sift us as wheat. But God is at the helm, and will guide us safely into port if we will let him. Shoals and quicksands are all about us, but land heaves in view,—the home of the pure and the blest. I hope with you to obtain it when the morning comes that will awaken the mighty host that slumber to-day in their dusty beds.

Hotchkissville, Ct., Jan. 3d, 1875.

From Bro. Thos. Rines.

To the Brethren and Sisters of like precious faith:—I am yet in the field, trying to do what I can in spreading gospel truth, and to persuade sinners to be reconciled to God, and get ready for the coming of Christ, which I believe is just at hand.

I left home Dec. 3d, and started out to labor for the Lord wherever he might open the way. My first place was in West Hartland. We found a good home with Bro. and Sr. Browning. We remained in this place over the Sabbath and till Wednesday, holding meetings every evening and all day Sunday. Monday we were joined by our dear Bro. Lane, from Dexter, who is an able and faithful minister of the gospel. We enjoyed the privilege of listening to him Monday and Tuesday evening. In this place, as in most other places, there exists a prejudice against the Advent doctrine, and we found some opposition; but on the whole the meetings were pretty well attended, and quite an interest was manifest by non-professors. All the opposition was from those who call themselves christians.

Dec. 10th went to Dexter with Bro. Lane. Found the brethren in trouble on account of one Wingate, who had caused some division among them for the present; but we hope that it will work for good, and that union will yet be restored. We preached in the Advent Hall on the Sabbath, and the Spirit of the Lord was with us. We found it good to be there. Dec. 18th we left D. and went to Plymouth Ridge. The people here are mostly Spiritualists. We stopped with Bro. Gray and wife, who are believers in the faith once delivered to the saints. We remained in this place through the week and over the Sabbath, holding meetings Friday, Saturday evening, and all day Sunday. Good attendance, and good interest shown.

Sept. 21st, I left P. and went to North Dixmont. Called on Bro. N. M. Grant and wife, who are living christians, strong in "the faith," and looking and waiting for the Lord. Preached in the evening at Grant school-house to an attentive audience. May the Lord bless the seed sown, that it may be seen in the great day that good has been done.

Next to Swanville. Called on Bro. and Sr. Curtis, and met with a warm reception. Held a meeting in the evening at the White school-house. Next to Frankfort. Found warm hearts and a good home with Bro. and Sr. Morse. Had a meeting in the evening at the Black school-house. Next to Frankfort Marsh. Here we remained through the week and over the Sabbath. Our meetings were well attended, and good interest was shown.

We next visited Prospect. We remained in this place one week, holding meetings every evening and over the Sabbath, which were well attended, and quite an interest was manifested. The brethren and sisters are true laborers in the work of the Lord, and they have that religion that is pocket deep. May the Lord bless them for their kindness shown to us poor pilgrims.

Mercer, Me.

HOWARD, the philanthropist, spent his life and fortune in works of charity and love, and in attempting to reform and benefit prisoners in different portions of the world. He died a poor man, but was rich in good works, and his memory will be blessed as long as the English language is known and is spoken.

IF christians are poor in this world, they should be rich in faith; if rich in this world, they should be poor in spirit.

HOME AND HEALTH.

WHY AMERICAN WOMEN ARE UNHEALTHY.

If we trace the history of New England back a few generations, we find a stalwart race of mothers and grandmothers; and even now there are specimens of these, healthy, active, happy, of ages varying from three-score-and-ten to one hundred years; and if we trace the history of American women from the landing of the Pilgrims to the advent of Dr. Clarke's book, we shall find the degeneracy exactly corresponding with the increase of sedentary habits, fashionable dress, gormandizing on indigestible food and condiments, forced and precarious development, sensational literature, and dosing and drugging for the multitudinous ailments consequent on a mode of life which has so little of nature and so much of the preternatural about it. Until the children and young women of America return to the more normal ways of their ancestors, they will go down, down in the scale of vitality, with or without co-education, or school education of any kind. Co-education is one of the measures that will not exercise a saving influence; but alone it will not arrest the deteriorating tendency. This requires a thorough indoctrinating into the laws of hygiene and their strict application to practical life. In this, and in this only, is the hope, not only of American women, but of American men, and, indeed, of the human race.—*Phrenological Journal.*

HOW TO TREAT CHOLERA MORBUS.

At the commencement of the disease, administer copious enemas of tepid water, and give the patient considerable quantities of warm water to drink. By this means the vomiting and purging will be speedily relieved. Give a sitz-bath for fifteen or twenty minutes at ninety degrees, and a hot foot-bath at the same time. Vigorous rubbing of the back, abdomen, and limbs, with the wet hand should be continued during the bath. When severe griping occurs, apply hot fomentations to the abdomen for fifteen or twenty minutes. The tepid or cool wet girdle should be worn at other times, being frequently re-wet. When the cramping of the limbs is severe, a hot sitz-bath should be administered for a few minutes, with hot foot-bath at the same time. Care must be taken to keep the feet and limbs constantly warm.

The diet should be very light, and may consist of light gruels of graham flour, or oatmeal, with ripe fruit. The coarsest of the bran may be removed from the flour by the use of an oat sieve. The juice of ripe grapes, with ripe peaches and mellow apples, is very excellent in this disease. The general fear of fruit in bowel complaints is wholly groundless.—*Health Reformer.*

TWO MEALS A DAY.—There are hundreds who have adopted the two-meal system, and find that it works well. They enjoy better health, ard are able to perform more work than before. And this is the result, not only with students and men of sedentary habits, but also with farmers and mechanics. Those who have not tried the plan, think it impossible to endure hard labor upon two meals; but if they will allow that those who have proved it are prepared to judge, they must change their minds. Facts are stubborn things. The unanimous testimony of hundreds who have thoroughly tested it, both in summer and winter, puts the matter beyond a doubt. When the old habit is once broken up, there is no desire for the third meal. The trouble of a late supper is avoided, the digestive organs have rest, and in the morning there is no dull headache, no bad taste in the mouth, and the "all-gone" feeling is forever gone.—*Health Reformer.*

TYPHOID FEVER.—How many deaths result from typhoid fever yearly, and does it ever flourish in healthy places?

ANS. We don't know how many result in the United States, but in Great Britain there are about fifteen thousand annually, most of which might be prevented. It flourishes wherever the germs that cause it exist. For instance, in two English towns, one filthy and the other clean, there were recent outbreaks of this disease. It was easy enough to account for the cause in one place, but only by long search was the cause found in the other place to be in the water, brought forty miles. The reservoir was found to receive some drainage from a filthy stream. It is a wonder there is not more of it than there is in country towns, where so much filth lies about barn-yards, privies and cesspools.—*Herald of Health.*

THE intensest study invigorates the body as well as the mind, strengthens both the nervous and muscular system, makes the blood course in stronger breath-giving currents through the system, enlarges the brain, erects the form, softens the features, brightens the eye, dignifies the whole person, and in every way conduces to health; provided only that it is pursued in accordance with the laws of hygiene as to diet, exercise, rest, sleep and ventilation,—*Northrop.*

DEATH-RATE IN CONSUMPTION.—What is the usual death-rate from consumption?

ANS. Statistics show that of the population of England, France, Germany and Russia, amounting to 230,000,000, the annual deaths from this disease are 869,000; and that of the people inhabiting the globe, amounting to 968,000,000, three millions die each year with this disease.—*Herald of Health.*

LONG WALKS should be alternated with frequent runs and occasional rests. The most severe exercise should be taken in the early part of the day.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1003. BOSTON, WEDNESDAY, JANUARY 27, 1875. VOL. XL.--NO. 16.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

BLESSED SAVIOR, HASTE THY COMING.

BY MRS. JESSIE E. JORDAN.

Blessed Savior, haste thy coming,
Let me feel thy presence nigh;
Let me hear thy footsteps echoing
Down the pathway of the sky.

CHORUS.—All thy saints are longing, longing
For the coming of the morning,
For the glad morn of redemption,
For the coming of the day.

Oft our hearts are sore with grieving
For the roughness of the way,
And we hail with joy the gleaming
Of the token of the day.

Some have grown so faint and weary,
And have fallen by our side,
"Oh, how dark the way, and dreary,"
In our sorrow we have cried.

Then a voice from realms of glory
Speaketh to each saddened heart,
"I have trod the way before thee,
I have borne the heavier part."

Surely thou, the burden bearing,
May thy race with patience run,
Soon a crown thou shalt be wearing
That will far outshine the sun.

Then, dear Savior, joyful will we
Every cross with pleasure bear,
Knowing soon we shall be with thee,
And shall in thy glory share.

—*Contributed by H. S. Staples.*

STATE OF THE DEAD.

F. A. ROUNDS.

The visible creation comprises the material universe, and all that is contained therein; and more especially the human race. The creation of the world in general, and of its individual parts is related in the first chapter of Genesis. It is also described in Job 26: 7. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. And chapter 38, and in various passages of the Psalms and prophets. Psalm 33: 5–9. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast."

The 106th Psalm speaks of his mighty power in the creation of the earth, and the things therein. Psalm 148: 5—"Let them praise the name of the Lord: for he commanded, and they were created." Prov. 8: 26—"While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world." Amos 4: 13—"For, lo, he that formeth the mountains and created the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth. The Lord, the God of hosts, is his name." 2 Peter 3: 5—"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water."

Previously, however, to the creation of man, as if to intimate the superior importance of the work, the Deity speaks like a man deliberating:—Gen. 1: 26—And God said, "Let us make man in our own image, after our own likeness." So that it was not the body alone that was then made, but the soul of man also, in which our likeness to God principally consists; which precludes us from attributing pre-existence to the soul which was then formed—a groundless notion sometimes entertained, but refuted by the word of God in Gen. 2: 7.—"God formed man of the dust of the ground, and breathed into his nostrils the breath of life;" thus the "man became a living soul." Job 32: 8—"But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." God did not merely breathe that spirit into man, but moulded it in each individual, and infused it throughout, enduing and embellishing it with its proper faculties. Zech. 12: 1—"He formeth the spirit of man within him."

We may understand from other passages of Scripture, that when God infused the breath of life into man, what man thereby received was not a portion of God's essence, or a participation of the divine nature, but that measure of the divine virtue or influence which was commensurate to the capabilites of the recipient; for it appears from Psalm 104: 59, 30, that he infused the breath of life into other living beings also. "Thou takest away their breath; they die, and return to their dust, thou sendest forth thy Spirit, they are created;" whence we learn that every living thing receives animation from one and the same source of life and breath; inasmuch as when God takes back to himself that spirit or breath of life, they cease to exist, they cease to live; they are no longer living creatures. "Eccl. 3: 19—"For that which happens to the sons of men, happens to the beasts." In an equal or precisely similar manner; exactly the same, holding an equal position in relation to one thing (namely) death; as the one dieth, so dieth the other; as the beasts die, so the sons of men die;" yea, they have all one breath; so that a man hath no preeminence above a beast; "all go unto one place; all are made of dust, and all turn to dust again."

In Gen. 3; 19, we read where God is pronouncing a curse upon Adam. "In the sweat of thy face shalt thou eat bread, till thou (personal pronoun) return unto the ground; for out of the ground wast thou taken; for dust thou art, and unto dust shalt thou return." We remark here that the word thou, which is a personal pronoun, refers to the whole man, Adam.

The word spirit, has no other meaning in the sacred writings but the breath of life which we inspire, or the vital, or sensitive, or rational faculty, or some action or affection belonging to those faculties. Man, having been created after this manner, it is said, as a consequence, that man became a living soul, or a living being; whence it may be inferred, that man is a living being, intrinsically and properly one individual, not compound or separable, not, according to the common opinion, made up and framed of two distinct and different natures, the soul one nature, and the body another, and these two natures, they tell us, can be separated at death. If we take the heathen writers for our teachers, in respect to the nature of the soul, we shall have to adopt the common opinion, which is so prevalent among us to-day.

But the Bible view is, that the whole man is soul, or, in other words, the word soul is applied to the whole man. The soul man, that is to say, a body, or individual substance, animated, sensitive and rational; and that the breath of life was neither a part of the divine essence, nor was it the soul itself, but as it were, the inspiration of the divine virtue fitted for the exercise of life and reason, and infused into the organic body; for man himself, the whole man, when finally created, is called in express terms, a living soul. Hence the word in Genesis, used to signify soul, is interpreted by the apostle, in 1 Cor. 15: 45, animal. Again, all the attributes of the body are assigned in common to the soul. The touch, found in Lev. 5: 2. "If a man touch any unclean thing." And in the fourth verse, the act of speaking is attributed to the word soul:—"If a soul swear, pronouncing with his lips to do evil." The act of eating Lev. 7: 18–20—"The soul that eateth of it shall bear his iniquity." "The soul that eateth of the flesh." In other places hunger is applied to the soul as in Prov.—"To the hungry soul, every bitter thing is sweet."

Where we speak of the body as a mere senseless stock, there the soul must be understood as signifying either the spirit, or its secondary faculties; the vital or sensitive faculty for instance. Thus the soul is as often distinguished from the spirit as from the body itself. Luke 1: 46, 47 says—"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." 1 Thess. 5: 23. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." Heb. 4: 12. "To the dividing asunder of soul and spirit." But that the spirit of man should be separate from the body, so as to have a perfect and intelligent existence indepenpently of it, is nowhere spoken of in Scripture, and the doctrine is evidently at variance both with nature and reason, as will be shown more fully hereafter. The word soul is applied to every kind of living being. Is it reasonable to suppose that man's knowledge is wrapped up, or involved in the spirit, so that after it has left the body, it knows more, and thinks more? We cannot find any Scripture which will produce such an idea. We cannot find any where in sacred writings, where this spirit which God breathed into man at his formation, and which gave him life, is intelligence. It is the Holy Spirit, or the Comforter, which is spoken of as being a teacher, or that which brings intelligence. Holy men of old, spake as they were moved or taught by the Holy Spirit. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." There is a great difference between the Holy Spirit, and the spirit of life, which God breathed into man after he had formed him. God has always moved upon all matter, whether organized or unorganized, by his spirit power.

If it could be proved that this spirit, which was breathed into man at his formation is his soul, then it would prove that all souls pre-existed; for the same spirit which returned to God who gave it, had its preexistence before man was formed. How many quote the passage of Scripture found in Eccl. 12: 7, to prove that the souls of the righteous go straight to glory at death, when, if the language was carefully considered, would certainly prove too much; for the blessings of God are always promised to a special class of people; such as the meek, the righteous, the saints of God, the children of God. But here in this passage, there is no particular class mentioned; so that it equally applies to the wicked, as well as to the righteous; and no one would say that this was true in the case of the wicked. No one would say that the soul of a wicked person went straight to God at death; and yet, it would be true, if the spirit here spoken of is the soul. But the language in this text applies to persons in general—to the righteous as well as to the wicked.

Now seeing that these are facts, what are we driven to conclude? We answer, that man in death, knows nothing; for "there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." "The dead praise not the Lord, neither any that go down into silence." "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" "His breath, or spirit, goeth forth, he returneth to his earth; in that very day his thoughts perish." How much do we know or remember, when our thoughts are all perished, or are all gone? Dead men do not think. The very moment the breath leaves them, they cease to think. "Thou takest away their breath, they die, and return to their dust." One thought here, which most people are apt to overlook, is this, That all mental culture is based upon the brain. Let anything be done in any way to disturb the free action of the brain, and our thoughts soon begin to diminish. When we do anything to counteract or disturb nature's laws, we cannot act so freely; for instance, if we overload our stomach by eating too much, then the brain is affected. I heard a minister of the gospel say the other day, that he never allowed himself to eat much of anything on Sunday. Why is this? Because, with just enough in the stomach to keep us from suffering, the brain can act more freely; we can think more correctly and perfectly. The brain is the center of all thought, whether good or bad; so when the brain ceases to act, as it does at death, then thought has gone—it has perished. We are then put back into our former elements.

So in the formation of Adam, when the breath of life was breathed into his nostrils, he then, began to think and act; and he then, "became a living soul."

Inasmuch, then, as the whole man is uniformly said to consist of body, spirit, and soul (whatever may be the distinct provinces severally assigned to these divisions), it is to be observed, first of all, that God pronounced the punishment of death upon the whole man that sinned, without excepting any part. For what could be more just than that he who had sinned in his whole person should die in his whole person? Or, on the other hand, what could be more absurd than that the mind, which is the part principally offending, should escape the threatened death; and that the body alone, to which immortality was equally promised, before death came into the world by sin, should pay the penalty of sin, which originated in the mind? I know that the common opinion is, and especially among the most learned men of theology, that the definition of death, is the separation of soul and body. But where in the sacred writings do we find such a definition? I answer, No where. Jesus told his disciples plainly that Lazarus was dead; and when he had been dead four days, he came to the grave where the dead Lazarus lay, and commanded them to take away the stone; and when the stone was removed, "Jesus cried out with a loud voice, and said, Lazarus, come forth; and he that was dead came forth, bound hand and foot with grave clothes."

How comforting this must have been to the two sisters, to see their brother alive again, and have him one of their guests at a supper. Why did not Jesus comfort them by telling them that their brother, or some part of him, had gone to heaven? Because that would not have given them any comfort. The probability is, they did not believe any such thing; for Martha had said to Jesus, that she knew that Lazarus would rise again in the resurrection at the last day.

If christian people would only get as well established in the truth as Martha was, they would not say, Where is the promise of his coming?

Portland, Me.

"WHO THEN CAN BE SAVED?"

F. H. CHAMBERLAIN.

Only a small part of the human family profess any interest in the Bible, or faith in its doctrines. And of that small part, some make a mere profession; their service is but lip service, while their heart goeth after covetousness. And so we may go on, as Gideon did with his army, until we are ready to exclaim with the first disciples of Jesus, "who then can be saved?" If

"None but holy ones can enter
Through the pure celestial gate;"

none but the self-denying, cross-bearing, world-renouncing—none but those who love the Lord with all their heart, and their neighbor as themselves—none but those who love their enemies, and who forgive even as they would be forgiven—"who then can be saved?"

It is evident that some who make high professions, and loud and long prayers, do it "to be seen of men," and such can expect no other reward. There are some in the church who "thrust with side and with shoulder," and push all the diseased with their horns, till they have scattered them abroad. I think I have read of some kind of wild beasts, that when one of their number happens to get badly hurt, will fall with all fury upon him and destroy him. Men who deserve the title of "wolves in sheeps clothing" will act out their nature in a similar way when they have an opportunity. As Saul, before his conversion "made havoc of the church," so the "wolves" have done in all succeeding generations.

But after all that can be said in this direction, we remember the words of the wise woman of Tekoah as recorded in 2 Sam. 14: 14. "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth he devise means that his banished be not expelled from him." This is encouraging to us, as in John 10: 29. "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

While the wisdom and the power of God are pledged for the salvation of his people, we have (or may have) a "well-grounded hope." For truly he doth devise means whereby those in peril may be saved with an everlasting salvation. A way of life is prepared, an ark of safety is provided. If we walk in this way, or abide in this ark, and "continue therein" we shall be saved.

NINTH OF DANIEL.

WM. ERWIN.

Editors of the Crisis:—Dear Brethren:—I wish to express a few thoughts on this great subject. The prophecy contains three distinct announcements, of different events; viz., the first advent of our Savior, the confirmation of the covenant with Abraham, and the destruction of Jerusalem. The 24th verse alludes to no vision prior to Daniel's prayer recorded in the 9th chapter.

We will first consider the instruction given by Gabriel. He announces to Daniel that "70 weeks are determined upon thy people and upon thy holy city." This means just what it says, and needs no new translation or mystification. The glory of the Scriptures is their simplicity and evident literal meaning; and we, as Adventists, should not part from this rule without positive necessity. "Seventy weeks are determined upon [or to pass over] thy people and thy holy city." What for? or what to accomplish? "To finish the transgression." What transgression? This world since the fall has been one scene of transgression. He evidently means "the transgression" which brought death and woe into our world. Well, how was that to be finished? Evidently by the death of Christ. What else? "To make an end of sins." This can only be done by the death of Christ. What else? "And bring in everlasting righteousness." This can be effected only by the death of the same Personage. What else? "To seal up the vision and the prophecy" concerning Christ, "and to anoint the most Holy," who was Christ. All these must allude to the sacrifice of the Mediator, the death of the Messiah.

Gabriel says it will be at the end of seventy weeks. These must be prophetic weeks, as the event did not occur in so many literal weeks. If any one will refer to Ezek. 4: 47, Num. 14: 32–36, Lev. 25: 8, 9, 10, and Gen. 29: 18–29, they will see that the ancients enumerated time by weeks of years; that is, by counting each day for a year. Then multiplying 70 by 7, the number of days in a week, we have 490 days, which represent 490 years; which time the angel said would elapse to the sacrifice or death of Christ. We have now only to find out when this communication was made to Daniel. Gabriel said at the commencement of Daniel's prayer he was commanded to come, and he arrived before he finished it. This was in the first year of Darius. If we can ascertain who this Darius is, and when he commenced his reign, then we can understand when these 490 years commenced, and if the prophecy was fulfilled in the death of the Messiah; for this communication to Daniel was in the first year of his reign.

To find out who this Darius was, I will make a few quotations from reliable authors. From chronology, according to *Universal History*, we learn that "Darius called in Scripture Artaxerxes and Ahasuerus, renews and enforces Cyrus' decree in favor of the Jews, upon which the rebuilding of the temple is resumed with much vigor, and the peace of Jerusalem and Judea restored." Universal History, vol. 5, page 255—"Artaxerxes is called or rather nicknamed Machrochier, that is, long handed; by reason of the more than ordinary length of his hands. But in Scripture he bears the name of Ahasuerus, as well as that of Artaxerxes, and is the same who had Esther for his Queen."

Rees' Cyclopedia—"Ahasuerus of Scripture, according to Dr. Prideaux, was Artaxerxes Longimanus. Josephus positively says (Ant. B. 2, c. 6,) that this was the person. The Septuagint, through the whole book of Esther, uses Artaxerxes for the Hebrew Ahasuerus, wherever the appellation occurs, and the apocryphal additions to that book everywhere call the husband of Esther Artaxerxes; and he could be no other than Artaxerxes Longimanus." Penny Cyclopedia.—"Ahasuerus is the name of a Persian monarch, whose feastings, revelry and decrees are recorded in the book of Esther. The apocryphal additions to that book, as well as the Septuagint and Josephus, call him Arthasastha, or Artaxerxes. He is probably the same king as Artaxerxes Longimanus of the Greek historians." Dobson's Encyclopedia,—"Ahasuerus or Artaxerxes the husband of Esther. Dr. Prideaux believes him to be Artaxerxes Longimanus." Universal History—"Ahasuerus, king of Media." vol. 5, page 40. "See Artaxerxes, vol. 5, page 255.

Thus we see this person was called by the Persians, Darius; by the Hebrews, Ahasuerus, and by the Greeks, Artaxerxes Longimanus, and according to the best chronologers he commenced to reign 460 years before the Vulgar era, or 456 years before the birth of Christ. Thus we have from the first of Darius or Artaxerxes Longimanus to the birth of Christ, 456 years. Christ lives 4 years before the Christian era, and also 30 years in the Christian era, making 490 years, which was the exact time Gabriel gave.

Thus we see the death of our Savior was necessary to accomplish all of the above circumstances, or matters predicted; and that according to the most reliable profane as well as sacred history, the event takes place as predicted. I know this exposition does not comport with Bro. Miller's, but does not conflict with a prophecy or teaching in the Bible, we think, and is too sublime a prophecy to be obscured by any preconceived notions.

God's rule of evidence is, that by two or three witnesses every truth shall be established. This is one statement or evidence of the great fact of Christ's first advent to our world. Let us see if God does abide by his own rule and give us other witnesses.

"Know therefore and understand [in addition to what has preceded], that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks." There is a significance in separating seven from the 69 weeks, which we shall see hereafter. This sixty-nine weeks reduced to days make four hundred and eighty three days, which represent 483 years to the death of the Messiah from said "commandment to restore and build Jerusalem." If the Scriptures identify the time of issuing this edict or command, we shall be able to see the truthfulness of this exegesis, and whether the prophecy was reliable and has been fulfilled.

Ezra 7: 1–15,—"Now after these things, in the reign of Artaxerxes, king of Persia, [additional evidence that Darius was the same person as Artaxerxes], Ezra, the son of Seraiah, ... the son of Aaron, the chief priest;—this Ezra went up from Babylon; and he was a ready scribe on the law of Moses, which the Lord God of Israel had given; and the king granted all his request, according to the hand of the Lord his God upon him. And there went up some of the children of Israel, and of the priests, and of the Levites, and the singers, and the porters, and the Nethemins, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was the 7th year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the 5th month came he to Jerusalem, according to the good hand of his God upon him. For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments. Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandment of the Lord and of his statutes to Israel. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of God of heaven, perfect peace and at such a time. I make a decree [or commandment] that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee." It will be observed, if the whole chapter is read, that it is not only to build and restore Jerusalem, but also to restore the ritual, or the Jewish service.

From this biblical statement, we find "the commandment to restore and build Jerusalem" was issued on the 7th year of Artaxerxes. He commenced his reign before the crucifixion, 490 years, as before found. He issues his commandment after 7 years, which deducted leaves 483 years from the commandment to the death of the Messiah, just as had been stated to Daniel. This is the second witness, wonderful in its announcement, and wonderful in its exact fulfillment. So plain and so easy is God's Word to be understood when taken literally.

At the end of the 7 weeks and 62 weeks there should be a period, for it is evidently the end of that statement. Then commences the third and new prophecy, which is the third witness. The reason, unquestionably, for cutting the 7 weeks from the 69 was, that in the seven weeks the commandment was carried out, as we now shall see it was.

The commandment to restore and build Jerusalem, as we have seen, was issued on the 7th of Artaxerxes. Ezra was governor of the Province of Judea 13 years, or to the 20th of Artaxerxes. At that time, according to Nehemiah, 5: 14, we find that Nehemiah was appointed governor, and was governor, according to chap. 13: 6, until the thirty-second year of Artaxerxes, when he returned to Babylon. From the balance of the thirteenth chapter may be gleaned, from what took place during that time, that he was absent from Jerusalem about 24 years. This is greatly confirmed by reference to the thirteenth chapter of Elisima, an excellent work written by the author of Selumiel, and published by the American Sunday School Union. Thus we see from the 7th of Artaxerxes to the 32nd, when Nehemiah returned to Babylon, was 25 years. If we add to this the 24 years he was absent from Jerusalem, before he returned to cleanse the sanctuary, correct abuses, and restore the Jewish service, it will make just 49 years; the time of 7 weeks; which, if we take from the 69 weeks, leaves 62 weeks; or, which is the same thing, take 49 days, which represent 49 years, from 483, will leave 432 years to the time of the crucifixion. How does this agree with the prophecy of the 26th verse? "The street shall be built again, and the wall even in troublous times." Which, as we have seen, occupied the 7 weeks or forty-nine years. "And after threescore and two weeks shall Messiah be cut off." If we reduce these 62 weeks to days, they will make 432 days, which represent 432 years; the exact time from the fulfillment of the time for the execution of the "commandment to restore and build Jerusalem" to the crucifixion. This is the third evidence or witness of the first advent of Christ and his sacrifice.

"But not for himself" (was he cut off), but for the sins of the race. "And the people of the prince [evidently Roman] that shall come, shall destroy the city and sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined." This is the prediction of the destruction of Jerusalem, and it is not to be rebuilt during this human dispensation. "And he shall confirm the covenant with many for one week, or seven years. This is the covenant that God made with Abraham; that in him (or his seed) should all the families of the earth be blessed. The covenant embraced the Gentiles as well as the Jews. How was it confirmed? Christ preached or confirmed this covenant during his ministry three and a half years. How was it confirmed three and a half years more? Cornelius, a just man and a Gentile, had a vision that he should send to Joppa, and call for Simon who was lodged with one Simon a tanner; he would tell him what he should do to be saved. The messengers were sent, and on their arrival at Joppa, Peter had gone on the house-top to pray, and fell into a trance, and saw a sheet let down from heaven, having in it four-footed beasts, creeping things, etc. The command came, "Arise, Peter, slay and eat." Peter replied, "Not so, Lord, nothing common or unclean has ever entered into my mouth." This was done thrice, and he awoke. Thus Peter had a revelation, confirming the covenant, that Jews and Gentiles were equal sharers in the covenant, and this took place three and a half years after the crucifixion. Thus the covenant was confirmed during the seven years as predicted.

In the midst of the week, after he had confirmed the covenant three and a half years, Jesus was crucified, and by his sacrifice he made an end of all Jewish sacrifices, which were typical of him—the antitype—so were made useless, or ended by the Antitype coming.

Thus I have gone through this most sublime prophecy in a very hurried manner. I have all confidence in its truthfulness, and I humbly hope it will be for the confirmation of the faith of many.

SYMPTOMS OF THE IMPENDING GREAT CONSUMMATION.

BY REV. DR. CUMMING, OF LONDON.

Many Running To and Fro—Knowledge Increased—Medical Science—Spread of the Gospel—Dotage of the Papacy—The Last War at Hand.

The place we occupy in the stream of time may be inferred by comparing ancient predictions of future scenes and events with present and obvious facts. It is during the closing days of this dispensation that a remarkable prophecy in Daniel comes to be fulfilled. By the evidences of the fulfilment of this prophecy we shall be able to ascertain our position: "Many shall run to and fro, and knowledge shall be increased." (Dan. 12: 4.) Could I give a more succinct and impressive description of the age in which we live? During the last forty years there has been more speedy, frequent, and extended traveling, than during the seventeen hundred years before. The stationary habits of former generations have been utterly broken. The numbers that move on the iron rail have baffled all anticipation; an enormous net-work of iron has overspread east, west, north, and south, by which five hundred people at a time are taken from capital to capital, with all the speed, accuracy, and precision of a weaver's shuttle. And the surface of the ocean is covered with gigantic steamers. The antipodes are now reached from London as soon as the Hebrides used to be; and, as in the instance of Panama, continents are severed and intersected, in order to remove obstructions and impediments to the advancing march of men.

And whilst there shall be this traveling to and fro, it is added, "Knowledge shall be increased." In all directions this is taking place. Everybody is seen prying into every department of nature, art, antiquities, history and science. An insatiable curiosity has siezed every mind—a thirst for information has come upon every rank. Long buried secrets are stepping forth from their hiding-places at the bidding of men who refuse to be disappointed. By the investigations of explorers, Nineveh has arisen from the dead, to tell mankind what the Bible has been telling ceaselessly, "Holy men of old spake as they were moved by the Holy Ghost." The Polar realms are explored; the secrets of the Iceberg and the tenantry of the frozen zone are brought to light; and the attempt of a thousand years—in pursuit of which the gallant Franklin and countless brave seamen perished—the north-west passage, has at length been achieved.

Medical science has attained wondrous progress since Jesus, who consecrated it by his example, lived and healed, and suffered and died. Those formidable epidemics, the offspring of our sin as much as the judgment of God, are more thoroughly understood; and I do not see why the pestilence which we call typhus, or the other pestilence we call fever, or the other we call cholera, or the last and worst endemic, rather than epidemic, we call consumption, may not, by God's blessing, be as much mitigated as a recent pestilence, more destructive than any of them, known by the name of smallpox. We see in all these things predicted progress in knowledge. And that wonderful anæsthetic agent, chloroform, has mitigated the primal curse pronounced on one half the human family, and rendered the terrible operation of the surgeon's knife scarcely perceptible to the subject of it.

During the last days, it is stated, as another fact and feature, that "the gospel of the kingdom shall be preached among all nations for a witness. Matt. 24: 15.) Now, is not this a distinguishing sign of the age? China, for many centuries the impregnable fortress of inveterate superstition, has, of late years, lifted up its everlasting gates, and partly without and partly with our teaching, the truths of the King of glory have entered, and the glorious sound of the gospel may now be heard reverberating in the streets of Pekin; and our country, true to its responsibility, is pouring Bibles and missionaries into it.

The tribes that cluster around the North Pole, whose home is the region of perpetual snow, have been sought out for so many years apparently to gratify curiosity, but really to complete the fulfillment of the prophecy: "This gospel shall be preached as a witness among all nations." The Moslem, the Hindoo, and the Chinaman, are emerging into the everlasting light. In every tongue on earth the gospel has its music and its glad echo. In every latitude and longitude the Cross is revealed, obstructing walls are falling; and where christianity may not be accepted as a remedy, it is everywhere heard as a witness, and is, therefore, according to the words of our Lord, a precursor of the end.

Another symptom of the close of this age is now patent, the great boasting of the Romish Babylon, as shown, for instance, in its recent decrees of the Immaculate Conception and the Infallibility of the Pope. Never did the Church of Rome boast louder than she does now. She saith in her heart, "I sit a queen, and am no widow." This is dotage, not power. Her last day shall be her proudest, her dying resistance will be the greatest. She will go down, as sure as there is truth in prophecy; but like a ship at sea, every sail set, and her prophecies of supremacy lifted up loudest and most impudent to the end. She has crushed every attempt within to rectify her errors and reform her corruptions; she has persecuted with the sword and fagot every exertion from without to awaken her to a sense of apostacy; her pride has grown with her years; her pretensions are, in the year 1874, louder than in the palmy days of Hildebrand himself. But her imperial splendor shall be her funeral pall; her present glory shall soon only light her to her grave. Rev. 17: 18.

At this very period, immediately before the destruction of the Crescent in the East, (the drying up of the Euphrates) and of the Tiara in the West, we read in Old and New Testament prophecy, there will be a general war over the length and breadth of Europe; the unclean spirits preparing the kings of the earth for the great battle, or rather war, as the Scripture calls it, of God Almighty. Many and terrible are the signs of its approaching fulfilment. The revolutionary fires that are smouldering under every throne will one day burst out; and every capital in Europe shall blaze, every village become a camp, and every country a battle-field. Assembled kings shall debate their very existence in the high places of the earth, and kingdom dash against kingdom, like stars broken loose from their orbits; and rulers fall from their high places, like leaves or unripe fruit from the fig tree, when shaken by fierce winds.

Every acre of Europe is covered at this hour with strange and ominous shadows, which coming events cast before. Auguries of looming evils have found access to cabinets and councils; and statesmen at their wits' end look pale and perplexed, while their hearts tremble for fear of the things that are coming on the earth. The Continental disturbances and commotions of 1848 and 1870–1 were great sea waves, rising and reaching far up the shores of Europe, and then receding, but only to gather fresh volume, and to come up again augmented in mass, and with accumulated speed, to burst over the lowliest hearthstone and the loftiest roof-tree, convulsing all things, wasting many, yet sweeping away the corrupting drift-weed of centuries, and destined to prepare the way for the second coming of Christ and the millennium.

Another remarkable sign of the times, and, in its place, significant of our impression of the nearness of the end of the age, is the intensity that is concentrated in almost every sphere and department of life. The object may be great, or the pursuit may be in itself worthless; but everywhere you perceive that energy, and vigor, and great force are in it. Let it be the manufacture of a pin, or the enlightenment of a soul, there is condensed in it evident, and palpable, and untiring energy. For evil or for good, the age of apathy is gone. Men are in earnest in all they do; they are doing what they undertake with all their might. All seem to feel as if the time for their mission were preternaturally short, and the night of time too near to allow of respite from toils, or a relaxation of their energies.

What is Ritualism but old High Churchism in earnest? Ignorant of vital and evangelical truth, it is occupied about robes, and candles, and genuflexions, and crosses, and phylacteries. We pray that their earnestness may be directed by the Spirit of God to objects worthy of it.

This intensity is a prophetic instinct, an omen of the retiring sun and the gathering darkness, the termination of the groans of humanity, the travail of nature, and the winding up of a drama of which angels have been for six thousand years the spectators, and men the solemn actors. If this be a sign of the times, and the character of the men of this world, let us christians excel, not fall behind them. "Work while it is called to-day." "Whatsoever thy hand findeth to do, do it with thy might." The warning cry is ringing loud and clear from every quarter of the compass—"The Bridegroom cometh!" Are our lamps burning? Are our loins girt? While our hands are in the shop, in the counting-house, the senate, are our hearts and our hopes, and our treasure in heaven, where Christ is, and from whence we look for the second coming of the Lord?
—*Signs of our Times.*

— He that hath slight thoughts of sin, never had great thoughts of God.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 27, 1875.

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THE BAPTISM OF THE SPIRIT.

The gospel presents two baptisms—one of water, the other of the Spirit. These are the same in mode, i. e., to immerse, plunge, overwhelm; but differ in the elements employed, the administrators and the results accomplished. The element in which the believer is plunged, overwhelmed, in water baptism, is water, in spirit baptism it is spirit. The administrators of the first are Christ's servants, the second Christ himself.

Jesus says to his servants—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." John the Baptist said—"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost." Matt. 3:11. Jesus did not baptize with water, but only with the Spirit.

In speaking of water baptism John said—"Jesus baptized not, but his disciples.' John 4:2. Spirit baptism produces death to sin, and water baptism illustrates that death; therefore, spirit baptism, since the endowment of power from on high, must always precede water baptism.

Water baptism before the Spirit was sent, was anticipatory, pointing to an event and experience not then reached. John's baptism was "*un*to repentance," but Christ's is *in*to repentance. One man might have power to carry us safely unto a river, while another man might have power to carry us safely into the river. John says of Christ, in contrasting his and Christ's baptism, he "is mightier than I, . . . Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." John would say:—I can only bring you up to repentance. My baptism is the ratification of a covenant that you *will* repent when the mightier power shall come from on high. Christ's baptism is being immersed in the spirit of divine power, which shall enable all who receive it to completely turn from all their sins and serve God with an undivided heart.

Spirit baptism produces two distinct classes—a final classification for the last judgment. All who enjoy the fruits of the baptism of the Spirit will be classed with the wheat,—"children of the kingdom;" while those who are not baptized with the Spirit must be baptized with fire,—"shall cast them (the tares) into a furnace of fire."

Water baptism necessarily changed its relation to the events and experiences that it illustrates when the baptism of the Spirit was introduced. It could no longer point forward to Christ's death, but back, testifying that it had taken place, and was followed by a resurrection. It could no longer signify that they would repent, but it becomes a testimony that they have repented, and have experienced death to sin and a new life of holiness. The administrator no longer says "He that cometh after me is mightier than I," but he says, He that hath gone before me is mightier than I, whose power has killed to sin and made alive to righteousness. Water baptism does not therefore unite the believer with Christ or his real church, but it signifies that such a union has already taken place.

The water in which a believer is immersed cannot wash away his sins, but it does beautifully illustrate the washing away of those sins by the blood of Christ. The baptism of the Spirit unites the believer to Christ, and his mystical body—the church, in a spiritual and divine union. Paul says—"For by one Spirit we are all baptized into one body, . . . And have all been made to drink into one spirit." Rom. 12:13.

We are not only plunged into the Spirit, so that it effects every part and member of our organism; but we drink into it so that it effects us internally, changing and controlling the moral element, or heart. It changes the person entirely, so that old things, external and internal, have passed away, and all things have become new. Christ does not receive into his heart of love and sympathy as his friends the "old man," but the "new creature." The names of none are recorded in heaven, only such as are baptized by the Spirit into holy fellowship with the disciples of Jesus and a heavenly oneness with him.

Peter clearly explains that water used in christian baptism does not save us, or take away our sins, when he refers to Noah and his family, "who prepared an ark" wherein few, that is, eight souls were saved by water." The ark, and not the waters, was the instrumentality by which they were saved. The waters caused to be manifested the divine care and protection over the family, by so overwhelming them that death would have been inevitable but for the ark which rose to the surface and thus saved them. The apostle continues—"The like figure whereunto even baptism doth also save us."

Noah's connection with the waters of the flood, and the christian with his baptismal waters are both "figures," and represent the same things. The ark, evidently, as the apostle understood it, represents Christ, and its being overwhelmed with the flood, represents Christ being overwhelmed with the sorrows and anguish of death. As the ark rose above the waters, and thus became the instrument of salvation to Noah, so Christ rose above the dark waters of death at his glorious resurrection, and thus became the instrument of salvation to all who by faith secure him as their Savior; for he adds to the last figure "Baptism doth also now save us by the resurrection of Jesus Christ." Christ evidently represents his overwhelming sufferings at his death, by baptism, when he said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." Luke 12:50. He sunk under the dark wave of affliction for the sins of a guilty world, and rose triumphant at his resurrection for the salvation of all who believe.

Paul evidently understood that baptism under the gospel occupies the same position as circumcision under the law. He says:—"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2:11. He teaches these christian converts that they had been circumcised by Christ's circumcision, and in the last part of the sentence explains what he meant by the circumcision of Christ,—"Buried with him in baptism." He calls christian baptism circumcision, because it occupies the same place in the dispensation. Both were introductory into the rights and privileges of the dispensations. Both had two parts, one invisible, wrought by the Spirit upon the heart, the other visible, external, in the flesh. Upon this point he says—"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

Circumcision that was "outward in the flesh," was designed to represent circumcision of the Spirit in the heart, and was, therefore, unmeaning, and not circumcision, when the work in the heart did not precede that of the flesh. He explains this more fully when he says—"For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." Chap. 4:9–11. The work wrought in his heart constituting him righteous, preceded his circumcision in the flesh; which was a seal or acknowledgment of the preceding change. This first work is wrought by God through the Holy Spirit; the second by man as an outward, visible sign of that which was invisible. The invisible is the baptism of the Spirit; the visible is the baptism of water. The "circumcision of Christ, buried with him in baptism," must be the baptism of the Spirit; for it is "made without hands;" while water baptism is always made by hands. Again he says "Buried with him in baptism, wherein also" (in this baptism, not only buried, but) "ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

In this baptism the candidate is not buried by man's instrumentality, or "hands," neither is he raised from that state of death or grave by man, but "through the faith of the operation of God;" that is, by the same power which "raised him (Christ), from the dead." He then expressed what he meant by being "raised" at this baptism, when he said,—"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. 2:13. It is being "quickened" or raised to "newness of life." The death from which they are "raised" is produced by "sins;" consequently they rise from that state of moral death when they experience forgiveness of "all trespasses."

This work is "wrought" in them at conversion, when their "trespasses" are "forgiven," and they receive the gift or baptism of the Holy Spirit. They become members of the family of God when they receive the Spirit; for "if any man have not the Spirit of Christ he is none of his." Again he says—"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3:26, 27. How are we baptized *into* Christ? "By one spirit are we all baptized *into* one body," into Christ, "as members of his body." Again he says—"How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. 6:2, 3. We are "dead to sin" when we have a forgiveness of "all trespasses"; and when we are "circumcised without hands," we are "baptized *into* one body." and into his (Christ's) death. He then adds—"*Therefore* (on account of the fact that ye are dead and baptized into Christ's death), we are *buried* with him by baptism into death." It rains; *therefore*, I take my umbrella. The word *therefore* shows that the fact stated preceding it is the reason why the thing given in the statement following it is necessary. So it is in the text. The word therefore shows that it was necessary to be "buried," because they had been "baptized." The word *buried*, in this text, evidently refers to water baptism, and the word *baptized* to spirit baptism.

Invisible things, in christian experience, are generally represented by visible things. We receive by faith the Lord's flesh and blood as our atoning sacrifice for sin, invisibly applied to us. We represent those by bread and wine, which are visible. So in baptism. The spirit, which is brought in contact with every part of the body, affecting it in every member and passion, is invisible. We have given us, therefore, a tangible, visible element, water, in which we are plunged, that it may come in contact with all parts of the body to represent the Spirit. The Holy Spirit is in many passages illustrated by water.

After the Spirit had been sent, and its baptism had been established in its proper place, preceding and introductory to water baptism, as it should be perpetuated through the Gospel dispensation, Peter was called first to establish the relative position of the two baptisms. Having been taught of God in a vision, he was sent to the family of Cornelius, the first Gentile convert to Christianity, and having witnessed that God gave them "the gift of the Holy Ghost," he said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord." Acts 8:47. The reason why Peter could with divine authority command them to be baptized was because they had received the gift of the Holy Ghost. That Peter understood that Cornelius' receiving the "gift of the Holy Ghost" was the baptism of the Spirit, foretold by John and Christ, appears from his following statement. He was called to an account by his brethren for baptizing these Gentiles in the name of Christ, and gave as his authority why he did so the testimony of Christ:—"John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Chap. 11:16. Before the apostle had been instructed by this heavenly vision, and while the Spirit was being poured out upon some believers, he baptized them with water, saying, "Ye *shall* receive the gift of the Holy Ghost." But after his illumination, he commanded them to be baptized who "have *received* the Holy Ghost as well as we."

Let us not go back of the heavenly vision for our rule, but baptize with water those, and only those, who give evidence of having been baptized with the Holy Spirit. The baptism of the Spirit is plunging into the sea of Divinity, so that every member of the body feels a new and heavenly impulse, a divine inspiration drawing them out of the old channel of sin, and raising them up to the elevation of holiness and obedience to God. A mighty power takes hold of the tongue, restraining it from speaking forbidden words, and prompting it to speak forth the praises of God. It fills the heart with supreme love to God and kindness to men, and tunes it for heavenly worship and divine adoration. It brings all the members into sweet submission to God, and harmony with his Gospel. The Spirit will be the all-pervading and controlling element and power of the heavenly world; therefore the test of our preparation for that world is our perfect submission to the Spirit's teaching and leading, here. It is our privilege and duty to be so completely immersed in it, that we shall be entirely raised out of moral death, and enjoy the life of Christ in every act, emotion and purpose of our experience. What we need more than all things else is a more complete fulness of the Holy Spirit. May God impart it to us in great measure, that we may stand in constant readiness to meet the soon coming Judge.

J. C.

Startling Facts.—That crimes and criminals are rapidly multiplying is a settled fact. The passions of men and women are in alarming exercise. Restraints that once held them in check seem to have become powerless. They have forgotten the Lord; the Bible and its teachings are disregarded; Christianity is considered as an obsolete system; consequently, they give themselves up to the gratification of their animal passions, as did the ancient Sodomites. The end must be near.

M. G.

"A STATEMENT OF FACTS RELATING TO Elder Joshua V. Himes."

The above is the title of a Pamphlet of 27 pages octavo, prepared by Eld. Miles Grant, and others, and issued by the Adv. Chris. Pub. Society, giving facts as brought out at Rochester, N. Y., in 1869, down to the latter part of 1874, including a portion of the correspondence which passed between Eld. Himes and counsel, and the Committee of the Society; also noticing sundry statements found in "Himes' Journal" for Oct., Nov. and Dec., 1874.

This Pamphlet is published by the Society from a solemn sense of duty to the cause of truth and righteousness, to answer inquiries for facts in the case of Eld. Himes, and to give the desired information needed at the present time.

Price, single copy, 5 cts.; six copies, 25 cts; twelve copies for 50 cts.; one hundred for $3.50 by mail. By Express, or when taken at our Office, $3 per hundred.

Ag't.

VISIONS AND PROPHECIES.

In a former article we have shown, by incontrovertible evidence, that Mrs. Ellen G. White had visions, in 1844–5, which she claimed came from the Lord, showing that the door of mercy was shut on the tenth day of the seventh month, 1844, and that she and her husband taught this doctrine for years afterwards.

It needs no argument to show that these visions were untrue, and consequently did not come from the Lord; but we proceed to give a further examination of these vsions, that "have exerted a large influence in making seventh-day Adventism what it now is," as stated in the *Sabbath Review*. In one of her visions she says:—

"In time of trouble I heard them cry to God in agony—Why didst thou not show us our wrong that we might have got right and been ready for this time? Then an angel pointed to them and said, 'My Father taught, but you would not be taught. He spake through visions, but you disregarded his voice, and he gave you up to your own ways to be filled with your own doings.'"

Bro. Carver remarks on the foregoing as follows:

"This was published at Topsham, Me., Jan. 31st, 1849, on a sheet directed 'to those who are receiving the seal of the living God,' and is signed, 'E. G. White.' This sheet now lies before me, and I have just copied the above paragraph, word for word."

In this vision she was shown that the time of trouble came upon certain ones because they did not heed her visions. We think no one need to fear any judgments from the Lord for rejecting her strange visions, which contradict themselves, facts, and the Bible. The Lord cannot be the author of such visions.

The following is from a letter of instructions by Mrs. White to a sister in Iowa:

"Dear Sister Curtis;—I felt sorry for you as I read your letter. I believe you to be in error. The Lord showed me two or three years since that the use of swine's flesh was no test. Dear sister, if it is your husband's wish to use swine's flesh, you should be be perfectly clear to use it."

A few years later she has another vision, and then says: "God never designed the swine to be eaten under any circumstances."

Bro. Carver remarks:

"Mrs. White claims to be divinely inspired in banishing swine's flesh from use as an article of food, and yet twelve years ago, if not later, she claimed divine inspiration in justifying its use, and moreover, used it herself."

In a vision found on p. 46 of "Experience and Views," she says:

"I saw some looking too far off for the coming of the Lord. Time has continued on a few years longer than they expected, therefore they think it may continue a few years more, and in this way their minds are being led from present truth out after the world. In these things I saw great danger, for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God. I saw that the time for Jesus to be in the Most Holy Place was nearly finished, and that time cannot last but a very little longer."

"They expected" time would end in 1844, and the "few years longer" had brought them to 1849; but then she saw "that time" could "not last but a very little longer," and yet it has continued twenty-five years. About a year afterwards, June 27th, 1850, while she was still a shut-door believer, as shown by the Camden vision, which was published the next year, she had another vision, thus recorded:—

"Said the angel: Deny self; ye must step fast. I saw that some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next; but now time is almost finished, and what we have been years learning they [the young converts] will have to learn in a few months."—*Experience and Views*," p. 55.

How many years had the older ones been going on "step by step?" Not quite six years. How much time then remained for the younger ones? only "few months;" or a time much shorter than the six years. This she was taught in a vision, which she claimed came from the Lord. But those young converts have already had about twenty-five years, or over four times as many years as the older ones had, instead of "a few months." Are such visions from the Lord? Nay, verily.

Bro. Carver says: "I wish now to present to the reader another item brought out in Bro. Ball's letter to me. He states that one objection which he presented at that meeting against her divine inspiration was the 'Camden vision.' In response to this, he represents her as saying that 'she knew nothing about it, and could not say whether it was genuine or not, unless she saw it in her own hand writing.' It is not my purpose here to discuss the doctrines of that vision, . . . but . . . to bring out the stubborn facts in the case that prove that Mrs. White is guilty of dishonesty in making statements.

The above statement of Mrs. White, that she knew nothing about the 'Camden vision,' was made at Washington, N. H., in 1867. Two years previous to that time, in 1865, the church here at Marion were very much troubled in regard to a printed document that had been sent here from the East, called the 'Camden vision,' and one of the brethren wrote to Eld. Loughborough, who was then with Eld. and Mrs. White, at Rochester, N. Y., inquiring in reference to its genuineness. Eld. L. wrote in reply:

'Dear Bro. Hare: I have had some conversation with Sister White, concerning the document Elds. Snook and Brinkerhoff have called the 'Camden vision.' She says there are a very few things in that vision that she saw, but that there is much in that document she has no recollection of ever seeing; says it is just as new to her as it is to any of us. The probabilities are, as near as I can learn, that document is badly garbled. Yours, truly, J. N. Loughborough.

Rochester, N. Y., Dec. 19th, 1865.'"

Bro. Carver goes on to say: "Here we see that in 1865 she admitted to Eld. L., and through him to us, that there were a few things in that vision which she saw, and yet afterwards, when replying to Bro. Ball, she professed entire innorance of it. But this is not all. The 'Camden vision,' among others of the earlier publications of Elder White, Bates, etc., bearing on the 'shut door' question, had been sent to Elders S. and B. to prepare them for their defence at the conference held in June of the same year; and after their surrender at that time, when at a private conference between Eld. White and wife and Eld. Snook, the subject of the 'Camden vision' was under consideration, Elder White and wife admitted its genuineness, but claimed that it had only a local application. Here, then, in the summer of 1865, the genuineness of that vision is fully conceded, in the winter following it is partially admitted, and in 1867 utterly repudiated. How, then, I ask, can any confidence be placed in the truthfulness of any person acting in this way, especially one who claims so near a relation to Almighty God?"

In a vision of Mrs. White, March 24th, 1849, she says: "I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut-door, could not be separated." According to this vision, the "shut-door" doctrine and "the commandments of God" are equally true. Is it true, as affirmed by the visions of Mrs. White, that the door of mercy was forever closed against sinners on the tenth day of the seventh month in 1844? Who now will presume to make such a blasphemous statement? No one, except those who believe Mrs. W. is a true prophetess of the Lord, and that consequently there has been no mercy for sinners since 1844. But as this is *not true*, it follows that her visions are false, and unworthy of the confidence of any follower of Christ.

The Sabbath.

We come next to the seventh-day Sabbath question, and her visions concerning the same. In 1846, Elder Joseph Bates, who had been an advocate for the "shut-door" doctrine, preached that the seventh-day should be kept as a rest day, instead of the Lord's day. Mrs. White heard him, and adopted his views. After believing it, she had a vision to confirm it. During the two years previous, in which she claimed to be having visions from the Lord about the "shut-door," and other things of similar import; she had none to show her it was duty to keep the seventh-day but had to learn it first from an uninspired man, as she did the "shut-door" doctrine.

Elder Bates taught that the seventh-day began at six o'clock P. M. Mrs. White had a vision in 1847, which was understood to confirm the six o'clock time; and they continued to begin the day at that hour for nine years, till 1855. Others taught that the day should begin at sunset. An earnest controversy arose on the subject, and there were fears of a division. In this state of things, it was decided that Elder J. N. Andrews should examine the Bible on this point, and report the result. He came to the conclusion that according to the Scriptures, the Sabbath day should be commenced at *sunset*. *After* his decision, Mrs. White had a vision in favor of the sunset time.

Is the system true which receives its main support from the visions of a false prophetess? Nay, verily. But it is true, and "freely admitted," as stated in the *Herald of the Sabbath*, that Mrs. White's visions "have exerted a large influence in making Seventh-day Adventism what it now is." In like manner, visions and prophecies "have exerted a large influence in making" Swedenborgianism, Mohammedanism, Shakerism, Mormonism, and Spiritualism, what they now are; but this is no evidence that these visions were true. Yet facts show that Mrs. White's visions are no more reliable than those of Ann Lee, and the others named. None of them are from tne Lord. The Lord does not contradict himself, facts, nor the Bible, but Mrs. White's visions stand condemned for all these things.

M. G.

"NO REMORSE."

It is claimed by many writers and preachers on future punishment, that there is to be no literal fire employed for the destruction of the sinner, after the example of Sodom; but that the punishment will consist in "remorse of conscience." There are many others who claim the punishment is in this life, by the same agency. If the latter were true, then the most wicked men should have the most remorse. But facts show that the remorse is inversely as their crimes; that is, the more wicked a man becomes, the less his remorse. His conscience becomes *seared* by repeated wicked deeds, until he can commit the most outrageous acts, and feel "no remorse."

A man by the name of John Murphy, who murdered a man last May in Nevada, was hanged last Dec. 29th, at Carson. When on the scaffold, he cursed and swore about those who had convicted him, and said with a triumphant, demoniacal laugh—"I am not a christian; I do not believe in the Bible or in Christ as the Son of God. I would sooner die a Tom Paine, than hug the delusive phantom of Christianity around me. I have no remorse of conscience." If the punishment is in this life, where was this man's punishment, if it was remorse of conscience? Who can tell? The same law of conscience would exist in the world to come. The most vile would have the least remorse. But we do not find one word in the Sacred Scriptures to show that conscience is the punisher; but they do teach that *death* is the penalty for sin.

M. G.

CONVENIENT, IF TRUE.

When we have doubts as to the meaning of a passage of Scripture, it is very desirable to have access to some means by which our doubts may be removed. Persons who have examined the subject more fully than ourselves can often give us the wished-for information; but not unfrequently it happens that we can find no uninspired person who can give the light needed. If, in such a case, we could only have access to a true prophet of the Lord, and ask him to seek an explanation from the Most High, with what delight and satisfaction the true disciple of Christ would receive the "thus saith the Lord" through his prophet, thus removing every doubt, and forever settling all controversy on the subject. This is what the Seventh-Day people at Brattle Creek, Mich., claim for Mrs. E. G. White, their prophetess, as stated by Eld. D. N. Canright, in Santa Clara, California.

Or, to put this more fully in his own language, and his own illustration, he said in substance:—Suppose Bro. Waggoner and Bro. Andrews [two of their leading preachers] should differ in their views of a passage of Scripture; Mrs. White has a vision which settles the matter, and thus they are enabled to avoid any divisions in their body.

If it were true that her visions came from the Lord, this would certainly be a very convenient way to settle all doctrinal disputes. There is no doubt that her visions in such cases are just about as reliable as the decisions of the one at Rome who is declared to be "infallible.."

M. G.

THE COMING CONFLICT.

It seems quite certain that a most violent conflict must come between Protestantism and Catholicism. It is coming for this reason: Catholicism has lost its temporal power, and made to sit in the dust at the feet of kings and emperors, where it once made them sit. This is a very uncomfortable position for that "woman to occupy, who claims to be Christ's vicegerent on earth. Once, almost the whole world bowed in respectful obedience to her mandates; but since Sept. 20th, 1870, she has been entirely destitute of temporal power. For four years she has been a "widow" politically. Just before she lost her last husband, she is represented as saying, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. Then the prophet says: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

Her last and most blasphemous act was to declare herself infallible. In a few days after that announcement, she became a widow and, if we rightly understand the prophecy, she will never have another husband, or in other words, again have political power. We expect she will make a tremendous effort to regain her temporal authority, which will result in her utter and everlasting destruction. Her final death struggle is evidently near at hand. What a sublime hour is the one in which we are living.

M. G.

Santa Clara.—The meetings in Santa Clara continue to increase in interest. We had a pleasant baptism last Lord's day, Jan. 3d. Our watch-meeting at the close of the year was pleasant and profitable. We had the Sacrament between nine and ten o'clock. Some thirty gathered around the table. It was a precious season. We have never seen this church in a better condition than at the present time. Brn. Wilson, Reed, and many others, are resting sweetly in Jesus. New witnesses are confessing Christ, and others are under conviction. We have great reason to praise the Lord for what he is doing in Santa Clara.

M. G.

Bro. Hammond's Meetings.—Bro. E. P. Hammond, the noted revivalist, is now holding successful meetings in the Music Hall in San Jose, three miles from Santa Clara. The large hall is well filled each night, and sometimes crowded. Nearly all the ministers are united in the work. At midday, he holds meetings in the open air, on the street. Bro. Hammond has great skill in conducting revival meetings, and wonderful success. He has traveled and labored extensively in America, Europe and Asia, and his efforts to save sinners have been most richly blest. He is in religion what Napoleon I. was in war. He believes Jesus is coming soon.

M. G.

Vallejo.—Bro. A. J. Young writes from Vallejo, Cal.:—"We have been specially blest, since you left, in all our meetings. Things never looked better. Bro. Turner preached for us yesterday [Jan. 10th.] We had a blessed season."

In a note dated Jan. 1st, Bro. Young says: "I told you what good meetings we had, and it seems as though I must still keep reporting, as they still grow better and better. Our meeting on Tuesday night [Dec. 29th] was still better than on Sunday. A large number were out. We had a shout in the camp. Last evening our watch meeting was splendid. Bro. Howell and Bro. Turner were with us. We had a good congregation. Some of the Methodists were in and took a part. The time passed rapidly. Praise the Lord for victory."

M. G.

Growth in grace manifests itself by a simplicity; that is, a greater naturalness of character; more usefulness, less noise; more tenderness of conscience, yet less scrupulosity; more peace, and more humility; when the full corn is in the ear, it bends down because it is full.—*Cecil.*

THE TRACT FUND.

The Advent Christian Publication Society, a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances shou'd be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Acknowledgments to Jan. 1st	$255.14
T. E. Arnold	10.00
W. M. Taylor	2.00
Miss Julia Barton	1.00
A Widow's Mite	1.00
Mrs. H. L. Jordan	1.00
Mrs. C. Bragg	.75

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$74.83
Mrs. R. A. Johnson	2.00
Mrs. F. D. Hare	2.00
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YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

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Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the

Treasurer, Geo. T. Adams,

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who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$3,030.20
Chas. H. Hudson (pledge paid)	25.00
Mrs. A. J. Sawyer (pledge paid)	10.00
"C."	2.00
Mrs. F. D. Hare	2.00
Mrs. C. Bragg	1.00
Miss Julia Barton	1.00

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$142.85
Mrs. A. L. Jordan	2.00
One barrel of clothing, from Sr. S. F. Mathews.	

For Bro. S. S. Brewer.

From Bro. J. B. Cook	$10.00

For Sr. Caroline Tuller.

From a Friend	$3.00

MISSION WORK.

Dear Brethren:—I wish to acknowledge the following receipts: From A. A. M. S., by G. T. Adams, $20. A friend, Western Mass., $5. Victoria Smith, Charles City, Ia., $1. D. D. Reed, at one time, $5; at another time, $6, and a package of tracts by F. Burr. A sister in Cal., by Sr. Reed, $2. Loring Morse, Acorth, $5. Charity, $1.10. Mary Moody, $5. From a dear old brother, for freight on a half barrel of goods, a barrel of books and clothing, with no name. The books are, many of them, marked Salem, N. H. They are a nice gift for these poor children, and the donors have many thanks. Several bundles of papers and tracts. From J. P. Marquand, N. Y., $2, and tracts. A friend, Madison, Ind., $1. A nice lot of *Young Pilgrims*, which I distributed the last day of school, and forgot to take the name of the donor.

I wish to express many thanks for the reading matter sent here. I distribute, send away, and give to my pupils who are teaching, and trust that some seed takes root. Just one instance I will mention, of a lady, reared a Methodist, but who stumbled over the inconsistencies of Orthodoxy, and became skeptical. When I first sent her papers and tracts, she made light of them, but was finally induced to read. She saw the harmonies of revelation, sought salvation, and is now a humble believer, waiting an opportunity for baptism. She is from the North, and is a comfort to me. I have reason to believe that those sending out tracts for the dark places will find that their labor was not in vain. And yet there are so few of the mass that will read, understand, and be saved.

The money sent has enabled me to meet the expenses of a term of school at the Point, which closed a few days since, and to relieve the poorest. The public money—$30, 40 per cent of which was promised when the term was half completed, is withheld till Feb., for this reason: I have been obliged to use more for personal needs than usual, but only enough with economy to keep free from debt. It would be more congenial to my feelings to receive a teacher's salary, and I was last fall strongly tempted to seek it; but a still voice whispered, "Stay," and God has provided everything really needful, so that I feel more than ever like a little child trusting its father's care. My heart has been so weaned from earth's vanities that a *little* brings comfort and content. O that these lessons I had sooner learned!

There is not as much suffering yet among the poor, as was anticipated from the severe drouth and scarcity of labor. Chopping on the river is opened, and none need suffer who are able to work. A few cases of sickness or old age need charity, and these are greatly helped by gifts and clothing that are sent.

My school has been large and wearing, but health has been imparted. With all the usual discouragements I have hope that some good has been accomplished. Mind has certainly been developed. The precepts of the Book of books have been taught, and God's blessing humbly sought. The religious condition of the people is gloomy. They are cursed with bad preachers, who come and go, and have a hardening influence. One old man who lives here has preached and prayed long and loud, but every now and then would get drunk. Then he would humbly confess, and we would all hope for his restoration. Now he seems given up, and declares he will drink, but says, "I am going to heaven, sure." His course, and that of others, has had a terrible influence. Still I feel quite sure there are a few true disciples, and that instead of giving up, I should continue to labor for these poor children and youth who are yet anxious for teaching and express gratitude for care. In a few days I expect to open again my log school-house and home also, for the scattered ones. Some will bring their food, and cook on my stove, and some will have to walk from two to four miles. At the end of two months, I am told, I can draw from the fund, for this district, $15. I have not asked the people to make the sum more, nor will I; for I want them to have one school entirely free. I did the same at the Point. They ought to have a free school

as well as whites. But the powers that be do not love justice. Four of my pupils are teaching and trying to do good. Several others are competent, but are needed at home.

Now, brethren and sisters, I trust each of you are working wherein you are called. No occupation is so humble but that some good influence may go out from it. I feel that the day is far spent, but if we work till Jesus comes, there will be rest, sweet rest.

To all the household who love the truth, and to the dear friends "long ago," who may read this, I send love and sisterly greeting. CAROLINE TULLER.

West Point, Ky., Dec. 28th, 1874.

Correspondence.

From Bro. O. D. Woodruff.

Dear Brethren:—I have been laboring at the 10th (Milldale) District, in this town, every Sunday since Oct. 11th, 1874, and had a meeting every evening but one, for two weeks. In Dec. I was assisted a part of the time by Brn. B. Hitchcock and Seth Woodruff, and I am still continuing there, Sundays, and one or two evenings a week. Over fifty have manifested an interest in Christ, and a good number of these give evidence of their acceptance with the Lord. It is truly the work of the Lord, and the Holy Spirit has been poured out in power. Husbands and wives, in more than one instance, who have lived without God and hope in the world, have been seen coming to Jesus together, some of them nearly fifty years of age, besides young men and women from fifteen and upwards. Some are beginning to see new beauties in the blessed Bible, and the work is onward and the interest undiminished, for which we all praise the Lord.

Last evening we had a meeting at Plantsville, about a mile and a half north of Milldale. This was the first, and another is appointed for to-morrow night. We have been requested to come there and hold meetings, and the prospect is encouraging, judging from the attendance last evening: one hundred or more coming out, including a goodly number of the converts from Milldale. This is a place where strong prejudice has existed for years against the doctrines of the Bible.

We do not know, and so do not lay plans for action, except to pray the great God of Israel to prepare the way before us, and to step forward as we have liberty. This has been our course at Milldale, and under the blessing of the Lord with the results named. We have not shunned to declare the blessed truths of God's Book: endeavoring to divide the Word of life as the Spirit directed. One Congregationalist woman says the Bible is a new book to her, and the Bible class which we now hold Sunday noons, during intermission, is becoming more and more interesting, and is largely attended; the different doctrines being freely discussed with christian kindness, and the Scriptures searched for the truth or falsity of the views presented.

The coming of Jesus to establish his kingdom in glory upon earth, the resurrection of the dead, and other truths belonging to the present generation, when in their presentment they are adorned with the meek and gentle spirit of Jesus, cannot fail to elevate from sin to holiness and fully prepare a people for Jesus' coming. A garment of salvation made up of present Bible truth, sanctified to the believer, will as assuredly prepare its possessor to live forever in the kingdom of God, as the building the ark saved Noah from the flood.

Southington, Ct., Jan. 7th, 1875.

From Bro. L. Boutell.

Dear Brethren:—I spent last Sunday with the Advent church in Haverhill, Mass. There was a good congregation out, although it was cold. This led me to think they had some cold-weather christians, that were reliable and ready to help on the work. I enjoyed the day. The morning conference meeting was good, the singing excellent, and many seemed in earnest. I found it easy to preach to them "this gospel." Old familiar faces looked more determined to lay aside every weight and run the race through. I could but wish that those so faithfully united in the great work of saving the lost might not have their prosperity checked by the enemy.

From Bro. J. H. F. Varney.

To the Brn. scattered abroad:—By the blessing of God and the kind assistance of our Brn. of the N. H. Conference, the Adventists of Rochester, N. H., have formed themselves into a church, with the undersigned as its officers. Dark clouds have hovered over us in the past, but the light begins to shine, and the future for the church looks very encouraging. Feeling deeply our utter helplessness without the divine blessing, we ask the sympathy and prayers of all God's people for his blessing on the effort.

J. H. F. VARNEY, Pastor.
NATHAN'L DORMAND, J. W. HORNE, } Elders.
JOHN L. SWAIN, Deacon.

Obituaries.

HAMBLIN. In East Boston, Mass., Oct. 20th, 1874, Nathaniel Hamblin, aged 74 years, eldest brother of J. G. Hamblin, well known among us.

When a young man of eighteen years, our brother in Christ gave his heart to the Savior and united with the Christian Baptists. In 1840 he espoused the cause of our soon coming King. In this faith he lived, labored, and died in the hope of a resurrection, with all the redeemed, to life eternal. A widow, five children, and other friends mourn his departure, but he rests in hope. "Blessed are the dead which die in the Lord."

Elder J. S. White and the writer attended his funeral, and words of comfort were spoken, founded on 1 Thess. 4: 13–18. T. M. PREBLE.

MANSON. In Portsmouth, N. H., Jan. 9th, 1875, Fanny C., wife of Sylvester Manson, aged 28 years.

Sister M. was for a number of years a member of the Christian church in this place, but some four years since she removed her relation, uniting with us. She suffered very severely, but without murmuring, while consumption wrought its work. Her end was peace. May God bless the husband, son and mother. "Sweetly she's resting in Jesus." E. O.

ROBERTS. In Portsmouth, N. H., Jan. 10th, 1875, Mr. Jonathan Roberts, aged 76 years.

The subject of this notice was grandfather of the above. In death they were divided only by one day. In hope they were one. For more than fifty years Bro. R. had professed Christianity, and for more than thirty years believed the Advent message. He was sick but a very few days with dropsy of the chest. His wife, with whom he had lived almost fifty years, survives him. He was a consistent, companionable, humble man; a friend to everybody, generally respected and beloved. He rests in hope. Both funerals were attended the same time in the chapel, which was filled. Such a scene is seldom witnessed as two grown persons of the same family awaiting interment the same hour. It was truly a solemn occasion. The Word chosen for improvement was, "Let me die the death of the righteous, and let my last end be like his." Several clergymen participated in the services. E. O.

HALL. In East Whitby, Dec. 3d, 1874, our beloved Brother Marshal Hall, aged 34 years.

Many of his relatives were members of the Christian church in Ohawa. The deceased made a public profession of religion when young, under the labors of Elder Burnham, and was baptized by Eld. J. Thompson, who was at that time pastor of the church in this place. He has left a broken-hearted and beloved wife, one child, a widowed mother, one brother and three sisters to mourn his loss.

Bro. Hall was a strong believer in the near coming of our Lord Jesus Christ. We have reason to believe that he passed away with a blessed hope of a glorious immortality at the coming of Christ.

A very able funeral sermon was preached in the Christian chapel to a full house, after which he was followed to the grave by over one hundred carriages, filled with sympathizing friends. Thus he was left to sleep in the house appointed for all living. ELD. THOMAS HENRY.

BATCHELDER. In Haverhill, Mass., Nov. 19th, 1874, Sister Georgianna Batchelder, aged 31 years. She sleeps in Jesus.

Until the day shall break—
Until the shadows of earth's night shall flee away—
Until the Prince of Life shall come in glory and awake
The sleeping saints—yes, till the resurrection day,
Sleep sweetly in thy grave and rest,
In Jesus' care thou still art blest.

Sleep sweetly on, though now
Our hearts are sad and lone; in sorrow here we weep;
Yet in submission to the will of God we bow:
We would not now disturb thy calm and peaceful sleep,
But wait until the glorious day
When shadows dark shall flee away.

'Tis not so dark and drear
Within the grave since Christ our Savior died, the gloom
Hath disappeared since he arose. So, Georgia dear,
In hope and trust we leave thee in the silent tomb
Till Christ shall call thee with his own
To share a bright and deathless home.

Haverhill, Mass. M. V. SALTMARSH.

BATCHELDER. In West Deerfield, N. H., Dec. 28th, 1872, of consumption, Bro. Dalas J. Batchelder, aged 29 years.

Bro. Batchelder sought the Lord some twelve years since, but like others, by neglect of duty departed from him; but a few months before his death he again took up the cross, and we trust he sleeps in Jesus. He left a wife and two children. Words of comfort were spoken by the writer, from 1 Cor. 15: 21. J. M. QUIMBY.

Married.

MOONEY—CATE. In Pleasant Valley, Wolfborough, N. H., at the residence of the bride's father, Dec. 27th, 1874, by Eld. T. L. Churchill, Mr. CHARLES MOONEY and Miss LAURA H. CATE, both of Wolfborough.

MILLER—TURNER. In the Baptist church, in this village, on Friday evening, Jan. 1st, 1875, by the Rev. C. C. Miller, Mr. CARROLL E. MILLER, son of the officiating clergyman, and Miss E. ALLIE TURNER, daughter of Rev. George W. Turner, of California (formerly of this place.)

BEERY—ANDREWS. At the Baptist church, in this village, on Friday evening, Jan. 1st, 1875, by the Rev. C. C. Miller, Mr. LYMAN BEERY, of La Valle, Sauk Co., and Miss ADELIA FRANCES ANDREWS, of Summit, Juneau Co.

FOREIGN NEWS.

SPAIN.

Madrid, Jan. 17. King Alfonso will assume the chief command of the Army of the North. He will probably be accompanied to the headquarters of the army by Gen. Jovellar, Minister of War. Strenuous efforts are to be made for the relief of Pampeluna. A movement of troops with this object has already commenced.

The King has signed decrees relative to the salaries of the clergy, he desires to firmly maintain religious liberty as it exists in all civilized countries. The subvention to the clergy has been raised from 3,500,000 to 41,000,000 pesetas. The merchants of Madrid have presented a magnificent crown to the King.

Vienna, Jan. 18. Advices have been received here that a conflict impends between the Turks and Montenegrins, growing out of the recent outrages by the Turks in Albania.

The Porte, before carrying out the sentence of death on the Turkish murderers of the Christians at Podgoritza, demands the extradition of the Montenegrin participators in the outrage. The Montenegrins are indignant at this subterfuge, and much excitement prevails.

Jan. 20. The Government of Montenegro has declared war against Turkey. Both countries are rapidly arming, and foreigners are leaving in large numbers.

London, Jan. 20. The declaration of war issued by Montenegro against Turkey causes much excitement here. The aspect of the Eastern question is at present a source of considerable uneasiness and anxiety in official circles.

The *Pall Mall Gazette* says that a war, if not actually declared against Turkey, is resolved upon by the Government of Montenegro. Persons well acquainted in the East regard the situation as one of the gravest character.

Jan. 21. The steamer Thornaby, from Gardiff for Bombay, is supposed to have been lost at sea, with twenty-nine persons on board.

A frightful boiler explosion occurred in a factory at Todmorden, Yorkshire, to-day. Five persons were killed and fifty injured.

The River Plate Bank has received the following dispatch from Montevideo: The Uruguayian Government has fallen and the rebels are in power. There is general alarm and business is suspended. The British squadron is in the harbor. Pedro Varela, President of the Senate, has been elected by the rebels Provisional President of the Republic.

Bayonne, Jan. 21. Forty-seven Carlist officers have notified the Spanish Consul in this city that they have given in their adhesion to King Alfonso.

Paris, Jan. 21. In the Assembly to-day, the debate on the Constitutional bill was opened. De Ventavon's bill was first taken up. It confirms President MacMahon's powers; establishes ministerial reponsibility; creates a second Chamber; invests the President with power to dissolve the Assembly, and provides that on the lapse of the Presidential power, a Congress of two Chambers shall decide on the future government of France. DeVentavon urged that, as the provisorium alone was possible, it was necessary that it should be immediately organized.

DOMESTIC NEWS.

New York, Jan. 16. A Salt Lake dispatch of to-day says a terrific snow storm was prevailing throughout the Territory on Thursday, and yesterday the canons of Cottonwood were completely blockaded by avalanches occurring hourly. The citizens of Alta Utah, fearing the destruction of their town from snow, had guards out daily for the purpose of warning the people. Four men who were killed by an avalance on Tuesday were buried yesterday under the auspices of the Masonic fraternity.

The cold throughout the Northwest continues. The mercury congealed at Fort Fetterman, Nebraska, yesterday, and the spirit thermometer registered forty degrees below zero.

A Niagara, Ontario telegram says that a man named Michael Murphy and his three children were badly frozen in their house Friday night The boy died, and Murphy and his little daughter expired yesterday noon. The other child is not expected to live.

Salt Lake City, Jan. 21. Another snow slide occurred in Big Cottonwood Canyon yesterday afternoon near Richmond mine. A party of men engaged in "shaking down" ore in raw hides were caught by the slide. Six men, named Thomas H. Broderick, Wm. Bitter, Charles Dabble, James Breeze, Henry Atkins and Reuben Moore were carried away and their bodies have not been recovered. George McConlin and Thomas White were swept away by the snow, but dug themselves out and their lives were saved. The slide extended about two hundred yards wide. Yesterday the bodies of six persons killed by the snow slide at Alton City were recovered. It is supposed that many others perished in the same way, but their bodies are covered by the snow to such a depth that they cannot be recovered for some time.

In one demolished house was found the body of Mrs. Carey sitting in a rocking-chair with her infant clasped in her arms, and near by the bodies of her husband and little girl. They had all perished from suffocation by snow. At another house a man was dug out alive, while a man who had been sleeping beside him was found dead. The dead body of another person was found in the vicinity of the house. There is much terror in mining camps, and most of those who can get away will probably leave; but it is a difficult and dangerous undertaking to get away, as the people will have to walk, and run the gauntlet of snow slides on their way out of the canyons.

San Francisco, Jan. 21. Salinas Valley is under water, resulting in great damage to property, but no loss of life is reported.

Snow slides in the mountains near Genoa, Nevada, buried fifty Chinamen woodcutters, of whom twenty-eight were killed.

The recent heavy rains throughout the State insure good crops. Communication by railroad and stage is interrupted in many places by the high water. The Los Angeles and Anaheim Railroad bridge has received damages requiring ten days to repair. The Central Pacific Railroad bridge over the American river, near Sacramento, is damaged, and trains cannot pass. The Sacramento Valley and the California and Oregon Roads are impassable. The water is reported to be five feet deep in the streets of Marysville, and the Visalia is flooded. Overflows are reported at various points in the Sacramento and San Joaquin valleys.

In Brief.

— The mills at Rochester, N. H., have run only about half time lately, owing to the scarcity of water.

— An oil well at San Fernando, Cal., yields forty barrels per day.

— In Paris, women get their living by serving as models for painters and sculptors.

— In two years the number of cases tried in the San Francisco police court has increased from five hundred per month to one thousand six hundred.

— In Paris a roller has been invented, calculated to clear the streets of snow, by means of a fire inside the machine.

— The famine in India produced such extensive distress, that the number of persons receiving relief in June amounted to three millions and a half.

— It is asserted that the ex-Empress Eugenie and the Prince Imperial have effected a loan of four million pounds sterling. What will they do with it?

— Gen. Merrill anticipates a war of races at Shreveport, many planters having discharged their hands for voting the Republican ticket. Some five hundred men have thus been thrown out of employment, and with their wives and children, are wandering around the country.

Notices.

New Hampshire Conference.

The first Quarterly Conference is due in February, and there has been no call for it. If any church or community wish it to be held with them, please notify the Committee soon, so we can give notice.

LEVI ALLEN, Lake Village,
E. A. STOCKMAN, E. Rochester, } Com.
D. W. DAVIS, Sutton,

CONFERENCE.—Our Quarterly Conference at Natick was not as fully attended as we desired, but there were conference meetings daily with preaching afternoons and evenings. Preaching brethren present—J. Couch, T. M. Preble, L. T. Cunningham, H. H. Tucker, and B. Finney. It was extremely cold, but the people came out and seemed interested to hear from the living preacher the Word of truth so important to warn this generation. We were well provided for by our brethren, and hope the result of the meeting will be good. L. BOUTELL.

Important!

The Tent Meeting Conference Committee have run the tent the last season from July to Nov., and we find a debt on our hands of more than a hundred dollars for services rendered. This is due where it is needed. There are pledges unpaid which should be sent forthwith to the Treasurer. Any others who wish to help bear the burden, will remit their donations to Charles Goodrich, Treasurer. Per order of the Committee,
L. BOUTELL.

BRIMFIELD, MASS.—There will be a protracted meeting during my stay at Brimfield, from Feb. 7th to the 14th. The lovers of Jesus and of his kingdom are invited to come and help from all the surrounding towns. H. F. CARPENTER.

CONFERENCE.—There will be a Conference in Palmyra, at the Gale school-house, commencing Friday, at two o'clock P. M., Feb. 12th, and hold over Sunday.

Elder S. K. Partridge and other preaching Brn. are expected to preach the Word. We hope our preaching and lay brethren and sisters will make an effort to attend this meeting, ready to work for the salvation of sinners and the strengthening of the Lord's scattered children. This is a new place for a Conference, and we hope all will unite to help make the meeting a blessing to the people. Call on Bro. Oscar Farnum, who will provide places of entertainment for all.
OSCAR FARNUM.
SAM'L BOWMAN.
JER. CARR.

MEETING.—The Lord willing, a meeting will commence in Whitefield, Partridge school-house, Friday evening, Feb. 5th, and hold over Sunday. All are invited. Call on Alonzo Partridge, Kingsbury Partridge, and George Linn. Bro. John R. Hall and others will be there to preach the Word. S. K. PARTRIDGE.

NOTICE.—I take this way of informing the friends who have written me to labor among them, that my engagement with the A. C. Church in Springwater, N. Y., will close April 1st, 1875. I have spent four years as Pastor here; and I trust, if the Lord will, after the above date I shall be able to comply with your requests.
WARREN J. HOBBS.

SPECIAL NOTICE.—I would say to the churches west of the Mississippi River that, after the 1st of January, A. D. 1875, I desire to locate for six months or a year with any church or churches who may be desirous of some minister locating among them. I would state that I am not what the world calls a "big gun." I advocate (1) the coming of the Lord being near,—but not any stated time. (2) His coming the time of reward both of the righteous and unrighteous. (3) Immortality and eternal life a gift by Christ to be given to those who by patience seek for it. (4) The wicked will finally perish in their own corruption, and lose all conscious being. (5) The earth the final abode of the "spirits of just men made perfect." (6) Full compliance with the commands of God's word necessary to the believer in order to pass from the stream of time into the boundless ocean of eternity to mingle with the society of the redeemed. And furthermore, wherever I may be called to labor, there I devote myself and time to the best interest of the society to promote unity and peace, and the advancement of the cause in general. Any who desire to give me a home among them, and recompense me for my time reasonably, will please address me at Wellington, Sumner Co., Kansas, Box 104. V. F. HUNT.

Those wishing to preach in Rochester Village, N. H., will please correspond with the Pastor, J. H. F. Varney.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass. H. F. CARPENTER.

THAT BOOK.
"History of the Second Advent Message, Doctrine and People."

This work is now ready for all. It contains the history of the rise and progress of the proclamation of the Second Advent of Christ, near at hand, from A. D. 1820 to the present time, in America, Europe, Asia, and Africa; with sketches of the great reformations accompanying it; of many of the chief pioneers associated with it; the great opposers, and their futile efforts to defeat the work. Records of its rapid progress, and of many of the remarkable manifestations of God's guiding hand in the work. Discussions, lectures, sermons, dialogues, and chief points of doctrine advocated by the various classes of believers in the Lord's soon coming.

Records and tables of the prophetic times of Daniel and John, as advocated by the chief Protestant writers, all of whom terminate the periods between 1836 and 1880. A sketch of Luther and his times, compared with ours. His portrait, and portraits of twenty Second Advent pioneers, with discourses on Daniel 2nd, 7th and 8th chapters, illustrated with fine wood cuts, with much other valuable matter.

Our subscribers will be supplied at prices agreed on when orders with cash (and 20 cts, for postage) are received. All who wish to buy the work will be supplied, postpaid, at $3.50. As our object is not to make money, but to have this message and its history go as far and as cheap as possible, we put it as low as we can. We have endeavored to make it a book that all who are really associated in this great movement *will* buy, and that real inquirers will think best to buy. The book contains 711 octavo pages, neatly bound in cloth, gilt side.
I. C. WELLCOME, Yarmouth, Me.

For sale at the *Crisis* office.

Appointments

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
REVIVAL MEETINGS every afternoon and evening this week, and Sunday, Jan. 31st. JOHN G. HOOK.

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Tuesday and Friday evenings.
Wm. C. Stewart....Sundays, Jan. 31st and Feb. 14th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
L. Boutell....Sunday, Jan. 31st
I J. Leslie....Sunday, Feb. 21st
I. C. Wellcome....Sundays, Feb. 28th and March 7th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
E. Owen....Sunday, Jan. 31st
Wm. N. Pile....Sunday, Feb. 7th
A. W. Bradford....Sunday, Feb. 14th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch....Sunday, Jan. 31st
C. E. Barnes....Sunday, Feb. 7th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Natick, Mass....Sunday, Feb. 31st — J. COUCH.

Bristol, R. I....Sunday, Jan. 31st
East Weymouth, Mass....Sunday, Feb. 14th — C. GOODRICH.

Chiltonville, Mass....Sunday, Jan. 31st — I. I. LESLIE.

South Vernon, Vt....Sunday, Feb. 7th — H. PRATT.

Tremont, Mass....Sunday, Jan. 31st
Plymouth, Mass....Sunday, Feb. 7th — J. S. WHITE.

Fairhaven, Mass....Sunday, Jan. 31st
Mattapoisett, Mass....Sunday, Feb. 7th
Commence meeting Saturday evening previous, the 6th.
Keene, N. H....Sundays, March 21st and 28th — M. BATCHELOR.

Brimfield, Mass....Sundays, Feb. 7th and 14th — H. F. CARPENTER.

Gloucester, Mass....Sunday, Jan. 31st — S. HALE.

Warehousepoint....Sabbath, Jan. 31st
Athol, Mass....Wednesday evening, Feb. 3d
Ashburnham....Thursday evening, Feb. 4th
Fitchburg....Friday evening, Feb. 5th
Lawrence....Monday evening, Feb. 8th
Haverhill....Tuesday evening, Feb. 9th
Exeter, N. H....Wednesday evening, Feb. 10th
Manchester, N. H....Thursday and Friday, Feb. 11th and 12th.
East Concord....Saturday evening, Feb. 13th
Pine Ground Chapel (if desired)....Feb. 15th
Pittsfield, N. H....Tuesday evening, Feb. 16th
Clarktown....Wednesday evening, Feb. 17th
Pittsfield....Thursday evening, Feb. 18th
Manchester....Friday evening, Jan. 19th
Nashua, Monday, if desired....Feb. 22d
Manchester....Tuesday evening, Feb. 23d
Lake Village....Feb. 24th and 25th
Factory Village (if Bro. Kidder appoints) Friday evening, Feb. 26th. HIRAM MUNGER.

10th (Milldale) District school-house, Southington, Ct., Sunday, Jan. 31st, day and evening. O. D. WOODRUFF.

Littlefield's Crossing, New Market, N. H., Sunday, Jan. 31st. ENOCH MORRILL.

Bristol, Me. (as Bro. H. Gaul may appoint) Friday and Saturday evenings, Jan. 29th and 30th, and Sunday, Jan. 31st. I. C. WELLCOME.

Oaks and Phœnixville, Pa....Jan. 31st to Feb. 7th — A. A. PHELPS.

Holderness, N. H. (True school-house) eve., Jan 29th
Sandwich....Sunday, Jan. 31st
Warren Summit....Sunday, Feb. 7th — G. H. WALLACE.

Melbourne Ridge, P. Q....Sunday, Feb. 7th
Danville, P. Q. (if desired)....Sunday, Feb. 14th — F. M. DRAKE.

Plymouth, Vt....Feb. 2d and 3d
Bridgewater, Vt....Feb. 4th, and over the 7th
Keene, N. H....evening, Feb. 9th
South Ashburnham, Mass....evening, Feb. 10th
Granby, Mass. (Bro. Shumway's)....evening, Feb. 18th
Granby, Mass. (Batchelder Street)....Sunday, Feb. 21st
North Rutland, Mass....Sunday, Feb. 28th — GEO. A. STREETER.

Barnstead, N. H. (Tuttle school-house) Sun., Jan. 31st
New Durham Ridge, N. H....Sunday, Feb. 7th — LEVI ALLEN.

Scitico, Ct....Sunday, Jan. 31st — H. C. SMITH.

Brimfield....Sabbath, Jan. 31st
Granby, Mass. (Batchelor Street)....Sabbath, Feb. 7th — GEO. L. TEEPLE.

New Durham Ridge, N. H....Sunday, Jan. 31st — J. G. SMITH.

Melvin Village....Sunday, Jan. 31st — T. W. PIPER.

Albion (at Bro. N. Tuck's)....Feb. 11th
Palmyra Conference....Feb. 12th, and over Sunday
Dexter....Feb. 17th, and over Sunday — S. K. PARTRIDGE.

Natick, Mass....Sunday, March 14th — WM. C. STEWART.

Holden, Mass....Sunday, Feb. 14th — WM. N. PILE.

Topsham, Vt. (Carson Bridge) evening, Jan. 23d, over Sunday, Jan. 24th, and Sunday, Jan. 31st. DANIEL D. PAGE. DANIEL EASTMAN.

Wilbraham, Mass....Sunday, Jan. 31st — A. MORSE.

Campville....Sunday, Jan. 31st — S. WOODRUFF.

Wolfborough (Pleasant Valley) Friday eve., Feb. 19th
Melvin Village....Sunday, Feb. 21st
Moultonboro (Ladd school-house) Tuesday evening, Feb. 23d.
Sandwich (where Bro. Gilman Clark may arrange) Wednesday evening, Feb. 24th.
Holderness, N. H. (True school-house) Thursday evening, Feb. 25th and 26th.
Meredith Neck....Sunday, Feb. 28th
Newhampton (at Daniel Veasey's) Tuesday evening, March 2nd.
Meredith, N. H. (Dolloff Hall)...Wednesday evening, March 3d.
West Alton....Thursday evening, March 4th — J. G. SMITH.

Farmington, N. H....Sunday, Jan. 31st — WM. BODGE.

Bridgewater, N. H. (Brick school-house) Sabbath, Jan. 31st. C. W. NELSON.

Salem, Mass....Sunday, Feb. 14th
Newcastle, N. H....Sunday, Feb. 21st — J. F. CHAMBERLIN.

Meredith, N. H. (Dolloff Hall)....Sunday, Jan. 31st
Northwood, N. H....Sunday, Feb. 7th
East Canaan, N. H....Sunday, Feb. 14th
Dorchester (Town House)....Sunday, Feb. 21st
Warren Summit....Sunday, Feb. 28th
North Haverhill, N. H....Sunday, March 7th
Northwood, N. H....Sunday, March 14th — C. R. PARSONS.

Palmer, Mass....3d Sunday in each month
Wilbraham, Mass....Sunday, Feb. 7th — H. H. TUCKER.

Belmont, N. H....Sabbath, Feb. 14th — O. W. KIMBALL.

Oxford, Me. (as Bro. G. L. Tracy may arrange) Tuesday evening, Jan. 26th, and over Sunday, the 31st. H. S. MITCHELL.

Northfield, N. H. (Oak Hill school-house) Saturday evening, Jan. 30th.
Canterbury, N. H. (Emery school-house) Sab., Jan. 31st
Boscawen, N. H. (Gulf school-house)....Sab., Feb. 7th
Andover, N. H. (Cilleysville)....Sabbath, Feb. 14th
East Canaan, N. H....Saturday evening, Feb. 20th and over the Sabbath, Feb. 21st. SIMEON ROBY.

South Rochester....Sabbath, Jan. 31st — S. HAWKINS.

Meredith, N. H. (Dolloff Hall)....Sunday, Feb. 7th
East Concord, N. H....Sunday, Feb. 21st
East Canaan, N. H....Sunday, Feb. 28th — D. F. LEAVITT.

Alton, N. H. (Plaser's school-house)...Sun., Jan. 31st
Newmarket, N. H....Sunday, Feb. 7th
Lee, N. H....Sunday, Feb. 14th — J. L. CHUTE.

Putnam, Ct....Sunday, Feb. 7th — BENJ. WOODSIDE.

Natick, Mass....Sunday, Jan. 31st — Z. BOODEY.

Southbridge....Sundays, Jan. 31st and Feb. 7th
West Woodstock Ct. (Methodist meeting-house) Sunday, Feb. 14th. PORTER J. SMITH.

Frankfort, Me., Saturday, Jan. 30th, at two o'clock P. M., prayer and conference meeting, and preaching Sunday, Jan. 31st, all day.
Bangor, Me....Sunday, Feb. 7th — F. A. BAKER.

Morrill Mills, Me....Sunday, Feb. 7th — JER. CARR.

Rochester, N. H....Sunday, Jan. 31st — W. H. MITCHELL.

Roxbury, Vt....Wednesday evening, Jan. 27th
Warren, Vt....Thursday evening, Jan. 28th
North Fayston....Sunday, Jan. 31st
East Roxbury....Wednesday evening, Feb. 3d
East Bethel....Sunday, Feb. 7th
Camp Brook....Sunday, Feb. 14th — L. H. BRIGHAM.

Hatley (Old meeting-house)....Sunday, Jan. 31st
Dixfield (Advent Chapel)....Sunday, Feb. 7th — L. C. MCKINSTRY.

Stanstead (Searls school-house)..Sunday, Jan. 31st (Newville) Jan. 31st, at 6.30 P. M.
Compton (Saunders school house) Wednesday evening, Feb. 3d. evenings through the week, and over the Sabbath, Feb. 7th. [We shall be together at the week-evening meetings. M. MCKINSTRY.

Bradford, N. H. (Bush meeting-house) Sun., Feb 14th — A. S. WILLIAMS.

Windsorville, Ct....Sunday, Jan. 31st and evenings, as Bro. St. Clair may appoint. F. W. CLOUGH.

Harrison, Me....Sunday, Jan. 31st — L. L. HOWARD.

East Rochester, N. H....Sunday, Jan. 31st
New Durham Ridge, N. H....Sunday, Feb. 7th — J. T. LIBBEY.

Swale, Steuben Co., N. Y. (near Bro. Drake's) evenings, Jan. 27th and 28th.
West Cameron, Steuben Co., N. Y., evening, Jan. 29th
Cowdersport, Potter Co., Pa. (near Bro. Quimby's) evening, Jan. 30th, and continue a week, if the Lord will.
Marshfield, Erie Co., N. Y....Feb. 8th
Collin's Centre, Erie Co., N. Y....Feb. 9–11th — JOHN T. ONGLEY.

Dixville, P. Q....Sunday, Jan. 31st
Colebrook, N. H. (Factory school-house) Wednesday evening, 6½ o'clock, Feb. 3d.
Stewartstown (Bare Rock school-house)....Sundays, Feb. 7th and 14th.
Pittsburg, N. H. (Stream school-house) Tuesday evening, Feb. 16th. U. G. LADD.

Granby, Mass....Sunday, Jan. 24th through the week, and over Sunday, Jan. 31st. H. H. TUCKER. W. G. RUGGLES.

Dorchester, N. H. (Town House)...evening, Feb. 5th and over Sunday.
East Canaan, N. H....evening, Feb. 12th and over Sunday.
Laconia, N. H. (where the brethren may appoint) Sunday, Feb. 21st. JOHN H. EVANS.

Newcastle, N. H....Sunday, Feb. 7th
South Rochester, N. H....Sunday, Feb. 14th — C. E. HURD.

Holderness, N. H. (Brick school-house) eve., Jan. 27th
East Holderness, N. H. (Stevens meeting-house) Sunday, Jan. 30th. W. W. SUTHERLAND.

Kennebunk Depot....Sunday, Jan. 31st — J. R. TRIPP.

Natick, Mass., evening, Feb. 2d, through the week, and Sunday, Feb. 7th. E. OWEN.

Groton, Vt....Sunday, Jan. 31st — MRS. J. DAVIS.

Plainville....Sunday, Jan. 31st
Cheshire Street....Sunday, Feb. 7th
Warehousepoint....Sunday, Feb. 14th — G. L. WHITE.

Newport, N. H. (Northville school-house) Sunday, Jan. 13th. C. H. FLETCHER.

Rome, Me. (Town House)....Sunday, Jan. 31st — F. E. BLAISDELL.

Moultonboro Neck, N. H....Sabbath, Jan. 31st
Meredith Neck, N. H....Sabbath, Feb. 7th — N. GLIDDEN.

Piermont, N. H. (Clay meeting-house) Sun., Jan. 31st
North Haverhill....Sunday, Feb. 7th — A. GORDON.

Densmore Hill, Vt., Sundays, Jan. 31st and Feb. 14th — ISRAEL DAMMAN.

Otisfield (Gore school-house) Thursday evening, Feb. 4th, and over Sunday, the 7th. J. WHITMAN. G. L. TRACY.

North Scarboro, Me. (Free Chapel) Sunday, Feb. 7th
Bonny Eagle, Me....Sunday, Feb. 14th
Hollis Centre, Me....Sunday, Feb. 28th — C. H. SWEET.

Springvale, Me....Sunday, Jan. 31st — JER. HILL.

LAWRENCE, MASS.
C. Cunningham....Sundays, Jan. 31st
C. S. Shattuck....Sunday, Feb. 7th
E. A. Stockman....Sunday, March 14th
J. Couch....Sunday, April 11th
S. S. Brewer....Sundays, April 18th and 25th

LOWELL, MASS.
I. B. Potter....Sunday, Jan. 31st
H. Munger....Sunday, Feb. 7th
B. S. Emery....Sunday, Feb. 14th
H. Munger....Sunday, Feb. 21st
J. Harvey....Sunday, Feb. 28th

HAVERHILL, MASS. (Advent Hall.)
C. E. Hurd....Sunday, Jan. 31st
D. M. Leavitt....Sunday, Feb. 7th
C. S. Shattuck....Sunday, Feb. 14th
A. Ross....Sunday, Feb. 21st
S. G. Mathewson....Sunday, Feb. 28th
D. M. Leavitt....Sunday, March 7th
H. F. Carpenter....Sunday, March 14th
John Couch....Sunday, March 21st
S. S. Brewer....Sunday, March 28th

SPRINGFIELD, MASS. (Franklin Hall.)
R. Baker....Sunday, Jan. 31st

CLINTON, MASS
Daniel Churchill....Sunday, Jan. 31st
Geo. W. Sederquest....Sunday, Feb. 21st
D. M. Leavitt....Sunday, March 21st

NORTH RUTLAND, MASS.
Willard M. Hall....first Sunday in each month
H. H. Tucker....second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
H. Pratt....Sunday, Jan. 31st
A. Ross....Sunday, Feb. 7th
Hiram Munger....Sunday Feb. 14th
I. C. Wellcome....Sunday, Feb. 21st
Hiram Munger....Sunday, Feb. 28th

CONCORD, N. H. (Bethel, Green Street.)
D. F. Leavitt....Sunday, Jan. 31st
C. Goodrich....Sunday, Jan. 24th
E. A. Stockman....Sunday, Feb. 14th
J. Whitman....Sundays, Feb. 21st and 28th
Geo. W. Brown (of Elliot, Me.)...Sunday, March 7th
C. Cunningham....Sunday, March 21st
C. Goodrich....Sunday, March 28th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher....Sunday, Feb. 7th and first Sunday in each month.

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck....Sunday, Jan. 31st
C. Goodrich....Sunday, Feb. 7th
D. M. Leavitt....Sunday, Feb. 10th
T. W. Piper....Sunday, Feb. 21st
C. S. Shattuck....Sunday, Feb. 28th

HAMPTON, N. H.
O. W. Kimball....Sunday, Jan. 31st
J. F. Chamberlain....Sunday, Feb. 7th
Enoch Morrill....Sunday, Feb. 21st

SEABROOK, N. H.
J. T. Chamberlin....Sunday, Jan. 31st
T. W. Piper....Sunday, Feb. 14th
E. Owen....Sunday, Feb. 21st
John Parsons....Sunday, Feb. 28th
John Couch....Sunday, March 14th
L. E. Saulpaugh....Sunday, March 21st
Charles R. Parsons....Sunday, March 28th
J. G. Smith....Sunday, April 4th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
G. W. Brown....Sunday, Jan. 31st

RYE, N. H.
E. B. Wells....Sunday, Jan. 31st

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
J. T. Libbey....Sunday, Feb. 14th
D. M. Leavitt....Sunday, Feb. 21st
S. S. Mooney....Sunday, Feb. 28th

LEWISTON, ME.
G. L. Tracy....Sunday, Jan. 31st
I. C. Wellcome....Sunday, Feb. 7th
O. W. Kimball....Sundays, Feb. 21st and 28th

SOUTH ELLIOT, ME.
Joseph W. White....Sunday, Jan. 31s

ALFRED, ME.
G. F. Haines....Sabbath, Jan. 31st

BIDDEFORD, ME.
A. Ross....Sunday, Jan. 31st
Jesse Gay....Sunday, Feb. 7th
B. S. Emery....Sunday, Feb. 14th
L. L. Howard....Sundays, Feb. 21st and 28th

STEEP FALLS, ME. (Depot Hall.)
C. H. Sweet....Sunday, Jan. 31st
W. H Mitchell....Sunday, Feb. 14th

KENNEBUNKPORT, ME.
A. A. Robinson....Sunday, Jan. 31st

PLAINVILLE, CT.
E. L. Crumb....Sunday, Feb. 7th

BRISTOL, CT.
B. Hitchcock....Sunday, Jan. 31st
R. K. Stark....Sunday, Feb. 7th

YALESVILLE, CT.
Seth Woodruff....Sunday, Feb. 14th

PORTLAND, ME. (Union Hall.)
Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Johnson, 52 East 23d St., New York City.

GREENPOINT, L. I., preaching at 7.30 Sunday evenings, in Ecselsior Hall, corner of Franklin and India Streets. Conference and prayer meeting Thursday evenings. A. S. MUNGER.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle every Sunday morning and evening, and prayer meetings every Wednesday evening, by brethren who look for the coming of our Lord Jesus Christ in glory. Preachers wishing to correspond are requested to address L. C. RICE, 168 West Madison Street.

WASHINGTON, D. C.—The Advent Christian Church will hold their services at the Supreme Court Room (City Hall), at the intersection of Louisiana and Indiana Avenue, every Lord's day. Preaching at 11 a. m., and at 3 p. m.; prayer and conference meeting every Thursday evening, at house No. 412, 5th street, near City Hall. ELD. JAS. H. WHITMORE, Pastor.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven P. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. S. S. BREWER'S address, after this week, will be 122 Pleasant Street, New Bedford, Mass., care of W. Ellis.
☞ M. A. POTTER'S address is St. Johnsbury, Vt.
☞ E. B. WELLS' address is North Hampton, N. H.
☞ ELD. JAMES HERMAN WHITMORE'S address will be No. 803 H. Street North West, Washington, D. C., until further notice.
☞ H. S. MITCHEL'S address is Bowdoinham, Me.
☞ ELD. H. G. McCULLOCK'S address is 366 West Lake St., Chicago, Ill., until further notice.
☞ JAS. E. WELLS' address is Ontario, Wayne Co., N. Y.
☞ WM. C. STEWART'S address is Exeter, N. H.
☞ J. H. EVANS' address is Laconia, N. H.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—A W Sibley, A Chase, Mary A Leavitt, H D Reed, P J Stout & Son, Wm H Fay, M G Wise, B P Stevens, J C Smith, M O French, W Cornell, E F Partridge, A P Hyde, H Barrett, Wm L Himes, Geo A Streeter, H. B. Wheeler.

CASH RECEIVED FOR BOOKS AND TRACTS.—H Murray $1.00, Geo L Bowman 50c, W J Mackie $1.00, P White 50c, H A Olmsted 35c, N H Lindley 35c, W S Storms 50c, H H Klock $4.58, Rev. C B Reynolds 20c, Mrs H L Jordan 20c, S P Hayward $1 25, H Cleveland 10c, M Smith 20c, A Kinghorn 25c, Laura A Wheeler 25c, E M Hulbert 25c, P S Converse $1.00. C Asquith $1.95, A H Clark 60c, H W Barlow 25c, R H Taylor 25c, M G Wise 40c, R Davis 20c, D K Barrett Jr. 20c, A H Blaisdell $3.00, Dr R J Smith 50c. E M Adams $1.25, J C Burnham $1.00, S Harris $1 13, C S Shattuck $4 75, B B Wilder 28c, A W Graham 50c, D Weaver $5.25, N N Thompson $1·00, J Custer 11c, J M Matts 84c.

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By Express—W J Hobbs, M Stevens, A H Blaisdell.

ARTICLES RECEIVED.—A Friese, C Mendenhall, M A Potter. M J Clark, J P Marquand, E N Oliver, G W Turner, F Bates, S K Rogers, I C Wellcome, E A Dinsmore, I I Leslie, P W Cate.

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FAITH.

IDA AHLBORN.

Oh! for a faith as thine,
A simple, boundless trust,
That in all time of need
Looks to the One all-just.

Thy mighty friend is Christ;
Leaning upon his arm,
No danger doth appal,
For thou art safe from harm.

In prayer to the Lord,
Thou tak'st all doubt and fear;
I know thy earnest cry
Doth reach his willing ear.

Each grief that comes to thee
To Him thou dost confide;
No pathway dost thou take
When He is not thy guide.

Thy faith is just as strong
In darkness as in light;
It wavers not, though all
Is wrapped in gloom of night.

Oh! for a faith as thine,
That looks to Christ alone,
Above this fleeting world,
To glory round the throne.

Effingham, Kan.

ONE BAPTISM.

L. C. MCKINSTRY.

(*Continued.*)

The baptism of which we are treating is "one." It is "one" in form; "one" in number; it is baptism, and not *baptisms;* "one" in the fluid employed, "one" as to the proper subject of it, "one" as to the proper administrator of the ordinance, and "one" in design. It is true that the terms employed to designate it and its administrator are not always used exclusively with reference to it, and therefore in a literal sense. They are sometimes used in a metaphorical sense, as we propose hereafter to notice, as other words are frequently employed; but like other words the metaphorical gets its meaning in these from the literal. There are also other words of the list we have given which are never used with reference to the ordinance at all, but are devoted to secular things, and yet the unity of meaning of the words as used to designate this sacred ordinance is not broken; but baptism as Jesus commissioned it and instructed the church to "observe" it for all time is but "*one*"; having but "one" rule or law pertaining to it; making the several things which we have mentioned essential to it to make it complete so that they cannot be separated from each other, nor any of them left out of it, or any other things substituted in their place, and still the ordinance be preserved as the original baptism which Jesus commissioned intact and pure.

We have seen that this work has been attempted, but it has been attended with signal disaster; something else has been called baptism, as sprinkling or pouring, and otherwise there have been perversions, but they have never made true baptism to be anything but itself; and those who have practiced otherwise than correctly, while they have perverted the meaning of the words, and reproached and misrepresented it, thereby have not changed the ordinance inherently, but it is still what it was at first—"*one baptism*"—the literal baptism which Jesus commissioned; and no other persons than those Jesus authorizes to baptize can do so, and no other persons than those he recognizes can properly be subjects of baptism, and no other method than immersion can properly be used as baptism, and no other element than water can be employed for baptism, even though the sweet oil of olives, or the fragrant distillation of roses, were employed; yet the ceremony, although it might be an immersion, would not be baptism; for while all baptism is immersion, all immersion is not baptism. It is not difficult to distinguish this difference, and to note that while there are many immersions there is but *one* baptism. The immersions are often secular, even to be employed in dyeing cloths, or dipping a bucket; or "washing hands," but the baptism is sacred and only one, for one sole object and aim.

To notice the use of words of the class from which we have *baptism* and *baptize* in our published list, as employed in the New Testament, both as to sacred and secular things, those commanded by God and those pertaining to the traditions of men, we examine the words which are used for other purposes than those relating to baptism. As we have seen, *Baptisma*, when used literally, always refers to the ordinance which was observed by the apostles in obedience to the commands of Christ. Its metaphorical use does not in the least mar its literal sense. But we have *Baptismos*, which never refers to the ordinance at all. *Baptizo*, the verb, except in two instances—in Mark 7: 4, and Luke 11: 38—where it is used in the middle voice, and refers to what one does to himself, and cannot therefore be baptism, is always used literally of the ordinance. Those two passages refer to the Pharisees "washing" when they came from the market, and the Pharisee with whom Jesus dined marveling because he had not washed before dinner.

The remark just made about *baptisma* and *baptismos* may be criticized, perhaps, specially as it relates to the latter word; for in Heb. 6: 2, the word which is rendered in the plural as baptisms, is *baptismos*, or its plural form *baptismon*. It is supposed by some that this must refer to the ordinance. But how can this be? The noun which designates it is never used in the plural number, and it is emphatically called "*one baptism*," and not several, and could not be properly pluralized unless to embrace several individual instances in one word. We read of "the *baptism* of John"; "the *baptism* which John preached"; "the Pharisees came to his *baptism*"; "they said, Unto John's *baptism*"; "John did preach the *baptism* of repentance"; "We are buried by *baptism*." All these show us that the ordinance *is* "one," and therefore this word, which does not occur as the noun for baptism in the text of the New Testament for the ordinance, unless it does here, cannot here refer to the ordinance at all, but to the ceremonials of the Jewish ritualistic worship, which the Hebrews, who were familiar with them, being Jews, were exhorted to "leave behind" them with other things and "go on unto perfection."

Another criticism may be offered from the fact that Lachmann gives us in his edition of the Greek Testament, *baptismos*, as a marginal reading for *baptisma* in Col. 2: 12. The text is in opposition with that in Rom. 6: 4, and relates to christians being buried with Christ by baptism. It is true that the word, if substituted for *baptisma*, would not change the sense of the term, but it would mar the *unity*, the *oneness* of the use of words employed to designate that baptism is *one*. Lachmann only gives us the word as a possible one in the place, but leaves it out of the text; and as he stands alone in even putting it where it slightly questions the exclusive right of *baptisma* to the place, we are still left with the word which we find there, and the best of reasons for preserving it in its place. Rom. 6: 4 has it, and comes so nearly in expression to this in Col. 2: 12, that we do not feel at liberty to question its exclusive right, with all the other evidence which we have, of *baptisma* to its place in the latter text (Col. 2: 12). We have therefore "one baptism" as far as we have considered the subject, although there are divers immersions, or as the translators have rendered the phrase, *diaphorois baptismos*, in Heb. 9: 10, which may be literally rendered "various immersions." It is a remarkable fact that the translators have rendered the noun *baptismos* as "washing," in the two places where it is translated at all—in Mark 7: 4 and Heb. 9: 10; when the word might have been rendered in a manner less liable to be misunderstood.

We have another word in the New Testament, a neuter one—*Loutron*—which is rendered "washing" in Eph. 5: 26 and Titus 3: 5. The first reads—"That he might sanctify and cleanse us with the *washing* of water by the word," and the other, "According to his mercy he saved us, by the *washing* of regeneration and renewing of the Holy Ghost." There is some question whether these texts give us the word *Loutron* in its literal sense, or metaphorically, and so referring by inference or implication to the ceremonial washings for physical purification, or to indicate moral or spiritual purification. The word literally means a bathing place—*a bath*—and so Baptist W. Noel renders the texts, "The *bath* of water," and "The *bath* of regeneration." This gives us a collateral proof for the "*one baptism*," and shows how hard the translators have labored to intimate a washing without an immersion, as possible to the meaning of the words, because "washing" is a word of some ambiguity of meaning; as it may be done by sprinkling or pouring water on what is to be *washed*, although it may be accomplished, and more directly in harmony with even its own meaning, by *submerging* or dipping whatever is to be washed in the water.

We have several verbs in the New Testament which are rendered "to wash." *Apolono*, from *sono*, which we also have, meaning to wash by bathing one's self;—*Brecho*, to wash as by rain or by sprinkling;—*Nipto*, to dash with water, and hence to wash a thing by dashing water against it;—and *Pluno*, to wash foul clothes in a tub or tank. Allied to it is *Plunos*, a tub or tank in which to wash foul clothes. We can therefore easily see at a glance that while washing, as an English word, is uncertain as to the manner in which it is to be done, the different Greek words distinguish that manner; and as in the case of *Baptismos* we have "washing," and from *Baptizo*, in the middle voice, "wash," and are able to know what those words mean literally, we are acquainted with the method by which that "washing" was done, and so find that the harmony of the meaning of the word is not broken; and although there are divers washings by immersion, there is still but "*one* baptism."

The verb *bapto*—the present indicative verb from which the infinitive form and all the tense endings are made—is never used to designate the *act* of baptism, but is always used in a secular sense. It occurs but three or four times, and is rendered "dip" in each instance,—a fact which is worthy of notice as to the harmony between the terms "dip" or "immerse" and baptize, showing that the generic sense of all the terms belongs only to "immersion" or "dipping," and beside that, God's inspiration carefully selects and preserves special words of the class for the ordinance, verbs as well as nouns, and leaves the others for mere secular purposes. We wonder however why, when the translators rendered *baptismos* as meaning "washing," they did not give us *bapto* as meaning "to wash," and so preserve a uniformity of translation. Still we shall not wonder so much, perhaps, when we notice the texts where *bapto* occurs. That it could not be rendered sprinkle, or pour, it is evident; and to render it "wash" would be equally bad, and cause the translators trouble; because it could not be, it was not; and because they had left *baptizo* in the active voice untranslated, they must translate this word, and so must give it the Anglo-Saxon word "dip," because the very expression itself demands it; although the latter not any more perhaps than some texts which we shall more fully examine, where *baptizo* is left untranslated.

Bapto is rendered "dip" in Luke 16: 26, John 13: 24, and Rev. 19: 13. Luke 16: 24 reads—"And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may *dip* the tip of his finger in water and cool my tongue, for I am tormented in this flame." Here, although it was but the tip of the finger to be affected by the water, and come in contact with it, yet the translators could not avoid rendering the word by "dip," and the act could be complete as far as designated. To have said "sprinkle" it with water or "wash" it would not have given the idea, which simply was to moisten a parched tongue with water on the tip of a finger which was dipped in it. John 13: 26 reads—"And Jesus answered, He it is to whom I shall give a sop when I have *dipped* it; and when he had *dipped* the sop, he gave it to Judas Iscariot, the son of Simon." Rev. 19: 13 reads—"And he was clothed in a vesture *dipped* in blood, and his name is called The Word of God." These texts also are in harmony with what we have already said of the word and its meaning. The three indicate different immersions: (1) of "the tip of a finger"; (2) of "a sop"; and (3) of "a vesture" or raiment; which were severally done—1st, in water; 2nd, in some sort of sauce; and 3d, in blood; each being one of the "divers" immersions possible to the meaning of the terms used, and yet distinct and separate from the "one baptism,"—the institution of the gospel, the rite of the church, which Jesus commissioned.

It is now plainly evident that no meaning of the words can properly be construed into sprinkling, or pouring, or a washing, other than that which is accomplished by *dipping* the person when baptism is referred to, or thing, when the words have a secular sense, into and taking out of the water, and that *baptism* is distinguished from all other immersions by the exclusive use of water for an exclusive purpose. There never could, then, have been a mistake with reference to the manner of observing it, if care had always been taken to properly understand the words, and if no one had ever preferred some easier way than that which Jesus authorized and appointed, and never any intervention of the traditions of men to turn those who ought to obey Christ, strictly, from the right practice. O that there had never been any perversion of this "right way of the Lord," and a substitution of sprinkling for the genuine immersion—the original baptism of the New Testament.

But this is not the only perversion of the ordinance, for there are those who, while they admit that the proper mode is immersion, claim that in order that it be properly administered, there must be more than "one immersion" with its emersion, to constitute "one baptism." We have stated that this is sufficient, but the claim is set up that the commission of Jesus, both as to the text of the commission and the use of the verb employed, requires *three immersions* to constitute the baptism "one."

(*To be continued.*)

TO THE BEREAVED.

Affectionately offered to Mr. and Mrs. Charles Gray.

BY S. M. H.

A mother sits in sadness in a darkened home to-day,
Missing the merry voices of the little ones at play;
The loving happy children who made sunshine in her home,
Nellie and little Harry, are carried to the tomb.

A father comes at evening, but his heart is very sore;
No little feet come running to meet him at the door;
No childish welcome greets him, no look of glad surprise,
For the loving lips are silent, closed are the laughing eyes.

Now gather up the playthings, and the clothes your darlings wore;
Fold tenderly each garment, they will not need them more;
The little bed is empty, your loved ones are not there;
Where their dear heads are pillowed, they need no mother's care.

The stroke is very heavy, how deep no words can tell;
But still amid the darkness, faith whispers "It is well."
Safe in the Shepherd's keeping, folded within his arms,
Your little lambs are resting, forever safe from harm.

And He, the tender Shepherd, will bring them bye and bye,
When all his flock he gathers from the valleys where they lie:
Robed in immortal beauty, forever free from pain,
Those same dear little children will be *your own* again.

And when again you meet them, and clasp them to your heart,
How sweet the consolation—you never more will part:
These are but for a moment—the parting and the tears,
And then the song of gladness through the eternal years.

East Boston, Mass.

SALVATION.

C. MENDENHALL.

Notwithstanding the fact of man's sinfulness, the Bible is full of encouragement, comfort and pardon, provided he will avail himself of the gracious provisions found therein.

Man is in a lost condition; he is unsaved, but he may be saved. The way is simple, yet perfect, plain and practical. The Lord has, and does save from temporal calamities as is illustrated by the deliverance of the children of Israel from the slavery of Egypt, and the care which was taken of them during their journeyings. When the Israelites conquered the Philistines it is said—"The Lord saved them by a great salvation." 1 Chron. 11: 14. That God will save from spiritual dangers is evident from the teachings of the New Testament. For this purpose Christ came to die. It is written—"Thou shalt call his name Jesus, for he shall save his people from their sins." He came to bring us to light, and all blessings center in and are obtained through him who is our all in all.

All men may be saved irrespective of their nationality, the door being open for Jew or Gentile, bond or free. The plan of salvation is adapted to the learned and unlearned, to him of high or low degree. Reader, it is for you and for me. Will you not call upon the name of the Lord, and know experimentally the working of this free grace? "For whosoever shall call upon the name of the Lord, shall be saved." You are under the penalty of the law; will you not be saved from its final consequences?

Christian be up and doing, for the coming of the Lord is nigh. Many are sleeping in a dangerous lethargy; oh, let us with affection, ardor and wisdom, arouse them to a sense of their peril.

Brethren of every denominational title, work for the salvation of others. Preach Jesus and a full salvation. Know that now is no time for idle disputes and senseless wranglings.

"Let subtle schoolmen teach these friends to fight,
More studious to divide than to unite;
And grace and virtue, sense and reason split,
With all the rash dexterity of wit,
Wit's just like fools, at war about a name,
Have full as oft no meaning or the same."
[POPE].

Wilmington, Del.

Gems

— Search thine own heart! Within thee there is a fountain of good, which will always flow, provided thou diggest for it.

— To wipe all tears from off all faces is a task too hard for mortals; but to alleviate misfortunes is within the most limited power.

— Envy is a littleness of soul which cannot see beyond a certain point; and if it occupy not the whole space, feels itself excluded.

— Could we see things as God sees them, we should not have a solitary wish for a single alteration in our circumstances; we would say, "It is well."

— What a new world we should live in if we would only allow every kind thought that comes to us to blossom into words and deeds!

— The christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

— Good nature is a glow-worm that sheds light even in the darkest places.

— Beauty, unaccompanied by virtue, is a flower without perfume.

— The covetous man is as much deprived of what he has, as of what he has not, for he enjoys neither.

— No cloud can overshadow a christian, but the eye of his faith will discern a rainbow in it.

— Everything we add to our knowledge adds to our means of usefulness.

All true christians must be like Noah's ark, that was pitched without and pitched within, Gen. 6: 14. They must have a holy inside, and a holy outside; their profession and practice must agree.

LETTER FROM C. COLEGROVE.

Editor of World's Crisis:—Dear Brother:—I would beg to say to any readers of the *Crisis* who might marvel at my comparative reticence, that I hold the faith of our Lord's speedy return with unabated confidence, and that I feel strongly persuaded that we are on the verge of most important and vital events. It is beyond reasonable question I think, that the present year will be marked by very grave and significant changes, bearing us on rapidly to the realization of the believer's earnest desire, that a new period of light, and rest, and rejoicing may arrive.

One of the most remarkable and truly wonderful achievements of modern times is the accurate and scientific measurement and exploration of the great pyramid of Cheops, in Egypt. The most astonishing facts have come to light in the examination of the great structure, some of which bear directly on the subject of the second advent of Christ. Indeed the great pyramid is stored with facts of a mathematical, astronomical, metrical and historico-prophetic character. It would well be worthy of the readers of the *Crisis* to become possessed of the facts, or the more essential portion of them, which are represented by this great architectural wonder. It is evident that the wisest men have been astray in regard to its origin and design. It remained for modern science to unlock the mystery of its construction, and show the agency of God himself in its erection. There is no possible evasion or resistance of the revelation which the pyramid makes, as the voice it utters is so clear and majestic that one is struck with awe at the goodness, wisdom, and power of God. The facts of science utter a language which sophistry cannot answer or overturn. The principal work of investigation seems to have been performed by Piazzi Smyth, the distinguished Astronomer Royal for Scotland. He brings to light numerous mathematical problems suggested by the pyramid, and shows how the pyramid itself extends its prerogative of measurement to the celestial heavens. By it is shown the sun's distance from the earth, the period of the precession of the equinoxes, and the number of days in a year, to a fraction. It teaches the true Bible system of weights and measures, and other interesting facts.

I have commenced an article on the subject for the *Crisis*, but have not had the fortune to complete it yet. What will be especially interesting to those who love the Lord's appearing, may be mentioned as measured divisions in the passage way, which indicate the period between Melchisedek and the crossing of the Red sea,—the period from that to the first advent of Christ; and again from this to the second advent which seems to be about the year 1882. At all events this latter date is noted as making a sudden termination to the christian dispensation, commonly so-called,—as it is succeeded by the entrance to the ante-room of the king's chamber. Most of your readers may be entirely surprised at the suggestions here cursorily made, but I believe the subject is worthy of every intelligent christian's profound attention.

I repeat my belief that most important developments lie almost immediately before us, and I trust we may be graciously assisted and favored by the protecting and kind hand of a perfect Providence. I hope to be able to furnish a more detailed statement ere long.

Sardinia, N. Y., Jan. 7th, 1875.

INFIDELITY AND COVETOUSNESS.

I. I. LESLIE.

These are twin spirits, and have ever been inseparably associated. But in no age of the world have they been more prominent, or together produced a greater effect on society and the church than is now seen and felt everywhere. These two spirits pervade the entire world, and are prevailing beyond all other influences in the destruction of men. There is no crime recorded but the cause can be traced to one or both of these Satanic agencies.

If it be said that intemperance is a great source of crime, we reply that were it not for infidelity and covetousness there would be no intemperance. Unbelief and the love of money produce all the means of intoxication there is in the world. The rummaker and the rumseller are both infidel and covetous; the latter spirit, however, controlling them. Having no real faith in the declaration of God, loving themselves only, they cause sin and crime to be committed the world over, by creating the means, through the spirit of unbelief and lust for gain. Every other so-called source of crime has its root in one or both of these accursed spirits of rebellion against God.

That these two hand-in-hand spirits are in possession of the minds of men at the present day, there needs no argument to prove. That infidelity is prevalent, no one will deny who knows the true sentiment and feeling of the masses, and who is honest enough to express his real opinion. In a thousand forms, however, it may appear, but it is the same doubting, sceptical, God-denying thing. It may differ in degree and intensity, but its character and name are the same. Its effects may be different in different places, and upon different individuals, but those effects produce invariably one result:—deadness to all that is truly moral, spiritual, Godlike and good. In the world, in the church, and everywhere, these effects are felt, and this result is seen. The Bible is rejected by all the world, and by most of the church. Were it fully believed by the latter, the former would be less infidel, and there would also be less crime in the community and among men. Indeed, there might be a hope of the conversion of the world, if all who profess to be believers in the Bible and its God had a living and true faith in them. But the faith of the church is daily lessening, and the infidelity of the world rapidly increasing; hence there can be no such hope entertained reasonably by either of these two classes. That this infidelity, in all its phases in the world and church, will continue and increase, is a saddening thought; yet who that takes a Scriptural and reasonable view of this subject, can say that there is to be more faith in God, and less unbelief in regard to the Bible on the part of the inhabitants of this earth?

But in regard to the helpmate of infidelity, covetousness, it may be said, that as Eve was taken from Adam's side, so this last spirit comes out of the monster infidelity, and is therefore one with it. It is granted that covetousness may be the offspring of infidelity (as all true believers in God are without this spirit), but as the first man and woman were *two* as well as one, so these are two in their work among men. What infidelity may not directly do in men's destruction, covetousness will. An infidel, if he is not covetous, may believe and be converted; but one who is both an infidel and an idolater will, in almost every condition, resist to the end the Spirit of God.

The love of the world is the strongest passion in the hearts of men, and the last that is subdued and overcome. A covetous spirit in the heart of a professed christian is the worst spirit that he can possess; for it makes him an idolater, and removes him farther from God than all other sins. This was the great sin of God's ancient people. They worshipped the world instead of him—would not bring their tithes into his house, but kept back a part of the price, and the sacrifice which was required to be brought. So by their covetousness they robbed God; and when he offered, if they would bring their tithes into his storehouse, to open the windows of heaven and pour them out a blessing so great that they could not find room for it, they refused to do so, holding to their covetousness, and perishing, as a nation, by the wrath of God. His offer to return unto them if they would return unto him, they rejected, and thus they brought upon themselves a destruction which infidel Nineveh escaped. A covetous church! what can God do with it? A covetous professor! what can God do for such an one? Hardly will they repent who are joined to idols, even in these days when the Holy Spirit makes so clear the sin of covetousness. Lover of the world! clinger to earthly things! grasper of perishing treasures! cease your idolatry! Let go your hold of that which is keeping you from God, and will draw you down to death! Struggle against this spirit as well as against infidelity; and say not, "I am a christian and no infidel, and so I shall be saved," when at the same time your heart is set to love the world, and you withhold from God what he requires you to sacrifice for him. Be not deceived; if you believe God, you will not be covetous; if you are covetous, God will not receive you.

FRETTING AT TRIFLES.

How can we picture that ceaseless train of houseless and homeless wanderers who have not where to lay their heads, and fret and vex ourselves about some trifling grievance in a home where plenty and comfort abound—a broken ornament, the polish of a chair scratched, an omission of a servant, the waywardness of a child? How can we bring before our minds the vast multitude who have scarcely a rag to cover them, or a crust to eat, and grumble because a dress does not suit us, or a milliner fails to send home our new bonnet, or offends our taste with a ribbon or a flower which we did not order, or a favorite dish is spoiled in the cooking, or because the water which made our tea did not boil? How can we think of the vast and varied tide of bodily pain which is wringing cries of bitter anguish from pale lips, and murmur at a cold which keeps us from fulfilling some engagement, or a toothache which robs us of an hour's sleep, or any other little ailment which gives us a passing inconvenience? How can we think of the great and solemn crowd of mourners, whose ceaseless wail is ever sounding in the ears of Him who knows the depths of tenderness hid in the heart of Rachel, as she weeps for her children because they are not? How can we, I say, think of all this, and chafe and fret because our dear ones need, perhaps a little forbearance, are trying in some minor things, which are, after all, but as spots on the sun, and whose little peculiarities we turn into *worries* by losing our temper when they touch our own convenience or pleasure?—*Day of Days.*

QUESTIONS.

GEO. A. STREETER.

1. Is it right to trust in God?
2. If I trust in God will he keep me in perfect peace?
3. Is there not everlasting strength in the Lord Jehovah?
4. Shall I trust in the Lord forever?
5. If I hunger and thirst after righteousness shall I be filled?
6. If I am pure in heart shall I ever see God?
7. Is it my privilege to be perfect even as my Father in heaven is perfect?
8. Must I not love my enemies, and bless them that curse me, and do good to them that hate me, and pray for them that despitefully use me and persecute me?
9. Ought I not to forgive men their trespasses as I would have my Heavenly Father forgive me?
10. Is the man blessed if he endureth temptation?
11. Will he receive the crown of life when he is tried?
12. Has the Lord promised a crown of life to those that love him?
13. Must I count it all joy when I fall into divers (or many) temptations?
14. Will the trying of my faith work patience if I'll let it?
15. If I let patience have her perfect work shall I be entire, wanting nothing?
16. Must my conversation be without covetousness?
17. Should I be content with such things as I have?
18. Has the Lord said "I'll never leave thee, nor forsake thee?"
19. May I not say, The Lord is my helper?
20. Is Jesus Christ the same yesterday, to-day, and forever?
21. Shall I go forth unto him, without the camp, bearing his reproach?
22. Does God mark the perfect man?
23. Are all his paths peace?
24. Will God make all his enemies to be at peace with him?
25. Is it because he trusteth in him?
26. If I teach men to obey all things Christ has commanded me, will he be with me unto the end of the world?
27. Must the just live by faith?
28. Have I need of patience?
29. If I do the will of God shall I receive the promise?
30. Does peace come by believing? and joy by the Holy Ghost?
31. Will he that shall come and not tarry, come in a little while?
32. Can you say with me, "Even so, come Lord Jesus"?

DUTY is the first step to greatness—the helm that steers man safely over the billows of life. If we fail in our duty, we bid farewell to the land of promise—to the haven of hope; man's honorable occupation is gone.

— If God gives us a staff, he intends us to lean on it; and when he takes it away he is sure to give us his own hand instead.

KEEP THE HEART PURE.

When the heart is right with God—calm, sweet, peaceful, heavenly—everything goes right. In in this happy, joyful, composed frame of mind, business men, merchants, printers, mechanics, husbandmen, doctors, lawyers, ministers, editors—all, great and small—can accomplish ten-fold, walking thus in wisdom's ways, God-fearing, strengthened with might in the inner man. A man rich in faith, full of the Holy Spirit, is a giant,—he rises above the world, its temptations, trials, conflicts. He does everything in the spirit of meekness and love.

Some holy men spend hours in the morning feasting on angel food. They drink deeply at the living fountain. Then, when they go forth in the battle-field, Satan trembles before them! God smiles graciously on their labors, on things secular and divine, all the day gloriously! Get your souls on fire, richly imbued with the spirit of benevolence, built on the solid rock! "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns and spiritual songs; singing with grace in your hearts to the Lord."—*Wayside.*

GOOD DEEDS.

There's not a mortal here on earth,
But what can do or give
Something to make another feel
A joy on earth to live.

A look or smile, or one kind word
Will often cheer a heart
Bruised by affliction's heavy hand,
Or pierced by sorrow's dart.

Then let us all, if we would know
The bliss there is in life,
With kindness clothe our words and acts,
And free ourselves from strife.

Good deeds can make the bad man good,
A starving heart may fill;
"It is the soul that makes the man"—
A man for good or ill.

REVIVAL.

A. W. SIBLEY.

The revival in Hoosick is still moving onward in a glorious manner. Very many, for the last few weeks have been brought to the Lord, and experienced his saving grace, and are now rejoicing in hope of the glory of God. Others that were two months ago in a backslidden state have renewed their covenant with the Lord and his people, and are now with the young converts singing praises to God, and looking for his Son from heaven. The church is in a good working condition.

Brethren, we need our hearts swelled out anew with divine love in these days of peril, so that we can feel for the perishing around us, and labor for their salvation, if by any means we might save some for whom Christ died.

The work of the christian church is nearly accomplished; and that era for which she has looked and ardently prayed will soon with all its loveliness and beauty dawn upon her. O church of Christ—the Lamb's wife, awake! Bestir thyself! Gird thine armor on anew, and press the battle against the enemy with renewed vigor, and soon victory will perch itself upon thy banners, and a glorious deliverance will then forever be enjoyed in the kingdom of eternal rest.

Sandy Hill, N. Y.

WHOSE SUPERSCRIPTION?

BY JOHN FOX, MINISTER, 1709.

Cæsar's coin had Cæsar's image. Is holiness to the Lord engraven upon thy heart? Hast thou that divine drop that can swim against the stream of corrupt nature?

If thou hast a mind to see the very picture of the invisible God, look upon a pious, humble, holy man. There is a resplendent beauty on the believer. No son so much like a father, no daughter so like her mother as the saint is like God.

What is brave, silken habit upon the body, ear-rings, jewels upon the neck, plaited hair, curls, towers, spots and paints on the face and forehead, to a sanctified, holy heart. The church is glorious within. There is that in the christian that can call God *father*. Holiness is the arms of heaven—the harbinger of heaven. We may see the harvest of glory in the seed of grace. Grace is glory in its nonage, and glory is grace grown up to its perfect stature.

When a believer is gotten into the suburbs of glory by communion with God, and his heart is sincerely set to please and honor him, he may say with Jacob, "This is no other but the house of God, and this is the gate of heaven. "Canst thou take the greatest complacency in pleasing God, and say of it as the martyr of his prison—"This is better than any pleasure, than any paradise?"—*Christian Standard.*

HOME AND HEALTH.

"DO YOUR BEST."

"When I was a little boy," said a gentleman, "I paid a visit one evening to my grandfather, whose black velvet cap and tassel, blue breeches, and huge silver knee-buckles filled me with awe. When I went to bid him good-bye, he drew me between his knees, and, placing his hand upon my head, said, "Grandchild, I have one thing to say to you; will you remember it?" I looked into his face and nodded, for I was afraid to promise aloud. "Well," he continued, "whatever you do, *do the best you can.*"

"This, in fact, was my grandfather's legacy to me; and it has proved better than gold. I never forgot his words; and I have tried hard to act upon them. After reaching home, my uncle gave me and Robert some weeding to do in the garden. It was Wednesday afternoon, and we had lain out plans for something else. Robert, vexed and ill-humored at his disappointment, did not more than half do his work; and I began pretty much like him, until grandfather's advice came into my mind, and I determined to follow it. In a word, I did my best. And when my uncle came out, I shall never forget his look of approbation as his eyes glanced over my beds, or the fourpence he slipped into my hands afterward, as he said my work was well done. Ah! I was a glad and thankful boy; while poor Robert was left to drudge over his weeds all the afternoon.

"At fifteen I was sent to an academy, where I had partly to earn the money to pay for being taught. The lessons seemed hard at first, for I was not fond of study; but grandfather's advice was my motto, and I tried to do my best. As a consequence of this, though I was small of my age, and not very strong, my mother had three offers of a situation for me before the year was out. When I joined the church, I tried to do the Lord's work as well as I could; and often when I have been tempted to leave the Sabbath-school, or let a hindrance keep me from prayer-meeting, or get discouraged in any good thing, my grandfather's last word's, "*Do the best you can,*" have given me fresh courage, and I would again try." Let every boy and girl take this for their motto. Acted upon, it will do wonders. It will bring out powers which will delight yourselves and friends. "Do your best;" or, as the Bible says, "Whatsoever thy hand findeth to do, do it with thy might.—*Wayside.*

THE FOOD QUESTION.

Man is the only living creature that does not know what to eat. He has precisely the same instincts to guide him in the selection of his food that the animals have; but the trouble is, his instincts have become perverted in the many inventions which he has sought out. Our learned men entertain all sorts of opinions, except the right ones, on this subject. Physicians, physiologists, and chemists are continually teaching very absurd doctrines concerning what human beings should eat and drink. Nearly all of the recent authors on food—those who make the text-books for medical colleges—cannot understand why alcohol, although described in their own materia medicas as a "caustic and irritant inorganic poison," is not in some sense food. The difficulty is, they write books without defining the subject they write about. They tell us what things are food without explaining what food is, and thus perpetrate an immense amount of scientific nonsense. If these authors would study nature and the dictionary more, and depraved appetences and the restaurants less, they might in time arrive at the truth as it is in Hygiene.

"As a man eateth, so is he." It is as much due to one's eating as to one's thinking, what manner of humanity one is. The simple fact that our blood, bones, muscles, nerves, brain—every tissue, structure, and organ—is made of the food material, is conclusive that the purer the food the better an more enduring will be the vital constitution. The fact is also conclusive of another principle of vast importance, and one which the medical profession practically ignores, while the great majority of the people seem entirely ignorant or heedless of it. It is this: Whatever materials are taken into the vital domain which are not food, water, or air—call them poisons, drugs, chemicals, impurities, or condiments—interfere with the processes of nutrition, and devitalize the living organism precisely in the ratio of their quantity and potency.—*Science of Health.*

ALCOHOL IN MEDICINE.

Two hundred and sixty-five prominent English physicians and surgeons have signed a memorandum certifying that alcohol, in whatever form, should be prescribed with as much care as any powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess, or for the continuance of its use when the occasion has passed. The signers express the firm conviction that the large amount of drinking of alcoholic liquors in Great Britain is one of the most hurtful evils of the day, destroying, more than anything else, the health, happiness, and welfare, of the working classes. These physicians say that they will gladly support any wise legislation which would tend to restrict within proper limits the use of alcoholic beverages and to introduce habits of temperance. Among the signers are to be found the names of distinguished physicians and surgeons of high rank, inspectors general of hospitals, professors in medical colleges, and members of the medical staffs attached to hospitals in London and in the provinces.—*San Francisco Daily Morning Call.*

RISK OF GREAT EATERS.

Great eaters never live long. A voracious appetite, so far from being a sign of good health, is a certain indication of disease. Some dyspeptics are always hungry, and feel best when eating; but as soon as they have finished eating they endure torments so distressing in their nature as to make the unhappy victim wish for death.

The appetite of health is that which is inclined to eat moderately when eating-time comes, and which, when satisfied, leaves no unpleasant reminders. Multitudes measure their health by the quantity they eat; and, out of ten persons, nine are gratified with an increase of weight, when in reality it indicates an increase in disease, showing that the absorbents of the system are too weak to discharge their duty, and the tendency to fatness, to obesity, increases until existence becomes a burden, and sudden death closes the painful history.—*Hall's Journal.*

WE should accustom ourselves to self-denial and patient waiting; for the blessings that God reserves for his people are like fruit which will be wholesome when it has had time to ripen, but will certainly be noxious if greedily and prematurely gathered.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1004. BOSTON, WEDNESDAY, FEBRUARY 3, 1875. VOL. XL.—NO. 17.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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THE RIFTED ROCK.

"In the Rifted Rock I'm resting,
Sure and safe from all alarm;
Storms and billows have united
All in vain to do me harm.

In the Rifted Rock I'm resting,
Surf is dashing at my feet,
Storm-clouds dark are o'er me hovering,
Yet my rest is all complete.

Many a stormy sea I've traversed,
Many a tempest shock have known,
Have been driven without anchor
On the barren shores and lone;

Yet I now have found a haven
Never moved by tempest shock,
Where my soul is safe forever
In the blessed Rifted Rock."

Blessed be God for this "great Rock in a weary land!"—*Christian Standard.*

"LIFE" AND "SOUL."

J. F. LINTHICUM.

To prove that the soul is a distinct entity from the body, immaterialists frequently refer to the language of the Savior (Matt. 10: 28), when he said: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," and in doing so seem to be unconscious that they overturn the doctrine of the immortality of the soul.

Immortality and indestructibility are synonymous terms. That which is immortal is imperishable. That God cannot destroy what is indestructible is a self-evident proposition; and hence, the proof that will demonstrate the destructibility of the soul, at the same time demonstrates its mortality. It would be as reasonable to talk about a limit to space, or an end to eternity, as the destruction of an immortal being. It is, therefore, absurd to contend that God can destroy an immortal soul in hell; but we are not left to conjecture on our own imperfect reason for the proof that no part of man is immortal, for St. Paul expressly declares that the King of kings and Lord of lords "ONLY HATH IMMORTALITY." If God only hath immortality, man hath it not, and consequently there is no such thing as an immortal soul.

In the passage first quoted the Savior taught that though men might kill the body, they could not destroy it or the soul, and therefore the loss of life in this world is not a thing to be feared. They might reduce the body to ashes, and scatter them upon the four winds of heaven, but God was able to bring each particle together and bring it to life again, and this he had promised to do. The loss of this life, therefore, was not a serious matter, for it could be restored at the resurrection; but it was a fearful thing to know that God would destroy both soul and body in hell, if he were not loved and obeyed. He clearly taught here that the wicked are to be destroyed, and are not immortal as orthodoxy teaches. Immortality is immortality, whether in happiness or misery. It is eternal life whether possessed in heaven or hell. The condition of the possessor does not affect it. That which is preserved is not destroyed, and hence it is to make the Savior utter nonsense to assert that when he said "destroy" he meant "preservation" in a state of misery.

"What then," some one will ask, "is the soul?" Jesus says, "Fear him which is able to destroy both soul and body in hell," and his language implies that the soul is one thing and the body another. We have shown that, even if this be true, it does not prove the immortality of the soul, but, on the contrary, this passage shows that, unless God is feared, he will destroy the soul as well as the body in hell. But what is the soul? We turn to the seventh verse of the second chapter of Genesis and read as follows: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul;" and again to 1 Cor., chap. 15, ver. 45: "the first man, Adam, was made a living soul." Mark the language: "God formed man of the dust of the ground," and when God breathed into his nostrils, "man became a living soul." It does not say that he was given an immortal soul, or that another man was put into him, but man himself became a living soul. The act of creation was imperfect until man received "the breath of life." Previously he was an inanimate being, but he thereby became animate or "a living soul." He was then a living, moving, sentient and intelligent being. This accords with the quotation from 1 Cor. 15: 45, which says, "Adam was made a living soul," and not that man was given an immortal soul.

It follows, therefore, conclusively, that the perfect man is composed of "the dust of the ground" and "the breath of life," and that these two must be continued to make "a living soul." The Bible does not teach that there is any other kind of soul. The putting inside of man another man that cannot die is the work of his own vain imagination.

We have but one account of the creation of man, and we have seen that there is no intimation that any part of him is immortal. On the contrary, we are told that the man thus created, died. Gen. 5: 5. "And all the days that Adam lived were nine hundred and thirty years, and he died." This man, therefore, who became a living soul, died. What then did Jesus mean when he said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell?" He had just told his disciples to "fear not them which kill the body," speaking, as all will admit, of an act which would deprive the body of life, and cause that death which it is appointed unto man once to die. He tells them not to fear this. Why? Because all men who die that death, will be restored to life at the resurrection, and hence the loss is not irreparable. Those who kill them cannot prevent their resurrection, and are therefore not to be feared.

But after this resurrection what takes place? The man thus resurrected is required to give an account of the deeds done in the body. If he has been good he will be rewarded with eternal life; if evil, he will be punished with eternal death; and when this death takes place, the entire man is destroyed. This is the idea that our Lord wished to convey, and how could he have done it so clearly as in the language used by him? It covers the whole ground. It destroys the man that was formed by God of the dust of the ground; it destroys "the living soul" which man became after he had received "the breath of life." There will be no part of man left. He will be utterly destroyed.

It is clear that by "soul" in the passage, under consideration, Jesus meant "the breath of life," or life principle as we shall proceed to show. When the body dies, the spirit returns to God who gave it. Spirit here means "the breath of life," and an exact translation of the Hebrew would so render it. This breath of life is the life principle which animates our bodies. When a man kills another the dust returns to the earth as it was, and the spirit (or life principle), returns to God who gave it. He kills the body, but cannot kill this life principle or breath of life, because God takes care of that and restores it at the resurrection. That it was the life the Savior referred to in the passage we are considering is evident. He was telling his disciples how they would be persecuted for his sake, but to "fear not them which kill the body," etc. etc., and also a little further along in the same chapter, and while on the same subject of thought he told them that "He that findeth his *life* shall lose it; and he that loseth his *life* for my sake shall find it." And again in Matt. 16: 25, he said, "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it;" and in the next verse and same connection he asks: "For what is a man profited, if he shall gain the whole world and lose his own soul?" Mark, he says: "Whosoever will save his *life* shall lose it," and then follows this declaration by asking what is a man profited if he lose his *soul?*

This demonstrates the fact that the Savior used the words "life" and "soul" synonymously, and hence in the passage under consideration we are to consider it in that light. This breath of life, or life principle, man cannot kill. God will take care of that, and we shall receive it again at the resurrection. Then we shall all be judged, and the lives of the righteous will be made everlasting, while God will destroy the lives and bodies of the wicked in hell. This is the second death. It is complete and eternal.

1 CORINTHIANS 8: 6.

J. P. MARQUAND.

"There is but *one* God, the Father, of whom are all things, and *one* Lord Jesus Christ by whom are all things."

The text tells us there is but *one God*, from whom originated all things, only *one God*, supreme, omnipresent, eternal and unchangeable. He deserves our highest reverence and gratitude. Also we are told that next to him in power and authority is the Lord Jesus Christ, through whom or by whom are all things. Now consider how great this individual must be that God the Father has entrusted with all things, whether in heaven or earth, and hath made him the executive to do his will and pleasure. Although he was made lower than the angels for the suffering of death, he was crowned with honor and glory, and he hath raised him to his right hand, far above all principalities, powers aud dominions.

The same idea is carried out in Eph. 4: 5, 6,—"One God and Father of all, who is above all, and through all, and in you all"; and "one Lord [meaning Jesus], one faith, one baptism." Also in Rom. 11: 36—"For of him and through him and to him are all things." There must be a great *First Cause*, which in the Bible is called "I AM,"—self-existent, having all wisdom, power, knowledge, goodness and truth. In one place he is called the Father of spirits; also the God of all grace and consolation, eternal, immortal and invisible. From him originated all things, angels, men, and beasts, and from him comes all we enjoy. O, what a Father we have! The Psalmist said, "Let every thing that hath breath praise the Lord"; and Paul said, "He is God over all, blessed forevermore." He is described by prophets and apostles as existing back into the eternities, and forward into the eternities; the Alpha and Omega, the first and the last; of whom, for whom, by whom, in whom and through whom are all things.

This God the Father so loved the world that he purposed in the fulness of time to send his Son for the reformation, salvation and redemption of man. At the river Jordan, at his baptism, the Spirit of God abode upon them, and a voice from heaven said, "This is my beloved Son." The Father then by his Spirit dwelt in his Son and performed many wonderful miracles; thus evidence was given that this was the Messiah.

In due time this Savior was put to death in the flesh, but afterwards quickened by the Spirit. He told his followers to tarry in Jerusalem until endued with power from on high; that they should be baptized not many days hence; and on the day of Pentecost the Spirit of God was poured out. Christ ascended that he might give gifts to his dear church (which is his body), and he loves his church with an eternal love. Now let every man love his wife and every woman her husband even as Christ loves the church.

God manifested himself through Christ for the salvation of men. Col. 2: 9—"For in him [Christ] dwelleth all the fulness of the Godhead bodily." 2 Cor. 5: 19—"God was in Christ, reconciling the world unto himself." John 10: 38—"That ye may know and believe that the Father is in me, and I in him." John 14: 10, 11—"Believe me that I am in the Father, and the Father in me." Col. 1: 19—"It pleased the Father that in him should all fulness dwell." John 14: 9—"He that hath seen me hath seen the Father."

From the above scriptures and also many others, it is shown that the Father dwelt in his Son Jesus Christ for a special purpose—to carry forward the work of redemption; and that on the cross of Calvary he deserted his Son also for a purpose, which made him cry out—"My God, my God, why hast thou forsaken me?" But in three days the Father raised him out of the grave, a conqueror over sin, death and hell; and now we hear our beloved Savior saying—"Because I live, ye shall live also." "Death hath no more dominion over him." He is but the first fruits of a great harvest; and the Father (our God) who brought again from the dead our Lord Jesus, will also bring us to his presence with exceeding joy.

Blessed are all they who trust in the living God, our heavenly Father, unto whom and before whom shall all flesh come. Unto him be glory and honor, both now and forevermore. Amen.

THE COMING ONE.

For successive centuries the return of Christ has been earnestly looked for and desired; and even in this time of moral declension, some are found who long for the advent of the coming One, and who also believe it comparatively near, though not in sympathy with the hitherto unsuccessful efforts to make an application of prophetic measurements. Among this class we find the late Mrs. Palmer thus speaking upon this point in the *Guide to Holiness:*

We are not now, neither were ever, in sympathy with those who would set the day and hour of our Lord's appearing. But for about thirty years we have unwaveringly believed that, in the most emphatic sense, "the end of all things is at hand."

This belief has not been founded on the opinions of men, but by much prayerful searching of the Scriptures, comparing scripture with scripture. Believing that all scripture is given by inspiration, and is profitable for doctrine, reproof, correction, and instruction in righteousness, and that the same Spirit that indited the Holy Scripture is given to open its sacred meaning to the humble believer.

To expect to know the day and hour, or even the year, of the coming of Jesus in the clouds of heaven, we have never thought to be within the province of other than the great Eternal. But that the humble Bible student may, by a careful reliance on the teachings of the Word, and observance of the signs of the times, know when the coming of the Lord draweth nigh, and is even at the very doors, is a truth too palpable to require comment. (See Matt. 24: 29–33.)

Dear reader, are you in search after truth in regard to the second advent of our Lord? That he will come again you know, because there is not a more explicit, incontrovertible declaration within the lids of the Bible than this.

Why should not christians of the present day be like the christians of nearly two thousand years since? So greatly did the christians of Thessalonica long for the speedy coming of their Lord that, instead of putting it off "thousands on thousands of years hence" (as did a teacher in Israel with whom we were conversing), their almost impatient desires inclined them to think that it must be immediate. Paul corrects their mistake, telling them that day shall not come until certain things (of which we shall hereafter speak) occur. James also exhorts his suffering brethren to patience, not by telling them that the coming of their Lord was to be protracted "thousands on thousands of ages," but by the most welcome truth, "for the coming of the Lord draweth nigh."

If the joyous anticipations of the return of the Son of man should so fill the minds' vision of the early church about two thousand years ago, how should the vision of believers of the present day be occupied with the subject. Christians of the present day have the Old and New Testament Scriptures. The volume of Revelation is closed. The book of books is in the hand of every believer. Not only does it testify of Christ as a Redeemer from sin, but of Christ as a coming One. Oh! yes, with what certainty do the Scriptures tell us of Jesus' coming again, not an offering for sin!

That has been done. How emphatically does Paul speak of Him who was "once offered to bear the sins of many;" and then adds: "Unto them that look for him shall he appear the *second* time without sin unto salvation." And Titus, also, pointing the eye of his brethren upward, says: "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." —*Ex.*

CHRISTIAN CHARITY.

ADAM FRIESE.

Webster defines the word 'charity' thus: "General sense—love, benevolence, good will; the disposition of heart which inclines men to think favorably of their fellow-men, and to do them good. Theological sense—it includes supreme love to God, and universal good will to men."

Charity is a noble quality of the human heart. It excludes narrow-mindedness, bigotry and selfishness, and begets in their stead expansiveness of feelings, kindness, love and good will; a disposition or ruling inclination of heart to do good, and to think and act kindly and favorably toward mankind, and also toward the lower creatures of the animate creation.

Christian charity must necessarily be of the highest order. If common charity, without the hallowing and purifying influences of religion, is so noble, and generous, and far-reaching in its benevolence, how much purer, and lovelier, and deeper should we expect to find *christian* charity in its manifestations and influences, wherever its presence is found! Yea, verily, it must make the heart of its possessor to throb with impulses of brotherly kindness and love toward all who love Jesus—our elder brother—toward all who manifest the Spirit of God and faith in his Word; and even toward others also, who have not tasted that goodness and love, with a desire to do them good and to improve their condition and their hope; or, to lead them to hope (the hope begotten through faith in Christ), as unbelievers are represented as being without hope. True charity is not selfish, caring merely for its own safety and happiness, but desiring that others should enjoy or share the hope and blessings of the bright future—the unfading treasure—the eternal life and glory of the Redeemer's kingdom.

The apostle Paul attaches very great importance to charity. 1 Cor. 13. He designates it as being of more importance and more value than all the other endowments or gifts of men and angels, and to be destitute of it is to be like sounding brass or a tinkling cymbal—hollow and empty—giving forth a volume of sound, but without intrinsic value. Though possessing the gift of prophecy, the understanding of mysteries, the attainment of all knowledge, and the sum of complete faith, without charity all these amount to nothing. Said he, "And though I bestow all my goods to feed the poor (which some persons imagine comprehends the full extent of charity), and though I give my body to be burned, and have not charity it profiteth me nothing." Paul, do all these things which thou hast enumerated not constitute charity? Clearly not, by the argument. We see then that it is not merely a spirit of liberality in bestowing our goods or means to succor or relieve those who are in poverty and want—though doubtless such acts are good and commendable. But true charity embraces more. He gives a beautiful description of it, as being long-suffering, kind, not envious, not puffed up, of good behavior, gentle temper, thinking no evil, having no pleasure in iniquity, but rejoicing in the truth, willing to bear all things—to believe, hope, endure. See 1 Cor. 13: 4–7.

In admonishing the Colossians, Paul makes a similar enumeration as to the Corinthians of the good qualities of charity, recommending "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearance and forgiveness toward one another; and above all, charity, which is the bond of perfectness." Col. 3: 8–16. Again, he says to Timothy: "Now the end of the commandment is charity, out of a pure heart, and a good conscience, and faith unfeigned." 1 Tim. 1: 5.

As we believe "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," etc., so these passages apply to all christians, and should be remembered and observed in daily life, for our government and training in thought, word and action, and the formation of christian character, such as shall meet the approbation of our King, and secure an abundant entrance into the kingdom that shall endure forever, where unity, peace, harmony and joy, shall prevail undisturbed throughout ceaseless ages.

And now we come to consider some of the words of our Lord Jesus, uttered in his notable prayer (John chap. 17), when he had finished his earthly ministry in his mortal state and was about to be betrayed and crucified. He knew what was in man. He knew that mankind were constituted with different mental organizations and temperaments, and consequently would have different views and feelings concerning like subjects, and especially so in religious matters. That, although loving and believing in him as their Savior, many would still be to some extent carnal. Some, like the Corinthian brethren, would differ in their preferences, one being for Paul, another for Apollos, another for Cephas, and so on; and from expressing their preferences would proceed till they became contentious, by indulging the growth of a partizan spirit among them, and by the acts resulting therefrom, and thus they would bring disrepute upon the christian name, and injury upon the cause of God. For this Paul rebuked them, as manifesting a lack of the divine Spirit. Others, possessing different perceptive faculties, would see things from a different standpoint and in a different aspect. Some have a farther range of mental vision, a deeper perception, and a more ready apprehension of facts and bearings than others. Some have a greater desire for investigation and the attainment of valuable knowledge, a quicker perception of important points in doctrine and policy, a larger and clearer comprehension of truth than others. Therefore our Savior prayed for a oneness or unity of feeling or spirit among his followers. And how can it be far otherwise if the same Spirit pervades their being—if the Spirit of God is the governing and controlling power within them? His prayer was not that all believers might think and act just alike. That would be contrary to the condition of every department of nature. It would be in opposition to the laws of man's physical nature as well as to the great and eternal laws which pervade the universe.

All the works of God are diversified, yet retaining perfect harmony. Monotony is avoided, yet discord does not exist in them. So his prayer was, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are," etc. John 17: 17–21. As children of one Father, there should be an outgoing and attracting sympathy existing among the true followers of Christ, drawing them toward one another as it were by the cords of love; and this will be the case to an increasing degree as we contemplate and appreciate the divine love toward us all, and consider our relationship as heirs together of the same everlasting kingdom.

The great Author of all things is a God of love, and his love is manifested toward his creatures not only by the dealings of his providence and his Spirit with mankind, but in the stupendous wisdom displayed by all the works of his hands in their grand and harmonious adaptability to all the wants and necessities of one another, as well the inanimate as the animate parts of his creation where their use has not been perverted or corrupted by the selfishness and wickedness of men. Not only is endless diversity everywhere manifest in creation, but a glorious unity of purpose and harmony of action.

If a man have an orchard, he does not expect the trees to be all alike, much less does he desire that they should all bring forth the same kind of fruit, but all of good quality. He wants variety. If he have a fine lot of apple trees, he wants some of them to produce sweet apples, some sour, some sub-acid, and some of various intermediate flavors. He wants some mellow apples, and some hard ones for longer keeping—some early ripe and some late—some for use in the summer, some maturing at different periods during the fall, and likewise some for the winter; some red, some yellow, some green, some red cheek, and some streaked and variegated. And so we all prefer variety, not only in fruit, but in many other things to suit our various tastes and desires for change. We would want not only a variety of apples, but of other fruits, if possible; we would want pears, and peaches, and plums, and cherries, and berries of various sorts, as they successively come in season. It is highly important that the trees be well rooted in good soil, so as to endure and bear fruit; so christians should be rooted and grounded in faith and love, bearing fruit unto eternal life. Besides we love to see shade trees of different varieties, whether surrounding our dwellings or in the public parks; as they also exist in the forest. And if we have the organs of ideality and color in our phrenological structure sufficiently developed to admire flowers, so that we would delight in neatly arranging and beholding a flower garden, we certainly would want many varieties there, not only of the various species of fine and fragrant plants and flowers, but of every color, which by their contrast so greatly enhance the beauty and grandeur of the scene.

Truly, according to the familiar phrase, "Variety is the spice of life." It refreshes, interests, and relieves from the dulness and monotony of that which would otherwise make life more dreary and burdensome than it now is.

Again, for illustration, take a company of friends who have assembled in social reunion, and for the purpose of bodily refreshment by the enjoyment of a social meal or feast together, are seated around a table profusely laden with all manner of food, prepared and arranged in such style as to be attractive to the eye, and delicious and pleasing to the palate; embracing also a number of dishes and condiments not strictly considered as articles of food by some, or such as are not necessary for physical nourishment, and to some are even injurious. Their tastes, previous habits of eating, constitutional powers, and regard to the laws of health are various. Yet would any complain? Would any murmur or object to any one or more of the articles on the table because it was disliked by them? Would such an one demand or request the removal of an article of diet or luxury, because it was not relished by all? Would such conduct be consistent with propriety? Would it be tolerated that the good will, enjoyment, and peace of the household should be thus interrupted? and does not the table contain viands amply sufficient for all and for each individually to partake of such as they may desire, and omit the rest? No one would refuse to eat because he or she could not relish everything upon the table? Certainly not. Then it is equally a breach of propriety and christian charity to refuse or object entering any particular church or religious assembly as occasion may offer, or to remain there during its continuance, because something may be said or done during the service which is not in accordance with our views of right and of truth. Like the honey bee that extracts sweetness from flowers in small quantities, let us receive or extract all the good we can, from whatever source, though in small portions, and exercise charity therewith.

(*To be continued.*)

1 THESS. 5: 5.

P. W. ROTE.

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

"For ye were sometime darkness, but now are ye light in the Lord: walk as children of light. Therefore let us not sleep as do others; but let us watch and be sober. But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation; and have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. God is light; and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. He that saith he abideth in him, ought himself also so to walk, even as he walked. But whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him. The entrance of his word giveth light; it giveth understanding to the simple. In the beginning was the Word, and the Word was made flesh and dwelt among us, and we beheld his glory, as the glory of the only Begotten of the Father, full of grace and truth. This is the true light which lighteth every man that cometh into the world. The light shone in the darkness, but the darkness comprehended it not. Now this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. He saith, I am come a light into the world, that whosoever believeth on me should not abide in darkness. He that followeth me shall have the light of life."

Oh, that we might say with the Psalmist—"The Lord is my light and my salvation." "In him was life, and the life was the light of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. And hath abolished death, and brought life and immortality to light through the gospel. Who his own self bare our sins in his own body on the tree; that we, being dead to sin, should live unto righteousness; by whose stripes we are healed. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envyings. But put ye on the Lord Jesus Christ, and have your fruit unto holiness, and the end everlasting life. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Ye, brethren, are not in darkness, that that day should overtake you as a thief. For yet a little while, and he that shall come, will come, and will not tarry. And when he who is our life shall appear, then shall we also appear with him in glory. Then it will be said, Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee. The Lord shall be unto thee an everlasting light, and thy God, thy glory."

Eudora, Kansas.

PRAYING.

A. PARMALEE.

I often think, were I in the visible presence of the Master, and looking him in the face, realizing that his gaze penetrated my inmost heart, would I offer such wordy prayers to him as I now do, especially in the presence of others. Would I be so precise, or, rather, try to be (for I am not a scholar, and am very deficient in language), in my utterances? and feel such chagrin at the mistakes I make, and my lack of grammatical expression? And, would I tremble so, and my heart flutter and palpitate at the very thought of praying in meeting, were the blessed Master visibly present to listen to my petitions? And, when I had ceased, would I be entirely unconscious of three quarters of the petitions, which, in my desire to offer a "prayer," I have made?

I am of the opinion that this is an age of "prayer." It is also an age of patent medicines; but much of both are only a sham; for though both abound, man, morally and physically, is as sickly as ever. I would not make light of prayer. We cannot pray too much, if we "pray with the Spirit and with the understanding." But I am disgusted with many of my "prayers," and reader, I hope you are with yours, unless you "pray in the Holy Ghost," or have an earnest, honest desire so to do.

I want every christian to pray for me, that the Father will make me perfect in every good work, to do his will, working in me that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Medina, N. Y.

A LADY once complained to Frederick the Great that her husband treated her badly. "That," said the Emperor, "is no business of mine." "But," said the lady, "he speaks ill of you." "That," said the Emperor, "is no business of yours."

"PREPARE WAR, WAKE UP THE MIGHTY MEN."

THE WORLD IN A STATE OF UNREST.

S. S. BREWER.

We are now living in a time most clearly indicated in the Holy Scriptures. There is a spirit of unrest manifest among the nations. The satanic agencies, seen in vision by the Revelator going forth "unto the kings of the earth, and the whole world," are doubtless now consummating their prophetic mission. A spirit of insubordination has been more or less developing itself among all the nations, until the rulers and potentates are compelled to intimidate the reckless spirit that is rampant among the masses by powder, steel and iron.

Hatred in the hearts of antagonistic forms of government seems to be alarmingly intensified. Papacy—the gory abomination of the dark ages, that claimed to rule by a divine right, is the same "infallible" monster of savage barbarity that it was when it corrupted the kings of the earth, and by their unhallowed proxyship made the nations drink of the wine of her wrath. The hatred that now exists in the hearts of those that favor Monarchialism, and those that desire Republicanism, can easily be detected by reference to the revolutions in the old world, especially in France and Rome; in a particular sense prophetic territory.

The elements of inventive genius have been taxed to their utmost tension in order to produce the most destructive implements of death; and truly the result, when deliberately considered, is to be deprecated by every one that accepts the teachings of the "Man of Sorrows." It were too long to introduce the instances of inventors; one must suffice.

"On Friday another trial of Stafford's projectile was made at the navy yard with his rifled sub-caliber shot. The most astonishing results were attained, even surpassing former experiments. Three sizes or weights were used, for the purpose of ascertaining the one best adapted to the largest penetration with the same gun. The target was constructed of eight one-inch plates and twenty-one inches of oak. Seven plates in front and one in the rear were pierced and demolished, the timbers all splintered and the bolts all broken. A penetration of six inches of iron was made with a shot of 32 pounds weight, with 10 pounds of powder from a 50 pounder Dahlgren rifled gun. Whitworth and Armstrong are all distanced with one-sixth of the charge which they use. It has never yet been equalled with these results."

All the great powers are provided with similar armaments. I took the following article from the Boston *Globe* of May 8th, 1873. It is headed—"Warlike Preparations."

"Notwithstanding the millennial auguries of the peace-loving prospects, the present preparations of the crowned heads of the earth are not particularly assuaging. In Russia the czar has enormously increased his army within the year, and is now arming his Cossacks with the most vicious breech-loading short rifles. Armament of all calibres is being procured and ports and strongholds fortified. The British government has appropriated more millions, this year, than usual for the construction of sea monsters of prodigious proportions and frightful power. Its army, too, has been increased, and the most murderous of the mitrailleuse, the Martini rifle, has been ordered in unstinted quantities. In France, the government has the workshops crowded with men manufacturing the chassepot and mitrailleuse, night and day. The Turkish government, unable to do its own manufacturing, has ordered a large supply of Henry rifles from Providence, and work is being pushed on them with all despatch. The Germans, having discarded the needle gun, have ordered a million of a new pattern, much like the chassepot, and it is estimated that at the end of the next twelve months the world will have an average of nine guns to every able-bodied man on the globe. At home, our own government is making arrangements for the completion of guns as destructive and death-dealing as the Gatling, and our navy is to be strengthened to a considerable extent. Really, this does seem like a prospective era of peace."

Statesmen, diplomatists and thinking men are in a state of perplexity. Foundations of governments are heaving with unwonted throes. Monarchs are troubled at the swelling of the masses that are foaming out their rage and breathing vengeance upon their oppressors.

The following article lately appeared in the Boston *Globe:*—

"BERLIN, Nov. 20th, 1874.

Prince Gortschakoff, the Russian Chancellor and Minister of Foreign Affairs, in conversation, to-day, with certain high officials of the German Government, said he considered the present condition of Europe was such that peace was assured for many years."

Now behold the contrast in the Boston *Journal* of Jan. 18th:—

"London, Jan. 18. The *Times* editorial says:—'In the gloom surrounding us, one thing is perceptible. All men are arming. Germany is arming *en masse*, and surrounding nations, including the best part of the world, cannot do otherwise. Momentary dreams of peace have fled. Germany recognizes the stern necessity. What she has won by arms she can only hold by arms.' The *Times* believes Germany cannot raise a third army, and that her hopes are in her navy."

The nations now are in their last prophetic phase—"angry." The seventh angel is about to sound. "The time of the dead" is very near. God's wrath will soon overwhelm the nations in utter destruction. The only refuge that remains for all that are not prepared for that great decisive day is, to flee to Christ before the Master of the house rises up and closes the door forever. Then all whose names are not written in the Book of Life will be cast into the lake of fire, which is the second death.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 3, 1875.

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AGENT.

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AG'T.

A DARK CLOUD IN THE EAST.

The christian and civilized world rests tremulously upon two pivots—Rome and Constantinople. These are the grand focal points of the political and ecclesiastical power of the fragmentary Roman empire. They were the two capitals of the great iron kingdom. These must be the two locations where the dark cloud of the final storm of earthly strife will commence to cast its gloomy shadow over the busy millions of the last generation. Questions connected with the continued exercise of Cæsar's power at these cities, must stir the world, and cause all eyes to turn in those directions, while the Roman nations will feel the symptoms of approaching death, and, in convulsive struggles make unparalleled efforts to continue their political existence. These are the ideas expressed by Inspiration, which are the last sentences of Roman prophetic history, and exactly agree with the present position of those cities and States.

France has evidently held the Western index since 1780, pointing to Rome; and her position more than any State indicates peace or war. Russia has occupied the position in the East, always pointing to Constantinople, claiming the right to exercise Cæsar's power at the Eastern capital. Mighty efforts to exercise associated political and ecclesiastical power at these imperial cities will, according to the Scriptures, result in the last terrible battle. The aspiring parties are not agreed to divide the world between themselves, letting the rulers at Rome govern the West, and those at Constantinople the East, but each claims to have a patent, issued by heaven, to govern, as the Vicars of Christ and heirs of Cæsar, all the world.

The Roman church and its civil rulers claim that God has purposed, and therefore it must be accomplished, that Rome shall be the capital of the world—the eternal city. The Greek church and her rulers claim the same for Constantinople. The parties in this strife are strong, and neither would attempt to accomplish its design while the other was unhindered in its efforts to defeat that object. Therefore when all is quiet in the West there is no particular movement in the East. Russia has evidently for a long time waited for the Western powers, especially France and England, to be involved in a Western war, so that their hands should be tied, that she might march her armies to Constantinople, taking the keys of the Dardanelles, and so become the dictator of the world. The Czar depends on the faith and power of the Greek church to establish his throne and altar at Constantinople, and the Pope is depending on the faith and power of the Roman church to establish his throne and altar at Rome.

These are the great questions of the age. They are producing a mighty under current which is moving the civilized world. The great military nations, in view of this, are arming as never before. The papal question, involving the right of the Pope to exercise Cæsar's power at Rome, is now moving the Western nations to occupy positions threatening immediate war.

Under these circumstances, as might be expected, Russia begins to pull the wires in the East, stirring up the barbarous tribes in Central Asia to war with each other, so as to find a reason for sending troops to maintain order, thus putting them on the road to Palestine, so as to attack the Sultan in the rear, opening a route to his capital. Two divisions of the Russian army have been recently sent in that direction for the professed purpose of holding those barbarous tribes from civil war. The Czar has instituted a complicated network around the Turkish government, connected with a number of its vassal States, tribes and classes, designed to produce a war of rebellion upon that government when the time comes for final action. This is largely produced by religious influences brought to bear upon the subjects of the Sultan. A majority of his subjects in Europe are professed christians, and many of them members of the Greek church, and therefore sympathize with the Czar's movements and his designs.

This gives the Russians great advantage, which would insure them easy victory, were it not for the interference of the Western powers. Under these arrangements, and encouraged by Russian promises, some of the strongest of the Turkish provinces have been making arrangements to declare themselves independent of the Sultan's government, and thus assist in weakening it. Greece has already obtained its independence, and Egypt has been designing for a number of years, to entirely throw off the Turkish yoke. Romania is also in the act of declaring its independence of the Sultan's government.

By Russia's suggestion, the Congress of Paris united Moldavia and Wallachia into one principality, calling it Roumania. Prince Charles of Hohenzollern, a relative of the Emperor William, was made its ruler as Hospodar. Charles, stimulated by assurances from Germany and Russia, has been seeking an opportunity ever since his accession, to revolt against the Turkish power. He now claims the right to make commercial treaties and to commission diplomatic representatives. The only link that will then bind him to the Grand Turk will be his annual tribute.

Russia, Germany and Austria have agreed to support prince Charles in this claim. The Turkish Vizier indignantly protests against this assumption of independence by Charles, and the position occupied by the great Powers. England throws the whole weight of her diplomacy with Turkey.

No circumstances could be better calculated to open the "Eastern question" and involve all eastern Europe in a terrible war, than are these. The Boston *Post* in an editorial upon this subject says:—

Thus the old quarrel, which culminated in the Crimean war, and which has long threatened to break out again in Central Asia, emerges ominously on the Danube. For the eastern question involves Central Asia as well as Constantinople and the Danube. Its central fact is the ambition of Russia. That ambition is known to be to possess Constantinople, to control the Ægean, to absorb Persia, and to monopolize the trade of the far Orient. By making Roumania independent she in so far weakens Turkey; and she desires above all things to see the Ottoman Empire crumble and fall to pieces. By acquiring an ascendancy in Central Asia, in Khiva and Khokand, in Bokhara and Kashgar, she accomplishes a double purpose. She puts a check upon England by threatening India, and thus paralyzes, or seeks to paralyze, her most formidable enemy. England fought in the Crimea to save Constantinople from Russian conquest. Since then she has been forced to yield the main advantage then gained, for she has consented that Russian war ships should navigate the Black Sea. For Russia to hold Central Asia is, to overawe India, and thus to tell England that she will interfere to protect Constantinople at her peril. England, on the other hand, would keep Roumania in vassalage to Turkey, so as to prop up the Sultan's power and render him as strong as possible against Russian aggression.

Why Russia, therefore, should sustain Prince Charles in his aspirations for independence is no mystery. But what motive actuates the other powers, Germany and Austria? It is probable that Germany thus pays the price of the favors and alliance of the Czar. Germany has no interests to be subserved or injured by the fate of Turkey. Her ambition is Western; that of Russia is Eastern. They do not clash; their power, therefore, may be used in conjunction to serve each other's ends. Had it not been for Russia, Austria would undoubtedly have joined France in the war of 1870. Germany has, therefore, a debt to liquidate. How better can she do so than to sustain Russia in her designs upon the Sultan's capital? With Austria the case is different. She mortally offended Russia by refusing to join with her in the Crimean war. Hitherto her policy has been, with England, to defend Turkey. But times have greatly changed with Austria. Her old allies are either crushed, like France, or timid, like England. She herself is but slowly reviving from the disasters of 1866. She needs all the support she can acquire to maintain the integrity of her own Empire. Russia and Germany have offered her this support, on condition that she will abet, or at least not oppose, their designs. After all, the propinquity of Turkey to the Austrian dominions has its inconveniences. It will perhaps be better for her to have a small independent State as a neighbor. Thus the Roumanian affair reveals, at the bottom of it, the ceaseless intrigues of Russia. It develops a new movement to obtain what was for the time lost by the fall of Sebastopol. It betrays the probability that she has at last got the co-operation of Germany and Austria. In this light, it cannot be wondered at that England is anxious and alarmed."

The London *Times*, in speaking upon this Roumanian question, says:—

"It was then hoped that the united forces of the two States—Turkey and England—would be sufficient to avert the danger of Austria getting the trade of the vassal States into her hands. But she had a political object as well as a commercial one in this matter; for, by securing to the vassal States, which *desire, above all things, to cast off the Turkish yoke*, absolute independence in commercial matters, she would place under an obligation populations which are of the same race as a considerable portion of her own subjects. Count Andrassy therefore persisted in his policy notwithstanding the opposition of England. 'Every new phase, every progressive step, in the negotiations between Austria and Roumania, was a defeat to England, which was the more severe as it was also inflicted by Russia and Germany.'"

These facts show how the great powers of Europe are preparing themselves for a mighty sanguinary struggle.

Hear a Boston Editor again:—"What is called the 'Eastern Question' has long brooded over Europe. It has been the peculiar nightmare of the periods of peace. So sensitive have the courts and statesmen become in regard to it, that an insignificant event, happening on the Danube or in Central Asia, suffices to kindle universal apprehensions of coming war. Such an event has just occurred."

A California writer evidently comprehends the subject well when he says—

"Turkey is in trouble. Austria pays no attention to the demands of Turkey, but defies Turkey by concluding a commercial treaty with Roumania. The Porte asks, whether, through 'this fresh blow at the treaty of Paris,' the day will not come 'when human efforts will be powerless to stop the torrent let loose by successive violation of treaties.' The great Eastern question is being revived, 'and,' say the public prints, 'while Russia and Austria look with longing eyes upon the Turkish provinces of Wallachia and Moldavia, Turkey is clinging to the shreds of her dominion.'"—*Signs of the Times.*

A New York editor says—"And besides the Eastern question, in which the *Pall Mall* (an English paper) apparently concedes the eventual success of the Czar, there is a lively prospect, it thinks, of the jealousy of Germany taking an active form. . . . . Without taking at all into the account, therefore, either the chronic perturbations of the Eastern question, which has never yet been 'settled' without instantly unsettling itself more perilously than before; or the internal discontents which threaten to precipitate the colossal Empire of Russia into a career of aggression abroad as the alternative of anarchy at home; or the irritation of the Scandinavian North under the stings of the German policy in the Baltic, it is quite clear that the whole body of the European world is just now in a condition of feverish excitement which cannot be indefinitely protracted, and which may at almost any moment resolve itself, at one or another point of the Continent, into a direct outbreak whereof no man can pretend to foretell either the locality or the results."—*N. Y. World.*

In referring to the Papal question, the same writer says—

"On the other side of the Atlantic are a-brewing wars and rumors of wars which threaten to involve not state alone with state, but whole sections of society with one another, and the *civil* with the *ecclesiastical power* from one end of the Continent to the other."—*N. Y. World.*

One of our most popular religious papers presents the subject thus:—

"Preparations for the final pushing of Turkey out of Europe and into Asia seem about to commence. It is stated that Austria will at once make independent treaties with Roumania, one of the northern principalities over which Turkey exercises dominion. It is not at all likely that Austria will so boldly violate the conditions of the treaty of Paris unless encouraged by others of the parties to the treaty, while the one of these most vitally interested in Turkish affairs is Russia. . . . . The effect of the recognition of Roumania as an independent power will be to rouse Servia, Bosnia, Bulgaria, and other Turkish provinces and dependencies to revolt. To spare Turkey from Europe will not be hard to do; she has cost much money and disquietude, and given nothing in return; and should it be possible to peaceably erect a respectable nation upon the ruins of a power which exists only by sufferance, and without decent excuse for existing at all, Europe will be the better for it."—*Christian Union.*

In a recent issue of the N. Y. *World*, we clip the following significant headnig of an editorial:—

"THE GATHERING STORM IN EUROPE.

One need hardly be even so much of a prophet as Mr. Disraeli to forecast the thick coming on of troublous times in the Old World. In comparison with the present attitude towards each other, and with the present internal condition of the greater Continental powers, all was perfect peace in Europe when the Emperor Napoleon III. in that famous speech delivered, if we mistake not, at Lille, prognosticated woe and war from certain 'black specks on the horizon.' They are not black specks now; they are visible clouds as big not only as a man's hand, but as the hand of a giant, which are rolling and piling themselves up over Paris and Berlin, over Madrid and Rome."

"All over Europe there hangs a huge war-cloud, which the philanthropist may hope to see dispersed without a destructive storm, but which the politician views with undisguised alarm. . . .

To revert to the military condition of Europe, if all London and its environs were emptied of inhabitants, all the houses would scarcely contain the armies of Russia, France, Germany, and Italy. Such vast preparations for war cannot be a guarantee of peace. While such prodigious forces are organized, they are like so much gunpowder under the dwellings of Europe; and in Rome sits the arch-conspirator anxious to find out where to apply the match."—*London Times.*

"AN ENGLISH VIEW OF RUSSIA.—The *Pall Mall Gazette* has recently taken several occasions to inform the English people that Russian loans were not such a very good possession after all. It insists that the greater part of the proceeds of these loans has gone to preparation for war. The canals and railroads that have been built have been created for war rather than peace. 'Conquest not commerce is their prime object; they are ways and means of waste, and not of thriving.' The Russian armament is vast, and has been largely increased during the current year, for which, it is assumed, more money must yet be forthcoming. The army is now prodigious in numbers, and the whole aspect of affairs suggests the national belief in a coming European war upon which to found something more stable than the now uncertain peace. The emperor, 'a potentate as irresponsible as the Grand Turk himself,' is liable, too, to wage war for the mere satisfaction of 'wounded family pride'—a suggestion by the way which savors of the alleged dispute as to precedence among the ladies of the royal family of England, and the slighting of the Russian duchess."

The dark cloud is evidently lowering more gloomily every week. The thunder is nearing. The storm of divine vengeance is about to burst upon a shelterless, guilty world. God has taxed the political press to sound the alarm of coming judgments, while the pulpit and religious press are nearly silent. We quote one more echo of the alarm from the London *Times'* editorial in the New York *Sun*:—

"ALL EUROPE ARMING.

London, Jan. 18.—To-day's *Times*, in its leading editorial article, says:

'In the gloom surrounding us one thing is perceptible. All men are arming. Germany is arming *en masse*, and the surrounding nations, including the best part of the world, cannot do otherwise. The momentary dreams of peace have fled away. Germany recognizes the stern necessity. What she won by arms she can hold only by arms and while arms are in her hands.'

The *Times* confesses that Germany cannot raise a third army. Her hopes are in her navy."

These gloomy shadows are rapidly gathering at the very localities to which the prophetic index points for the last Heaven-sent tempest. The thunder in the East echoes back from the Western mountains, while lightnings are fearfully gleaming. O christian, critically and prayerfully examine thine own life and heart by the gospel standard, for the Judge hasteth to pronounce the irrevocable sentence upon thee. Sinner, fly to the cleft Rock, for a destructive storm approacheth!

J. C.

SANTA CLARA.

Last evening (Jan. 13th,) we closed our meetings in Santa Clara. We commenced Dec. 21st. The result has been blessed. The Spirit of the Lord has been most graciously present, and many can speak of special good received. The interest continued to increase during the entire series of meetings. It was a common remark that the church is in the best condition it has ever enjoyed. Sweet harmony in Jesus is prevailing. Prominent members of other churches united with us heartily, and expressed a warm sympathy for the prosperity of the meetings. The glorious truths, for which we are condemned by many good people, who are ignorant of the reasons of our hope, received a candid hearing and a cordial welcome by several who had not understood them before. They were surprised to find the Scriptures so plain on these subjects, and equally astonished that the eyes of their understandings had been so long closed by popular fables. It was refreshing to hear their stirring testimonies, expressing their love for Jesus and his blessed word.

Brn. R. W. Wilson and D. D. Reed have rendered valuable aid in the meetings. They are devotedly attached to Jesus, and ever ready to do all in their power to advance his cause. They are delighted with the California climate, soil, fruits, and pleasant homes. It would be a great cross for them to return East to live again. Bro. Wilson thinks he would not have been alive now, had he not come to this coast. We have spent three very happy weeks in his family. It was truly a pilgrim's home. The peace of God abides there continually.

In our meetings, the coming of Christ, the sleep of the dead, the destruction of the wicked, the saints' inheritance, and holiness of heart, received special attention, in connection with other practical duties. It was very evident that no one subject produced such blessed results as that of *holiness*. It served to bring about a heavenly harmony between all the lovers of Jesus. The more we talked on the subject, the more they loved it, and the deeper their interest in divine things. No one opposed, but devoted and intelligent men joined in hearty co-operation; especially one who is said to be the best educated man in the place; who had been an editor and able minister of the New Testament for many years, and who has been enjoying for the past twelve years the blessing of perfect love. He is a venerable man, some seventy-five years of age, and sees clearly that we are truly in the last days, when we may expect to see Jesus in a little while. When an editor, many years ago, he wrote his views of what would take place just before the coming of Christ. What he wrote then corresponds with what is now taking place in the world.

M. G.

SAN FRANCISCO.

The semi-annual conference was commenced in San Francisco, Thursday evening, Jan. 14th, and continued over the Lord's day. A goodly number came from Vallejo, Santa Clara, San Jose, and Sacramento. The Spirit of the Lord was specially present, causing the saints to rejoice in the blessed hope of soon seeing the great King. A most pleasing harmony prevailed, and the interest steadily increased from the beginning to the end. The preachers present were Brn. T. Howell, D. D. Reed, R. W. Wilson, J. W. Turner, and Bro. Nichols from Sacramento. Two were baptized and the church was much quickened. It was very encouraging to find a general union of sentiment in relation to the importance of the subject of holiness. We find this feeling increasing and spreading in all directions, among all denominations.

The conviction is deepening upon the minds of all, who have a clear evidence of pardon, that the time is at hand when they are called upon by the Holy Spirit of God, accompanied by his word, to make a complete, and unconditional surrender of their all to Jesus, to be used just as he may direct, from this time onward, forever and ever. Those who consent to do this are receiving the gift of the Spirit, producing "perfect love," "peace," "rest," and full assurance. There is a goodly number in the California churches who know these things from happy experience. The reports given in the conference from Vallejo, Sacramento, and Santa Clara churches, stated that they were never in better condition than at the present time. Their prospects are more than ever encouraging. Much prejudice has been removed from the minds of the best members of other churches, and the truths which they have considered as heresies, they now see are the very foundation stones of the christian system. They can now listen with special interest to the reasons of our hope, and richly enjoy the blessed seasons of refreshing in our prayer and conference meetings. We have great reason for thanksgiving, in view of what the Lord is doing on the Pacific coast. When we look back and see what has been accomplished during the last four years, by the power of the Spirit and Word, we have abundant cause to rejoice, and to go forward in the good work with increased courage, and renewed hope of still greater success. As said John Wesley, we can say: "The best of all is, God is with us." Glory to his holy name. Pray for us.

M. G.

A PRAYERLESS church member is like a pump in a dry well—of no spiritual use, and an eye sore to both God and the church.

VISIONS AND PROPHECIES.

Among other things that Mrs. White learned through her visions, was the strange notion that the keeping of the seventh-day Sabbath, as taught by her associates, constituted "the seal of the living God," without which, there was no salvation. But the inspired apostle says: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30. We do not know of a single verse in the Bible which teaches that the keeping of the seventh-day Sabbath is in any sense the seal of the living God. Such a position is not sustained by the sacred Scriptures, hence must have originated with uninspired human beings, or demons. In either case, it should have no authority over the followers of Christ. Yet this Sabbath seal is made very prominent by the seventh-day people.

In the "Crisis" of July 5th, 1871, we published a notice of a seventh-day meeting in California, taken from the San Francisco Daily *Chronicle*, and stated that it was claimed by the seventh-day people, "that those who keep the first day of the week as a Sabbath have taken upon them 'the mark of the beast,' referred to in Rev. 14: 9–11. In their response to this given in the *Herald of the Sabbath Extra*, published Apr. 14th, 1874, the editors say: "The people have not received the mark of the beast in the sense of the warning message that mentions it." And then say Eld. Grant "knew when he penned it that it was false."

We plead not guilty to this grave charge. Let us look at some facts, stated by Bro. Carver, as follows:

"If we go back but a few years we find a work of thirty-two pages, published at Battle Creek (Mark of the beast and seal of the living God), devoted to the task of proving that the observance of the first day of the week as the Sabbath is the 'mark of the beast,' while the observance of the seventh day is the seal of the living God, as brought to view in Rev. 7: 1, 4, and ch. 14: 9. We quote from the summing up on pp. 25, 26. 'Reader, which will you choose? God is calling upon you to choose whether you will keep his commandments and receive his seal, or obey his rival, the beast, and receive his mark. He is warning you of the awful consequences of the latter. The great day of his wrath is just before us, and we need a shield in that day. The destroying angel is about to pass through: the men with the slaughter weapons are about to smite; the four winds are about to be loosed; and nothing but God's token, mark, or seal, will cause the destroyer to pass over us. Already has the angel ascended from the East, having the seal of the living God. The sealing message—that of the third angel—is being proclaimed; . . . and while the angel with the seal of the living God passes through, the servants of God are sealed in their foreheads.'"

In this work to which Bro. Carver refers, it was *then* said: "God *is* calling [not *shall* call] upon you to choose whether you will keep his commandments and *receive* [not *shall* receive] his seal, or obey his rival, the beast, and *receive* [not *shall* receive] his mark." This work shows plainly that they believed the sealing was *then* going on. It goes on to say:—"*Already has* the angel ascended from the East, having the seal of the living God."

Bro. Carver says: "We have before us a pamphlet bearing this title, 'A seal of the living God. A hundred and forty-four thousand of the servants of God being sealed in 1849.' This was published by Elder Joseph Bates at New Bedford, in 1849, and the title page itself shows very clearly that the writer believed the sealing work among the living was then in progress; and yet Smith says this work has not yet (1868) begun. In his preface addressed 'to the little flock,' he says: 'The time has now emphatically arrived in their history to mark and number them for the kingdom. Yes, one more distinctive and peculiar mark by which they will be known, not for a few years here only, but forever, even forever and ever, throughout the boundless ages of eternity is this: They are now being sealed in their foreheads with 'a seal of the living God'"

This was published by Elder Joseph Bates in 1849.

Bro. Carver very properly remarks: "This is very explicit and unmistakable language, and shows that the writer believed that as early as 1849, seventh-day Adventists were (in the language of a work on this subject in 1863), being 'sealed and labeled, Jesus Christ, care of God, heavenly Jerusalem.'"

It is a well known fact that for years it was taught and believed by the seventh-day people that "the servants of God" were "*being* sealed in 1849;" also before and after that period. This was confirmed by Mrs. White's visions. Elder Bates says: "God, in answer to united prayer, gave us the clear light upon it through Sr. Ellen G. White." . . .

God gave Sr. White the following vision: "The angels have not let go; for the saints are not all sealed. The time of trouble has commenced; it is begun. The reason why the four winds have not let go is because the saints are not all sealed. . . . Why, they are just ready to blow. There's a check put on because the saints are not sealed. Yea, publish the things thou hast seen and heard, and the blessing of God will attend. Look ye! that rising is in strength and grows brighter and brighter. That truth [about the Sabbath] is the seal; that's why it comes last.

The shut door we have had. God has taught and taught; but that experience is not the seal; and that commandment, that has been trodden under foot, will be exalted. And when ye get that you will go through the time of trouble.'

This is the vision, and Elder Bates says of it:—

'The above was copied word for word, as she spake in vision, therefore it's unadulterated; some sentences escaped us, and some we have not copied here. This, probably, is sufficient to show the answer to our prayers. Here first we were taught to publish the sealing message, and God's blessing would follow. Second, that the time of trouble had commenced. Third, that the four angels had not let go, because the saints were not all sealed. Fourth, that it was God which restrained the powers. Fifth, that the Sabbath and the shut door were the connecting truths that was now the present truth. Sixth, that the Sabbath is the seal, because it's the greatest and the last truth, and continues forever. Seventh, that the ascending from the rising of the sun is symbolical, and represents the rising of the holy Sabbath from the Eastern continent (bordering on the ocean) of these United States."

Bro. Carver proceeds to say:—

"We now have the evidence before us as to when and how this sealing doctrine arose. It seems that the subject had been discussed among them to some extent, previous to this vision; but they were undecided as to the propriety of publishing it to the world until they were authorized by Mrs. White's vision; so that the visions are entitled to the credit (if it be a credit) of proclaiming to the world that at that time, 1849, the seventh-day Adventists were being sealed for the kingdom of God. This vision was seen about the 10th of Nov. 1848, and the book containing the sealing message, as it was called, and from which we have given the above testimony, was published the following January, 1849.

But now to show that Elder Bates has not misrepresented Mrs. White, as to what constitutes the seal, and as to some then being sealed, we would refer to a vision . . . published over Mrs. W's own signature, in the same month and year that Eld. Bates' book appeared. That vision is addressed '*to those who* ARE *receiving the seal of the living God*.' In this vision she says: 'If the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God. *This seal is the Sabbath*.'"

It is a settled point, that the seventh-day people taught that the *sealing* began some twenty-five years ago, and this was confirmed by Mrs. White's visions; but *now* they say, on the Pacific coast, that the sealing is in the *future*. Elder Bates says of Mrs. W's vision, seen about Nov. 19, 1848, and published in Jan. 1849:—"The *Sabbath* and the *shut door* were the connecting truths that was now the present truth." Thus we find the "shut door" as fully sustained by her visions as the seventh-day Sabbath; and also that the *sealing* began full twenty five years in the past. Hence, we say again, we plead "not guilty" to the charge in the *Herald of the Sabbath Extra*. What we stated in the *Crisis* was in keeping with their teaching, when the foundation stones of their new system were laid in harmony with Mrs. White's visions.

The more we examine this system, and its results, the worse it looks; and the more fully we are satisfied it is not of the Lord. Could our readers see what we have seen and heard on the Pacific coast of the fruits of the seventh day movement, as sustained by Mrs. White's visions, we are sure they would have condemned us if we had remained silent, instead of sounding a note of warning. The proof is overwhelming to show that her visions and prophecies are not from the Lord, nor any good angel.

M. G.

TO CONTRIBUTORS.

We feel very grateful to our brethren and sisters for their liberality in writing for our paper. We hope you will continue to write, and may the Lord give you wisdom to write just what is needed to assist the household of faith to keep all the commandments of God with a pure heart, and be fully prepared to meet the coming Judge.

We ask you to be patient with us if your articles do not appear in the *Crisis* as soon as you would have them. A delay in many cases is unavoidable, because we have on hand a supply for several weeks. We are glad to have it so, only we would not like to have you disappointed by their late appearance. If many of the writers could abridge a little, expressing the same ideas with less words, making the articles shorter, they could appear earlier, and doubtless accomplish more good. We should be happy to receive more short letters, expressing a few items of experience, prosperity of meetings, faith, hope, and expectations of coming glory. Do not try to write long letters, but *short ones*. Do not write fine, or on lines too near together, or with pale ink or pencil; for it has to lay quite a distance from the compositor's eye when it is set up, and they cannot read it. Some of the manuscript has to be re-written or thrown away. Will our friends favor us in this matter?

J. C.

"A STATEMENT OF FACTS
RELATING TO
Elder Joshua V. Himes."

The above is the title of a Pamphlet of 27 pages octavo, prepared by Eld. Miles Grant, and others, and issued by the Adv. Chris. Pub. Society, giving facts as brought out at Rochester, N. Y., in 1869, down to the latter part of 1874, including a portion of the correspondence which passed between Eld. Himes and counsel, and the Committee of the Society; also noticing sundry statements found in "Himes' Journal" for Oct., Nov. and Dec., 1874.

This Pamphlet is published by the Society from a solemn sense of duty to the cause of truth and righteousness, to answer inquiries for facts in the case of Eld. Himes, and to give the desired information needed at the present time.

Price, single copy, 5 cts.; six copies, 25 cts; twelve copies for 50 cts.; one hundred for $3.50 by mail. By Express, or when taken at our Office, $3 per hundred.

AG'T.

ACKNOWLEDGMENTS.—I acknowledge with many thanks the receipt of $17.50, by the hand of Bro. Geo. T. Adams, for the destitute brethren in Kansas. It came a blessing from the hand of God, and was received as such by those to whom I distributed it. God bless the donors.

Dear brethren, could you be here and see and know the destitution of the people as I do, no urging would be necessary to incite you to prompt and liberal action for their relief. The weather is intensely cold, and many are barefoot and half naked, and some are greatly in want of food. Dear brethren, pray for the suffering here, and do what you can to answer your prayers in their behalf. Pray for me.

ELD. J. S. THORP.

THERE were but three words in the petition which Peter gasped out; but they were sufficient for his purpose. They reached the ear of Jesus, and his heart too. Not length, but strength is desirable. A sense of need is a mighty teacher of brevity. Verbiage is to devotion as chaff to the wheat. Precious things lie in small compass, and all that is real in prayer in many a long address, might have been uttered in a sentence as short as that which burst from the soul of the sinking apostle.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Acknowledgments to Jan. 1st	$270.89
C. N. Crawford	15.00
O. P.	5.00
C. B. Fellows	5.00
A. Richardson	1.00
M. G.	1.00
Mrs. S. A. Collins	1.00
M. O. West	.75
R. Joslyn	.87
A Friend	.50

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$79.83
Mrs. L. March	1.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$3,071.20
C. N. Crawford	15.00
Emily A. Sawyer (pledge paid)	10.00
Charles B. Fellows	5.00
"C."	2.00
M. O. West	2 00

ACKNOWLEDGMENTS.
Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$144.85
C. N. Crawford	15.00
Bela Atwood (for the poor)	10.50
T. W. Brooks	5.00
G. H. Bundy	1.00
To help the hungry poor (no name)	1.00

Correspondence.

From Bro. G. W. Turner.

Dear Friends of Jesus, both East and West:—I wish to let you know that I am still in the land of the dying, and hope for the land of the living. I came to this coast mainly to find a more congenial climate, that mortal life might be prolonged a little while; and although the curse rests heavily everywhere, yet I think it has been a benefit to me, and I can fully endorse what Bro. Grant has written in years past about the climate of this country. There is not as much rain here as usual this winter, and therefore they do not expect great crops another year. The land is very rich and productive, and on low lands and by irrigation they will raise a great deal, even if it is dry.

As there has been so much said of late about the country, I will not take up the valuable space of the *Crisis* for that, but will say a few words about the cause of our Redeemer.

I preached for the church three or four Sabbaths in San Francisco, and found them well united and trying to provoke one another to love and good works. They have a good place of worship, and although laboring under a little financial embarrassment now, yet they are trusting and hoping that the Lord will open the way to relieve them. The Second Conference for this coast convenes there on the 14th of Jan., 1875. They hope to have a refreshing time. I have been to Santa Clara Valley—the garden of California. This is the home of Brn. Wilson and Reed, and was also of Bro. Fassett. I heard Bro. Grant preach three discourses here. I went to work with my hands as well as heart, at Pacheco, thirty miles from San Francisco. Was there eight weeks, and raised up, by the blessing of God, the truths of the Lord, and eight embraced them and are rejoicing in them. I am now at Vallejo, where there is a strong band of faithful brethren and sisters, who are laboring faithfully not only to keep themselves in the love of the truth, but to love others. They have a good substantial house of worship, and are strong in faith, love, and good works. They have no regular preacher, but have brethren among them who are able teachers.

There is a great field here for missionary labor. Come, some of you Eastern laborers, start for California, trusting in the Lord, and he will bless your labor. It seems to me that the time of labor is almost over, and what we do must be done quickly. Be faithful, dear ones in Wisconsin, where I have labored, and be careful that no man take thy crown of eternal life.

My address is San Francisco for the present.

From Bro. J. T. Ongley.

Dear Brn. and Srs.:—Another year is past and gone, and with it many trials and disappointments, besides some seasons of rejoicing. We have tried in our weak way to warn our fellows of a coming judgment, and to show them the preparation necessary to be able to stand. Some, thank the Lord, have been obedient to the Word, by putting on Christ by baptism; some have been almost persuaded, and others perhaps, like Pharaoh of old, have become hardened. The responsibility that rests upon ministers and people is great. The Word is proving "a savor of life unto life, or of death unto death." Others, of like precious faith, in isolated places, have been encouraged and strengthened in the blessed hope by our visits among them. We have found so many hungry souls in our travels that we dare not settle down in one place and preach to a small church, although we have often been requested to do so; for we have constant calls to go into some new place to preach "this gospel of the kingdom." Frequently we go without expecting to even get our expenses paid; yet we go, trusting in the Lord that the way will be opened, and thank God, it has been thus far, and we will praise him, "for he is good, and his mercy endureth for ever."

Before and since the tent-meeting season we have taken a circuit of over five hundred miles. Have visited ten or twelve different places once each month, thereby making our expenses quite large; yet we have not lacked any good thing, and hope our labor in the Lord may prove to the salvation of some souls in the blessed kingdom. We have

heard of some preachers that would not go out because they did not get any remuneration for their labor. Brethren, "trust in the Lord, and do good, and verily thou shalt be fed." Do not think of the cattle and sheep, and fine houses, but of saving souls. Soon the laborer will receive his penny.

Think not, brethren and sisters, that we wish to take off the responsibility that rests upon you. There *are* those that make a sacrifice, but they are few. Many think they make a sacrifice by giving twenty-five cents, and call it the "widow's mite." The "widow's mite" was *all she had*. That was sacrifice. Some of us have left all—father, mother, wife, children, houses, lands, etc., to go into the field and proclaim the truth of Christ's coming. O Lord, help us to think of the small sacrifice we make, and the great sacrifice Christ made for us; and then we shall feel more than ever to do what we can this year, to honor and glorify his name. Pray for us, that we may do our duty and gain that "rest that remains for the people of God."

The past year we have traveled in all 8804 miles, 6818 by R. R., 1292 by other conveyances, 694 on foot, preached 254 discourses, attended 65 preached by others, and one discussion of three days and four nights; held four tent meetings, preached in fourteen different meeting-houses, twenty-one private houses, twenty school-houses, and twice out of doors. These meetings were in the States of New York and Pennsylvania, in the counties of Potter, Venango, Bradford, Tioga, Lycoming and Crawford, Penn., and in the counties of Cattaraugus, Chautauqua, Erie, Steuben, Chemung, Livingston and Monroe, N. Y. Baptized fifteen souls. Received $556.42; expenses, $235.32. Received for services, $321.10. Sent 279 letters and cards, and received 154. Yours with a thankful heart, in hope.

From Sr. P. King.

Dear Bro. and Srs.:—I wish to give a short sketch of my experience. When I was ten years old, I was convicted of my sins, and at fifteen I was converted to God, I trust. I followed our dear Savior in baptism and joined the Freewill Baptist church, in Bradford, Me.

About eighteen years ago a neighbor sent me a tract—"Death not Life"—and when we had read it we began to search the Scriptures for the truth. Thank the Lord! we found it. Our Bible was a new one to us. But oh! what a cross it was to come out and advocate the truth. I knew I should have great opposition in my father's family and the church; but we took up the cross. I dedicated myself to God twelve years ago this winter. We had two little boys and a little girl die with the dyptheria; but through all this the Lord was with us. And our hope is that Jesus will come soon, and bring our loved ones from the land of the enemy. This thought rejoices my soul. My health is very poor, and I am deprived of the society of those of like precious faith. The *Crisis* is all the preaching we have; and it comes like a grape-vine loaded with ripe fruit. You do not know how much good it does me, away here in North-Western Iowa, to hear from my brethren and sisters through the *Crisis*. I do not see how we could do without it. Dear brethren and sisters, pray for me that I may have on the wedding garment when Christ comes.

Willida, Ia.

From Bro. D. S. Clark.

Dear Brethren in Christ:—For your encouragement I wish to let you know what the good Lord is doing for the little company that are looking for his soon coming and kingdom, in Sparta, Wis. We commenced a protracted meeting some five or six weeks ago, and the good Lord has been with us from the first. One hundred or more have made a start to serve the Lord, thirty-six have been baptized, and more are to go forward next Lord's day. Still the good work moves forward. Pray for us. Let us work while the day lasts.

Sparta, Wis., Jan. 8th, 1875.

From Bro. F. M. Henry.

Dear Brethren:—I have been sick for four months, and my poor wife (N. M. Henry) has lain at death's door for a long time. She has been slowly improving for the last three weeks, but is not able yet to sit up only for a few minutes. She is but a wreck of her former self. I thought many of the readers of the *Crisis* would be glad to hear from her.

Bunker Hill, Ill., Jan. 2nd, 1875.

Obituaries.

CADY. In Middlebury, Penn., Dec. 26th, 1874, of paralysis, Adalina Cady, aged 59 years.

Sr. Cady was beloved by all who knew her. As a wife and mother she was kind and affectionate, anticipating the wants of all, and administering to their necessities as far as was in her power. She was not noted for her many words, yet she gave evidence that she was a christian, and looked forward to the coming of Jesus and the resurrection to life at the last trump. She leaves a husband and three children, with many other relatives to mourn for one they loved; but they "sorrow not as those that have no hope;" for they believe as "Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him." Funeral services by Eld. C. D. Binney, of the Christian denomination. Sermon from Ps. 17: 15—"As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." E.

DEARBORN. In Holden, Me., Jan 19th, 1875, Joseph Dearborn, aged 67 years.

Bro. D. was an active member of the church in Bangor, and a sober, humble and sincere christian. He gave his last testimony for Jesus at our rooms, 15 Centre St., at our prayer meeting, Friday evening, Jan 15th. He was taken violently ill Sabbath evening, the 17th, and died the morning of the 19th, much beloved and deeply lamented by all who knew him. Seven orphan children are left in deep affliction; the mother having fallen asleep five years ago. Funeral service by the writer, assisted by Eld. A. Ross, of Concord, N. H. Text 2 Thess. 1: 10.

F. A. BAKER.

CAREY. In Stowe, Vt., Jan. 10th, 1875, Jennie O., only daughter of Hudson M. and Elmira A. Carey, aged 3 years and 3 months.

Bro. and Sr. Carey are lovers of the gospel hope, and although the enemy has entered their home on the hill-side, and robbed them of their lovely child, they mourn not as those who have no hope. May God in mercy sustain them in this hour of deep affliction! Words of comfort were spoken by the writer, from Psalms 23; 4.

H. W. WILLIAMS.

LEAVITT. In Richmond, Me., Nov. 27th, 1874, Bro. George W. Leavitt, aged 60 years.

Bro. Leavitt sleeps in hope. His faith was strong in the coming of the Lord. The loss of his wife a few months ago brought him to despair, and to an untimely death. Words of comfort were spoken by the writer. L. RHOADES.

BEAN. Fell asleep in Jesus, in Upton, Me., Oxford Co., Dec. 17th, 1874, Bro. Charles E. Bean, aged 41 years.

He leaves a wife and seven children, with other relatives to mourn his loss. But they sorrow not without hope. Bro. B. was a great sufferer, but he bore his sufferings with christian fortitude. He prayed to be laid away to rest. He fell with the armor on, and prepared for a part in the first resurrection. May this sad affliction be the means of bringing the mourning friends into the fold of Christ, so they may meet him in the kingdom of bright glory, to part no more.

M. J. COOLEDGE.

DARLING. In North Hadley, Mass., Jan. 10th, 1875, Joseph P. Darling, aged 67 years.

He was brought to Springfield for burial. Services were at the house of his nephew. His aged and only sister, who had lived with him, was present at the funeral. Both were believers in the soon coming of Christ.

Words of comfort were spoken from John 11: 23—"Thy brother shall rise again."

Sister, His promise is sure,
Thy hope is not in vain;
Christ "is our life." he'll soon appear,
"Thy brother shall rise again."

H. PRATT.

WHITNEY. In Honeoye Falls, N. Y., Dec. 25th, 1874, Calvin T. Whitney, aged 73 years.

He had been a believer in Jesus fifty years. Bro. Whitney has been an active, earnest worker in the vineyard of Christ. He was a man, in all his relations with the church, who believed that if he heard the Master at last say, "Well done," it would be because he *had done* something. The writer preached the funeral discourse from 2 Timothy 4: 7, 8, and we laid him away to sleep until the morning. God bless his widow.

W. J. HOBBS.

ASHTON. At Berckhill, Jan, 15th, 1875, Freelove Ashton, aged 73 years.

They have laid her away in the earth to await the coming of Christ to bring her to life and immortality. She leaves a family of eight to mourn her loss.

"She shall sleep, but not forever,
In the lone and silent grave;
Blessed be the Lord who taketh,
Blessed be the Lord who gave.
In the bright eternal city
Death can never, never come;
In his own good time he'll call us
From our rest, to home, sweet home."

Words of comfort by the writer, from Job 14: 15.

JOSEPH MIETT.

WEEKS. In Chelsea, Me., Jan. 2nd, 1875, Bro. Joseph Weeks, aged about 80 years.

Bro. Weeks went to see Bro. Kennedy a short distance from his home. He did not feel well, and in returning, fell dead in the street. He was a living christian, and loved the worship of God. He sleeps, but not forever. He was father of Eld. George Weeks. S. K. PARTRIDGE.

VAN-ANTWERP. In Mattawan, Mich., Jan. 4th, 1875, Little Dell, infant daughter of O. A. and E. Van-Antwerp, aged seven months.

Another lamb is safely sleeping.

"Go to thy rest, fair child,
Go to thy dreamless bed
While yet so gentle, undefiled,
With blessing on thy head!

Fresh rose-buds in thy hands,
Leaves on thy pillow laid;
Haste from this dark and fearful land,
Where flowers so quickly fade."

M. W.

EASTMAN. In Spring Creek, Warren Co., Pa., Jan. 6th, 1875, Sr. Elizabeth Eastman, aged 79 years.

Sr. Eastman experienced religion in early life, but united with no church till she heard the good news of Jesus speedy return to earth. This was a source of great rejoicing to her till the close of her pilgrimage. She died as she lived—a christian. Sermon by the writer from 2 Sam. 14: 14.

NEWELL WOOD.

COULTER. At Clinton, Mass., Jan. 20th, 1875, Arthur M., son of John T. and Olive L. Coulter, aged 2 years and 6 months.

May God bless with his salvation these stricken parents, and aged grandmother. Mourn not. Jesus is soon coming to swallow up death in victory.

GEO. W. SEDERQUEST.

Married.

HULL—KNOBLE. In Alton, N. Y., Jan. 13th, 1875, by Eld S. C Gove, Mr. FRANKLIN PIERCE HULL, of North East N. Y., and Miss HATTIE KNOBLE, of Sodus.

KIMBALL—CONNELL. At Meredith Centre, N. H., Jan. 6th, 1875, by Elder N. Glidden, Mr. SMITH S. Kimball, of Meredith, and Mrs. DOLLIE MCCONNELL, of Plymouth, N. H.

FOREIGN NEWS.

Madrid, Jan. 23. King Alfonso issued two proclamations to-day. One is addressed to the inhabitants of the Basque Provinces and Navarre. In this the King says that he longs for peace, but will fight for his rights; that he is the representative of the dynasty which their fathers swore to obey; that he is a Catholic, and will see that full justice is again done to the church, and that if they will lay down their arms they will see prosperity revive in Cuba, and will regain the freedom enjoyed under Queen Isabella. He offers full amnesty to all who comply with his terms. The other proclamation is addressed to the army, from whom the king demands abnegation and energy.

Jan. 27. Various rumors are in circulation here of a compromise with Don Carlos.

London, Jan. 28. The electors of Greenwich at a meeting to-night adopted a resolve expressing confidence in Gladstone and regretting his retirement from the leadership of the Liberal party.

Paris, Jan. 28. In the Assembly to-day the debate on the Constitutional bill of M. de Ventavon was resumed. The Right moved the withdrawal of all the constitutional measures before the chamber. The motion was rejected.

Laboulaye then moved an amendment to Ventevon's bill, providing that the Government be composed of a Senate, Chamber of Deputies and President of the Republic, who shall be chief of the executive power.

Laboulaye said the object of his amendment was to recall the fact that a republic was the existing government of France, and to convert the fact into law. The Republic alone could give the country security, while a monarchy was an impossibility.

M. de Labassetiere opposed the motion and demanded the retoration of a monarchy.

Louis Blanc opposed the creation of a Presidency, which had been fatal to the Republic. The *coup d'etat* would have been avoided if the Presidency had not been established in 1848. He moved that the clause concerning the Presidency read as follows: The Government of France is a Republic. His speech caused great excitement in the House. The debate was closed.

The Right succeeded in carrying a motion that a vote be taken to-morrow, and the sitting was adjourned.

The position taken by M. Blanc is believed to indicate a division in the Republican ranks, which will lead to the defeat of the Laboulaye amendment, the formal proclamation of the Republic.

DOMESTIC NEWS.

City of Mexico, Jan. 18, via Havana, Jan. 25. —Several Sisters of Charity, who had reached Vera Cruz on their way to France, have been brought back to this city on the charge of carrying off a young girl against her consent and her parents' wishes. The girl has been returned to her family. She testifies that the Sisters intercepted and withheld her correspondence with her parents, and forced her to go with them out of the country.

New Castle, N. B., Jan. 28. Great excitement still prevails over the Caroquette riot. Two detachments of the Newcastle Field Battery of Artillery left this afternoon for the scene of the disturbance. Detachments also started from Chatham to-day. One of the Frenchmen wounded yesterday has died.

New York, Jan. 23. Two children left alone in their parents' house at Crawford, N. J., yesterday, were burned to death, the house being burned to the ground. The cause of the fire is unknown.

FIRES.—Athol, Mass., loss $25.000; Brooklyn, loss $30,000; Beverley, Mass., loss $20 000; New York, loss $34,000; Hartford, Ct., loss $150,000; Utica, N. Y., loss $50,000; Rutland, Vt., loss $200.000.

— A Dr. Glen, said to be the largest farmer in California, has just sold his last year's crop of grain for nearly half a million dollars in gold. Agriculture out there seems to afford golden harvests.

In Brief.

— It is believed that incendiaries set the fires in the Navy Department at Washington.

— It is reported that an unusually large concentration of troops in Russian Poland has taken place.

— Utah gained nearly $2,500,,000 in wealth during 1874.

— Delmonico, the lion tamer, has been devoured at Berlin by one of his own lions.

— Nearly one-third of the railroad locomotives in the world, said to be 45,667, are in the United States.

— Throughout the past year the French troops have been largely exercised in night marching.

— Snow drifts fifteen feet deep have suspended the running of trains on the Winona and St. Peter (Wis.) railroad, west of New Ulm.

— Few houses in London can be thoroughly warmed in winter. There are no furnaces, few stoves, and steam is not available. Open grates are the rule.

— A mother and eight children were burned to death at Boucherville, Canada.

— William E. Sturtevant, the murderer of Simeon and Thomas Sturtevant and Mary Buckley at Halifax, Mass., in February last, has been sentenced to be hung.

— Mr. William Sawyer, a respectable citizen of Pepperell, was found Saturday near Nashua, N. H., frozen to death on the railroad. He had gone for medicine for his wife, and is supposed to have missed a returning train, losing his life in an attempt to walk home.

Big Invention.

Lloyd, the famous map man, who made all the maps for Gen. Grant and the Union army, certificates of which he published, has just invented a way of getting a relief plate from steel so as to print Lloyd's Map of American Continent—showing from ocean to ocean—on one entire sheet of bank note paper, 40x50 inches large, on a lightning press, and colored, sized and varnished for the wall so as to stand washing, and mailing anywhere in the world for 25 cents, or unvarnished for 10 cents. This map shows the whole United States and Territories in a group, from surveys to 1875, with a million places on it, such as towns, cities, villages, mountains, lakes, rivers, streams, gold mines, railway stations, etc. This map should be in every house. Send 25 cents to the Lloyd Map Company, Philadelphia, and you will get a copy by return mail.

Notices.

New Hampshire Conference.

The first Quarterly Conference is due in February, and there has been no call for it. If any church or community wish it to be held with them, please notify the Committee soon, so we can give notice.

LEVI ALLEN, Lake Village,
E. A. STOCKMAN, E. Rochester, } Com.
D. W. DAVIS, Sutton,

Important!

The Tent Meeting Conference Committee have run the tent the last season from July to Nov., and we find a debt on our hands of more than a hundred dollars for services rendered. This is due where it is needed. There are pledges unpaid which should be sent forthwith to the Treasurer. Any others who wish to help bear the burden, will remit their donations to Charles Goodrich, Treasurer. Per order of the Committee,

L. BOUTELL.

BRIMFIELD, MASS.—There will be a protracted meeting during my stay at Brimfield, from Feb. 7th to the 14th. The lovers of Jesus and of his kingdom are invited to come and help from all the surrounding towns. H. F. CARPENTER.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting in Hampton, N. H., commencing Wednesday evening, Feb. 17th, and continue over Sunday, the 21st. Come, brethren, and help in this meeting. ENOCH MORRILL.

PROTRACTED MEETING.—The Lord willing, a protracted meeting will be held in the Emery school-house, in West Canterbury, N. H., commencing Friday, Feb. 21st, and holding over the Sabbath. D. F. LEAVITT.

CONFERENCE.—There will be a Conference in Palmyra, at the Gale school-house, commencing Friday, at two o'clock P. M., Feb. 12th, and hold over Sunday.

Elder S. K. Partridge and other preaching Brn. are expected to preach the Word. We hope our preaching and lay brethren and sisters will make an effort to attend this meeting, ready to work for the salvation of sinners and the strengthening of the Lord's scattered children. This is a new place for a Conference, and we hope all will unite to help make the meeting a blessing to the people. Call on Bro. Oscar Farnum, who will provide places of entertainment for all. OSCAR FARNUM. SAM'L BOWMAN. JER. CARR.

MEETING.—The Lord willing, a meeting will commence in Whitefield, Partridge school-house, Friday evening, Feb. 5th, and hold over Sunday. All are invited. Call on Alonzo Partridge, Kingsbury Partridge, and George Linn. Bro. John R. Hall and others will be there to preach the Word.

S. K. PARTRIDGE.

NOTICE.—I take this way of informing the friends who have written me to labor among them, that my engagement with the A. C. Church in Springwater, N. Y., will close April 1st, 1875. I have spent four years as Pastor here; and I trust, if the Lord will, after the above date I shall be able to comply with your requests.

WARREN J. HOBBS.

NOTICE.—Being appointed "a special Conference Missionary and Evangelist, for the promotion of the interests of the cause of Christ," in connection with the Advent Christian Conference of the Province of Quebec, and to advance "its spiritual and *organic* interests," being somewhat improved in health, and able to labor to some extent, this is to request all persons interested in the several districts of the conference who may desire my labor in their neighborhoods, to correspond with me about it immediately, that I may make suitable arrangements, and go where duty may seem to call. My post office address is Magog, P. Q., Box 37. Please attend to this at once, and let us unite our prayers and efforts for the advancement of a common cause. CHAS. P. DOW.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass. H. F. CARPENTER.

Those wishing to preach in Rochester Village, N. H., will please correspond with the Pastor, J. H. F. Varney.

Those wishing to preach in Manchester, N. H., will please correspond with Wm. A. Lovejoy.

Those desiring to labor in East Concord, N. H., will please correspond with Eld. Enoch Morrill, South Deerfield, N. H., or Lyman Knowles East Concord, N. H.

Those wishing to preach at Bonny Eagle, Me., will please correspond with Orrin Smith.

THAT BOOK.
"History of the Second Advent Message, Doctrine and People."

This work is now ready for all. It contains the history of the rise and progress of the proclamation of the Second Advent of Christ, near at hand, from A. D. 1820 to the present time, in America, Europe, Asia, and Africa; with sketches of the great reformations accompanying it; of many of the chief pioneers associated with it; the great opposers, and their futile efforts to defeat the work. Records of its rapid progress, and of many of the remarkable manifestations of God's guiding hand in the work. Discussions, lectures, sermons, dialogues, and chief points of doctrine advocated by the various classes of believers in the Lord's soon coming.

Records and tables of the prophetic times of Daniel and John, as advocated by the chief Protestant writers, all of whom terminate the periods between 1836 and 1880. A sketch of Luther and his times, compared with ours. His portrait, and portraits of twenty Second Advent pioneers, with discourses on Daniel 2nd, 7th and 8th chapters, illustrated with fine wood cuts, with much other valuable matter.

Our subscribers will be supplied at prices agreed on when orders with cash (and 20 cts. for postage) are received. All who wish to buy the work will be supplied, postpaid, at $3.50. As our object is not to make money, but to have this message and its history go as far and as cheap as possible, we put it as low as we can. We have endeavored to make it a book that all who are really associated in this great movement *will* buy, and that real inquirers will think best to buy. The book contains 711 octavo pages, neatly bound in cloth, gilt side.

I. C. WELLCOME, Yarmouth, Me.

For sale at the *Crisis* office.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
REVIVAL MEETINGS every afternoon and evening this week, and Sunday, Feb. 7th. JOHN G. HOOK.

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Tuesday and Friday evenings.
Wm. C. Stewart.........Sundays, Feb. 14th and 21st

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
I. I. Leslie..........Sunday, Feb. 21st
I. C. Wellcome....Sundays, Feb. 28th and March 7th
Hiram Munger..........Sunday, March 14th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Wm. N. Pile..........Sunday, Feb. 7th
A. W. Bradford..........Sunday, Feb. 14th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
C. E. Barnes..........Sunday, Feb. 7th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Natick, Mass..........Sunday, Feb. 31st
J. COUCH.

New Bedford, Mass..........Sunday, Feb. 7th
L. BOUTELL.

East Weymouth, Mass..........Sunday, Feb. 14th
C. GOODRICH.

South Vernon, Vt..........Sunday, Feb. 7th
Wilbraham, Mass..........Sunday, Feb. 14th
Putnam, Ct..........Sunday, Feb. 21st
H. PRATT.

Plymouth, Mass..........Sunday, Feb. 7th
J. S. WHITE.

Mattapoisett, Mass..........Sunday, Feb. 7th
Commence meeting Saturday evening previous, the 6th.
Fairhaven..........Sundays, Feb. 14th and 28th
Keene, N. H..........Sundays, March 21st and 28th
M. BATCHELOR.

Brimfield, Mass..........Sundays, Feb. 7th and 14th
H. F. CARPENTER.

Ashburnham..........Thursday evening, Feb. 4th
Fitchburg..........Friday evening, Feb. 5th
Lawrence..........Monday evening, Feb. 8th
Haverhill..........Tuesday evening, Feb. 9th
Exeter, N. H..........Wednesday evening, Feb. 10th
Manchester, N. H....Thursday and Friday, Feb. 11th and 12th.
East Concord..........Saturday evening, Feb. 13th
Chichester, N. H., Pine Ground (Chapel) Monday evening, Feb. 15th.
Pittsfield, N. H..........Tuesday evening, Feb. 16th
Clarktown..........Wednesday evening, Feb. 17th
Pittsfield..........Thursday evening, Feb. 18th
Manchester..........Friday evening, Jan. 19th
Nashua, Monday, if desired..........Feb. 22d
Manchester..........Tuesday evening, Feb. 23d
Lake Village..........Feb. 24th and 25th
Factory Village (if Bro. Kidder appoints) Friday evening, Feb. 26th.
East Concord..........Monday, March 1st
Dover, N. H..........Tuesday evening, March 2d
Great Falls (Franklin Hall)..........March 3d
South Berwick, Me. (Great Works)..........March 4th
South Elliot, Me..........Friday evening, March 5th
Newcastle, N. H. (if desired)..........Saturday evening, March 6th. (Please inform me.)
Rye, N. H..........Tuesday evening, March 9th
Seabrook, N. H..........Wednesday evening, March 10th
Newburyport (if Bro. Pike appoints) Thursday evening, March 11th.
Lynn, Mass..........Friday evening, March 12th
HIRAM MUNGER.

Great Falls, N. H..........Monday evening, Feb. 15th
Rye, N. H..........Tuesday evening, Feb. 16th
Hampton, N. H..........Wednesday evening, Feb. 17th and every evening, and over Sunday.
ENOCH MORRILL.

West Poland, Me..........Sunday, Feb. 7th
L. L. HOWARD.

Waterbury, Vt..........Sunday, Feb. 7th
Waterbury, Vt. (John Parker neighborhood) every Tuesday evening for the present. A. A. HOYT.

Newark, N. J..........Sundays, Feb. 21st and 28th
A. A. PHELPS.

Pittsfield, N. H. (at the Bethel) evenings, Feb. 9th, 10th, and 11th. E. A. STOCKMAN.

Lake Village, N. H. (North Church)...Sun., Feb. 7th
ELD. KIMBALL.

Square Pond, Ct..........Sunday, Feb. 7th
I. B. POTTER.

Warren Summit, N. H..........evening, Feb. 5th
Laconia, N. H., with J. H. Evans...Sunday, Feb. 21s
D. EASTMAN.

Warren Summit..........Sunday, Feb. 7th
G. H. WALLACE.

Melbourne Ridge, P. Q..........Sunday, Feb. 14th
F. M. DRAKE.

Bridgewater, Vt..........Feb. 4th, and over the 7th
Keene, N. H..........evening, Feb. 9th
South Ashburnham, Mass..........evening, Feb. 10th
Granby, Mass. (Bro. Shumway's)..evening, Feb. 18th
Granby, Mass. (Batchelder Street)..Sunday, Feb. 21st
North Rutland, Mass..........Sunday, Feb. 28th
GEO. A. STREETER.

Warren Summit, N. H....Tuesday evening, Feb. 9th
Guilford, N. H..........Thursday evening, Feb. 11th
South Rochester, N. H..........Sunday, Feb. 21st
MRS. J. DAVIS.

Granby, Mass. (Batchelor Street)...Sabbath, Feb. 7th
Chicopee Falls..........Sabbath, Feb. 14th
Winsted, Conn..........Sabbath, Feb. 21st
Brimfield..........Sabbath, Feb. 38th
GEO. L. TEEPLE.

Albion (at Bro. N. Tuck's)..........Feb. 11th
Palmyra Conference......Feb. 12th, and over Sunday
Dexter..........Feb. 17th, and over Sunday
S. K. PARTRIDGE.

Natick, Mass..........Sunday, March 14th
WM. C. STEWART.

Holden, Mass..........Sunday, Feb. 14th
WM. N. PILE.

Wolfborough (Pleasant Valley) Friday eve., Feb. 19th
Melvin Village..........Sunday, Feb. 21st
Moultonboro (Ladd school-house) Tuesday evening, Feb. 23d.
Sandwich (where Bro. Gilman Clark may arrange) Wednesday evening, Feb. 24th.
Holderness, N. H. (True school-house) Thursday evening, Feb. 25th and 26th.
Meredith Neck..........Sunday, Feb. 28th
Newhampton (at Daniel Veasey's) Tuesday evening, March 2nd.
Meredith, N. H. (Dolloff Hall)...Wednesday evening, March 3d.
West Alton..........Thursday evening, March 4th
J. G. SMITH.

Salem, Mass..........Sunday, Feb. 14th
Newcastle, N. H..........Sunday, Feb. 21st
Farmington, N. H..........Sunday, March 14th
J. F. CHAMBERLAIN.

Northwood, N. H..........Sunday, Feb. 7th
East Canaan, N. H..........Sunday, Feb. 14th
Dorchester (Town House)..........Sunday, Feb. 21st
Warren Summit..........Sunday, Feb. 28th
North Haverhill, N. H..........Sunday, March 7th
Northwood, N. H..........Snnday, March 14th
C. R. PARSONS.

Palmer, Mass..........3d Sunday in each month
Wilbraham, Mass..........Sunday, Feb. 7th
H. H. TUCKER.

Belmont, N. H..........Sabbath, Feb. 14th
O. W. KIMBALL.

Boscawen, N. H. (Gulf school-house)....Sab., Feb. 7th
Andover, N. H. (Cilleysville)..........Sabbath, Feb. 14th
East Canaan, N. H.....Saturday evening, Feb. 20th and over the Sabbath, Feb. 21st.
Franklin, N. H. (Morrison school-house) Sabbath, March 7th. SIMEON ROBY.

Meredith, N. H. (Dolloff Hall)......Sunday, Feb. 7th
East Concord, N. H..........Sunday, Feb. 21st
East Canaan, N. H..........Sunday, Feb. 28th
D. F. LEAVITT.

Newmarket, N. H..........Sunday, Feb. 7th
Lee, N. H..........Sunday, Feb. 14th
J. L. CHUTE.

Putnam, Ct..........Sunday, Feb. 7th
BENJ. WOODSIDE.

Southbridge..........Sunday, Feb. 7th
West Woodstock Ct. (Methodist meeting-house) Sunday, Feb. 14th. PORTER J. SMITH.

Bangor, Me..........Sunday, Feb. 7th
F. A. BAKER.

Morrill Mills, Me..........Sunday, Feb. 7th
JER. CARR.

East Bethel..........Sunday, Feb. 7th
Camp Brook..........Sunday, Feb. 14th
L. H. BRIGHAM.

Plymouth, Me..........Saturday evening, Feb. 13th and over Sunday, the 14th.
Corinna, Me..........Sunday, Feb. 21st
GEO. W. BROWN.

Moultonboro Neck, N. H..........Sabbath, Feb. 7th
So. Tamworth (Stanley school-house) Sab., Feb. 14th
Albany (at Bro. Hiram Mason's) evening, Feb. 17th and at Bro. Nickerson's evening, Feb. 18th.
STEPHEN DINSMORE.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

Montpelier, Vt..........evening, Feb. 11th
East Montpelier, Vt..........evening, Feb. 12th
Middlesex, Vt..........Sunday, Feb. 14th
Waterbury, Vt..........evening, Feb. 16th
West Stowe, Vt..........evening, Feb. 18th
Stowe Hollow..........Sunday, Feb. 21st
If these conflict, write me at East Topsham, Vt.
DANIEL D. PAGE.

Sabatis (Jones' Hall)......Friday evening, Feb. 12th and over Sunday, Feb. 14th. J. A. LIBBY.

Dixfield (Advent Chapel)..........Sunday, Feb. 7th
L. C. MCKINSTRY.

Compton (Saunders school house) Wednesday evening, Feb. 3d. evenings through the week, and over the Sabbath, Feb. 7th. [We shall be together at the week-evening meetings. M. MCKINSTRY.

Bradford, N. H. (Bush meeting-house) Sun., Feb. 14th
A. S. WILLIAMS.

New Durham Ridge, N. H..........Sunday, Feb. 7th
J. T. LIBBEY.

Marshfield, Erie Co., N. Y..........Feb. 8th
Collin's Centre, Erie Co., N. Y..........Feb. 9—11th
JOHN T. ONGLEY.

Stewartstown (Bare Rock school-house)....Sundays, Feb. 7th and 14th.
Pittsburg, N. H. (Stream school-house) Tuesday evening, Feb. 16th. U. G. LADD.

Dorchester, N. H. (Town House)...evening, Feb. 5th and over Sunday.
East Canaan, N. H..........evening, Feb. 12th and over Sunday.
Laconia, N. H. (where the brethren may appoint) Sunday, Feb. 21st. JOHN H. EVANS.

Newcastle, N. H..........Sunday, Feb. 7th
South Rochester, N. H..........Sunday, Feb. 14th
C. E. HURD.

Natick, Mass..........Sunday, Feb. 7th
Plymouth, Mass..........Sunday, Feb. 14th
E. OWEN.

Cheshire Street..........Sunday. Feb. 7th
Warehousepoint..........Sunday, Feb. 14th
G. L. WHITE.

Meredith Neck, N. H..........Sabbath, Feb. 7th
N. GLIDDEN.

North Haverhill..........Sunday, Feb. 7th
A. GORDON.

Densmore Hill, Vt..........Sunday, Feb. 14th
ISRAEL DAMMAN.

Otisfield (Gore school-house) Thursday evening, Feb. 4th, and over Sunday, the 7th. J. WHITMAN.
G. L. TRACY.

North Scarboro, Me. (Free Chapel) Sunday, Feb. 7th
Bonny Eagle, Me..........Sunday, Feb. 14th
Hollis Centre, Me..........Sunday, Feb. 28th
C. H. SWEET.

Belgrade Depot, Me..........Sunday, Feb. 7th
F. E. BLAISDELL.

Whitakerville, Vt..........Sunday, Feb. 7th
South Ashburnhbm, Mass..........Sunday, Feb. 14th
East Pepperill, Mass..........Sunday, Feb. 21st
J. A. PACKARD.

New Hampton, N. H. (Plasted school-house) Sunday, Feb. 7th. WM. SHAW.

LAWRENCE, MASS.
C. S. Shattuck..........Sunday, Feb. 7th
H. L. Hastings..........Sunday, Feb. 14th
E. A. Stockman..........Sunday, March 14th
J. Couch..........Sunday, April 11th
S. S. Brewer..........Sundays, April 18th and 25th

LOWELL, MASS.
H. Munger..........Sunday, Feb. 7th
B. S. Emery..........Sunday, Feb. 14th
H. Munger..........Sunday, Feb. 21st
J. Harvey..........Sunday, Feb. 28th

HAVERHILL, MASS. (Advent Hall.)
D. M. Leavitt..........Sunday, Feb. 7th
C. S. Shattuck..........Sunday, Feb. 14th
A. Ross..........Sunday, Feb. 21st
S. G. Mathewson..........Sunday, Feb. 28th
D. M. Leavitt..........Sunday, March 7th
H. F. Carpenter..........Sunday, March 14th
John Couch..........Sunday, March 21st
S. S. Brewer..........Sunday, March 28th

SPRINGFIELD, MASS. (Franklin Hall.)
R. Baker..........Sunday, Feb. 7th

CLINTON, MASS
H. F. Carpenter..........Sunday, Feb. 21st
D. M. Leavitt..........Sunday, March 21st

NORTH RUTLAND, MASS.
Willard M. Hall..........first Sunday in each month
H. H. Tucker..........second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
A. Ross..........Sunday, Feb. 7th
Hiram Munger..........Sunday Feb. 14th
I. C. Wellcome..........Sunday, Feb. 21st
Hiram Munger..........Sunday, Feb. 28th

CONCORD, N. H. (Bethel, Green Street.)
E. A. Stockman..........Sunday, Feb. 14th
J. Whitman..........Sundays, Feb. 21st and 28th
Geo. W. Brown (of Elliot, Me.)..Sunday, March 7th
C. Cunningham..........Sunday, March 21st
C. Goodrich..........Sunday, March 28th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher..........Sunday, Feb. 7th and first Sunday in each month.
D. W. Davis..........Sunday, Feb. 21st and also the third Sunday in each month.

GREAT FALLS, N. H. (Franklin Hall.)
C. Goodrich..........Sunday, Feb 7th
D. M. Leavitt..........Sunday, Feb. 10th
T. W. Piper..........Sunday, Feb. 21st
C. S. Shattuck..........Sunday, Feb. 28th

HAMPTON, N. H.
J. F. Chamberlain..........Sunday, Feb. 7th
Enoch Morrill..........Sunday, Feb. 21st

SEABROOK, N. H.
T. W. Piper..........Sunday, Feb. 7th
E. Owen..........Sunday, Feb. 21st
John Parsons..........Sunday, Feb. 28th
John Couch..........Sunday, March 14th
L. E. Saulpaugh..........Sunday, March 21st
Charles R. Parsons..........Sunday, March 28th
J. G. Smith..........Sunday, April 4th

PORTSMOUTH, N. H.
T. W. Piper..........Sunday, Feb. 14th
J. F. Chamberlain..........Sunday, Feb. 28th
Hiram Munger..........Sunday, March 7th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
O. W. Kimball..........Sunday, Feb. 7th
Geo. W. Sederquest..........Sunday, Feb. 21st
C. Goodrich..........Sunday, Feb. 28th
L. Boutell..........Sunday, March 7th
D. M. Leavitt..........Sunday, March 28th

RYE, N. H.
Joseph W. White..........Sunday, Feb. 7th

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
J. T. Libbey..........Sunday, Feb. 14th
D. M. Leavitt..........Sunday, Feb. 21st
S. S. Mooney..........Sunday, Feb. 28th

KENNEBUNKPORT, ME.
Wm. C. Stewart..........Sunday, Feb. 7th
A. A. Robinson..........Sunday, Feb. 14th
Jesse Gay..........Sunday, Feb. 21st
D. M. Leavitt..........Sunday, Feb. 28th

LEWISTON, ME.
I. C. Wellcome..........Sunday, Feb. 7th
O. W. Kimball..........Sundays, Feb. 21st and 28th

BIDDEFORD, ME.
Jesse Gay..........Sunday, Feb. 7th
B. S. Emery..........Sunday, Feb. 14th
L. L. Howard..........Sundays, Feb. 21st and 28th

PORTLAND, ME. (Union Hall.)
A. Ross..........Sunday, Feb. 14th

STEEP FALLS, ME. (Depot Hall.)
W. H Mitchell..........Sunday, Feb. 14th

MILLDALE (Southington, Ct.)
O. D. Woodruff..........Sundays, Feb. 7th and 14th
B. Hitchcock..........Sunday, Feb. 21st
S. Woodruff..........Sunday, Feb. 28th

PLAINVILLE, CT.
E. L. Crumb..........Sunday, Feb. 7th
C. F. Morse..........2d and 3d Sundays in February

BRISTOL, CT.
R. K. Stark..........Sunday, Feb. 7th

YALESVILLE, CT.
Seth Woodruff..........Sunday, Feb. 14th

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Meetings are held regularly every Sabbath, also on Tuesday and Friday evenings, in Union Hall, on Free Street, entrance nearly opposite the Baptist church. Brethren wishing to preach here, will please first correspond with D. F. Scamman, Portland, Me.
D. F. Scamman, George Humphrey, Asa L. Ames, Church Committee.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a.m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven P. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Johnson, 52 East 23d St., New York City.

GREENPOINT, L. I., preaching at 7.30 Sunday evenings, in Ecselsior Hall, corner of Franklin and India Streets. Conference and prayer meeting Thursday evenings. A. S. MUNGER.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

WASHINGTON, D. C.—The Advent Christian Church will hold their services at the Supreme Court Room (City Hall), at the intersection of Louisiana and Indiana Avenue, every Lord's day. Preaching at 11 a. m., and at 3 p. m.; prayer and conference meeting every Thursday evening, at house No. 412, 5th street, near City Hall. ELD. JAS. H. WHITMORE, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

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J. N. BERRY.

I have wandered away in a rough, thorny track,
And my feet are all wounded and sore;
I am going back home—I am going right back,
And cross its dear threshold once more.

Take me back, loving Father! I need thy kind care;
'Tis thy poor wayward child so forlorn!
O, do not reject me! but hear my faint prayer,
And shelter me safe from the storm!

My heart—how 'tis aching! it's wounded—it's torn
In the trials and conflicts I feel;
Let me lean on thy bosom; I'm tired and worn—
Thou only my sorrow canst heal.

O, help me, dear Father! I pray help me now!
On the sunbeams of morning swift fly;
For the damp drops of anguish lay cold on my brow—
Dear Father, save! save! or I die!

ONE BAPTISM.

L. C. MCKINSTRY.

(Continued.)

It is said that because baptism is to be administered in three names, there must be an immersion in each of the three, and yet the result is only one complete baptism. It becomes a question, therefore, whether baptism means immersion or *immersions*, and so whether there are three in one, or whether baptism is what we have claimed it is, one immersion and one emersion. It is essential to be right in this as well as in the exact form of the ordinance, and we want to be scripturally correct. The claim is that there must be one immersion "in the name of the Father," one "in the name of the Son," and one "in the name of the Holy Ghost."

To prove this, several arguments are used which at best are mere fallacies. Of these, two are prominent.

(1) That the participle "baptizing" being from a frequentative verb," it requires repeated action; there must be more than one immersion to complete the sense of the word.

(2) The three names used in the commission require it.

There are other arguments growing out of the claimed history of the case, which we shall only notice incidentally, because our argument is a scriptural one; but we shall give them sufficient attention.

The claim which bases three immersions on the supposition of the frequentative character of the verb demands our attention first. We have said that we only desire to be right. We shall not, therefore, contend with facts; facts are just what we want; so we use them. On this account we begin with the "fact," that the form of the verb rendered "baptize"—*baptizo*—is frequentative. But what is a "frequentative"? "A verb which requires repeated action."—*Webster*. It has, in the Greek to which it is peculiar, a form of termination usual to it, which distinguishes it as such. That termination is the syllable "*zo*." We notice a few words of this class as illustrations of this peculiarity, as follows: *Agia-zo*—to separate; to consecrate. *Agora-zo*—to buy; to redeem. *Aichamaloti-zo*—to lead captive. *Anaskeuna-zo*—to collect one's baggage. *Andri-zo*—to render brave. *Basani-zo*—to apply a touch-stone. *Basta-zo*—to bear; to carry. *Buthi-zo*—to immerse; to submerge; to sink; to drown. *Gami-zo*—to give in marriage. Many others might be given, but these are sufficient for illustration.

We have noticed Mr. Webster's definition of "frequentative," and Mr. Bullion defines the Greek verb of this character in the same manner. He says (Greek Grammar, p. 73, paragraph 8) that "they express repeated action." He further states that "they commonly end in *zo*, as *rhapti-zo*—infinative; *raphti-zein*—to throw from one place to another, in the middle voice; to throw one's self this way and that; to be restless (Greek Grammar, page 147). The verb, therefore, requiring *repeated action*, the *question*, may be repeated: *How much* repetition is necessary, and *how often* must it be done, to fully harmonize the action with the full meaning of the word? Must the acts performed be a series of the same sort, continuing them in a given direction always? or, must they be in part reversive actions, the opposite of the first acts? If repeated in the same direction, or reversed, or both, how many times must it be repeated?

We are told by those who practice three immersions for one baptism, that the act must be repeated *three* times, once in each of the three names, each act being an immersion, and the three a baptism. If this is true, then three immersions must always exactly satisfy the meaning of the word, and three actions, of whatever sort, must answer the purpose. Is this so? Does the commission require three immersions? and does the word require them, no more and no less? Or are three acts, of whatever sort, enough? Let us see. No motion or act seems to be thought of in a baptism by the advocates of that theory, but one, and that one, immersion; and yet there are really two, as we have seen. There are two whenever one is immersed and taken again from the water, even if so much as this is not *baptism*.

If there are three immersions required for "*one* baptism," then there are *six* acts. So that, if only three acts are necessary for a baptism, there is only one complete immersion and emersion; and an immersion which leaves the candidate in the water, although one act, is not sufficient. This last view of the matter cannot, then, be allowed. If there are three immersions required, then there must be six acts performed. According to Mr. Bullion, and in harmony with the true sense of the term, more than one motion or act *is* required; but a single motion in any direction with its reverse, is enough to constitute "repeated action," and make it valid. Mr. Bullion gives us, as a definition of the word quoted—"to throw one's-self this way and that," the middle voice of the verb *rhaptizo;* and we have a classical definition of the original of baptize, as "to dip and draw,"—showing clearly that the verb only requires so much to make the action true to the sense, although more acts may be done, if necessary.

One cannot, therefore be "baptized" when he is only "dipped" or "immersed" in the water, *if left there;* for, as baptism is more than mere immersion,—as it is both *im*mersion and *e*mersion,—both must occur. The two actions being required to accomplish it, must be performed, or there is a faiure; but when these are done there is completeness, so that, to appropriately attend to the matter, nothing more nor less need to be done, unless it can be honestly made to appear that the commission and not the frequentative verb requires that it should be so; for, while the verb certainly *allows* a repetition for an unlimited number of times, it does not require but one repetition of action, and, therefore, to extend and limit it to just *three*, and repeat it after the first two acts are completed, to make the three, is to do violence to it. Let none, then, any more say that, because the verb is "frequentative," it must follow that just three acts must be performed; as it is a gross mistake. It follows, therefore, that, unless the language of the commission requires it, one immersion, and one emersion, or lifting the person out of the water, is "*one* baptism," and so, as nearly as the word can express it, the phrase "one immersion" for *baptism* means more than just an immersion: it means emersion also.

That this is true of baptism and of the act of baptizing we have abundant proof in the fact that John "baptized" before Jesus gave the commission, or the use of the three names was ever thought of. He "was baptizing," we are told, "in Bethabara," even before Jesus had been baptized; and Jesus was himself baptized, and not in the three names, and yet his baptism, and the baptism of all whom John baptized, was complete, and is called "baptism" because complete. None can surely ask for stronger evidence of the matter than this. If God in his work calls baptism, before the commission, by its name, when there was but "one immersion," as all admit, then it was such with its emersion, which we always imply when we speak of it. Yes, it was such, whatever one may do to prove it otherwise. We call the so-called "trine immersionists" attention to this fact. If, then, that has been called in the New Testament "baptism" which was administered by John, does the commission of Jesus require anything more to constitute it? Does it call that baptism which it afterward repudiates, and then set up something else, something more, in its place? We think not; but we will examine the text of the constitution and see how this is.

We then come to the point and ask, Does the language of the commission require three immersions? and will the word, as already defined, allow us to call three immersions "one baptism"? If not, then we are not only unauthorized in doing it, but wrong; and are "perverting the right way of the Lord." We will look at the grammatical construction of the commission,—"Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

It will be noticed that the word "baptizing," although used but once, applies separately to each of the three names, and so to them all together, as well as to the one name. Mr. Bullion tells us (Grammar, p. 182) that "every article, adjective, pronoun or participle must have a substantive, expressed or understood, with which it agrees." And, again, that "every nominative has its own verb expressed or understood."

This is but slightly different from the rules of other languages. It is true of the English language that an ellipsis, made in the construction of a sentence, must be supplied in parsing the sentence. In the Greek, ellipses, or omissions of words, are perhaps more common than in the English, although we have them frequently, as in the commission. These are often supplied by translators, by italicized words. This leads some to think that these words are always the translator's work. 1 Cor. 3–4 reads—"For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" The word "am" is italicized in the Bible by the translators, because its corresponding word is not in the original. Still we have its equivalent as follows. For the phrase "I am," in the first part of the verse, we have, in the Greek, *Ego men eimi*, followed by *Palou*—"of Paul"—meaning, "I am of Paul." For the second, however, we have only *Ego*—"I"—followed by "Apollo"—"of Apollos." There is then an omission of the words *men eimi*,—the word *men* being used to intensify the expression and make the language emphatic, and *eimi* meaning "am." Now, as "every nominative must have its verb, either expressed or understood," the word "am" is understood in the place where the translators have put it; and so, although not expressed in the original, it is right to have it in the translation; although, if the language of the text were simply "I am of Paul, and I of Apollos," it would still be plain enough.

There is a text which we will note in passing, in which the omission of a word to supply an ellipsis has led many to misunderstand. It is the language of Stephen in Acts 7: 59, which reads—"And they stoned Stephen, calling on God and saying, Lord Jesus, receive my spirit." Many have supposed that the word "calling" referred to those who stoned Stephen, who were in the third person, plural number; and that *they* said, "Lord Jesus, receive *my* spirit"; using the singular number and the language in mockery to Stephen. The mistake grows out of not knowing a simple fact, that, while there is an omission of the nominative of the word "calling," there is an easy way of determining what that nominative is, or should be. All Greek words have number, tense, and case implied by their termination. The word from which we have "calling" has, while "calling" itself, as an English word, never has; so that we could not tell by it who, or what, or how many, was or were "calling."

Other words, like "was" or "were" signify the number of persons engaged in the transaction to be one or more; but the word "calling" does not inform us; still the original word determines it. That word is *epikaloumenon*, and is in the second person singular number, and not in the plural. So it was not "they" (those) who stoned Stephen who were "callling upon God," but "*he*," Stephen himself, who was calling, and it would therefore have been proper if the translators had supplied the ellipsis by an italicised word, so that the text would have read—"And they stoned Stephen, *he* calling upon God, and saying, Lord Jesus, receive my spirit." On this account it is sometimes necessary to supply an ellipsis, even although the words supplied were in italics. But it was not always necessary. In the commission it is not, and yet some seem to require the redundancy of words before they will be convinced. If they were used here, the commission would read—"Go ye, therefore, and teach all nations, ye baptizing them in the name of the Father, and ye baptizing them in the name of the Son, and ye baptizing them in the name of the Holy Ghost." It will be readily seen that this redundancy makes the language heavy and clumsy, and yet it makes plain that which we wish to have distinctly understood; to wit, that, to make the sense complete, the participle must occur three times, once for each name; and it now remains to be seen whether God intends to have us understand him that there are to be "three immersions and one baptism," as some claim, or whether there are to be three baptisms, one in each name, or only one baptism, which is one immersion and one emersion in all the names taken conjointly. That the latter course is possible does not admit of a doubt. The Father, Son and Holy Ghost are associated together, and equally interested in the plan of redemption by Jesus Christ, and in that sense they form a copartnership.

If a copartnership consisting of three men should employ a man to transact business for them together, as a firm or company, there would be no propriety, if he were to effect a purchase for them, in his repeating the purchase *three times*, because he buys as much for one as for another, as they are all equally concerned in the transaction, and all their names are put together in the signature. In this way one instance of baptism answers for all the three names, and one can as readily "baptize in the name of the Father," and "baptize in the name of the Son," and "baptize in the name of the Holy Ghost," in one use of the rite, as one can make a single purchase and do it in each and all the three names of the firm. If that purchase be of goods in Boston, then, by redundancy, he who made it could say—"I purchased goods in Boston in the name of Mr. Smith, and in the name of Mr. Jones, and in the name of Mr. Brown"; and yet, as the name of the firm is "Smith, Jones and Brown," we understand that only one single transaction is referred to. So, in a baptism in the name of each and all the three—Father, Son, and Holy Ghost—one baptism is sufficient; the names being taken each separately, and all conjointly, in the transaction.

If they were to be considered as only in a separate condition, then there would be separate acts of baptism required, and the word "again" must be used to designate them. We should then read—"Baptizing them in the name of the Father; and, again, in the name of the Son; and, again, in the name of the Holy Ghost." But the word is not there, and we have no right to introduce it there; so we must be satisfied to let the language be complete without it, as it is.

(To be continued.)

TRAVELS AND LABORS.

I. C. WELLCOME.

By request, we visited Rockland, Me., the first week in Dec., and held eight meetings, preaching the Word to large congregations of eager listeners, who seemed glad to hear the message of Christ's soon coming, and of eternal life through him.

We found "a remnant" of the joyful company of believers we left there at the close of our tent-meeting some five years ago; also several who had since found Christ, as the result of hearing the Word of life at that time. The prospects of great results through their labors were then very bright, and had they followed wholesome, Scriptural counsel, and organized a church, their influence and numbers might have greatly increased by observing Scriptural rules. We should never claim to be a Bible people while neglecting these essential points.

There is a small company of earnest workers yet; and though much labor and strength has been lost, much could be accomplished in that city by judicious labors and the united co-operation of the believers, in "setting in order the things that are wanting." There is much people in that city who could be reached with the gospel of the kingdom, by gospel measures.

By invitation of Dr. H. B. Eaton, who obtained the use of the Baptist house in Rockport, we preached there two evenings, to very attentive audiences,—Bro. Bixley, the pastor, uniting in the services. There are several believers in the Lord's soon coming in the town, and many who like to hear the message. Dr. Eaton once gave a course of lectures on the prophecies to that community, producing much interest on the subject. He has also scattered many books and tracts among them which are doing good service.

We next visited Lincolnville, and held three meetings with "a remnant" who yet love the Lord and his truth. We cheered them all we could wlth "the Word of the kingdom." Their courage is low, and their work but little. Some had given heed to bogus messages, of late, and wasted their substance and influence upon strangers and strange nations. We pray the Lord to help them out into gospel light and spiritual strength. Bro. Moses Young is yet alive, but very feeble from a paralytic shock, which has destroyed his activity the last six years.

A few brethren in Camden obtained the use of the Baptist house one evening, and the Congregationalist vestry another evening, which we occupied in preaching to small audiences "the Word of the kingdom" and "signs of the times." Some came to hear, to whom these were strange themes. May the Lord open their hearts to receive the Word!

We attended a Free Baptist Quarterly meeting at Rockville, one evening, and found a very free spiritual atmosphere, and heard many very excellent testimonies for Christ, and several clear ones of the blessed hope of his soon coming. These last, stirred up the spirit of an old elder to say some very foolish things, not worth recording.

We have spent two Sundays in Bath, and find that the "report" which had gone abroad that "the church is dead," is not true. Bath has a living church of faithful members, though small, it is true; some have moved away, some are aged and infirm, some are sick, some disheartened by other trials; but there is yet vital life, and a little more faith and works will do much for them. Eld. C. Goud has become their pastor, and preaches to them half of the time.

We spent the last Sunday in December in Bangor, and preached to a very attentive audience; also had several evening meetings with the brethren. There are a few living, faithful believers yet, holding fast and laboring for the salvation of the lost. They have passed through severe trials, caused by "another gospel," the last two years, which has perverted and led some away from them, but they mean to trust and follow Christ to the end. Eld. F. A. Baker has moved to Bangor, and become their pastor; and, with God's blessing, will do well for them.

We spent the first Sunday in January in in Levant, where Bro. Baker has been pastor of the church for several years. They much regret his removal. This church is doing well. It is in a working, thriving condition. May the Lord stir up his people to the work of saving souls. We have visited over one hundred families the last five weeks. They are generally doing well.

A VOICE FROM KANSAS.

A. S. FIELD.

Dear Brethren and Sisters, and readers of the *Crisis*:—I am a stranger to most of you, but love the God you worship, and will speak a word of encouragement to you, by telling you how wonderfully God has blessed us here in Northern Kansas, through the instrumentality of Bro. R. F. & Sr. M. J. Clark.

About one year ago they came into Washington Co., and held a series of meetings eight miles from here. Their works were prospered, and some twenty-five true believers in the soon coming Messiah, one of whom was a Freewill Baptist minister, covenanted together and formed a church of the Advent Christian faith. These meetings were attended from a distance, and many had a spark of the love of God rekindled in their bosoms. This spread rapidly, and a short time ago they held a series of meetings here, with good success. One of the M. E. clergy, who desires and will give "Thus saith the Lord," embraced the truth.

Truly, the Lord is working wonderfully in our midst. There is a general interest awakened all around us in "this gospel of the kingdom." Sr. Clark preaches it, and gives the trumpet its true sound. They are at Washington now, our County seat, holding meetings. They are laboring for the salvation of men. O that God would send forth more laborers, who would proclaim a free salvation, and a soon coming Savior!

I was raised in Maine, and there, thirty two years ago I experienced religion, and joined the F. Baptists. I lived twenty-two years in New England. I was taught that I had an immortal soul within that would wing its way to God at death or to endless woe. I had no correct views of the resurrection or the future. Five years ago I came to Kansas, still entertaining these views. I tried to live religion, but encountered so many evils and discouragements that finally I gave up all hope, and said, Surely, there is no God in Kansas. Less than one year ago I learned to love that God, who rules in Kansas as he does elsewhere, better than I ever did before. I love his teachings better than the doctrines of men. The Scripture teaches us we are to seek for immortality and eternal life through Christ; and as plainly teaches that the wicked shall die. Surely, God is a God of mercy. I can look forward to the resurrection morning which is soon to dawn, and rejoice with joy unspeakable to think we shall be made immortal, and become heirs with Christ, to that inheritance which is incorruptible and fadeth not away. Having this gospel hope I can pray, "Come Lord Jesus, and come quickly," and gather the loved ones home.

THEATRES AND THEATRE-GOING.

Brn. Editors:—I cut the following article from one of the most influential daily papers in New England. It is taken from a leading magazine, *Scribner's* for February. The article will probably be extensively copied to serve the purpose for which it was written, namely: to justify professed christians in attending theatres, and all places of amusement; also in billiard-playing, novel-reading, and all so-called respectable recreation. It shows clearly the departure of the church from its former position, and where it is drifting. While it advocates and encourages theatre-going, and all the amusements of the present day, it concedes that these were condemned by the church of former times. The article is a plea for all that the church of to-day is indulging in.

I think it would be well for the readers of the *Crisis* to see this, another evidence of the last days; and so I forward the article for their perusal. I. I. LESLIE.

THEATRES AND THEATRE-GOING.

The recent discussion of the influence of theatres has brought up the old subject again, and called for a restatement of what we regard as the true and rational position of the church upon the question. The radical mistake of the Protestant church of this country is that lack of discrimination, in its condemnation of theatres, which has gone to the extreme of making that a sin in itself which is not a sin at all. To go to the theatre, for an evening's entertainment, is regarded by multitudes as a flagrant wrong. So wrong is it considered in itself, or so bad is it in example, that ministers are shut out of the theatre as a class, with sweeping completeness. For a clergyman to be seen in a theatre, is to compromise his position and influence. We know that many clergymen regard this as a hardship, for they have told us so; but their unwise predecessors have made the bed for them, and they are obliged to lie in it. The public opinion that has been generated in the church, by pulpit criticism and denunciation, has built a wall around the theatre so high that men holding responsible positions in the church cannot cross it.

For this position of the church, the stage itself is very largely responsible. The stage has always been under strong temptations to self-degradation. If it had always been pure; if the amusements it has offered to the public had always been innocent; if it had not at one period of its history been a breeding place of vice; if it had not presented strong attractions to those who seek the society of lewd women; if profanity and poorly disguised obscenity had never had a place in the plays presented; if impure imaginations had not been cherished among the young by half-nude dancing girls; in brief, if the animal nature—the lower nature—had not been addressed so persistently by those who have assumed the entertainment of the public the church would never have taken the position that it has. It is not to be wondered at that the protest was strong, when the provocation was so shameless. The older men of the present day remember the horrible "Third Tier" of their youth. They remember, too, the *double entendre*, the polite profanity, the broad jest, that woke the disgusting cheers of "the pit." It is no justification of an institution that has arrogated to itself the title of "a school of morals," that it offered what was demanded, and what the public most willingly paid for. It was a part of the legitmate office of the stage to protect public morals and to educate the public into a pure taste. The enmity of the church toward the stage has not been without cause.

But the stage is better than it was, on the whole. We have vile theatres in New York to-day—altogether too many of them—plays presented that degrade or vitiate the taste and the morals of those who witness them—men and women on the boards who are base in character and life. On the other hand we have theatres whose aims are high, and actors and actresses who have pride of personal character, and a desire and determination to hold their most interesting art to purity and respectability. These people—faithful husbands and wives, intellectual men and women, good fathers, mothers, maidens, friends and citizens,—naturally chafe under the wholesale condemnation which the church visits upon them. We cannot blame them for this. We can only ask them to be patient with a state of things which a multitude of their predecessors and many of their contemporaries have helped to bring about. The church is gradually working toward their recognition, and they must give it time to move.

There was a time, and it was not long ago, when cards were banished from every christian household. The older men and women of the church very well remember when a pack of cards found in a boy's trunk would be taken as proof that the devil had a very strong hold upon its owner. Millions of men and women have been bred to believe that card-playing was—with or without reason—a sin in itself. That time has passed away already, and the innocent little pasteboards have become a source of amusement in great multitudes of christian families. Children never could see any reason in their exclusion, and the church is stronger in the child's mind for the change that has occurred. Billiards were once so associated with viscious resorts and practices that a man disgraced himself by appearing where they were. Now a billiard table is in nearly every house that can afford one, and is purchased in many instances as a home guardian of the morals of the boys.

Novel reading was once as thoroughly under ban as theatre-going. We remember the time when the novel reader hid his books—read them when he ought to have been asleep—stole their charms on rainy days, in garrets or on hay mows, and then passed them into the hands of some other sly thief of pleasure, who still passed them on, until they were worn out. Well, the first novels were poor. They gave false ideas of life, and were condemned *en masse* by the church; but the church found at an early day that it wanted novels for its own purposes. Now the great majority of Sunday school books are novels of a religious sort, while every christian library holds Scott and Dickens and Thackeray; and the public libraries and the reading clubs all over the land find more readers for their novels than for any other class of books. They have become the sources of moral, political and social instruction, as well as of general entertainment, within as well as without the church.

We allude to these sources of amusement and the great change that has occurred with regard to them, for the purpose of illustrating that which is certainly progressing in relation to the theatre. We have parlor theatricals, and they are recognized more and more as harmless and instructive amusements. We have dramatic exhibitions in our educational institutions. We go to the opera really for its music, but we are obliged to get this through the representation of the most vapid dramatic compositions that can be imagined. In short, we have acknowledged, in many ways, that the representation of a play is not wrong in itself, while our christian travelers make their pilgrimages to Oberammergau to witness a play that degrades the great christian tragedy to to the commonplace of spectacular drama. The time is rapidly coming—provided, of course, that those who have the theatre in charge stand, as good men and women, by their obligations to the public, and uphold the dignity of their art—when christians will seek amusement in their presence, from their performances; when they will discriminate between theatres as they do between novels, and when the premium of their presence and patronage will be offered to those who serve them conscientiously.

As a people, we have no such superfluity of amusements and recreations that we can afford to hold one under ban, that is in itself harmless and legitimate. We work under great pressure, and need much more recreation than we get. If a man thus pressed feels that a pure dramatic representation refreshes him, he ought to be at liberty to avail himself of it, and the time is certainly coming when he will do so.

HOME AND HEALTH.

NEEDLESS SICKNESS.

H. MUNGER.

The old saying is a true one, that most people just learn to live when they are ready to die. The experience of old people is a blessing to the younger ones; and the experience of most people is, that sickness is caused by getting cold carelessly. If people would keep warm, many fevers would be prevented, and consumptions put off for many years, and perhaps forever. Always keep the body warm; never allow yourself to get chilly, summer or winter. A summer cold is worse than a winter one, generally. If we get cold, we must get warm or die. Always put on sufficient clothing to keep the cold out; more or less, good or poor. Some need more than others to keep warm; so no one standard will answer for all, any more than in the amount or quality of food we eat to give strength. Keep warm night and day, by clothing, sun, or fire.

The older you grow the more clothing and fire you will need to keep warm. Most of the rheumatism is caused by taking cold. Those who neglect this will have aches, pains and sick spells, and pay out more for medicine that does no good than it would cost to keep warm, either by clothing or fire. If you are cold, your stomach is cold and your food will not digest; hence it will rot, and the effect is a sour stomach, sick headache, or a liver complaint. Do not eat more than you can digest; if you do, you must pay dear for your indulgence, and perhaps shorten your days. Some say you must eat this, or that, to be healthy. Be your own judge, but use common sense, and not cram down every fashionable kind of food which a warm, strong stomach could not digest, much less a weak, cold one.

Not long ago a friend wanted me to tell what would give him an appetite. I found he had taken cold, had some fever, but little strength, and was chilly all the time. I told him all I knew about doctoring I had learned by observation and experience; and he needed a dose of good common sense. I had just learned that he had been out late nights, got cold, and lost his appetite. My prescription was a good sweat, more clothing, and then wait till he had an appetite; that would tell him what he wanted to eat. The remedy worked a cure in two days.

If people would spend a little more for warm clothing, and a little less for food, in these hard times, it would be better for all except doctors. I am almost seventy years old, and have followed two rules,—keep warm night and day, summer and winter, and eat at regular hours. The laws of our being demand this, and if broken the penalty is certain. I attribute my good health more to obeying the laws of nature, than to a strong constitution. By the mercy of God I have never been off my feet a day by sickness, nor rheumatism, but once, and that by taking cold, which left as soon as the cold was counteracted by getting warmed up to ninety degrees in from ten to fifteen minutes. The machinery of our system will not run easy, well and long if it is cold.

I am able to preach, and do, from thirty to thirty-five times a month much of the time. I do not claim that my mode of living makes all the difference, but it has much to do with my general health. The mind is affected by our health, as well as the blood, nerves and bones.

Well, perhaps I have said enough on this subject to set others to writing, who will finish up in good shape what I have blocked out of nature's forest, which produces many good strong natural crooks, that are of use in certain places where a straight or carved out crook will not answer.

ANNIE AND WILLIE'S PRAYER.

'Twas the eve before Christmas; "Good night" had been said,
And Annie and Willie had crept into bed;
There were tears on their pillows, and tears in their eyes,
And each little bosom was heavy with sighs—
For to-night their stern father's command had been given,
That they should retire precisely at seven
Instead of eight; for they troubled him more
With questions unheard of, than ever before.
He had told them he thought this delusion a sin,
No such being as "Santa Claus" ever had been,
And he hoped, after this, he should never more hear
How he scrambled down chimneys with presents each year.
And this was the reason that two little heads
So restlessly tossed on their soft, downy beds.

Eight, nine, and the clock on the steeple tolled ten;
Not a word had been spoken by either till then,
When Willie's sad face from the blanket did peep,
And whispered, "Dear Annie, is you fast asleep?"
"Why, no, brother Willie," a sweet voice replies,
"I've tried it in vain, but I can't shut my eyes;
For, somehow, it makes me so sorry because
Dear papa has said there is no 'Santa Claus';
Now we know there is, and it can't be denied,
For he came every year before mamma died;
But, I have been thinking that she used to pray,
And God would hear every thing mamma would say;
And perhaps she asked him to send Santa Claus here,
With the sacks full of presents he brought every year."
'Well, why tan't we pay dest as mamma did then,
And ask him to send him with presents aden?"

"I've been thinking so, too"; and without a word more,
Four little bare feet bounded out on the floor,
And four little knees the soft carpet pressed,
And two tiny hands were clasped close to each breast.
"Now, Willie, you know we must firmly believe
That the presents we ask for we're sure to receive;
You must wait just as still till I say the 'Amen,'
And by that you will know that your turn has come then."
"Dear Jesus, look down on my brother and me,
And grant us the favor we are asking of thee;
I want a wax dolly, a tea-set, and ring,
And an ebony work-box that shuts with a spring;
Bless papa, dear Jesus, and cause him to see
That Santa Claus loves us far better than he.
Don't let him get fretful and angry again
At dear brother Willie and Annie, Amen!"

'Please, Desus, 'et Santa Taus tum down to-night,
And bring us some presents before it is light;
I want he should bring me a nice 'ittle sed,
With bright, shiny runners, and all painted yed;
A box full of tandy, a book, and a toy,
Amen, and then, Desus, I'll be a dood boy."

Their prayers being ended, they raised up their heads,
And with hearts light and cheerful again sought their beds.
They were soon lost in slumber, both peaceful and deep,
And with fairies in dreamland were roaming in sleep.

Eight, nine, and the little French clock had struck ten,
Ere the father had thought of his children again;
He seems now to hear Annie's half-suppressed sighs,
And to see the big tears stand in Willie's blue eyes.
"I was harsh with my darlings," he mentally said,
"And should not have sent them so early to bed;
But then I was troubled—my feelings found vent,
For bank-stock to-day has gone down ten per cent.
But of course they've forgot their troubles ere this,
And that I denied them the thrice asked for kiss;
But just to make sure, I'll steal up to their door,
For I never spoke harsh to my darlings before."

So saying, he softly ascended the stairs,
And arrived at the door to hear both of their prayers.
His Annie's "bless papa" draws forth the big tears,
And Willie's grave promise falls sweet on his ears.
"Strange, strange, I'd forgotten," said he with a sigh,
"How I longed, when a child, to have Christmas draw nigh.
I'll atone for my harshness," he inwardly said,
"By answering their prayers ere I sleep in my bed."

* * * * * * * * * * *

As soon as the beams of the bright morning sun
Put the darkness to flight, and the stars, one by one,
Four little blue eyes out of sleep opened wide,
And at the same moment the presents espied.
Then out of their beds they sprang with a bound,
And the very gifts prayed for were all of them found.
They laughed and they cried in their innocent glee,
And shouted for "Papa to come quick and see
What presents old Santa Claus brought in the night,
(Just the things that they wanted) and left before light."

"And now," added Annie, in a voice soft and low,
"You'll believe there's a Santa Claus, papa, I know;"
While dear little Willie climbed up on his knee,
Determined no secret between them should be;
And told in soft whispers how Annie had said
That their dear blessed mamma, so long ago dead,
Used to kneel down and pray by the side of her chair,
And that God up in heaven had answered her prayer!
"Then we dot up and payed dust as well as we tould,
And Dod answered our prayers; now wasn't he dood?"

"I should say that he was, if he sent you all these,
And knew just what presents my children would please.
(Well, well, let him think so, the dear little elf,
'Twould be cruel to tell him I did it myself.")
Blind father! who caused your stern heart to relent,
And the hasty word spoken so soon to repent?
'Twas the Being who bade you steal softly up stairs,
And made you his agent to answer their prayers.

—*Mrs. S. P. Snow, in Congregationalist.*

[*Sent by Mrs. E. O. Churchill.*

HINTS ABOUT BAKING.

The most difficult of the young housewife's duties is that of baking. Food prepared in the best manner may be ruined by a fire which is either too hot or too slow during any part of the process.

There are countless recipes for the preparation of food, but very little instruction as to the manner of baking it. Each one must learn by experience, and there are more provoking failures in that direction than any other; and some, although they learn the facts, never learn the whys and wherefores of success.

I used to think that to bake anything well the oven must be as hot as it could be without burning the article to be baked, all the time it was baking. This is not the case with anything except crackers and cookies.

For biscuits the oven should be equally hot when they are put in, but should begin to cool a little before they are taken out; this makes them very light, but one has to watch to keep them from being scorched; eight minutes are enough to bake them; if baked with such a fire as that required for bread they are heavy.

For gems made of Graham flour and water, or for corn bread, the oven should be very hot; but the fire should have been built some time before they were put in, and begin to go down by the time they are light; for if the oven remains as hot as was necessary to make them rise, they will burn before they are thoroughly cooked through.

Bread requires a much slower fire, but it should be even and steady from first to last.

Cake requires a still slower fire than bread; but it must not be too slow or the cake will not be thoroughly cooked through, and will fall when taken from the oven. If the fire is too hot at first it will crust over before it is light, and burst through the crust and rise rough and homely. If the cake is large, some nails or bits of iron should be placed under it and a paper spread over it, else it will scorch before it is cooked through. Any kind of bread or pastry mixed with water, requires a hotter fire than if mixed with milk.

Fruit pies require a hotter fire than bread, but steady from first to last; if too hot at first the crust will cook before the fruit does; if too slow toward the last the crust will dry up before the fruit is done. Pumpkin pies require a fire as hot as can be without burning the crust.

Custards require a slow fire, else they will boil and whey out before they are done. But puddings require a hot fire, particularly Indian pudding, for they are all the better for being wheyed out.—*Herald of Health.*

AS A LITTLE CHILD.

L. A. WHEELER.

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18: 34.

The infant begins its conscious life in a state of innocence. It eats, sleeps, and grows; and in time develops into manhood. Its future history is all unwritten. It is as a sheet of blank paper. Just so the pardoned sinner, that has humbled carnal nature, confessed Christ as their only Savior by being buried with him in baptism and raised to walk in newness of life, is in a state of infantile innocence. His past life is covered by the love of God, and he begins a new life. Now he feeds and grows on the "milk of the Word," and as he "exercises himself unto godliness" develops into spiritual manhood. Now he loves the "strong meat" and is ready for every good work. How perfect and beautiful the illustration—"A little child." Whoever climbs up any other way will miss the door.

Plainfield, Mass., Dec. 13th, 1874.

INDIAN MEAL A VEHICLE FOR HEAT.

The application of heat to the body as a remedy is very common. Wringing out cloths in hot water, infusions of hops or other plants, and placing them upon the part affected is probably the plan most frequently pursued. This practice is objectionable, because it needs close care to prevent wetting and chilling when cool, and also to be so frequently renewed and reapplied to keep up the due amount of heat. If jugs or bottles of water are employed they are liable to become broken or uncorked, or to leak and deluge the bed. Besides, when water is used as a vehicle for heat it causes moisture, which is undesirable, particularly as it is a good conductor of heat. If sand or sugar is employed the weight is objectionable. In looking about the resources of an ordinary household for a substitute I was led to select Indian meal, as it is generally on hand in the larder; it is of light weight, not unpleasant in odor, and particularly because it holds heat for a long time. This latter fact I noticed when a mere boy, finding that corn meal would, after grinding, bear several miles' transportation, and after delivery and deposition in the bins of the granary would for hours still be warm from the friction of grinding. When, therefore, it is desired to apply dry heat to any person it is only required to place a quantity of the Indian meal in a baking-pan on a heated stove, and stir constantly till thoroughly warmed. It should not be burnt. It can now be put into woolen sacks and tied up and applied as a hot bottle usually is; or into large flannel bags if for the abdomen. In a case of successful resuscitation of a new-born child, the heated meal was poured into an oblong chopping-tray and a flannel cloth laid over it, and the infant in it. The cloth yielded, and the child was partly buried in the warm meal. It is found that the meal retains its heat long, and when it cools it does not chill, which is a very important consideration. Two sets of bags or wrappers may be provided, so that while one is being applied the other may be heated. The meal is not weighty. The aroma of it when heated is rather agreeable than otherwise. It is now my favorite vehicle for applying heat.—*E. Cutter, M. D., in Herald of Health.*

THE stomach requires much rest to be healthy; purgative medicines weaken the bowels.

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AND
SECOND ADVENT MESSENGER.

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THE YOUNG PILGRIM,
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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1005. BOSTON, WEDNESDAY, FEBRUARY 10, 1875. VOL. XL.—NO. 18.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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FILLED WITH GLORY.

J. S. THORP.

"*But as truly as I live, all the earth shall be filled with the glory of the Lord.*"—NUM. 14: 21.

Filled with glory! Listen, pilgrims!
God has said the earth shall be
Filled with his eternal glory,
As the waters fill the sea.
Like one broad, deep, shoreless ocean,
With its all embracing flood;
Glory from the throne shall deluge
All the kingdom of our God.

Filled with glory! Ne'er shall wither
Leaf or fruit from life's fair tree;
By the shining, crystal river,
Eden's verdure we shall see.
Not one sigh shall e'er be uttered,
Not a tear shall ever fall,
For within our heavenly mansions
Sorrow ne'er shall come at all.

Filled with glory! None shall ever
Weary in that happy clime;
There the saved shall have forever
One supernal summer time.
With a glorious sunlight brightness
Saints shall in that kingdom shine,
When their forms are made immortal
By the Savior's hand divine.

Filled with glory! Heavenly sonnets
The redeemed of God shall sing,
When upon the throne of David
Christ shall reign—the Eternal King.
Filled with glory! Praise Jehovah!
Soon our ravished eyes shall see
All the earth imbathed in glory
Like an overflowing sea.

Reiley Creek, Kan.

THE GARDEN OF EDEN.

WM. HOBBS.

"And the Lord God planted a garden eastward in Eden: and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden and watered the garden; and from thence it was parted, and became four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is that which compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth to the east of Assyria. And the fourth river is Euphrates." Gen. 2: 8–14.

This identification of the Euphrates, as one of the four rivers, whose united streams formed the river that went out of Eden to water the garden, is a clear proof that the garden was near the head of the Persian gulf, into which these united rivers flow. For when it is said of this river of Eden, "from thence it was parted and became four heads," it can only refer to the four branches of the main stream, as being outside of the territory of Eden northward; since the flow of the Euphrates is southerly, after its junction with the Tigris—Hiddekel. And since the river Pison is called the first branch, Eden is thereby located southerly of that point; and since the main river went out of Eden to water the garden, the garden must be located still further south, in the direction that the river flows in its course to the Persian gulf.

The statement that the river was "parted and became four heads," the text explains as four rivers; and the Euphrates being one of them, and this having a course of eighteen hundred miles in length, it proves that the other branches were large rivers. And the identity of the Tigris as the Hiddekel, a river that rises a few miles from the Euphrates and unites with the Euphrates about a hundred and twenty miles from the Persian gulf, proves that what is said about the division into "four heads" relates to four great rivers uniting in one main stream.

The prophet Daniel speaks of the great river Hiddekel in chap. 10: 4, and of his seeing a vision while beside that river with his attendants. And Prof. Bush shows the identity of that river with the Tigris in the following quotation from his notes on Genesis:—"'Hiddekel' compounded of two words implying *lightness* and *velocity*; and pointing consequently to a stream distinguished by a rapid current. That such is the Tigris, universally understood to be meant by the Hiddekel, appears from the testimony of Pliny:—'The Tigris is so called from its celerity.' In the Oriental versions it is called Diglath, or Diklath, of which the pedigree is thus traced from Hiddekel. Heb., Hiddekel; Syr., Hidkalts; hence by dropping the first syllable, Dekalto, whence Deglitho, Diglith, Diglath. From Diglath Tigris is derived as follows: Diglath or Diglith, Tiglith, Tigrith, Tigris. 'Towards the east of Assyria,' or Heb. 'Eastward towards Assyria.'"

Thus two great rivers, the Euphrates and Tigris, are identified as two of the four rivers which united, and went out of Eden to water the garden." And in order to identify the two others, the following quotation is taken from the Bible Dictionary by the American Tract Society:

"Euphrates, a famous river of Asia, which has its source in the mountains of Armenia, runs along the frontier of Cappadocia, Syria, Arabia Deserta, Chaldea, and Mesopotamia, and falls into the Persian gulf. According to the recent researches of Chesnery, it receives the Tigris at a place called Kurnah, the united stream being called Shat-el-Arab. Five miles below the junction of these two mighty rivers, the Shat-el-Arab receives the Kerklah, which has a source of upwards of five hundred miles. Sixty-two miles below the mouth of the Kerklah, another large river, the Kuran, comes in from the northeast. At present it enters the Shat-el-Arab forty miles above its mouth; but formerly it flowed into the Persian gulf by a separate channel east of the main stream."

Now, according to the account given in Genesis, the first branch or head stream is Pison, and since the first river flowing into the main stream is the Kuran, this is enough to identify the Kuran as the Pison of Genesis. It should be remembered that the book of Genesis was writen by Moses, either in the wilderness of Sinai, or in Egypt; and when he speaks of the garden being planted eastward in Eden, the direction would be exactly in line with the Persian gulf. And since, according to his account, a river went out of E len to water the garden, which was made up of four other rivers uniting, when he speaks of the first as the Pison, it of course, means the first branch off from the main stream; and since the Kuran is the first branch, its identity with the Pison is thereby established. The language of Moses will not admit of any other interpretation; for Pison could not be called the first, except as the first branch off from Eden northward, or up stream, since any other view would not allow of the Tigris being rated third, and the Euphrates as the fourth river, seeing that from Moses' stand-point, the Euphrates would be the first looking eastward, where he locates the river of Paradise. But following up the river, from the Persian gulf, the first river flowing thereinto, is the Kuran; the second, the Kerklah; the third, the Tigris; the fourth, the Euphrates; so that no other view will admit of the Tigris being called "the third river," and the fourth river, Euphrates. For in following up the main stream, its branches would rate in that order, while in any other view, the Euphrates, as the principal river, would be more likely to be rated first. So that idea that the Ganges is the Pison of Genesis, does not accord with the account given therein; which represents these four rivers as forming a junction, and flowing through Eden onward in its course through the garden; while the Ganges is so far off from the Euphrates, as to forbid the idea of their ever having been united in one river.

It should be remembered that the account given of the location of the garden of Eden was written before the Israelites entered the land of Canaan, and therefore so far back in the history of the world as to allow of changes in the names of some of these rivers, and of an enlargement of some of the lands that these rivers are said to have bounded. The Havilah, which the river Pison is said to encompass, with the view that this is identical with the Kuran, must have been territory bounded westward and northward by this river; while it might have been afterward extended, and the name applied to other places. So also with respect to the other river, and the territory it is said to have bounded. For the account states that "the second river is Gihon: the same is it that compasseth the whole land of Ethiopia."

The descendants of Cush were called Ethiopians, and since he was the son of Ham, the son of Noah, the land of Ethiopia, referred to as bounded by the river Gihon, is the original territory occupied by the descendants of Cush. And since the descendents of Noah were gathered in the land of Shinar, near Babylon, after the confusion of tongues, the descendants of Cush would be likely to settle in the territory inclosed between the Kerklah and the Tigris; and from hence called the land of Ethiopia. But under this name, the Bible Dictionary says, "there seem to be included not less than three different countries: 1. The oriental Cush, comprehending the regions of Persia, Cushistan, and Susiana, in Persia. It lay chiefly to the eastward of the Tigris. Hither we may refer the river Gihon, Gen. 2: 10; Zeph. 3: 10."

Conclusion. Since the topagrophy of the garden of Eden is given with considerable particularity, it shows conclusively, that the writer intended it to be understood; and since the description given of the four rivers applies to the Kuran, the Kerklah, the Tigris, and the Euphrates, and has no appropriate application to any others, we only conclude that their united streams formed the rivers of Paradise. And as this river went out of Eden to water the garden, the garden must have been situated further down stream towards the Persian gulf, than that part of Eden from whence the river is said to have gone out. And since it is said that the river "from thence it was parted and became four heads," and the first being the Kuran, and as that enters the main river forty miles from the Persian gulf, this would mark the northern boundary of Eden, and so locate the garden still nearer the Persian gulf.

Thus the Bible locates the garden of Eden with considerable exactness, as the place where our first parents were placed in their original innocence, and from whence they were driven out to till the ground because of their sin in eating of the tree of knowledge of good and evil, and deprived of a chance to eat of the tree of life, lest in so doing they should eat and live forever. In order then to obtain eternal life, we must accept the gospel of Christ. "Blessed are they that do his commandments, that they may have right to the tree of life" . . . "which is in the midst of the paradise of God,"—in the earth renewed in Paradise restored—in the city of God.

CHRISTIAN EXPERIENCE.

H. PRATT.

We may not do well always by measuring ourselves by others, either by the hopeful and cheerful, or the mournful and sad. Christian experience is simply the experience of christians. In this experience "the servant is not greater than his Master." The nearer our life compares with the life of Christ, so much more is our christian experience.

It would seem proper then to give somewhat of his experience, *first*, as a pattern. His mission must be our mission. We must suffer if we would reign; bear the cross to wear the crown. We cannot bear as much as the "Captain," but we can "suffer with him."

EXPERIENCE OF CHRIST.

"He was a man of sorrows, and acquainted with grief." This was not personal grief or sorrow that marred so much his countenance. "He bare *our* griefs and carried our sorrows." It was not the stinting of his own comforts, the nightly watchings, the wearisome journeys, the piercing nail or thorn; it was the fallen condition of the creature man, that bore him down. Human sorrows, human misery, unbelief, selfishness, and human condemnation; these were the crushing burdens of his life. Simon, of Cyrene, took the wood off his shoulders and bore it up the slopes of Calvary, but he did not bear the cross of Christ. That lay heavy on the heart of the Master. It was that which pressed the blood from his face. It was that which caused his soul to be sorrowful, even unto death. "How oft would I have gathered you, . . . but ye would not." "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

Warning and entreating, healing and comforting, forbearing and forgiving, rejected and suffering, were the experiences of Jesus while doing the will of his Father in heaven; with the assurance to his disciples that the servant is not above his Master. He finished his work and rests in the Father's bosom. The scourged, the bruised, the crucified Lamb of God.

EXPERIENCE OF PAUL.

But few of the conflicts of the apostles are recorded, yet we are assured that they experienced the truthfulness of their Master's words—"If they have persecuted me, they will persecute you." Paul never tried to persuade men to be reconciled to God by the eloquence of speech, or apeing human gestures, or with man's wisdom. In his first sermon at Antioch, he got turned out of the city; in his second attempt at Lystra, they stoned him and drew him out of the city, supposing him dead. However, he recovered, and, having a call, he went to Macedonia, and after preaching to a few women he cast out a devil, and was stoned and imprisoned. At Thessalonica and Berea he was sent away to save his life. At Athens they made insurrection against him, and brought him to the judgment seat. At Ephesus his preaching endangered the craft of silversmiths, and while they were shouting for their goddess Diana, Paul made his escape to Macedonia. In Greece the Jews laid wait for him. From Miletus he sent to Ephesus and called the elders of the church, and when they were come to him he said unto them—"Ye know from the day I came into Asia, after what manner I have been with you, in all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews." "Tears and temptations" were some of his experiences in following Christ; yet he could wish himself accursed for their (the Jews) sakes. "Therefore [says he], watch and remember by the space of three years I ceased not to warn every one, night and day, with tears."

Again, "Why weep ye and break my heart," said Paul, when he was about to leave them and go to Jeusalem. There "the Jews went about to kill him." He was brought before rulers, and he pleaded his own case; and instead of appeasing them they cried, "Away with him! it is not fit that such a fellow should live." He was examined by scourging, and the chief captain interfered lest they should have killed him. He told a little of his experience to the Corinthian church, which was on this wise:—"Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that come upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not?" Notwithstanding all this, Paul could say finally, "I have fought a good fight, I have finished my course, I have kept the faith, and a crown of righteousness awaits me." This is christian experience.

MANY christians want to use the Lord. O beloved, let the Lord use you; it will be such a relief to you and such a gladness to the poor sinner.

EXPOSITORY SUGGESTIONS.

"THE KINGS OF THE EAST."

S. S. BREWER.

In presenting some suggestions concerning the above characters, and their mission, I shall endeavor to be as concise as the nature of the subject will allow me.

First. Who are "the kings of the east"? Rev. 16: 12. They are not earthly rulers, but this is a figurative appellative, designating children of God. The prophet Isaiah (61: 6) predicts—"But ye shall be named the priests of the Lord; *men* shall call you the ministers of our God." The apostle Peter (1 Pet. 2: 5, 9) testifies—"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . But ye are a chosen generation, a royal priesthood, an holy nation." The Revelator uses conjunctively the appellatives of king and priest; consequently it belongs to the disciples of Christ. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us *kings* and *priests* unto God and his Father; to him be glory and dominion for ever and ever. Amen." Rev. 1: 5, 6.

Dr. Tregelles, an eminent translator, renders the passage of Rev. 7: 2 thus: "And I saw another angel ascending from the sun-rising, having the seal of the living God"; also in chap. 16: 12, it is made to read "sun-rising" instead of east. The angel of the seventh chapter evidently signifies a class of good messengers. And "the kings who are from the sun-rising" of chap. 16 are the same.

There are two great powers intimately connected with our subject that demands some notice. Anciently there was a literal river, Euphrates, and a literal city, Babylon, situated thereon. The two, Babylon and Euphrates, are introduced figuratively, in connection with our subject. Ancient Babylon was sustained, and enriched by the immense revenues derived from the Euphrates. To intercept that would deprive her of the main source of her dependençe. The law of analogy must hold the same relation pertaining to symbolic Babylon and Euphrates of Rev. 16.

In vision there is seen a woman drunken with blood, "and upon her forehead a name written—MYSTERY, BABYLON THE GREAT." In Rev. 17: 1 she is represented as sitting "upon many waters"; and the 15th verse reads—"The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." These constitute the symbolic Euphrates.

Ancient Babylon was reduced by Cyrus' drying up the Euphrates, thereby preparing the way to inflict the judgments of God as predicted in Isa. 44: 27, and 45: 1–8; also 25: 12–14. The sixth vial predicts the drying up of the symbolic Euphrates, in order to prepare for the kings of the east. To this subject we now solicit your attention. Rev. 16: 12—"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." As the drying up of the ancient Euphrates and the invading of Babylon by Cyrus most definitely marked the commencement of a series of judgments upon that power; so, the effect of the sixth vial can be traced upon "Babylon the great." Allow me to say that, in my very humble opinion, the effect of this vial can be clearly discerned in what is termed "The Reign of Terror" in France.

"On the memorable 26th of August, in the year 1792, an open profession of atheism, irreligion and infidelity was made, and forthwith acted upon, by a whole nation once devoted to papal superstitions. Christianity was then formally abolished, as a notorious and malignant imposture, by the government of revolutionary France."—*Taber, vol.* 3, *p.* 363. The Hon. Gerard Noel says, in the Lit., No.3, 1840, there was a "massacre of a hundred thousand of her clergy." France, the great imperial protectorate power of Babylon the great, from the days of Charlemagne, and the one that had shed the blood of more martyrs than any other nation, then became the most inveterate persecutor of the gory harlot. The very citadel of power—the Gibraltar of papacy—was invaded. The channel of the great symbolic Euphrates was diverted. No event of such prophetic magnitude, pertaining to the judgments upon the harlot, had then nor has since transpired. And it may now be said of modern Babylon, as of the ancient—"And the nations shall not flow together any more unto him." Jer. 51: 44.

George Bush, late Prof. of Hebrew in the New York City University, in remarking upon the results of the above revolution says—"Certain it is, that the philosophic mind of this age is forming a continually heightening estimate of the stupendous importance of that series of revolutions which, commencing in France, in 1789, has in its progress completely transformed the face of Europe. Nearly all the governments of the countries constituting the ten kingdoms of the Roman earth have been subverted, and the papal power, as a secular sovereignty, in fact degraded and extinguished." "During the twenty-five years of its progress," says Mr. Allison, "the world has gone through more than five hundred years of its ordinary existence." "The pillage of the papal states by the French, in 1797," says Mr. Bickersteth, "was such as to drain them of its specie, and take away all the jewels and precious stones they could find. The French ambassador wrote to Napoleon, stating, discontent is at its highest in the papal states. The payment of 30,000,000, stipulated by the treaty of Tolentino, at the close of so many previous losses, has totally exhausted the old carcass. We are making it consume by a slow fire."—*Hierophant, No.* 7, *p.* 157.

Permit me now to solicit your attention to some testimony emanating from papal dignitaries, in confirmation of the exhausted state of this once "great river Euphrates."

Cardinal Cullen, in a speech uttered Aug. 21st, 1866, stated that "the spirit of revolution is triumphant in almost every country in Europe, and has destroyed the power of the Catholic States. There is no friendly power now capable of supporting the head of the church, or of maintaining the doctrines and practices of our holy religion. Austria was the last able to do so; and Austria is now overthrown. The condition then of the Pope is this: that his territory has been reduced to a very small spot in Italy. Nearly everything has been taken from him. The Emperor of the French very kindly held the hands of the Pope whilst his enemies were stripping him of the Patrimony of St. Peter; and now having reduced the holy father to a state of temporal weakness, and all the Catholic powers willing to assist him being either revolutionized or weakened, the Emperor of France abandons Rome, and leaves the people to the mercy of the Italian insurrectionists;—to the mercy of men who avow the deadliest hatred to the Pope, and to religion. . . . Our holy father looks in vain for help from the powers of this earth, even from that empire whose promises of help were so explicit and solemn." The analogy is perfect—"And the nations shall not flow together any more unto him." The Euphrates is absorbed—dried up.

I will introduce other very striking analogy. It was predicted concerning ancient Babylon, by the prophet Isaiah (34: 12),—"They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing." We find an article in the Boston *Pilot*—a rigid popish journal—of Dec. 14th, 1867, which places modern Babylon in precisely the same condition of its prototype as contained in the above prophecy. "We view with grief the apathy with which the governments of Europe have permitted his Holiness to be assailed in his rights, and stripped of his territories. That, as Catholic France has assumed to herself the proud protrectress of the Holy See, we call on the Emperor—by whose act other powers were prevented from intervening in the affairs of Rome, to take such decided and energetic measures as may insure the realization of the hopes of the Catholic world, and the restitution of all the territories of which his Holiness has been so unjustly despoiled."

Poor old "Pio Nino!" His devotees call to the "nobles and princes," but they are "nothing." He, and they that "did weaken the nations," are "nothing." The way is now prepared for "the kings of the east" to go forth upon their pre-designed mission.

(*Concluded next week.*)

"COME, LORD JESUS."

NETTIE M. SWETT.

Fair as the morning when first adorning the eastern hills,
Radiant in beauty,—
Come in thy purity,
Lift the curse from the earth, cleanse her from ills.

Father, look down upon suffering humanity,
Weary of the discipline,
Looking for Christ again.
Oh! Father, pity us, condemn us not utterly.

We for his coming pray, waiting wearily;
Sad looks the earth to us,—
Thou art victorious.
Come and comfort us, watching so drearily.

We watch the eastern skies, oh, so longingly.
Oh, that the day would dawn,
When sin and evil gone,
Jesus shall come again—come most regally.

Lynn, Mass.

THE TWO CLASSES OF SIGNS AND EVENTS.

J. R. CLARK.

We wish to call attention to a fact which we think has been somewhat overlooked by many, viz., that our Lord states distinctly (Luke 21) that there are two classes of events, and two classes of signs, that shall indicate the different events presented. The first events are those attending Jerusalem's desolation and subjection to the Gentiles; the second—the emancipation of the church and the establishment of the kingdom of God on earth.

The sign of the first class of events is thus stated—"When ye see Jerusalem compassed about with armies, then know that the desolation thereof (spoken of by Daniel the prophet) is nigh." The signs of the second class of events are in the sun, moon, and stars, and distress of nations. When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

First, Jerusalem's desolation, with days of vengeance and subjugation to the Gentiles. Second, the emancipation and redemption of the true Israel of God, and the establishment of the kingdom of God. Each event has appropriate signs for the guide of the inquirers after truth. Ver. 24. "Until the times of the Gentiles be fulfilled;"—this implies that when the times of the Gentiles are fulfilled, there will be no more treading down. Jesus told the Jews—"Behold, your house is left unto you desolate. . . . Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

It is very evident that we are living in the time of convulsions that will not terminate before the Son of man shall be seen coming in a cloud with power and great glory." The signs of these times are just as indicative of the speedy coming of our Lord as the signs were of Jerusalem's destruction. The signs are so plain that we may as well know Christ is soon coming as that summer is approaching by the budding fig tree. Hence christian men are inexcusable if they remain in ignorance of a matter of such vital and startling importance. Men need not live in ignorance concerning the coming of our Lord if they will search the Scriptures. The Lord's command is—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch, ye, therefore, and pray always, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of man."

CHRISTIAN CHARITY.

ADAM FRIESE.

In further illustration of ideas bearing upon the subject in hand, I will quote from my readings some paragraphs which completely express my sentiments in what they embrace.

"Variety is the law of the universe. Light, so seemingly simple and uniform, is not a simple thing in its nature, but is composed of rays of different colors. What sight more beautiful than the rainbow? and yet, how many colors compose it! These colors are so beautifully blended that we never disunite them in our mind, but style them the rainbow. So is the church. There will be different temperaments; brethren and sisters raised in different families, educated in different schools, trained by different systems, moulded by different models, and developed in different directions. Coming together in church capacity they assume new relations. Now they have united together to be educated by Christ. They have become disciples—learners. But these different elements will sometimes come in collision, and unless great care is taken by the individual, and great grace bestowed by the Master, roots of bitterness will spring up, and instead of a harmonious whole, we shall find the people torn by distractions and dissentions. How essential then that we endeavor (make strenuous effort) to keep the unity of the Spirit in the bonds of peace!

It is entirely compatible that diversity may exist and consist with unity—with harmony. It does so. In the symbol of the great building of God, which is to be composed of his people as lively, or living stones, joined together, the stones evidently are of various sizes, capacities, shapes, hues and adaptedness for ornament. They are not all squared alike, having different angles and planes of surface, but their edges must all be fitted and straightened by the same rule, so that they may form a perfect building, and be cemented together by the love of God.

"This variety in human nature is just as pleasant and important to our complete development as a church or a people, as is the variety of the visible world essential to its completeness and beauty. The very air we breathe is compounded of different gases; the water we drink is a compound substance whose constituent elements are combined by chemical affinity; and the stars in their courses differ from one another, not only in the twinkle of some, and steady lustre of others, but in the different colors they display—Arcturus being red, Sirius white, and Procyon yellow."

"As the planets in our solar system, though of different magnitudes, and moving with different velocities, ever traverse the trackless expanse of space in their own orbits, kept in their proper places by the laws of attraction, with the sun for their central orb, so ought we to move on, kept in our proper places by the sanctifying influence of the Holy Spirit, surrounded by an atmosphere of divine love, and all revolving around one blessed center, even Jesus."

"Christ is one though we are many; and if we are all in him, wholly in him, and so holy to him, we are one with each other, even as the several branches are all one in the tree to which they belong, and as the several members are one in the one body of which each is a part. Christian unity, therefore, springs directly from holiness to the Lord. Whole or holy union with Jesus unites us as one with each other, and makes us a unit. This is no dry unity of the head, but a beautiful unity of the heart. Baptized or experimentally introduced into him, he fills the heart full of himself, who is the fulness of all that is lovely, and excludes all that is selfish or unlovely, whether it be personal, or family, or church selfishness, and binds us together in the sweet bond of the fellowship of love. You can no more be wholly the Lord's and yet selfish or sectarian, than you can be loving and hating the same thing at the same time. The hearts of christians of all denominations, when wholly given up to Christ, and filled with faith and the Holy Spirit, run together like globules of quicksilver: the instant they touch each other they become one."

What sweetness there is in the experiences of the people of God, as presented in their testimonies of his goodness and dealings with them in various circumstances, at various times, and in various modes or ways. And yet the bearing or converging tendency of all is toward a focal point—the divine love, in unity of spirit. How beautiful, how encouraging, how refreshing to the contemplative mind, are the adaptations of the all-wise Creator for the good and happiness or his creatures.

Thus his people, of whatever nation, kindred, language, or denomination, are enabled to join in songs of praise like this:

"Blest be the tie that binds
Our hearts in christian love:
The fellowship of kindred minds
Is like to that above."

Let us, then, go forth manifesting this kindred spirit, especially toward all the children of the (one) family of God, founding our christian recognition on the evidence of their true conversion, and the witness of the Spirit.

"A more important and valuable element than 'brotherly love' does not exist in the whole economy of human redemption. What do these words signify when applied to the spiritual and natural brotherhood? Simply unadulterated affection, strong attachment, kindness excited by beauty or worth of any kind, which communicates pleasure. The principle is so exceedingly meritorious, that God has seen fit to place it at the bottom of his heaven-ordained scheme of salvation. His own bosom and that of his Son, were compassionately moved by this divine element, after man's fall from his primeval state; and his present condition demands its special development and display."

One branch of christian charity is exercised when we forgive those who have trespassed against us. This duty needs to be impressed upon many who profess to love Christ. Many overlook this matter, and cherish the hope of being saved by the ordinary observances of religion, and general assent to its doctrines, while malice and bitterness exist in their hearts, and they are unwilling to forgive those who have trespassed, or have failed to speak and act in conformity with their ideas of truth and right. But

In vain it is for us to pray,
Except we're willing to obey.

Our blessed Savior clearly declares upon what condition and to what extent we may expect forgiveness of God. Saith he, "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses." This is a point of importance. "Forgive us our trespasses *as* we forgive them that trespass against us." So then if any root of bitterness or of unkindness remains in our hearts, if we do not clearly and fully forgive others, we so far cut short the forgiveness of our own faults and sins. Tempt not the Lord.

Let us all cultivate brotherly love, and live in peace as far as possible, and thereby honor the cause of Christ, instead of bringing reproach upon it by a contrary course. Let there be unity of heart, and the glowing fellowship of christian charity or love pervading the motives and actions of all the people of God, as followers of Christ, who has so fully exemplified and inculcated the spirit of love and forgiveness in his life on earth. They should be a united people—not necessarily in one congregation, but in heart—in harmony of spirit on common ground, broad, liberal, sufficiently progressive to be teachable, to willingly admit or receive additional light and truth when presented to their minds, yet conservative enough to keep from running into error or extremes, by the exercise of enlightened judgment, prayerful consideration, and searching or appealing "to the law and the testimony" of the inspired Word of God, in order to "prove all things, and hold fast that which is good." Let us not, after we have attained to a certain degree of light and knowledge of the truth, settle down with the idea that we have all the truth or light there is to be attained in this life, or drive our stakes and say to ourselves if not to others, "thus far and no farther shalt thou go," and here all further advance and investigation must be stayed.

"In union there is strength;" then it follows that disunion or division is the source of weakness and of inability to accomplish what might be done by united effort. Unity is nowhere more important than among christians. In the words of Jesus, "A house divided against itself cannot stand."

The essence of practical Christianity is love. It is the perfection of love that makes it unexceptionable. If it is deficient or perverted, that arises from deficiency or perversion of love. As its Author is love, so its adherents should be pervaded and actuated by it, as the grand moving principle of life; for "he that dwelleth in love dwelleth in God and God in him." 1 John 4: 6.

The main-spring of action, the chief ingredient, the ruling principle of the religion of Christ is *love*, *love*, LOVE, which, according to Paul, is christian charity. Nothing should be made a test of fellowship but obedience to Christ and the manifestation of that spirit of charity, or love and good-will which was taught and practiced by our Lord and his disciples. In the language of Paul, "Let brotherly love continue." Heb. 13: 1. But be sure it has first commenced.

In the words of Peter, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently; being (begotten) born again, not of corruptible seed, but of incorruptible, by the sure Word of God which liveth and abideth forever." 1 Peter 1: 22: 23.

Remember the admonition of the beloved disciple, John, "Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God," etc. 1 John 4: 7–21.

And above all, and in perfect harmony with the inspired writers and teachers of pure Christianity, be sure to heed the words of our blessed Lord himself: "A new commandment I give unto you, that ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples," etc. John 13: 34, 35.

Once more, let us close with an admonition from Paul, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Eph. 4: 31, 32.

Springfield, Mass.

— As the sun is reflected in a spring when it is clear and limpid, so God is reflected in the soul of a man when it is pure and spiritual.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 10, 1875.

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AGENT.

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AG'T.

WATCH.

"And what I say unto you, I say unto all, Watch."
—Jesus.—Mark 13: 37.

To watch is to be wakeful—to have an active mind, to have the mind interested in and active upon some specific subject. Connected with that subject must be danger, and that danger must cause the activity of mind. The danger must consist in liability of harm, either in suffering injury, or the loss of something valuable, or both. The object of watching is therefore to escape harm and secure blessings. Watching, in a gospel sense, must be like watching in a political sense; for the latter is taken to illustrate the former. Men who are appointed to watch over temporal interests are required to be wakeful, and are reckoned unfaithful if they are found asleep. Men are never thus appointed only where there is danger. Where there is no harm anticipated there is no necessity for watching.

This world is full of danger, and therefore it is very necessary to be constantly watching. A mother never ceases to watch when she knows that her children are in danger. She faithfully charges *them* to watch, and so guard against the dangers to which they are exposed. She will instruct them where the snares are, and how they may escape them, charging them to be constantly on the lookout that they are not ensnared. Such instruction manifests her true love for them. So Jesus, the Lover and Friend of the church, has taught her that she will ever in this world, be in the midst of snares and pitfalls, so she will need to give heed to every step, and know that she occupies the very position that is required.

To watch effectually in any position we must watch intelligently; that is, we must understand the danger to look for, the way to escape it, the blessings to obtain, and the way to secure them.

If a man were at work on the track of a railroad bridge, and, to preserve his life must leave the bridge when trains passed it, his danger would be in not leaving the bridge before the arrival of the trains. For him to watch intelligently, he must keep his mind constantly employed in looking for the signs and evidences of the approach of trains. If his mind were taken off from this, and all absorbed in looking for a steamboat coming down the river, he might be destroyed by a passing train because he was not watching for the real danger. So our heavenly Father manifests his love for his people by pointing out to them all the dangers to which they are exposed. He instructs them what the ensnaring circumstances will be, the evidence of their approach, the means, and the ways to employ them, by which to escape the fatal results.

We are taught that all the propensities and lusts of the flesh are ensnaring, and therefore to be in safety, we must have them subdued—held in subjection by higher and more ennobling aspirations and principles. These principles are all embraced in the divine nature possessed by Christ, in their fulness, and given by him to all who will seek for them and covenant to employ them in all the experiences of this life. The great love and kindness of God in this matter is manifested by not only telling us the source of our dangers, but he has described the emotions and lusts of the flesh, and those of the Spirit, showing their contrast and the results of each, so that we are left without excuse.

Watching in this department of christian experience is therefore to constantly employ the mind in learning distinctly what desires the flesh produces, and know that they are every day crucified, restrained by power received from Christ, so as not to ripen into acts of rebellion against God.

Every generation and class of people experience dangers peculiar to itself. Some of them result from the particular habits, fashions and customs of the people, and some from special providential circumstances sent by God. Some of these come according to general laws, and are therefore presented in general statements which apply equally to all people and times. Some of them are specific, and are produced by special circumstances, for special reasons, to accomplish special purposes. Such was the flood, the burning of the cities, the offering up of Isaac, the exode from Egypt, the first advent of Christ, the dispersion of the Jews, the destruction of their city, and such will be the final destruction of Great Babylon and the glorious advent of Christ at the last judgment. Did Jesus, in the empassioned exhortation he gave to his church in the passage we quoted at the head of this article, have reference to any specific dangers, or to those to which the church is always exposed? The context shows that they were specific, to be experienced at a certain time by a particular "generation." He says, "Take ye heed, watch and pray; for ye know not when the time is." He could not be speaking of an event that was constantly occurring, but one that should happen at some future time unknown to them. That event was his own future coming; for in his next expression he says—"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."

He illustrates himself and his church by a man and his house or family, who left them, and went into a distant country to be absent for a long and unknown period, but left a porter, or gate keeper, to watch for his return, and be ready to greet him at his coming, and open unto him immediately. He then says—"Watch ye therefore," because you will be left in a condition like the porter; "for ye know not when the Master of the house cometh, at even, or at the cock crowing, or in the morning; lest, coming suddenly, he find you sleeping." He emphatically expresses what the particular danger would be, that would make it so important that they should watch. In the illustration it consisted in the fact that the man of the house might return suddenly, when the porter was asleep. The fact illustrated is, that Christ may return to the earth suddenly, and find his professed people asleep. His coming suddenly does not imply that he will come swiftly, or prematurely, but sooner than he was expected. We say of a man who died with consumption, that he died very suddenly. We do not mean that the disease killed him very quickly, or that we did not expect or believe he would die with it; but we mean that he died at an hour when, from the symptoms and appearance, we did not expect it. The same idea is expressed in the word "sleeping." The porter's sleep would prevent his hearing the sound of his master's coming train, and of seeing the light of his approaching chariot. So the church, in the last days, will be in great danger of occupying a position where she will not see the signs and tokens of the approach of the great King.

He says of the period, running to and preceding his second coming,—"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Did he mean, by the days before the flood, all time preceding it? No, he meant the days during which they could have known by his revelations, that a flood was approaching, and could have prepared for it. He shows that they were destroyed because they *knew not* until the flood came. Why did they not know that the flood was coming? Because they were asleep; that is, occupied a position of opposition to the revelations showing its approach, so that they were unconscious of its coming, just as the porter was unconscious of the return of his Master. He expresses the same danger again thus—"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

To come upon us unawares is to come when we are not looking for that coming. He shows that this would be very dangerous, and might be produced by worldliness, eating and drinking wickedly, thus turning the mind from and blinding it to the signs and evidences indicating the nearness of his coming. He exhorts them to "*watch*," that they "may be accounted worthy to escape" the "snare," which will consist in having the event come upon them "unawares." This will be just as it was with the wicked when the flood came; they "*knew not* until the flood came and took them all away." The fatality in their case was in the fact that "they knew not *until* the flood *came*"; while the safety of those who were saved consisted in the fact that they learned by God's revelation that the deluge was coming in season to prepare for it.

The great Teacher adds to this statement of the fate of those who knew not until the flood came—"So shall *also* the coming of the Son of man be." Then, by his authority, we know that when he comes the second time some will be "taken away"—ensnared—because they will "know not" that he is coming, just as the antediluvians were ensnared because they knew not that the deluge was coming. The principle producing guilt in the two cases is exactly the same. It consists in rejecting light—in refusing to receive God's testimony relating to the subject.

In the case of the flood, God revealed the fact of its coming to his prophet Noah, and also preached to those in prison by his Spirit, *while* Noah was preparing the ark; that is, while he was making *special* preparation for the coming judgment. Their rejecting the light thus given became the justifying reason for God to bring upon them swift destruction. Therefore it must follow in the parallelism, according to Christ, that, prior to his second coming, revelations must be made to one or more of God's prophets, that such an event will come, and also the period of its coming: and these revelations must be proclaimed to the people while the church will be making special preparations for the coming judgment.

At the same time that the church is engaged proclaiming the judgment message—the gospel of the kingdom—the Spirit of God will preach to all men in moral prisons, that is, impress or cause them to realize that some great event is coming, so as to be "looking after those things that are coming on the earth." But many of them will not anticipate the great change correctly, and will not therefore make a correct preparation for it.

The important question now arises, Has God made any such revelations to any of his prophets of the second coming of Christ, and the generation during which the event shall take place? We answer emphatically that he has made such revelations by many of the prophets and apostles, and by his Son, in the most explicit and definite manner. These revelations are accompanied with explanations and qualifications, showing that they should have a particular, practical and experimental application to a certain period and generation, just as did those of the flood and other special judgments.

It appears that the particular importance of watching, relating to this subject as expressed by the Savior in the text, is to ascertain when the season comes for the practical application of these prophecies, so that the church may publish them to the world, warning it of the approaching advent of Christ and the last judgment as Noah did of the coming deluge.

Have we come to the long anticipated period? Is the generation now upon the stage to which these revelations specifically apply? Is the church of this generation called upon by Christ to preach the gospel of the kingdom, as a specialty in her work, as were Noah and Lot to preach coming judgments? Let no one attempt to answer these vitally important questions who have not obeyed the Savior and been watching the prophetic index, so as to know to what age it now points in the serial prophecies. Let none attempt to say that the generation appointed of God to do the parallel work of Noah has or has not come upon the stage, unless they are able to read the prophetic history of that generation, and say that the present one does or does not agree with it.

This was the way that Christ was identified as the Messiah by those who were watching at his first advent. They read the prophetic history of his appearing, and the attending circumstances in the experiences of those connected with him, politically and religiously, and finding that it agreed exactly with the history of Mary's Son, and all things connected with him and his followers, they accepted him as their Messiah. Upon the same principles must the church watch and look for the second coming of Christ.

Acting upon these principles we can most devoutly say we believe the glorious appearing of Christ is very soon to take place. The redemption of a fallen world is immediately to be accomplished. The divine pencilling upon time's canvas, of woful scenes under the curse, has all passed before the human eye, and the last of the series now appears through a darkness of fearful gloom. God's great clock of time has ticked away hour by hour the six antitypical work-days of creation, its hands unvaryingly sweeping its dial as the generations of humanity have risen and fallen, tolling the end of political periods, when dynasties and empires sunk under the crimsoned wave of revolution and defeat.

The holy seed appeared at Abel's altar and Enoch's foot-path, at the awful place where Isaac was bound, in the land of Ham, the howling wilderness, the country of historic wonders, and where the angelic choir broke the adoring silence of the slumbering tribes with the birthday anthem of the great Messiah. Then was manifested the grand foretold era of change in the divine administration.

From this time christian watchers have untiringly gazed upon the drifting world, as they have viewed the true church fleeing from Jerusalem, as instructed, plunging into seas of blood during a long night of numbered periods, then emerging from the wilderness, searching her Text Book, waiting until the angels shall cease to hold the howling winds, when the last trumpet shall sound the long-expected note of the end. Then shall a convulsed world reel and quiver under the fiat of Jehovah, its thunders roaring and lightnings blazing amid the din of battle and wail of despair, as the Judge of earth shall appear in Royal Court, and summon the quick and dead to appear and receive their final doom.

O watchman, watchman, what of the night? Can you see a head-light through the darkness of the tempest? Are there signs of coming morning? Does your barometer indicate a calm and rest at hand? Are we entering the haven of undisturbed repose, where the storms of the curse can never reach us, and the blightings of death are unknown? Yes, O yes, the last light upon the coast is in full view, and the old ship is plunging and plowing through the terrible billows upon the bar, sweeping majestically past the threatening rocks, with her Heaven-commissioned Pilot safely guiding her into the undisturbed waters of the celestial harbor.

J. C.

THE CRISIS IN FRANCE.

The evidence increases in favor of a revolution in France at no distant day. Jules Favre says the present state of things cannot long continue, and that the contest must come between the Bonapartists and Republicans. The Bonapartists are not in a hurry, as Napoleon IV. is not quite as matured as might be desirable. They have everything to gain by delay. McMahon evidently favors the Bonapartists, but does not care to have it known yet to the public. The present strength of the Republicans in the Assembly is 339 out of a total of 730 members. Among the Republicans are a number of members who vote as often with the Bonapartists as for their own party. It is said the Bonapartists are now "just beginning to work." Of the Prince Imperial it is said:

"The young French mind is fired with the idea that this young Prince may conduct France over the paths which his great ancestor trod. The French have an instinctive belief in destiny. A combination strikes them as effective, and they believe in it without any very good reason why. Just now the Prince is the principal and growing figure in that combination. He is represented as possessing a melancholy, thoughtful countenance, such as would become a Prince encumbered with a destiny. He waits patiently under the direction of his managers, trusting the French people to call him to the throne. His young friend and school companion, Master Alfonso, already writes himself King of Spain. There are probably people in France whose sympathies will be enlisted by this circumstance. Even politicians may see an element of strength in the friendship which is represented to have existed between the two school-boys. The French Prince is not a Bourbon; but he was born on the proudest throne in Europe, and young Alfonso was not in a position at that time to be exclusive. There is one consideration which, perhaps, will become predominant in the minds of the French people. They are taking breath now lest some time in the near future they want a strong Government. Recent events have intensified the hatred of every good Frenchman for Germany. There has been military genius in the family of the Prince, and it may show in him. Destiny demands it, and we all know that a profound faith in destiny sometimes fulfils its own prophecy."

Should Napoleon IV. take the throne of France, there is but little doubt but that he would favor the Pope as fully as King Alfonso. If for no other reason, he would do it to please his mother, and to imitate the policy of his father. So long as there are about two hundred million Catholics in the world, who are under the control of the Pope; the King who has his sympathy, has the support of that vast body of people, which is a strong element of power, which any king may covet, when the governments of Europe are so well balanced as at the present time. The king or emperor, who has the support of the Catholics, stands the best chance for success, as viewed from a human stand-point; but the poorest, when seen from a Bible stand-point. The last supporter of the Papacy is sure to go "into perdition."

M. G.

DYING.

News from the various parts of the world show that the Catholic power is dying. "Death, and mourning, and famine" (Rev. 18: 8), are terms now applicable to this great system that has trampled upon "the saints of the Most High," and gloated over "the blood of the martyrs of Jesus" for more than a thousand years. Yet we believe the Roman "woman" will die a hard death. We expect to see her pass through a terrible death-struggle with those who are to be her destroyers. Large preparations are being made by her friends and foes. We endorse the views given by Bro. Couch in the *Crisis* of Jan. 13th, relating to the King of Spain. We believe a strong effort will be made to re-establish the temporal power of the Papacy, but the result will be utter destruction. All the signs of the times show that the last great drama of the present dispensation is now at hand. Praise the Lord.

The following from San Diego, Mexico, Jan. 22nd, shows the condition of the Catholic power in that country, where it has been supreme from its early settlement till now:

"The laws relative to religious reform, enacted by the supreme Government, are being rigidly enforced. All forms of religion are equal before the law now. All churches are vested in the Government and must be registered according to law, and are placed under the police supervision. All monastic orders of men and women are disbanded. In consequence, the Sisters of Charity are leaving the country in all directions. The feeling of the people is not against the sisters, but against the influence which it is asserted the Jesuits wield over them.

The cause of public education gains great ground in all parts of the Republic.

Notwithstanding persecutions, the Protestant Reformed religion is spreading rapidly. At the close of the last year there were upward of one hundred Protestant churches in the country. In Guadalajara, on Christmas Day, the Protestant congregation baptized sixty and admitted fifty-six to church membership. The house was so crowded that the doors were barred to prevent the entrance of more people.

Nine of the men concerned in the assassination of missionary Stevens last year are in confinement at Guadalajara, under sentence of death."

It is rather significant that Garibaldi has just entered Rome, and been received with great joy by the Italians, as shown by the following telegram:

"Rome, Jan. 24. Garibaldi landed at Civita Vecchia yesterday evening. He was received with most enthusiastic demonstrations by the people, and conducted through the town by a torchlight procession. He arrived to-day in Rome, and was met at the railway station by the Mayor and members of the Municipality, and cordially welcomed to the city. Several workingmen's societies formed in procession, with bands, and escorted the old hero to his hotel. Immense crowds lined the streets and cheered with the wildest enthusiasm as the General passed. No disorder of any kind marred the demonstrations."

We are watching the progress of events with deep interest. It seems certain that scenes behind the curtain must soon be opened to the view of a gazing and wondering world. The pulse of the people is fast rising to fever heat on this subject. Sublime scenes are at hand. It is glorious to be living now so near the end.

January 23d, Alfonso, the new Catholic king of Spain, issued a proclamation in which he says, "He longs for peace, but will fight for his rights; that he is the representative of the dynasty which their fathers swore to obey; that he is a Catholic, and will see full justice done to the Church."

When a Catholic king promises to "see full justice done to the church," what does he mean? Why, that she shall have her former rights restored, and have armies again at her command; and that her claim to infallibility shall be sustained and respected, or sad consequences must follow. Garibaldi and the Italians are determined to resist all attempts to re-establish an union of Church and State; hence, either Alfonso and the Pope must back down, or the Italians and the great powers of Europe. Which? The prophets have spoken, and their word cannot be broken. Like Pharaoh, and the Egyptians, in the days of Moses, the Papacy is about to commence a series of plagues that will result in its utter destruction, and the everlasting deliverance of the saints, and the establishment of the kingdom of heaven. The Lord is filling the "cup" for the "woman" to drink. She has made others drink from her poison cup, full of "abominations," century after century; now her turn justly comes. What a relief it will be to this world when she reaches her everlasting end. Then the martyrs will come forth from their death sleep to die no more. Dear Lord, we welcome the day. "Come and reign." Come and greet the waiting bride, and take her to thy loving embrace.

M. G.

SAN FRANCISCO.

The meetings in San Francisco to this date (Jan. 25) have been excellent. The church is steadily advancing in divine life, increasing in faith, love, and the other christian graces, and sinners are seeking pardon. The past has been a rainy week, but a goodly number have been present each evening, and last night the house was full in spite of the bad walking. One Methodist Bro., recently from Chicago, who was baptized a week ago, remarked yesterday that what he had learned since he came to the meetings had paid him well for his journey to the Pacific coast. He is growing rapidly. Another very intelligent man, gifted as a public speaker, has just come into the liberty of the gospel, and bids fair to be a very useful man in the vineyard of the Lord. He gave a stirring testimony last evening.

We are to continue the meetings another week in San Francisco. Brn. Howell, Reed and Turner, are with us, and active in the Lord's service. Several have made a full consecration to Jesus, and received the gift of the Holy Spirit. They are now enjoying "great peace," and full assurance. They are astonished at the blessed results proceeding from perfect submission to Christ. They can truly say, The half never was told. They are now at rest, as never before in all their christian experience, and they can truly say, the "yoke is easy," and the "burden is light." We have never seen the church here in a better condition than at the present time. Let the saints continue to pray for us, that we may succeed in persuading many to get ready for the coming of Jesus.

M. G.

WONDERFUL.

Is there anything taught in the Bible more wonderful, or difficult to comprehend and believe, than what is now done by means of the telegraph wires? This morning (Jan. 23d) the news was read at the breakfast table in San Francisco, of events dated in London, Eng., at 6 o'clock the *same* morning. The news had been sent to San Francisco, printed in the Daily Morning *Call*, sent more than two miles to the house of Bro. Dibble, where we are stopping, so that we could have it to read by half past six this morning. Thus at the breakfast tables in London, Paris, New York, Philadelphia, New Orleans, Chicago, San Francisco, and in all quarters of the earth, the same news is read. Is it not truly wonderful?

Suppose this generation knew nothing about telegraping, but found in the Bible an account corresponding with known facts as they now exist on this subject, would skeptics have a stronger foundation for their doubts than in relation to anything now recorded in the sacred Scriptures?

Had some one of our fathers, fifty years since, claimed to have had a vision from the Lord, that news would be sent as it is at the present time, all would have said his was a "vain vision." But cannot the Lord do as strange and great things as man? Can he not send news as quickly by his Holy Spirit—the heavenly telegraph—as man can transmit intelligence upon the earth? Shall we limit the Almighty? If puny man can perform such wonders, as are accomplished, what may not He do who made all things? Let us not doubt his word, nor fear to trust him. His word "cannot be broken." His prophecies show that his Son is about to return to this earth to set up his kingdom. Truly, it is good news.

M. G.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Acknowledgments to Jan. 1st	$301.01
John M. Hobart	2.75
G. S. Goud	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$80.83

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, Geo. T. Adams,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$3,105.20
Lizzie Na-on	10.00
"C."	2.00

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$177.35
"To help clothe the needy" (no name.)	1.00

AN APPEAL.

To the Churches!—Adventists!—Stewards of the Lord!

Brethren and Sisters of New Hampshire: Have we done all we can, or that God requires us to do, in giving to the people of this State the last judgment warning—the gospel of the kingdom? Who can say that we have if a little more time is given us to labor? Again, how can our labors and the means God has entrusted us with as stewards, and will hold us responsible for, be best expended? We think that the success that has crowned judicious labors under Mission Tents, in this and other States, in a measure answers these questions. The command is "Go," and in thus going we carry our meeting-house with us. We think it a conceded point that many who would not under other circumstances attend our meetings are induced to come to tent meetings.

And now, dear brethren, as the N. H. Advent Christian Conference has chosen us to hold protracted meetings, and have entrusted us with the N. H. Mission Tent, will you help us by prayers and means to save some through this instrumentality? We feel a great responsibility in this matter; will *you* share it with us, and then in the great harvest reap the blessing? We want to see how much can be raised and pledged, between this and the time to hold tent-meetings, to carry the tent into new places. A strict account of all receipts, and how paid out, will be kept. Now, will you make one effort, and sacrifice of this world's goods, for this great and noble cause before the fires of the last day shall consume them? Let God direct. Send in your monies and pledges to the Treasurer, J. G. Smith, Farmington, N. H. Also, brethren, we want you to interest yourselves in finding places where tent-meetings are needed, and see if land to set it upon and lumber to seat it with can be obtained, and let us know as soon as you can, so that we can make our arrangements to the best advantage, and not travel over the ground more than is necessary. We intend to secure as good help as we can to go with the tent. Remember, "God loveth a cheerful giver." And as this is to give the gospel to the poor, you can thus claim the promise in Prov. 19: 17.

C. H. Fletcher,
D. F. Leavitt,
J. G. Smith, } Com.

Correspondence.

From Bro. W. W. Cate.

Dear Crisis:—How like an old friend does your familiar countenance cheer the household, as week after week you come to us laden with words of instruction, encouragement, and admonition. Oh, if every periodical in the land was doing a like amount of good and as little harm, then indeed would the press be a power in the earth for good.

I would like to say to the household of faith, waiting for the Master, that I have been at Hudson, Bates Co., Mo., nearly four years, laboring almost alone, proclaiming the coming of the Lord near, and trying to have a people ready for that event. The good Lord has been with me, and blessed the Word, and raised up many staunch friends of the truth who are trying to live it. Yet we have much opposition. As a sample I will relate one circumstance. A few weeks ago I attended a night meeting; the minister, in trying to establish man's immortality, said, "Paul says—'God is the life of the soul.'" He then tried to show that, if Paul was right, I must be wrong. After he had dismissed the meeting I asked him where that saying of Paul was recorded. He told me to search my Bible, and if I could not find it he would hunt it up for me. I told him it was not in the Bible. He then became much enraged, rushed out of the house while giving vent to a tirade of abuse in Billingsgate style. I simply said "I don't deal in slang. I deal in the Word; and a minister ought to know when he puts words into the apostle's mouth, whether it is truth or not. All the apology he ever made was—"I did not know Cate was in the house."

I have lately held a meeting ten days at Doylaston, St. Clair Co. Ten or more started for the kingdom, and many more are deeply interested. A middle aged man remarked—"I never heard the gospel preached before." Soon after, he arose, weeping, to manifest his desire to live a christian.

Last week I preached near Butler, Bates Co., and found the people intensely anxious to hear more, and importuned me to come again. Wherever I preach, some receive the truth in the love of it. But what can I do in so large a field? Bro. Little is in Johnson Co., Bro. Elliott and others in Miller Co., and then in all the southwest corner of Mo., some eight or ten counties, I know of no other proclaiming the Coming One near. We have a little conference here, but we lack laborers. Dear Bro. Moss was with us a while. He entered the field harnessed for the battle, and we expected much from him; but he has gone to an equally destitute field—Kan. Our loss is their gain. May the Lord bless his labors there.

Dear brethren, we have but a short time to work; let us be diligent. There are thousands in this State who know nothing of the evidence of the Lord's soon coming. It must be some one's duty to proclaim it. Who will help do it?

I want to do my whole duty, and finally meet all the dear ones on the other shore.

Hudson, Bates Co., Mo.

From Bro. M. A. Potter.

Editors of World's Crisis:—I came to this place Jan. 1st, and found the brethren and sisters ready for work. The people turn out to hear, and there is a good interest. Some are confessing Christ, and others are striving to get nearer to him. Praise his dear name! I find in St. Johnsbury quite a number of earnest workers, both male and female. Among the number I would mention Drs. Warner and Smith, who have labored long and faithfully in the cause of truth in this place, and are now seeing the fruits of their labors in the conversion of souls. Dr. Smith has long felt it his duty to enter the ministry; and the churches, with whom he has associated in years past, have felt that he ought to move forward in this direction; but the enemy has ever been ready to discourage, and to make him feel his weakness to that extent, that he has shrank from the duty. Pray for him dear brethren, that he may have strength to come up to duty and meet God's favor. The cause of truth demands faithful men, who have God's cause at heart, to proclaim this last great truth of Jesus' coming, to a dying world; men who will stand at the helm though they suffer the loss of all things; men who will not make merchandise of God's truth; men who love it better than all else.

The sacrifice is meagre enough, though we give *all* for Jesus. It will not repay the debt of love we owe him. Thanks be to God for his loving kindness in accepting the poor offering, and giving us a bright hope of immortality through his dear Son I say the truth and lie not, when I say love this work of God. I am willing to labor any where God wants me to labor. When I heard the cry of this dear people to come up and stay with them this winter, and preach to them, I felt to refuse would be to displease God; and I left my trade and came, trusting in the living God. When my duty is done here, I expect to return and resume my trade, and preach as the doors open. May God help us to be faithful, and hear the "Well done," is my prayer.

St. Johnsbury, Vt.

From W. H. Webster.

Messrs. Editors:—By your sending the *Crisis* to my sister-in-law, it comes among my mail matter; so I read it. I love its open, frank and unsectarian spirit. I did not know there was so much scripture for the doctrine of the immortality of the soul, or the final state of the dead. I see nothing in the story of the Rich man and Lazarus that shows any separated parts of either. One is said to be carried to Abraham's bosom, the other was buried; so that when the Rich man desires some one sent to his father's house, he does not mean his father's body. It was not the rich man's soul that fared sumptuously and was clothed in purple and fine linen, but the rich man himself; for I can find no scripture teaching any such thing of the soul. The popular theology teaches that the soul has no body, parts, or form; therefore no appetite to eat, or body to clothe; and on the other hand the body is but a house, casket, or a coat, to be laid aside. Therefore the body is an unaccountable thing, having no power to defend itself from whatever the soul, the real man—may lead it into, or bring upon it. The body is as helpless as the paper I write upon. Will any one hold the paper accountable for what I have written? And yet the poor old house must suffer all the pains, poverty and disgrace of what it had no power to prevent. I cannot think that I am a house, having a tenant of such a character as the popular theology teaches,—something I cannot see or know, and yet which effects my ruin.

I love the real something having body, parts and form; therefore I am looking for the personal, bodily appearing of Jesus; and I am glad that we who are alive, or shall be when he comes, shall not prevent them that are asleep, but that we together with them shall be caught up to meet the Lord.

Lansinburgh, N. Y.

From Sr. M. Hughes.

Dear Friends:—I write to tell you that Jesus' coming is very near, even at the doors. Soon the trump will sound, and our great High Priest will come in the clouds of heaven, with all his holy angels with him; then shall he sit upon the throne of his glory. It will then be said—"Come ye blessed, or depart ye cursed." Let us be in readiness, that when he shall appear, whether it be at evening, at the cock crowing, or in the morning, we shall be able to say—"This is our God, we have waited for him, and he will save us." It will be blessed when he comes to set up his kingdom under the whole heavens, and reign with his saints on the new earth. There will be no more pain nor death; sorrow and sighing will flee away, and Jesus himself will be in our midst. I am waiting patiently for him to come. I have nothing here to keep me. I am a poor sick woman, but I am trusting wholly in Jesus; he is my all.

I was formerly a Congregationalist, but God by his Holy Spirit led me to see the truth and understand it differently, about two years since. I am rooted and grounded on the Rock Christ Jesus, and believe we are almost home. I would say to all, hold on to Jesus. We are certainly living in perilous times.

Sinner, make Christ your choice, so that when he comes you will not have to call for rocks and mountains to hide you. Take warning before it is too late. Prepare to meet your God.

From Bro. C. L. Percival.

Dear Brn.:—The article in the *Crisis* of Dec. 30th, on Regeneration and Sanctification is deeply interesting to me, and doubtless to thousands of others. But if the position taken is correct, and I see no reason why it is not, then much that is written and said on that subject, at the present time, only tends to confuse and puzzle the mind.

It seems that, when a sinner becomes justified by faith, and obtains pardon and peace with God through our Lord Jesus Christ, all he has to do is to go forward in earnest, active obedience to all the will of God, until he grows to the stature of a perfect man in Christ Jesus. And is not that second work, of which so much is said, simply a return from a more or less backslidden state to the first love, and first works? Rev. 2:4.

I write for information. I want to know the whole truth, that I may be all that the blessed Master requires, and that I may be able to teach others correctly. Time is too short to be doing work that will need doing over.

Normal, Ill.

From Bro. J. S. Maynard.

Editors Crisis:—I wish to say through the columns of your paper, for the encouragement of those of like faith scattered abroad, who have been anxiously looking at the cause in Rochester, N. Y., that Sr. Anna E. Smith, of New York City, commenced a protracted meeting here Jan. 12th, 1875, and has continued them from that time to this, and will over next Sabbath. The Lord has blest the effort by saving quite a number of sinners, reclaiming backsliders, and strengthening the church. We feel, as a church, to praise the Lord for sending Sr. Smith among us, and blessing her labors at this critical time; and we feel like giving honor where honor is due. In behalf of the church.

Rochester, N. Y.

NOTES BY THE WAY.

T. F. BLAISDELL.

We commenced labors in Comville, Me., Dec. 27th. The weather being so unfavorable, we were unable to hold meetings more than three or four evenings in a week.

This is an old field, the doctrine of Christ's soon coming being first published nearly twenty years ago. A great many embraced the truth, and were earnest workers in the vineyard of the Lord, but when the subject of keeping the seventh day was first agitated, nearly all embraced it, and we found them in a lukewarm state. The prospect seemed somewhat discouraging at first, but we went forth trusting in the Lord for help; and as our meetings continued, the interest increased, until a half a dozen or more backsliders were reclaimed, and a number that never made a profession started for the kingdom. All praise to the Lord!

How earnest we ought to be in the work of warning the unsaved that the judgment is near at hand. Signs bespeak that Christ is soon coming to redeem his waiting people. Even so, come, Lord Jesus, and come quickly.

Rome, Me.

Obituaries.

LEE. Fell asleep in Jesus, in Biddeford, Me., Jan. 11th, 1875, George E. Lee, aged 28 years and 6 months.

For several weeks prior to his death, Bro. Lee's nervous system had been in a prostrate condition. He had been able to sleep but little, frequently arising from his bed to read or write, which he would continue a large part of the night. His physician advised him to seek rest at the home of his parents at Brimfield, Mass., stating that he was entirely unfit for the excitement of his business, which was piano tuning. Instead of this, he left on Thursday, the 8th, for Biddeford, where he was to have been married to Sister Ella M. Lunt, on the 12th. On his arrival, Sister Lunt and her family, with whom he stopped, noticed that he acted strangely. A physician was called, and watch kept of his movements. On Monday morning at five o'clock, the father of Sister Lunt looked in upon him, and he was apparently no worse. At half-past five, Sister Lunt arose, and, hearing a noise proceeding from his room, she and her mother entered, and found Bro. Lee leaning over the edge of his bed, the blood streaming from a terrible wound in his neck. He had stabbed himself with a pocket knife. They immediately seized him, and prevented a second wound which he was about to inflict upon himself. He was entirely unconscious of his condition or surroundings, and remained thus until half-past nine, when he died. Inflammation or congestion of the brain had dethroned his reason, and he who always had a horror at the idea of bloodshed had shed his own. In the opinion of the physician he could have lived but a short time, had he not taken his life, as there was every evidence of softening of the brain.

Bro. Lee was converted about seven years ago, and maintained a christian life to the end. The theme on which he delighted most to dwell was the coming of the Lord. This appears in his own poetry, and in selected poems to which he composed the music. He has left many excellent hymns which the Advent people will delight to sing, and, in singing, remember their author. Bro. Lee was always ready to bear testimony to his love for Christ and his truth whenever opportunity offered. Those best acquainted with his private life speak of him as one whose "conversation was in heaven." His later writings show a growing, ripening experience—a drawing nearer to the fountain of blessing. He sleeps in Jesus, having left behind him the sweet savor of a consecrated life. When the curtains of this night of weeping are drawn aside, and the morning dawns, he will awake to the immortal life.

A union prevented by death is as great a sorrow as a union dissolved; and Sister Lunt will have the sympathy of all as if she had been a wife. May the blessed hope which she cherishes sustain her. Bro. Lee also leaves a father, mother, brother and sister, who loved him with all the love which these relations imply. May the God of all comfort support them.

A large congregation attended the funeral service in the Advent chapel, Springfield, which was conducted by the writer. W. N. PILE.

PARKER. In Brimfield, Mass., Jan. 16th, 1875, Sister Melvina, wife of Bro. Sumner Parker, Esq., in the 59th year of her age.

O cruel death! What hast thou done? Sister Parker was a loving and faithful wife, a tender and affectionate mother, and one who had only to be known to be loved. A few years since, the writer had the happy privilege of baptizing Bro. and Sr. Parker, with others in B., since which time the deceased has been very decided in her course as a christian. She was a woman of rare excellence, and her every day life told plainly the feelings of her heart. Her presence always tended to peace and happiness. She was one you could truly call a christian lady.

May God bless and sustain our dear brother in this sad affliction, with his children and others who are called to mourn by this sad stroke of death. Sister Parker rests in hope. We shall soon see her in immortal beauty at the resurrection of the just.

A very large concourse of people gathered at her funeral, and words of truth and comfort were spoken by the writer, founded on 1 Cor. 15: 51–57, and 1 Thess. 4: 13–18.

"Home is not home, for wife is not there!
Dark is her room,—vacant her chair;
Now will she rest from labor and care,
Till that morning so fair."

T. M. PREBLE.

SHATTUCK. In Waterford, Me., Jan. 4th, 1875, Wm. Shattuck, aged 78 years.

Bro. S. had been a professed friend of Jesus for more than fifty years. He was a member of the Charles Street Baptist church in Boston, and heard Bro. Miller's first lectures in the city, and became a confirmed believer in the speedy advent of Christ. He maintained that profession of faith, with a corresponding christian life and devotion, until his death. He lived in Chelsea, Mass., the last few years, and was one of the most constant attendants and devoted members of our meeting. He died expecting to sleep the dreamless sleep but a little while, and then to have a deathless body to inhabit the kingdom of fadeless glory. May the abundant mercy of God be with the widow and children, that they may be prepared to meet him in that country where sad partings will be unknown. J. COUCH.

PAGE. In Hampton, N. H., of consumption, June 5th, 1873, Bro. Geo. H. Page, aged 30 years.

Bro. Henry's experience was peculiar. He lived the most of his life surrounded with religious influences and friends anxious for his eternal welfare; but apparently without any feelng for himself. At last God's Spirit moved upon him (as he said for the first time in his life), he yielded to its influence, found pardon and peace in Jesus, and died happy in the Lord, in hope of immortality when Jesus comes. He left his loving wife with two fatherless children, but God will care for them. His father, mother, brothers and sisters, with numerous other friends, will greatly miss him, but they sorrow not as those without hope. ENOCH MORRILL.

WAKEFIELD. In Kennebunkport, July 10th, 1874, Lubin, son of Joseph and Olive Wakefield, aged 26 years.

This dear brother did not find the Savior until a few weeks before his death. He found that even at the eleventh hour God would hear sinners when they cry, and have mercy on them. When the trump of God shall sound, Lubin will come forth to live on the new earth, where sickness, sorrow, pain nor death, will neither be felt nor feared. May God impart grace to the bereaved friends, and bring them all at last to enjoy the rest that remains for the people of God. Funeral sermon by Eld. Wm. H. Mitchell. G. P. CLOUGH.

SMART. In Greenfield, Mass, Jan. 29th, 1875, Augusta L., wife of Albert I. Smart, and daughter of Caleb G. and L. G. Cloudman, of South New Market, N. H., aged 29 years.

She was beloved by all her friends and acquaintances. C. G. C.

FOREIGN NEWS.

Paris, Jan. 31. The Assembly yesterday passed the amendment proposed by M. Wallon to the Mentavon Constitutional bill—353 yeas to 352 nays. The amendment declares that the President of the Republic shall be elected by a majority of the Senate and Chamber of Deputies in Congress assembled; that the Presidential term shall be seven years, and the President can be re-elected. The Left is now striving to obtain a favorable vote on the entire Constitutional bill, in order to retain the advantage derived from this indirect recognition of the Republic.

Madrid, Feb. 3. An official dispatch has been received at the War Office announcing that Gen. Mariones has succored Pampeluna. The Minister of War is also in receipt of intelligence that an engagement took place yesterday at Oteiza between the Royalists and Carlists, in which the latter were defeated. All Alfonsist troops are advancing victoriously.

It is reported that the Pope has written a letter to Don Carlos, in which he expresses sympathy for his cause, but advises him to reconsider his determination to continue the war, as the dignity of the Catholic Church in Spain has been vindicated and the rights of the clergy recognized by King Alfonso.

DEFEAT OF THE TURKS IN ARABIA.

The Cologna Gazette says that the news has arrived from Arabia of a serious defeat inflicted on the Turkish troops at Khamer, four days' journey to the North of Sanna, by Arabs of the tribes of Hadjid-weh-Bakil, Nem, and Khaulan. The Arabs, 50,000 in number, attacked four hundred Turks, one hundred and twenty of whom were killed, while the rest precipitately retreated to Sanna, leaving their arms, ammunition, and three cannon in the hands of their adversaries, who are said to have themselves lost six hundred men in the battle.

DOMESTIC NEWS.

New York, Jan. 30. A Utica dispatch states that the watchman of the American Express Company was knocked down and gagged and the keys of the vault taken from him and several bags of valuable matter taken away. The robbers got away without arrests.

Canaan, N. H., Feb. 2. Geo. Waldron, of Danbury, while gunning on Sunday, slipped upon the ice, causing the accidental discharge of his gun. The charge entered the lower part of the abdomen, passing upward and inflicting a terrible and fatal wound. He managed to drag himself to the house, a distance of about seventy rods, but expired soon afterward. His age was about thirty-five, and he leaves a wife and two children.

New York, Jan. 30. N. S. Bennett was killed at the Brooklyn Lunatic Asylum on Thursday afternoon by S. S. Middleton. Both were lunatics, and Middleton was allowed to roam through the corridors, where he found an adze, with which he beat and cut his room-mate to death. Bennett was an old man of sixty years, afflicted only with softening of the brain, and his son is one of the prominent clergymen of Brooklyn. Middleton is now confined in a close cell.

Quebec, Jan. 30. The Beaufort Female Lunatic Asylum on the Montmorency road was burned last night. Three female patients were burned to death. The remainder 431 in in number were removed safely to the asylum occupied by the males. The scenes during the fire were heart-rending and pitiful.

Some of the patients rushed into corners and obstinately refused to be rescued; others fled down the corridors into the darkest cellars and were found shivering with fear; others ran into the cupola and on the roof, and it was only with the greatest difficulty they could be rescued. It is supposed the fire originated in the cell of one of the female patients, a woman of viscious character.

In Brief.

— There is a water famine in Southern New Hampshire. In some localities the farmers are compelled to melt snow for their cattle, while several mills have been compelled to stop work for lack of water.

— Eliphalet Follett of Keene, N. H., fell from his roof while shoveling off the snow yesterday, and was instantly killed.

— The evidence in the Pierpont tragedy points to Sawyer as the guilty one. His statements are contradictory.

— Another English steamer, it is supposed, has been lost, with upward of twenty lives.

— The month of January in New Hampshire was colder than the average temperature in that month for the past nineteen years.

— Mrs. Abbie Emerson of Martin's Ferry, N. H., was killed at Concord Saturday forenoon while endeavoring to get upon a moving train.

— A remarkable marriage occurred in the Ohio penitentiary last Saturday. Two convicts were married at the exiration of their sentence, the woman having voluntarily consented to imprisonment for the sake of being near her lover.

— A German has been discovered in the woods of Jamaica, L. I., living in a hole dug in the ground, about ten feet by five in area and five feet high, reached through a small opening, and in which were a low bunk and an improvised stove of bricks. It appears that he works for the farmers in the summer and lives in the cave in winter in preference to going to the poor-house.

"DO THY PART," says Feltham, "with industry, and leave the event with God. I have seen matters fall out so unexpectedly, that they have taught me in all affairs, neither to despair nor to presume; not to despair, for God can help me; not to presume, for God can cross me. I will never despair, because I have a God; I will never presume, because I am but a man."

Notices.

New Hampshire Conference.

The first Quarterly Conference is due in February, and there has been no call for it. If any church or community wish it to be held with them, please notify the Committee soon, so we can give notice.

LEVI ALLEN, Lake Village,
E. A. STOCKMAN, E. Rochester, } Com.
D. W. DAVIS, Sutton,

Important!

The Tent Meeting Conference Committee have run the tent the last season from July to Nov., and we find a debt on our hands of more than a hundred dollars for services rendered. This is due where it is needed. There are pledges unpaid which should be sent forthwith to the Treasurer. Any others who wish to help bear the burden, will remit their donations to Charles Goodrich, Treasurer. Per order of the Committee, L. BOUTELL.

BRIMFIELD, MASS.—There will be a protracted meeting during my stay at Brimfield, from Feb. 7th to the 14th. The lovers of Jesus and of his kingdom are invited to come and help from all the surrounding towns. H. F. CARPENTER.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting in Hampton, N. H., commencing Wednesday evening, Feb. 17th, and continue over Sunday, the 21st. Come, brethren, and help in this meeting. ENOCH MORRILL.

PROTRACTED MEETING.—The Lord willing, a protracted meeting will be held in the Emery school-house, in West Canterbury, N. H., commencing Friday, Feb. 21st, and holding over the Sabbath. D. F. LEAVITT.

CONFERENCE.—There will be a Conference in Palmyra, at the Gale school-house, commencing Friday, at two o'clock P. M., Feb. 12th, and hold over Sunday.

Elder S. K. Partridge and other preaching Brn. are expected to preach the Word. We hope our preaching and lay brethren and sisters will make an effort to attend this meeting, ready to work for the salvation of sinners and the strengthening of the Lord's scattered children. This is a new place for a Conference, and we hope all will unite to help make the meeting a blessing to the people. Call on Bro. Oscar Farnum, who will provide places of entertainment for all.

OSCAR FARNUM.
SAM'L BOWMAN.
JER. CARR.

QUARTERLY CONFERENCE.—The A. C. Churches of Northern Kansas, comprising the churches at Brantford, Clifton, and Sherman Centre, are cordially invited to meet in delegation with the A. C. Church at Peach Creek, Washington Co., Kan., on the 27th day of March, A. D. 1875, at 2 o'clock P. M., for the purpose of organizing a Quarterly Conference, in accordance with the usages of the A. C. Church. Brethren of like precious faith are cordially invited to meet with us.

F. O. CUTLER, Pastor of the Church at Peach Creek, Washington Co., Kansas.

QUARTERLY MEETING.—The Quarterly Meeting of Edinboro, Pa., Church will begin on Saturday, Feb. 13th, at 2 o'clock P. M., and be continued over Sunday, the 14th. Preceding services on evenings of the 10th, 11th, and 12th. The brethren of adjacent places and vicinity are earnestly solicited and pressingly invited to come up to this "holy convocation." Come to do good and to get good. G. W. STETSON, Pastor.

PROTRACTED MEETING.—A meeting of days will be commenced in Blooming Valley, Crawford Co., Pa., on Wednesday evening, Feb. 17th, at 6 30 o'clock, and be protracted over Sunday, the 21st. Let all desiring the good of the church, make those days a season of special effort, accompanied with self-denial, sacrifice, prayer and praise.

By request, G. W. STETSON.

QUARTERLY MEETING.—The Fourth Quarterly Meeting for the Eastern District of Wisconsin will be held at the White school-house of Webster's Prairie, three miles south of Dalton, Sauk Co., commencing evening, Feb. 26th, and bold over Lord's day. We would like to see delegates from all the churches in the district at the meeting. Preaching brethren are especially requested to attend. Let all come praying that the Lord may bless. E. P. GRAVES.

NOTICE.—Having been pastor of the A. C. Church in this place (Nevada, O.) for nearly five years, and notwithstanding it is the desire of the church that I remain another year, yet I have felt impressed that it might be the will of the Lord that I should labor in some other field, as the way may open. I would therefore say to churches East or West, which may desire to have us locate among them, and labor for the upbuilding of the cause of truth and the salvation of sinners, that I will confer with them relative to this object, and if it should appear to be the will of the Lord, will make the necessary arrangements to do so at the expiration of my engagements here, which will occur on March 31st, 1875.

E. M'CULLOCH.

REMOVAL.—Eld. J. Porter, believing a change to be profitable both to himself and the church in Danville, P. Q., of which he has been the Pastor for the last twenty-three years, has now removed to Montreal to labor in harmony with the church there. His address for the present will be No. 50 Perthius Street, Montreal.

NOTICE.—I take this way of informing the friends who have written me to labor among them, that my engagement with the A. C. Church in Springwater, N. Y., will close April 1st, 1875. I have spent four years as Pastor here; and I trust, if the Lord will, after the above date I shall be able to comply with your requests.

WARREN J. HOBBS.

NOTICE.—Being appointed "a special Conference Missionary and Evangelist, for the promotion of the interests of the cause of Christ," in connection with the Advent Christian Conference of the Province of Quebec, and to advance "its spiritual and *organic* interests," being somewhat improved in health, and able to labor to some extent, this is to request all persons interested in the several districts of the conference who may desire my labor in their neighborhoods, to correspond with me about it immediately, that I may make suitable arrangements, and go where duty may seem to call. My post office address is Magog, P. Q., Box 37. Please attend to this at once, and let us unite our prayers and efforts for the advancement of a common cause. CHAS. P. DOW.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass. H. F. CARPENTER.

Those wishing to preach in Rochester Village, N. H., will please correspond with the Pastor, J. H. F. Varney.

Those wishing to preach in Manchester, N. H., will please correspond with Wm. A. Lovejoy.

Those desiring to labor in East Concord, N. H., will please correspond with Eld. Enoch Morrill, South Deerfield, N. H., or Lyman Knowles East Concord, N. H.

Those wishing to preach at Bonny Eagle, Me., will please correspond with Orrin Smith.

THAT BOOK.

"History of the Second Advent Message, Doctrine and People."

This work is now ready for all. It contains the history of the rise and progress of the proclamation of the Second Advent of Christ, near at hand, from A. D. 1820 to the present time, in America, Europe, Asia, and Africa; with sketches of the great reformations accompanying it; of many of the chief pioneers associated with it; the great opposers, and their futile efforts to defeat the work. Records of its rapid progress, and of many of the remarkable manifestations of God's guiding hand in the work. Discussions, lectures, sermons, dialogues, and chief points of doctrine advocated by the various classes of believers in the Lord's soon coming.

Records and tables of the prophetic times of Daniel and John, as advocated by the chief Protestant writers, all of whom terminate the periods between 1836 and 1880. A sketch of Luther and his times, compared with ours. His portrait, and portraits of twenty Second Advent pioneers, with discourses on Daniel 2nd, 7th and 8th chapters, illustrated with fine wood cuts, with much other valuable matter.

Our subscribers will be supplied at prices agreed on when orders with cash (and 20 cts. for postage) are received. All who wish to buy the work will be supplied, postpaid, at $3.50. As our object is not to make money, but to have this message and its history go as far and as cheap as possible, we put it as low as we can. We have endeavored to make it a book that all who are really associated in this great movement *will* buy, and that real inquirers will think best to buy. The book contains 711 octavo pages, neatly bound in cloth, gilt side.

I. C. WELLCOME, Yarmouth, Me.

For sale at the *Crisis* office.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. *Preaching at* 3 *and* 7½ p. m.
Prayer meeting Tuesday and Thursday evenings.
REVIVAL MEETINGS every afternoon and evening this week, and Sunday, Feb. 14th. E. FROHAWK.

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Tuesday and Friday evenings.
Wm. C. Stewart..........Sunday, Feb. 14th
J. S. White..........Sunday, Feb. 21st

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W. Sederquest..........Sunday, Feb. 14th
I. J. Leslie..........Sunday, Feb. 21st
I. C. Wellcome....Sundays, Feb. 28th and March 7th
Hiram Munger..........Sunday, March 14th
O. W. Kimball..........Sunday, March 21st

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
A. W. Bradford..........Sunday, Feb. 14th
J. F. Nickerson..........Sunday, Feb. 21st
F. H. Burbank..........Sundays, March 7th, 14th, 21st, and 28th.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch..........Sunday, Feb. 14th
Wm. C. Stewart..........Sunday, Feb. 21st

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Natick, Mass..........Sunday, Feb. 21st
J. COUCH.

South Elliot, Me..........Tuesday evening, Feb 16th
Rye, N. H..........Wednesday evening, Feb. 17th
Hampton, N. H..........Thursday evening, Feb 18th
Lynn, Mass..........Friday evening, Feb. 19th
A. ROSS.

East Weymouth, Mass..........Sunday, Feb. 14th
C. GOODRICH.

Tremont, Mass..........Sunday, Feb. 28th
Putnam, Ct..........March 7th
Plymouth, Mass..........March 14th
J. S. WHITE.

Wilbraham, Mass..........Sunday, Feb. 14th
Putnam, Ct..........Sunday, Feb 21st
H. PRATT.

Fairhaven..........Sundays, Feb. 14th and 28th
Keene, N. H..........Sundays, March 21st and 28th
M. BATCHELOR.

Brimfield, Mass..........Sunday, Feb. 14th
H. F. CARPENTER.

Manchester, N. H....Thursday and Friday, Feb. 11th and 12th.
East Concord..........Saturday evening, Feb. 13th
Chichester, N. H., Pine Ground (Chapel) Monday evening, Feb. 15th.
Pittsfield, N. H..........Tuesday evening, Feb. 16th
Clarktown..........Wednesday evening, Feb 17th
Pittsfield..........Thursday evening, Feb. 18th
Manchester..........Friday evening, Jan 19th
Nashua, Monday, if desired..........Feb 22d
Manchester..........Tuesday evening, Feb 23d
Lake Village..........Feb. 24th and 25th
Factory Village (if Bro. Kidder appoints) Friday evening, Feb. 26th.
East Concord..........Monday, March 1st
Dover, N. H..........Tuesday evening, March 2d
Great Falls (Franklin Hall)..........March 3d
South Berwick, Me. (Great Works)..........March 4th
South Elliot, Me..........Friday evening, March 5th
Newcastle, N. H. (if desired)..........Saturday evening, March 6th. (Please inform me)
Rye, N. H..........Tuesday evening, March 9th
Seabrook N. H..........Wednesday evening, March 10th
Newburyport (if Bro. Pike appoints) Thursday evening, March 11th.
Lynn, Mass..........Friday evening, March 12th
HIRAM MUNGER.

Great Falls, N. H..........Monday evening, Feb. 15th
Rye, N. H..........Tuesday evening, Feb. 16th
Hampton, N. H..........Wednesday evening, Feb. 17th and every evening, and over Sunday.
ENOCH MORRILL.

Gloucester, Mass..........Sunday, Feb. 14th
W. H. CROCKETT.

Waterbury, Vt. (John Parker neighborhood) every Tuesday evening for the present. A. A. HOYT.

Newark, N. J..........Sundays, Feb. 21st and 28th
A. A. PHELPS.

Laconia, N. H., with J. H. Evans...Sunday, Feb. 21st
D. EASTMAN.

Melbourne Ridge, P. Q..........Sunday, Feb. 14th
F. M. DRAKE.

Granby, Mass. (Bro. Shumway's)....evening, Feb. 18th
Granby, Mass. (Batchelder Street)..Sunday, Feb. 21st
North Rutland, Mass..........Sunday, Feb. 28th
GEO. A. STREETER.

Guilford, N. H..........Thursday evening, Feb. 11th
South Rochester, N. H..........Sunday, Feb 21st
MRS. J. DAVIS.

Chicopee Falls..........Sabbath, Feb. 14th
Winsted, Conn..........Sabbath, Feb 21st
Brimfield..........Sabbath, Feb. 38th
GEO. L. TEEPLE.

Palmyra Conference......Feb. 12th, and over Sunday
Dexter..........Feb. 17th, and over Sunday
S. K. PARTRIDGE.

Natick, Mass..........Sunday, March 14th
WM. C. STEWART.

Holden, Mass..........Sunday, Feb 14th
WM. N. PILE.

Wolfborough (Pleasant Valley) Friday eve., Feb. 19th
Melvin Village..........Sunday, Feb. 21st
Moultonboro (Ladd school-house) Tuesday evening, Feb. 23d.
Sandwich (where Bro. Gilman Clark may arrange) Wednesday evening, Feb. 24th.
Holderness, N. H. (True school-house) Thursday evening, Feb. 25th and 26th.
Meredith Neck..........Sunday, Feb. 28th
Newhampton (at Daniel Veasey's) Tuesday evening, March 2nd.
Meredith, N. H. (Dolloff Hall)...Wednesday evening, March 3d.
West Alton..........Thursday evening, March 4th
J. G. SMITH.

Salem, Mass..........Sunday, Feb. 14th
Newcastle, N. H..........Sunday, Feb. 21st
Farmington, N. H..........Sunday, March 14th
J. F. CHAMBERLIN.

East Canaan, N. H..........Sunday, Feb. 14th
Dorchester (Town House)..........Sunday, Feb 21st
Warren Summit..........Sunday, Feb. 28th
North Haverhill, N. H..........Sunday, March 7th
Northwood, N. H..........Sunday, March 14th
C. R. PARSONS.

Hoosick, N. Y..........Sunday, Feb. 14th
ARTHUR A. WAITE.

Palmer, Mass..........3d Sunday in each month
H. H. TUCKER.

Belmont, N. H..........Sabbath, Feb. 14th
O. W. KIMBALL.

Andover, N. H. (Cilleysville)......Sabbath, Feb. 14th
East Canaan, N. H......Saturday evening, Feb. 20th and over the Sabbath, Feb. 21st.
Franklin, N. H. (Morrison school-house) Sabbath, March 7th. SIMEON ROBY.

East Concord, N. H..........Sunday, Feb. 21st
East Canaan, N. H..........Sunday, Feb. 28th
D. F. LEAVITT.

Lee, N. H..........Sunday, Feb. 14th
J. L. CHUTE.

West Woodstock Ct. (Methodist meeting-house) Sunday, Feb. 14th. PORTER J. SMITH.

Camp Brook..........Sunday, Feb. 14th
L. H. BRIGHAM.

Plymouth, Me..........Saturday evening, Feb. 13th and over Sunday, the 14th.
Corinna, Me..........Sunday, Feb. 21st
Ellingwood Corner..........Saturday, Feb. 27th and Sunday, Feb. 28th.
Hartford, Conn..........Sunday, March 21st
Meriden, Conn..........Sunday, March 28th
GEO. W. BROWN.

So. Tamworth (Stanley school-house) Sab., Feb. 14th
Albany (at Bro. Hiram Mason's) evening, Feb. 17th and at Bro. Nickerson's evening, Feb. 18th.
STEPHEN DINSMORE.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

Montpelier, Vt..........evening, Feb. 11th
East Montpelier, Vt..........evening, Feb. 12th
Middlesex, Vt..........Sunday, Feb 14th
Waterbury, Vt..........evening, Feb 16th
West Stowe, Vt..........evening, Feb. 18th
Stowe Hollow..........Sunday, Feb. 21st
If these conflict, write me at East Topsham, Vt.
DANIEL D. PAGE.

Sabatis (Jones' Hall)......Friday evening, Feb. 12th and over Sunday, Feb. 14th. J. A. LIBBY.

Orleans, Cape Cod, Mass..........Sunday, Feb. 14th
HANNAH S. CLARK.

East Rochester, N. H..........Sunday, March 7th
W. H. MITCHELL.

South Casco, Me..........Sunday, Feb. 14th
L. L. HOWARD.

Hoosick (A. C. Church)..........Sunday, Feb. 14th
FLORA BLANCHARD.

Newmarket, N. H. (Littlefield's Crossing) Sabbath, Feb. 14th.
New Hampton, N. H. (where the brethren may appoint) Sabbath, Feb. 21st.
South Rochester, N. H..........Sabbath, Feb. 28th
S. HAWKINS.

New Hampton, N. H. (at Bro. Pike's) Saturday evening, Feb. 20th, and Sunday, the 21st.
New Hampton (at Daniel Veasey's) Saturday evening, Feb. 27th.
Meredith, N. H. (Dolloff Hall)......Sunday, Feb. 28th
WM. H. SHAW.

East Canaan, N. H..........evening, Feb. 12th and over Sunday.
Laconia, N. H. (where the brethren may appoint) Sunday, Feb. 21st. JOHN H. EVANS.

South Rochester, N. H..........Sunday, Feb. 14th
C. E. HURD.

Plymouth, Mass..........Sunday, Feb. 14th
E. OWEN.

Warehousepoint..........Sunday, Feb. 14th
G. L. WHITE.

Densmore Hill, Vt..........Sunday, Feb. 14th
ISRAEL DAMMAN.

Bonny Eagle, Me..........Sunday, Feb. 14th
Hollis Centre, Me..........Sunday, Feb. 28th
C. H. SWEET.

South Ashburnham, Mass..........Sunday, Feb. 14th
East Pepperill, Mass..........Sunday, Feb. 21st
J. A. PACKARD.

Danville, P. Q. (Advent Chapel) Wednesday evening, Feb. 10th, evenings onward through the week, and Sabbath, Feb. 14th.
Hatley (Old meeting-house)..........Sunday, Feb. 21st
Colebrook, N. H. (Court House) Sundays, Feb. 28th and March 7th, and evenings during the week intervening. L. C. & M. MCKINSTRY.

Bradford, N. H. (Bush meeting-house) Sun., Feb 14th
South Sutton, N. H..........Sunday, Feb. 21st
East Concord, N. H..........Sunday, March 14th
A. S. WILLIAMS.

Springvale, Me..........Sunday, Feb. 21st
S. VARNEY.

Franklin, N. H..........Sunday, Feb. 14th
Danbury, N. H..........Sunday, Feb. 21st
G. H. WALLACE.

Bridgton Centre, Me....Saturday evening, Feb. 20th and onward eight days. WM. H. MITCHELL.
J. ALBERT LIBBY.

Northwood Narrows, N. H..........Sunday, Feb. 14th
Dover, N. H..........Sunday, Feb. 21st
Farmington Village, N. H..........Sunday, Feb. 28th
WM. BODGE.

East Lancaster, N. H., Thursday evening, Feb. 25th and over the following Sabbath.
Hereford, P. Q. (Hall Stream school-house, near Bro. Hodges) Sunday, March 7th, and on as the Lord may direct. T. E. LANG, JR.

Stewartstown (Bare Rock school-house).....Sunday, Feb. 14th.
Pittsburg, N. H. (Stream school-house) Tuesday evening, Feb 16th.
Newville, P. Q......Sunday, Feb. 21st, at one o'clock
Stanstead, P. Q., evening, 6½ o'clock, at Bro. I. Morrill's.
Magog, P. Q. (Pond school-house) Thursday evening, Feb. 23d.
Patton, P. Q. (Garland school-house) Sun., Feb. 28th
U. G. LADD.

Kingston Plains..........Sunday, Feb. 14th
Springvale, Me..........Sunday, Feb. 28th
Alfred, Me..........Tuesday evening, March 2d
Welchville, Me. (where Bro. D. H. Staples may appoint) Thursday evening, March 11th.
Oxford..........Sunday, March 14th
Richville..........Thursday evening, March 18th
Lewiston..........Sunday, March 21st
Mayberry Hill, Casco (where Bro. Alonzo Mayberry may appoint) Tuesday evening, March 23d.
If any of these conflict, or if any wish for evening meetings on my way, please write me at Dover, N. H.
H. S. PINKHAM.

LAWRENCE, MASS.
H. L. Hastings..........Sunday, Feb. 14th
E. A. Stockman..........Sunday, March 14th
J. Couch..........Sunday, April 11th
S. S. Brewer..........Sundays, April 18th and 25th

LOWELL, MASS.
B. S. Emery..........Sunday, Feb. 14th
H. Munger..........Sunday, Feb. 21st
J. Harvey..........Sunday, Feb. 28th

HAVERHILL, MASS. (Advent Hall.)
C. S. Shattuck..........Sunday, Feb. 14th
A. Ross..........Sunday, Feb. 21st
S. G. Mathewson..........Sunday, Feb. 28th
D. M. Leavitt..........Sunday, March 7th
H. F. Carpenter..........Sunday, March 14th
John Couch..........Sunday, March 21st
S. S. Brewer..........Sunday, March 28th

CLINTON, MASS
H. F. Carpenter..........Sunday, Feb. 21st
D. M. Leavitt..........Sunday, March 21st

NORTH RUTLAND, MASS.
Willard M. Hall..........first Sunday in each month
H. H. Tucker..........second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
Hiram Munger..........Sunday, Feb. 14th
I. C. Wellcome..........Sunday, Feb. 21st
Hiram Munger..........Sunday, Feb. 28th

CONCORD, N. H. (Bethel, Green Street.)
E. A. Stockman..........Sunday, Feb. 14th
J. Whitman..........Sundays, Feb. 21st and 28th
Geo. W. Brown (of Elliot, Me.)...Sunday, March 7th
C. Cunningham..........Sunday, March 21st
C. Goodrich..........Sunday, March 28th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher..........first Sunday in each month
D. W. Davis..........Sunday, Feb. 21st and also the third Sunday in each month.

GREAT FALLS, N. H. (Franklin Hall.)
D. M. Leavitt..........Sunday, Feb. 14th
T. W. Piper..........Sunday, Feb. 21st
C. S. Shattuck..........Sunday, Feb. 28th

HAMPTON, N. H.
Enoch Morrill..........Sunday, Feb. 21st

SEABROOK, N. H.
E. Owen..........Sunday, Feb. 21st
John Parsons..........Sunday, Feb. 28th
John Couch..........Sunday, March 14th
L. E. Saulpaugh..........Sunday, March 21st
Charles R. Parsons..........Sunday, March 28th
S. S. Mooney..........Sunday, April 11th
D. M. Leavitt..........Sunday, April 25th
J. F. Chamberlin..........Sunday, May 2d
J. G. Smith..........Sunday, May 9th

PORTSMOUTH, N. H.
T. W. Piper..........Sunday, Feb. 14th
J. F. Chamberlain..........Sunday, Feb. 28th
Hiram Munger..........Sunday, March 7th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
John G. Hook..........Sunday, Feb. 14th
Geo. W. Sederquest..........Sunday, Feb. 21st
C. Goodrich..........Sunday, Feb. 28th
L. Boutell..........Sunday, March 7th
T. W. Piper..........Sunday, March 21st
D. M. Leavitt..........Sunday, March 28th

NEWCASTLE, N. H.
S. Varney..........Sunday, March 7th
C. R. Parsons..........Sunday, March 21st
C. E. Hurd..........Sunday, March 28th

EAST ROCHESTER, N. H.
J. Hill..........Sunday, Feb. 21st
Wm. C. Stewart..........Sunday, Feb. 28th
T. W. Piper..........Sunday, March 7th

BELMONT, N. H.
J. G. Smith..........Sunday, Feb. 14th
Mrs. L. E. Saulpaugh....third Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
J. W. White..........Sunday, Feb. 14th
D. M. Leavitt..........Sunday, Feb. 21st
S. S. Mooney..........Sunday, Feb. 28th
J. W. White..........Sunday, March 14th

KENNEBUNKPORT, ME.
A. A. Robinson..........Sunday, Feb. 14th
Jesse Gay..........Sunday, Feb. 21st
D. M. Leavitt..........Sunday, Feb. 28th

LEWISTON, ME.
C. Goud..........Sunday, Feb. 14th
O. W. Kimball..........Sundays, Feb. 21st and 28th

BIDDEFORD, ME.
B. S. Emery..........Sunday, Feb. 14th
Geo. W. Sederquest......Sundays, Feb. 21st and 28th

PORTLAND, ME. (Union Hall.)
A. Ross..........Sunday, Feb. 14th

SOUTH ELLIOT, ME.
E. A. Stockman..........Sunday, March 14th
J. W. White..........Sunday, March 28th

STEEP FALLS, ME. (Depot Hall.)
W. H Mitchell..........Sunday, Feb. 14th
C. H. Sweet..........Sunday, Feb. 21st

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O. D. Woodruff..........Sunday, Feb. 14th
B. Hitchcock..........Sunday, Feb. 21st
S. Woodruff..........Sunday, Feb. 28th

PLAINVILLE, CT.
C. F. Morse..........2d and 3d Sundays in February

YALESVILLE, CT.
Seth Woodruff..........Sunday, Feb. 14th

BRISTOL, CT.
Mrs. E L. Crumb..........Sunday, Feb. 14th

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Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven P. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

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Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
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With aught of good thou givest me.

In loving thee there is no fear
In having all my heart bestowed;
No danger holding thee too dear,
And making thee my faith's abode.

Thou wilt not prove false unto me;
I shall not see thy love grow cold;
So I am safe in loving thee
With all my heart, e'en though I'm old.

Thou wilt not turn on me the look
Of cold disdain; nor mocking say,
"Your name is stricken from my book—
Another has my heart to-day."

Thou wilt be faithful. I may love,
Without regret, thee more and more;
May never need thy love to prove,
But know and tell it o'er and o'er.

Thou wilt not tire of me. The oft
Confession of my love will not
Weary thy ear and heart; but soft
Words I shall have from thee, unbought.

No disappointment shall be mine,
In loving and in trusting thee;
For in return I shall have thine,
Thy own, eternal love for me.

This love between us will abide;
No j alousy our hearts shall sway;
Another cannot us divide—
We are and shall be one for aye.

Jan. 16th, 1875.

NOTES ON THE RESURRECTION OF CHRIST.

BY ALVIRUS N. HITCHCOCK.

1. It is a matter capable of the clearest proof that the books of the New Testament were written by the authors to whom they are ascribed. Deists would make it appear that they cannot be traced as far back as the days of the apostles, but in this they are quite unsuccessful. Nothing is clearer than that one book quoted in another was written before it. Applying this rule to the books of the New Testament, we are able to follow them back to the very period when they are said to have been written. Not only have they been extensively quoted by the later fathers of the church, but by the apostolic fathers themselves, and in such a manner as to leave their authorship beyond a doubt. Polycarp was the disciple of the apostle John. As John died about the year one hundred, the testimony of Polycarp is thrown back as far as the year ninety. He wrote a short epistle to the church at Phillippi, and though occupying only four small quarto pages, it contains ten or fifteen clear allusions to, and twenty-five distinct quotations from the books of Matthew, Luke, Acts, Romans, first and second Corinthians, Galations, Philippians, Ephesians, first Timothy, first Peter, and first John. It is worthy of note, as indicating his steadfast faith in the Lord, that he suffered martyrdom with a calmness almost divine. When about to be bound to the stake, he said, "Leave me as I am. He who gives me power to endure the fire, will enable me, without your fastenings, to remain unmoved in the midst of it." In addition to Polycarp, Ignatius, bishop of Antioch, A. D. 70, Clement, bishop of Rome, one of the companions of Paul, and Barnabus, a fellow laborer with Paul, severally quote from the Gospels and Epistles. Dr. Lardner has adduced more than two hundred passages which are either direct quotations or verbal coincidences so close that their Scriptural origin is undisputed. These facts cannot be denied.

2. As all the writers of the New Testament state the resurrection as a fact, it is evident that they really believed it, or were guilty of intentional fraud.

3. They could not have been guilty of intentional fraud, for the preaching of the resurrection everywhere brought upon them danger, and suffering, and poverty, and disgrace. They were ready to sacrifice every earthly comfort rather than abandon their hope in Christ. They not only counted all things but loss for the excellency of the knowledge of Jesus Christ, but they did so without the least reluctance. When mocked by enemies, they rejoiced the more exceedingly that they were counted worthy to suffer shame for his name. Certainly no such conduct could have been dictated by a secret motive. Hence they must have at least believed what they preached.

4. Thus believing that Jesus was what he claimed to be, as he everywhere denounced falsehood, his disciples would not knowingly utter an untruth. Indeed they would not dare to falsify, for Christ commanded them to be honest, and the salvation which they expected from him they knew to depend on keeping his commands. But they declare that they saw him alive after he had been dead and buried. Therefore they must have believed that they saw him.

5. Their supposed sight could have been no deception, for Christ was not seen by one merely, but by above five hundred at once; not in the night alone, but in the day-time also. They were ready to testify to this as a fact, and they must have known whether it were a fact or not; and further, they must have told the truth, for to utter falsehood would have destroyed their hope in Christ, in defence of which they were even ready to die. Thus the proof is clear.

6. Again, as they did not dare to utter an untruth, their statement concerning the report of the guard that the body was stolen, must be true. This shows, from the mouth of enemies, that the body was gone from the tomb.

7. The report of the guard that the body was stolen cannot be true; for if the disciples stole the body, they could not have believed that it rose from the dead, whereas their conduct proves beyond a doubt that they did believe this.

8. Therefore, as from the testimony of enemies the tomb was vacant, and as the body could not have been stolen, and further, as we have the testimony of a large number who could not possibly have had a motive for lying, but would have condemned themselves in the very act, that they saw Christ alive after his death, the evidence is conclusive that Jesus rose.

9. As corroborative evidence of the resurrection, we have the following: The church was planted in Jerusalem near which Jesus was buried. The religion taught by the disciples was built upon the alleged resurrection of Christ. Now if he had not risén, it would have been very easy for the Jews to produce his dead body, and thus settle the controversy and end the tumult. This they never pretended to do. The religion of Christ, then, has gained the victory. The tomb of the Nazarene becomes radiant with undying memories. The cross of Calvary becomes illumined with the glory of the world's Redeemer. And the path of him who wandered lonely by sea and mountain, ends not at the "hewn sepulchre," but upward to the gates of God we trace its shining course. And now, far along the crowded aisles of eighteen centuries rolls the silvery echo, "I am he that liveth and was dead; and behold I am alive for evermore." Blessed be his name!—*Rainbow.*

Correspondence.

From Bro. P. G. Bowman.

Brethren Editors:—On the last day of the last month, Bro. A. Simpson and myself left this county for Reynolds, in Georgia, a distance of three hundred and fifty miles, where we arrived in peace and safety the night following. We met a hearty reception from a number of kind friends, who were anxiously waiting to hear the news of the coming King in glory everlasting. We spent two Sabbaths with them, all of which time was occupied to the best advantage. We did not have one hour's sunshine while we were in the place. Such a long continued time of cold, cloudy and rainy weather, is not witnessed in the South more than once in a lifetime. We occupied the Academy, where we had good fires and comfortable sitting.

Bro. Simpson took the lead nearly all the time in preaching. I followed with such remarks as the subject and occasion suggested. Quite a number of prominent persons in the place and vicinity were regular hearers, who never are seen inside of a church. Bro. Simpson's expositions of the prophecies has left a profound impression upon that entire community. Many persons told me they had learned more of the Bible, the history of the church and of the world, in one of his sermons than they had learned in all the preaching that they had ever heard before. There is very little opposition to our views of the Bible in that country, outside of the clergy. A lawyer, a prominent member of the Baptist church in the place, told me that so far as his knowledge extended of persons in and out of the churches, a majority believed with us.

Had the weather been propitious, hundreds upon hundreds from the surrounding country would have been out to hear. As it was, I was astonished at the numbers out, and the attention given. Before we left, we organized a church of sixteen members. They all came from the Baptist church; so we did not baptize any of them. Sister Mc.Dowell, one of the sixteen, gave us an acre lot in the town to build a house of worship. Five mill men in the neighborhood pledged more lumber than will be needed. The shingles were all given, and the nails. Eight or ten carpenters promised from ten to twenty days work each, and then we had about three hundred dollars in money pledged by perfectly responsible parties. So you see if we do not have a house of worship in Reynolds in a few months, it will be for the want of interest and energy on the part of those most interested.

Now, dear brethren, what shall we do for a preacher for Reynolds? We want a man of the right stamp,—a "workman that needeth not to be ashamed, rightly dividing the Word of God; giving to all their portion in due season." One who has no idea of making merchandise of the gospel; who is willing to spend and be spent, and, if necessary, to give up life itself for the truth as it is in Jesus. If such a man will go and suffer with and for Jesus, he shall not only have eternal life when Jesus comes, but the people will divide their last crust with him, and he will see the pleasure of the Lord prosper in his hands. Georgia is now ripe to hear the gospel of this kingdom. O who will answer to this loud Macedonian cry? Jesus, blessed Jesus, do raise some one up at once to say—Here am I, send me!

On our return home we stopped a day in Columbia, the capital of this State, with the intention of holding a series of meetings in that place; but the rains continued, the streets were a quagmire, the Legislature was in session, and all things seemed unpropitious; so we determined to leave, and defer a meeting in Columbia until some other time. Last Sabbath we had meetings in one of our churches, and next Sabbath we hold meetings in another, and then Bro. Simpson and his wife will start for their distant home in Concord, N. H. We all feel sad to part with them, but Bro. S. thinks that in view of the state of the weather, we cannot hope to accomplish much more this winter. We all feel thankful to God, to him and the Mission Board, for his coming among us.

May the Lord's richest blessings be with him and his wife till Jesus comes.

Lydia, S. C.

From Sister M. J. Clark.

Again I resume my pen to write for the *Crisis*, hoping it may encourage some that have given so nobly for the mission cause, and also to make good my promise to many dear brethren and sisters, that I would from time to time let them hear from us through the columns of the *Crisis*.

We can truly say the cause of Christ in this part of the vineyard is prospering wonderfully. I am led to exclaim, It is God's work, and it is marvelous in our eyes. Two years ago the doctrines we preach were here unknown, except it might be in some individual cases; but now multitudes are instructed in things pertaining to the kingdom. How mighty is the truth; it will prevail. It is winning to its ranks some of the noblest and truest men and women wherever we go.

We closed our meeting at Peach Creek, and went to Waterville, where we procured the Southern Methodist church, and preached Saturday evening, and over the Lord's day. We had a full house, and a good interest was created. From here we went to Blue Rapids, one of the most flourishing villages in Kansas. We met considerable opposition at this place. It was settled by a colony, and the colony was started by a Presbyterian preacher, and the people want to be strictly Orthodox. But it was something of a novelty to hear a woman preach. We had a good congregation the first evening; they became interested. The congregation increased, and we continued the meeting ten days. I believe much good may result from it. We should have tarried longer, but the expenses were considerable, and we could get no place but the Congregational hall, or a hall where they worshiped, and they wanted to use it. The night before we closed the meeting five rose for prayers, and two requested baptism. We felt we had left an unfinished work. Hope to go back if time continues. One minister living two miles out of the place attended the meeting. He evinced much interest. I believe his eyes were opened to see a new beauty in the Word of God. He frankly confessed to us in private conversation that he could see no other way to harmonize the Scriptures. He will never preach eternal torment, or immortality only through Christ. He is one of the fearless, high-toned, noble minds, and would battle bravely for the truth. We have sent him some books and tracts, and pray God to anoint his eyes with eye salve that he may see.

From the Rapids, on our return to Peach Creek, we stopped at a place known as Butler. We tarried with a family at this place who were formerly from Maine. They were anxious that we should stop and preach one evening, and we consented. The meeting was interesting; the cloud rested, and we stayed nearly two weeks, baptized ten, and organized a church of nineteen members. There are several others that desire baptism, and will unite with the church. We stopped two nights at Peach Creek. The last night we had a meeting and a crowded house. We had about one hundred exhortations before preaching. I thought I would be so glad to have some of my Eastern brethren and sisters present, and see the interest manifested. Some of them came a distance of eight miles. It was a meeting long to be remembered. I was glad to see Bro. Smith's testimony with regard to suffering in Kansas. There is much destitution, very little money, and scarcely enough to feed them. We have been doing what we could wherever we have been to relieve suffering. We shall go from this place to Washington, "and if Thy presence go not with us carry us not up." Pray for us. More anon.

Peach Creek, Washington Co., Kansas.

From Bro. J. S. Thorpe.

Dear Editors of the Crisis and all who love Jesus:—I derive great pleasure from the Editorials and contributions of the *Crisis*. I thank the Lord that ever I became acquainted with it, and for the precious truths I have learned to know and love which it has shown me. These I am now endeavoring to proclaim to others who are bound with the galling chains of erroneous tradition.

Yesterday I visited and preached in a new field, where the truths we love had never been proclaimed. The attendance was small in the forenoon, but in the evening the house was well filled with eager and attentive listeners. We have been greatly traduced and misrepresented by our enemies, especially the teachers of so-called orthodoxy; but when the people had opportunity to hear for themselves, some were ready and willing to speak in favor of the truth. One man said that the preaching was not such as he expected to hear; but he could find no fault with such doctrine. He believed it was the truth.

I visited several families, and conversed with those whom the County sent to inquire into the situation of the people, and I learn that from three-fourths to seven-tenths of the people are in destitute circumstances; and some even now upon the verge of starvation. Now is a good time for those who have an abundance of this world's goods to prove the genuineness of their Christianity by lending a helping hand to their brethren in need. We shall soon be done with earthly wealth, but that which is deposited in the bank of heaven will yield a rich return. "He that giveth to the poor lendeth to the Lord." When Christ comes, the stewards of God's bounty will be richer for what they have given, than for what they have hoarded up.

Jay En, Kansas.

From A. E. Elmore.

Dear Friends of the Crisis:—I hail the weekly visits of our paper with much pleasure. The editorial articles of Jan. 6th, on the departed and the new year, were very searching. They led me to reflect on my past life, and they led me also to think how I should live in future in the service of my Lord. I see in many places how imperfect I have been.

"Prone to wander, Lord, I feel it;
Prone to leave the God I love;
Here's my heart, Lord, take and seal it,
Seal it from thy courts above."

I am glad that "God hath not dealt with us after our sins, nor rewarded us according to our iniquities;" for if he had, we should have lost all hope of any future life.

It is now four years since I enlisted in the army of the Lord. A year ago last June I followed Christ in baptism. That was a cross, but I was blest in taking it up. From a child I have been taught the way of life, and it is my aim and desire to "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ." Of late, when I have been tempted and tried, these words have been brought to my mind:—

"Be faithful to thy mission in the service of thy Lord,
And then a golden chaplet shall be thy just reward."

How encouraging the thought. I feel that it is worth striving for. I am looking to Jesus—my Redeemer and Savior. He is the chiefest among ten thousand, and the one altogether lovely.

I had a peculiar dream the other night, which I will relate. I thought God's servants were gathered together in a very large hall; they seemed to be waiting for Jesus, when he came in (not a spirit, but a personality), and told them he had been to prepare a beautiful place for those who had been faithful, and that soon he would come again, and receive them unto himself. I seemed to go up where he stood, and O such thoughts as went through my mind! I gazed upon him in wonder and amazement. I thought, can it be that he died for poor unworthy me? for I could see the prints of the nails in his hands. It made an impression on my mind which I shall never forget. If it is such pleasure to see Jesus in our dreams, what will be the reality of seeing the King come in his beauty, in the glory of the Father and the holy angels with him? My heart goes out, as I contemplate the subject, for those that have not made their peace with God—those who do not feel the importance of being ready for the judgment of the last day. I will do all in my power to snatch some as brands from the burning before that great and terrible day of the Lord shall come.

Pray for me, Brn. and Srs., that I may have wisdom from on high to direct my steps aright. I do desire to be ready for the great event just before us. I want to obtain a crown of fadeless beauty, and to have many stars in the crown of my rejoicing in that day. O for the mighty power of God to rest on the people of this place, that would convince of sin of righteousness and a judgment to come. Seek ye the Lord while he may be found, call upon him while he is near is my exhortation.

South Windsor, Ct.

From Bro. Geo. Thomson.

Dearly beloved Friends:—I feel that language is too poor to express the gratitude I feel to our heavenly Father, and to you, the stewards of his mercies, for your kindness to me. The dear Lord has not permitted me to suffer for want of pecuniary means. O how I would like to see the face, and grasp the hand, of each kind one who has so liberally contributed to my necessities. Though this may not be, yet I confidently hope to greet you all in the kingdom—the soon coming kingdom of Jesus. My daily prayer is—"Thy kingdom come."

With an overflowing heart I acknowledge the following donations: From friends in the Baptist church in Prairie du Sac, \$5.25. Big Creek church (by the hand of E. P. Graves), \$5.47. Bro. A. Pierce, 25 cts. R. Porter, \$3. T. Turner, 50 cts. T. Sader, 50 cts. G. Thayer, 25 cts. T. Burton, 50 cts. Sr. Jones, \$1. Mrs. David Thomas (by the hand of F. Burr), \$2. "A lover of the Lord" (by the hand of G. T. Adams), \$2. P. W. Hough and wife, \$1.50. A Sr. in Wisconsin, 50 cts. "From a friend," \$2. Portsmouth, N. H., \$1.

Prairie du Sac, Wis.

From E. P. Beach.

I sit down to write a letter of my experience, and the dealings of my Father with me, hoping it may help others to trust in the Lord. I think we are not apt to trust when we cannot see beyond the dark cloud.

Last June my husband was taken sick. He thought he should have to yield to the grim monster, but I could not give him up. He got a little better, and then went down again. He continued so for four months, and then my only son was taken sick. For nearly four weeks we watched around his bed with little hope of his recovery. There I learned a lesson of trust. Soon after my daughter was taken sick with typhoid fever. She was sick only six days, when death snatched her away. My heart said—Father, thy will be done. Our son had been sick so long, and my husband too laid up so long, that he had but eight dollars when our daughter died. I told him that the Lord would provide; for he has promised that he will never forsake those that trust him. Many talk of their trust in the Lord that hardly know how sweet it is to trust him in affliction; but I have long since learned what it meant to trust in the Lord in a trying hour.

I have been striving to love and obey him, and I have confidence in him still. Our daughter was buried Christmas day. Bro. Goodale spoke words of comfort and instruction to us. May the blessing of heaven rest upon him!

Bethany, Ct.

From Sr. E. Marston.

Dear Editors:—I want to tell you how much God has done for me and my husband. When we moved here one year ago, we were bitterly opposed to the Advent doctrine. A neighbor (who takes the only copy of the *Crisis* sent to our place) would persist in bringing his paper to our house, and leaving it there. At first I glanced over it and pronounced it unfit to read; still I read it privately, and soon became interested. Soon after, as the Alton Bay campmeeting was about to commence, I proposed that we should attend. My proposal met with severe opposition from my husband. But through the influence of the christian Bro. before mentioned, he at length yielded, and we went. When we returned he said it was the best week of his life. Glory to God! For the first time we heard the gospel of our Lord presented in all its beauty and simplicity. The scales fell from our eyes, we believed, went forward, and were baptized by Bro. Wm. C. Stewart. To-day I would not give up my hope in Christ for all the world. I believe that he is soon coming. Pray for us that we may be prepared to meet him.

From Bro J. H. Harrison.

Editors of World's Crisis: Dear Brethren in Christ:—I cannot get along without the *Crisis*. I love to peruse its pages, and many times have I been made to rejoice in reading the truths contained in it. I love the Bible, and the truths it teaches on the mortality of man and the resurrection of the dead at the coming of Christ.

There are no meetings in this section. There is Advent preaching occasionally, about thirteen miles from here; but I have not been there. I believe most all of the doctrines that the *Crisis* contains. I have to contend with the so-called Orthodox churches on the Advent doctrines, but they do not want to discuss them with me. I attend their meetings, and often take charge of their prayer meeting. I desire the church of Christ to pray for me, that I may receive more help from the Lord to stand up for his truth, and that I may be an instrument in his hands of persuading many to turn unto him and forsake their sins. I am willing to do my duty if I can have it made plain. I believe there is great power in prayer, and that is the reason that I ask your prayers.

Lindleytown, Steuben Co., N. Y.

From Bro. H. McCullock.

Dear Brethren:—This is the sixth week of our meeting in our Hall, 213 West Madison Street. The Lord has done a great work for us. Fourteen have been immersed. Others will go forward soon. The Lord has set his seal of approbation to our work. The deep muttering thunders of coming wrath mingle in every breeze. The day star of morning lights up the distant East, and Jesus is coming soon. We have laid all on the altar, and God is blessing our work. How long we shall continue meetings we do not know. Brethren, pray for us.

Chicago, Jan. 21st.

From Bro. Wm. Sheldon.

I have just formed the acquaintance of a Bro. Dewrose, who came several miles to attend a meeting I was holding. He had previously embraced the truth by reading our publications, and had never before heard a sermon on our faith. For about thirty years he has preached among the Methodists. Now he rejoices in the truth, and intends to advocate it.

From E. N. & D. H. Oliver.

Dear Christian Friends:—Having been often encouraged and blest by reading letters of christian experience, we thought it would be a privilege to give a brief sketch of our experience through the columns of the much loved *Crisis*.

Having been taught to recognize immortality as belonging to man, from our earliest infancy, we cherished traditionary views, firmly believing the same, until about one year ago. The Lord sent Bro. I. C. Wellcome to preach in our place, and as we heard the (to us new) doctrine, the blessed Spirit touched our hearts, and removed the scales from our eyes; and, blessed be the name of the Lord, the Bible was entirely a new book. Though we had read it for years before, it was all new, and so plain, we felt to wonder we had not learned the truth before. It seems like a precious baptism of the Holy Spirit. The Lord is with us daily, and we feel like praising him for the great mercy he has shown us. We have trials and besetments from the enemy, but we do not have to war alone. Jesus is helping us, and will if we have living, saving faith in his name. Please pray for us. We feel that the time must be near when we "shall see the Son of man coming in the clouds of heaven with power and great glory;" and there is the greatest need that we be pure and humble, Christ-like and holy; laboring to bring others to the light we enjoy.

May the dear Lord help and bless us, and all the household of faith, to be diligent always; knowing that when he cometh we shall reap eternal life if we faint not. Blessed be the name of the Lord.

Industry, West's Mills, Jan. 16th.

IN MEMORIAM.

For Father Megguire, Saco, Me.

J. ALBERT LIBBY.

Let the pilgrim rest,—she was weary;
Eighty long years of her life
Point back through an earthly pathway
O'ershaded with toil and strife.

Her shoulders were bent with the journey,
Her face had grown wrinkled with care,
For her heart had been plowed with affliction,
That came but to linger there.

She has watched the slow sinking of children,—
The loves of her earlier years,
Clinging with fondness around them
Till they passed through the gateway of tears.

And yet she was favored with blessing,
Her lap with earth's plenty was crowned;
But shadows will mingle with sunshine,
And trouble with gladness be found.

And long had she watched for *His* coming—
The hope of the dying and dead—
As a tired child waits for her father,
When she knows she must haste to her bed.

But now, where an age and an instant
Are alike in their hurrying flight,
She waits till the morn of redemption
Throws open the portals of light.

God be with thee now, aged father,
Left in sadness to journey alone,
Thou shalt meet thine again, all together,
Where the thought of a grave is unknown.

West Poland, Me.

ONE BAPTISM.

L. C. MCKINSTRY.

(Continued.)

God has said, by the apostle Paul, that we have "one baptism," referring doubtless to the ordinance; and if but "one," then certainly we have not three, as we should have if one were required for each name separately and exclusively. "But if there are not to be three baptisms—and I do not think there should be three—[asks an inquirer], may there not be three 'immersions,' if three could be allowed in harmony with the sense of the word baptism, and yet there be but 'one baptism'?" That there might be three immersions, or more than three, a dozen, without violation of the sense of the verb *baptizo*, we have admitted; but have seen that only one with the reversive emersion is necessary to make the sense of the word complete, and have the action suit the sense. If, therefore, we are to conclude that there is to be an immersion with each separate name, then there are to be enough to constitute a baptism. As it is claimed by some that it requires three immersions to constitute a baptism; as baptism is three times mentioned or implied; if there is anything more necessary to constitute it than one act of immersion; if there are to be three immersions to one baptism; then, as there are three names, there must be nine immersions. This makes the case appear absurd, but it is really no more absurd than the plea of three immersions to one baptism, as it is constituted in the Word of God. The plea that a single immersion and emersion are not a baptism seems to have originated in the desire to get three acts and yet only call them all "one baptism." But let it be distinctly known that whoever pronounces the usual formula—"I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost"—really calls each single submerging and emerging a baptism. He says, I baptize in the name of the Father. Does he really claim that he does baptize *in* or *into* that *one* "name"? Then it is by that claim *a baptism;* and if it is true that he thus baptizes, then the act which he performs by baptizing in the name of the Son, as he claims to do, is a baptism, and the same in the name of the Holy Ghost. One, when shown the dilemma in which he was thus involved, said—"I say the whole, but I only do a third of it." If this is so, then he says by the *word* that he does the whole, and by the *act* that he does but a third part, and there is a disagreement between the two, and no harmony, and the word is really a falsehood.

The claim set up is, that if the language was "in the *names* of," then there would be reason for one immersion as "one baptism," as all might be performed at once; but the trouble in such a case would be all on the other side; for the phrase "in the name of the Father" distinguishes that a full baptism is to be done in his name; and so of each of the other names. And so we insist that to be consistent those who advocate "trine immersion" should declare for *nine immersions* and three baptisms. If they fear to declare for three baptisms, then let them be careful how they declare for three immersions; because it will certainly involve them in the necessity of admitting three baptisms to be what are meant even in the language they use when baptizing.

We do not see the necessity of such an admission, and God does not require us to; for there is only "*one* baptism," and that so constituted that while it is in each name separately, it is in all the three names together, and may be done at one time in the two acts of plunging the candidate into the water and lifting him out again. So, while the phrase "in the names" is not used, the three together constitute "names" and gain for us the admission that we are right in administering and believing in but one immersion and one emersion together constituting *one baptism.*

"If it only said," says Thurman, "baptizing them in the *names* of the Father, and of the Son, and of the Holy Ghost, instead of "in the *name*," then one baptism might be 'one immersion'; but it cannot now." The fallacy of this lies in the fact that the grammatical construction of the text will not admit of it. If the word "of" was omitted then it might read—In the names of the Father, Son, and Holy Ghost; but, as it now stands (and we have no authority for changing it), the plural of the word would characterize each person as being plural in names. It would read—In the names of the Father. Has the term Father the plural number? for the two nouns are in apposition, and in such a case nouns must agree in number. It would read also by the supply of the ellipsis—In the names of the Son, and in the names of the Holy Ghost. The absurdity of the idea can be readily seen.

It is a rule of grammar that, "When a nominative agrees with each term separately, it must be in the singular number"; and the verb and its nominative must agree in number and person. "The nouns in apposition must agree," and so an attempt at proof on this point signally fails.

We have noticed that the "trine immersionists" claim that John's baptism was not complete, and although their effort sinks the meaning of baptism, as he practised it, to the level of their idea of immersion, they set themselves to work to hunt up some means of patching it up and completing it. They find its second part in this way: They read that the apostles baptized in the name of the Lord Jesus, and so infer that they omitted both the names of the Father and Holy Ghost. It remains to be proved, however, that they only baptized in that one name. The name of Jesus, "the Son," was always with those apostles a representative name, as we shall see; and baptism having special reference to his work, his name became special to it, and hence it became common to speak of it as *in* his name; but it does not imply the prohibition of the other names; and, beside, they called what they did "baptism," as John's work was called baptism, and therefore claimed it to be a complete work. But "trine-immersionists" find it incomplete, and so associate the incomplete(?) "baptism of John" (which the term used implies was complete), with that incomplete one of the apostles (likewise implied by the word used as complete), and call it complete then, and say that "John baptized" in the name of the Father, and in his name only (How do they know this?), and the apostles "in the name of the Son"; and so it is complete baptism; but they forget that even now they have no *immersion* "in the name of the Holy Ghost." This is a dilemma which they cannot well be free from, unless they say that the "baptism of the Holy Ghost" by the Father himself on the day of Pentecost is the substitute for that part of the commission of baptism in the name of the Holy Ghost.

Let us examine the proof that the baptism of John and of the apostles were united together to form "one baptism." This is supposed to be found in Acts 19: 1–7. It reads as follows: "And it came to pass that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what, then, were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied. And all the men were about twelve."

The point which is attempted to be made is, that v. 5, which declares that when they heard this they were baptized in the name of the Lord Jesus, means that "when they heard" what Paul was saying, they "were baptized" and therefore were re-baptized, or as they would have it, not *baptized* in the name of the Lord Jesus, but "immersed," and so were simply re-immersed by the apostle. The truth was that Paul is only said to have laid his hands on them. Ver. 4, after the words—"Then said Paul"—and ver. 5, are the record of what Paul said, as the clause quoted proves; and it was not therefore that "when they heard" what Paul was saying "they were baptized," but Paul himself testified that John told the people to "believe on . . . Christ"; "and when they [those to whom John spake] heard this [which John said] they were baptized [by John] in the name of the Lord Jesus"—him on whom they had just been told to believe. This is Paul's testimony, and his instruction to those "twelve men" as to the nature and object of John's baptism.

Paul, "finding" them, naturally inquired whether they "had received the Holy Ghost" since they believed. Of this influence and power of God they had never heard, and did not know there was any such thing. Paul's question shows that some one beside the apostles must have baptized them, which intimates that they certainly baptized in the name of the Holy Ghost. He asked who baptized them, and they told him John, which accounted for their ignorance of the Holy Ghost; and Paul accounts for it by explaining, as we noticed, the object of John's work of baptizing. There was therefore no re-baptism, and there would be no supposition that there was, if those who read this account would let Paul finish his description of John's baptism, and the circumstances under which the people, "when they heard" John, were baptized, before they attempted to break off the connection and ascribed to Paul or some other of the apostles an act which Paul himself ascribes to John the Baptist. Let ver. 5 then be properly understood, and there will be no trouble about re-baptism. There certainly should be none, for such a thing could not occur. It would annul entirely all John did, and make all the apostles baptized, beside these "twelve" to be but half or a third baptized; for we have no record of any but these "twelve" ever receiving re-baptism, if *they* did; and all the others, therefore, who had only been baptized by the apostles, were insufficiently immersed, and at all events John's baptism of any whom the apostles did not re-baptize was nothing, as the re-baptizing of these "twelve" would annul that of all the multitudes of the others he baptized, and even of Jesus himself.

(To be continued.)

COME.

M. J CLARK.

"Come unto me," the Savior said;
How sweetly the words were spoken;
They come to us now, in the lapse of years,
To us who his laws have broken.
They come in accents divinely sweet,
They speak of our sins forgiven;
They tell us of hope beyond the grave,
And rest so sweet in heaven.

They tell us to wait no longer unblest,
But just as we are to come;
So weary we've grown with the burdens of life,
Dear Savior, we gladly come home,
In the arms of thy love to find comfort and peace
And rest for these sin-sick hearts;
We come with our tears, our cares and our fears,
He speaks, and our griefs all depart.

Ware, Mass.

HOME AND HEALTH.

TREATING A FLESH WOUND.—Every person should know how to treat a flesh wound. Every one is liable to be placed in circumstances away from surgical and veterinary aid, where he may save his own life, the life of a friend, or a beast, simply by the exercise of a little common sense. First close the lips of the wound within the hands, and hold them firmly together to check the flow of blood until several stitches can be taken and a bandage applied. Then bathe the wound for a long time in cold water. "Should it be painful," a correspondent says, "take a panful of burning coals and sprinkle upon them common brown sugar, and hold the wounded part in the smoke. In a minute or two the pain will be allayed, and the recovery proceeds rapidly. In my case a rusty nail had made a bad wound in my foot. The pain and nervous irritation were severe. This was all removed by holding it in smoke fifteen minutes, and I was able to resume my reading in comfort. We have often recommended it to others with a like result. Last week one of my men had a finger-nail torn out by a pair of ice-tongs. It became very painful, as was to be expected. Held in sugar-smoke twenty minutes pain ceased and promised speedy recovery."—*Ex.*

PLAIN DIET BEST.—It is possible to satisfy all the demands of nature at a very small cost. In many parts of the continent the average wages of the laboring classes, taking the year throughout, is not more than fivepence a day, or half-a-crown per week; yet these classes are on the whole healthy and robust, although but meanly clad. . . . It has been proved over and over again that healthy life can be maintained on cheap and plain food, and that the longest livers and surest workers are those habituated to plain diet. The Scotch are a notable instance of this; a hardier, stronger, more enduring race probably is not to be found; and the staple of the Scotch peasant's food is oatmeal, the cheapest as it is one of the most nourishing of grains. "A Highlander," says Findley, "will traverse the mountains all day upon a diet of oatmeal stirred in fresh water from a gushing spring, with his finger, in a leathern cup." An English navy who boasts of eating a pound of beef-steak for dinner, would starve on oatmeal and water, while all the beef he could devour, and the beer he could drink, would not enable him to keep up with the Highlander for a single day:—*Herald of Health.*

WET BOOTS.—The *Agriculturist* gives the following advice to farmers, who, next to fishermen, are most liable to get their boots wet through: When the boots are taken off, fill them quite full with dry oats. This grain has a great fondness for damp, and readily absorbs the last vestige of it from the wet leather. As it takes up the moisture it swells and fills the boot with a tight-fitting last, keeping its form good, and drying the leather without hardening it. In the morning shake out the oats and hang them in a bag near the fire to dry, ready for the next wet night: draw on the boots and go happily about the day's work.—*Science of Health.*

TASTE AT TABLE.—Nothing is more beautiful and inviting than perfect neatness. If we could only impress upon mothers, and housewives in general, the importance of placing food before their household in an attractive way, as well as making it wholesome, we should feel well repaid. It is not costly dishes, or their number, that make a table look inviting. It consists more in the arrangement, with those little indescribable touches which a woman of tact and taste gives without knowing why or wherefore. It is these small things which make home attractive, and stamp the character of men and women.—*Herald of Health.*

A SENSIBLE DOCTOR.—A friend of mine having been unwell, has had the advice of a doctor, whose instructions are that he must live on farinaceous food, and abstain from flesh meat. Now if it requires this course of diet to put a man right, and cure him of indigestion, why not always have the cure going on, and thus prevent the disease?—*Herald of Health.*

QUINSY.—I have heard of a very severe case of quinsy being cured by gargling with as hot water as can be borne. The patient could hardly speak, and could not swallow even a little coffee. This was done for two or three hours, and then occasionally during the day. At night swallowing was easy. Next morning the disease was entirely cured. —*Mrs. Millard, in Herald of Health.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1006. BOSTON, WEDNESDAY, FEBRUARY 17, 1875. VOL. XL.—NO. 19.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

CROSS WEARING.

H. BONAR.

I am crucified with Christ—
With him nailed upon the tree;
Not the cross, then, do I bear,
But the cross it beareth me.
Solemn cross on which I died,
One with him, the Crucified.

Shall I take that blood-stained cross,
Cross of agony and shame,
Cross of him who fought my fight,
Cross of him who overcame?
Shall I deck myself with thee,
Awful cross of Calvary?

Shall I drag thee through the crowd,
'Mid the laughter that is there;
Whirl thee through the giddy waltz,
Bound upon my neck or hair?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I make that lowly cross
Minister of woman's pride,
Drawing eyes to me that should
Fix upon the Crucified?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I call this glittering gem,
Made for show and vanity—
Shall I call this gaud a cross,
Cross of him who died for me?
Shall I deck myself with thee,
Awful cross of Calvary?

—*Selected by* M. G. COUCH.

THE PERIOD OF THE LORD'S RETURN FORETOLD.

BY REV. DR. CUMMING, OF LONDON.

On all sides it seems to be felt that ours is no ordinary age. It is universally owned that we live in times of infinite importance. Scene succeeds scene, change follows on change, and event thunders on event, with startling and portentous rapidity. Have these things a meaning? Is the age suggestive or significant? Are its facts and phenomena mere dumb and dead incidents, that rise like air bubbles on the waves of time, and are resolved into the great element again without a mission or a meaning? Or, are they full of eloquent significance—pregnant lessons—successive acts in the great drama of time, fixing the epochs of the world? In short, are they signs of the speedy advent of Christ?

There is no doubt that they are. The daily journals are witnesses on every side. Ancient prophecies are every day translated into modern facts. The year 1874 reflects on every page the scenes sketched and foreshadowed upwards of two thousand years ago. God has invariably given signs and warnings in his word of every great and startling epoch of his past providential government; nay more, he has given precise dates, and definite numbers, and exact cycles. Now, what God has done premonitory of great events that have passed from prophecy into history, surely he has not wholly withheld in reference to those yet more stupendous ones that are predicted soon to come to pass.

In the case of Noah, one hundred and twenty years were definitely fixed as the period at the end of which the windows of heaven should pour down, and the fountains of the great deep should be broken up. This prophecy was the exact measure of the time. The duration of the captivity in Egypt was foretold to Abraham four hundred and thirty years before, and published by Moses; and so exactly was the prophetic epoch fulfilled, that, in the language of the sacred historian, "At the end of the four hundred and thirty years, the self-same day, it came to pass that all the hosts of the Lord went out from the land of Egypt." Jeremiah was told that seventy years shall be the duration of the captivity in Babylon; and in Daniel we read that forty years afterwards he ascertained from this passage the date of the exodus of the Jews from Babylon.

The first advent of our blessed Lord was the subject of almost specific chronology. Long before it occurred Daniel said, "After threescore and two weeks shall Messiah be cut off, but not for himself;" and his prophecy of the advent of the Messiah, and the specific period at which he should come, made so deep an impression upon the wide world, that not only the Baptist, Anna and Simeon, believers in the word of God, and prayerful and patient expectants of its fulfilment, but, according to Tacitus and Virgil, the very heathen of that day, to a very wide extent, looked for an illustrious and sovereign personage then to appear on the earth.

We may surely, therefore, expect that the crowning act of the second advent of Christ at the end of this dispensation, so frequently referred to, will not be left without premonitory signs and warning dates, unequivocal and emphatic. If signs and dates preceded the cross, surely signs and dates, scarcely less startling and splendid, may be expected to be given as preceding the glory. Jesus, indeed, says, "Of that day and hour knoweth no man." I believe this refers especially to the generation and the time when that statement was made, and was then the exact and literal fact.

But, however ignorant that generation might be of precise and minute dates, Christ gives in that very chapter signs by which we may know when the things predicted are just at hand. The day and hour—that is, the very instant—none of us are likely to know; the significant and deepening foretokens of its approach Jesus has commanded us to learn, and pronounced their ignorance criminal who do not study, and thus ascertain, the times. The budding of the fig-tree is given by Jesus as one sign.

The ignorance of yesterday is inexcusable to-day, for it is manifest that the great chronological dates of the 6000 years from the creation of man, and the 2300 years concerning the Jewish sanctuary, and the 1260 years of the temporal power of the Papacy, terminate about the present time.

Clinton proves that the seventh millenary of the world begins about the present time. The Jews of ancient and modern times all look to the beginning of the seven thousand years for their *Sabbatismos*, or millennial rest. Is the end of the age so near?

Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely as the working of a sea
Before a calm that rocks itself to rest.

All fingers point to the rapidly approaching crisis. All things indicate that the moment that we occupy is charged with intense and inexhaustible issues. Never was man so responsible! Never in the prospect of what is coming on the earth, was man's position so solemn! But evil shall not gain the day. Truth and love will emerge from every conflict, beautiful, and clothed with victory. The days of infidelity and Popery will soon be numbered. The waters of evil must soon ebb from the earth they have soiled. The approaching genesis will surpass in beauty and in glory the old.

The church of Christ will soon lay aside her soiled garments, her ashen raiment, and put on her bridal dress, her coronation robes; and the nations will look up to her in admiration, earnest as the waves of the ocean rise up to the bright full moon enthroned above them. The sunrise of approaching day will strike the earth, and awaken its long silent hymns, and clothe creation's barest branches with amaranthine blossoms. Poor Nature, that has so long moaned like a stricken creature to its God from its solitary lair, shall cease her groans and travail and expectancy; for God will wipe away her tears, and on her fair and beautiful and holy brow, crowned and kingdomed, other orbs in the sky, her handmaidens, will gaze in ecstacy and thankfulness and praise. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain. And there shall bo no night there. For these sayings are faithful and true."—*Signs of Our Times.*

ONE IN CHRIST JESUS.

J. R. SMITH.

In almost every age of the Christian Church a diversity of opinions has existed in regard to the things which are not essential to salvation. Diversities of opinions and sentiments have too frequently manifested themselves, and have too often resulted in disunion. Because individuals could not see and think alike, they did not love each other. O, how Zion languishes to-day on account of the many thousands who were once shining lights, but by cherishing the spirit of disunion and disaffection they have backslidden from God. Thousands of them are in the church to-day; they have a name to live, but are dead; and while many know the truth, they are at the same time aliens from Christ and strangers to the covenant of promise; they have lost their hope, and are "without God in the world."

Suppose we do not see every point of doctrine in the same light as our brother? if he is living up to all the light that he *has*, feeling his acceptance with God, and living free from condemnation and enjoying the sweet witness of the Spirit, we ought at least to "love as brethren"; and if we have the sweet spirit of Christ we shall "be kindly affectioned one to another, with brotherly love." We are "all one in Christ Jesus," "whether we be Jews or Gentiles; whether we be bond or free; and have all been made to drink into one spirit." O, how much we all need this oneness of spirit, that we all "may be made perfect in one." When the disciples urged Jesus to command fire from heaven upon some, that they might be consumed, Jesus "rebuked them, and said, Ye know not what manner of spirit ye are of. The Son of man did not come to destroy men's lives, but to save them."

He whom we profess to serve is a God of love; and all mankind are brethren. It was the love of Jesus that led him to lay down his life for a fallen and guilty world; and we are exhorted to "be like-minded, having the same love, being of one accord, and of one mind." By giving heed to the admonition we shall be enabled to work out our own salvation with fear and trembling. We should "do all things without murmurings and disputings, that we may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation; among whom we shine as lights in the world; holding forth the Word of life; that we may rejoice in the day of Christ that we have not run in vain, neither labored in vain."

It was the love of God for poor fallen humanity that sent his only begotten Son into the world that we might have redemption through his death. "Beloved, if God so loved us, we ought also to love one another." One of the highest christian duties which we owe to God and to our brethren is to "be kindly affectioned one to another, with brotherly love."

Variance and strife are the marks of a carnal mind, and if persisted in will surely exclude us from entering the kingdom of God. As children of one family, love should be the ruling principle among us. The world loves its own; and shall not christians love one another? The present state of affairs should stimulate all who love the Lord Jesus Christ to be united. We are nearing the judgment. The day of the Lord hasteth greatly. Signs which are unmistakable proclaim Messiah near. God speaks to us in a voice which we cannot fail to understand. We hear it in the distant mutterings of war. The nations are angry, and are gathering themselves together, preparing for the battle of the great day of God Almighty. All these things proclaim that the day of the Lord is at hand. "Seeing then that we look for such things, what manner of persons ought we to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God."

New Bedford, Mass.

EXPOSITORY SUGGESTIONS.

"THE KINGS OF THE EAST."

S. S. BREWER.

(*Concluded.*)

The ages of Papal splendors was the world's midnight. Dr. Croly, speaking of the "Dark Ages," says:—"The Latin language, overwhelmed in the dialects of the Gothic invaders, had ceased to be spoken; the Latin Scriptures were thus an unknown tongue, and the people, disturbed and impoverished by perpetual war, had neither time nor knowledge for their translation. The ignorance had reached the clergy, and the Pope, more a warrior and a statesman than a priest, found that he could rise to dominion without the writings of prophet or apostle. *The Scriptures died out of the world's memory.* Tyranny and bigotry loved darkness better than light, and strove to crush the gospel. A code of the most furious persecution was established against all who dared to bring the Scriptures out of the dust, and put a tongue into the dead. *The Gospels were trampled upon and destroyed; their readers were proscribed and exterminated.* Rome, in the name of Christ, raged against the revelation that he had commanded with his last breath to be preached to every man under heaven." Our divine Lord predicted that the "gospel of the kingdom shall be preached in all the world for a witness unto all nations."

With the destruction of papal domination "the time of the end"—the age of toleration—commenced. During this prophetic period the Almighty decreed that many should run to and fro, and knowledge should be increased. God saw that this would be an absolute necessity.

Allow me to present a feeble comparison of the price of books in ancient and modern times, and the great and inestimable blessing resulting from the art of printing. If books now brought their ancient prices, but few would be able to obtain them.

"Jerome states that he ruined himself by buying a copy of the works of Origen. A large estate was given for one on cosmography, by Alfred, about A. D. 872." "A homily was exchanged for two hundred sheep and five quarters of wheat, and usually fetched double or treble their weight in gold."—*Putnam Dic.*, p. 208. "It is recorded of Plato that, although his paternal inheritance was small, he bought three books—Philolaus the Pythagorean—for ten thousand denari,—nearly fifteen hundred dollars." "In the year 1274 a small Bible, neatly written, was twenty pounds, which sum, no doubt, was equal to two hundred pounds of English money. It is said that the building of two arches of London Bridge cost only twenty-five pounds; less than the the cost of the Bible many years afterwards. Of what incalculable value is the art of printing."

The American Bible Society has a new house, with fourteen steam presses capable of printing four thousand copies per day, or one million two hundred and forty thousand per year; the majority of which are sold below cost, and very many are given away. Lamartine, in his history, vol. 1, p. 14, has these forcible remarks when speaking of the art of printing, and its agency in the overthrow of papal domination:—"Monarchial Europe was the handiwork of Catholicism; politics were fashioned after the image of the Church; authority was founded on a mystery. So long as Catholicism had been the sole legal doctrine of Europe, these murmuring revolts of mind had not overset empires. They had been punished by the hand of rulers. Dungeons, punishments, inquisitions, fire and faggot, had intimidated reason, and preserved erect the two-fold dogma on which the two governments reposed. But printing, that unceasing outpouring of the human mind, was to the people a second revelation. Employed at first exclusively for the Church, for the propagation of ruling ideas, it had begun to sap them. The dogmata of temporal power, incessantly assailed by these floods of light, could not be long without being shaken, first in the human mind, and afterwards in things, to the very foundations. Guttemburg, without knowing it, was the mechanist of the New World. In creating the communication of ideas, he had assured the independence of reason. Every letter of this alphabet which left his fingers, contained in it more power than the armies of kings, and the thunders of pontiffs. It was mind which he furnished with language. These two powers were the mistresses of man, as they were hereafter of mankind. The intellectual world was born of material invention, and it had grown rapidly. The reformed religion was one of its early offspring."

Printing, that was originally done by hand, furnishing a few hundred copies per day, stands in great disparity by contrast with the improvements of the present. Here is one of the latest:—

"PROGRESS IN PRINTING PRESSES.—The *Petit Journal* of Paris has a circulation of over two hundred and fifty thousand copies. M. Maroni has recently placed in the office four presses, each of which will print six hundred impressions a minute, or a total of one hundred and forty-four thousand per hour." What the prophet predicted is now fulfilled—"knowledge" is "increased."

Dr. John Cumming has written in his "Last Witness"—"The Bible has been translated into every spoken tongue. And the Word of God is preached in earth's countless dialects. I appeal to the Bible Society, where you have a specimen of the Bible in every language spoken under heaven." Another writer testifies in the Missionary Herald to the same effect, and says:—"One of the most cheering aspects of the missionary work in this day is the translation of the Bible into the vernacular tongue of every people under the whole heaven; and among these late translations that of Dr. Eli Smith into the modern Arabic is one of the most important."

"The waters"—that are declared to be "peoples, and multitudes, and nations, and tongues," and, according to the law of analogy, constituted "the great river Euphrates"—have been completely dried up. And those upper and nether millstones, king, and priestcraft, that crushed the saints to death during the ages of kingly and pontifical splendor, have now lost their power to intimidate by dungeons, racks, inquisitions, and the savage and barbarous *auto da fe.* Everlasting thanks! popery has forever lost its power to "whelm nations in blood and wrap cities in fire." Potentates no longer do penance, and quail at the feet of the mitred blasphemer. The great Euphratean waters, through the infinite mercy of God, have been turned away, and no longer flow unto Babylon. Rome, where under the reign of imperial monsters the early christians were martyred by being torn by wild beasts, and tortured to death in every conceivable manner that pagans could invent, and where also the fiery bolts of pontifical vengeance have been hurled with the bitterest invectives against those that dared to read and believe the Word of God, and who were denounced and destroyed as heretics, has lost its prestige.

The way is now "prepared for the kings of the east" to prosecute their prophetic mission. On the very territory where the reading of the Scriptures and all other instruction was prohibited, now it is practiced without papal let or hindrance. The "time of the end" has come. Many are running to and fro. "He that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth," hath opened the door of toleration. Neither Pope nor Satan can shut it. He hath forever closed the door of papal intolerance, and no man, Pope nor Satan, can open it. The way is completely prepared for the mission of "the kings of the east"; namely, teachers of the gospel. Even in Rome, where the great seven-headed dragon, called the Devil and Satan, had his seat and where the high priest of Diabolus held high carnival for ages, amid the tears and agonies of helpless victims, expiring in the dark confines of inquisitions, while he reveled amid scenes of debauchery, Protestantism is tolerated.

Italian Bibles that were sent to Rome in the year 1848, when the Pope fled to Gaeta for his life, after his return, he ordered them to be gathered and burned. It was done in the Castle of St. Angelo. He has lost that castle. Victor Emanuel has it now in his possession. All the Pope's temporal power is lost. "The kings of the east" are there. Protestant worship is now tolerated in Rome. Two Baptist ministers—Wall and Duni—and C. W. Van Meter, a M. E. minister, are preaching there, teaching Sunday schools and distributing Bibles. "Father Grassi, who for thirty-six years performed successively the duties of priest, confessor, curate, mitred abbot, lent preacher, and lastly incumbent of the great Basilica *Santa Maria Maggiore*, has cast down robes, honor, emoluments, abandoned prospective promotion, and united with the Baptist church under the pastoral care of Rev. Mr. Wall of England."

Apostates from popery are the most inveterate objects of Romish hatred; and "Father Grassi, for all that," says Mr. Van Meter, "has preached twice in my Vatican Mission. We shall have preaching there every Sunday night."

Praise the Lord henceforth and evermore! Every ray of light gladdens the hearts of those that are looking for and expecting the return of their Lord. The evidences are certainly all that faith can possibly desire. Let all live in momentary expectation. The mission of "the kings of the east" is about consummated. The gospel of the kingdom is now preached in all the world, as a witness. THE END MUST BE VERY NEAR.

GRACE is of a stirring nature, it will show itself in holiness and good works; it will walk with you, and talk with you, in all places and companies, it will buy with you and sell with you, and have a hand in all your actions. It is a sad thing, when believers are off their guard, when they profess to have been on the mount as Moses really was, and yet like him, they no sooner come down than they turn and break the commandments. A christian should let us see his graces, walking abroad in his daily conversation, and if such guests are in the house, they will often look out at the windows, and be publicly seen abroad in all duties and holy actions.—*Gurnall.*

THE WORKING CHURCH—WHICH IS IT?

In a late number of a leading religious paper, a distinguished minister has an article entitled, "A working church." The article commences with the following statement:—"The various enterprises of christian philanthropy, with which the church is busy now-a-days, entitle it, more than any other age of its history, to be called a *working church.*"

This statement is one that we should not have dared to make in the face of any student of history. This is an assertion that the church of the present day is more entitled to the name of a working church than that even of the primitive and apostolic age; which assertion we consider absolutely at variance with history and facts. If the church of the present time is more entitled to the appellation of a working church than the one of the first period of the gospel dispensation, we should look to find more accomplished by it in the bringing of men to Christ than was done by the primitive church.

Is the church of to-day really putting forth the effort for Christ, and sacrificing for him what the church of earlier times did? Is she as earnest in the work of saving men by proclaiming a pure gospel as the first church was? Are her ministers as zealous, untiring, and consecrated to the work of preaching the gospel as the apostles and their immediate successors were? Are her members as self-sacrificing and self-denying as those who first heard and believed the gospel of Christ? The church of that day suffered the loss of all things for the gospel's sake; its labors were also more abundant than those of the church in any other period of the gospel dispensation. This we dare to assert, and are willing to compare the result of the work done then and now by the professed followers of Christ in the two periods.

We do not perhaps know just what the writer means by "enterprises of christian philanthropy." If he does not include by this the work of saving men, then perhaps we might grant that the church of to-day is a harder worker than the church of any former time. If by "christian philanthropy" is meant a love of species, and by "enterprises" efforts to elevate and make happier mankind in the present life, then it may be admitted that the church of this day is a working church; for it is certainly trying to have men more satisfied with the world, and to enjoy its pleasures in every conceivable form. But we say here, that if a comparison be made between the apostolic church and the one of to-day, in respect to *true christian benevolence*, the former will appear the nearest to Christ in its unselfishness and ministrations to the wants of the poor and destitute, as well as for its sacrifices for the spread of the gospel and the salvation of the world. No more benevolent church ever existed than the primitive apostolic church. In proportion to its means, it gave a thousand times more for humanity than the present church is giving. In proportion to its strength, it did a thousand times more work for Christ than the church of the present time is doing. Therefore to say that the church of to-day is more entitled to the name of a working church than the church of any other period in history, is to affirm that which no man should assert in the face of both sacred and profane history.

But that the church of to-day is a working church, who will deny? But for whom or what is she working? Is she working for Christ? Is she working for him as the first church worked? Is she working for the salvation of men as the primitive church did? Is she laboring for the spread of the gospel in all its parts and fulness? Being divided, is not each part of her working principally for itself, and to build up and add to it by every means within its power? What is the character of her work? Is it a self-denying one? Does the church of the nineteenth century make any real sacrifice for Christ? Where is it to be seen? Who suffers now by giving and laboring for the Redeemer's cause? Much is given, but it is little in proportion to what is possessed. But for what is it given? A large amount is given to build elegant and stately houses of worship, and to adorn them, so as to attract the world, and thus from it gather to the church.

This, we admit, was not done by the primitive church. The church of this day labors, in its various divisions, to proselyte to its distinctive faiths all within its reach, rather than to really convert them to Christ. This, the apostolic church did not do. The church of the present time labors for the education of her ministers and people, and to popularize herself before the world. This the first church of Christ did not do. The church of this age gives to secular enterprises, and to carry forward and out political schemes and measures. This the church of the first age did not do. The church of to-day labors together with the world and wicked men, in societies, and associations (some of them secret), for the purpose of benefiting themselves and the world at large. This the early church of Christ did not do. The church of this time gives to the world, and in return asks the world to give to her, by coming to her fairs and festivals, buying her trinkets and dainties, which she exposes for sale, for the purpose of carrying forward her plans for doing good. This the church of God in the first century did not do.

If the church of now-a-days is entitled to the name of a working church more than the church of any other age, it is, certainly, not because her great work is preaching the gospel faithfully, and living out its teachings. The world knows she is not doing this. It is not because she is putting forth all her strength for Christ alone, and directing her entire energies to the salvation of men from sin and ruin. She is not doing this. She may boast of doing a great work, but this cannot be it. She may flatter herself that she is accomplishing her mission, but will at length find that the work Christ gave her to do was left undone. She may exult over her exaltation, her education and refinement; she may look back with pity, or a smile of triumph upon the church of other ages, and consider it weak and base beside herself, but Jesus knows that she is "wretched, poor, blind and naked." She may imagine that she is the beloved and favored of God, and is accomplishing more for him in the world than any other people he ever had here, and see, ere long, that by her unfaithfulness and pride, scepticism and infidelity in all their forms have grown up within and around her—that she has permitted these offsprings of Satan to become monsters, when she had, or could have had the power to crush them at their very beginning.

A working church, and no reformation! A working church, and unbelief and crime of every kind and degree increasing on every hand, everywhere! A church working for Christ, and the world loving and caressing her! A church working for God, and affiliating with the world! A church almost universal, and *at work*, and sin and corruption increasing the world over! Is she entitled to the name of *The* Working Church? Surely not; nay, verily.

I. I. LESLIE.

THE LOVE OF CHRIST.

H. P. SIKES.

What a wonderful exhibition of love is presented to us in the tale of Calvary! A sinless, holy being voluntarily giving himself up to undergo the most horrible death, and the most dreadful sufferings, out of tender, yearning compassion towards his most bitter enemies!

Our fallen race are too depraved, too selfish to appreciate such disinterested beneficence as this! Tell them about gain, talk to them of science, of mathematics, of philosophy, or history, and most men evince the deepest interest, and the most acute perception of the ideas which you advance; but speak to them of the wonders of redeeming love, and men are listless and indifferent. That which excites the wondering awe of angels is ignored, or treated with contempt by guilty men.

But be it mine to feast upon and to delight myself in contemplating the beauteous character of "the Chiefest among ten thousand," the One "altogether lovely." Ye rich men of the world, ye seekers of pleasure, ye votaries of fashion, I boast (through grace) of having a vastly more noble center of attraction than all your vanities. 'Tis Jesus, the dear Lamb of God. He has now all my affections. I confess that such a spectacle of love divine has subdued my proud, rebellious, unbelieving heart. If I love not thee, O my dear Master, I love nothing!

It is indeed passing strange that mankind are so utterly destitute of affection towards the dear Lamb of God, the most lovely being in the universe. The great mass of men are full of bitter enmity; while as to those whose hearts God has touched, and who actually possess a measure of love toward him, how feeble a spark burns within them! How poorly do they requite that Savior who laid down his life, amid the keenest agonies, for their sakes! And unrenewed men, who can duly estimate and appreciate moral worth in any human being, can look upon him who is the very essence of goodness, and be entirely unmoved; nay, feel a rankling and bitter animosity. Alas, for poor, fallen, human nature! If any want evidence that mankind are totally depraved, here it is. Here they may see the utter irreconcilable enmity of the natural heart against God. Were it not for this deadly enmity, surely every heart must be melted at the sight of the cross. See the spotless Lamb of God, bleeding, groaning, dying for you! Fellow christian, look at him. Gaze, and continue to gaze at the wondrous spectacle until your heart is melted, your will subdued, and thus you are transformed into his holy and most blessed likeness.

Northfield, Mass.

WHAT'S THE REASON?

A. A. HOYT.

Many query, What is the reason of so many converts to the professed church so soon backsliding? and frequently argue that it is on account of the strong opposition of the wicked; but we think the churches may largely blame themselves. The chief difficulty is, that wrong inducements are held out to the world to bring them into the church. We cannot expect to gather grapes from thorns, or figs from thistles. When the church holds out worldly amusements to bring the ungodly into their fold, they must expect that those who are thereby induced to come in, are those who are fascinated by those amusements; and that when that church fails to hold such converts by such inducements, then they will go back to their old pleasures and pursuits.

If we wish men converted to Christ, we must hold up the promises of Christ, and teach the precise commandments of his Word necessary to be observed to make us inheritors of those promises. We must preach the Word.

Professed "bride of the Lamb," away with your idol-calf worship, your fairs, christmas parties, levees, oyster suppers, sociables, sewing circles, and dramatic clubs! Away with your novel reading, man-made essays and written sermons! Come out of politics, Freemasonry, Good Templarism, Odd Fellowship, Granger associations, and every other worldly organization! Down with your pride of fashion, and stifle your thirst for worldly honor! Preach not the wisdom of men's words, nor come in the excellency of speech; but come in the name of the God of hosts, in the "demonstration of the Spirit and of power!" Come uniformed with the christian armor; and armed with the sword of the Spirit—the Word of God! Come with divine boldness, and in the name of the God of Israel hurl the sling-stone at those who defy the armies of heaven, and it shall, by the blessing of God, be effectual as a savor of life unto life, or death unto death. When the curse of evil is removed, the fruits of righteousness will be manifest.

FORGIVENESS.

L. ROBBINS.

These things saith He who hath his eyes like a flame of fire. Take heed to thyself.

"If thy brother trespass against thee, rebuke him; if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times turn again unto thee, saying, I repent, thou shalt forgive him. For if ye forgive men their trespasses, your heavenly Father will also forgive your trespasses; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man thinketh himself to be something when he is nothing he deceiveth himself. Put ye on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness. longsuffering, forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. Sufficient to such a man is this punishment which was inflicted of many, so that contrariwise ye ought rather to forgive him and comfort him; lest perchance such a one should be swallowed up with overmuch sorrow. Wherefore, I beseech you, that you would confirm your love toward him. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. If any man desire to be first, he shall be last of all, and servant of all. A wise man feareth and departeth from evil, but the fool rageth and is confident. He that is soon angry dealeth foolishly, and the man of wicked devices is hated. Therefore, marvel not that I said unto you, Ye must be born again. Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the evil of the wicked, fall from your own steadfastness."

Dear reader, remember that God hath spoken these words, and they will judge you in that day. Is it not wisdom then to take heed to those things now, as to a light that shineth in a dark place? Soon you and I will be judged out of those things which are written in the Book, according to our works. Let us then, who are looking for such things, be diligent, that we may be found of Him in peace, without spot and blameless.

ETERNAL LIFE.

S. S. CHAMBERLAIN.

No finite mind can understand, comprehend or fathom the whole length and breadth and depth of meaning contained in these words. But all alike can look as upon a boundless ocean as far as the eye can reach, and when all their powers of vision have been stretched to their utmost limit, they may still say that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him."

But if men did have some apprehension, some reasonable and measurable conception of this great gift of God, this infinite treasure, would they not make a greater effort to secure it? It is only by patient continuance in well doing that we may reasonably hope to receive it. If we are contentious and disobedient, then the reward is "indignation and wrath, tribulation and anguish upon every soul of man that doeth evil."

Is it not important that we have a "good hope" of eternal life? Surely, of all things, this hope should have a good foundation. In this race we should not run uncertainly; in this war we should not fight as one that beateth the air. But we should heed the exhortation of Jude, who says, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." John says, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

We cannot regard this great gift as continued existence merely, but we associate with it every good gift that God can bestow and that man can receive. We are assured that he will "freely give us all things." "No good thing will he withhold" from those who gain eternal life. Thanks be to God for this unspeakable gift. The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

THE TRAVELER.—The life of man is often likened to a day's journey. He sets out from the cradle and travels towards the grave. Some have a long journey, and others a very short one. Some walk all the day, and far into the evening, and are glad to sink to rest, as Jacob was, after his weary pilgrimage, while others take but few steps before they find their end. By far the largest part come to the close of their journey before noon. The great concern of all should be, to keep the way that will lead them to a heavenly home.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 17, 1875.

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AGENT.

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To our Subscribers in the Canadas and the Provinces.

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AG'T.

PROSPERITY A SIGN OF THE END.

"A brutish man knoweth not, neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Ps. 92: 6, 7.

The last fatal stumbling stone to the wicked will be a false security, which they will rejoice in, produced by what will be esteemed as great prosperity. Those not enlightened by divine truth will reckon that worldly advancement in literature, wealth, the arts and sciences is a guarantee of continuance, and a security against judgments and destruction. They say that this world is in its infancy, for its resources, designed by the Creator for the use and benefit of men, are just being developed. Its vast storehouse is just opened, so that its rich mines, fertile soil, steam power, electrical forces and means for increased mental advancement can now be appropriated as never before; and therefore generations and ages must be given for the full development and enjoyment of these things.

But the text shows that this argument rests upon a false premise, and that the deduction will be a fatal one; for it is the "brutish man" that "knoweth not, neither doth a fool understand this." What do they not understand? That "when the wicked spring as the grass, and when all the workers of iniquity do flourish; it is, that they shall be destroyed forever." It therefore follows that just before the last judgments of God come upon the wicked, they will reckon themselves as advancing in worldly prosperity like the grass in the spring. It will be when the workers of iniquity do flourish, "that they shall be destroyed forever."

The last generation will be distinguished as "boasters," "highminded," "proud," "ever learning, and never able to come to the knowledge of the truth." They will reckon on their superiority over their predecessors, and their rapid advancement to a very high state of earthly perfection. They will be counting on great political improvement, which will causee them to say "Nation shall not lift up sword against nation, neither shall they learn war any more;" or, as Paul expresses it, "When they shall say, peace and safety, *sudden* destruction cometh upon them, . . . and they shall not escape." That Paul in this passage is quoting from Isaiah is evident, for both predict the vain boast of the people that "war" shall end, and uninterrupted "peace" be established, and that this great mistake will become to them a fatal snare; for it will be produced by those who predict prosperity and a golden age for them as the "soothsayers" did for the "Philistines." The prophet also continues their history, saying—"They please themselves in the children of strangers;" that is, they will be pleased with the teaching of those whom they will "heap to themselves," but who are strangers to Christ, and his gospel, and will therefore preach fables."

"Their land also is full of silver and gold, neither is there any end of their treasures." These treasures will be rapidly accumulating and "heaped up" according to James; that is, they will be controlled by a few, while the toiling masses will be robbed of their "wages," and cry for vengeance upon their robbers.

"Their land is also full of horses, neither is there any end of their chariots;" meaning that these rich extortioners will freely use their illgotten gains in keeping many horses,—beautiful, fast horses, and will show their great dignity and superiority of caste by riding in princely chariots, richly upholstered, and gaily mounted.

"Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made." These wealthy thieves will manifest their boasting by erecting monuments to their own fame, costly statuary, elaborate paintings, ornamented "lands"—gardens, parks, and groves, "calling them by their own names." They will build costly churches, where only the rich walk, with haughty tread, on the soft tapestry, and recline upon the crimson velvet to enjoy the charm of "great swelling words," and the blasphemy of operatic music sung in the name of the humble and lowly Jesus.

Jehovah then utters the most scathing and withering anathemas upon these proud, boastful worshipers in the next sentence, thus: "And the mean man boweth down, and the great man humbleth himself; therefore forgive them not." These men had been so "mean" in obtaining their gold and silver, and had become so "great" in their own estimation, that they disdained to receive the poor laborers, who had earned the wealth they so much gloried in, into their assembles. When such men bow down their heads as the worshipers of Jesus Christ, in such mockery to Jehovah, he will not forgive them, neither does he allow his faithful people to wink at their sins.

This false idea of progression, causing such delusive dreams of earthly prosperity, and which will culminate in a sudden and fearful overthrow, was expressed by the prophet as he continues his prophetic strain. "The lofty looks of men shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day; for the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2.

These passages, with many more of the same class, prove that pride and arrogance, produced by a boastful spirit, glorying in what men have done, and are expecting to do, will be a prominent sign of the end.

The Psalmist, beholding through the glass of inspiration the condition of men prior to the time when the "wicked are cut off," and the righteous are exalted "to inherit the land" says: "I have seen the wicked in great power, and spreading himself like a green bay tree: yet he passed away, and lo, he was not; yea, I sought him, but he could not be found."

Great Babylon, the representative head of all antichristian worshipers, goes down under the wave of perdition while she is speaking her most boastful and blasphemous words, declaring that she shall sit as a queen forever; that she is not a widow and shall not see the loss of children. God said of the ancient typical city and her proud king: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Isa. 14: 12–15.

The antitype, apocalyptic Babylon, must meet every line of the perfectly drawn picture, so that, as in the first, the king and people heard the words of inspiration foretelling their downfall and destruction, which seemed to fail of an accomplishment, and kindled in them a spirit of boastful triumph, causing the king to assemble the rulers and nobility to a joyful feast, where all gloried in the bright prospect of long continued triumphs and victories; so it will be in the second case. In the antitype, the words of Jehovah, foretelling Rome's final overthrow, must be proclaimed, notifying her of approaching destruction. And while the armies are being prepared which shall fulfil these predictions, she will call together her rulers and priests, and most boastfully declare—"I will ascend into heaven." "I will be [invincible] like the Most High." But God says, "Thou shalt be brought down to hell—to the sides of the pit." When the lofty mistress of Rome shall say, "I sit a queen, and am no widow, and shall see no sorrow," God says—"Therefore [on account of this defiant boast] shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

This arrogant, boastful spirit will not only be manifested by the Lady of Kingdoms, but Paul testifies that "in the last days . . . men shall be lovers of their own selves, covetous, boasters, proud, blasphemers." He says *men* shall be boasters; that is, wicked men of all classes will be boastful; which implies that each class will be confident of success, anticipating a triumphant termination of all controversies.

The perils of the last days will grow out of the fact that the antagonistic classes will each be determined to triumph in an anticipated struggle, and will therefore prepare themselves with all the means within their control to gain a final victory. The more confidence of success, the more energy and sacrifice will be made; therefore, when God is about to punish the wicked nations by destructive war, he will inspire the opposing parties with great confidence of triumph; thus producing a terrible conflict.

Never was the world so perfectly divided into contending warlike parties as at present. The monarchial class are every where making unparalleled preparations to withstand the opposing classes—the Catholics, Republicans, Communists, Internationalists, Spiritualists, and other classes, who are making gigantic efforts to overthrow the present political status of the world. Each party manifests perfect confidence of success. Each expresses faith that their God has vouchsafed to give them a final and everlasting victory. Each seems to be inspired with the idea that their coming triumph will give them the ascendancy in the government of the world for all coming time. This confidence makes each class boastfully predict for themselves and the world the immediate dawning of a golden age. They claim that humanity is, by her own effort, about to rise to a higher plane of social life. But, oh, the fatal error! the blinding illusion! that human efforts can regenerate a degenerated race; that the means of destruction can result in salvation; that war, cannon and shell will lay the foundation for peace. Did the war between Germany and France lay the foundation for future peace between them? We might as well say that fire running through every part of a house would preserve it from burning. The world is plunging into perdition because it has blasphemously denied God by undertaking to redeem itself according to its own plans, and by its own means, instead of depending upon him. O that men could see that Christ is the Redeemer of this fallen world, and that the curse can never be removed, and paradise can never be restored, or the kingdom of God established, until David's royal Heir shall come and perfectly revolutionize the earth and its inhabitants, and write perfection upon all that shall remain! J. C.

STRIFE.

"The servant of the Lord must *not strive*; but be gentle unto all men, apt to teach, patient."

Strife, in any department of christian life, is injurious and destructive to vital godliness and christian fellowship and peace. All men seem to have an intuitive knowledge that strife is incompatible with a life of faith and holiness; so that those who are contentious, no matter what may produce it, lose their religious influence over others, and thus render themselves powerless to do them good.

Nothing is more destructive to the sweet enjoyment of christian love in a family than strife between the husband and wife, or the parents and children. It generally commences in some little thing—a difference of opinion upon matters of little importance, or something that cannot be determined by human knowledge. When such controversy is allowed to continue in a family, its peace and harmony will surely be destroyed, and the Spirit of Christ driven away, and they left in an unhappy, condemned condition.

When strife is suffered to exist in religious meetings, the result is always death to its spirituality and the division and destruction of the church. Contention is always the fruit of a human or satanic spirit, and never the result of Christ's Spirit. Some persons have combativeness largely developed, and unless they are filled with the spirit of love they are continually criticizing or finding fault with what somebody has done, said, or written. They often think they are serving Christ by correcting the errors or rebuking the sins of their brethren, when it is nothing but strife and contention produced by a desire to show superior wisdom and piety, or to be avenged for some real or imaginary injury. Strife among brethren has destroyed the saving influence of more meetings than all the scoffing and bitter opposition of the outside world. Never discuss a question, or proposition of theology, or business, a moment after you see it is producing alienation or strife. It is better a thousand times to let your arguments appear to go by default, and yourself silenced upon minor questions, than to create strife and disfellowship among brethren.

As strife destroys all the happifying and purifying influences of social life in families, meetings, and all other personal associations, so it is in all written and printed communications. Especially is this true in religious papers. The moral tone of a religious paper is its first and most important element of strength. When it breathes kindness, and a catholic spirit, expressing love and good will to all, with a willingness to think and let think upon all subjects discussable in such a sheet, it commends itself to the intelligence and approval of all good people. But when one writer is allowed to attack another with a denunciatory spirit, holding him up as unintelligent, and perverting the right ways of the Lord, it will seem to candid readers like strife and contention in a family or meeting, and they will feel like retiring from such controversy and reading something in which there is less confusion. It is also injurious in deterring some of our best brethren and sisters from writing, because they feel that they are liable to be attacked and held up to ridicule by some of those who are always ready to tear down every thing that does not exactly agree with their standard.

We believe a man who has no house for his family has a right to build one, but he has no right to obtain his lumber by tearing down his neighbor's house. Let every one freely and fully express his convictions of truth, and give the best proof he has to sustain his position, and leave the hearer or reader to judge between the strength of his argument and his brother's who differs from him, and not put himself in as judge to condemn his brother and magnify his own superior knowledge and wisdom.

This is emphatically an age of strife and war; and if we are not very careful we shall get into the current and float down into the war of perdition.

Brethren, we exhort you to remember the text, and realize that it applies to each of us, as the servants of Christ. "The servant of the Lord must not strive, but be *gentle* unto all men, apt to teach, patient." We are not only accountable to the Lord to keep this commandment by our own acts, but we are accountable for the power and influence we are able to exert over others, to enable them to keep it also. May the Lord teach and lead us in all our work in his vineyard, so that we may be acquitted by the Judge at last, and enjoy the kingdom of peace where strife will never come. J. C.

DAY AND HOUR.

Imagine two of Christ's brethren talking about his return to this earth. One claims that he knows the day and hour when Jesus will come; the other says he thinks the Savior spoke very plainly on this subject just before he left the world, giving his children to understand that they might know when they were in the last generation, as certainly as spring leaves show when summer is near; but that they would not know the "day and hour." Suppose, that in the midst of their talk on this subject, Jesus should appear before them, and they should ask him to let them have the truth in the case, and he should say: "Watch, therefore, for *ye know neither the day nor the hour wherein the Son of man cometh.*" Matt. 25: 13. After hearing this from the Savior, would it be right for one of those Brn. to insist that he knew the day and hour, and to persist in thus affirming directly contrary to the words of Jesus? Would the dear Savior be pleased with such a course? Could he say to him, when he comes, "Well done?"

Jesus spoke very plainly on this point, again and again. Hear him: "Watch, therefore, for *ye know not what hour your Lord doth come.*" Matt 14: 42. Look at his illustration that introduced this saying: "Then [at the time of his coming] shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left." Matt. 24: 40, 41. Again he says: "When the Son of man is revealed, . . . there shall be two men in one bed, the one shall be taken, and the other shall be left. . . . Two men shall be in the field; the one shall be taken and the other left." Luke 17: 30–36. Had they known the Savior was coming at the sixth hour of a certain day or night, would they have gone to labor in the field that day, or retired to sleep that night? If the reader knew Jesus would come at twelve, or three o'clock to-night, would you go to bed? If you knew he was coming to-morrow at eleven o'clock, would you be in the field working at that hour? The fact that his children will be thus found when he comes, affords satisfactory evidence that "of that day and hour knoweth no man." Matt. 24: 36. And because we do not know, we are required to "watch" when we get among the signs that show his coming "is near, even at the doors." Matt. 24: 33.

The Savior gives another plain illustration, showing the importance of watching, because we do not know the day nor hour. He says: "If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh." Matt. 24: 43 44. What was the fault of this good man? He did not watch. Why not? because he did not know "in what watch the thief would come." (A "watch" is a longer period than an hour.) What should he have done? He should have watched without knowing the watch in which the thief would appear. Shall we do as he did? Certainly not. How then? "*Watch, therefore, for ye know not what hour your Lord doth come.*" Let us believe what Jesus says, and turn a deaf ear to all teaching that is opposed to his plain words. M. G.

THE SIGNS OF THE TIMES.

The present signs of the times are remarkably strong in favor of the speedy coming of Christ. They are producing a deep impression on the minds of candid people, and causing them to believe we are truly near the end of the present dispensation. Many who see the signs have not yet spoken out their convictions in public. This is the case with a number of ministers in the different denominations, but we think the time is near at hand when they will be constrained to sound the alarm. If they do not, the "stones" will "cry out," as in the following from the San Francisco Daily *Chronicle*, Jan. 30th, 1875:—

"ARMAGEDDON AT HAND.

A careful survey of the existing European situation seems almost sufficient to justify a belief in the prediction of the enthusiasts who declare that the true interpretation of John's Apocalyptic vision shows that "the battle of the great day of God Almighty at Armageddon" is actually at hand. All Europe is at present like one vast camp. The nations are arming from the British Channel to Ural Mountains; from the Mediterranean to the Baltic, as if with a prophetic understanding that a terrible and portentous crisis is at hand. . . . The nations are becoming armies; the general masses of the people are being turned into soldiers. Russia has a greedy eye on India and the Sick Man. Austria has long coveted a portion of the territory of Turkey. France is said to be still cherishing feelings of bitterness and revolving schemes of revenge. There are also those who predict a great Ultramontane combination for the restoration of Rome and the temporal power to the Supreme Pontiff. Rumors of schemes of conquest, of plots, conspiracies and new alliances fill the circumambient air, as motes people a sunbeam."

Should the blow be struck in Europe, the shock will be felt all over the world. The prospect is very dark for the world, but bright for the christian. His long-deferred hope is about to be consummated.

The time has arrived when we may understandingly expect the appearing of the Son of man. This grandest of all events is rapidly approaching. Those who are not ready should not delay their preparation for a moment. When the war storm bursts forth, it will be harder starting then than now. The stream of iniquity is rapidly rising, sweeping with terrible fury in all directions. Strong men are falling, and the faint hearted stand trembling at the abounding perils. This is the time for brave men, who are willing to lose all for Jesus; who think more of saving sinners, than of preserving a reputation; more of building up the cause of Christ, than of advancing their own private interests. The christian's work is now short, but earnest. The foe is strong, artful, and defiant; but he who is clothed with "the whole armor of God" has nothing to fear. Deliverance soon will come. M. G.

A STIRRING BOOK.

We have just been reading a book of an unusual character, entitled "Stones through glass houses, or Modern Christianity a civilized Heathenism." It is from the pen of an English writer, and contains the sharpest rebuke upon modern Christianity we have ever seen. He shows the wide contrast between it and that taught and lived by Jesus and his apostles. The facts are brought out by a conversation between an intelligent heathen and a popular minister. It is a book for the times, and can hardly fail to make a deep impression upon the mind of any one who reads it carefully. The picture is truly a sad one, and shows there is great need of a reform—a *radical* change, else we may expect the mass of the people will become infidels.

The facts and illustrations presented show that there has been a great departure from the true standard of a pure Christianity into the spirit and manners of the world; that for this reason its vitality is gone, leaving it almost like a lifeless skeleton. It has grieved away the Holy Spirit of God, and adopted instead the spirit of human policy and sectarian bigotry, connected with pride and ambition, and an earnest desire for self-aggrandizement. It stands to-day as one defeated in the presence of its enemies, with very little hope of recovering its lost ground, so far as the great body of Protestantism is concerned. The time has come for holy men to "turn away" from fashionable Christianity, and to come out from the world and be separate, if they would continue in the favor of the Most High. M. G.

RATHER SPICY.

We find the following in a tract, published by the Seventh-Day Adventists, at Battle Creek, Mich., signed, J. N. Andrews, Uriah Smith, and J. H. Wagoner; indorsed by Geo. I. Butler, S. N. Haskell, and H. Lindsay, as General Conference committee:

"We are surprisd to learn that Elder Grant now comes among those who have newly come to the faith, and who are ignorant of his past course, and asks, as a matter of christian courtesy, to be permitted to preach in their houses of worship."

We would say that we *never* asked for one of their houses in which to preach, nor asked any one else to make such a request.

On the last page of the tract is the following:—

"We cannot consistently give either countenance or place to him as a religious teacher. In the name of Christianity, and for the honor of the the truth of God, we warn the congregations of Seventh-Day Adventists to have no fellowship with him, nor admit him into their houses until he shall give evidence, by repentance and reparation, that he is worthy of the office which he has taken upon himself."

In the "*Advent Review and Herald of the Sabbath Extra*," April 14th, 1874, is the following:—

"THE TWO CLASSES.

No doubt the S. D. Adventists on the one hand, and Elder Miles Grant and some of his law abolished friends on the other, are both acting a part in reference to the following emphatic declaration of Scripture: 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie.'

Here are two distinct classes. One are commandment keepers, the other commandment breakers. And it is a very natural inference that the latter make and love lies concerning the former."

After reading the foregoing, the thought occurred to us that one of the commandments reads as follows: "Thou shalt not bear false witness against thy neighbor.' Ex. 20: 16. We would call the attention of the publishers of the *Tract* and the *Extra* to this. It may have been overlooked.

The following from Jesus affords us comfort:—"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven." Matt. 5: 11–12. M. G.

DARK CLOUDS continue to rise in Europe, showing the approach of a terrible war among the nations. Careful, far-seeing men are watching the signs of the times with deep, foreboding interest. They can see no way to avoid the bloody conflict. A mighty power seems to be impelling forward the war preparations upon a gigantic scale. The very foundation stones of the different governments seem to be shaking as if about to be laid in ruins by the subsequent shocks of the approaching earthquake. While the conflict is dreaded, hasty preparations are continually multiplying in all directions. Hopes of peace are being blasted, and the great men are arranging their business as best they can to meet the shock of coming events. The London *Times* thus speaks editorially:—

'In the gloom surrounding us one thing is perceptible. All are arming. Germany is arming *en masse*, and the surrounding nations, including the best part of the world, cannot do otherwise. Momentary dreams of peace have fled away. Germany recognizes the stern necessity. What she won by arms she can hold only by arms and while arms are in her hands." M. G.

CRUSHING THE PAPACY.

The governments of Europe are putting the Papal power beneath their upper and nether millstones, that it may be ground to powder, and become "like the chaff of the summer threshing floors," and come to a perpetual end. It is being placed upon the torturing rack, where it will "have no rest day nor night." It is becoming alarmed at the strange progress of events. The Pope's bulls and prayers seem to be unnoticed on earth or in heaven. Once the church leaned upon the strong arm of political power, as a bride upon her husband, and sat mistress over kings; but now how changed! Her former supporters have become her spoilers. Her once boasted strength is now her weakness. When she calls for help, she is only reminded of her weak and helpless condition. Paralysis has made her helpless. She attempts to alarm those who are taking away her strength, but they laugh her to scorn, and go forward with their important work, thus demonstrating the truthfulness of the prophetic word.

The following is a sample of what is being done:—

"The Prussian authorities have closed the Catholic seminary in Fulda, expelled the head priest from German territory, and sequestrated all the property of the bishop of that diocese."

A short time more, and we may expect to see the end of the "drunken" harlot, and witness the glory of our coming King. M. G.

GROWING WEAKER.

The world is moving against the Papal power with a firm step, headed by Bismarck of Germany. The supporters of Pius IX. are also laying deep plans to place the political reins again in the hands of the Pope, so that he can once more control kings, and suppress his enemies. This case is rapidly working up, and must be decided by an appeal to arms, when the passions of men will be aroused to a state of fearful excitement. It must be a war of extinction of one party or the other. The arm of the Almighty will be stretched forth in the coming conflict to overthrow mystic Babylon, as effectually as when her prototype was destroyed by Cyrus.

The supporters of him who claims to be infallible are deluded into the belief that success will attend their efforts as in other days, but like Samson, shorn of his locks, they will yet find Pius IX. as weak as other men. From now till Jesus comes, we may expect the Catholic question will be one of increasing interest. M. G.

THE FRENCH EMPIRE.—The political aspect of France gives strong indications of a radical change before many months pass. One who is considered well posted in French politics,—Hon. G. S. Orth, Chairman of the House Committee on Foreign Affairs, —says that "in less than ninety days President MacMahon will give way to the young Napoleon, and France will again be ruled by an Emperor." In the language of the San Francisco *Call*, it may be well said: M. G.

"Something must be done. MacMahon was always a favorite of Napoleon III. He is doubtless grateful to the dynasty for his promotions. The Prince Imperial of France has certainly good claims as an heir apparent if a monarchy be adopted. There is little seen by outsiders of any movement in the direction indicated by Mr. Orth; there was nothing seen by them in the recent Bourbon restoration in Spain; but there are very probably in France, as there were in Spain, conspirators in the barracks and emissaries of the exiled Napoleon family everywhere. There are far less probable events than the restoration in France of Napoleon dynasty. A *coup d'etat* may take place in Paris any day."

LIGHT SPREADING.—The following was clipped from the *Presbyterian*:—

"It is stated that the Rev. Hugh Stowell Brown, of Liverpool, has publicly announced his acceptance of what may be called the annihilation theory, which has lately found supporters in Mr Dale, of Birmingham, and Mr. Arthur Mursell, of Stockwell."

There is much interest being awakened in England on the great truths of the Bible that have been long buried under theological rubbish. The evidences of Christ's speedy coming are also receiving much attention in that country. Indeed, in all parts of the world, where devoted christians are found, they are being convinced that our Savior will soon return to this earth.

This is good news to all who love him. Those who are not ready to meet him should make *immediate* preparation. Earth's closing scenes cannot be far in the future. Signs are very bright in favor of a speedy termination of the present dispensation, and the opening of the glorious millennium in "the kingdom of heaven." Thank the Lord that sin and misery will come to a perpetual *end*. M. G.

SAN FRANCISCO.—The interest in the meetings continues encouraging. New ones are seeking and finding the Lord. Last evening (Jan. 31st) the house was full of very attentive listeners. We are looking for still richer results. To-day we are to go to Sacramento to work a few days, and then return again to this city. The interest in the coming of Christ is increasig, and with it the importance of being holy is felt more sensibly. Ministers in other churches are waking up to the fact that we are near the great day of the Lord. The prospect of a general revival in the city was never more encouraging than at the present time. Continue to pray for California. M. G.

DID christians fully realize the power and importance of prayer, I am sure they would pray more frequently, and more earnestly, and as the result, more good would be done. A good minister of the gospel was once asked why his labors were so much more successful than the labors of some others. "Ah," said he, "the great secret is, the greater part of my labor is *knee* work."

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Acknowledgments to Jan. 1st	$304.25
Mrs. W. H. Kingsley	20

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$80.83
A. Parmelee	35
Esther Loomis	45

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$3 117.20
Cicero Roberts (pledge paid)	100 00

ACKNOWLEDGMENTS.
Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$178.35
Mrs. M. H. Davis	10 00
Geo. Tilley	8.00
Emma G. Tilley	2.00
A. J. Field	1 00

FOR ELD. GEO. THOMSON.

Jefferson Mayell	$3 00

FROM BRO. W. C. HUGHES.

TO THE A. A. M. SOCIETY.

I was first led to embrace the New Testament faith as held by that class of christians called Adventists, about eighteen months ago. I immediately began to defend the faith, in Union Co., Georgia, where I had been brought up; but very soon I was denounced as an infidel, and as being beside myself. I was very soon charged and arraigned, tried and expelled from the M. E. Church,—the church of my childhood,—my mother's church, in which I had held a ministerial position for about eighteen years. I have been since that time trying what the world calls an out of the church life. At first I met with nothing but condemnation. but through patient continuance, and at every opportunity sowing the seed, trusting to an All-wise God to control the results. I am glad I can say to-day that staunch defenders of the faith have risen up as the fruit of my toil and labor. Opposition still remains, but notwithstanding that, there is good evidence of a thorough work begun and going on. I feel none tired in the service. We are seeing rather hard times,—have been to some extent turned out of employment, but we are not destroyed.

I wish to express my gratitude for the favor conferred upon me by the Editors of the *World's Crisis*. I have read it for the past year free of charge. I have also the first No. of 1875.

The prospect now is very favorable toward getting a few subscribers to the *Crisis*, though we shall have to travel slowly perhaps. We expect to spare no pains to give the light we have to all. The tracts sent us by the Agent find readers. Brethren, every where, pray for us.

Blairsville, Union Co., Ga.

Correspondence.

From Bro. C. W. Baker.

Dear Crisis:—Let me make known through your columns some of my thoughts, as I feel we ought to stir each other up as we see by signs that the coming of the Lord is close at hand. O that all the watchmen would give the trumpet a *certain* sound. Is there not too much ease in Zion? O for the unrolling and hanging up the charts, as in former times, and with the Word of the Lord in hand point to the periods of prophecy, and show their fulfillment as recorded in the history of this world; especially the times in which we live. It appears to me that as a people we have departed from the faith of Jesus' soon coming. How it used to stir the heart of saint and sinner, when the watchman, with becoming zeal, made known the advent of Jesus and the day of judgment. Saints rejoiced and cut loose from the world and prepared for his coming. Sinners trembled and cried, What shall I do to be saved? How the children of God loved each other. How it made them strive to be like Christ, desiring continually to be filled with the Spirit. They settled up all earthly affairs, and were waiting and watching for the return of the Nobleman. They tried to live so as to hear it said—"Well done."

Has not the preaching of Jesus' soon coming done more to arouse the church, alarm the wicked, and get a people ready, than anything else? if so, had we not better adhere to first principles, and cry continually, The Lord cometh; tell the people what he is coming for; keep it before them, and show by our lives we believe it with all our hearts? What ever caused our hearts to burn within us like the glorious tidings of Christ's coming being near? Then we prayed for the power of God to cleanse us even from secret faults. We desired to be like Christ altogether; to hear the trumpet sound, and to meet him in the air, and so be forever with him.

All things combine to tell us that Jesus' coming is nigh, even at the door. Bride of Christ, awake! put on thy bridal robes; soon will corruption put on incorruption, mortal put on immortality, and death be swallowed up in victory. Loved ones will meet to part no more, earth will be renewed, Eden will bloom again, and songs of everlasting joy will be heard throughout the vast domain; for the whole earth will be filled with the glory of our God. Amen, and amen.

Is there not some one that has a chart not in use that would be glad to have it doing service in this blessed cause? If so, will they send it to me? I will try and use it to the glory of God. There are many, illus-

trative of the visions of Daniel and John, hanging idly on the wall, or laid away. Who will send me one?

Shushan, N. Y.

From Bro. A. Damon.

Dear Brethren:—As many friends may be anxious to know where I am and what I am doing, I take this opportunity to inform them that I am yet at Bridgewater, Vt. I have just closed my year's labor with the church here, and it has been one of the most pleasant years of my ministry. The experience which I have had during the past year convinces me that I can do more permanent good for the cause of truth by pastoral labor than by any other. The time which I have heretofore spent in traveling from place to place, wasting time and money, I have spent the past year in visiting the church, learning their wants, and acquainting myself with their circumstances, calling from house to house, praying with and exhorting saints and sinners, holding meetings in the surrounding neighborhoods, preaching the word of faith, and exhorting men to flee from the wrath to come. God has blest the Word, and by this means the church has swelled its numbers, and the congregations have been enlarged, and the people are growing in favor with God and his truth: for which we praise the Lord. We have had peace with God and his people, but war with the devil and his works. The strong arm of God has been our support, for on this we have endeavored to lean hard, and it has never failed us.

As for the future, it is unknown to us. God alone has to do with that. It is not in me to direct my steps, but I will commit my way unto the Lord, and he will bring it to pass.

My home will be here until April. I shall endeavor to follow the guiding hand of Providence, which always leadeth aright. Will our many friends in the various States correspond with us still at Bridgewater, Vt.

From Bro. J. J. Smith.

Dear Brethren:—On my way home from N. C., after writing you last, I was much exposed to the cold weather while traveling on the mail wagon, and a cold fell on my lungs, which has increased until I am now scarcely able to sit up an hour at a time. It is probable that I may be laid up for the winter. Pray for me, and ask the brethren to do so too.

I may never be able to report my labors in North and South Carolina, as I wished to have done. I can scarcely sit up to write this; but will say that the people, without solicitation, contributed the expenses of the trip, but not $3 more. May the Lord help and bless you and all the dear waiting ones is the prayer of your brother.

Long Island, Ala.

Married.

HAVILAND—HARRINGTON. In Hoosick, N. Y., Jan. 12th at the residence of and by Eld. R. L. Harrison, Mr. WM. G. HAVILAND, of West Hoosick, N. Y. and MARY JANE HARRINGTON, of Pittstown, N. Y.

DUNHAM—WING. In Pittstown, N. Y., Feb 3d, at the residence of the bride's parents, by Elder R. L. Harrison, Mr. JONATHAN L. DUNHAM, of Hoosick, N. Y., and Miss SARAH L. WING, of Pittstown, N. Y.

Obituaries.

JENNINGS. In Rochester, N. Y., Jan. 16th, 1875, Mrs. Susan Jennings, aged 80 years.

Sr. J. was one of the early pioneers in the Advent ranks, having embraced the truth in 1842, and died in full faith of a glorious resurrection to eternal life. Her life was spent in doing good to others; and though she had no earthly relatives living, except nephews and neices, yet she felt a near relation to Christ and his followers. At her house, at Seneca Falls, she administered to the comfort of dear Eld. T. F. Barry, in his last days, and closed his eyes in death. His dear little Lizzie died in her arms while Sr. Barry had gone to bury her husband at Boston, Mass. She also showed her symyathy to Eld. E. R. Pinney, in his last hours of struggle with that terrible cancer which caused his death. I well remember her kindness to myself and father more than thirty years ago, when laboring in that locality.

She had often expressed her hope of being alive at the coming of Christ, till a few days before her death, when she longed to be at rest if it was the will of God. The church will miss her presence and heartfelt testimonies for truth. She desired no outward display at her funeral service, but a statement of her faith in the precious truths of the near coming of Christ and the resurrection of the dead, which the writer attempted to do in a broken manner to a few friends gathered at the house of her nephew, Mr. Francis, who with his wife had ministered so kindly to her comfort in her last hours.

"Precious in the sight of the Lord is the death of his saints"; and precious the memory of our Mother Jennings, whose work in life so closely resembled the one of whom Paul said—"She has been well reported for good works: she has brought up children: she has lodged strangers: she has washed the saint's feet; she has relieved the afflicted, and she has diligently followed every good work." She "rests from her labors, and her works do follow her." L. M. STODDARD.

A. C. Times, please copy.

HOWARD. In Fairhaven, Vt., Nov. 7th, 1874, of typhoid fever, Bro. Charles Howard, aged 41 years.

Bro. Howard for many years enjoyed the hope of a future life, and was animated by the same until he fell asleep in Jesus. He died as he lived—a christian. He leaves a wife, father, brothers and sisters, and a large circle of friends to mourn his departure. May this afflictive dispensation be sanctified to the good of the numerous relatives and friends.

A funeral sermon was preached on the occasion to a large concourse of people by Eld. W. L. Himes, from John 11: 25.

"Asleep in Jesus, blessed sleep,"
From which none ever wake to weep."

A. W. SIBLEY.

BROWN. In Pawling, N. Y., Dec. 29th, 1874, J. Clark Brown, aged 34 years.

Bro. Brown was converted in 1867, under the labors of Bro. Samuel Curry, and was baptized by Bro. C. H. Sweet. The last sixteen months of his life were filled with much suffering, caused by a broken leg, which was the cause of his death. During the last months of his life he had a hope of eternal life beyond the grave. He was kindly cared for by the family of Isaac Olivett. May the Lord recompense them at the resurrection of the just. G. A. BARKER.

HALL. Fell asleep in Rochester, N. Y., Oct. 17th, 1874, Eliza K., wife of Harvey Hall, aged 76 years.

The subject of this notice came out in the memorable year—1843, and to the time of her death was a firm believer in the near advent of the Lord. M. C. K.

ROUNDY. In Unity, Feb. 4th, 1875, of lung fever, Mrs. Sarah G. Roundy, wife of James Roundy, aged 60 years. JOS. KIMBALL.

MULKIN. In Pawling, N. Y., Jan. 23d, 1875, of cancer in the stomach, Wm. Mulkin, aged 73. He rests in hope. G. A. BARKER.

— A vessel has just left San Francisco for Liverpool with a cargo of 150,000 bushels of wheat—the largest cargo of that grain that has ever crossed the ocean.

FOREIGN NEWS.

London, Feb. 8. Dispatches from Spain do not confirm the report of the capture of the Estella by the Alfonsists. The Carlists claim that they have regained the ground they lost in Guypuzcoa; that General Loma has been compelled to abandon Zaranz and Guetaria, and is hemmed in at San Sebastian, and that the Alfonsists have lost 1200 killed in the recent engagements.

Feb. 11. Twenty-three Bishops have issued a protest in behalf of the entire Roman Catholic Episcopate of Germany against any such inter-interference in the Papal election as is implied in Bismarck's late circular.

Vienna, Feb. 9. Archduke Johann Salvator of Tuscany, an officer of the Austrian army, has been ordered under arrest, because in a pamphlet on military reorganization he violently attacks Germany, and declares that war between Austria and Germany is impending.

DOMESTIC NEWS.

New York, Feb. 5. A Havana letter of Jan. 3d, has the following: On Jan. 18th Maximo Gomez and Sangveti with 5000 troops attacked Jibara, three leagues from Santa Spiriti, and compelled the Spaniards to retreat, with the loss of twenty killed and forty wounded. Maximo Gomez afterward destroyed the entire town, together with six sugar estates in the immediate neighborhood. Near Santa Espiritu the sugar estates of San Andres and Esperanza were burned. In the vicinity of Caibarien but two sugar estates have been destroyed so far as heard from, both belonging to Spanish parties, who refused to pay ten and five per cent to the insurgents.

All the families in the neighborhood of Espiritu are ordered to remain inside the Spanish lines, and a great deal of suffering is experienced in consequence. The insurgents have taken every thing within ten leagues which could subsist an army. There are rumors that there are 17,000 insurgents west of Trocha, and that Maximo Gomez has issued a proclamation, stating that all planters who do not pay the tax levied by the Cuban Republic will have their estates burned. The tax is three dollars per hogshead and one dollar per box on sugar, based upon the crop of 1874.

St. Louis, Feb. 5. Late advices from Fort Sill, Indian Territory, say that a band of Cheyenne Indians recently attacked a Mexican supply train on the border of New Mexico, killed all the train men, numbering from ten to fifteen, and got away with the train, from which it is supposed they obtained arms, ammunition and supplies for a protracted raid. Other bands have been stealing horses from Texas, and it is believed they have succeeded in recrossing Red river with three or four hundred animals. Still other bands under Howling Wolf and Yellow Horse are raiding round, and at last accounts were moving towards Red River. Gen. Miles has left Cheyenne Agency in pursuit of them.

Topeka, Kansas, Feb. 5. The House yesterday passed a bill appropriating $90,000 for the settlers in the districts devastated by drouth and grasshoppers. The clerk announced that Mrs. Bickerdyke had thirty car loads of provisions en transit to Kansas, and requested the members to report to her at the Gordon House the amount of destitution in their respective districts. The announcement was received with cheers for Mrs. Bickerdyke.

Atchison, Kan., Feb. 5. The cold weather for the past three days has been intense, and it is feared that much suffering will be caused throughout the frontier counties of the State. Twenty men were frozen to death and many others had their limbs frozen during the severe weather in January, and the present cold weather is almost as severe. The mean temperature during the month of January was 14 degrees above—8 degrees colder than the mean for eleven years previous.

San Francisco, Feb. 8. Several shocks were felt here yesterday, causing some alarm, especially among the congregations in churches. No damage.

Montreal, Quebec, Feb. 8. The Grand Trunk Railway reduced its rate of wages ten per cent., and this morning the brakemen and conductors refused to go to work except at the old rates. There are twenty long trains lying in the yard awaiting hands to run them. No freight trains have left for the east or west to-day. The train men at Brockville also struck, and no trains are coming east from there. The railway officials are trying to induce the men to resume work, but so far without success.

FIRES.—Three churches in Ct., loss $180.000; Farmington, N. H., loss $150,000; Lebanon, loss $70 000; Pittsburg, Pa., loss $75,000; Bordentown, N. J., loss $40,000; Lacon, Ill., loss $24,000; Laconia, N. H., loss $25.000; Kinharora, N. J., loss $25,000.

In Brief.

— A sad affair occurred at Lyme, Conn , last Thursday night. A dwelling house was destroyed by fire, and the seven children, not half clothed, took refuge in a clump of cedars near by, where one was frozen to death.

— People crossed the Hudson river on the ice yesterday between New York and Jersey City.

— Shocking barbarities were committed by the revolutionists at the sacking of La Paz, Bolivia.

— Last October the income of the Pope was 8,000,000 francs in gold, counting offerings and presents of all kinds.

— A civil war in China is considered imminent.

— A raiding party of Americans and Mexicans, murdered a number of Apache Indians, near Fort Stanton, New Mexico, and inhumanly butchered two old squaws, sent by the Indian agent, to invite the Indians back to their reservation.

Notices

NOTICE.—The Adventists of Newmarket, N. H., have formed themselves into a church, with the undersigned as its officers. Feeling deeply our utter helplessness without the Divine blessing, we ask the sympathy and prayers of all God's people for his blessing on the effort.

Elder J. L. Chute will supply us the first and third Sabbaths of each month. Brethren wishing to preach on the remaining Sabbaths, please correspond with Elder J. L. Chute, Pastor.

J. L. CHUTE, M. L. WHITEHORNE, } Committee.
M. L. WHITEHORNE, Treasurer.
J. C. MEADER, Clerk.

To the Brn. scattered abroad, greeting:—Who feel as we do, that time is short, and what we do must be done quickly, we once more propose to have a protracted meeting in Great Falls, N. H., commencing Wednesday, the 24th of Feb., and hold over the following Sabbath. And we want help. We can keep all who can come to work for the Lord. Let us make one more effort to turn sinners to God, and save some. There is no time to waste, and if we make a little sacrifice for our fellow men, we shall show them that we believe the doctrine we preach. Let us lay aside our side issues. Come with the armor on, and we will do all we can to make you comfortable. Brethren, in the ministry, come, and you who are young and feel the woe on you, come. Bro. C. S. Shattuck, or Bro. George Eastman will see that you have homes. For the people,

C. S. SHATTUCK.

CONFERENCE.—We have decided to hold our next Quarterly Conference at St. Johnsbury, Vt. This is on the Railroad, so as to be reached should the traveling be bad. We hope our friends from Canada, Northern and Eastern Vt., and Western N. H., as well as from other places, will make great effort to attend this meeting. Ministers and laymen, come. Send delegates or letters. The Conference will commence in evening of March 3d, and continue over Sunday. Business March 4th and 5th. H. F. C.

NOTICE.—*To our Preaching Brethren*:—The Franklin Hall Society have united with the remainder of the Bethel Society, and hold their meetings at the Bethel. Please correspond with B. F. Thompson, Secretary, Springfield, Mass. CHARLES NEWELL.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting at Meredith Village, N H., Thursday evening, March 4th, at Lake Hall. Come, brethren, and help in this meeting. D. F. LEAVITT.

NOTICE.—Having been pastor of the A. C. Church in this place (Nevada, O.) for nearly five years, and notwithstanding it is the desire of the church that I remain another year, yet I have felt impressed that it might be the will of the Lord that I should labor in some other field, as the way may open. I would therefore say to churches East or West, which may desire to have us locate among them, and labor for the upbuilding of the cause of truth and the salvation of sinners, that I will confer with them relative to this object, and if it should appear to be the will of the Lord, will make the necessary arrangements to do so at the expiration of my engagements here, which will occur on March 31st, 1875.

E. M'CULLOCH.

Important!

The Tent Meeting Conference Committee have run the tent the last season from July to Nov., and we find a debt on our hands of more than a hundred dollars for services rendered. This is due where it is needed. There are pledges unpaid which should be sent forthwith to the Treasurer. Any others who wish to help bear the burden, will remit their donations to Charles Goodrich, Treasurer. Per order of the Committee,

L. BOUTELL.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting in Hampton, N. H., commencing Wednesday evening, Feb. 17th, and continue over Sunday, the 21st. Come, brethren, and help in this meeting. ENOCH MORRILL.

QUARTERLY MEETING.—The next Quarterly Meeting of the New Hampshire Conference will be held with the church at Rochester Village, commencing Wednesday, Feb. 24th, at 2 o'clock P. M., and will continue till Friday night, or over the Sabbath, if the interest demands it.

For the Com., E. A. STOCKMAN.

CONFERENCE.—The Third Quarterly Conference of the New York State A. C. Society will commence Friday evening, March 12th, at Springwater, Livingston Co., N. Y. We hope to see a large gathering of brethren and sisters present. Let every church in the conference report by delegate or by letter. Teams from the West at 11.30 A. M. and 6 P. M. From the East, 7 A. M. and 4.39 P. M.

M. R. MILES, President.
A. P. MOORE, Secretary.

QUARTERLY MEETING.—The Fourth Quarterly Meeting of the S. W. District of Wis. A. C. Conference will be held with the church at Sparta, commencing Friday evening, Feb. 19th, and hold over Lord's day. We hope to see many churches represented at this meeting. Come one and all, not to ride hobbies, but to preach, by precept and example, the glorious "gospel of peace," which cements the church and wins the wanderer back to God. PHILO HITCHCOCK.

[Not received in season for an earlier insertion J. C.

QUARTERLY CONFERENCE.—The A. C. Churches of Northern Kansas, comprising the churches at Brantford, Clifton, and Sherman Centre, are cordially invited to meet in delegation with the A. C. Church at Peach Creek, Washington Co., Kan., on the 27th day of March, A. D. 1875, at 2 o'clock P. M., for the purpose of organizing a Quarterly Conference, in accordance with the usages of the A. C. Church. Brethren of like precious faith are cordially invited to meet with us.

F. O. CUTLER, Pastor of the Church at Peach Creek, Washington Co., Kansas.

PROTRACTED MEETING.—A meeting of days will be commenced in Blooming Valley, Crawford Co., Pa., on Wednesday evening, Feb. 17th, at 6.30 o'clock, and be protracted over Sunday, the 21st. Let all desiring the good of the church, make those days a season of special effort, accompanied with self-denial, sacrifice, prayer and praise.

By request, G. W. STETSON.

QUARTERLY MEETING.—The Fourth Quarterly Meeting for the Eastern District of Wisconsin will be held at the White school-house of Webster's Prairie, three miles south of Dalton, Sauk Co., commencing evening, Feb. 26th, and hold over Lord's day. We would like to see delegates from all the churches in the district at the meeting. Preaching brethren are especially requested to attend. Let all come praying that the Lord may bless. E. P. GRAVES.

QUARTERLY CONFERENCE.—The next Quarterly Conference of Northern Pennsylvania and Southern New York will be held at Westfield, Tioga Co., Pa., commencing Friday evening, March 12th, and continue over the following Sunday. We hope to see a general gathering of the friends of truth. Railway from Corning to Elkland, then stage to Westfield. E. C. COWLES, President.

A. H. BRIGGS, Sec.

YORK CO. CONFERENCE.—The York Co. A. C. Conference will hold its first quarterly session in Depot Hall, Steep Falls, Me., commencing Thursday, March 11th, at 2.30 P. M., and continue over the following Sunday. We desire to see all of our preachers in this County and vicinity at this meeting, also delegates from all our churches. Let those who cannot come report by letter.

C. H. SWEET, Sec.

PROTRACTED MEETING.—The Lord willing, a protracted meeting will be held in the Emery school-house, in West Canterbury, N. H., commencing Friday, Feb. 21st, and holding over the Sabbath. D. F. LEAVITT.

WELLSBURGH, ERIE CO., PA.—By special request, a series of Lectures will commence in the above village, at such place as the friends interested may prepare and designate by public notice, on the evening of Tuesday, March 16th, 1875.

By request, G. W. STETSON.

NOTICE.—The brethren in East Killingly, Conn., have established a meeting and desire help. Any of the preaching brethren who can go there and labor by preaching the Word, will please correspond with Warren Taft, East Killingly, Conn.

NOTICE.—The brethren in Porter, Me., and Freedom, N. H., have arranged to sustain preaching one half the time. These places are near each other, and we unite our interests together and maintain but one meeting regularly, and we are very much in need of preaching. Will the Lord put it into the minds of some of his servants to come over and help us? Who will volunteer, and give notice in *Crisis* ahead for either of these places? We will meet them at Centre Ossipee, N. H., or Cornish, on their arrival, and do what we can to have them sustained, and to have the gospel preached to sinners. Will Bro. E. A. Stockman arrange to come sometimes? Here is a good field for labor, and a good congregation of attentive listeners, and through the blessing of God much good may be done. If any will heed this, please correspond with myself, or W. Sawyer, or J. S. Moulton. Address Porter, Me.

For the Brn., F. PHILBRICK.

REMOVAL.—Eld. J. Porter, believing a change to be profitable both to himself and the church in Danville, P. Q., of which he has been the Pastor for the last twenty-three years, has now removed to Montreal to labor in harmony with the church there. His address for the present will be No. 50 Perthius Street, Montreal.

NOTICE.—I take this way of informing the friends who have written me to labor among them, that my engagement with the A. C. Church in Springwater, N. Y., will close April 1st, 1875. I have spent four years as Pastor here; and I trust, if the Lord will, after the above date I shall be able to comply with your requests.

WARREN J. HOBBS.

NOTICE.—Being appointed "a special Conference Missionary and Evangelist, for the promotion of the interests of the cause of Christ," in connection with the Advent Christian Conference of the Province of Quebec, and to advance "its spiritual and *organic* interests," being somewhat improved in health, and able to labor to some extent, this is to request all persons interested in the several districts of the conference who may desire my labor in their neighborhoods, to correspond with me about it immediately, that I may make suitable arrangements, and go where duty may seem to call. My post office address is Magog, P. Q., Box 37. Please attend to this at once, and let us unite our prayers and efforts for the advancement of a common cause. CHAS. P. DOW.

THAT BOOK.
"History of the Second Advent Message, Doctrine and People."

This work is now ready for all. It contains the history of the rise and progress of the proclamation of the Second Advent of Christ, near at hand, from A. D. 1820 to the present time, in America, Europe, Asia, and Africa; with sketches of the great reformations accompanying it; of many of the chief pioneers associated with it; the great opposers, and their futile efforts to defeat the work. Records of its rapid progress, and of many of the remarkable manifestations of God's guiding hand in the work. Discussions, lectures, sermons, dialogues, and chief points of doctrine advocated by the various classes of believers in the Lord's soon coming.

Records and tables of the prophetic times of Daniel and John, as advocated by the chief Protestant writers, all of whom terminate the periods between 1836 and 1880. A sketch of Luther and his times, compared with ours. His portrait, and portraits of twenty Second Advent pioneers, with discourses on Daniel 2nd, 7th and 8th chapters, illustrated with fine wood cuts, with much other valuable matter.

Our subscribers will be supplied at prices agreed on when orders with cash (and 20 cts. for postage) are received. All who wish to buy the work will be supplied, postpaid, at $3.50. As our object is not to make money, but to have this message and its history go as far and as cheap as possible, we put it as low as we can. We have endeavored to make it a book that all who are really associated in this great movement *will* buy, and that real inquirers will think best to buy. The book contains 711 octavo pages, neatly bound in cloth, gilt side.

I. C. WELLCOME, Yarmouth, Me.

For sale at the *Crisis* office.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
REVIVAL MEETINGS every afternoon and evening this week, and Sunday, Feb. 21st. Baptism Sunday. JOHN G. HOOK.

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Tuesday and Friday evenings.
J. S. White ....Sunday, Feb. 21st

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
I. I. Leslie........................Sunday, Feb. 21st
I. C. Wellcome....Sundays, Feb. 28th and March 7th
Hiram Munger....................Sunday, March 14th
O. W. Kimball....................Sunday, March 21st

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. F. Nickerson....................Sunday, Feb. 21st
F. H. Burbank........Sundays, March 7th, 14th, 21st, and 28th.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
Wm. C. Stewart....................Sunday, Feb. 21st

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Natick, Mass.......................Sunday, Feb. 21st
J. COUCH.

Hampton, N. H.........Thursday evening Feb. 18th
Lynn, Mass................Friday evening, Feb. 19th
A. ROSS.

Tremont, Mass.....................Sunday, Feb. 21st
C. E. BARNES

Tremont, Mass.....................Sunday, Feb. 28th
Putnam, Ct..............................March 7th
Plymouth, Mass.......................March 14th
J. S. WHITE.

Putnam, Ct.........................Sunday, Feb. 21st
Vernon, Vt........................Sunday, March 7th
H. PRATT.

Gloucester, Mass....................Sabbath, Feb. 21st
S. HALE.

Newark, N. J.......................Sunday, Feb. 21st
A. A. PHELPS.

Fairhaven..........................Sunday, Feb. 28th
Mattapoisett........................Sunday, March 7th
New Bedford..........Sundays, March 14th and 21st
Keene, N. H.......................Sunday, March 28th
M. BATCHELOR.

Pittsfield................Thursday evening, Feb. 18th
Manchester..................Friday evening, Jan. 19th
Nashua, Monday, if desired......................Feb. 22d
Manchester...............Tuesday evening, Feb. 23d
Lake Village.....................Feb. 24th and 25th
Factory Village (if Bro. Kidder appoints) Friday evening, Feb. 26th.
East Concord......................Monday, March 1st
Dover, N. H...................Tuesday evening, March 2d
Great Falls (Franklin Hall)......................March 3d
South Berwick, Me. (Great Works).........March 4th
South Elliot, Me..............Friday evening, March 5th
Rye, N. H...................Tuesday evening, March 9th
Seabrook, N. H.......Wednesday evening, March 10th
Newburyport (if Bro. Pike appoints) Thursday evening, March 11th.
Lynn, Mass................Friday evening, March 12th
HIRAM MUNGER.

Laconia, N. H , with J. H. Evans...Sunday, Feb. 21st
D. EASTMAN.

Granby, Mass. (Bro. Shumway's)..evening, Feb. 18th
Granby, Mass. (Batchelder Street)..Sunday, Feb. 21st
North Rutland, Mass..............Sunday, Feb. 28th
GEO. A. STREETER.

South New Market, N. H. (Littlefield's Crossing) Sunday, Feb. 28th. ENOCH MORRILL.

West Deerfield, N. H..............Sunday, March 7th
GEO. W. RANDALL.

New Milford, Ct......................Sunday, Feb. 28th
MRS. E. L. CRUMB.

Newport, N. H. (Northville school-house) Sunday, Feb. 21st. C. H. FLETCHER.

Bangor, Me..........................Sunday, Feb. 21st
Levant, Me..........................Sunday, Feb. 28th
(Monthly Conference, Saturday, the 27th, at 1 P. M.)
Frankfort, Me.....................Sunday, March 14th
(Conference, Saturday, the 13th, at 2 P. M)
F. A. BAKER.

Southbridge........................Sabbath, Feb. 21st
PORTER J. SMITH.

South Rochester, N. H.............Sunday, Feb 21st
MRS. J. DAVIS.

Winsted, Conn......................Sabbath, Feb. 21st
Brimfield...........................Sabbath, Feb. 38th
GEO. L. TEEPLE.

Dexter....................Feb. 17th, and over Sunday
S. K. PARTRIDGE.

Natick, Mass.......................Sunday, March 14th
WM. C. STEWART.

Wolfborough (Pleasant Valley) Friday eve., Feb. 19th
Melvin Village.....................Sunday, Feb. 21st
Moultonboro (Ladd school-house) Tuesday evening, Feb. 23d.
Sandwich (where Bro. Gilman Clark may arrange) Wednesday evening, Feb. 24th.
Holderness, N. H. (True school-house) Thursday evening, Feb. 25th and 26th.
Meredith Neck.....................Sunday, Feb. 28th
Newhampton (at Daniel Veasey's) Tuesday evening, March 2nd.
Meredith, N. H. (Dolloff Hall)...Wednesday evening, March 3d.
West Alton...........Thursday evening, March 4th
Newmarket, N. H..................Sunday, March 14th
Alton Corner, N. H...............Sunday, March 21st
J. G. SMITH.

Newcastle, N. H......................Sunday, Feb. 21st
Farmington, N. H..................Sunday, March 14th
J. F. CHAMBERLIN.

Dorchester (Town House)..........Sunday, Feb. 21st
Warren Summit......................Sunday, Feb. 28th
North Haverhill, N. H.............Sunday, March 7th
Northwood, N. H...................Sunday, March 14th
C. R. PARSONS.

Palmer, Mass ....3d Sunday in each month
H. H. TUCKER.

East Canaan, N. H.......Saturday evening, Feb. 20th and over the Sabbath, Feb. 21st.
Boscawen, N. H. (Gulf school-house)...Sab., Feb. 28th
Franklin, N. H. (Morrison school-house) Sabbath, March 7th. SIMEON ROBY.

East Concord, N. H.................Sunday, Feb. 21st
East Canaan, N. H..................Sunday, Feb. 28th
D. F. LEAVITT.

Corinna, Me.........................Sunday, Feb. 21st
Ellingwood Corner..............Saturday, Feb. 27th and Sunday, Feb. 28th.
Hartford, Conn ....Sunday, March 21st
Meriden, Conn......................Sunday, March 28th
GEO. W. BROWN.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

West Stowe, Vt.......................evening, Feb. 18th
Stowe Hollow........................Sunday, Feb. 21st
If these conflict, write me at East Topsham, Vt.
DANIEL D. PAGE.

East Rochester, N. H.............Sunday, March 7th
W. H. MITCHELL.

New Hampton, N. H. (where the brethren may appoint) Sabbath, Feb. 21st.
South Rochester, N. H............Sabbath, Feb. 28th
S. HAWKINS.

New Hampton, N. H. (at Bro. Pike's) Saturday evening, Feb. 20th, and Sunday, the 21st.
New Hampton (at Daniel Veasey's) Saturday evening, Feb. 27th.
Meredith, N. H. (Dolloff Hall).....Sunday, Feb. 28th
WM. H. SHAW.

Nashua, N. H.......................Sunday, Feb. 21st
C. W. SARGENT.

New York City (24th Street).......Sunday, Feb. 21st and onward. A. SIMPSON.

Hartford, Me.........................Sunday, Feb. 28th
South Windham, Me...............Sunday, March 7th
J. T. JORDAN.

Morris, Ct............................Sunday, Feb. 28th
Cheshire Street, Ct................Sunday, March 7th
G. L. WHITE.

Otisfield, Me. (Gore school-house) Sunday, Feb. 21st
Oxford, Me., Richville.............Sunday, Feb. 28th
G. L. TRACY.

Danbury, N. H.......................Sunday, Feb. 21st
Sandwich, N. H. (Vitum school-house) Sun., Feb. 28th
Meredith, N. H. (Dolloff Hall)....Sunday, March 7th
Franklin, N. H......................Sunday, March 14th
Holderness, N. H. (Brick school-house) Sunday, March 21st. G. H. WALLACE.

Stockbridge, Vt......................Sunday, Feb. 21st
Waterbury, Vt........................Sunday, Feb. 28th
Hinesburgh, Vt.....................Sunday, March 7th
A. A. HOYT.

North Haverhill (Brick Church)....Sunday, Feb. 21st
Piermont, N. H. (Clay meeting-house) Sun., Feb. 28th
I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDAN.

Lake Village, N. H...............Sunday, March 27th
LEVI ALLEN.

Springvale, Me ....Sunday, Feb. 28th
Alfred, Me...................Tuesday evening, March 2d
Welchville, Me. (where Bro. D. H. Staples may appoint) Thursday evening, March 11th.
Oxford.............................Sunday, March 14th
Richville.................Thursday evening, March 18th
Lewiston...........................Sunday, March 21st
Mayberry Hill, Casco (where Bro. Alonzo Mayberry may appoint) Tuesday evening, March 23d.
If any of these conflict, or if any wish for evening meetings on my way, please write me at Dover, N. H.
H. S. PINKHAM.

East Pepperill, Mass..............Sunday, Feb. 21st
J. A. PACKARD.

Laconia, N. H. (where the brethren may appoint) Sunday, Feb. 21st. JOHN H. EVANS.

Hollis Centre, Me...................Sunday, Feb. 28th
C. H. SWEET.

Hatley (Old meeting-house).........Sunday, Feb. 21st
Colebrook, N. H. (Court House) Sundays, Feb. 28th and March 7th, and evenings during the week intervening. L. C. & M. MCKINSTRY.

South Sutton, N. H.................Sunday, Feb. 21st
East Concord, N. H...............Sunday, March 14th
A. S. WILLIAMS.

Bridgton Centre, Me ....Saturday evening, Feb. 20th and onward eight days. WM. H. MITCHELL.
J. ALBERT LIBBY.

Dover, N. H..........................Sunday, Feb. 21st
Farmington Village, N. H.........Sunday, Feb. 28th
WM. BODGE.

East Lancaster, N. H., Thursday evening, Feb. 25th and over the following Sabbath.
Hereford, P. Q. (Hall Stream school-house, near Bro. Hodges) Sunday, March 7th, and on as the Lord may direct. T. E. LANG, JR.

Newville, P. Q......Sunday, Feb. 21st, at one o'clock
Stanstead, P. Q., evening, 6½ o'clock, at Bro. I. Morrill's.
Magog, P. Q. (Pond school-house) Thursday evening, Feb. 23d.
Patton, P. Q. (Garland school-house) Sun., Feb. 28th
U. G. LADD.

Woodhull, Steuben Co., N. Y. (Lyon school-house) Sunday, Feb. 21st.
Swale (near Bro. Drakes)..Sunday evening, Feb. 21st
Swale, near Bro. Titus'...............evening, Feb. 22d
Canton, Bradford Co , Pa.................Feb. 24th—26th
Warrensville, Lycoming Co., Pa...Sunday, Feb. 28th
Buffalo, N. Y. (528 Eagle Street) first Sunday in each month. JOHN T. ONGLEY.

LAWRENCE, MASS.
L. Boutell............................Sunday, Feb. 21st
J M. Orrock ....Sunday, Feb. 28th
E. A. Stockman ....Sunday, March 14th
J. Couch ....Sunday, April 11th
S. S. Brewer..............Sundays, April 18th and 25th

LOWELL, MASS.
H. Munger.............................Sunday, Feb. 21st
J. Harvey ....Sunday, Feb. 28th
A. Ross...................Sundays, March 14th and 21st
J. Couch ....Sunday, March 28th
S. S. Brewer...................Sundays, April 4th and 11th

SPRINGFIELD, MASS. (Bethel Church.)
H. L. Hastings........................Sunday, Feb. 21st

HAVERHILL, MASS. (Advent Hall.)
A. Ross...............................Sunday, Feb. 21st
S. G. Mathewson ....Sunday, Feb. 28th
D. M. Leavitt.........................Sunday, March 7th
H. F. Carpenter.....................Sunday, March 14th
John Couch..........................Sunday, March 21st
S. S. Brewer.........................Sunday, March 28th

CLINTON, MASS
H. F. Carpenter......................Sunday, Feb. 21st
A. Ross................................Sunday, Feb. 28th
J. Hemenway........................Sunday, March 7th
D. M. Leavitt........................Sunday, March 21st

NORTH RUTLAND, MASS.
Willard M. Hall..........first Sunday in each month
H. H. Tucker..........second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
I. C. Wellcome ....Sunday, Feb. 21st
Hiram Munger........................Sunday, Feb. 28th

CONCORD, N. H. (Bethel, Green Street.)
J. Whitman...............Sundays, Feb. 21st and 28th
Geo. W. Brown (of Elliot, Me.)...Sunday, March 7th
C. Cunningham......................Sunday, March 21st
C. Goodrich..........................Sunday, March 28th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher...........first Sunday in each month
D. W. Davis..........................Sunday, Feb. 21st and also the third Sunday in each month.

NEWCASTLE, N. H.
Hiram Munger.........Saturday evening, March 6th
S. Varney ....Sunday, March 7th
C. R. Parsons........................Sunday, March 21st
C. E. Hurd ....Sunday, March 28th

GREAT FALLS, N. H. (Franklin Hall.)
T. W. Piper...........................Sunday, Feb. 21st
C. S. Shattuck.......................Sunday, Feb. 28th

HAMPTON, N. H.
Enoch Morrill........................Sunday, Feb. 21st

SEABROOK, N. H.
E. Owen...............................Sunday, Feb. 21st
John Parsons.........................Sunday, Feb. 28th
John Couch...........................Sunday, March 14th
L. E. Saulpaugh.....................Sunday, March 21st
Charles R. Parsons ....Sunday, March 28th
S. S. Mooney ....Sunday, April 11th
D. M. Leavitt.........................Sunday, April 25th
J. F. Chamberlin......................Sunday, May 2d
J. G. Smith............................Sunday, May 9th

PORTSMOUTH, N. H.
J. F. Chamberlain....................Sunday, Feb. 28th
Hiram Munger........................Sunday, March 7th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
Geo. W. Sederquest..................Sunday, Feb. 21st
C. Goodrich ....Sunday, Feb. 28th
L. Boutell.............................Sunday, March 7th
T. W. Piper...........................Sunday, March 21st
D. M. Leavitt.........................Sunday, March 28th

ROCHESTER, N. H.
J. Hill..................................Sunday, Feb. 21st
Wm. C. Stewart......................Sunday, Feb. 28th
T. W. Piper ....Sunday, March 7th
L. Boutell.............................Sunday, March 21st

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
D. M. Leavitt.........................Sunday, Feb. 21st
S. S. Mooney..........................Sunday, Feb. 28th
J. W. White...........................Sunday, March 14th

KENNEBUNKPORT, ME.
Jesse Gay.............................Sunday, Feb. 21st
D. M. Leavitt.........................Sunday, Feb. 28th

LEWISTON, ME.
O. W. Kimball...........Sundays, Feb. 21st and 28th
G. L. Tracy...........................Sunday, March 7th

BIDDEFORD, ME.
Benj. Woodside......................Sunday, Feb. 21st
Geo. W. Sederquest..................Sunday, Feb. 28th
Jesse Gay.............................Sunday, March 7th
D. F. Leavitt.........................Sunday, March 14th
A. Ross.......................Sundays, Feb. 21st and 28th

SPRINGVALE, ME.
J. H. F. Varney......................Sunday, Feb. 21st
J. R. Tripp............................Sunday, Feb. 28th
L. W. Gowen.........................Sunday, March 7th

SOUTH ELLIOT, ME.
E. A. Stockman ....Sunday, March 14th
J. W. White..........................Sunday, March 28th

STEEP FALLS, ME. (Depot Hall.)
C. H. Sweet...........................Sunday, Feb. 21st

MILLDALE (Southington, Ct.)
B. Hitchcock.........................Sunday, Feb. 21st
S. Woodruff..........................Sunday, Feb. 28th

PLAINVILLE, CT.
C. F. Morse ....3d Sunday in February

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*
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Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

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WHAT IS HIS CREED?

He left a load of anthracite
In front of a poor widow's door,
When the deep snow, frozen and white,
Wrapped street and square, mountain and moor.
That was his deed;
He did it well;
"What was his creed?"
I cannot tell.

Blessed "in his basket and his store,"
In sitting down an rising up;
When more he got, he gave the more,
Withholding not the crust and cup.
He took the lead
In each good task.
"What was his creed?"
I did not ask.

His charity was like the snow,
Soft, white, and silent in its fall;
Not like the noisy winds that blow
From shivering trees the leaves: a pall
For flowers and weed,
Drooping below.
"What was his creed?"
The poor may know.

He had great faith in loaves of bread,
For hungry people, young and old;
And hope inspired, kind words he said
To those he sheltered from the cold.
For we must feed
As well as pray.
"What was his creed?"
I cannot say.

In works he did not put his trust,
His faith in words he never writ;
He loved to share his cup and crust
With all mankind who needed it;
In time of need
A friend was he.
"What was his creed?"
He told not me.

He put his trust in heaven, and he
Worked well with hand and head;
And what he gave in charity
Sweetened his sleep and daily bread.
Let us take heed,
For life is brief.
"What was his creed?"
"What his belief?"

—*Selected by* J. N. BERRY.

ONE BAPTISM.

L. C. MCKINSTRY.

(*Concluded.*)

It is claimed by writers, who assert that they give the history of baptism and thereby claim to prove that christian baptism had three immersions until several centuries after the apostles' days, that this method of baptizing is proved by the commission, and that for several hundred years no other manner was practiced. But their "history" (?) fails because, instead of being any "history," it is only their claim that the Bible proves it, and that for many years the true scriptural method was practiced, assuming that, as some practiced trine immersion, it must have been the scriptural mode. Their logic is something on this wise: "Trine immersion," as they term it, was practiced very early in the church by the immediate successors of the apostles. The apostles practised genuine baptism; therefore immersion by three dips was apostolic baptism.

It should be remembered that statement on mere assumption is not historical proof. When one assumes to prove from history that trine immersion was apostolic baptism, he cannot set up himself a claim that the commission authorizes it; but he must prove from history that the apostles actually practiced it. One John H. Moore has published in the West a pamphlet to prove the historical accuracy of "trine immersion"; and this is the method he has employed. We quote a few passages from the first pages of his book as proof that this method is the method of proving the genuineness of "trine immersion" by history. He rejoices in the aid afforded him by Baptist writers to prove the form of baptism, and then declares that "none will deny that the universal and general manner of immersion used by the ancient christians in these centuries was the apostolic method of baptizlng. Hence upon our part it is sufficient, we think, to ascertain how they performed the sacred ordinance; it is sufficiently evident that they knew how the apostles baptized."

The author assumes the impossibility of a perversion of the rite of baptism by any of the successors of the apostles, and claims that their practices being discovered, it is possible to prove how the apostles did; even more, it is considered a positive proof; and the opinion of everybody is forestalled and patronizingly inferred to be in harmony with this other inference; and he therefore unhesitatingly declares that "no one will deny" this. Still we venture to deny that it is a fact proved beyond doubt that the practices of any of the professed church after the apostles' day is evidence conclusive of the method of apostolic baptism. It may be an inference, but the Scriptures themselves are the only "infallible proof"—the only direct testimony in the case, or in any case; and history is but collateral testimony of what is genuine. Mr. Moore claims to have this sort of testimony, not historical, certainly, and so tells us that—"By the New Testament it can be clearly established that Christ delivered to his disciples *one baptism* in *three immersions* of the body." He does not now attempt to prove this, but promises to do so; and on the strength of the assertion that "it *can be proved*," builds up his historical argument as follows: He says, after assuming that the three in one method was the scriptural method of baptism; that the death of the apostle John, which occurred about A. D. 100, closes the apostolic age, which we admit; and then traces the history of "trine immersion" back to that time in this way. He says:—

"Christ having delivered to the apostles the proper form of immersion, and the apostles to their immediate successors, forbids the possibility of a change in the form of immersion before the death of these eminent characters. Peter, one of the twelve, is said to have remained for many years Bishop of Antioch, and was succeeded by that remarkable christian, Ignatius, who, after nobly serving his Master many years, was martyred in the year 107. And as he was the successor of one of the apostles, was a faithful Bishop, had received the pure gospel directly from the apostles, and taught and practiced the same till the close of his life, establishes with unerring certainty the fact that the proper form of immersion was continued in Antioch till as late as seven years after the close of the apostolic age.

We are next introduced to one of the most remarkable and pious characters of this age, in the person of Polycarp, who was baptized by the apostle John as early as A. D. 80, and was martyred in the year 166. As he was acquainted with some of the apostles, was baptized by the most renowned, in age and piety of all the twelve was by the same venerable person appointed Bishop of Smyrna, and was the faithful angel spoken of in Rev. 2: 7, it seems unreasonable to imagine a change in the form of immersion before his death, which brings the scriptural mode of baptism in all its divine perfection down till A. D. 166. If, therefore, any change in the manner of performing immersion is to be found, it must be sought for after and not before the close of this period."

This sounds well, but it will be noticed that he does not say that trine immersion is proved, but only that the fact is established, with unerring certainty, that the proper form of immersion was continued until as late as seven years after the close of the apostolic age; and that the scriptural mode of baptism in all its divine perfection is brought down to A. D. 166. So much as this may be proved, and yet no proof be given of trine immersion, or one instance of it all this time. For to prove that the "Scriptural mode was practiced" does not prove what that mode was. We must have more than vague conclusions from mere misty surmizings, before we shall admit that trine-immersion must be received as the apostolic method of baptism. We are not ready to admit, even after all this, that the scriptural method *was* practiced until A. D. 166; for trine immersion was introduced somewhat earlier, as we can prove from reliable history; but there is not a particle of proof that it was practiced earlier than A. D. 130.

The truth is that trine immersion was introduced into practice by Marcion, about A. D. 130. He was a heretic, whose doctrines and practices we should be loth to adopt and practice. The first person who, as we learn from history, ever practiced "trine-immersion baptism" was Marcion, the followers of whom were called Marcionites. That is their proper name to-day. Modern Marcionites of course practice like their old-time brethren. For proof on this point see "*Hagenback's History of Doctrine*" (the most reliable History of Doctrine extant), page 196. See also *Encyclopedia of Religious Knowledge*, page 773.

In the second century, Irenæus wrote five books against heresies. He says of Marcion and his doctrines—

"Marcion of Pontus, successor of Cerdon, added to his doctrine with greater assurance; blaspheming him who is declared to be God by the law and the prophets; who, as he says, appears to be author of evil, delighting in war, inconstant, and contrary to himself. 'But Jesus,' he says, 'came from the Father, who is superior to the God who made the world. He came into Judea in the time of Pontius Pilate, governor under Tiberius Cæsar. He appeared to them in the form of a man, dissolving the law and the prophets, and all the works of him that made the world.' Moreover he mutilated the Gospel according to Luke, striking out all that relates to our Lord's nativity, and taking away many things from our Lord's discourses, especially where he speaks of the Creator of this world as his Father; thus delivering to his disciples not the Gospel, but a scrap of it. In like manner he curtails the epistles of the apostle Paul, taking away those passages where the apostle plainly speaks of the Creator of the world as the Father of our Lord Jesus Christ, and also his quotations from the prophetical writings that foretell the coming of the Lord. He held that the soul only will be saved; as for the body, it being taken from matter, it is with him incapable of salvation. Beside all these blasphemies, he maintained that Cain, and the people of Sodom, and the Egyptians, and all the nations in general, though they had lived in all manner of wickedness, were saved by the Lord when he descended into hell (or the invisible world, the receptacle of departed spirits); for they came to him, and he took them up into his kingdom. But that Abel, and Enoch, and Noah, and the patriarchs, and the prophets, and other righteous men, who walked with God and pleased him, did not obtain salvation. 'For,' says he, 'they knew their God had been wont to tempt or try them; and they suspected that now a temptation was laid in their way. Therefore they would not come to Jesus, nor believe in him; for which reason,' as he says, 'their souls remained in hell.'"—*Iren., l. i. c.* [*al.* 29], *p.* 106.

There is, therefore, proof that this method of three immersions *was* practiced early in the history of the church, but the proof goes too far for the advocates of it; for *it was a heresy*, and still is; not having changed its character in the least. It was practiced by those who denied some of the important truths of the Bible, and even rejected some portions of that sacred Book itself, and misinterpreted other portions. Certainly the interpretation of Marcion of the text of the commission was unwarranted and wrong.

It is essential to appeal to the Scriptures, and we have endeavored to do so, and thereby learn what method is correct. We have seen that all attempt to prove the scripturalness of this dogma fails, because it is assumed on false premises, and claimed by unwarrantable arguments, and is to be rejected on that account as unscriptural. Let no honest soul be led astray by its apparent plausibility and assumption of learning.

THE GOSPEL PREACHED IN ALL THE WORLD.

A. W. SIBLEY.

Among the many signs that were to precede the coming of our Savior again to this planet is one recorded in Matt. 24: 14, which reads as follows: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

We learn from this declaration of our divine Lord, 1st, That the gospel of the kingdom is to be preached to all nations. 2nd, That it must be preached for a *witness;* not that it will convert all nations; and allow me here to remark that, from the fact it is proclaimed to all nations *before* the end comes, it excludes the necessity of its being preached *after* the end comes.

From the following, which was clipped from the *Christian Union*, it seems that this sign to which the Savior refers is nearly accomplished:—

"All the principal heathen countries of the world are now penetrated by the missionaries of Christ, who have put into operation the highest and strongest kind of spiritual influences. At this moment, over China, Japan, Persia, Hindoostan, Turkey, East, South, West and North Africa, Madagascar, Greenland, and the hundreds of Pacific isles, are 31,000 christian laborers, toiling diligently to represent unto sorrowful men the beauty of Christ's love. In these lands, schools, colleges, and theological seminaries, have been established, wherein christian education is given to six hundred thousand youths of both sexes. Outside the bounds of Christendom there are now establishhd 4,000 centers of Christian teaching and living; 2,500 Christian congregations have been established; 273,000 persons are now members of the Christian church; and populations numbering in all 1,350,000 have adopted the Christian name. In India and Burmah alone are 7,480 missionaries, native preachers and catechists; nearly 3,000 stations and out-stations; 70,857 communicants. The Baptists have made the Karems of Burmah a Christian people; the American Board has done the same for the Sandwich Islands; the Moravians for Greenland; the Wesleyans for the Feejee and Friendly Isles; and the English Independents for Madagascar." No direct religious results from missions? What mean those large and flourishing Christian churches, born out of the very abysses of heathenism, in Australia, British America, Siberia, the Sandwich Islands, Northern Turkey, Persia, China, Madagascar, South Africa, Liberia, Sierra Leone, and the Islands of the Pacific?"

THE TONGUE OF FIRE.

Hundreds who read these pages may have, with unutterable longings, been saying, Would that I knew just how the tongue of fire might be obtained! A satisfactory answer to this question would be more to me than a mountain of gold. Let one, who, through the grace of our Lord Jesus Christ, can in humility say that she has for the past thirty years known something of the blessedness of this gift, tell you how it may now be received.

In the first place, be careful that you do not disobey God by saying, Who shall ascend to heaven to bring Christ down, or descend into the deep to bring Christ up? Be assured that the word is nigh thee. And how nigh? In thy mouth, and in thy heart. Is not Christ, even at this moment, saying to you, "Lo! I am thy salvation?" What have you to do, but to rely upon his *word* this moment, saying, "I will trust, and not be afraid?" Be just as willing to sink as to soar. Do not any more sin after the similitude of Naaman. The enemy of your soul will be just as much pleased if he can get you to estimate the blessing too high as too low. All that he desires is to get you aside from the mark of the prize of your high calling, which is inward holiness, and outward conformity to the will of God.

God is beseeching you now, by the voice of his mercies, that you present your body a living sacrifice. This includes the whole being. The Lord your Redeemer demands living, not dead sacrifices. Your body, with all its members, including all the powers and faculties of your physical and intellectual being, has been wholly redeemed, in order that you may stand forth symmetrically the living temple of the living God. It is for this that you have been redeemed; and, until this is attained, the purpose for which Christ, by the mercy of God, gave himself to redeem you is unanswered. Christ demands the entire service of your redeemed, purified being.

And how may you know that he has it? You may know it now, if you will now offer yourself a living sacrifice; that is, present your body on the altar erected by God, whereunto the unholy may come, and be made holy,—the unclean, and be made clean.

To present a sacrifice seems to suggest the necessity of an altar. Under the old dispensation, it was not enough that they brought their sacrifices to the altar. Had their burnt sacrifices been brought, if but one inch within reach of the altar, they could not have been proclaimed "holy, acceptable." And why? Because it was the sanctity of the altar alone that constituted the sacrifice "holy, acceptable." It was the altar that sanctified the gift. And it was for this reason that the offering, after being brought to the altar, was not sanctified until laid on the altar. From the moment it was bound to the altar it became virtually God's property; as truly so as though the archangel, commissioned from the throne of the Eternal, had received it at the hand of the offerer, and borne it away to the highest heavens. Perhaps you may be saying, "I have already presented the offering, having long since presented myself a living sacrifice to God; but I have not the witness of his acceptance, neither do I see the descending fire which betokens the acceptance of the offering."

Pause, beloved, and for a moment consider your position. The difficulty is doubtless because of a defect in your faith. Think! Do you not present your sacrifice through Christ? Does not Jesus say, in praying for you, and all his disciples, for their sake, "I sanctify myself that they may be sanctified through the truth?" And do you not now come to this "altar most holy," and bind yourself there, to be eternally the Lord's? If so, God does not leave it optional with you whether you will believe his Word, for "This is the command of God, that ye believe." Believe what? Why, God's truth. Hear him: "Sanctify them through thy truth: Thy Word is truth." And what, as the Word of the Lord, is the most appropriate truth to you just now? It is this: "I will receive you." Yes, this is the record that God has given: "The blood of Jesus cleanseth from all sin." You present yourself through that all-cleansing blood now; therefore I tell you, on the authority of God's Word, that it cleanseth you now. Faith is to believe it. Faith in the blood of Jesus is purifying in its effects.

And now that you have the offering on the altar that sanctified the gift, wait in faith for the descent of the consuming flame,—the tongue of fire. Yes, wait in faith. It must come. It will come. Perhaps it is now upon you. Whence these consuming, all-controlling desires to act, speak, think, and work for God? To the degree you feel the energizing, all-absorbing fires of the Holy Spirit urging you to ceaseless activities in the service of Christ, to that degree you are already under the influence of the baptism of fire. But you may be saying, "Though I believe all is on the altar, yet I do not feel that I am the subject of the baptism of fire now more than before I believed. Do not let this discourage you. Know that the trial of your faith is precious. Remember that the offering of the father of the faithful was as truly the Lord's before the fire descended as afterward. It was not Abraham's work to bring down the fire. It was God's work to send the consuming flame. It was Abraham's work to bring the sacrifice, and keep it bound to the sacred altar.

Not more truly was his offering "holy, acceptable," before he saw the flame falling upon it, than after it was consumed. He did not need faith in regard to the acceptance of the sacrifice when he saw the flame consuming it. No, that was sight; but it is faith that glorifies God. All that you have to do is to keep your offering on the altar, acting on the principle that you believe what you profess to believe; that you are all the Lord's. Perhaps while engaged in some self-sacrificing duty, at some unlooked for moment, ere you are aware, you feel your soul mounting up as the chariot of Aminadab, and your lips give utterance to truth. This is the baptism of fire, or, in other words, the tongue of fire.—*Guide to Holiness.*

NOTES BY THE WAY.

H. B. SEVEY.

Since our tent meetings closed last fall, we have held a grove meeting with the church in Belgrade. Many came from abroad to this meeting. Preaching brethren present:—Bro. Rhines, Rhodes, Damman, Wellcome, Trunday and Sampson. The good Spirit was with us, and many were refreshed by its divine influecne. It was said to be one of the best meetings ever held. Union and harmony was the ruling power; not a jar or discord.

We were rather pressed for room, as we were obliged to resort to the school-house, although within a few rods of a meeting-house that was not occupied, and which was dedicated as a union house, and our brethren were owners in it; but we were informed we could not have it. Such is the prejudice against the truth; just as we may expect in the last days. They will turn away from the truth, and be turned to fables, and will not endure sound doctrine. We praise the Lord for opening our eyes to the light that shines in this dark age. We parted with the brethren in the hope of meeting soon in the kingdom of God, where the wicked will cease from troubling, and the weary be at rest.

Our next protracted meeting was held at Bean's Corner. Only a few from the neighborhood came out to hear. In our first meetings the brethren and sisters came to work; and as the meetings increased in numbers there was manifested a greater interest. Sunday was a good day, and the truth never shone brighter that we were near our heavenly home. In the evening we partook of the Lord's supper, and it was a blessed season. Bro. Eldridge, of the Methodist church, assisted in its administration. Brn. Doughty and Warren concluded to stop through the next week and hold meetings. The weather was unfavorable, but good was accomplished, we trust. Some have come out fully on the Lord's side, and rejoice in hope of seeing Jesus come in his glory. We feel to praise the Lord that any will come in even at the eleventh hour. It is the compelling message, truly. I feel that our work is almost done. May we do it faithfully is my earnest prayer.

As many have inquired why I did not go with and assist in holding meetings, this will explain. My son has been feeble for some time with catarrh in the throat; and as cold weather came on was not able to do the necessary work, and myself being worn down with constant labor, I felt it duty to stay at home and hold what meetings I could in my immediate vicinity.

My daughter Ellen was taken down with scarlet fever, and lived only four days. She died the eighteenth day of this month, aged eighteen years. Her life for a few years has been consecrated to God and his cause. She was a firm believer in the soon coming of Jesus, the sleep of the dead, the restitution of the earth for the final abode of the saints, and eternal life through Christ only. She traveled with the Evangel tent last summer, with myself and others, and was efficient help, always ready to help when most needed, by singing, prayer, or exhortation. She was of a sanguine temperament, fearless of what the world would say about her when doing her duty. She gained many friends, not only of like precious faith, but among others. Her work is done. She sleeps in Jesus to awake in the morning in his likeness. She was deranged in her last hours. No one thought she would die, as the physician said there was no danger. As I held her hand, I asked her to sing with me—

"O think of a home over there,
By the side of the river of life;
Where the saints all immortal and fair,
Are clothed in their garments of white."

She sang just as sweetly as ever. Little did I think it was the last time we should ever sing together; but "Over there" there will be no more dying; for the former things will have passed away. May we all be ready for that change is my prayer.

I am still confined at home, but hope to be out soon. Brethren and sisters pray for us.

The funeral was attended by Bro. L. L. Howard, who gave words of comfort from Rev. 14: 18. Many sympathizing letters are received, which give us comfort in our affliction.

CONSTANCY.

C. MENDENHALL.

Those men who are easily driven from their purpose by fear or other motives,—men who are unstable, tossed about, inconstant, are not trust worthy. We can place no confidence in them because we know that they will sacrifice duty for the sake of expediency. In our dealings with men we want them to be firm and reliable. By an unsettled demeanor, a wavering mind, we become inconsistent in all that we do.

In spiritual matters constancy is an essential attainment. Without this quality we cannot hope for immortality and eternal life; for it is promised to them, who, by patient continuance in well doing, seek for honor and glory. We are told we shall reap if we faint not;—we are bidden "to hold fast"—to weary not "in well doing;" and many other expressions in Holy Writ imply that our duties are not to be laid aside and resumed at pleasure, but that we must ever be on the alert,—watching, praying, trusting, and exercising every God-given grace.

Jesus said that "men ought always to pray and not to faint." Paul tells the Thessalonians to "pray without ceasing;" showing that we are ever to be in a worshipful, prayerful mood. God's goodness is ever present with us, our necessities are ceaseless in their demands, dangers ever surround us, hence we cannot lay aside prayer with impunity. Rejoicing is a constant duty, even under adversity or persecution. "Rejoice evermore" is the Pauline injunction. Our Savior said—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." Peter says—"But rejoice, inasmuch as ye are partakers of Christ's sufferings: that ye may be glad also with exceeding joy."

We are not to be ever shifting and changing in doctrine, but be firm on the side of truth and right. The advice to the Hebrews is to the point:—"Let us hold fast the profession of our faith, without wavering."

We should be constant in our love and beneficence to our fellow man. The children of faith, members of the family of God, should ever have our sympathy and help when in need or trouble. Solomon says—"Thine own friend, and thy father's friend, forsake not." Let us be constant in all that is pure, noble, true and good. "Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh." Soon our reward will be given, soon our armor may be laid by, and we shall be the recipients of all the joys and blessings which are promised to those who are faithful unto the end.

In worldly affairs success depends upon constancy and perseverance. In spiritual matters, firm faith, constant love, and active zeal will be pleasing in the sight of Him whom we should strive to serve.

May we all so live that we may be useful to God, and without condemnation, being ever prayerful, watchful, earnest and constant, taking heed lest we fall, and with all humility confidently looking for our Lord and Savior Jesus Christ.

Wilmington, Del.

DAILY WORK.

In the name of God advancing,
Sow thy seed at morning light;
Cheerily the furrows turning,
Labor on with all thy might.
Look not to the far-off future,
Do the work which nearest lies;
Sow thou must before thou reapest,
Rest at last in labor's prize.

Standing still is dangerous ever,
Toil is meant for christians now;
Let there be, when evening cometh,
Honest sweat upon thy brow;
And the Master shall come smiling,
At the setting of the sun,
Saying, as he pays thy wages,
"Good and faithful one, well done!"

—*From the German.*

THE THIEF ON THE CROSS.

C. S. BRANCH.

"Bad spelling is awkward, as in the case of a lady who was indignant because her favorite niece called her a pismire by writing 'My dear ant.' It is unfortunate, also, to blunder in the use of auxiliary verbs, as the drowning Frenchman, imploring help, shrieked out, 'I *will* drown; nobody *shall* help me,' when he meant something very different. Nor is it pleasant to give a false idea of what one is reading by laying the emphasis on the wrong word. Here is a capital illustration of this kind of mistake:

Some years ago there was a student at the Theological Seminary at Andover, who had an excellent opinion of his own talents. On one occasion he asked the professor who taught elocution at the time,—

'What do I especially need to learn in this department?'

'You ought first to learn to read,' said the professor.

'O, I can read now,' replied the student.

The professor handed the young man a Testament, and pointing to the twenty-fifth verse of the twenty-fourth chapter of Luke's Gospel, he asked him to read that. The student read, 'Then he said unto them, O fools, and slow of heart to *believe* all that the prophets have spoken.'

'Ah,' said the professor, 'they were fools for *believing* the prophets, were they?'

Of course that was not right, and so the young man tried again.

'O fools, and slow of heart to believe *all* that the prophets have spoken.'

'The prophets, then, were sometimes liars?' asked the professor.

'No. O fools, and slow of heart to believe all that the *prophets* have spoken.'

'According to this reading, the professor suggested, 'the prophets were notorious liars.'

This was not a satisfactory conclusion, and so another trial was made. 'O fools, and slow of heart to believe all that the prophets *have spoken*.'

'I see now," said the professor, 'the prophets wrote the truth, but they *spoke* lies.'

This last criticism discouraged the student, and he acknowledged that he did not know how to read.

The difficulty lies in the fact that the words 'slow of heart to believe,' applies to the whole of the latter part of the sentence, and emphasis on any particular word entirely destroys the meaning."

I clipped the above from the *Champlain Journal*, a New York paper, and it well illustrates the different meanings that can be given by a single sentence. It shows how the meaning of language can be changed by wrong emphasis, or wrong punctuation.

A case in point I have in mind, which can be found in St. Luke 23: 43. "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." As the comma stands, it makes Jesus promise to be with the thief that day in Paradise. Now, place the comma after to-day, and see what it will make Jesus promise the thief. "And Jesus said unto him, 'Verily I say unto thee to-day, shalt thou be with me in Paradise." This alters the promise naturally; instead of the thief going to Paradise that day, Jesus only made the promise that day, which we will find to be in strict harmony with the teaching of Jesus from beginning to end. We are all agreed that neither the body of Jesus or the thief went to heaven that day; but some say that when Jesus said "Thou shalt be with me," he meant his Spirit; and the "thou" in the thief's case meant his spirit also. "Yes," says one, "their spirit went to God." That is Scripture. Let us quote. "Then shall the dust *return* to the earth as it was, and the spirit shall return unto God who gave it." Eccl. 12: 7.

We read in Gen. 2: 7,—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul;" or, as Job has it, "The Spirit of God is in my nostrils." Job 27: 3. We now have found that man came from the dust, and returns back again to dust; and his spirit came from God, and returns to God, from whence it came; this is Scriptural. We read that there were two malefactors crucified with Jesus, and one of them railed on him, saying, "If thou be Christ, save thyself and us." The other said, "Lord, remember me when thou comest (not goest) into thy kingdom." Says Jesus, "Thou shalt be with *me*." Now let us see if we can find this.

We hear him saying to Mary Magdalene—"Touch me not, for I have not yet ascended to my Father." Where was his Father? He was in heaven; and three days after he made the promise to the thief, he said he had not ascended to heaven. For he said, "I have not yet ascended." Jesus said in Rev. 1: 18, "I am he that was dead, and am alive." Therefore the one who appeared to John from heaven, was the one who *was dead*. How long was he dead? Three days. Could he have gone to heaven while dead? No; for he said after being raised that he had "not ascended." Therefore the thief could not have been with him the day of his crucifixion.

Plantsville, Ct.

Correspondence.

From Bro. J. Bates.

Dear Bros. and Srs. scattered abroad:—As I often think of and mention you in my prayers, I thought it might cheer some to hear that I am still laboring in the vineyard of my Lord. Since I met you at Alton Bay I have been laboring with renewed zeal wherever a door has been opened. I have just returned from Vermont, where I spent seventeen days of mission work. I went from house to house, carrying books and tracts, and talking with the people of the love of God toward a sinful world; and of his promise to return to raise the dead, judge the world in righteousness, destroy the wicked, restore the earth, and bring in everlasting righteousness. There is a large field for labor in Barnard and Stockbridge.

I met Bro. Hoyt at Stony Brook. He is an earnest brother, is bold in declaring all the counsel of God. I was warmly received by our Advent brethren, and also by some of my old Methodist friends; but as a church they opposed me, and would not let me have their house, although I helped build it. I resorted to the school-house, where there was good attendance and good attention. May the Lord sanctify those meetings to the everlasting salvation of those who heard!

Spent a Sabbath in Springfield with friends. Had three meetings. One young man was converted. I spent two days in Windsor, with the Union Committee of the Y. M. C. A. of Vermont, and visited the State prison. Here were one hundred and four prisoners, at work on women's and children's shoes. All these are dear to somebody; but, alas, for the power of sin! Beautiful young men to look upon, doomed to serve for life! Oh that grace may find a place in their hearts, to cleanse, cheer, and save!

Dear brethren and sisters, let us live near to God, who has redeemed us by the precious blood of his dear Son. How we may rejoice that we have been kept by the power of God, and saved from sin by faith in the redemption that is in Christ our Lord.

Natick, Mass.

From Bro. I. Damman.

Dear Brethren in Christ:—Grace, mercy and peace to all who love our Lord Jesus Christ. We are loving his Word, his Spirit, his work, and his coming at the door, and are waiting the fulfillment of the jots and tittles of his Word.

We have not followed cunningly devised fables; God has been with this people, and will be with the faithful to the end. It is too late to clip corners to gratify self. It is the just and faithful man that will be found worthy of a crown of life. "Fear God," was the cry of the angel)Rev. 14), "and give glory to him;" not to any one else. This will we try to do, by the grace of God.

We have seen souls coming to Jesus in the old State of Vermont. A few old veterans of the cross in Hartland, Vt., on Dinsmore Hill, have been crying to God for help; and help came, and the Word was preached. Five souls have started for the kingdom, and many hearts are rejoicing to see young men and women becoming wise unto salvation. Our old preaching brethren who have labored on Dinsmore Hill rejoice with us. Let all say, Amen. We meet once in two weeks to preach the Word, and trust the Lord is adding to the church such as shall be saved. Pray for us that the work of God may spread.

From Sr. A. Dinsmore.

Dear Brn. and Srs. in Christ:—After reading the rich pieces in the *Crisis*, I felt that perhaps I might write something that would be encouraging to some weak one. Truly I rejoice in a full Savior,—one that saves entirely, or, as the apostle has it, "to the uttermost." This has been my blessed experience for a year and a half. I can truly say this past year has been the best of all my life. It has been a year of the severest trials and the very richest blessings. I love God with all my heart. The more we prove friends and ever find them true, the more we shall love them; and I expect to love God more, a great deal more a year from now, if he does not come before that time; and most assuredly I shall love him more if he does come. He has stood by me amidst all my fiery conflicts with the enemy, and has said, "Lo, I am with you alway, even unto the end of the world." And he also says he will not suffer us to be tempted above what we are able to bear, but with the temptation will provide a way for our escape.

O praise the Lord for all his precious promises! Let us therefore "lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith.

East Bowdoinham, Me.

From Bro. E. M. P.

Dear Brethren:—We have just finished a series of protracted meetings under the labors of Bro. and Sr. L. C. and M. McKinstry, of Coaticook, P. Q. The Spirit and blessing of God attended their labors, and much good has been done. Many souls have been brought to see their need of salvation.

Bro. and Sr. M. came here through great inconvenience, having traveled over fifty miles with their own teams, exposed to storms and severe weather, and plowing through immense snow-drifts. Most people would have turned back in despair. But they seemed willing to endure anything for the cause of God, and so pushed forward. A great work was entrusted to them to do, and the Lord gave his aid. A number started and openly confessed Christ as their only hope; others who had fallen into a slumber were awakened anew to a sense of duty, and to see that their position was dangerous. A deep interest was manifested by those outside, who took no part.

By request, Bro. and Sr. M. will hold meetings again, commencing on Wednesday evening, Feb. 10th, and continue over the following Sabbath. Let it be the prayer of all interested that the Lord will prosper the work, and that they may be instrumental in the hands of God of doing great good in leading many more to Christ.

Danville, Quebec.

From G. M. Dewey.

Dear Brethren:—I do not like to intrude upon your valuable time, but perhaps you would like to hear how the cause of truth and Jesus prospers in this part of the world. There are several of "like precious faith" scattered through this county, and four or five in this neighborhood; yet we have never had an Advent sermon preached in this county, and we do so long to have the Word preached in its purity, that we have sent to Bro. J. C. Smith, to see if we could induce him to come to us. He writes that he will try and do so. We pray that he will be enabled to come, and that great good will be done in preparing a people to meet their soon coming King.

Dear brethren, pray for us, that we may be patient and prayerful, and as good soldiers of Christ may have on the whole armor, willing to bear our cross, and do our Master's will. Oh, hasten that glad day, when all the scattered saints shall be united to part no more. There will be no more sorrow, no more tears; for "God shall wipe away all tears," and we shall join in a glad song of praise to God and the Lamb. Come Jesus, come quickly.

Ward, Wilson Co., Kansas.

UNWISE COMPARISONS.

A christian lady, hearing a fellow church member talking of her heavenly hopes, felt discouraged because she could not relate a corresponding experience. On expressing her distress to her pastor, a man of rugged sense and plain speech, he said—"Madam, you can't wear Sr. ——'s clothes, try as you will, because you are entirely another sort of person. Be yourself!"

If we would make up our minds to stop imitating others, it would often add greatly to our power of pen and tongue, and to our peace of mind.

Christians vary as the leaves of the forest, and are only prepared to be useful when they cease "comparing themselves among themselves, and measuring themselves by themselves." Do not try to be like your friend, whose life-work is as unlike yours as the expression of his face and the form of his person. Every christian can find a place to work in the vineyard. Giving himself unreservedly to Christ, Christ will mould him into his own precious image, and give full exercise to every power. Why lose time, precious opportunities of usefulness and peace of mind, in trying to do what is impossible? Rather let us remember the good pastor's advice—"Be yourself."—*American Messenger.*

PETER the Great, when any one was speaking ill of another in his presence, would shortly interrupt him, and say, "Well, now, but has he not a bright side? Come, tell me what you have noticed excellent in him. It is easy to splash mud, but I would rather help a man to keep his coat clean."

JOHN Foster, as he approached the close of life and felt his strength gradually stealing away, remarked on his increasing weakness, and added, "But I can pray, and that is a glorious thing."

HOME AND HEALTH.

EXCESS OF FOOD.—We easily comprehend the influence of excess in eating and drinking, and in other matters, on the health of the individual, because every one perceives that the capabilities of the organization of its parts, as with a machine and its parts, have their limits; and that by the act of overstepping these, which we call excess or debauch, the equilibrium to be preserved in the co-activity of all the different organs will momentarily or lastingly be disturbed. In the animal body there is only a certain amount of force generated daily, which the heart, the organs of digestion and respiration, the limbs, etc., require for and consume in their special work. By such excesses the normal state is disturbed, and when such disturbances happen frequently, a change takes place in the condition, and consequently in the capability for work of one or other of the organs, and the body grows sick.—*Ex.*

LAWS OF HEALTH.—"What are the laws of health, and what the penalty of their infringement?"

The laws of health require that man should eat food adapted to the wants of his system, at regular and suitable times, in proper amount, and in a proper manner: that he should exercise and bring into harmonious action the powers and faculties of body and mind; that he should "wash and be clean;" that he should avoid all useless and hurtful habits, and, with an even temper and a clear conscience, "pursue the even tenor of his way." The penalties attached to the infringement of these laws are derangement, disease, suffering, and premature death. Obey and live happily; disobey and suffer.—*Herald of Health.*

RICH and nourishing food and an immoderate use of flesh do not prolong life. Instances of the greatest age are to be found among men who from their youth have lived principally on vegetables, and who, perhaps, never tasted flesh.

COLDS are often produced by drinking hot tea and exposure afterwards.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1007 | BOSTON, WEDNESDAY, FEBRUARY 24, 1875. | VOL. XL.—NO. 20.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ADVENT HYMN.

He shall come again in glory.

O King of kings, thou Lord of all,
Whose righteous rule in heaven is known,
When wilt thou list thy people's call,
And here on earth erect thy throne?

Our hearts believe thy promise, Lord,
We gaze expectant towards the sky;
We read with joy th' unfailing Word,
Trusting the longed-for day is nigh.

The church on earth waits thy return,
Their sad dissensions then shall cease,
And all who name thy name shall learn
To live and serve in love and peace.

The nations still refuse thy sway,
And faithless kings in council meet;
Thy coming haste, thy might display,
And bring them subject to thy feet.

The groaning earth repeats her sighs,
Waiting release from sin's embrace,
And upwards towards the silent skies
She turns an eager suppliant's face.

We plead thy sure prophetic word,
Lifting our hearts in prayer to thee;
Let now the herald cry be heard,
Let us thy Advent glory see.

In glorious majesty descend,
Thy rightful power on earth possess,
The reign of sin and sorrow end,
Begin the reign of righteousness.

O, quickly come. Let earth behold
Her sovereign Lord with glory crowned;
O bring the day so long foretold,
Let us thy Advent praises sound.

—*Rev. John G. Ames in Chris. Union.*

—*Selected by E. O. Churchill.*

SIGNS OF THE NEAR APPROACH OF CHRIST'S ADVENT.

The most casual observer of events now transpiring in the world must be constrained to admit that we are living in an age of rapid transition. Events develop themselves now in a single year which, a century ago, would not have appeared in twenty years. Just exactly as a stone rolling down the mountain-side increases in its velocity in proportion as it reaches the termination of its course, so, as each succeeding year glides on towards the consummation of our hopes in the coming of Christ, events develop themselves with increasing interest and progressive speed. And therefore, as we look around us now in the present age, and take up our Bibles, and read of certain signs which are to transpire in the last days; if we can find such signs actually in existence around us, we are warranted in saying that we are in the last days, and are approaching the advent of our long-expected and absent Lord.

As the end draws nigh, we must expect wickedness to become aggravated. Just as in the disease of consumption, in proportion as the victim approaches the grave, the body becomes more and more the seat of the disease, until at last it sinks a prey to the fell destroyer; so we may expect, that as time advances, the various forms of iniquity and developments of evil, will appear in an intensified and aggravated degree. The history of the antediluvian world will repeat itself in these last days. "As it was in the days of Noah, even so shall it be in the days of the Son of man."

St. Paul says there will be in the last days some "having a form of godliness, but denying the power thereof." These are the modern Pharisees and superstitious formalists, who equally with the sceptical Sadducees flourish like a green bay tree in these latter times. They may be seen on Sunday mornings at fashionable churches, acknowledging in the general confession that they are miserable sinners, and have gone astray like lost sheep; and in the afternoon promenading at the Zoo, arrayed in purple and fine linen, with every outward adornment of wealth and luxury; and on week days attending performances at the theatre or opera, or dancing polkas and waltzes in brilliant ball rooms.

We find Romanism and Ritualism putting forth their seductive attractions to deceive, if possible the very elect; and society for the most part becoming more and more worldly, with superabounding luxury, and extravagance, and lavish display, colossal fortunes, and idolatry of life. These, with other things too numerous to particularize, strangely coincide with St. Paul's prediction:—"In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, unthankful, unholy, without natural affection, incontinent, etc., lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. 3: 1-5.) We are in fact treading upon the borders of the final crisis of this generation. We have much reason to believe that the six thousand years from the creation of man, as well as the 1260 years from the complete establishment of the Papal and Mahomedan Antichrists, is very near its termination, and that we are on the eve of the appearance of our great God and Savior Jesus Christ, to establish upon this earth the glorious fifth monarchy predicted by the prophets. (Daniel 7: 4-14.)—*Signs of Our Times.*

"ONE BAPTISM."—Eph. 4: 5.

F. A. BAKER.

The great apostle of the Gentiles, at the opening of this chapter, introduces himself as the "prisoner of the Lord," that he may the more effectually enforce the exhortation that follows, i. e., "Walk worthy of the vocation wherewith ye are called." He then shows wherein this worthy walk consists: "With all lowliness and meekness, with long-suffering, forbearing one another, endeavoring to keep the unity of the Spirit," etc. The consideration from which the holy legate urges them to keep the "unity of the Spirit" is most cogent and powerful: "There is one body, and one Spirit, . . . one hope, . . . one Lord, one faith, one baptism."

The baptism here referred to is evidently water baptism, from the fact that the "one Spirit" has been already mentioned in the previous verse; and to make the "one baptism" to mean the Spirit would charge our apostle with a serious blunder of iteration.

The "one body," "one Spirit," "one hope," "one Lord" and "one faith," are all understood literally, and by all laws of language and interpretation, the "one baptism" must be taken likewise literally, and referring to the identical ordinance mentioned in Matt. 28: 19,—"Go ye therefore and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost."

It will be seen that the emphasis is upon the word "ONE." The unity, or oneness of the Spirit must be kept, from the fact of there being but one body, one Spirit, one hope, one Lord, one faith, and *one baptism*. What a glorious doctrine! How beautifully set forth! And what a triumphant argument for the oneness of all real christians.

In certain places the saints of God are troubled just now by individuals who are speaking "words subverting their souls"; saying to them that they must receive "trine immersion" as the "door into the church," and "the only means of salvation." But baptism is *not* the door into the church of Christ.

(1) A person may be in the church without baptism, as, I think, the thief on the cross found pardon too late for baptism, but he has the promise of being "in paradise." Thousands like him have been converted too late for baptism, as on sick beds, or stranded vessels, or fired mines, or burning buildings.

(2) A person may be baptized and not get into the church, as Simon Magus, who was baptized at Samaria by Philip, a man whom our Lord himself sent forth. We cannot doubt but that thousands who have been baptized have continued in the "gall of bitterness and bonds of iniquity," and have had "neither part nor lot in the matter."

(3) Christ says—"I am the door of the sheep"; and repeats, "I am the door; by me if any man enter in he shall be saved." John 10: 7, 9. No person can be saved out of Christ, or by any other means, or trusting in any other person or thing, however many baptisms can be received; and, though I believe christian baptism to be a duty of every believer, no person can be lost in Christ. Christ is not simply *a* door, but "*the* door." It is Romanism, antichrist, blasphemy and sin to put baptism, or anything else, in the place of Christ.

The doctrine of "trine immersion" is made out thus: (1) All the Jewish nation were baptized "into the name of the Father," "in the cloud and in the sea"; and this was a national baptism. All natural Jews were born to its benefits, and all proselytes were baptized, which made them equal with native Israelites. "Baptized into the Father." (2) It is claimed that John baptized all the members of the Jewish nation "into the name of the Son." (3) That Christ baptized John's disciples "into the promised possession of the Holy Ghost." For proof of this we are told that John foretold that the One who should come after him would baptize "with the Holy Ghost." But, it is said, "The Father (not the Son) baptized with the Holy Ghost, and therefore John must have meant that Christ would baptize with water, into the promised possession of the Divine Spirit.

Here we have the origin and foundation of what is called "trine immersion," which we are taught we must receive as the "door into the church," and the only hope of eternal life.

Now I can see that each and all these positions are false and unfounded,—a terrible perversion and "*wresting of the Scriptures.*"

First, there is no reference in Scripture to the baptism "in the cloud and in the sea," as being national, or having any national significance whatever. It is never called a "baptism" any where except in 1 Cor. 10: 2, by Paul, more than fifteen hundred years after Israel passed through the Red Sea. So the entire nation, not excepting the apostles, when Christ was on earth, were in total ignorance of its being a baptism, and of course never dreamed of its being national in its character or benefits. The apostle refers to that wonderful manifestation of divine mercy to God's ancient people, and names it under the christian ordinance of "baptism" to enforce upon professors the lesson that follows: That ancient Israel, after all the deliverances God wrought for them, were cast off and destroyed for their sins; and just so christians, though they have started well, must not presume upon that, and live carelessly, lest they also should fall of rest in the glorious kingdom in the end.

Second. But if any will contend, let it be remembered that all the cattle and infants were baptized at the same time, but have never found it out yet.

Third. This baptism was not "unto the Father," as Trine Immersionists teach, but "*unto Moses,*" Paul says.

Fourth. John did *not* baptize all the Jewish nation. (1) We have no account of his baptizing infants, though we are told—"There went out to him Jerusalem and all Judea, and were baptized of him in Jordan, confessing their sins." It seems to be a forced and unreasonable thing to say this this means every inhabitant without exception. (2) John never left the vale of Jordan to baptize, and there were more Jews at that time out of Palestine than in it. Think of the different places represented at the feast of Pentecost, when the Holy Spirit was poured out. Jews were resident in all the countries and cities of the Roman Empire. No Scripture says John baptized those, and no thoughtful man can believe it for a moment. The object of John's baptism was to prepare a people for the Christ, and to manifest him to Israel. (3) John did not baptize all the Jews, if Luke can be believed; for we find (Luke 7: 29, 30) certain "Pharisees and lawyers," who were not baptized by John, though a shameful effort is made to destroy the force of this passage, and make the pronoun "him," in verse 30, refer to Christ instead of John. (4) John did not baptize "into the name of the Son," so as to supersede the necessity of the same persons being afterwards baptized in the name of God's Son. Peter, on the day of Pentecost, ordered the convicted hearers to "repent and be baptized, every one . . . in the name of Jesus Christ." "Certain disciples" at Ephesus, who had been baptized "unto John's baptism," were rebaptized "in the name of the Lord Jesus." But, according to Trine Immersion, this was a great mistake, for, having been baptized fifteen hundred years previous unto the Father (?), and then "unto the Son" by John, all they needed now was baptism "in the name of the Holy Ghost."

According to this revived heresy of Trine Immersion, the apostles, who claimed the "middle wall of partition" to be "broken down," and to "know no man after the flesh," went about preaching and giving Jews one dip, and Gentiles three. How could men of such practices make it appear that "neither circumcision nor uncircumcision availeth anything." Jews were two-thirds baptized, and two-thirds through the the "door into the church," and the same holds till this day; for if the baptism at the Red Sea was national, and affecting all succeeding generations, so that they need not afterwards be baptized into the name of the Father, and if John's baptism was universal upon the same nation, into the name of the Son, then the children and brethren of those who said "His blood be upon us and upon our children" need but one dip, and that too "in the name of the Holy Ghost," and not use that name which Jews have cursed and fought these eighteen hundred years.

John, referring to Christ, said—"He shall baptize you with the Holy Ghost"; and Peter in Acts 2: 32, 33 tells us—"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, *he* [*Jesus*] *hath shed forth this which ye now see and hear.*" Christ did what John predicted of him—baptized with the Holy Ghost. But Jesus did not baptize with water. The Pharisees heard so, but the "beloved disciple" says—"*Jesus baptized not*, but his disciples." John 4: 1-2. This text has met with violent dealing at the hands of the present advocates of "trine baptism," and they complain of injustice unsurpassed in all the history of error. "JESUS HIMSELF BAPTIZED NOT" is the import of the original, the language of every version, and the consent of every Bible expositor under heaven.

I was told the other day by a candidate for "trine immersion," that "Christ entered the Church by three baptisms";—that Jesus Christ was only a mortal man like my informant and myself; but whether Joseph, the husband of Mary, was his father, he did not know certain.

And all this passes with the uninformed for genuine Adventism. But it is another of the thousand and one counterfeits which Satan has forged upon a good cause to lead astray unstable souls. The pretended "historical argument" by which this newly vamped heresy is sustained is as unfounded and spurious as the doctrine itself; which I will try to show at some future time, if need be.

Poor Adventism! how many "tests" thou hast had! How many sorrowful days thou hast seen, while from thine own body men have arisen to "lead away disciples after themselves." May we heed the tender pleadings of the "prisoner of the Lord," and "walk worthy of the vocation with which we have been called," by keeping "the unity of the Spirit in the bonds of peace." "There is one body and one Spirit . . . one hope . . . one Lord, one faith, ONE BAPTISM. One God and Father of all, who is above all, and through all, and in you all." Amen.

THE ROMAN SENTINEL.—When Pompeii was destroyed, there were very many buried in the ruins of it who were afterwards found in very different situations. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone thither for security. There were some found in lofty chambers; but where did they find the Roman sentinel? They found him standing at the city gate, with his hand still grasping the war weapon, where he had been placed by his captain. And there—while the heavens threatened him,—there, while the earth shook beneath him,—there, while the lava stream rolled, he had stood at his post, and there, after a thousand years was he found. So let christians stand to their duty, in the post at which their Captain has placed them.

"AS IN THE DAYS OF NOAH, SO AT THE COMING OF THE SON OF MAN."

BY REV. DR. CUMMING, OF LONDON.

History, whether sacred or profane, seems always to repeat itself. One great era in the world appears, when narrowly examined, to be simply the reflection of another; and a deed done in the day that now is, to be the echo of a deed done hundreds or thousands of years ago. Time seems to move in circles, history constantly to repeat itself, and so far to illustrate the maxim of the wise man, "There is nothing new under the sun." When we examine great and startling epochs in the history of the world, we find points of contact, analogies, and coincidences most suggestive. The deluge, the destruction of Jerusalem, the end of this age, all seem to have coincident points, running, like sea and land, into each other. The age of Noah is a prefiguration of the age that now is—the last great epoch of this world's life.

Our Lord predicted in Luke 17: 26-29, that men shall be at the close of this age just as they were at the close of the antediluvian age. But what was the character of the people at the time of the flood? and by finding the sketch of them, as given by the inspired pencil, we shall be able to ascertain what shall be the character of those who live immediately before our Lord's coming. The condition and character of the world in the days of Noah are thus described:—

"And it came to pass, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh. And there were giants in the earth in those days. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

Here is the portrait; not drawn by an inaccurate pen, but by the faithful historian, who was inspired by the spirit of God to sketch it truly, and to set down nothing that was false. We may expect, then, that the last generation will be something like a reflection of this first.

1. We are told that in the days of Noah the heart of man was evil continually. And is the natural heart improved now? There is no evidence that it is. Sin as grievous, crimes as flagrant, emanate from the unsanctified and unregenerate heart now as ever emanated from it in the days of Noah. We may be more civilized than they were in the days of Noah, but not more sanctified; we may have more science, but we may not have more grace. If God's Word speaks intelligibly it speaks pointedly, that out of the heart proceed all evil thoughts, appetites, and desires, until that heart is sanctified by the Holy Spirit of God. It is a great mistake to think that education without religion makes man's heart one whit holier. We need not fear a scientific education; we only contend that it is not sufficient to make man holy, or to make him happy hereafter.

2. It is also written that in the days of Noah the earth was filled with violence—that is, war, conflict, revolt, dispute. And are we very much wiser now? It was affirmed by the adherents of the Peace Society, some years ago, that now war had become an obsolete thing, and all our shot should at once be made into rails, that our cannon should be turned into locomotives, our muskets sold as old iron, and our ships as firewood, and, in fact, that a mere pretence of a guard was all that was wanted on the shores of England, and that Europe had learned enough of war up to 1815 to shrink from it forever. But had they recollected that as it was in the days of Noah, so shall it be when the Son of Man cometh, they would have paused before they prophesied so badly. At this present moment all Europe is one vast volcano, waiting for the match to be applied to explode into a thousand fragments. . . .

Notwithstanding all prophecies of peace, the nations are at this moment as ready for war as ever. This seems very strange; it only shows that men are not yet tired of war, and that until the Prince of Peace shall sway his sceptre over a transformed world, the restless sea of nations will never be permanently tranquilized.

3. In the days of Noah, not only was the earth filled with violence, so that we may expect the same violence to be exhibited again, but out of all that vast population there were only eight persons that obeyed God's Word, that worshipped the true God and honored him. Now, is it not a fact that at the present day, "broad is the way that leadeth to destruction, and many there be that go in thereat;" and "narrow is the way that leadeth to life, and few there be that find it?" As in the days of Noah, the overwhelming majority were opposed to the truth, and enamored of a lie—so, previous to Christ's Second Advent in the bursting cloud that reveals the lightning in its splendor, and ushers in the Lord of glory, the great multitude will be without God, and without Christ, and without hope in the world.

4. Another feature of the men in the days of Noah was their intense worldliness. They were eating, drinking, marrying wives, and giving in marriage. Now it was not sinful, but dutiful to eat and drink, if they did so in moderation; it was lawful to marry them, as it is lawful and dutiful to marry now, ever remembering the grand modifying law that gives it all its consistency and its beauty: "Let them that marry be as though they married not; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that use the world as not abusing it, knowing that the fashion of it speedily passeth away." But their sin consisted in the excessive love of the lawful, which corrupted them, as truly as their constant indulgence in the sinful. Never forget the danger we incur in loving to excess what is lawful, as well as in practising that which is forbidden; and there is probably more peril in the excessive love of the lawful than there is in the forbidden practice of the sinful. The world then was their temple; indulgence of the appetites was their delight; the gratification of the flesh was their enjoyment. They were the slaves of appetite, the servants of the world. This world was their all; they made the most of it—"Eat, drink, and be merry, for to-morrow we die." Now it will be so at the end of this dispensation. Men will eat and drink, and marry, and give in marriage, and they will think nothing of the future.

5. The associations of the antediluvians were essentially depraved. "The sons of God married the daughters of men," an expression which denotes that the pious mingled with the depraved, without discrimination and without distinction. The apostle lays down what is duty always—that they that marry are to marry in the Lord. The antediluvians thought that that was good enough for the transcendentalist, but not for practical and every day life. And many think now, that it may be very beautiful for a higher dispensation, but that we must take other, and more sublunary, even mercenary elements into our estimate now.

6. There was in the antediluvian world total disbelief of the testimony of Noah as to the coming judgments that should burst upon the earth. When Noah predicted that in a hundred and twenty years the flood should come, how did they receive it? Just as men receive those who prophecy the speedy coming of Christ to terminate this dispensation. "Knowing this first," says Peter, confirmatory of the passage we are now commenting upon, "that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4.

Those that lived in the days of Noah despised Noah's prophecy of a coming flood. Their conclusion was, There is not water enough in the basin of the ocean to rise to the great height to which it will be requisite in order to destroy the world. But just when scientific men had decided that Noah's prophecy was the mere crotchet of an old man who had lost his mind, the fountains of the great deep burst, the windows of heaven were opened, and the earth that then was, perished. To argue, therefore, that the laws of nature prevent the fulfilment of God's Word, is to assert that the law is greater than the Lawgiver, and the thing created greater than the Creator himself. Those who perished in that great and awful judgment had an offer of escape. The old and venerable preacher of righteousness stood upon the steps of the ark he had built by the prescriptions of his God, and told them that every one that would believe God's testimony by his lips, and come into that ark, should be saved from the deluge that would soon sweep over the earth and depopulate it. They were, in the language of Scripture, disobedient then, and their souls are in the prison of hell now.

"As it was in the days of Noah, so shall it be also in the days of the Son of man." When men are told of the awful baptism, not of flood, but of fire, and when they are invited to escape, not by the ark of a temporal deliverance, but by Christ, the great deliverer, many thousands will despise the prophecy, deride the prophet, and turn aside, one to his farm, and another to his merchandise, and care for none of these things. Nevertheless, the judgment shall come with unerring certainty.

Christianity is not to be a progressive development from what it is now, to its millennial glory. The mistaken idea of some christians is that by the aid of missions, by the distribution of the Bible, by the pouring out of the Holy Spirit of God, this present dispensation shall have its piety so deepened that the millennium shall be its coronal, a millennium the product of elements that are now in action; and not a new age and a new dispensation ushered in by consuming and desolating judgments.

Now, if I understand the Bible, it says that the last days of this dispensation shall be worse than the first—"When the Son of man cometh shall he find faith upon the earth?" As it was in the days of Noah, so shall it be in the days of the Son of man. Just before the judgment of water came, so shall it be in our days just before the judgment of fire comes; men living without God, marrying and giving in marriage, eating, drinking, heady, high-minded, lovers of pleasure more than lovers of God. Judging from the Bible, the millennium belongs to a distinct dispensation. I do not believe that it is the complement of the present age, but the commencement of a new one.

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Such is the picture of the days preceding the coming of the Son of man. 2 Timothy 3: 1-5.

We look, therefore, for matters to get worse as the end approaches. And whilst there are at present more of the people of God than there ever have been, and more in our own land than in any land upon earth, yet the vast majority of Christendom answers too terribly to the portrait given by the apostle.

But if we are—and I believe we are now—rapidly approaching the close of this dispensation, our first inquiry should be, Are we christians?—are our hearts changed?—are we sprinkled with Christ's atoning blood? How far has religion lifted my heart above the world, and taught me while in the world not to be of it? If Christ crucified be your trust, your hope, your peace, the anchor of your soul, sure and steadfast, then, when Christ comes, the glad and welcome summons given to you will be, "Enter into the joy of your Lord."—*Signs of Our Times.*

THE SLEEP OF DEATH.

"The sleep of death"—what is this sleep? We know that the surface idea connected with sleep is that of resting. The eyes of the sleeper ache no more with the glare of light or rush of tears; his ears are teased no more with the noise of strife or the murmur of suffering; his hand is no more weakened by long protracted effort and painful weariness; his feet are no more blistered with journeying to and fro along a rugged road; there is ease for aching heads, and overtaxed nerves, and heavy hearts, in the sweet repose of sleep. On yonder couch, however hard, the laborer shakes off his toil, the merchant his care, the thinker his difficulties, and the sufferer his pains.

Sleep makes each night a Sabbath for the day. Sleep shuts to the door of the soul, and bids all intruders tarry for awhile. So is it with the body while it sleeps in the tomb. The weary are at rest; the servant is as much at ease as his lord. No more the worker leans on his spade, no more the thinker props his pensive head. The wheel stands still; the shuttle is not in motion; the hands which turned the one and the fingers which threw the other are quiet also. The grave shuts out all disturbance, labor, or effort. The toil-worn believer quietly sleeps, as does the child weary of its play, when it shuts its eyes and slumbers on its mother's breast.

Oh! happy they who die in the Lord; they shall rest from their labors, and their works do follow them. We would not shun toil, for though it be itself a curse, it is when sanctified a blessing; yet toil for toil's sake, we would not choose; and when God's work is done, we are too glad to think that our work is done too. The mighty Husbandman, when we have fulfilled our day, shall bid his servants rest upon the best of beds, for the clods of the valley shall be sweet to them. Their repose shall never be broken until He shall raise them up to give to them their full reward. Guarded by angel-watchers, curtained by eternal mysteries, resting on the lap of mother earth, ye shall sleep on, ye heritors of glory, till the fullness of time shall bring you the fullness of redemption.—*Spurgeon.*

GROANING FOR REDEMPTION.

J. R. SMITH.

A burdened world is groaning heavily under the curse. "The whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption,—the redemption of the body." Praise God! redemption is soon coming, and "there shall be no more curse."

A short time ago I received a letter from a dear suffering sister in Christ whom I had never seen. She wrote me that she had been a great sufferer for twenty years. O, how my heart is made to ache when I witness the sad havoc that sin and death have made, the suffering and afflictions of God's people. My longing heart cries out—O come, dear Savior, remove the curse, and give immortality and eternal life to thy dear waiting people.

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Praise God! deliverance will surely come in a little while. With joy we hail thy coming; thou Prince of peace.

God is speaking to this generation in a voice that cannot be misunderstood. We hear it in the distant mutterings of war, in the strife of godless men, in the abounding of iniquity, in the unprecedented haste and reckless fury of the age, and in the love of many waxing cold. Nations are waking up their mighty men, and statesmen are becoming alarmed. The kingdoms of this world are being shaken, and monarchs are fearful and trembling upon their thrones. What shall be the end of all this? seems to be the question which is uppermost in many minds. All seem to understand that some great event is about to transpire; but they do not comprehend what that event is. As it was in the days of John the Baptist, the forerunner of Christ, so it is now; all eyes are in anxious expectation. The Bridegroom has given the Bride the signs of his coming, and has bidden us to "WATCH" for the tokens of his appearing. "Blessed is he that watcheth." Jesus has got a little flock here, who understand this longing expectation; they are looking for the desire of all nations. The weary exile sighs for home, and the waiting pilgrim longs to be at rest. The soldier prays for the hour of final victory, when the "Captain of his salvation" shall appear, adorned with a glorious crown. The sick and suffering long for the presence of the Great Physician, who can heal all their diseases; and those who sleep in the dust of the earth are still resting in hope, and waiting all the days of their appointed time, until their change shall come. Tired and weary, sick and suffering saints of God, look up! "lift up your heads and rejoice! for your redemption draweth nigh." The burden is heavy, I know; the struggle is fierce, and the suffering great. God grant that your sufferings may soon be alleviated, and that your trials may not outlast your strength, and that we may have grace to "endure unto the end" as "good soldiers of Jesus Christ"; and when the bright morning of deliverance shall dawn, may we stand upon the New Earth, having come up out of great tribulation, with our robes washed and made white in the blood of the Lamb. Some of the Lord's dear children suffer here for the necessary comforts of life; in the new earth they shall hunger no more, neither shall they thirst any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God, with his own soft hand, shall wipe away tears from off all faces.

"Then Daniel in his lot shall stand,
And Christ shall beautify the land."

This planet, dishonored and polluted by the ravages of sin,—where the Son of God was an outcast, will be redeemed, purified, and adorned with everlasting splendor, as the home of the saints and the crucified King of eternal glory.

New Bedford, Mass.

PATIENCE.

C. MENDENHALL.

Patience is a virtue rarely possessed by man in all its purity and power. It is an attribute which is indispensably necessary in the formation of a christian character. "For ye have need of patience, that after ye have done the will of God, ye might receive the promise."

In this age of hurry, bustle and excitement, we are prone to become impatient of any delay, or seeming tardiness; yet we should in many things learn to obey the injunction—"In your patience possess ye your souls." There are times when we desire God to do some mighty work for us,—to bless our efforts in behalf of sinners, or to answer our petitions in other directions, and we feel restive, impatient, and full of suspense, because in our poor, weak judgment the Lord is slack concerning his promise. Here we need this great gift, "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

True patience enables us to suffer afflictions, toil, anxieties and provocations without murmuring. It gives us that quality which keeps us calm when waiting for some expected good. It is written—"Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit." Eccl. 7: 8.

Patience is sometimes synonymous with constancy. "Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh." Again we read—"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Paul says—"Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."

Patience implies endurance under all life's crosses and difficulties. There are individuals who try us by their ingratitude, unkindness, or misrepresentations; yet we must heed the apostolic exhortation to "be patient toward all men." If we endure unto the end, a reward awaits us,—a gift of "eternal life," an "incorruptible inheritance." Surely this should be a potent incentive to patience under these "light afflictions, which work for us a far more exceeding, and eternal weight of glory."

Let us cling to the promises, holding fast, firm and faithful; then it may be said of us, as of Abrham of old—"And so, after he had patiently endured, he obtained the promise." These are times which try men's souls, and we need patience and a firm reliance on Christ. "For of him, and through him, and to him are all things: to whom be glory forever." Soon Jesus, for whom we look, will come to bring reward, rest, and relief from earth's dangers. We must exercise patience in looking for him, knowing that the promise to "come again" will be verified in God's own time.

We have much encouragement to believe that prophecy is about to culminate in a consummation of all our hopes, and the return of the absent Nobleman to complete the work of salvation. A little while to struggle, a little while to toil, then shall be ushered in a grand future, full of endless, unalloyed joy, and undisturbed peace.

Reader, is this your hope? If not, become reconciled while the day of grace is yours,—while you may seek successfully, and knock with the blessed assurance that "it shall be opened unto you."

Fellow watchmen, let not your hearts fail you. Evidently we have reached the time when we can consistently "lift up our heads and rejoice, knowing that our redemption draweth nigh." "Be patient therefore, brethren, unto the coming of the Lord." "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." "Faithful is he that calleth you, who also will do it." Amen.

Wilmington, Del.

—— Look not mournfully into the past—it cannot return; wisely improve the present—it is thine; go forth to meet the shadowy future without fear, and with a true and manly heart.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 24, 1875.

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AGENT.

PREPARE WAR.

"Proclaim ye this among the Gentiles: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong" JOEL 3: 9, 10.

God commands his people at a certain time to proclaim among the Gentiles "Prepare war! wake up the mighty men!" that is, wake them up by notifying them that they are enrolled for military service. All the "mighty men"—"the men of war," meaning all the men of suitable age and strength for war. Let the men of "might"—of strength to fight—"draw near;" "come up" to the encampment, the fortress and field of blood."

It will also be proclaimed with divine authority that the Gentile nations will beat their plowshares into swords, and their pruninghooks into spears; thus diminishing the implements and men in the fields of agriculture, and increasing them in the fields of war. The demand for men, and material for war, at that time, will be so great, that those not of suitable age and strength to fight, will be encouraged to say—"I am strong." The prophet then predicts the extent of this wonderful war movement when he says—"Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge the heathen round about." It will be all the heathen (meaning all classes and nations except the Jews) who will be included in this proclamation, and will be compelled, by God, through circumstances thrown around them, to make this mighty preparation for war.

The Seer then presents a second part of this wonderful drama thus: "Thither cause thy mighty ones to come down, O Lord." The Revelator evidently saw the same scene; —the Gentile armies confronted by the "mighty ones" or armies from "heaven," led by the heavenly Captain, whose title is "Faithful and True, and in righteousness he doth judge and make war." He then describes the conflict thus: "The armies which were in heaven followed him (Christ) upon white horses, clothed in fine linen white and clean. "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19: 14, 15.

The prophet then illustrates the movement and its results by a striking symbol, as follows:—"Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow: for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." The Revelator also quotes this passage in chap. 14: 15. "Thrust in thy sickle, and reap; for the harvest of the earth is ripe." He then expresses the result of the harvest, which corresponds exactly with what he said in chap. 19, and says—"And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." These events take place when the Lord will "sit to judge all the heathen."

Jesus takes up the same illustration of the grain and sickle, and explains and applies it thus: "The harvest is the end of this world... As therefore the tares are gathered burned in the fire, so shall it be in the end of this world. The Son of man shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." The Revelator gives the same terrible facts experienced at the end of this battle, or harvest, thus: "These both were cast alive into a lake of fire, burning with brimstone." Chap. 5: 20.

It appears from these passages that just before the end of the world, or gospel age, God will authorize his servants to proclaim or preach a message of truth to the Gentile nations, in which it will be taught that the last great battle will soon be fought, and that these nations will make certain preparations for war, as specified by the prophets.

The preaching of this message must precede the preparations for war, because it is a proclamation that such a preparation is about to be made. It is a notification to "prepare war" by waking up the mighty men, and commanding "all the men of war to draw near." It will teach that the art of agriculture will be neglected, because the art of war will engross all the men who enjoy the "might" of manhood, calling them from the use of the pruninghook to the spear.

The great questions which now roll their note of awful interest upon the ear of the faithful sentinel of Christ are: Has the period come for this proclamation to be made? and has it been made? and do the nations respond to the call in making the specified preparations? We answer in the affirmative. The time has come for the message to be preached, for we have evidently reached the period of its location, as it is presented in the serial prophecies. Such a message has been preached and published by professed servants of Christ during the last fifty-five years. It is called by Christ "This gospel of the kingdom," and he testifies that when it shall be preached as a witness to all nations ("the Gentiles"), "then shall the end come."

It is a fact that a proclamation professedly eminating from God, or drawn from his Word, has been preached to all nations as a witness that the battle of Armageddon is soon to be fought, and that Christ is about to appear, and the gospel to end with the resurrection of the dead within this period. It is also a startling truth that after this God-given notification had been solemnly sounded to the nations, that circumstances have been continually thrown around the nations which has caused them to feel compelled, contrary to their desires, to prepare for war to a degree and in a way as never before. This preparation, in extent and particulars, exactly corresponds to the specifications in the prophecies.

Let us hear the testimony of statesmen and those engaged in this stupendous preparation for human slaughter.

GERMANY—A NATION IN ARMS.

"The momentary dreams of peace and quiet, arts and progress, have fled away, and Germany recognizes the stern necessity of her case, which is, that what she has won by arms, she can only hold by arms, and as long as the arms are in her hand. It is no longer possible to doubt the sagacity and truth of her rulers, and they say that henceforth every German, sound in wind and limb must be a soldier. From the age of seventeen to forty-two every man not belonging to the Army or the Reserve is to be liable to be called out in the case of an actual or even threatened invasion. The nature and contingencies of this new enrolment are by no means fictions on paper. As to its numerical amount, it is sufficient to say that, added to the Line, the Landwehr, and the existing Landsturm, it raises the disposable force of the German Empire to 2,800,000 men. If the country is to be turned permanently into a camp, if labor is to be diminished, and the military expenditure largely increased, at the expense of the civil service, the chances are that national excitement will soon not be confined to France alone. . . .

In conclusion, it may be interesting to say, that with the 250,000 men likely to form the first ban of the Landsturm, the German army will number in time of war 1,752,000 men and 45,718 officers. If the whole of the Landsturm is summoned, the total of the forces will be raised to something like 2,800,000 men. It is similarly with France, whose army, consisting of 30,000 officers and 1,098,000 men, is increased by 600,000 "territorial reserve" in time of war. Russia's army of 24,190 officers, 1,376,800 men will be supported by a reserve of 2,000,000, after universal conscription has been enforced for ten or twelve years. Add to this that Austria, Italy, Denmark, Holland, and Switzerland are arming likewise as fast as they can, and it will be admitted that Germany bordering upon them all, is situated in a particularly hot corner of Europe."—*London Times.*

The prophet says—"Let all the men of war draw near;" the writer says—"henceforth, every German, sound in wind and limb, must be a soldier." The prophet says—"Let them come up;" the writer says—"If the country is to be turned permanently into a camp." The prophet says —"Beat your plowshares into swords;" the writer says—"If labor is to be *diminished* and the military expenditure *largely increased*, at the expense of the civil service."

"When the new German Landsturm bill becomes law, the present rulers of Germany will have committed her to an increase of armament which, when effected, will raise the disposable force of the Empire to 2,800,000 men. France now commands under all heads about 1,750,000 men, Russia more than 3,330,000, and Austria, Italy, Denmark, Holland and Switzerland are arming as fast as they can. . . . So long as any one nation continues arming at this rate, the others must, or at least will, endeavor to keep pace. No one at present appears willing to begin the work of reduction, nor is it probable that any agreement to act in concert for that object will ever be arrived at. Hence the grinding taxation, the ruinous diversion of men and capital from productive industry to drill for the work of destruction, must still go on till there is a collapse of some kind, or the nations come to learn, and also practice, wisdom."—*Boston Journal.*

This American editor also makes prominent in this wonderful movement just what the prophet did, that men and means would be drawn largely from productive pursuits into the military camp. He says—"Hence the grinding taxation, the ruinous *diversion of men and capital from productive industry*, to drill for the work of destruction." England is suffering the same change. One of her writers says:—

"There is some cause for anxiety in England over the decrease in the number of persons devoted to agriculture. In a population of 22,712,266 in 1871, there were but 1,820,903 male and female agricultural laborers, against 2,084,153 in 1861. The decrease in the ten years between 1861 and 1871 was 180,551."

The same decrease of agricultural laborers is witnessed in Germany. The London *Telegraph* says:—

"Von Moltke asks for Landsturm at the back of Landwehr; and when the Madgeburg papers declare that *industry is crushed*, the War Office points to France, where, when all the proposed army is completed, there will be enrolled 2,000,000 soldiers. The peace footing of the Russian army is 955,000 men; and Austria, at her wit's end to keep the Budget balanced, adopts per force compulsory service, and can put into the field hard upon 1,000,000 of fighting men."

M. Baxter, a clergyman of the English Church, writes and quotes upon this subject of taking men from agriculture to war thus:

"The immense preparations for war now being made by all the nations of Europe, cannot long continue without bearing fruit in the open outbreak of hostilities. Lord Derby has justly stated in a speech at Liverpool—

'I look on the maintenance of a strong and effective force as more than ever important at the present day, and I do so for this reason: we live in an age when armies have assumed more gigantic proportions than in any period known to us in history; and coincident with that state of things, our *industrial prosperity*, the demand for *laborers* in every branch of *industry* which is the result of that prosperity, and the tendency of men to try to better their condition by emigrating, are tending to increase the cost to the state of every individual soldier. . . . *Never since the world began have such masses of men been drilled and disciplined for purposes of war.*'

Extremes meet. What we call progress is sometimes only oscillation, and the latest development of modern and popular ideas on the Continent, the converting of every able-bodied man into a soldier, whether he will or no, is merely a recurrence, after many generations, to the general practice—I won't say of barbarous, but of primitive and imperfectly civilized communities, whose fighting strength is simply the entire male population. Modern wars are now carried on not by a special and limited class, but by the *community* as a *whole*. I think that is a reaction injurious and almost disastrous to civilization; but there it is, and we must accept the fact."

The London *Times* speaks very emphatically upon this subject again:—

"Austria, Italy, Denmark, Holland, and Switzerland, *are arming as fast as they can.* It is a universal strain on the energy and resources of the world. But self-preservation never yet was found sufficient to keep up high tension long. When all nations arm it will be for something. A dozen millions of men cannot be *withdrawn from common industry and civil duties, and engage* in the most costly and *destructive* of all *employments*, except to the continual loss and hindrance of the people. Where the women work like horses, as they do in Germany and France, the presumption is that both men and horses are wasting or misapplying their powers."

The Leeds *Mercury* (England) adds its testimony to the startling facts with a tone of fearful foreboding:—

"The Landsturm Bill in the German Parliament, which raises the military force of the Empire to 2,800,000 men, suggests not unnaturally a somewhat gloomy view as to the future. We may not be in the immediate presence of a conflict between the Great Powers of Europe; but when nation after nation is drafting into one or other branch of the army *every male adult* between twenty and forty, in some cases exceeding those limits, we cannot but be sensible that the tension is such that it may break at any moment. Once the forces are let loose we know not where the desolation of their march may cease, nor where the bitter conflict may end."

"The Franco-Prussian war of 1870–71, brought into the field more than a million of armed men. In the *next war* each nation will enter the field with double that force at its back; and if Russia, and Austria, and Italy, and possibly England and America, should be dragged into the conflict, we should have armies equal in proportions to the adult male populations of empires, slaughtering each other with weapons which science has made perfect for the purposes of warfare. It is not an imaginary picture we are sketching, but one which is foreshadowed as sooner or later *inevitable*, unless wiser counsels should lead, or necessity should force, the Great Powers of Europe to reconsider the course of infatuation upon which they have entered.

"An armed peace on the footing resolved upon in Russia, Germany and France, means a process of exhaustion only less severe than that of actual war. No nation can bear such a burden as these have placed upon themselves without *finding its industrial resources crippled*, and its financial condition embarrassed. Whatever may be the desire for peace (and no nation has more cause to mourn over the desolation of war than these), the time must come when the temptation will be all but irresistible to seek relief by attempting to crush those against whom they have armed. It is in this way that an armed peace becomes an ever active incentive to war."

We now inquire of the candid reader, is it a fact that a proclamation has been made to the Gentile nations, within the period of the present generation, in which it has been preached that a general war among the Roman nations was impending as foretold in the text? Is it also a fact that while this message is being proclaimed the nations have made uncommon preparations for war, exactly as specified? We answer, these are facts, and we solemnly believe these circumstances are the fulfillment of the text and all parallel prophecies. But the passages show that this preparation for war will terminate in a great and destructive battle, which is represented as the harvest of the world—the end of the gospel age. Therefore, if we believe that these things are the fulfillment of the Scriptures, we cannot intelligently look for the final end until these vast armaments have been stained with the blood of this generation.

This is truly an age of wonders,—a period full of sublime events. The dark clouds rapidly gather blackness, and the muttering thunders of judgment are nearing the thronged cities and scattered homes of the busy millions. The kings anxiously look out of their palace windows upon the howling tempest, and gather up their feet on their thrones as they reel to and fro in the convulsions of the political earthquake. The "chief captains" gather together, and anxiously desire to use the most scientifically prepared implements of human butchery in the coming terrible struggle. The capitalists open their treasures to supply the sinews of war, lest they lose their uncounted millions already invested in government securities. O fallen, doomed humanity! the period of thy last plagues has come. The night of thy foretold bloody conflict is casting its gloomy shadows around the world. O shelterless ones! hasten to the open door of refuge! Escape! escape from the snare of eternal death!

J. C.

BRO. HAMMOND'S MEETINGS.

It has been our privilege to attend several of Bro. E. P. Hammond's meetings, the last few days, in Sacramento, where he began his labors Saturday evening, Jan. 30th, after a most successful series of meetings in San Jose. At the latter place, over four hundred converts are reported, and the work still goes on with power and deep interest. It surpasses any revival before experienced in that city. All denominations are united in the work, and no sectarian interest appears to be manifested to mar its excellence. One very important and wise requirement of Bro. Hammond, before he begins his labors in any place is, that the various pastors shall co-operate with him in a union effort. At Sacramento, the ministers pledged themselves, before the meetings began, that they would make no efforts to persuade the converts to join their respective churches while the union meetings were in progress. It would not be easy to tell with which denomination the several ministers were associated, from any peculiarities of style or sentiment. They are heartily united in the one great and all-important work of saving men from coming destruction. They pray, sing, talk, and labor together, as one happy family, without feeling any sectarian walls between. This is in harmony with the prayer of Jesus, when he prayed that all his children might be *one*, as he and his Father are *one*. We have never seen it more pleasantly carried out than in Bro. Hammond's meetings. He appears to be perfectly free from all sectarian feelings. He unites heartily with all who truly love Jesus, without regard to their various creeds. He invites those who are converted to sign the following covenant:

"We, the undersigned, hope we have found Jesus to be our precious Savior, and promise, with his help, to live as his loving children and faithful servants all our lives."

During the one week's labors, now spent in Sacramento, one hundred and fifty converts are reported. Apparently, the work has but just commenced. Four meetings are held each day. The first is a Bible reading, conference and prayer-meeting from 10 A. M. to noon, in the Sixth street M. E. Church. At 12.15, an out-door meeting is held at the corner of Fourth and K. streets, near the post office, where hundreds gather, and listen attentively in good order, though many of them are very wicked men, who never attend church. Bro. Hammond has an excellent gift for out-door preaching. The third meeting is in the Congregationalist church at 3.30 P. M, more especially for the children. Bro. H. has also a remarkable faculty to interest children and lead them to Christ. The fourth meeting is held at 7 P. M. in the Pavilion, which is said to be the largest hall on the coast. Last evening (Friday, Feb. 5th) over two thousand people were present, as shown by actual count. There are one hundred and thirty-six gas burners on the five chandeliers in the hall. The central one has fifty-six, and each of the other four have twenty. There are two pipe organs, one melodeon, and one grand piano. The best singers from the various churches unite to sing the sweet songs in "The Evangel," which contains the most choice selection of revival hymns we have ever seen. We heartily commend it to all our readers. It was edited by Bro. Hammond. It is about the same size as the "Winnowed Hymns," and the same price—20 cts. When the organs, the melodeon, and the grand piano, with the excellent choir, and the host of singers in the great hall, all unite in those soul stirring songs, the effect is completly charming. We never heard anything that surpassed it, because the singing is not only with the understanding, but with the spirit. It is the very opposite of the cold, formal choir singing, generally heard in popular churches. One who has any love for Jesus could not help feasting on such songs of praise. Bro. Hammond takes special pains to have good singing in the meetings, which is a very important help.

We have never seen a preacher that seemed to take more delight in exalting and praising Jesus, than Bro. H. It may be truly said of him,

"Jesus all the day long"
Is his joy and his song.

He seems to be brimfull of love for Jesus. He is a very sweet-spirited man. He never dwells on hell-torments, to frighten people, as do many revival preachers, but is constantly presenting the love of Christ for poor, fallen man. His effort is to lead men to repentance by showing them the goodness of God, and his willingness to save men who will accept Jesus as their Redeemer. When persons are led to repent by this motive, we think they are more likely to endure to the end, than those who repent through fear of punishmeut. His power of imitation leads him to be quite dramatic in some of his sermons relating to the death and sufferings of Christ, thus making the truth presented very impressive upon the audience. One who hears him will not be likely to forget his leading thoughts, because they are forced home by such striking illustrations and anecdotes, of which he has a large store, and tells with admirable skill. In short, he is full of song, imitation, poetry, language, love for Jesus and the human race. He has traveled extensively in America, Europe and Palestine, and has an excellent memory, and intersperses his discourses with many interesting incidents noticed in his travels. He has a rare combination of native and acquired ability, suited to make a successful revivalist. He has a very rare faculty for organizing the christian forces in an attack upon the powers of darkness. His extensive experience and eminent success in revival work during many years of ministerial labor, make him admirably adapted to labor on the Pacific coast. He is just the man for the California field. The Californians are bold, brave, noble-hearted, and opposed to shams, especially in religion; but when it is presented in a kind, loving spirit, they treat it with respect, and honor the man that has the courage to tell them the truth, fearless of consequences.

They despise cowards and hypocrites, or anything that is unmanly and mean.

Bro. Hammond intends to commence meetings in San Francisco, Feb. 13th. Glorious results are expected. We found the church in Sacramento, that is looking for the speedy coming of Christ, in a very healthy and prosperous condition. New ones are continually becoming interested in the evidences that prove our Savior will soon appear in his glory.

M. G.

CALIFORNIA.

The more we see and know of California, the more we are pleased. If the people in the East knew what was here, crowds would soon be on their way to this delightful "summer land." We think every variety of taste for climate, soil, or productions, might here be gratified as well, or better than in any other part of the world. The farmer, the fruit grower, the trader, the miner, the laborer, the mechanic, will here find a wide field for his most active operations, and an ample reward for his toil. The soil is remarkably productive, yielding the finest wheat in the world, and the largest quantities. It is said to range between thirty and forty baskets to the acre, and in one case one hundred. Apples, pears, peaches, plums, grapes, strawberries, figs, cherries, blackberries, currants, nectarines, raspberries, apricots, oranges, lemons, almonds, English walnuts, olive trees, palm trees, pepper trees, Australian gum trees, live oaks, and beautiful evergreens, all abound in California. We found good pears and apples on the trees in January, also grapes on the vines. The climate and fruits are like Palestine. There is a striking similarity between the two countries, if we compare California as it now is, with Palestine as it was, when first possessed by the children of Israel.

As a place for residence, California is continually becoming more attractive. Those who wish to go into active business operations, or to retire to live at their ease, can be suited on the Pacific coast. Those who wish to have perpetual spring and autumn combined, can here be gratified. The Australian gum tree, and the pepper tree, continue green all the year. The gum tree grows very rapidly, and is a favorite ornamental tree, as is also the pepper tree. The leaves of the gum tree emit a pleasing fragrance, and the presence of the tree is thought to be a guardian of the health. It grows more rapidly than any other tree known. They are set in California to occupy the places corresponding with maple and elm trees in New England. The handsomest door-yards we have ever seen are in California. Beautiful flowers and evergreens are abundant, growing all the year. The evergreens are very handsome, and kept beautifully trimmed, generally in the shape of a boy's top. They vary in size from three to ten feet in diameter, and from four to twenty-five feet high. The pepper tree bears a small, scarlet berry, about the size of a pepper corn, which has a very strong, pungent taste, and is used by the Spaniards to season their food. It is a handsome tree for the yard.

The population of California is increasing rapidly, and there is still abundance of room for more. Its climate, rich soil, and mines, when fully known, cannot fail to attach great numbers of settlers to this beautiful "summer land." The religious element is now becoming very promising and even inviting to the lovers of Jesus. There has been a most marked improvement in the last five years. While there are thousands who seem to be perfectly reckless in relation to all sacred things; there is a goodly number who are giving their hearts to Jesus, and preparing for his coming. Sabbath before last, one of the ablest and most popular ministers in the city of San Francisco preached an earnest sermon, with great effect, showing that Christ will soon make his second advent to this world. Many were in tears.

M. G.

AIR AND RELIGION.

The following selection was kindly sent us by Sister B. Mathewson, and we gladly publish it with our full endorsement. We know the sentiment of the writer to be true, from an experience of public speaking for more than thirty years, in a great variety of places. We speak confidently when we say that a large percentage of the interest and benefit of religious worship is lost when the worshipers are inhaling vitiated air. Our spiritual and physical natures act in such perfect harmony, that neither can be hindered in its action and we enjoy lively emotions and profitable experience. We earnestly exhort our churches to give attention to this subject.

J. C.

AIR AND RELIGION.

Many a farmer and housekeeper wonder why it is that they must needs take a nap every Sunday in sermon time. When the parson gets comfortably into the second or third head of his discourse, and the congregation have settled into the easiest position to listen, gentle sleep begins to steal over their faculties, and the good man is surprised at finding his argument less cogent than it seemed when prepared in the solitude of his study. At home the busy matron never thinks of napping at eleven o'clock in the morning, and the man of business would consider his sanity or common sense sadly called in question should a friend propose a half hour's nap at that time of the day. Nevertheless, they both sleep like kittens, in their pews, and logic, rhetoric, eloquence, are alike wasted in the vain attempt to rouse their sluggish souls. The question of the poet, so often sung in our assemblies—

"My drowsy powers, why sleep ye so?"

is exactly in point, and we propose as an answer, "Because we are breathing carbonic acid gas—deadly poison; because the sexton did not let the foul air of last Sunday's congregation out of the doors and windows, and the fresh pure air of heaven in."

Look around at the audience; that feverish flush on the face is not heat; it is poison. The lady nodding over there, her nose and face like a scarlet rose, is not too warm, for the thermometer does not stand over seventy degrees; she is partially suffocated; what she wants is fresh air. The hard-working mechanic or farmer does not sleep because he watched with a sick child last night, but simply for want of oxygen to keep the flames of intellectual and physical activity brightly burning.

Nobody can rise on wings of faith in poisonous atmosphere. Oxygen and religion cannot be separated in this unrighteous manner. We cannot live in conformity to spiritual laws while in open violation of the physical.

Is your sexton a man of intelligence sufficient to understand the necessity and reason of ample ventilation? Does he know that every human being vitiates, at the least estimate, four cubic feet of air every minute? Linger when the the congregation leaves, and see if he shuts every door and window tight to keep in the heat till evening service. Then see how dimly the lamps burn in the devitalized air; how hard the minister tries to raise himself and his listeners to the height of some great argument, and how stupid they are—nothing but bad air.

Now for the remedy, which costs labor and money both, for ventilation is a question of dollars and cents. Saturday the sexton should be instructed to open all the doors and windows, to let out all the dead and foul air, and let in all that is fresh. It takes no more coal on Sunday morning to heat the church to seventy degrees because of this purification.

Sunday noon let the openings of the church be again thrown wide, warmth and bad air will alike disappear, and though extra coal may be required to raise the temperature, the minister will preach so much better in consequence, and the hearers will listen with such increased relish to the sacred Word, that the loss of the pocket will be infinitely compensated by the gain of the soul.—*Educational Monthly.*

SAN FRANCISCO.—We had a good day in San Francisco yesterday, Feb. 7th. Several new ones requested prayers, and two were baptized. Others intend to be buried with Christ next Lord's day. The Spirit of the Lord is with us in power. Praise his name for ever. JESUS IS PRECIOUS. M. G.

JUMPING CHRISTIANS.

H. F. CARPENTER.

"There are a number of very plain texts that I cannot possibly harmonize with your doctrine," said a christian to his neighbor who was urging him to embrace a mischief-making side notion. "Jump over them," replied the neighbor; "that is the way *I* did." Ah, thought I, I have the secret now; I have long wondered how so many brethren could embrace so many strange notions in the face of so many clear Scripture utterances; but I have it now; they *jump over them.*"

It occurs to me just now, by the way, that this *jumping* habit is a very ancient one. Adam jumped over the words of God in order to believe Satan's first lie. The Antediluvians jumped over the preaching of Noah, and persuaded themselves free from fears of a flood. Israel jumped over the admonitions of the prophets, and disbelieved in the threatened captivity. The Jews jumped over the prophecies concerning Christ's first coming, and thus "knew him not" when he *did* come. And why do men disbelieve Christ's *second* coming, and that it is to be soon? They *jump over* those texts which teach it. Why do men disbelieve the resurrection of the dead, and of "*all them that are in the graves*"? They jump over the texts that declare it. How do men become and remain believers in the eternal salvation of all men? They *jump over* all opposing scripture. How do others place the judgment, the reward, the crown, and the glory, at death, with the entire Bible opposed to the thought? They *jump over.*

This jumping practice is no new one; and besides, it is far from being a safe one. Adam jumped over God's word into death. Israel jumped over the prophet's admonition into captivity. The Jews jumped into eighteen hundred years of woe as a nation. The Antediluvians jumped over Noah's preaching into the flood. The world now is jumping over the warnings of God into a fatal snare, in the which Christ's coming will overtake them. No cattle so soon driven to the slaughter as those of breechy habits; none so fondly cherished as those which will not get over a fence one or two rails high. So none can be surer of punishment than those who "refuse him which speaketh from heaven"; and none so honored and beloved of God as those who "tremble at his word."

Beloved in the Lord, let us beware of this fatal practice of Scripture jumping. It is by this constant straining to jump over texts that the church is being distracted by a flood of strange notions. Keep out of the snare. Mark the men that wrest Scripture, and avoid them. Resolve that you never will embrace a theory, however subtly or philosophically it may be presented, so long as one plain "thus saith the Lord" stands against it. When God speaks once, let that suffice. Some people are like Balaam. God gave him wise counsel, but after he got it he must still parley with the ambassadors of Balak till God left him to think the *wrong* way was *right*. A troublesome, unsafe way he found it. So now, after the clearest convictions of truth and of error from the Word of God, some, instead of holding fast that which is good, will keep continually straining to see light in the opposite direction, till off they go, after Balak, till the dumb beast they ride refuses to go, and speaking with a man's voice rebukes their madness.

To avoid Balaam's experience do not *jump over* what God says as *he* did. To embrace the Lord's soon coming we jump no Scripture. To believe that man is mortal requires no overleaping of Bible texts. If it did I would drop it at once. When we understand God aright, there is a place for *every* text. If it would suit our theory better to have certain texts taken *out* of the Bible, we may rest assured that our theory is *wrong*. The sooner we discard such a theory the better. Let God's Word stand. We may not be able to fathom the wisdom of God, so as to tell why he says what he has said; but rest assured that if God says so, there is a *reason* for saying so, even if we do not know it. Again I say, scorn the counsel that would make you jumping christians.

[Good, Bro. C., let us have some fetters to keep these restless spirits in the fold of Christ, if possible.

J. C.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, Geo. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Acknowledgments to Jan. 1st	$304.46
P. S. Ward	1.50
Mrs. C. Manchester	1.00
J. H. Stannard	1.00
E. Sharp	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$81.[illegible]

YOUNG PILGRIM FUND.

Previous acknowledgments	$1.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable the Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS.

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$[illegible]
Betsey W. Smith (pledge paid)	10.00
Rhoda Scott	2.75
Sheldon Munson	2.75
A Friend (on pledge)	5.00
P S. Ward	1.50

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$[illegible]
C. B. Parker	[illegible]
W. White	2.00
C. L. Dale	1.00

CLOTHING.—One barrel from C. B. Parker, Sugar Hill, N. H. One barrel from L. T. Cunningham.

TO THE A. A. M. SOCIETY.

FROM ALABAMA.—THE LIGHT SPREADING.

Dear Brethren:—Amid many discouragements we are now and then strengthened by manifestations of blessings on former labors. In August last I reported that I was informed that four Baptist ministers in this State about seventy or eighty miles south of me had been led into the truth by a tract. In 1871 Elder Wm. Sheldon published "The Life Beyond Death." He sent me one hundred copies for free distribution. One copy on its mission passed from one to another until, at latest accounts, six Baptist ministers had *openly avowed* their convictions of the truths therein set forth. Several others are honestly trying to settle the truth in their minds by the Bible test. Several churches are deeply affected by the [illegible].

Eld. S. R. Hood, of Gadsden, Ala., writes me Jan. 30th, 1875, informing me that he has been over three years preaching immortality through Christ *only*; and that there was but little public opposition until last fall. Then the cry of "*heresy*" came up in their Association, and since then in some of their churches. A Baptist paper is out against them. Bro. Hood is replying. It will not be long, he thinks, till there will be a separation. These brethren need encouragement. They need books and tracts. Who will send some to Eld. S. R. Hood, Gadsden, Etowah Co., Ala.? He says— "I have been 'orthodox' twenty-eight years. Three years and three months I have been trying to preach the gospel *unperverted.*"

There are three other points down in Ala. from which invitations come to me for preaching the gospel of the kingdom. I hope to visit them in the spring, if not sooner, the Lord restoring my health, which has been poor since my return from the Carolina tour in Nov. and Dec. I am now improving from my late attack of pneumonia, though at times I yet suffer great pain in my chest. Pray for me.

In much trial, and amid the many scoffs I have to endure I feel an increase of responsibility. I realize that the time is short, very short, in which to finish the great work now before the Lord's people. The signs of the times in 1875, so far, are very ominous. I am lifting up my head and looking up, really believing that my "redemption draweth nigh." May the Lord direct in all our labors of love till Jesus comes.

J. J. SMITH.

Long Island, Jackson Co., Ala.

Correspondence.

From Bro. G. A. Carroll.

Dear Brethren:—My heart's desire and prayer to God for Israel is, that they might be saved. The solicitude which the apostle manifested for the welfare of the church should not only commend itself to the hearts of all true believers, but also lead us to pray earnestly for the welfare of all the disciples of these latter days, that their faith fail not in times of severe trial and perplexity, which have overtaken the church of God in these last moments of time. As we look around us, and behold the coldness and indifference manifested, even by the professed disciples of the Lord, we are led to the inquiry of the disciples of old, "Lord, are there few that be saved?"

Brethren, this is no time to be parleying with the adversary, and seeking to enjoy a little more of this world's pleasures, or gain a little more of its wealth; for riches profit not in the day of wrath.

I often read the complaints of the preaching brethren, that they labor hard and earnestly, and seek to bring the people up to a higher plane in the christian life, but that it sometimes seems as though their labor was in vain. The adversary is making use of every artifice in his power to destroy all that is good, or that shall in any way be conducive to the interests of the cause of Christ. How often do we forget the admonition of the Master, to "Watch and pray lest ye enter into temptation;" and so through our own blindness fall an easy prey to the destroyer.

Let us put off the works of darkness, and put on the armor of light, that we may be able to stand in the evil day.

Andrew's Mills, Darlington Co., S. C.

From Bro. O. Lewis.

I want to acknowledge the receipt of one barrel and one box of clothing which we received from the lovers of truth, by the order of our beloved brother and sister J. C. and S. E. Smith. O, how many hearts were made glad, and how many thanks were sent to our heavenly Father for that timely-sent relief! We pray that the good Lord will bless the kind donors with plenty of the comforts of this life, and in the world to come with life everlasting. May it be the happy lot of both givers and receivers to meet in the kingdom of heaven.

Dear brethren and sisters, remember the people of Kansas in your prayers. The work is going on. Truth is prevailing, and error is giving way. Many are embracing the blessed truth.

No. Lawrence, Douglas Co., Kan.

From Bro. L. Boutell.

For the last thirty-three years of my life I have been able to respond cheerfully to the Macedonian cry, but on account of overacting in the cold my health is impaired. I am now under the doctor's care. Shall have to recall my appointments for the present. Dearly beloved, pray for me, that I may still live to do some good, and be all ready to hear it said, "Come, ye blessed.'

Chelsea, Mass., Feb. 20th, 1875.

AN EXCELLENT TRACT, ENTITLED "*What to Believe.*" By S. Guthrie.

We would call the especial attention of all that are interested in spreading abroad *sound Bible truth* in the land, among the different denominations of professed christians, to this tract, as clear, comprehensive, sound in doctrine, calculated to clear away the rubbish of tradition from the mind, at the same time enlightening it with the great truths of the Bible. I would bespeak for it a wide circulation. L. T. CUNNINGHAM.

Obituaries.

Died in East Boston, Feb. 11th, Milford S Woodside, the son of Bro. Benj. Woodside, aged 18 years.

Milford was a good young man. During his sickness, he gave very clear evidence of resignation to the will of God, and of humble submission and love to his Savior. He died calmly, in the faith that he should enjoy the blessings of salvation through Christ in his everlasting kingdom. He has left father, mother, three brothers, and a sister, to experience a great loss. May the Lord, who doeth all things well, impart unto them the support they so much need in this hour of affliction.

Milford had been employed more than a year as clerk in the North American Insurance Co. Mr. Bowker, the President of the Co., was present at the funeral, and on the occasion spoke in the highest terms of his faithfulness and honesty.

The following note of respect was published in the East Boston *Advocate* Feb. 13th.

J. S. WHITE.

The clerks of the North American Insurance Co. desire to publicly express their regret at the untimely death of their associate, Milford S. Woodside, he having been connected with the office a little more than a year, but during this short period he gained the affection and respect of all who knew him, by his modest yet kindly demeanor, and by his faithful attention to business. He had proved himself a genial companion as well as an efficient and conscientious clerk, and bid fair to attain a high position in life. His death makes a void it will be hard to fill, and his memory will long hold a place in the hearts of his associates.

E. E. PATRIDGE
CHAS. E. MACULLAR.
HENRY A. DAY.
CHAS. D. PALMER.

Boston, Feb. 12, '75.

BARBADOES. In Boston, Jan. 26th, 1875, Sister Sarah Barbadoes, aged about 60 years.

On the evening of her death she attended our prayer meeting in Chelsea, as had been her custom for a long time, and faithfully exhorted us to "speak for Jesus." She left just before the close of the meeting for home, and on stepping from the car, fell, in an unconscious state, and lived but a few minutes. Very likely about her last words were uttered for Christ and his cause. It had been, she said, "one of her best days."

She was one of the Lord's poor, and although she freely acknowledged her poverty, yet she never paraded it before the church or the world, and was one to whom many found it a pleasure to give. She was born in Boston, of colored parents, and had spent nearly her whole life there; and would often burst into tears when speaking of the wickedness of her native city. She lived to bury her husband and five children. Only one—a son—remains. May his mother's God be his, and her eternal home be shared by him. She was brought to Chelsea and buried. We miss her bright intelligent face (which could not fail to impress one), her prayers, her counsels and admonitions. Her seat in our chapel is vacant. Her voice is silent. Her work is done. May we as a church do ours as wisely, as faithfully, as well. M. G. COUCH.

CALKINS. Fell asleep in Jesus, at Monson, Mass., Jan. 14th, 1875, Bro. Romaro E. Calkins, son of Bro. George H. and Sr. L. Calkins, aged 27 years.

This is the first time that the enemy death has visited this dear christian family. Bro. C. was a very promising young man, and much esteemed by all who knew him. He was a christian, a lover of Jesus and his Word, and was always ready to give to others a reason of his hope, with meekness. He was what the apostle calls "a living epistle, known and read by all." His family and the church sustain a great loss, but we feel to say—"Blessed are the dead who die in the Lord; yea, saith the Spirit, they rest from their labors, and their works do follow them."

May the Lord comfort the afflicted friends by the blessed hope of soon meeting him again when the Life-giver shall come and swallow up death in victory. The occasion of his burial was improved by Sr. E. L. Crumb from Acts 13: 36, 37. She was enabled by divine help to present much truth and comfort to those in affliction, and the large company of sympathizing friends.

P. S. BUTLER.

MCCULLOCK. In Savoy, Mass., Jan. 15th, 1875, Estella L., only child of A. J. and Carrie J. McCulloch, grand-daughter of Leonard McCulloch, and great-grand-daughter of the late Eld. Nathaniel McCulloch, of Savoy.

May God bless and sustain the lone parents and other mourning friends, and may this affliction bring them nearer to him, that they may see their loved one, clad in immortal beauty, at the resurrection of the just.

Sleep, thou darling precious loved one,
By death laid low,
While with tearful eyes we render
This tribute due.
When the morn of glory, breaking,
Shall burst the tomb,
Beautiful will be thy waking
In fadeless bloom.

MARY L. TOWER.

[*Western papers, please copy.*

FIRES.—New Canaan, Ct., loss $18,000; Port Jervis, N. Y., loss $20,000; Philadelphia, loss $20,000; Darien, Ga., loss 100,000; Wingham, Ont., loss $30,000; Lindsa, Ont., loss $30,000; Hartford, Ct., loss $250,000.

Kingston, Jam., Feb. 16. A fire broke out in Port au Prince on the 11th inst. There being no water, the flames spread rapidly, and on the 13th were still beyond control. Five hundred houses have been destroyed.

— Recent advices from Havana report numerous fights with the insurgents, in which the losses were severe on both sides, but nothing decisive was accomplished.

— California produces the finest honey in the Union, and will export this year 400,000 pounds.

FOREIGN NEWS.

London, Feb. 15. A telegram from Singapore reports that an emeute occurred among the Chinese prisoners in the jail at that place, which was not suppressed before sixty-seven were killed and injured, including sixteen wardens of the jail.

New York, Feb. 15. A London dispatch has a report of a serious disturbance in Bethlehem, Palestine. The Greeks made an attack upon the quarter of the city inhabited by the Armenians and several on both sides were killed.

London, Feb. 16. The British steamer, George Batters, for Gibraltar, is supposed to be lost, with twenty-one persons on board.

DOMESTIC NEWS.

Brattleboro, Vt., Feb. 15. The severity of the weather thus far this winter is unprecedented in the history of our oldest inhabitants. Sunday the thermometer stood at twenty-two degrees below zero, and this morning it was at twenty below, while to-night it indicated about the same temperature as it has for a week past. One weather reporter claims that for the last forty days the thermometer has averaged below zero daily. The ground is frozen to a depth of from three to five feet, notwithstanding a mantle of three feet of snow. Public and private houses are out of water, in the village, as well as the farmers all about the country, the latter, in many instances, being obliged to melt snow for their stock.

Concord, N. H., Feb. 17.—The mercury registered 18 degrees below zero here this morning; at Claremont it was 17 below; at Washington 20 below; at Plymouth 12 below, and Bristol 18 below. For fifty days past the average minimum temperature has been 3 1-7 degrees below zero.

Boston, Mass., Feb. 14. The restless agitators and workingmen's leaders have carried their points, and have begun movements which may possibly result in a series of strikes in the larger manufacturing places of New England before spring. At Fall River the strikers have resolved to stand out until they get their demands, and their leaders have exerted their influence to such an extent that an extended strike has already begun in Taunton, and some trouble is anticipated in Lowell. At a large meeting at Fall River last night, the weavers resolved that if twenty-seven cents per cut is not forthcoming within a week work must cease in all the mills. In Taunton the strike began, as has already been stated on Friday. The superintendent of the Eagle Mills states that his operatives left the mill unceremoniously, making no statement whatever as to what they wanted. The Treasurer declares that he shall follow the lead set by the Fall River mills, and hold out indefinitely. He states that they have been paying twenty-four cents per cut. Meetings are being held in all the large mill cities, and contributions are being taken up from operatives at work for the support of those out on strike. At present nothing will be done, it is declared, by the mill owners, and they assert their ability to hold out until early spring, if necessary. It is confidently believed that so soon as the funds begin to run low, strikes will end. Meanwhile there is much suffering among the operatives out, and much dissension in their councils.

New York, Feb. 16. The weather is clear and cold, wind light from the northwest. No vessels passed through Hellgate yesterday either way. The ice in the East and North rivers this morning continues heavy, but it is broken up in such a manner as not to materially impede steam navigation. The ice blockade on Long Island Sound is complete. Yesterday afternoon at New Rochelle the ice was from eighteen inches to two feet in thickness, and during the day many persons walked out as far as Execution Light House, a distance of at least four miles. The transit to Huckleberry Island and City Island was readily made, and many skaters were seen far out on the sound.

Wagons were driven upon the ice to the oyster beds, holes were made, and the bivalves were put directly upon carts without the intervention of boats. From City Island to the Long Island shore a clear sheet of solid ice extended, and numbers of persons passed with safety. Ice boats and skaters flitted in all directions.

The steamers City of Hartford and Bridgport, bound to New York, were firmly wedged in early yesterday morning, and after several futile attempts to extricate themselves they quietly accepted the situation of their imprisonment, which will continue until a change in the weather occurs.

Lowell, Mass., Feb. 16. A sad accident occurred on the Lowell and Andover railroad, at Ballardvale, this morning at about nine o'clock, by which Rev. Mr. Lesserman, pastor of the Methodist Episcopal church at that place, was instantly killed. He had just left his home, and was crossing the railroad track, when he stepped on an adjoining track to allow a train from Lawrence to pass, not noticing the eight o'clock express train from Boston, which was at the time only a rod or two from him. He had no sooner stepped on the track than he was struck a fearful blow by the engine, and carried a distance of fully ten rods before the engine could be stopped, and along almost the entire distance fragments of his legs, arms, and other parts of his person were scattered. Mr. Lesserman, who had been pastor for this society at Ballardvale for some time, is said to have been an excellent pastor, and greatly esteemed. He leaves a widow and one child, who are inconsolable by their sudden and unfortunate bereavement.

St Louis, Feb. 16. A special from Topeka, Kansas, says: Near Helena, Colorado, on the 8th instant., thirty vigilantes went to the house of one Gibbs, and on his refusing to deliver himself up to be hanged, set fire to the house, in which were Gibbs, two women and several children. Gibbs leaped out through the flames with a revolver, and shot three of the party dead, and wounded another, when the rest fled. Gibbs had recently been acquitted on a charge of murder, and the vigilantes proposed to take summary appeal from the decision.

In Brief.

— A thousand-pound hog was killed the other day in Montgomery Co., N. Y.

— More snow is said to have fallen in France this year than for twenty years previously.

— A shocking case of suicide occurred at Nashua, N. H., recently. A man shot himself five times, reloading the pistol after each shot.

— For the first time within the memory of the oldest inhabitant Gloucester harbor is completely embargoed by ice, and the fishermen cannot discharge their cargoes. Fifty vessels are frozen in.

— Three children were burned to death in a house at McConnelsburgh, Pa., recently. The parents left the little ones locked into the house.

Notices.

NOTICE.—The Adventists of Newmarket, N. H., have formed themselves into a church, with the undersigned as its officers. Feeling deeply our utter helplessness without the Divine blessing, we ask the sympathy and prayers of all God's people for his blessing on the effort.

Elder J. L. Chute will supply us the first and third Sabbaths of each month. Brethren wishing to preach on the remaining Sabbaths, please correspond with Elder J. L. Chute, Pastor.

J. L. CHUTE, M. L. WHITEHORNE, } Committee.
M. L. WHITEHORNE, Treasurer.
J. C. MEADER, Clerk.

To the Brn. scattered abroad, greeting:—Who feel as we do, that time is short, and what we do must be done quickly, we once more propose to have a protracted meeting in Great Falls, N. H., commencing Wednesday, the 24th of Feb., and hold over the following Sabbath. And we want help. We can keep all who can come to work for the Lord. Let us make one more effort to turn sinners to God, and save some. There is no time to waste, and if we make a little sacrifice for our fellow men, we shall show them that we believe the doctrine we preach. Let us lay aside our side issues. Come with the armor on, and we will do all we can to make you comfortable. Brethren, in the ministry, come, and you who are young and feel the woe on you, come. Bro. C. S. Shattuck, or Bro. George Eastman will see that you have homes. For the people,

C. S. SHATTUCK.

CONFERENCE.—We have decided to hold our next Quarterly Conference at St. Johnsbury, Vt. This is on the Railroad, so as to be reached should the traveling be bad. We hope our friends from Canada, Northern and Eastern Vt., and Western N. H., as well as from other places, will make great effort to attend this meeting. Ministers and laymen, come. Send delegates or letters. The Conference will commence in evening of March 3d, and continue over Sunday. Business March 4th and 5th. H. F. C.

CONFERENCE.—The annual session of the R. I. and East. Conn. Conference will be held with the A. C. Church, Hammond Street, Providence, R. I., on the 3d, 4th and 5th of March, 1875. We expect churches to be represented by delegates, or letters, or both, and preachers in person. Do not forget to come. A. DURFEE, Chairman.

☞ TO THE BRN. IN MASS.

The Mass. A. C. Conference at its last annual session raised money by pledges and collections to buy a tent and put in the field. A committee was chosen to superintend the buying and running of the tent, and this committee are responsible men, and have done the best they could. They bought the tent and run it until the cold weather set in, and there is a debt on them of over $100. This they are owing to Brn. Boutell and Leslie—the two principal workers with the tent. Some of those that pledged have not paid. We hope brethren will send in the amount of their pledges at once; and we invite others that have the means to contribute to pay these brethren their due, as there is not quite enough pledged to pay the debt.

Bro. Boutell is sick, and the prospect now is he will have to lay by for a while and mend up. He has had sickness in his family also for some months, and he needs what is due him. Now, brethren, will you heed this call, and send me the sum of one hundred and ten dollars at once, so that I can pay these brethren their honest due. Send to C. GOODRICH, Boston, Mass., P. O. Drawer 5140.

QUARTERLY MEETING.—The next Quarterly Meeting of the New Hampshire Conference will be held with the church at Rochester Village, commencing Wednesday, Feb. 24th, at 2 o'clock P. M., and will continue till Friday night, or over the Sabbath, if the interest demands it.

For the Com., E. A. STOCKMAN.

CONFERENCE.—The Third Quarterly Conference of the New York State A. C. Society will commence Friday evening, March 12th, at Springwater, Livingston Co., N. Y. We hope to see a large gathering of brethren and sisters present. Let every church in the conference report by delegate or by letter. Teams from the West at 11.30 A. M. and 6 P. M. From the East, 7 A. M. and 4.39 P. M.

M. R. MILES, President.
A. P. MOORE, Secretary.

QUARTERLY CONFERENCE.—The A. C. Churches of Northern Kansas, comprising the churches at Brantford, Clifton, and Sherman Centre, are cordially invited to meet in delegation with the A. C. Church at Peach Creek, Washington Co , Kan., on the 27th day of March, A. D. 1875, at 2 o'clock P. M., for the purpose of organizing a Quarterly Conference, in accordance with the usages of the A. C. Church. Brethren of like precious faith are cordially invited to meet with us.

F. O. CUTLER, Pastor of the Church at Peach Creek, Washington Co., Kansas.

QUARTERLY MEETING.—The Fourth Quarterly Meeting for the Eastern District of Wisconsin will be held at the White school-house of Webster's Prairie, three miles south of Dalton, Sauk Co., commencing evening, Feb. 26th, and hold over Lord's day. We would like to see delegates from all the churches in the district at the meeting. Preaching brethren are especially requested to attend. Let all come praying that the Lord may bless. E. P. GRAVES.

QUARTERLY CONFERENCE.—The next Quarterly Conference of Northern Pennsylvania and Southern New York will be held at Westfield, Tioga Co., Pa., commencing Friday evening, March 12th, and continue over the following Sunday. We hope to see a general gathering of the friends of truth. Railway from Corning to Elkland, then stage to Westfield. E. C. COWLES, President.
A. H. BRIGGS, Sec.

YORK CO. CONFERENCE.—The York Co. A. C. Conference will hold its first quarterly session in Depot Hall, Steep Falls, Me., commencing Thursday, March 11th, at 2.30 P. M., and continue over the following Sunday. We desire to see all of our preachers in this County and vicinity at this meeting, also delegates from all our churches. Let those who cannot come report by letter.

C. H. SWEET, Sec.

WELLSBURGH, ERIE CO , PA.—By special request, a series of Lectures will commence in the above village, at such place as the friends interested may prepare and designate by public notice, on the evening of Tuesday, March 16th, 1875.
By request, G. W. STETSON.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting at Meredith Village, N. H., Thursday evening, March 4th, at Lake Hall. Come, brethren, and help in this meeting. D. F. LEAVITT.

NOTICE.—The brethren in East Killingly, Conn., have established a meeting and desire help. Any of the preaching brethren who can go there and labor by preaching the Word, will please correspond with Warren Taft, East Killingly, Conn.

NOTICE.—The brethren in Porter, Me., and Freedom, N. H., have arranged to sustain preaching one half the time. These places are near each other, and we unite our interests together and maintain but one meeting regularly, and we are very much in need of preaching. Will the Lord put it into the minds of some of his servants to come over and help us? Who will volunteer, and give notice in *Crisis* ahead for either of these places? We will meet them at Centre Ossipee, N. H., or Cornish, on their arrival, and do what we can to have them sustained, and to have the gospel preached to sinners. Will Bro. E. A. Stockman arrange to come sometimes? Here is a good field for labor, and a good congregation of attentive listeners, and through the blessing of God much good may be done. If any will heed this, please correspond with myself, or W. Sawyer, or J. S. Moulton. Address Porter, Me.

For the Brn., F. PHILBRICK.

REMOVAL.—Eld. J. Porter, believing a change to be profitable both to himself and the church in Danville, P. Q., of which he has been the Pastor for the last twenty-three years, has now removed to Montreal to labor in harmony with the church there. His address for the present will be No. 50 Perthius Street, Montreal.

NOTICE.—I take this way of informing the friends who have written me to labor among them, that my engagement with the A. C. Church in Springwater, N. Y., will close April 1st, 1875. I have spent four years as Pastor here; and I trust, if the Lord will, after the above date I shall be able to comply with your requests.

WARREN J. HOBBS.

NOTICE.—Being appointed "a special Conference Missionary and Evangelist, for the promotion of the interests of the cause of Christ," in connection with the Advent Christian Conference of the Province of Quebec, and to advance "its spiritual and *organic* interests," being somewhat improved in health, and able to labor to some extent, this is to request all persons interested in the several districts of the conference who may desire my labor in their neighborhoods, to correspond with me about it immediately, that I may make suitable arrangements, and go where duty may seem to call. My post office address is Magog, P. Q., Box 37. Please attend to this at once, and let us unite our prayers and efforts for the advancement of a common cause. CHAS. P. DOW.

NOTICE.—Having been pastor of the A. C. Church in this place (Nevada, O.) for nearly five years, and notwithstanding it is the desire of the church that I remain another year, yet I have felt impressed that it might be the will of the Lord that I should labor in some other field, as the way may open. I would therefore say to churches East or West, which may desire to have us locate among them, and labor for the upbuilding of the cause of truth and the salvation of sinners, that I will confer with them relative to this object, and if it should appear to be the will of the Lord, will make the necessary arrangements to do so at the expiration of my engagements here, which will occur on March 31st, 1875.

E. M'CULLOCH.

NOTICE.—C. C. Crossman, M. D., is at her home in Middleboro, Mass., suffering severely in consequence of an injury she received several weeks ago by slipping on ice.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick. J. W. BURROUGHS, Pastor.

Those wishing to preach in Danville, P. Q., will please correspond with Wm. Barnard or J. Porter, Pastor.

Those wishing to preach in Oxford, Me., will please correspond with either F. Smith, Oxford, Me., or L. L. Twitchell, Norway, Me.

THE Advent Church in Wakefield having secured the services of Eld. Benj. Finney as their Pastor, all preaching brethren wishing to come there to labor, will please confer with him.

GEO. R. TYZZER, Clerk.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass. H. F. CARPENTER.

Those wishing to labor with the Second Advent church of Hebron, N. Y., will please correspond with Warren Howard.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
REVIVAL MEETINGS every afternoon and evening this week, and Sunday, Feb. 28th. JOHN G. HOOK.

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Tuesday and Friday evenings.
C. E. Barnes........Sunday, Feb. 28th
Wm. C. Stewart........Sunday, March 7th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
I. C. Wellcome....Sundays, Feb. 28th and March 7th
Hiram Munger........Sunday, March 14th
O. W. Kimball........Sunday, March 21st

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank........Sundays, March 7th, 14th, 21st, and 28th.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch........Sunday, Feb. 28th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Natick, Mass........Sunday, March 14th
WM. C. STEWART.

Tremont, Mass........Sunday, Feb. 28th
Putnam, Ct........March 7th
Plymouth, Mass........March 14th
J. S. WHITE.

Vernon, Vt........Sunday, March 7th
H. PRATT.

Fairhaven, Mass........Sunday, Feb. 28th
Mattapoisett........Sunday, March 7th
New Bedford........Sunday, March 14th
Keene, N. H........Sundays, March 21st and 28th
M. BATCHELOR.

Gloucester, Mass........Sabbath, Feb. 28th
S. HALE.

Factory Village (if Bro. Kidder appoints) Friday evening, Feb. 26th.
East Concord........Monday, March 1st
Dover, N. H........Tuesday evening, March 2d
Great Falls (Franklin Hall)........March 3d
South Berwick, Me. (Great Works)........March 4th
South Elliot, Me........Friday evening, March 5th
Rye, N. H........Tuesday evening, March 9th
Seabrook, N. H......Wednesday evening, March 10th
Newburyport (if Bro. Pike appoints) Thursday evening, March 11th.
Lynn, Mass........Friday evening, March 12th
HIRAM MUNGER.

South Barnstead, N. H. (Clark meeting-house) Sunday, March 7th. C. S. SHATTUCK.

Melvin Village........Sunday, Feb. 28th
T. W. PIPER.

North Rutland, Mass........Sunday, Feb. 28th
GEO. A. STREETER.

South New Market, N. H. (Littlefield's Crossing) Sunday, Feb. 28th. ENOCH MORRILL.

West Deerfield, N. H........Sunday, March 7th
GEO. W. RANDALL.

New Milford, Ct........Sunday, Feb. 28th
MRS. E. L. CRUMB.

Levant, Me........Sunday, Feb. 28th
(Monthly Conference, Saturday, the 27th, at 1 P. M.)
Frankfort, Me........Sunday, March 14th
(Conference, Saturday, the 13th, at 2 P. M.)
F. A. BAKER.

Holderness, N. H. (True school-house) Thursday evening, Feb. 25th and 26th.
Meredith Neck........Sunday, Feb. 28th
Newhampton (at Daniel Veasey's) Tuesday evening, March 2nd.
Meredith, N. H. (Dolloff Hall)...Wednesday evening, March 3d.
West Alton........Thursday evening, March 4th
Newmarket, N. H........Sunday, March 14th
Alton Corner, N. H........Sunday, March 21st
J. G. SMITH.

Farmington, N. H........Sunday, March 14th
J. F. CHAMBERLIN.

Palmer, Mass........3d Sunday in each month
H. H. TUCKER.

Boscawen, N. H. (Gulf school-house)...Sab., Feb. 28th
Franklin, N. H. (Morrison school-house) Sabbath, March 7th. SIMEON ROBY.

East Canaan, N. H........Sunday, Feb. 28th
D. F. LEAVITT.

Ellingwood Corner........Saturday, Feb. 27th and Sunday, Feb. 28th.
Hartford, Conn........Sunday, March 21st
Meriden, Conn........Sunday, March 28th
GEO. W. BROWN.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

East Rochester, N. H........Sunday, March 7th
W. H. MITCHELL.

South Rochester, N. H........Sabbath, Feb. 28th
S. HAWKINS.

New Hampton (at Daniel Veasey's) Saturday evening, Feb. 27th.
Meredith, N. H. (Dolloff Hall)........Sunday, Feb. 28th
WM. H. SHAW.

Hartford, Me........Sunday, Feb. 28th
South Windham, Me........Sunday, March 7th
J. T. JORDAN.

Morris, Ct........Sunday, Feb. 28th
Cheshire Street, Ct........Sunday, March 7th
G. L. WHITE.

Oxford, Me., Richville........Sunday, Feb. 28th
G. L. TRACY.

Sandwich, N. H. (Vitum school-house) Sun., Feb. 28th
Meredith, N. H. (Dolloff Hall)....Sunday, March 7th
Franklin, N. H........Sunday, March 14th
Holderness, N. H. (Brick school-house) Sunday, March 21st. G. H. WALLACE.

Waterbury, Vt........Sunday, Feb. 28th
Hinesburgh, Vt........Sunday, March 7th
A. A. HOYT.

Piermont, N. H. (Clay meeting-house) Sun., Feb. 28th
I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDAN.

Lake Village, N. H........Sunday, March 28th
LEVI ALLEN.

Springvale, Me........Sunday, Feb. 28th
Alfred, Me........Tuesday evening, March 2d
Welchville, Me. (where Bro. D. H. Staples may appoint) Thursday evening, March 11th.
Oxford........Sunday, March 14th
Richville........Thursday evening, March 18th
Lewiston........Sunday, March 21st
Mayberry Hill, Casco (where Bro. Alonzo Mayberry may appoint) Tuesday evening, March 23d.
If any of these conflict, or if any wish for evening meetings on my way, please write me at Dover, N. H.
H. S. PINKHAM.

North Waterford, Me. (as the brethren may arrange) Sunday, March 14th.
Harrison, Me. (Woodsom school-house) Sun., March 28th. JARED WHITMAN.

Winsted (Good Templar's Hall)..Sunday, March 7th
A. E. ELLIOTT.

Wrightville........Sunday, Feb. 28th
WM. J. RIPLEY.

Unity, N. H........evening, Feb. 27th and over Sunday, Feb. 28th.
Dorchester, N. H........evening, March 6th and over Sunday, March 7th. (Baptism.)
J. B. S. PILLSBURY.

Barnard, Vt........Sunday, Feb. 28th
East Bethel, Vt........Sunday, March 7th
Camp Brook, Vt........Sunday, March 14th
L. H. BRIGHAM.

Melbourne Ridge, P. Q........Sunday, March 7th
Dixville, P. Q. (Advent Chapel) Sunday, March 14th
Barnston, P. Q. (Perkins school-house) Sunday, March 21st.
Wayville, P. Q........Sunday, March 28th
Barford, P. Q. (Kinney school-house) Sun., April 4th
F. M. DRAKE.

Meredith Neck, N. H. (where the brethren may appoint) evenings, March 2d and 3d.
Campton, N. H. (at Bro. Page's) evenings, March 4th and 5th.
Hebron, N. H. (McClure school-house) eve., March 6th, and over Sunday.
Unity, N. H........evenings, March 9th and 10th and over Sunday. D. EASTMAN.
JOHN H. EVANS.

Warren Summit, N. H........evening, March 20th and over Sunday.
Haverhill Centre, N. H........evening, March 25th and over Sunday. J. H. EVANS.

Holden, Mass........Sunday, Feb. 28th
Chicopee Falls, Mass........Sunday, March 7th
Fitchburg, Mass........Sunday, March 14th
W. N. PILE.

Brimfield........Sabbath, Feb. 28th
Westfield........Sabbath, March 7th
Montgomery........Sabbath, March 14th
Chicopee Falls........Sabbath, March 21st
Brimfield........Sabbath, March 28th
Granby (Batchelor Street)........Sabbath, April 4th
Montgomery........Sabbath, April 11th
Springfield........Sabbath, April 18th
Brimfield........Sabbath, April 25th
GEO. L. TEEPLE.

West Deerfield........Sunday, Feb. 28th
Northwood Narrows........Sunday, March 7th
Northwood Narrows........Sunday, April 4th
Salem, Mass........Sunday, April 11th
C. R. PARSONS.

New Bedford......Sundays, Feb. 28th and March 7th
Springfield......Sundays, March 14th, 21st and 28th
Natick........Sunday, April 4th
Plymouth........Sunday, April 11th
E. OWEN.

Hollis Centre, Me........Sunday, Feb. 28th
C. H. SWEET.

Colebrook, N. H. (Court House) Sundays, Feb. 28th and March 7th, and evenings during the week intervening. L. C. & M. MCKINSTRY.

East Concord, N. H........Sunday, March 14th
A. S. WILLIAMS.

Farmington Village, N. H........Sunday, Feb. 28th
WM. BODGE.

East Lancaster, N. H., Thursday evening, Feb. 25th and over the following Sabbath.
Hereford, P. Q. (Hall Stream school-house, near Bro. Hodges) Sunday, March 7th, and on as the Lord may direct. T. E. LANG, JR.

Patton, P. Q. (Garland school-house) Sun., Feb. 28th
Stewartstown, N. H. (Bare Rock school-house) Sunday, March 7th. U. G. LADD.

Warrensville, Lycoming Co., Pa........Sunday, Feb. 28th
Buffalo, N. Y. (523 Eagle Street) first Sunday in each month. JOHN T. ONGLEY.

New Haven, Ct........Sunday, Feb. 28th
Scitico, Ct......Sundays, March 7th, 14th, and 21st
New Haven, Ct........Sunday, March 28th
H. C. SMITH.

Rochester, N. H........Sunday, March 14th
J. ALBERT LIBBY.

PROF. H. LOOMIS will preach at Natick, Mass. (M. E. Church) Sabbath P. M., Feb. 28th. Subject—Saints' inheritance will be this earth, renewed.

Amesbury Mills........Sunday, Feb. 28th
South Newmarket, Me........March 5th
Great Falls, Me........Sunday, March 7th
Kennebunk Depot, Me........March 9th
Biddeford, Me........March 10th
Brunswick, Me........evening, March 13th and over the Sabbath.
Richmond, Me........March 20th and 21st
Belgrade Mills, Me........Sunday, March 28th
Mercer, Me........Sunday, April 4th
THOMAS RINES.

LAWRENCE, MASS.
J. M. Orrock........Sunday, Feb. 28th
E. A. Stockman........Sunday, March 14th
J. Couch........Sunday, April 11th
S. S. Brewer........Sundays, April 18th and 25th

LOWELL, MASS.
J. Harvey........Sunday, Feb. 28th
A. Ross........Sundays, March 14th and 21st
J. Couch........Sunday, March 28th
S. S. Brewer........Sundays, April 4th and 11th

HAVERHILL, MASS. (Advent Hall.)
S. G. Mathewson........Sunday, Feb. 28th
D. M. Leavitt........Sunday, March 7th
H. F. Carpenter........Sunday, March 14th
John Couch........Sunday, March 21st
S. S. Brewer........Sunday, March 28th

CLINTON, MASS.
A. Ross........Sunday, Feb. 28th
J. Hemenway........Sunday, March 7th
D. M. Leavitt........Sunday, March 21st

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
Hiram Munger........Sunday, Feb. 28th

CONCORD, N. H. (Bethel, Green Street.)
J. Whitman........Sunday, Feb. 28th
Geo. W. Brown (of Elliot, Me.)...Sunday, March 7th
C. Cunningham........Sunday, March 21st
C. Goodrich........Sunday, March 28th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher........first Sunday in each month
D. W. Davis........third Sunday in each month

NEWCASTLE, N. H.
Hiram Munger........Saturday evening, March 6th
S. Varney........Sunday, March 7th
C. R. Parsons........Sunday, March 21st
C. E. Hurd........Sunday, March 28th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck........Sunday, Feb. 28th

SEABROOK, N. H.
John Parsons........Sunday, Feb. 28th
John Couch........Sunday, March 14th
L. E. Saulpaugh........Sunday, March 21st
Charles R. Parsons........Sunday, March 28th
S. S. Mooney........Sunday, April 11th
D. M. Leavitt........Sunday, April 25th
J. F. Chamberlin........Sunday, May 2d
J. G. Smith........Sunday, May 9th

PORTSMOUTH, N. H.
J. F. Chamberlain........Sunday, Feb. 28th
Hiram Munger........Sunday, March 7th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. Goodrich........Sunday, Feb. 28th
L. Boutell........Sunday, March 7th
T. W. Piper........Sunday, March 21st
D. M. Leavitt........Sunday, March 28th

ROCHESTER, N. H.
Wm. C. Stewart........Sunday, Feb. 28th
T. W. Piper........Sunday, March 7th
L. Boutell........Sunday, March 21st

EAST ROCHESTER, N. H.
W. H. Mitchell........Sunday, March 7th
C. R. Parsons........Sunday, March 14th
Enoch Morrill........Sunday, March 21st

BELMONT, N. H.
Mrs. L. E. Saulpaugh....third Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
S. S. Mooney........Sunday, Feb. 28th
J. W. White........Sunday, March 14th

KENNEBUNKPORT, ME.
D. M. Leavitt........Sunday, Feb. 28th

LEWISTON, ME.
O. W. Kimball........Sunday, Feb. 28th
G. L. Tracy........Sunday, March 7th

BIDDEFORD, ME.
Geo. W. Sederquest........Sunday, Feb. 28th
Jesse Gay........Sunday, March 7th
D. F. Leavitt........Sunday, March 14th
A. Ross........Sundays, March 21st and 28th

ALFRED, ME.
J. R. Tripp........Sabbath, March 7th
S. G. Low........Sabbath, March 14th
J. R. Tripp........Sabbath, March 21st
Jer. Hill........Sabbath, March 28th

SPRINGVALE, ME.
J. R. Tripp........Sunday, Feb. 28th
L. W. Gowen........Sunday, March 7th

SOUTH ELLIOT, ME.
E. A. Stockman........Sunday, March 14th
J. W. White........Sunday, March 28th

PLAINVILLE, CT.
O. D. Woodruff........Sunday, Feb. 28th
Mrs. E. L. Crumb........Sunday, March 7th
C. F. Morse........Sunday, March 14th
C. F. Morse........Sunday, March 21st
C. F. Morse........Sunday, March 28th

MILLDALE (Southington, Ct.)
S. Woodruff........Sunday, Feb. 28th and March 7th
B. Hitchcock........Sunday, March 14th

YALESVILLE, CT.
B. Hitchcock........Sunday, Feb. 28th

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

PORTLAND, ME.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Johnson, 52 East 23d St., New York City.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

GREENPOINT, L. I., preaching at 7.30 Sunday evenings, in Ecselsior Hall, corner of Franklin and India Streets. Conference and prayer meeting Thursday evenings. A. S. MUNGER.

WASHINGTON, D. C.—The Advent Christian Church will hold their services at the Supreme Court Room (City Hall), at the intersection of Louisiana and Indiana Avenue, every Lord's day. Preaching at 11 a. m., and at 3 p. m.; prayer and conference meeting every Thursday evening, at house No. 412, 5th street, near City Hall. ELD. JAS. H. WHITMORE, Pastor.

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LINES.

GEO. W. HOWARD.

I saw a watchman standing
With trumpet in his hand,
Upon the walls of Zion,
Awaiting God's command.
His eye with joy was beaming,
His brow with hope was crowned;
I heard him when he shouted—
For glory I am bound.

I said—My loving brother,
Go on your heavenly way,
For soon, if you are faithful,
You'll gain the eternal day.
I'm with you on this journey,
This narrow way pursue,
And then with all the faithful
There'll be a home for you.

Though scoffers round us thicken,
Our blessed hope is sure;
For Christ the Lord will save those
Who to the end endure.
The Bible tells us plainly
The end is drawing near;
We'll take his word for counsel,
And scoffers never fear.

The signal lights are shining
Along the heavenly shore.
The life boat on life's ocean
Will bear her voy'gers o'er,
To the eternal city,
Whose streets are paved with gold,
Where God to all the faithful
His glories will unfold.

O, blest, eternal city,—
The home prepared for me,
The home of all the faithful
From sin and sorrow free.
When shall mine eyes behold thee?
When will my Savior come,
And saints be made immortal,
And dwell with Christ at home?

'Tis there with all the holy
I'll share the heavenly rest;
For there the weary pilgrim
Shall lean on Jesus' breast
We'll cast our crowns before him,
Prostrate before him fall,
And hail him and adore him,
And crown him Lord of all.

Stowe, Me.

THREATENING CLOUDS.

The following passages in some of the speeches at the great meeting against Ultramontanism in Glasgow, show how observant thinkers foresee a great conflict impending.

Colonel Macdonald, the chairman, said: "We cannot forget that it was here we heard but a few months ago those remarkable utterances, which struck so sharply on the ear of Britain, from the present premier. Speaking in this hall of what he called 'the contest commencing in Europe between the spiritual and temporal powers,' he said, 'I think we ought to be prepared; the position of England is one which is indicated, if dangers arise, of holding no middle course upon these matters. It may be open to England again to take her stand for the Reformation which three hundred years ago was the source of her greatness and her glory; and it may be her proud destiny to guard civilization alike from the withering blast of atheism and the simoom of sacerdotal usurpation. If that struggle comes, we must look to Scotland to aid us. It was once, and I hope is still, a land of liberty, of patriotism, of religion.' Another statesman of modern days, as eminent as the present premier—I mean Lord Palmerston—said, not many years ago, that the day would come when we should again hear of religious wars in Europe. It seems as if they were not far distant. The forces are arrayed on each side, and no quarter will be given or taken. The banners display on our side the principles of order, of justice; on the other, of darkness, of error, of anarchy."

Rev. Dr. Begg said: "Great statesmen have lately hinted at the probability of approaching convulsions of intense magnitude in Europe. This has no doubt a reference to the probable struggle for the restoration of the Pope to his temporal supremacy. There is every reason to believe that the late Franco-German war, following on the declaration of Papal infallibility, arose from a desire to crush Protestantism in its mightiest Continental stronghold. The result, however, was in the gracious providence of God the very reverse. France was conquered, Germany was triumphant, and the Pope was ousted from his temporal dominion. The object of the Vatican is now to reverse all this, and so soon as there is a monarchy in France, or perhaps also in Spain, the restoration of the Pope to his personal sovereignty will probably be attempted by force of arms. This will be resisted no doubt by Italy and Germany, and will probably thus end in a European war. The Romanists over Europe have made a league of Sebastian, ready to take part in the bloody fray. Dr. Manning seems to glory and exult in the prospect of all this. He is reported to have said, at a meeting held in Willis's Rooms, London, on Jan. 25th, 1874: 'The excited antagonism of the nations of Europe is founded on a fact' (the temporal power of the Pope) 'full of consolations.' 'Instead of being alarmed, or scared, or discouraged, by the great sharpening of animosity, and the great massing together of antagonists, I look upon it as the most beautiful sign.' 'Now, when the nations of Europe have revolted, and when they have dethroned, as far as men can dethrone, the Vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law, when all this has been done, there is only one solution of the difficulty—a solution, I fear, impending, and that is, the terrible scourge of Continental war—a war which will exceed the horrors of any of the wars of the First Empire.'"

Rev. Dr. Wylie of Edinburgh said: "I have long felt and often said that when there would come the day of the Church of Rome's extremity, would come the day of our peril. It was easy to foresee that, so long as she was permitted to retain her temporal sovereignty, and the Pope was able to rank himself among the other crowned heads, that she would study to keep on something like good terms with the nations; but that, should she be stripped of all, and driven forth crownless and kingdomless, then woe to the nations: she would take a signal revenge. She may now be said to be stripped of all her temporal power, and brought down to what she was twelve hundred years ago, and now she plainly tells us the hour is come. For what? For wrapping her mantle gracefully around her and dying? No! She tells us that the hour is come for a stand-up fight, and that she will fight it out to the last. But you say that is madness. With what will she fight? she has neither army nor fleet. But the folly lies with those who believe in nothing that they do not see. Despite all the reverses that have overtaken her, the Church of Rome is still, as regards the sinews of war—as regards material force, the strongest confederacy on the face of the earth. If she can manage to raise Don Carlos to the throne of Spain, and the Prince Imperial to the throne of France, she will have the fleets and armies of at least two kingdoms at her service. But even failing in this, has she not the vast majority of the populations of these two kingdoms at her back? Has she not the majority even in Italy? Has she not fourteen millions in Bavaria? five millions in Ireland; millions more in Canada and the United States; millions more scattered up and down in Europe? Has she not, at a moderate calculation, some fifty millions which the doctrine of Papal Infallibility gives her the means of uniting into one phalanx; of setting in motion by a single hand, and of precipitating like an avalanche upon Christianity and liberty. Rome may well say to the Protestant, 'Hast thou seen the treasures of the hail which I have reserved against the day of battle and of war?' 'We shall soon see,' says the *Voce della Verita*, the organ of the Jesuits, 'all Christendom divided into two camps, on the one side the champions of Christ and his Church; on the other the servants of Belial. We shall pass,' continues that paper, 'through severe conflicts, but the history of eighteen centuries assures us of final victory.' I tell you, you have to do with a power capable of forming the boldest scheme—a scheme equal to the crisis that has come upon her, and which has the courage to execute it. You have to do with a power which slowly ripens her plans, bides her time, and then suddenly leaps out of the darkness to wrap cities in civil war, and kingdoms in revolution. It is a sudden and nameless peril of that sort that overhangs at this hour all Christendom, and our own country among others. All is now in peril; and though the fight may be a hard one, we cannot decline it save at the cost of accepting something harder still—of accepting revolution and ruin."

Very significant also are the recent words of the German Emperor to the Pope, where he says: "To my deep sorrow a portion of my Catholic subjects have organized for the past two years a political party, which endeavors to disturb, by intrigues hostile to the state, the religious peace which has existed in Prussia for centuries. Leading Catholic priests have unfortunately not only approved this movement, but joined in it to the extent of open revolt against existing laws. Similar indications manifest themselves in several European and in some transatlantic states. It is not my mission to investigate the causes by which the clergy and the faithful of one of the Christian denominations can be induced actively to assist the enemies of all law; but it certainly is my mission to protect internal peace, and preserve the authority of the laws in the states whose government has been intrusted to me by God. I shall maintain order and law in my states against all attacks as long as God gives me the power, even when, to my sorrow, I have to fulfil this royal duty against servants of a church which, I suppose, acknowledges no less than the Evangelical Church, that the commandment of obedience to secular authority is an emanation of the revealed will of God. Many of the priests in Prussia, subject to your Holiness, disown, to my regret, the Christian doctrine in this respect, and place my government under the necessity of extorting obedience to the law by worldly means."—*Prophetic Times.*

THE TRUE UNIONISTS.

I. I. LESLIE.

Much is now said and written about union. This has become the watchword of the world. Political men talk of union. Capitalists talk of union. Laboring men talk of union. Parties and societies of every name and kind, are for union. The church is for union—the different sects saying, "Let us have union."

The continual call for union is the greatest evidence that there is division throughout the world. The cry for union is, therefore, no proof that the world or church are united among themselves, or are approaching an union of their many divisions. Indeed it is not expected by them who talk most of union, that there will be a *real* union—one of faith and heart. The request for an union is only for some *united action*, with the object of thus accomplishing more effectually some temporal good, and worldly, individual benefit. When we turn and consider the union which the various divisions of the church talk of, we find it is not an union in faith and hope that they want. The church is not willing to drop one of its names, or throw aside any of its creeds, in order to have a true and real union of christian hearts and souls. There is no talk of coming together and giving up appellations, and thus losing their sectarian identity, becoming simply the followers of Christ. There has been no suggestion that all unite in one Lord, in one faith, and in one baptism; believing, preaching, and living out the one simple, plain gospel of Christ. There is no proposition for an union that involves a sacrifice of these: name, opinions, wealth and popularity. All these are to be retained, kept, preserved and held as a part, or at least an apendage, of religion. These cannot be given up; and an union that would require the sacrifice of these, is not called for, purposed nor advocated by any one. Union meetings and all union efforts among the sects, end as much towards strengthening the wall between them, as towards tearing it down. The glory of Christ in the conversion of men is not what is generally sought by union religious meetings. It may be true, however, that a "revival" is the object in view, but the object of the revival is oftener a selfish one than otherwise. Said an official member of a church not long since: "I go for an union with any one or all the churches in town, if we can only have a revival. Our church is all run down, and unless we have some new ones in soon, we shall have to shut up the house."

In the union protracted meetings of the present day, a worldly policy is oftener the motive than the salvation of souls. If the glory of Christ were the only object in these meetings, doubtless there would be real conversions of both professors of religion and worldly men, though there might be still the sectarian wall remaining. God does often bless what is done for his glory by men who are in error, and pursuing, unconscious, by a wrong course. But where selfishness, pride and worldly ambition prompt the action, his blessing is never obtained. Satan may counterfeit, and there may be a work which appears to be of God; but time and the result will show that the Divine Hand was not in it. Many such meetings have ended in a wider division of those who united in them than before existed. In dividing the proceeds of the "revival," there have been often dissatisfaction and jealousy, which before did not appear; and thus the "union" proved a curse instead of a blessing. Where there is not love, there can be no true union; and where there is love, there needs to be no effort made to unite. A great effort made to unite indicates the absence of love. If there were Christ-like love among the christian bodies, one toward the other, there would be really union between them; and however they might differ in their views with respect to portions of the gospel of Christ, they would not need to come to an agreement to worship together, or to labor unitedly for a season only. Such agreements and contracts for union clearly indicate the absence of true christian love, which unites without any circumlocution of words, or committee of arrangements.

To see christians, sanctified, professing holiness, making an effort to unite in the service of Christ, is what should cause astonishment. A sanctified and holy being will love all that God loves; and will be in harmony with all the good, and everything that is good. To talk of uniting God's people to him, or them to each other, is to suppose that they are not already united. There has ever been an union of them. Nothing can separate the followers of Christ from him, or them from one another. So long as they follow him they are united, and there is no necessity for any effort to make them one in heart or action. With them all is for Christ; his glory is their aim. They are not, and cannot be divided in this. They are one in all that pertains to the advancement of his cause here. In heart and hand they are ever united to labor for the salvation of the perishing. They wait for no preliminaries, but as opportunities present, together or separate, they work for Christ. Theirs is an union in him, and they need no human guide, manual nor discipline to point out their duty, and the work they are to do. The divine Constitution is before them, and its requirements they understand and are agreed in fulfilling. They need no motto carried over their heads to inform the world of their union; for being in Christ their union is seen and known by all. They require no badge to designate the society to which they belong. They are known as the followers of Jesus; and though despised, they are just what they are taken to be, and in them none are deceived.

But this society of unionists is small. It is, however, the most respectable and influential one upon the earth. It commands the respect of all heaven, and angels ask to be associated with its members. The objects and aims of this society are high and noble. Its members are all unselfish. No present, temporal benefit do they individually seek. The glory of their Founder, and the good of all men, they alone are aiming to secure. They covet no one's wealth; they ask no praise of the world. They mind not vain things; but to save, they condescend to men in the lowest conditions of life. They ask nothing for the blessings which they impart; nor for their labors for the fallen, wheresoever they are bestowed. They court not the society or favor of those the world call great; but they associate with the greatest and best upon the earth.

This society is the most permanent one in the world. It will outlive all others upon the earth, and exist when they shall have dissolved and disappeared. It is an immortal association. The principles which now unite its members, will unite them forever. There will be no dissolution of this association of unionists. The Founder of it is, himself, immortal, and each member is, ere long, to be made immortal like him. Then will the union be ever more complete than now. Though its work for the lost and perishing may cease, it will continue in perfect harmony, unbroken, undivided—the one great, universal union association forever.

Gems.

— Be always at leisure to do a good action; never make business an excuse for avoiding offices of humanity.

— Those who merely accumulate or preserve wealth are its servants; those who expend it upon themselves become its victims; those only who use it grandly are its masters.

— Pleasure must first have the warrant that it is without sin; then the measure that it is without excess.

— It is not essential that we should always possess conscious strength and courage; enough if we trust that they will be supplied in time of need.

— Prayer and praise are the lungs of a christian; by the one he draws in a happy life from heaven, and by the other he breathes it back to him who gave it.

— A true christian cannot be otherwise than kind to the poor and down-trodden of humanity.

— In regard to natural life, we live in God: in regard to spiritual life, Christ lives in us.

— Nothing but deep humiliation, being often at the cross of Christ, can keep the heart from pride and presumption.

— The time and talents bestowed upon us are to be used for the glory of the Lord who bestowed them.

— When we have found God, there is nothing worth looking for among men.

— We must row with the oars we have; and, as we cannot order the wind, we are obliged to sail with the wind that God gives us.

ALL THINGS NEW.

The world has grown old. The curse is here. Men grow old and die. The promise of the new life and of a new world are becoming old and the heart faints at the long delay. Yet the word seems more precious as the years go by. Man's life is short and the times of God are reaching far beyond human grasp. The vision tarries but the promise has gone forth, "Behold I make all things new." The old Paradise with its life-tree is seen restored in the visions of Patmos. The old heart which is given to sin must be made new; the old man must become a new man in Christ; the old heavens and the old earth will be changed to the new, and the Jerusalem now in weeds of mourning and clothed in garments of widowhood, shall become the bride, the Lamb's wife, and her days of mourning shall end. She shall become the new city wherein shall dwell the elect church in the spotless linen, which is the righteousness of saints.

The new heart, the new man in Christ, do not mean another heart and another man, but the same man is changed into the new. So with the old heavens and the old earth—and so it will be with Jerusalem the city of the great King. God's plan contemplates no waste in creation. The miracles did not involve new creations, but existing things were made to serve the power which acted upon them. So God will take the things which are, and from them shall come forth the blessed results foreshadowed in the divine promise and prophecy. "He that sat upon the throne said, Behold I make all things new." Not new things, but the things which are shall be renewed and made to shine forth in the glory of that day when the old shall cease and the new shall come. Blessed consummation! May divine love quicken the years and bring us to that morn when all things shall be made new!—*The Restitution.*

LINES

Written on the death of Willie, son of Bro. and Sr. Mix, Yalesville, Ct.

Willie's dead! that cruel tyrant
Has again our home bereft,
And the form of our beloved one
Now lies sleeping in the dust.
He, the joy of all the household,
We no more on earth shall see;
But by grace divine we'll meet him
When earth's shadows all shall flee.

Hasten, then, that glorious morning,
Blessed Savior, come, oh come;
Soon restore to us our lost ones,
And our blessed Eden home.
Then we'll meet our darling Willie
On that bright and peaceful shore,
And we'll clasp him to our bosom,
To be parted never more.

L. A. TYLER.

ASSURANCE.

A. RICHARDSON.

How blessed to feel the assurance in our own hearts that we are the Lord's; that he owns us as his dear children. It is worth more than worlds like this to me. I have not always felt this assurance. Failing to acknowledge the Lord in all our ways, and obeying him in all things, keeps us on the background; but when we turn to the Lord with our whole heart, and feel the need of his power to help us, he will hear our cry. He will lift upon us the light of his countenance.

It seems to me that I never realized the importance of being wholly the Lord's, of living every moment to the honor and glory of God, as I have for a few days past. In drawing nigh to God, he has verified his Word by drawing nigh to me. I feel his love in my heart at this time, prompting me to pen a few lines in honor of his dear name. The cold, half-hearted professor cannot realize these things in their true light. I know this by experience. When in this lukewarm state, there seems to be dark clouds between us and the Lord. We cannot see clearly. Sometimes we arouse a little; sometimes we almost wake up, and then we drop back to sleep again.

I have been a professor for many years. I have wandered in this wilderness state the most of the time, not knowing whether I was accepted of the Lord or not. I hoped I was. I never meant to give it up. I knew if I lost eternal life I lost all. But, thank the Lord, there is a better place for christians to live in. We may know how we stand in the sight of the Lord. If we do not know now, how can we abide the day of the Lord, or stand when he appeareth?

May the Lord help us all to seek to know his will concerning us; have our work done, ready for translation at any moment. It is only those that are ready that will go into the everlasting kingdom.

Correspondence.

From Sr. J. A. Goodrich.

Dear Pilgrims of like precious faith:—The Lord bless and be with you all. While reading Sister Weaver's article I felt sad. God only knows how much the poor suffering ones have to make them sad. I often think while we are passing through trials, that the children of God are to "come out of great tribulation." I do not expect to live without trials. Our blessed Master had them, and we must have them too. The saints in all ages have been tried; but, thank God, we have the blessed assurance that we shall have no trials greater than we can bear. I thank God from the depths of my soul that we have the privilege of glorifying our Master in tribulation and suffering. Nothing can disturb us while the mind is stayed on God. I have felt many times that there was not power on this earth to destroy my happiness in Christ.

I have never been called to pass through trials but what my heavenly Father has stood by me, and bade me look up and rejoice. O, thank God for the christian's privilege to rejoice at all times and in all places. The Psalmist tells us that "light is sown for the righteous, and gladness for the upright in heart"; and I know it is so. "Bless the Lord, O my soul! and all that is within me, bless his holy name." We feel justified by his grace. We read—"Great peace have they that love thy law, and nothing shall offend them." "When a man's ways please the Lord, he maketh his enemies to be at peace with him; and no good thing will he withhold from them that walk uprightly."

How blessed it is to live at the feet of Jesus and learn of him. Our God is a never-failing friend; he knows all about us, and will do just right by us.

I was thinking this morning of his dealings with me in the past seven years, and I am led to praise him with all my heart; and I hope to praise him through all eternity. How glad I am that Jesus has gone to prepare a place for all his waiting ones. It is sweet to think that in a little while we shall lay down the cross and take up the crown. I am glad that I was ever enabled to bear the cross. If we have no cross, we shall have no crown; so let us be content, and feel that our cross will be no heavier than we can bear. I thank my heavenly Father that I have had strength given me to bear all that he has seen best for me. It would be wrong for me to complain, while a gentle Father leadeth me. He knows what is best for us, better than we do ourselves, and it is wrong for us to complain. I feel to-day that I would say—Father, do with me as thou seest best. I have no will of my own, but to glorify my Master. Blessed be his dear name; I will love him while he gives me breath, and when I am clothed with immortality I expect to praise him still.

New Britain, Ct.

From Bro. J. Y. Briggs.

Dear Brn. and Srs. in Christ:—As I have not seen anything in the *Crisis* from this church for a long time, I thought perhaps some would be glad to hear from us, especially those servants of God who have visited us from time to time in the past. We are up among the mountains of Vermont, surrounded by skeptics. There is not a church of like precious faith within twenty miles. Here we stand as monuments of God's sparing mercy. About six years ago Bro. Geo. Stetson, now of Penn., organized a church in this place, consisting of fourteen members. We now number forty-five. Bro. Allen Damon, a man who shuns not to declare the whole counsel of God, has labored with us the past year. The enemies of the cross, like the ungodly Philistines, seem to despise the child of God when he unsheaths the sword of the Spirit. God help the preaching brethren, who visit this and all other places, to preach the Word, whether men hear or forbear. We are too near the judgment to listen to any syren song, or daub with untempered mortar. We want "Thus saith the Lord" written upon our banners, and then we can move without fear.

God help you, dear brethren and sisters, to try the spirits of these last days, and may we meet in the paradise of God, is the prayer of your Bro. in Christ.

Bridgewater, Vt.

From Bro. Geo. A. Streeter.

Dear Brn. and Srs.:—I have just returned home from a five weeks tour. I have visited various churches in Vermont; have spoken twenty-three times, and have found the people standing very well. All seem to be looking for our blessed Lord to come, to make all things new.

He is coming. Signs show this clearly. It is very important that we are all ready for his appearing. My heart is in the work. Men are going down to destruction; and oh, if one word could be spoken that would attract their attention! Let us be up and doing; work while the day lasts; soon the angel will say, "There shall be time no longer." Yes, very soon. Look over the past, examine the present, and see if all is right. Remember that "Holiness" must be our motto in this world. Now is the time to prepare. "They that were ready went in with him to the marriage, and the door was shut." No salvation after that. Then "they that are holy will be holy still; and they that are filthy will be filthy still."

I am so glad we are almost home. Dear ones, be of good cheer; only a little while longer, and we will rest. Ye sick and sorrowing, tried and tempted, look to Jesus; cast all your care on him; be faithful; endure unto the end, and you shall be saved. God bless you all. Pray for us.

No. Dana, Mass.

From Sr. C. C. Bragg.

Dear Brethren:—I often think when reading articles in the *Crisis* that I will contribute my mite to its columns. I do not feel that I could well do without it. I fear sometimes I am too slothful, and too ready to excuse myself from writing anything for it. I believe time is short, and all the lovers of Jesus, with the best good of our fellow beings in view, should be engaged in every good word and work.

I have a great desire that all who have the management of *our* paper may have wisdom from above to direct, that it may be a paper that we need not be ashamed of, or hesitate to put into the hands of any saint or sinner. I pray that no one that contributes to its columns may be accused of any unwise or inconsistent opinions, that shall mar the beauty and consistency of what we believe, or the doctrines we so much love. The Lord has called us to peace. O, that we may be examples of piety, in word and deed, is my prayer.

Ferrisburgh, Vt., Jan., 1875.

MEN OUT OF THEIR PLACES.

There is a place for every man; his own proper place, where he ought to be. God has designed him for it, and it belongs to him, and to no one else, and every man may know and find his place if he will. It must be his sincere desire to be in his place, and he must go to God heartily praying, Lord, what wilt thou have me to do? Where wilt thou have me to be? Let him surrender his own will to God's will, and God will lead and guide him; and he shall make no mistake.

And it is a blessed thing to be in one's own place. God will be with him here. He will cheer, and strengthen, and sustain him. He may have trials; but he meets them in the path of duty, and God's grace is sufficient for him. The same compassionate God, who was with Daniel in the den of lions, and with the three Hebrews in the burning fiery furnace, will not leave him, nor forsake him. Being in his own proper place, he may go to God with confidence, and he shall be comforted and supported. He shall be joyful in all his tribulation.

There is a place for every man, and God intended each to find and to fill his place. The trouble is, most men aspire to places they cannot fill. They want to be presidents, commodores, or captains, when they are only fit for the ranks. Some want to be poets or painters, when they are only prosy pumpkins. He is the happiest man who finds the place he is fitted to fill, and fills it well, however humble it may be. The one who knows himself, his faults, and how to overcome them—his virtues, and how to increase them—who knows the uses and abuses of the organs of mind and body, and exercises them in the fear and love of God—is the happiest man.—*Illustrated Annual.*

THE TWO PLANKS.—A preacher wishing to explain to his congregation what a dangerous delusion those persons are in who seek salvation, partly from their own works and partly from the righteousness of Christ, said to them: Suppose it is needful for you to cross a river, over which two planks are thrown. One is perfectly new, the other is completely rotten. How will you go? If you walk upon the rotten one, you are sure to fall into the river. If you put one foot on the rotten plank and the other on the new plank, it will be the same; you will certainly fall through and perish. So there is only one method left. *Put both feet on the new plank.*

Brethren, the rotten plank is your own unclean self-righteousness. He who trusts in it must perish without remedy. The new plank is the eternal saving righteousness of Christ, which came from heaven, and is given to every one that believeth in him.

SPEAK KINDLY TO THE ERRING.

Speak kindly to the erring;
Thou yet may'st lead them back,
With holy words and tones of love,
From misery's thorny track.
Forget not thou hast often sinned,
And sinful yet must be,
Deal gently with the erring one,
As God hath dealt with thee.

HOME AND HEALTH.

DIZZINESS—ITS CAUSE AND PREVENTION.—"What is the cause of sudden attacks of dizziness, and how can they be prevented?"

The condition existing in cases of dizziness is an unnatural pressure of the blood upon the brain. The exciting causes are usually some sudden exertion or hurried motion, as rising quickly from a recumbent position, stooping, etc. Unaccustomed motions, as sailing, swinging, walking circularly, riding backward, etc., often occasion it, even in healthy persons. The predisposing causes are either such as produce an undue thickness or viscidity of the blood, as torpidity of the excretory organs, particularly the liver, and excessive alimentation, thinness of the blood and weakness of circulation, as hemhorhage, an insufficient quantity of food, protracted disease, etc. The preventive treatment should be such as to restore the blood to its normal condition and equalize the circulation. Where the blood is thick and impure, the diet should be very plain and simple in quality—composed largely of fruit—and abstemious in quantity. Active out-door exercise and a thorough course of bathing are also indicated. Where the opposite condition exists, the indications are to nourish and strengthen the body, and equalize and invigorate the circulation. To this end the patient should have an abundance of pure air, as much nourishing food as can be digested and assimilated, and a moderate amount of daily exercise.—*Herald of Health.*

HOW MUCH TO EAT.—One of the questions oftenest asked me is: "How much shall I eat?" It is a question which each one must answer for himself. The best general guide in this matter, is to avoid eating enough to make you feel dull and sleepy, or to produce any unpleasant sensations in the head or stomach. If such feelings are experienced after meals, you may know you have eaten too much, and that you must eat less thereafter. If, as is the case with many persons, you cannot control the amount in any other way, and stop when you have eaten enough, you should measure out the amount you are going to eat, and put it upon your plate before you begin, and never allow yourself to be tempted to take anything more. There is very little danger of not eating enough. There are such cases, but however, they are confined to the class of persons who lead a sedentary, in-door life. If such persons will change their mode of life, and take as much out-door exercise as they are able to, their appetite will return, and they will soon eat a sufficient quantity.—*Herald of Health.*

HYGIENIC POWER OF THE SUN.—Sleepless people—and there are many in America—should court the sun. The very worst soporific is laudanum, and the very best is sunshine. Therefore it is very plain that poor sleepers should pass as many hours of the day as possible in the sunshine, and as few as possible in the shade. Many women are martyrs, and do not know it. They shut the sunshine out of their houses and their hearts; they wear thick veils; they carry parasols; they do all that is possible to keep off the subtlest and yet the most potent influence which is intended to give them strength and beauty and cheerfulness. Is it not time to change all this, and so get roses and color in our pale cheeks, strength in our weak backs, and courage in our timid souls? The women of America are pale and delicate. They may be blooming and strong, and the sunlight will be a potent influence in this transformation.—*Mass. Ploughman.*

OVER-STUDY.—"What is the best treatment for nervous irritation and debility induced by over-study?"

First of all, stop studying and let the brain rest. Secondly, call your muscles into action by such forms of out-door exercise as may be most practicable in your case, and are best suited to your strength and general condition. Exercise as much as you are able every day, but guard against over-doing, and increase the amount of exercise as your strength increases. Live upon a plain, unstimulating diet, drink nothing but water, and avoid all nervous excitement so much as possible. Mental rest, physical exercise, pure air, sunshine, bathing sufficient for cleanliness, and pure water, are your remedies.—*Herald of Health.*

PRECOCIOUS CHILDREN.—Experience has demonstrated that of any number of children of equal intellectual power, those who receive no particular care in childhood, and who do not learn to read and write until the constitution begins to be consolidated, but who enjoy the benefit of a good physical education, very soon surpass in their studies those who commence earlier, and read numerous books when very young. The mind ought never to be cultivated at the expense of the body; and physical education ought not to precede that of the intellect, and then proceed simultaneously with it, without cultivating one faculty to the neglect of others; for health is the base, and instruction the ornament of education.—*Spurzheim.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1008. BOSTON, WEDNESDAY, MARCH 3, 1875. VOL. XL.—NO. 21.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE EVENING BRINGS US HOME.

Upon the hills the wind is dark and cold,
The sweet young grasses wither on the wold,
And we, O Lord, have wandered from thy fold!
But evening brings us home.

Among the mists we stumbled, and the rocks
Where the brown lichen whitens, and the fox
Watches the straggler from the scattered flocks:
But evening brings us home.

The sharp thorns prick us, and our tender feet
Are cut and bleeding, and the lambs repeat
Their pitiful complaints—oh! rest is sweet
When evening brings us home.

We have been wounded by the hunter's darts;
Our eyes are very heavy, and our hearts
Search for Thy coming—when the light departs
At evening, bring us home.

The darkness gathers: through the gloom no star
Rises to guide us. We have wandered far—
Without Thy lamp we know not where we are:
At evening bring us home.

The clouds are round us and the snow-drifts thicken:
Oh! thou, dear Shepherd, leave us not to sicken
In the waste night; our tardy footsteps quicken:
At evening bring us home.

—*Shadow of the Rock.*

WHAT CONSTITUTES THE VISION OF DAN. EIGHTH CHAP.? AND WHEN DID IT COMMENCE?

L. T. CUNNINGHAM.

That these questions are highly important at the present time will be conceded by all who appreciate prophetic inquiry. In seeking a solution of them we shall endeavor to be guided by the Word and Spirit of God.

First, we shall state the location of this "vision," as recorded; this we find to be at Shushan, the capital of Persia. Daniel had this "vision" near the close of the empire of Babylon, while there a captive. Daniel says—"I saw *in a vision*, and it came to pass *when I saw*, that I was at Shushan *in the palace*, which is in the province of Elam [or Persia]; and I *saw in a vision*, and I was by the river Ulai." Daniel could not have been *personally* in the palace of Shushan, because, at the time he mentioned ["the third year of the reign of Belshazzar"], the Persian empire was not founded; and there could be no palace at Shushan before the Persian empire had an existence; but he was carried forward *in time*, as John the Revelator was. See Rev. 17: 3. Here John saw things several centuries future from his day. So Daniel saw events to transpire some eighty years subsequent to the time he saw this vision. Says Dr. Gill: "As Ezekiel, when in Babylon, seemed in the visions of God to be at Jerusalem, so with Daniel; not in reality, but so it seemed to him in the vision, to be at Shushan."

Some historians say that Shushan became the royal seat of the Persian kings from the days of Cyrus. Others, as Pliny, that it was built by Darius Hystaspes. Thus we see that it was *many years after* Daniel saw this vision that Shushan became the capital seat of the kings of Persia. The kingdom of Media was *already* a reigning government when Daniel had this vision, and had been for more than a hundred years; therefore it would appear that there was no necessity for Daniel to have been carried forward into the future, to note events to transpire under Persian rule, if the vision covered the Median dynasty the same as the Persian.

The "ram" that Daniel saw is interpreted by Gabriel to represent the kingdoms of both Media and Persia; and as Daniel was carried forward in vision many years after the Median kingdom had been swallowed up by the kingdom of Persia, it follows that what constitutes the vision proper must relate to Persia, and commence from some event that took place at Shushan, the place where Daniel was conveyed in vision. At this place the prophet sees "a ram standing before the river." This attitude at first is that of quietude,—nothing apparently disturbing him,—with "two horns" already "high," but "one higher than the other, and the higher came up last" (verse 3). This verse is merely descriptive of the Medo-Persian empire, at the time when king Ahasuerus made a release (or rest) to the provinces. See Esther 2: 18. This was when the empire was in a state of peace.

The next event Daniel sees is that of the "ram pushing" in three directions. He that shortly before stood so quietly before the river is now aroused to action as by some sudden occurrence; and this "pushing" appears to be an unnatural pushing; it is that *no living* might stand before him. This is a different pushing from that for conquest and subjugation. The phrase "no living" corresponds to the language ascribed to the "three ribs" in the "mouth" of the Persian "bear." "Arise, devour much flesh." Dan. 7: 5. The similarity of expression between the two verses of Dan. 7: 5, and 8: 4, is very significant. The bear "raised up itself on one side" (or, "it raised up one dominion"—*Mar.*). The Medes never had dominion over other nations, but the Persians had. Cyrus said—"The Lord God of heaven hath given me all the kingdoms of the earth." Ezra 1: 2. So the "*higher* horn" of the "ram came up last"; it was more elevated than the other. After the bear on its Persian side was elevated, the three ribs in its mouth call upon it for sudden and peremptory action,—"ARISE, *devour much flesh*." Thus the "ram" from its quiet attitude before the river Ulai suddenly commenced the work of "pushing," that no living "might stand before him."

It is idle to tell us that this pushing was the military expeditions of the Medes and Persians for conquest. The language employed in v. 4 does not admit of it; because the Hebrew word *ghah'y*, rendered in our version "beasts," cannot properly apply to kingdoms, but applies to life or living;—"living soul," or "living creatures," etc., etc. Another reason why it cannot apply to kingdoms is because it contradicts historical facts, as has been proved already in the past discussion of this subject. If this pushing "westward, northward and southward" was against kingdoms, for conquest and subjugation, then the statement of the prophecy, "neither was there any that could deliver out of his hand, but he did according to his will," etc., would seriously conflict with known facts of history; for as we have stated already, the Medes never arose to obtain any great dominion, but were severely defeated, and almost entirely reduced, first by the Assyrians, and then by the Scythians; thus they did *not* do "according to their will." The Persians also were defeated in several of their expeditions, as history abundantly testifies; for Cyrus' army was terribly defeated by the Scythians, and lost two hundred thousand men; so also was Darius and Xerxes, especially Xerxes, in his great expedition against Greece. As success did not attend their arms in many instances, but often serious disaster, this, we think, could *not* be doing "according to his will." Having proved that this "pushing" could not be against kingdoms, it can refer only to that sudden and unparalleled movement against the Jews, so vividly described in the book of Esther. This "pushing" was designed to utterly exterminate the Jewish nation; exactly corresponding with the prophetic utterances in Dan. 8: 4, and 7: 5. And "Shushan the palace" was the *very place* from whence this awful decree was issued,—the very stand-point from which Daniel saw the vision of the eighth chapter. Here the vision commences and runs through the remaining history of the nations of earth.

No one will question but that Daniel saw the ram in vision, as also the goat with the four horns, after the breaking of the first or the "notable horn between his eyes," and then a "little horn" that came out of one of the "four winds of heaven," that "waxed exceeding great." The characteristics of this "little horn" are visibly set forth and described. All these several parts named, constitute the vision proper. This is what Daniel "saw in vision." The remaining part is the divine explanation of the several parts which he saw.

The length of this vision is 2300 symbolical days, or a day representing a year; thus the 2300 years are given in answer to the question of an holy angel that inquired of Palmoni, or "the wonderful numberer," as to how long this vision was to continue; or paraphrased thus: How long shall the ram, the goat, and the little horn, tread under foot the sanctuary and the host? Now as these several symbols are interpreted by Gabriel to represent the Medo-Persian empire, and the Grecian, and kingdom of fierce countenance (i. e., the Roman empire), this period of 2300 years must measure their duration from some point in the Persian empire, for the following reasons:

1. This period could not begin with the Median dynasty, nor in any period of its history; because the Medes were not the oppressors of the people of God, nor did they tread under foot the holy land, or the sanctuary. The kingdom of the Medes was contemporary with the Assyrians; and who does not know that it was the Assyrians that were the first great oppressors of Israel—that invaded their land and carried off the ten tribes into captivity? As the powers that Daniel saw in vision were to "tread under foot the sanctuary and the host" the time specified, and as Media did not do this work, therefore the vision did not commence in any part or period of the Median dynasty.

2. It could not embrace any period of the Babylonian empire, because the vision does not include it; and, moreover, it was near the close of this empire when Daniel saw this vision, and also the Jews were at that time captives in Babylon, and not captives in Media, although Media at the time Daniel saw the vision was an independent kingdom. In a very short time after, in conjunction with the Persians, they overthrew Babylon; and then, in the first year of Cyrus, king of Persia, instead of the Persians at this time "treading under foot the sanctuary and the host," they issue a decree that the captive Jews should no longer be oppressed, but should be released from their captivity, and Jerusalem be rebuilt; therefore the vision must date at some event subsequent to this time,—some marked event, specially noted in history, of a character that agrees with the language of the prophecy; i. e., with the idea of "treading under foot."

The only event that has the proper characteristics agreeing with the prophecy was that unparalleled and sudden movement of the kingdom of Persia, in the twelfth year of Ahasuerus (or Artaxerxes Longimanus), to destroy the entire Jewish nation. "And I saw the ram pushing westward, and northward, and southward, so that no living [soul] might stand before him. . . . But he did according to his will," etc. Here *no "living soul"* (as the Hebrew word *ghah'y* signifies) was to be suffered to live of the Jewish nation,—old, young, and little children, all to be slaughtered in *one day*.

3. It is a significant fact that the Heb. word *ghah'y* is in the feminine gender; also in the plural; which proves that the pushing of the ram does not refer to military expeditions; for then the word would have been in the masculine gender. The Jewish church and nation is represented and recognized in the Scriptures as "daughter," and "wife," "mother" and "sister." As, "Rejoice greatly, O *daughter* of Zion, . . . for behold thy King cometh unto thee," etc. See Isa. 54: 6; also the book of Samuel and Ezekiel, 23d chap. The plural form refers to Judah and Israel, the capitals of which were Jerusalem and Samaria.

These facts, in connection with the fact that this "pushing" was for the destruction of life, and not for conquest, for extermination, not for subjugation, prove conclusively that it can apply to nothing else but to that movement in the Persian empire—a plot devised by Haman, an Amalekite, for the destruction of the Jewish nation. See Esther chap. 3. Thus the 2300 prophetic days must commence in the twelfth year of Artaxerxes Longimanus, apparently in B. C. 426. Artaxerxes Longimanus granted Ezra a commission in favor of the Jews in the seventh year of his reign (the very year he married Esther), also one to Nehemiah in the twentieth year. In this latter case, when Nehemiah was presenting before the king the sad condition Jerusalem and his people were in, and making his request, etc., it is stated that "the *queen was also sitting by the king*," which could have been no other than queen Esther, and that it was through her favor that Nehemiah obtained his request. Although in his twelfth year the same king signed their death warrant, yet it is evident he was deceived by some strategem of Haman; for when the king became conscious of the awful nature of the plot of Haman, at the banquet of Esther, he exclaimed in utter astonishment—"*Who is he, and where is he, that durst presume in his heart to do so?*" And then his quick disposal of Haman—hanging him upon the gallows that Haman had prepared for Mordecai, and then elevating Mordecai to fill Haman's official position, and doing all that he could consistent with the laws of the empire to neutralize the former decree—proves that he had been misled, either under the influence of wine, or some other strategem of Haman's; all of which conclusively shows that neither the Persians nor Artaxerxes were enemies to the Jews, but that the whole thing had been brought about by the device of an *alien*, a wicked Amalekite and his supporters, they constituting the "three ribs" in the mouth of the bear. Dan. 7: 5. Read also the 83d Psalm. God had purposed the extermination of the nation of Amalek. See Ex. 17: 14, and Num. 24: 20.

When the time had come that this remnant of that nation, represented by the "three ribs" in the "mouth" of the "bear," sought again the destruction of Israel and Judah, God turned their wicked device back upon their own heads, and vindicated his word, as he always will. He did not suffer this remnant of the Amalekites to be delivered out of the hand of the king of Persia. Thus Persia "became great," according to the true estimation of greatness.

As the ninth chapter of Daniel is but a supplement to the eighth, therefore the seventy weeks there declared to be cut off from the vision of the eighth chapter, to restrain the transgression, refers to the fact that Persia would be restrained from executing that awful decree instigated by Haman, and that none of the subsequent powers would be permitted to destroy the Jewish nation till the seventy weeks were accomplished, although several attempts were thus made by them. The word rendered transgression is in the plural; thus showing that Persia, Grecia and Rome would be restrained until the four hundred and ninety years were completed. But near A. D. 65, the restraint was removed, and then the Romans desolated that nation, as all history testifies. From the foregoing evidence it is apparent, that what constitutes the vision of Dan. 8, as related to the 2300 prophetic days, can only embrace the events in the history of the nations from the "pushing" of the ram, in the twelfth of Ahasuerus, and thence onward through the remaining events of the Persian empire, and the history of Grecia with its four divisions, and then the history of the "kingdom of fierce countenance," or the Roman empire, in its *Pagan* and *Papal* character, until Rome is "broken without hand," and "the sanctuary is justified."

Now the "vision" must commence near B. C. 426, as that date agrees with the 12th year of Ahasuerus, according to several considerations; only one of which we will now state. The "seventy weeks," or 490 years, as given in Dan. 9: 24, is a period that was cut off from the 2300 years (the length of the "vision" in the 8th chap.), upon Jerusalem and the nation of the Jews; through which period the "transgression" would be "restrained" from desolating the Jewish nation and their city Jerusalem. And as A. D. 65, apparently, is the date when the "restraint" was removed, and their desolation commenced by the Romans, this proves that the 490 years ending in A. D. 65 must run back to near 426 B. C., as the commencement of that period, and also as the commencement of the 2300 days, or years.

In concluding this article touching these great facts drawn from the Scriptures and history, while it is evident beyond doubt that we are on the very threshold of the day of God, we cannot fix upon the definite day, or positively the year, for the coming of Christ. But we do say that we expect developments this *very year* on which we have entered, that will shed more light on prophetic chronology, and show more clearly our whereabouts on the coast, before entering the harbor of eternal rest and glory.

A word now to those brethren that are unduly positive on the "definite time." Do not discard *one* line of prophecy, or give it a wrong application in order to sustain *another*; for this will certainly mislead you, although you may be ever so sincere. Both will be in harmony when rightly interpreted. We believe the *Eastern movement* will come before we see the Lord. Let us be ready. Amen.

TRINITY AND TRINE IMMERSION.

WM. SHELDON.

One error is often founded upon another; but two errors never make one truth. As there should be an adaptation of things to their surroundings, when one error has been invented, another one has often been manufactured to fit the first.

This is specially true of the trinity theory—that great error which disturbed the tranquility of the church at so early a date, and so soon became the predominant faith, and ultimately became the chief corner stone of Catholicism. When this theory triumphed over truth, and took the field, its twin sister "trine" was introduced; for when the theory of three Gods in one person, or three persons in one God was introduced and received, it was easy to introduce the theory of three immersions in one baptism; and thus one error was made to prop up another error.

As some are liable to be misled by the claim that history shows that trine immersion was practiced at a very early period in the history of the church, we here call attention to the fact that every early witness on this point invalidates his testimony by a joint plea for that erroneous theory of the trinity so in conflict with the Bible; and when this is observed, the fact will be apparent to all that one error paved the way for another one; and furthermore, it will be noticed that it is no more strange that trine immersion got into the church so early, than that another great error should have got into the church even earlier, and become the basis of trine immersion. Let us look at the testimony of some of the earliest witnesses claimed to prove trine immersion, and thus learn that they were trinitarians, and therefore changed baptism into a threefold institution to harmonize with the theory of three Gods in one person, or three persons in one God, by making three dips in one baptism. It began with a perversion of the Savior's commission, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The expression, "In the name of," signifies, In behalf of, or, By authority of; just as in the marriage ceremony, when I pronounce two persons man and wife in the name of the Father, and of the Son, and of the Holy Ghost—that is, by their joint authority.

It is sometimes said that the Greek term *eis* rendered "in" signifies *into;* and so it does often; but often does not, for more than a score of times it is said that certain ones "believed in (*eis*) Christ;" besides "*eis*" is not the only term used when speaking of baptism; for Peter said, "Be baptized every one of you in (*epi*) the name of Jesus Christ" (Acts 2: 38), in the same sense that it is said, "Repentance and remission of sins should be preached in (*epi*) his name" (Luke 24; 47); and certainly Peter and Christ do not clash. Christ's ambassadors both preach and baptize in his name, or by his authority. If Jesus had only said, baptizing them in the *names* of, instead of saying in the *name* of, the claim for trine immersion would have been more plausible; but as it is, there is no excuse for it, except to fit this trinity theory; thus perverting an ordinance to harmonize with an error.

1. It is claimed that Justin Martyr, about A. D. 140, advocated trine immersion; so he did the erroneous theory of the trinity: "After the confession being made, the candidate was thrice plunged under water at the naming of the *three persons in the blessed trinity*." If this testimony is worth any thing in favor of trine immersion, it just as strongly proves that great error of the trinity correct. The theory of three persons in one God harmonizes well with the claim for three dips in one baptism, being thus *one third* baptized in the name of the Father, *one third* in the name of the Son, and one third in the name of the Holy Ghost." If it takes three dips to make one baptism, as it is claimed, then the trine immersion administrator proclaims what is not true, three times over to each candidate, in saying, "I *baptize* thee in the name of the Father, then plunges the candidate into the water just once, thus having only *one-third* baptized him in that name, if it really takes three dips to make one baptism; then he tells him that he *baptizes* him in the name of the Son, plunging once more, which is only one-third of a baptism in this name, if it requires three dips to make one baptism; then he tells the candidate that he *baptizes* him in the name of the Holy Ghost, plunging only once in this name, which is only a third of baptism if it requires three dips to make one baptism.

With this view, in order to have the candidate *baptized* in each name, instead of being only *one-third* baptized in each, the adminstrator should three times plunge in the name of the Father, three times in the name of the Son, and three times in the name of the Holy Ghost, or nine times in all. This is a fair conclusion if the assumption that it takes three dips for one baptism is correct, else they are only one third baptized in each name. And this conclusion invalidates the baptism of each trine immersionist, and hangs the same condemnation over his head that he hangs over the head of the single immersionist; and such should be plunged six times more before troubling others, and henceforth cease advocating trine immersion, and commence advocating nine immersions, or *triple baptism*, and clash with Paul who advocated simply "*one baptism*" as an ordinance.

2. It is claimed that Tertullian advocated trine immersion about A. D. 202. So he did that great error of the trinity. He said: "We receive the water of baptism not merely once, but three times, at the naming of each of the *persons in the holy trinity*." So he here couples the trinity error with trine immersion, showing that if this great error had already crept into the church, it is not surprising that baptism had been corrupted to harmonize with it. It is now claimed by trine immersionists that *baptize* is a frequentative verb, and that therefore the word itself demands more than one dip, and scholars are referred to in support of this claim. All there is to this argument grows out of an early view that the term baptize has a broader meaning than merely to *submerge*, but involves also the idea of *emerging*—submerging and emerging being deemed the full signification of baptism—and this claim has been perverted to favor trine dipping. Going down under the water (*submerging*), and coming up out of the water (*emerging*), fitly emblemizing *burial* and *resurrection;* and thus we have baptism into Christ's death—a "*likeness* of his death" (not of his *dying* but of his *death as a state*), and and also "the likeness of his resurrection; but to go through all this three times would entirely spoil the figure; for Christ was not buried three times; nor was he resurrected three times; besides, neither the Father nor the Holy Ghost ever died at all, then why baptize at all *into* the name of the Father or Holy Ghost, in the likeness of death and resurrection, instead of baptizing them *in* their name, or *by their authority*, into Christ's death? By this joint authority of, or in behalf of Father, Son and Holy Ghost, we are baptized into Christ's death, or "planted in the likeness of his death"—not in the likeness of his dying, but the death that he was resurrected from, a state of being dead. The reference often made to Christ's bowing his head when dying, will not help trine immersionists out of the dilemma, for he did not bow his head three times, so if they substitute the likeness of his death, they should dip but once, as he bowed his head but *once;* besides, on this hypothesis, he would have to *unbow* his head to form a "likeness of his resurrection;" furthermore, his resurrection was not from dying, but from death as a state; so the "likeness of his death," expressed by baptism, being the death that the resurrection liberates from, cannot refer to the act of dying, but to death as a state, in the grave.

3. About A. D. 300, while a controversy was going on between Eunomeus and his friends on one hand, and the trine immersionists on the other hand, the great charge brought against Eunomeus who practiced single immersion for baptism, was that "*he denied the doctrine of the trinity;*" thus showing that trinitarianism and trine immersion were wedded together, while the advocates of true baptism rejected the theory of the trinity. Let all those who insist that it takes three dips to make one baptism, in order to be in harmony with early apostacy, also accept the conclusion that there are three persons in one God.

4. It is claimed that about A. D. 300, Theodoret held to trine immersion. Yes; but in his protest against Eunomeus, who held to *one* immersion for baptism, he clearly shows *why* he held to trine immersion, namely, because he was a trinitarian; for he said that Eunomeus taught "that men should not be baptized with three immersions, nor with the invocation of *the trinity*." That shows why he was wedded to trine immersion; the way had been paved by his receiving the trinity error, while those who did not receive that error respected trine immersion.

5. It is claimed that Jerome, about A. D. 380, advocated trine immersion; but his testimony shows that his faith in the theory of the trinity led him into this error: "We are thrice dipped in the water *that the mystery of the trinity* may appear to be but one." Again he says: "Though we be thrice put under the water *to represent the mystery of the trinity*, yet it is reputed *but one baptism*." Is it any more surprising that the early church should corrupt baptism in this manner, than it is to suppose they would thus early drink down the theory that God was his own Son, and that Christ was his own Father, and that they should insist that baptism was for the purpose of representing this very error of trinitarianism? Is it any more surprising that they should pervert the *mode* of baptism, than to thus pervert its *signification*, in making it represent the trinity? To correspond with the theory claiming that there were three persons in one God, it was easy to make *three* immersions of *one* baptism. While it is a significant fact that the early advocates of trine immersion coupled that theory with the doctrine of the trinity, it is also worthy of notice that the opposers of the doctrine of the trinity rejected trine immersion. These two theories, trinity and trine immersion, went hand in hand for a long time, and both gained ascendency in the church for a while; but the practice of sprinkling holy water got into the church ten years before trine immersion did. If the antiquity of error is a just plea for its endorsement, why not sprinkle holy water on the congregation now?

6. About A. D. 595, Arius, who opposed the trinitarian theory of three persons in one God, and substituted the equally erroneous theory of three Gods in three persons, completely turned the tables on his trinitarian friends, insisting that as there were three distinct persons in the Godhead, there should be three distinct baptisms, one in the name of each distinct person, recognizing each dip as a whole baptism, instead of one third of a baptism, claiming that three immersions "denoted a distinct substantiality of the three persons in the trinity;" so he turned the argument against their trinitarian theory, and claimed the three immersions as an argument in favor of his own theory, making each immersion a distinct baptism; and for a time the battle waxed hot between his friends, the Arians, and the trinitarians; and for awhile the Arians came near triumphing. Their theory underwent some changes, and has been unfairly represented by their enemies.

7. Says the Britanic Encyclopedia: "This triple immersion was a very ancient practice in the christian church, and used *in honor of the Holy Trinity*." That tells the whole story; the doctrine of the trinity preceded the theory of trine immersion, and the two were yoked together as harmonious errors.

8. The "Dictionary of Arts and Sciences" says: "Trine immersion was a very ancient practice in the christian church, and *used in honor of the Holy Trinity*." Here again it is made an appendage to the trinitarian error; and not a trace of trine immersion can be found early enough to precede this great error; and when it crept into the church, it was under the claim of honoring three persons in one God, and hence was practiced by three dips for one baptism.

9. Dr. Cramp thus speaks of trine immersion: "This was first mentioned by Tertullian, about the beginning of the third century, and is continually referred to by other writers for several centuries afterwards. Jerome, for instance, (died A. D. 420,) says: 'We are thrice immersed *that there may appear one sacrament of the Trinity*.'" And so the evidence accumulates that trine immersion cannot be found early enough to precede the introduction of the trinity error, and the two errors were companions. They both crept into the church about the same time, and neither of them ever had any right there. These two errors of ancient date, are of near kin, and belong to a bad family, who led the bulk of the church, step by step, into Catholicism. This mystery of iniquity began to work secretly even in Paul's day, and presently after began to crop out in the theory of the trinity, paving the way for trine immersion, and at an early date the apostacy overtook the church, and error predominated. Almost any error can be proven by the early history of the church this side of the second century, as well as trine immersion, even to the ultimate salvation of the devil himself; some errors, however, being more generally endorsed than others.

So far we have simply referred to quotations, often adduced to prove trine immersion, and find them clearly demonstrating the fact that trine immersion was interwoven with the erroneons trinity theory at every step for several centuries, and the argument that will sanction the one, will indorse the other. Had it not been for this early error, the theory of trine immersion would never have been invented. Historic facts, as well as Bible facts, clearly prove that single immersion preceded trine immersion, which we will not present in this connection; but for ourselves, we care to know simply what the Bible says about it, for that is always right, while history often records prevailing errors for truth.

If the Bible says that baptism is the "*likeness*" of Christ's death, and also "the likeness of his resurrection" from that death, no matter if history does say that was to represent "three persons in the *trinity*," since Christ was never buried in death three times, nor resurrected therefrom three times. If the church could so early mistake the signification of baptism, it is not surprising that trine immersion so soon took the place of gospel baptism, for a time. But we candidly submit that those who insist that it takes *three dips* to make *one* baptism, should cease telling their candidates that they *baptize* them in the name of the Father, &c., unless they dip them three times at the calling of each name, or nine times in all; for according to their own claim, one dip is only *one third part* of baptism; and it is not right to tell a candidate you "*baptize*" him in the name of the Father, when you only one third baptize him in that name, and one third in the name of the Son, and one third in the name of the Holy Ghost. Baptism in the name of the Father should be performed by three dips just as certainly as it takes three dips to make one baptism, for Jesus did not say, *Immersing* them in the name of the Father; but baptizing them.

THE BIBLE.—Blessed Bible! Its value none can tell. The Holy Bible is the christian's chart. It says Jesus is the Lifegiver, and it points to the many signs declaring that he will not be long from his people, and that they are in such danger that the days must be shortened. It tells us that Moses chose to suffer with the people of God, having an eye to the recompense. Paul would endure all things, for he expected a crown when the Lord from heaven should appear; and not Paul only, but all such as love his appearing will receive one. We love, long for, and plead for a continual preparation for the soon coming of Christ, the Lord of light, life, and glory. Let those having no part in him hasten to him; make no delay; time is short; what is done must be quickly done. Amen. MRS. J. FOSTER.

AS ROWERS in a boat turn their backs to the shore, and trust to the man at the helm, so should we proceed in duty through life,—turn our back from our anxious cares for the future, and leave the guidance of them all to God, who guides the helm.

"ALL ONE IN CHRIST."

H. PRATT.

There may be Jew and Gentile in the flesh, but all are one in Christ. "We, being many, are one body." Rom. 12: 15. We are neither Jew nor Gentile, male nor female, bond nor free, in Christ; for all are one. How wicked it always seemed to have two christian churches where one would have accommodated all. But then, Methodists, Presbyterians and Baptists must all be represented; so three steeples must appear in almost every country village. Ministers even would find an apology for this, supposing division to be healthful. But this was not enough; there must be subdivisions among them—Old School and New Presbyterians; Episcopal and Free Methodists. But we thought this could never be among Adventists. Baptized into one body, by the one Spirit, we thought they must be one. But alas! poor weak human nature! In an evil hour while men slept the devil sowed tares, and though the wheat appeared, the tares also appeared. Sure it was the work of an enemy. Ministers who had labored with the Holy Ghost sent down from heaven, who had seen the travail of their souls and were satisfied, were doomed to hear that such and such whom they had begotten by the Word of truth, whom they loved as their own life, could not come to their ministration, as there had been a division, and there were now two meetings in the place, and these attended the other meeting.

I do not wonder that Moses broke the two tables of stone when he saw the people dancing around the golden calf that Aaron had made. I almost wonder that he ever tried to get any more commands to be given to those "rebels." But this even was a trifling matter compared with these ungodly divisions among Adventists, professedly looking for the coming of Christ. These things ought to cease.

THE SCALES FALLING.

In Springfield, Mass., where the cause has been bleeding for years by division, a new era seems to be dawning. The old path of oneness, unity in Christ, apparently is being sought out. God help to find it. And if unity in Christ can be effected in Springfield, among Adventists, then why not in other places? The following from the *Springfield Republican* of Feb. 13th, 1875, is the true outlook for to-day:—

"It is well known that, of late years, the sect of Adventists has been broken up into sections, there being three of these represented in this city, known as 'old-school Adventists,' 'age to come Adventists,' and 'non-resurrectionists'; and the same division has existed throughout the denomination, to some extent. Recently, however, a movement has taken place in this city toward the union of these different branches for evangelical work, which reached its conclusion, last evening, in the formation of the Springfield Adventist Union, composed of the old-school and age-to-comeists, the others holding themselves aloof, for the present, but with some prospect of eventually coming in."

FAMILY PRAYER.

A. RICHARDSON.

What a privilege to bow around the family altar, and unite our voices together in supplication to the throne of grace! Taking up this cross has an influence over our daily life. It is a source of great strength to the christian. These devotions become a delight to us. But if we neglect them, there is a feeling of dissatisfaction. We know we have not done our whole duty.

I love this religion that we can enjoy at home as well as at places of worship. Sometimes I think, How could I be denied this precious privilege? and yet for years I lived in neglect of the duty of family prayer. To any one who may read this, that has not taken up this cross, I would say, May the Lord trouble you as he did me, give you no peace until you attend to this important duty, and the reading of God's Word.

What a privilege to have God's Word to read! Sometimes I think, Can it be possible that these promises are for me? Can I ever be worthy to go in through the pearly gates into the New Jerusalem, and walk those golden streets? Christ says, "Whosoever will, may come;" and that means me. In and of ourselves we can do nothing; we are perfect weakness; we cannot merit salvation. No, it is not by works. Eternal life is the gift of God. We can, by taking heed to his requirements, by doing his will, be saved in his kingdom. May the Lord help us all to live where it is our privilege to live, do his whole will, abide in him,—that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

Sugar Hill, N. H.

DEATH-BED REPENTANCE.—I don't ask you to take my poor words about the brevity and uncertainty of life. Ask any commercial man whose kind of business necessitates that he calculate the length of human life—ask him in his business what he thinks of the uncertainty of human existence. "Oh!" says some man, "I shall repent on my sick bed." Will you? The last sickness, as far as I have observed, is generally divided into two parts. The first half of that final sickness is spent in the expectation of getting well, in the discussion of doctors and the different kinds of medicine; the last half in delirium, or in stupidity, or a consternation which prohibits religious thought; so that I take it for granted that the poorest place on earth for a man to repent of sin and prepare for heaven is on his death-bed.—*Talmage.*

SO LONG as men are asleep in sin, they have no heart, no living voice for God; but when the bright sun appears, and the warmth of Christ's love wakes up the heart, then comes the song of praise to the Redeemer. The very nature of the newly awakened heart, is to burst forth in praise and gratitude.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 3, 1875.

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AGENT.

THE ROMAN JUBILEE.

Roman Catholicism is a triple compound of Paganism, Judaism, and Christianity. Its creed and ritual are borrowed from Babylon, Jerusalem and Calvary. Its great object was to harmonize men in one communion, and so they gave it the name of the Catholic (universal) Church. To accomplish this grand object they attempted to establish a theological platform upon which all the leading classes of worshipers could stand, and each class feel that they had not given up all their cherished and endeared observances. Therefore, the worshipers of Baal must be charmed into the field by giving them cannonized men and women to worship, and chapters of Platonic theology in their creed.

To gain the Jews and all Judaizers, they incorporated sections of Moses' ritual, which had been superseded, and made null and void by the gospel of Christ, so as to make them think that they had not altogether given up Moses for Christ, but had met their dissenting christian brethren on a common level; neither having yielded fully to the other. To accomplish this they blended type and antitype, and gave us Jewish sacred time blended with christian sacred time; confounding tables of stone with tables of the heart.

By this policy we get a presiding High Priest (the Pope) for the christian church, to take the place of Aaron and his successors at the head of the Jewish church. We also get the Roman Jubilee to take the place of the Mosaic year of deliverance. The Roman church at an early date established their Jubilee, in harmony with the Mosaic ritual, to be observed every fiftieth year. These festivals were made seasons of bountiful donations to the church; and as she became extravagant in her worldly adornments and expensive equipage, the Popes needed more money; and to obtain it they reduced the jubilee periods from fifty to twenty-five years.

The last jubilee, according to this arrangement, fell on the year 1850; but it could not be celebrated, says Pius IX, "on acsount of the troublous times." Another quarter of a century has passed, and it becomes due the present year, 1875. The "troublous times" still continue, with increased severity, upon that church; but, notwithstanding this, the Pope has issued his Encyclical, proclaiming 1875 a year of jubilee. The Pope expresses the great object of this celebration thus: "We have never omitted, during the course of our Pontificate, to call upon christian people to appease the majesty of God, and merit the mercy of Heaven, by holy acts, works of penitence, and the pious offices of suppliants."

He acknowledges in this the absence of the "mercy of Heaven," and the presence of God's wrath, and entreats all the faithful to obtain that mercy and have that wrath "appeased" by "holy acts, works of penitence, and the pious offices of suppliants." But the trouble of that church, and the apparent absence of God's mercy to her, consists in the fact that she has lost her power to dictate the civil rulers, and persecute with fire and sword dissenters to her creed. If the possession of such power was a merciful dispensation to her, for her holiness, and a manifestation of God's approval of her exercise of it, then the Holy Father's argument is valid that "holy acts and works of penitence"—mighty efforts to commence with this jubilation, will manifest the restoration of that mercy by restoring the power of dictation and persecution.

The Pope further explains these troubles, when he says—"Sad overthrow of human and divine rights." And this overthrow of the rights of the Papacy, which has been taking place for the last seventy-five years, is made the plea for the celebration of the Jubilee this year; consequently its object is to restore the church to the position she occupied when she dethroned kings and put to death those who dared to dispute her divine right to reign supreme. If the Pope does not mean the "overthrow of rights" to exercise temporal power, what does he mean? He has all the ecclesiastical power he ever had. He can mean nothing but rights to control the civil and religious world, according to his own arbitrary will. We can look upon the coming Jubilee, therefore, in no other light than a concentration of effort by the Jesuitical party to fully restore the Pope to the power his predecessors exercised during the dark ages.

This festival is, therefore, a matter of no small importance. It involves the physical and moral power of about two hundred millions of the human family, who are better united and more thoroughly drilled, so as to produce a more harmonious action, than any other class of the same number in the world. They are the richest class in Christendom, and are so distributed among all the christian nations, that they can become a mighty power by concentrating themselves; and they can also wonderfully weaken all the nations, being so largely represented in every department of those governments, legislatures, armies, fleets and forts.

We do not profess to know, outside of what they have published, the ultimate design of this Jubilee; but from what the Pope has said in his proclamation, and from all their movements and declarations relating to the subject, and the rapid and extensive preparations being made by the opposing parties, we feel justified in thinking that it may become the dividing wedge to bring the antagonistic armies of the last battle into fatal conflict.

This Roman feast may have been prefigured by those connected with the downfall of Babylon and Jerusalem. Those cities, their government and worship, were the prototypes of Apocalyptic Babylon—Rome—and their overthrow and destruction is in many places made typical of the destruction of the harlot power at the "seven-hilled city.

When the time drew near, according to the appointment of God, for the Persian army, marshalled and led by Cyrus, to dry up the waters of the Euphrates and open the two-leaved gates, the king of Babylon proclaimed a national feast to all the representative men of his world-wide dominions; and while they were engaged in blasphemous revelry, worshiping the deified spirits of dead men, the finger of God wrote the imperial death sentence upon the palace wall, and the golden sceptre fell to rise no more.

When the ancient people and city of God had filled the prophetic mold, and the peace and glory of Jerusalem must end by limitation, the Roman army, led by the foretold "prince," invested the doomed city while the rebellious Jews were celebrating a national "feast," and they plunged into famine, defeat and death. They saw the curling flames wrapping its mantle of destruction around their beautiful temple, and heard the groans of an expiring nationality. Those nations had each been alarmed by God's threatening predictions against them, and they were made to tremble by the manifestation of his wrathful providences; but they had in their estimation passed the most dangerous point in their struggle for continued national existence, and were glorying in their prospect of triumphant independence. This was the cause of their jubilant rejoicings at their last feasts, which terminated in their death scene.

We do not profess to prove from the prophecies that Mystic Babylon's coming Jubilee is positively foretold, but we do understand that those nations and cities were made prototypes of the Mother of Harlots, and did shadow forth much of her characteristic history; and we can see clearly that there is a wonderful coincidence between their last national feasts and this Roman Jubilee.

God's prophetic Word has been preached and published for many years through the Roman dominions, setting forth its final destruction, just as it was published at Babylon and Jerusalem. While that message has been sounding her death-note, armies and nations have been marshaling to forever silence her boasting and dictation of kings; but she has recently arisen in the might of her great power, and counted her loyal millions, and reckons herself well able to defend her position as Mistress of the world in the "Eternal City."

Under these significant circumstances, this last part of the wonderful drama represented in the typical pictures, the proclamation for a national Roman feast—a Jubilee—is made. There is now a Cyrus and a Titus—Victor Emmanuel and Count Bismarck—at the head of predicted armies, all marshaled and ready to strike down Rome's crowned Dictator, and bury under the wave of oblivion the Daughter of Babylon, whose garments are stained with the blood of saints.

We look upon these unfolding events as wonderfully dramatic, and the opening of scenes more sublime and awful to this wicked generation, and more glorious and triumphant to the people of God, than anything ever witnessed by mortals. We watch the progress of these world-stirring events with an unceasing interest and a deeper-toned experience than we ever felt before. It seems to us that the end draweth very near. A flood-tide is coming in with a terrible rush and roar; let all see that their anchor holds safely in the Cleft Rock.

J. C.

"IMPENDING CRISIS."

The war clouds in Europe continue to rise and grow larger in their their threatening aspect. Far-seeing men are coming to the conclusion that the chances to escape a terrible conflict of the nations are daily becoming less and less. The evidence increases to show that it will be a great religious war connected with the Papacy, which is resolved on regaining its temporal power. The Protestant kingdoms, and the Republican governments, are determined this point shall not be gained by the Pope.

We clip the following from the San Francisco Daily *Chronicle:*

"Since the beginning of the new year statesmen and politicians have viewed with undisguised alarm the tremendous military preparations of the leading European Powers. They have seen France devoting all her available resources to the single purpose of creating an immense army, equipped and furnished with all the most efficient implements of modern warfare. Such preparations, they argue, cannot be made for merely defensive purposes, inasmuch as it is certain that in the present position of European affairs, France is perfectly safe from aggression unless she chooses to provoke it. The immense warlike preparations of Germany are made, it is said, in anticipation of a deep-laid plan on the part of the Ultramontanes to foment a great religious war. The programme of this war is declared to be to bring about a difficulty between Russia and Germany as a preliminary to a Franco-Russian alliance. In case of the success of such a scheme, Germany and Italy would be arrayed against France and Russia. What part, if any, Austria would take in the struggle can scarcely be a matter of doubt."

It is stated that "all Europe is soon to be turned into one great battle field." Truly, "the signs of the times" proclaim Messiah near. Let us do all in our power to awaken the people to the importance of being prepared for this impending, momentous event. Let our motto be: "HOLINESS TO THE LORD."

M. G.

CATHOLIC MOVEMENTS.

The Catholics appear to be very actively engaged in laying plans for some important event. Feb. 9th six prominent priests arrived in San Francisco, on the steamer Montana, from Panama. They are called the "Paulist Missionaries." They are to visit Sacramento, Oakland, San Rafael, Marysville, Colusa, Grass Valley, Smartsville, Virginia City, Gold Hill, and other places. One of these missionaries is a son of Gen. Rosecrans; another, Geo. Deshon, is a graduate from West Point, and formerly an officer in the United States army. It is said "the great object of the mission is to furnish men of business and labor an opportunity for serious attention" to certain "great truths, which the bustle of our active civilization is too apt to drive into the dim background." We are left to guess what is meant by these "great truths." It is also stated that another object of the mission is "to gather in those who are only reached by extraordinary means." Large meetings are to be held, and the announcement is made—"Those who wish to gain the fruits of the mission ought to make it their principal aim during the few days which it lasts not to miss any of its exercises." It is further stated—"The mission will afford Protestants an opportunity of hearing and seeing a great deal of the practical workings of the Catholic faith."

No doubt, Protestants are already pretty well posted in "the *practical* workings of the Catholic faith." They have only to read the history of the centuries from the sixth to the nineteenth. One thing is certain: the *spirit* of the Catholic power has not changed. When free to act, its "practical workings" will be the same as in past centuries. Its heart says: Crush the Protestants and all their institutions. It is quite evident that a deep-laid plot is being planned to re-establish the temporal power of the Pope. When the blow is struck, it will be a signal for a general slaughter of all opposed. No mercy may be expected on either side. Apparently, the time is near at hand. Let every christian put on the "whole armor of God," and beware of carnal weapons.

M. G.

THE PAPAL JUBILEE.

When mystical Babylon shall have her final fall, like the millstone cast into the sea, it may come upon her as suddenly as did the destruction of old Babylon, in the days of Belshazzar. In the midst of the great feast, on the night that Cyrus took Babylon, the hand writing was seen on the wall, declaring that her end had come. It came as unexpectedly as a flash of lightning in a cloudless sky. Had she known the outside preparations for her overthrow, no feast would have been held that night. So now, did Pope Pius IX. know what is in the near future, he would not call a "Jubilee" for this year, as indicated by the following notice:—

"The Pope has written an encyclical letter to the Episcopacy and to the faithful of the Catholic world announcing that there will be a jubilee in 1875. In this letter His Holiness states that he has not ceased to exhort Christian nations to pray and to practice good works in order to appease the Divine Majesty. It was especially right and proper that prayers should be offered up during a jubilee year. He alludes to the enthusiasm and veneration with which the jubilee had been celebrated throughout the Catholic world when the church enjoyed tranquility. He expresses regret that the circumstances which in 1850 prevented the celebration of the jubilee, instead of improving, had become more unfavorable. He considers it necessary to procure for the faithful at the present time special graces, in order to obtain Divine favor for the world and the church. His Holiness then speaks of the indulgences attached to the jubilee, and points out the conditions required for gaining it. He requests the bishops to prepare the faithful for profiting by the abundant fruits of the holy year, and he concludes with further exhortations to Catholics."

The Pope's jubilee may turn out quite like Belshazzar's feast. It seems to be time to look for some marked events connected with the Papal power. The prophecies indicate that we are in the time when the last jots and tittles to be fulfilled by the Papacy must soon be accomplished. It is truly a portentous hour. The great persecutor of the saints must soon feel the power of the avenging hand, and drink from the same bitter cup that she forced upon the disciples of Jesus. The time has come for them to prepare for the great jubilee of jubilees in the kingdom of God. Praise the Lord, we are near our heavenly home.

M. G.

ACAPULCO MASSACRE.

The feeling of hostility between Catholics and Protestants is increasing rapidly, and has lately come to the surface in Acapulco, Mexico, where several have been massacred in cold blood, while engaged in christian worship. Since the Mexican government has become tolerant towards Protestantism, about one hundred Protestant churches have been raised up in that country. This has stirred up the Catholic priests to such a degree, that on the 20th of January, 1875, a mob assembled about a house where some Protestants had met for religious worship. A portion of the mob went into the meeting, unmasked their terrible swords, and cut right and left, killing five; one died next day, and nine others were seriously wounded. Bro. H. N. Hutchinson was the preacher, but was detained at home that evening by sickness. The mob was in special pursuit of him, and expected to have found him leading the meeting as usual. After the massacre, it was thought best for him to leave Mexico for the present, instead of remaining to be massacred. Accordingly he left, and came to San Francisco, where we met him, and heard him relate the circumstances of the massacre. He is an intelligent minister, and the Superintendent of the Presbyterian missions in Central and Southern Mexico.

During the last four years, a body of native Protestants has been growing up in Acapulco. In compliance with a very earnest request, Bro. Hutchinson went there from Mexico to organize a church, but the Catholics were determined that Protestants should not have a footing in that place. They threatened Bro. Hutchinson as soon as he arrived, and said he would not return. In order to stir up the people against the Protestants, they circulated false reports about them. Bro. Hutchinson says:—

"The reports regarding Protestants circulated among ignorant Catholics were curious. They were led to believe that Protestants actually worshiped women, and that the wife and mother in one of the houses where they held meetings was an object of their adoration. It was also charged and believed by the ignorant that a Christ upon the crucifix was placed on a table in front of the pulpit in Protestant churches with the head down, and that all blasphemed it as they entered."

Sabbath, Feb. 14th, at 3.30 P. M., there was a large and enthusiastic meeting, held in San Francisco, at the Tabernacle—Dr. Cunningham's church—to hear Bro. Hutchinson relate the facts concerning the massacre. During the meeting, one of the hymn books was exhibited that was used at the meeting on the night of the massacre, with its pages besmeared with martyr blood. We never expected to see the blood of martyrs, but the painful object has been seen; and when presented, it sent a thrill of horror through the audience.

At the close of the meeting Mr. Hemphill, pastor of the Calvary Presbyterian church, offered the following resolution:

"*Resolved*, That this outrage, being in harmony with the doctrines promulgated to the world by the present Pope Pius the Ninth, in the Bull *Quanta Cura* and Syllabus annexed, dated 8th of December, 1864, and confirmed as infallible by the late Vatican Council, to which all the Roman Catholic Bishops of America have given their adhesion—is to be regarded as significant of the nature of the conflict upon which the Papal Court is now entering upon this continent, and of its willingness to import the weapons and usages of the middle ages to destroy the Christian civilization of the nineteenth century: and we pledge ourselves to co-operate with all friends of civil and religious liberty in meeting these assaults with the weapons of light and liberty, and love, and the sword of the Spirit, and prayer for the liberation of our countrymen, and of the nations from the bondage of this terrible fanaticism of Papacy."

Mr. Hemphill is an Irishman, and was brought up a Catholic, but is now known as the strongest and boldest opponent of Catholicism on the Pacific coast. Following his resolution, he made the most eloquent and stirring speech we ever heard, which completely electrified the whole audience, so that he was intensely cheered during his speech, and several times with three cheers in succession. The Daily *Chronicle* reporter says of the speech:

"The speech with which Mr. Hemphill followed his resolution was delivered with much spirit. The applause that it elicited showed that it coincided with the views of a large portion of the audience. He spoke of the outrages in Mexico as a natural result of the doctrines of Catholicism, and specified the following classes as those anathemized by the Pope: Those who maintain the liberty of conscience and of worship; those who maintain the liberty of speech; the fathers and founders of republics; those who maintain that the church and state should be separate; those who maintain that the church has no power to employ force to coerce conscience; that civil marriage among Protestants is no marriage at all; those who maintain that foreign pontiffs have ever exceeded their power. Mr. Hemphill went on to say that Romanism is unchanged, unchanging and unchangeable. It is keeping quiet in the United States, but only biding its time."

The Catholics have sent threatening messages to Mr. Hemphill, but his courage to speak is only equaled by his masterly eloquence on the subject. He is familiar with the spirit of Papacy, and knows whereof he affirms. His speech at the Tabernacle brought forcibly to mind the noted one of Patrick Henry, made at the opening of the war of the Revolution.

There is but little room for doubt that we are near the time when a terrible struggle will take place between Catholicism and Protestantism; and in opposition to both are the infidel hosts, led on by Spiritualism. Truly, we may soon expect stirring times, with perplexity and distress of nations. Let us all be ready to meet Jesus at his coming.

M. G.

Do you desire an humble mind, a soft heart, an obedient spirit? Ask and receive that your joy may be full. But remember, "The soul of the sluggard desireth and hath nothing."

LIGHT INCREASING.

The light of divine truth upon the subject of man's condition in and beyond death "shineth in darkness," and the darkness truly comprehendeth it not. The more the denominations labor to shut it out of their churches the more it penetrates their ranks, and shows the folly of platonic philosophy, the darkness of the dogma of papal purgatory and human immortality. There is no trouble with the men who have independence enough to rise above the love of honor, wealth and social caste, and esteem the confession of truth essential to the enjoyment of eternal life. They will come to very correct conclusions upon these great questions. We admire the noble independence of some men in professing their faith in what they believe to be divine truth, when they understand that such a confession will result in crucifixion to them, as to their worldly prospects. We have been kindly favored, by Bro. D. Weaver, with a letter written him by Bro. W. W. Dickenson, of Ludington, Mich., which presents a case of the noble christian manliness of a Congregationalist minister in that place, who, Peter-like, professed his faith in what he esteemed to be truth upon this important subject. We publish below a part of the letter.

J. C.

Ludington, January 29th, 1875.

DANIEL WEAVER:—*Dear Bro*,—In looking over your letter to day I see that you desire the points made by the Rev. H. B. Dean, on the funeral occasion. The occasion was peculiar. The deceased was a mason, and the funeral was attended by about seventy members of the order. The funeral services were held at the Methodist Episcopal Church. The funeral sermon was preached by H. B. Dean, Cong. pastor. The Rev. Mr. Pritchard, Episcopal minister, commenced the service by reading the 15th chapter of 1st Cor. Mr. Rook, the Methodist minister, conducted the singing in the choir.

After these preliminary services, Mr. Dean arose and announced his text:—"Dust *thou* art, and unto dust shalt *thou* return." He commenced his discourse by saying that, after four years of prayerful and careful study of the Scriptures, he had become fully convinced that man did not possess *inherent* immortality; and that he had chosen this occasion, in the presence of the dead, to proclaim what he believed to be the truth. God had said, "Thou shalt *surely die*," but Satan had said, "Thou *shalt not surely die*." Man sinned, and did die; and after he had sinned God placed an angel with a flaming sword, to keep him from the tree of life, that he might not eat and live forever. Paul proclaimed that if the dead rise not then Christ is not risen; and those who had fallen asleep had *perished*—became as naught.

The living again from the dead, he said, was the great central truth of the Bible; which truth Christ came to verify in his own person by rising again from the dead. Eternal life was the *gift* of God. That which we already possess can not be a gift; and this boon is through Christ, by the resurrection from the power of the grave. God manifested his love to the world by the gift of his Son, that whosoever believeth on him might not perish, but might have life—eternal life. On this great truth—the resurrection—rests the whole christian system. Destroy this, and all hope for poor humanity is gone. There is no promise of a future life only through or by the resurrection.

Said he (Dean)—"Better would it be for me to deal out to my fellow men, over the bar, intoxicating drinks, than to stand in my place here and proclaim error." "I feel," said he, "the awful responsibility of a public teacher, and before God, and in the presence of the living and the dead, I have presented what I solemnly believe to be the truth upon this interesting subject. From time to time have I put off this duty, but the truth has forced itself upon me, and as an honest man and a public teacher, I must proclaim it, let the consequences to me, personally, be what they may." You can imagine the effect of such a discourse on an audience composed mostly of the old-school orthodoxy.

Bro. Dean told me that he was aware that but few, if any, of his hearers would endorse it, but in looking over the large congregation he saw a few animated faces. He had struck a chord in some of the hearts of his hearers never before touched. It was indeed a sublime occasion,—a minister of the Congregationalist Church hurling a thunderbolt at the very foundation of orthodoxy, setting their creeds at defiance, and planting himself upon the Bible, and his right as a christian minister to interpret the Scriptures for himself. It was an act of moral heroism, reminding one of the days of Luther. It was a triumph of truth over error,—of the Bible over creeds.

Mr. Dean is a strong man in his own church, and with the Bible, which he has substituted for his creed, he is a host. The war has commenced against him, but he fears not. He is conscious of his strength, and there is no man here that will be able to crush him.

Next Sunday he will take up the subject of the "Rich Man and Lazarus"—one of the strongholds of those who advocate the popular doctrine of natural immortality. Do not know what action his church may take in the matter. Some of them concede to him the right to say what he thinks to be true. A few are in sympathy with him.

Bro. Rook, the Methodist minister, made an attempt to answer Mr. Dean's discourse a week ago last Sunday evening, to a large congregation, and in doing so had to take the Spiritualist's view of the resurrection. He argued—

(1) That the penalty of Adam's transgression was a spiritual death, and the "breath of life" which made man a living soul was a part of the attributes of God,—memory, will, benevolence, etc.,—and therefore immortal.

(2) That St. Paul's argument on the resurrection, in 1st Cor., 15th chapter, had no reference at all to the body. He (Rook, not Paul) scouted as absurd the idea of the resurrection of the body that went into the grave. In fact there was no death, only a change from mortality to the resurrection or rising up of a spiritual body; or in other words, "this mortal does not put on immortality, but immortality puts *off* mortality, never to receive it again. The incorruptible leaves, or puts off, this corruptible (body), never to return to it again. Christ came to life or rather his spirit returned and reinhabited his old body that had not seen corruption, and revived it again, with the prints of the nails and the marks of the spear that pierced his side; but this was not his glorified body in which he ascended to heaven.

(3) As in Adam all *die*, even so in Christ shall all be made alive."

It was a powerful defense of the dogma of inherent immortality, and satisfactory to those who endorse Spiritualism and reject Christ, and also to those who are not students of the Bible. Spiritualists could take no exceptions to his arguments, for they were in complete harmony with their views of future life. No living again, for there is no cessation of life,—simply a dissolution of copartnership (if you will pardon the expression) between the body and the soul. To a large number of disinterested hearers his arguments were far from being conclusive.

W. W. DICKENSON.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Acknowledgments to Jan. 1st	$308.96
R. A.	5.00
Cyrus Colburn	2.70
Albert Dutton	.75
Mary A. Weaver	.75

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$81.62

YOUNG PILGRIM FUND.

Previous acknowledgments	$1.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.	
Previous acknowledgments	$3,242.20
A. D. Hurd (on pledge)	5.00
M. Sundesland	5.00
Mrs. E. J. Ripley (balance of pledge)	5.00

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$227.35
Advent Church in Hinesburgh, Vt.	12.00
H. B.	10.00
J. L. P.	2.00
S. B. Pierce	1.50
H. B. Seavey	1.00
A. C. Johnson	2.00

FOR SR. CAROLINE TULLER.

Cyrus Colburn	$5.00

Correspondence.

From Mrs. Curry.

Dear Crisis Friends:—Bro. John T. Ongley came to Nicholson, Jan. 14th, and preached four of his peculiarly impressive and interesting sermons; also illustrating with the chart. The Methodist and Presbyterian churches closed their doors against him, but the school directors gave an unanimous consent to the request for the schoolhouse, and Bro. France, a Christian preacher, assisted in lighting it, and lending a hearty aid and real christian cooperation.

My class in the Presbyterian Sunday-school was taken from me, at the minister's request, because he did not wish me to teach his children false doctrines. I had a Bible class, for adults, in the M. E. S. S., which was also taken from me because I showed my sincerity by openly being baptized by Bro. Ongley. Strange that I should become so suddenly dangerous, for every one knew that I was an Adventist, I having openly avowed my belief, wrote Advent articles for the "Nicholson Examiner," and have so talked it about that last summer a local in the "Examiner" was headed thus:—"We begin to believe, as Mrs. Curry does, that the world is coming to an end."

You see, dear brethren, that my sentiments have been no secret, but suddenly persecution has commenced against us, and even neighbors and friends give us rather a cold shoulder. Three of us were buried with Christ in baptism by Bro. Ongley, and because that a good christian family befriended us, they too are ridiculed, and we are termed "the ring." Well, thank God! it is a gilded ring. We hope to hear Bro. Ongley preach again, for several have said they were sorry they were out of town at the time; for they liked Bible preaching. He threw light on many passages for us. Oh we do hunger for the Word. We grow weary of the world, and yearn for fellowship of saints and communion with those of like precious faith.

Many good people say to us—"Why talk so much of Christ's coming? why make a speciality of it?" Ah, little do they know how our hearts burn within us, as we dwell on the precious theme. We love to think of our absent Lord. We love to gather our own little ones every Sabbath eve, and, placing the vacant chair at the stand, we break the little unleavened loaf, and after talking of our precious hope, and praying together, we commune reverently, as we intend to do every Sabbath eve till He comes. Feeling our isolated condition, we extend our hearty sympathy to others in like circumstances, who like Noah, stand the storm of derision, and like him may we be steadfast, ever abounding in the work of the Lord.

"We'll stand the storm, it won't be long,
We'll anchor by-and-by."

From C. R. White.

Dear Brethren—Editors of World's Crisis: When I send or lend papers I like to know if received and how. I am in a quandary. Last week I received by mail some Advent papers, but could not discover the postmark; only the name of H. H. Hodgdon on the label; or I would have written to the kind donor with my thanks for the gift. One of the papers was the dear *Crisis*. It was "good for sore eyes," as I had not seen it for so long, and especially as it contained some precious articles, giving the evidences of our blessed hope being soon realized.

Whoever sent the papers may judge how they were appreciated by me, if I briefly relate my circumstances. For several years past I have had a series of losses and ill luck. Last year I lost by insects etc., nearly all my little crop, and am now dependant upon the charity of my neighbors for getting through the winter; hence am unable to procure many Advent papers or books. I am kindly furnished however with the *Advent Christian Times*, free, and the *Watchman's Cry*, and occasionally such gifts as above; but not lately, until last week. I am here all alone, battling for the truth as I understand it, opposed by the world, the flesh, and the devil. I have no membership in any church of human organization that I know of, but trust am a member of the church of the first-born.

I was excluded from the Baptist church seven years ago, to which I belonged thirty years; being unwilling to subscribe any longer to the immortal soul and eternal torment doctrine. I embraced the Advent doctrine in '43. There are some Millennarians here, who hold to the Jews return and age of probation, but all are much prejudiced against the doctrine as we hold it. I tell them all they have a right to their belief, and I respect their opinion, but I do not receive it. I claim the same right for my belief, and respect for my opinions, and I think none the less of a man because he differs with me. "With me it is a small thing to be judged of man's judgment. Judge nothing till the Lord comes."

Louisiana, Pike Co, Mo.

From Bro. W. H. Webster.

Editors of Crisis:—I wish to make a correction in my letter which appeared in the *Crisis* the 10th inst. It should read "*doctrine of non-immortality of the soul.*" I wish also to express my gratitude to our heavenly Father and your christian liberality that the *Crisis* ever fell into my hands, and that I read it; for I have been much instructed, edified, and greatly strengthened and comforted by its scriptural teachings and sound Bible doctrines.

There is a famine in the land for the Word of the Lord. The people are turned unto fables and traditions, by the slight of cunning men. There is a theory of the head, but the Word of the Lord is not a light to the people. The Scriptures plainly teach that there is a God, and Jesus taught the disciples to pray, "Our Father, who art in heaven." The Bible shows clearly that there is a real, personal God, who has a certain dwelling-place, kingdom and throne. The pure in heart shall see him face to face. "He that cometh unto God must believe that he is, and that he is a rewarder of all them that diligently seek him."

I know of but two persons in this place who believe in the soon coming of Jesus, the real resurrection of the dead, the renovation and purification of the earth, and the destruction of the wicked and of the giving of the real landed inheritance to the saints. Jesus said—"If I go away I will come again and receive you to myself; that where I am, there ye may be also." Although we may be left in an enemy's land, yet Jesus will come and open our graves, and bring us into the land which God promised to our fathers.

O beloved, let us look up, for our Redeemer, our redemption, draweth nigh. We look for new heavens and a new earth, wherein dwelleth righteousness; where there will be no death.

From J. W. Burroughs.

Bear Brn.:—For the encouragement of others I wish to say that I have been enjoying another blessing from the Lord here this winter.

We commenced our meeting about Christmas by giving a course of lectures on the prophecies, and continued four weeks. Bro. P. A. Converse and Sr. M. Janes were with us a short time, and rendered efficient aid.

Inclemency of the weather hindered our progress some in the forepart of our meeting; nevertheless, we had a good hearing as usual, and as a result, about twenty converts, thirteen of whom joined the church at the close of our meeting, and others will unite with us soon. We have no reason to complain of our prospect in Raymond, but rather to rejoice. The church is a unit, and has prospered finely in the last year. Brethren that were weak, and just starting a year ago, are strong in the Lord, and several of them have commenced preaching.

We consented to act as pastor for another year. Pray for us, that both pastor and people may continue to work in harmony and love until Jesus our blessed Savior comes, which we believe will be very soon. That glorious day is just before us. We should live very humble, devoted christians, watchful, prayerful, peacable, loving and kind, filled with the spirit of Jesus, yet zealous, active and energetic, ever ready to speak for Christ and his cause.

From Sr. C. Simmons.

Dear Crisis:—My heart bounds with joy when it comes to me weekly, laden with its precious truths. I have been a believer in the doctrine it advocates since 1843. I am now in my fiftieth year. I have lived entirely isolated from those of our precious faith nearly all those years. Oh, ye who are privileged to meet and hear the precious Word from the living preacher, from time to time, do you prize your privilege? It seems to me when I hear of jars and discords in churches, as though I longed to beg of them, "by the mercy of Christ," to cease. If you knew what it was, for weary years of hope deferred, to be separated from "the body," you would, I think, know better how to be thankful. Our precious *Crisis* should never be burdened with your wrangles. There are lonely ones crying for bread, all over the land. "Meat in due season" we famish for. Send us all the light on prophecy you can. We hunger and thirst for it. The recent articles by Bro. Couch, have been food indeed. God bless you all, dear Editors and Contributors. Pray for me, that I may be one of the wise virgins, "with lamp burning, and oil in my vessel with my lamp," in that day.

From Sr. M. Bedell.

Dear Crisis:—I thought I would write a few lines in the worthy name of Jesus. God says—"For I will speak excellent things, and the opening of my lips shall be right things." The fear of the Lord will cause us to hate evil, pride, and arrogancy. The evil way and froward mouth the Lord hates. If we love the blessed Master, we shall love our neighbor as ourselves, and pray for him; but we must first become acquainted with Jesus ourselves. This implies the new birth. Men and women may make many long prayers, but without the Spirit of God they will never convert any one. The effectual fervent prayer of a righteous man availeth much.

O, sinner, let me warn you to flee from the wrath to come before it is too late. Awake, all ye dear ones in Christ, and put on the whole armor of God. Pray for me, that I may meet you all in the kingdom.

Woodsville, N. H., Feb. 17th, 1875.

Bro. Henry of Bunker Hill, Ill., writes:—"My poor suffering wife (N. M. Henry) is no better, but failing fast. Pray for her and me."

Obituaries.

HURD. In Lawrence, Mass., Feb. 10th, 1875, Sr. Elizabeth S., wife of Bro. Isaac Hurd, of Porter, Me., aged 42 years.

Sr. Hurd had been a decided follower of Christ for a number of years, and in her last hours of life, when death was near, the religion that she had tried to live sustained her, and she felt happy in the thought that the time of her departure was at hand. She had been in Lawrence only one week when she was taken sick of a fever, and in one week and two days after she fell asleep in Jesus. She was a member of the Methodist church at Kezar Falls, Me.; but sometimes attended the Advent meetings at Porter, and was a believer in many things held by us as a people. She was taken to Freedom, N. H., for interment, where the funeral services were held on the 14th, at the chapel. Eld. Trafton, of the Methodist church, preached on the occasion from words found in 1 Peter 1: 24, 25. CHAS. H. HURD.

PEARL. Fell asleep in Jesus, in Strafford, N. H., Feb. 10th, 1875, of Erysipelas, Sister Eleanor Pearl, aged 74 years.

Our sister commenced while young to wear the yoke of Christ, and was baptized by Eld. John Peavey, and united with the Christian Brethren. She proved by blest experience the yoke to be easy, and the burden to be light. She was an exemplary christian for some fifty years. Her readiness to do duty showed that she did not consider the work of the Lord irksome or hard. Service thus cheerfully rendered secured to her, through the merit of the atonement, a firm hope that supported her in severe suffering, which was her lot for weeks before her death.

May friends be ready to meet her in the glorious morning of the resurrection. Funeral services were held at the Free Baptist meeting-house, when words of Holy Writ were spoken by the writer, which demonstrated the dead will live again. J. G. SMITH.

WYMAN. In Manchester, N. H., Feb. 1st, 1875, Sarah, wife of Woodbury Wyman, aged 39 years.

Sr. Wyman suffered long, yet she bore it with true christian fortitude, and died with the hope of living again in that land where there will be no sickness or death. She leaves a kind husband, two children, and an aged father and mother to mourn their loss, and although their sorrow is deep, may they look to the One from whom help alone can come, and be ready to meet her when death's Conqueror shall come, and the prisons be unlocked, and the captive go free.

Death has conquered her,
And by his dart she is slain;
But Christ has conquered death,
And she shall live again.

Funeral attended by Rev. Mr. Farnum, assisted by Eld. Harmon and the writer. WM. C. STEWART.

LAZELL. In Nashua, N. H., Feb. 10th, 1875, of consumption, Mrs. Mary C., wife of Nathan Lazell, aged 61 years.

"I am the resurrection and the life," says Jesus; and as soon as Sr. Lazell realized that she was dying, she repeated these words to her attendants and to her husband, and said—"That's the text." She sleeps in peace, and we thank God for the evidence she gave us that her hope of life eternal would be realized at the appearing of Jesus. May her children and husband enjoy the same blessed hope. C. W. SARGENT.

PRESSEY. Fell asleep in Jesus, in Londonderry, N. H., Jan. 1st, 1875, Mrs. Ruth Pressey, aged 87 years.

Another aged pilgrim has lain down to rest at the end of a long and wearisome journey. Her death was sudden and unexpected. She read several chapters in the Bible the day before she died. She will be missed by her children and grand-children, who have wished grandmother a "Happy New Year" for the last time, until they meet her in the Kingdom. F. H. CHAMBERLAIN.

PARKS. In Great Works, South Berwick, Me., Jan. 9th, of consumption, Jane, wife of William Parks, aged 27 years.

They have laid her away in the grave to await the Life-giver's return to awaken her to life and immortality. She leaves a husband and three children to mourn her loss. Words of comfort were spoken from 2 Tim. 4: 7, by J. W. White.

SHURTLEFF. In Westfield, Mass., Sept. 26th, 1874, of dropsy, Luther Shurtleff, after a long and distressing illness of eight months.

He died in hope. M. S. SHURTLEFF.

CROUCH. In Keene, N. H., Feb. 5th, 1875, Herbert D., son of Alvah B. and Mary M. Crouch, aged 8 months and 26 days.

He will come up with the jewels. T. L. HALL.

FOREIGN NEWS.

London, Feb. 19. An Enclyclical from the Pope to the Prussian Bishops is published. It denounces the Folk ecclesiastical laws, and excommunicates members of the clergy who accept benefices from the State.

The French assembly by a vote of 353 to 352 on Saturday, passed M. Wallon's amendment to the constitutional bill providing for the election of president of the republic by a majority of the senate and chamber deputies for seven years, and that the president can be re-elected.

Feb. 26. Steamship Hong Kong, from London for Japan, foundered off the Island of Abdel Curia, in the Indian Ocean. Nineteen persons reported saved. Six were drowned and eighteen missing.

The Pall Mall Gazette's correspondent at Berlin reports that the German Government has received a memorial from the Protestant clergy of Spain, complaining that their liberty of worship is threatened. Similar memorials have been forwarded to other Protestant powers in Europe and to the United States.

Paris, Feb. 25. In the Assembly to-day the bill for the organization of public powers was finally passed—437 to 262.

President MacMahon has sent a telegraph dispatch to M. Buffett, President of the Assembly, calling on him to form a new ministry. M. Buffet is now in the Vosges, and if he accepts the task the organization of a new government will be delayed a few days until he is able to return to Paris.

DREADFUL BOILER EXPLOSION.—A terrible explosion occurred on Thursday at the machine and cotton manufacturing works of Messrs. Lord Brothers, at Todmorden. The employes were assembling after the dinner hour, and nearly all had arrived, and were about to commence work, when one of the boilers exploded with great violence, shaking the whole buildings and spreading destruction and death around. The boiler house and an adjoining shed were in a moment reduced to ruins, and fragments were scattered in all directions. Four bodies have been found, and one is missing. Fifty persons were more or less seriously injured; some, it is feared, will not recover. There were three boilers in all, and the one which burst drove the remaining two from their beds across the canal. The damage is roughly estimated at nearly £15,000.—*London Times.*

TURKEY—THE FAMINE IN ASIA MINOR.—It is stated that, at the meeting of the Asia Minor Famine Relief Committee, held in Constantinople on the 13th, a letter was read from Cesarea, in which the writer stated that about a thousand families were being assisted in that city. "It is certain," he added, "that people are actually dying of hunger. Bread is abundant, but prices are nearly four times their ordinary figure, and multitudes have absolutely nothing with which to purchase were bread ever so cheap." At the previous meeting of Committee extracts were read from the journal kept by its agents respecting the condition of some of the distressed districts, and these are now published by the Levant Herald. In the village of Ahali there were about 1,100 inhabitants two or three years ago. Since the famine there have been four hundred deaths, and one hundred and fifty persons have emigrated. The total population is thus reduced to little more than five hundred. In some cases dead bodies were left unburied for many days, the survivors being too demoralised by privation to perform the last offices for their fellow villagers. Many of these bodies were eaten by starving dogs and cats. This was also the case in another village named Karadjali.—*London Times.*

New York, Feb. 19. Advices from Port au Prince state that about two-thirds of that city was consumed by the fire of February 11. Loss about $2,000,000.

DOMESTIC NEWS.

New Haven, Conn., Feb. 26. A very serious flood, caused by a freshet in the Housatonic river, has devastated the country in the vicinity of Zoar bridge, about nine miles above Birmingham. A huge ice gorge has been formed at the Otter rocks, and the roads are impassable. Zoar bridge was carried a mile down the stream.

The water rose to the second-story windows of dwellings in some cases, and a number of barns and buildings were moved from their foundations. A quantity of live stock was destroyed, and there were many narrow escapes from death, but no lives were lost.

Hartford, Ct., Feb. 27. During the freshet last night in the Naugatuck river part of the Home Woolen Co.'s dam at Beacon Falls was carried away and a man named Flaherty, who was assisting to stop the break, fell into the river and was drowned.

New York, Feb. 26. The streams along the Hudson river are greatly swollen and much damage has already occurred.

The new iron bridge, erected at a cost of $10,000, at Stockport, N. Y., was swept away, and it is feared that the bridge over Claverenck creek will also be carried away.

Knoxville, Tenn., Feb. 25. The Tennessee river is forty feet above low water and is rising eight inches per hour. It is now five feet below the great flood of 1867. Atkins planing mill and factory and many bridges and houses are destroyed, and the weather is still threatening, with a prospect of considerable rise from the upper Halstan, French, Broad, and other tributaries whether it rains more or not.

The gas works are under water. There were several heavy slides and washes on the railroad, and two spans of the bridge over the Hiawasse are gone and more damages are apprehended.

Feb. 24. A Chicago dispatch says the Communists there threaten terrible things. They are charging that the Relief Society does not fairly distribute to the suffering families of workingmen. The city authorities have ordered the 1st Regiment of Militia on duty to-night. Other military organizations have been ordered to be in readiness, and the whole police is ordered to be prepared for any emergency.

In Brief.

— Large glue works in Chicago were burned yesterday. The loss is estimated at from $250,000 to $400,000.

— One person was killed and fifteen injured by an accident on the Chicago, Rock Island and Pacific Railway, near Sheffield, Ill., Saturday night.

— At Springfield last evening three drunken ruffians, armed with shot guns, shot three inoffensive laboring men, inflicting serious wounds.

— The tornado in Missouri on Tuesday destroyed property to the estimated value of $40,000, killing one man and wounding several others.

— The fastest railroad time ever made in America was by a train which carried a party of officials from Rochester to Syracuse, eighty-one miles in sixty-one minutes.

Notices

CONFERENCE.—The Delaware District A. C. Conference is hereby called to meet, and hold its annual session at the Advent Christian Hall, on Seventh Street, below Poplar, Philadelphia, Pa., commencing on Thursday evening, March 25th, at 7½ o'clock, and continue over the following Sabbath.

This is our annual meeting to hear the reports of all our preachers, officers, committees and delegates for the last year;—the progress, spread, and triumph of Bible truth, by the word of mouth, by the aid of religious papers, tracts, and pamphlets, and by every other gospel means;—to learn by reports the amount of monies received and paid out for the purchase and distribution of publications. All the officers for the year ensuing will be chosen at this session. The Conference embraces the District of Columbia, Maryland, Delaware, New Jersey, and Eastern Pennsylvania. It is earnestly hoped that every church sympathizing with us will be represented either by letter or delegates. Every church or religious body cooperating with this Conference is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa.
A. G. JAYNE, President.
EDWIN KING, Secretary.

QUARTERLY MEETING.—The Third Quarterly Meeting of the Iowa Christian Conference will meet at New Hartford, Butler Co., Iowa, March 19th, and continue over Lord's day. It is hoped that we have passed our severest weather, and that a full attendance may be obtained. At the same time and meeting we wish to see all the campmeeting committee, as there are matters of interest connected with the June meeting, and timely arrangements should be made.

Brethren, all come, and if you cannot, please write us a line of counsel, or suggestions, or comfort, as duty may direct. This is the last quarterly before the annual meeting, and last year of lease of grounds; and it may be the last gathering. Come, let us hear from you. In behalf of the cause of Christ, PETER S. W. DEYO.

MAINE CENTRAL QUARTERLY MEETING.—The next Maine Central Quarterly Meeting will be held at Rome (Town House), commencing Thursday evening, March 11th, and continue over the following Sunday. A general invitation is extended to all who love Jesus and the truth, to unite with us in preparing a people for his coming. Homes provided for all. Call on Nathan Martin, Elbridge Tracy, David Watson, and others. Per order, F. E. BLAISDELL.
H. B. SEVEY.

NOTICE.—The Adventists of Newmarket, N.H., have formed themselves into a church, with the undersigned as its officers. Feeling deeply our utter helplessness without the Divine blessing, we ask the sympathy and prayers of all God's people for his blessing on the effort.

Elder J. L. Chute will supply us the first and third Sabbaths of each month. Brethren wishing to preach on the remaining Sabbaths, please correspond with Elder J. L. Chute, Pastor.
J. L. CHUTE, } Committee.
M. L. WHITEHORNE, }
M. L. WHITEHORNE, Treasurer.
J. C. MEADER, Clerk.

CONFERENCE.—We have decided to hold our next Quarterly Conference at St. Johnsbury, Vt. This is on the Railroad, so as to be reached should the traveling be bad. We hope our friends from Canada, Northern and Eastern Vt., and Western N. H., as well as from other places, will make great effort to attend this meeting. Ministers and laymen, come. Send delegates or letters. The Conference will commence in evening of March 3d, and continue over Sunday. Business March 4th and 5th. H. F. C.

CONFERENCE.—The annual session of the R. I. and East. Conn. Conference will be held with the A. C. Church, Hammond Street, Providence, R. I., on the 3d, 4th and 5th of March, 1875. We expect churches to be represented by delegates, or letters, or both, and preachers in person. Do not forget to come. A. DURFEE, Chairman.

VERMONT MISSION.—This Mission will commence a meeting at Chester, Vt., Sunday, March 21st, and continue it as duty may require. We expect the same hearty co-operation of the friends of Jesus in that section that we had a year ago, and with as good, or better results. Come, one and all. We will do the best we can to secure preaching services acceptable to God.
H. F. C., for State Com.

STATE MISSION MEETING.—H. F. Carpenter and A. A. Hoyt will commence a State Mission Meeting at Hardwick, Vt., Sunday, March 7th, and hold as duty demands. Brethren will please come in from adjoining towns. A. A. HOYT.

TO FRIENDS ABROAD:—*Beloved in the Lord,*—Since I last wrote my short missive to the *Crisis*, by earnest request I have decided to tarry another year with the church at Bridgewater, Vt., if the Lord will. Pray for us that we may be able to feed the flock of God as the gospel demands. Yours looking for the dawning of the day.
A. DAMON.

NOTICE.—If there is any one having "Rollins' Ancient History," and would be willing to part with it for a moderate price, will they please inform me by postal card, the price, how many volumes, how bound, etc.
H. K. FLAGG, Rutland, Vt., Box 194.

ANTI-RUM! ANTI-TOBACCO!—The Anti-Rum and Anti-Tobacco Tracts which have been published by the late Rev. George Trask, may be obtained by addressing Trask Tract Depository, Fitchburg, Mass.

THE protracted meeting of which notice has been given in the *Crisis*, to be holden at Meredith Village, March 4th, is postponed for the present.

Those wishing to preach in Danville, P. Q., will please correspond with Wm. Barnard or J. Porter, Pastor.

TO THE BRN. IN MASS.

The Mass. A. C. Conference at its last annual session raised money by pledges and collections to buy a tent and put in the field. A committee was chosen to superintend the buying and running of the tent, and this committee are responsible men, and have done the best they could. They bought the tent and run it until the cold weather set in, and there is a debt on them of over $100. This they are owing to Brn. Boutell and Leslie—the two principal workers with the tent. Some of those that pledged have not paid. We hope brethren will send in the amount of their pledges at once; and we invite others that have the means to contribute to pay these brethren their due, as there is not quite enough pledged to pay the debt.

Bro. Boutell is sick, and the prospect now is he will have to lay by for a while and mend up. He has had sickness in his family also for some months, and he needs what is due him. Now, brethren, will you heed this call, and send me the sum of one hundred and ten dollars at once, so that I can pay these brethren their honest due. Send to C. GOODRICH, Boston, Mass., P. O. Drawer 5140.

CONFERENCE.—The Third Quarterly Conference of the New York State A. C. Society will commence Friday evening, March 12th, at Springwater, Livingston Co., N. Y. We hope to see a large gathering of brethren and sisters present. Let every church in the conference report by delegate or by letter. Teams from the West at 11.30 A. M. and 6 P. M. From the East, 7 A. M. and 4.39 P. M. M. R. MILES, President.
A. P. MOORE, Secretary.

QUARTERLY CONFERENCE.—The A. C. Churches of Northern Kansas, comprising the churches at Brantford, Clifton, and Sherman Centre, are cordially invited to meet in delegation with the A. C. Church at Peach Creek, Washington Co., Kan., on the 27th day of March, A. D. 1875, at 2 o'clock P. M., for the purpose of organizing a Quarterly Conference, in accordance with the usages of the A. C. Church. Brethren of like precious faith are cordially invited to meet with us.
F. O. CUTLER, Pastor of the Church at Peach Creek, Washington Co., Kansas.

QUARTERLY CONFERENCE.—The next Quarterly Conference of Northern Pennsylvania and Southern New York will be held at Westfield, Tioga Co., Pa., commencing Friday evening, March 12th, and continue over the following Sunday. We hope to see a general gathering of the friends of truth. Railway from Corning to Elkland, then stage to Westfield. E. C. COWLES, President.
A. H. BRIGGS, Sec.

YORK CO. CONFERENCE.—The York Co. A. C. Conference will hold its first quarterly session in Depot Hall, Steep Falls, Me., commencing Thursday, March 11th, at 2.30 P. M., and continue over the following Sunday. We desire to see all of our preachers in this County and vicinity at this meeting, also delegates from all our churches. Let those who cannot come report by letter.
C. H. SWEET, Sec.

WELLSBURGH, ERIE CO., PA.—By special request, a series of Lectures will commence in the above village, at such place as the friends interested may prepare and designate by public notice, on the evening of Tuesday, March 16th, 1875.
By request, G. W. STETSON.

NOTICE.—The brethren in Porter, Me., and Freedom, N. H., have arranged to sustain preaching one half the time. These places are near each other, and we unite our interests together and maintain but one meeting regularly, and we are very much in need of preaching. Will the Lord put it into the minds of some of his servants to come over and help us? Who will volunteer, and give notice in *Crisis* ahead for either of these places? We will meet them at Centre Ossipee, N. H., or Cornish, on their arrival, and do what we can to have them sustained, and to have the gospel preached to sinners. Will Bro. E. A. Stockman arrange to come sometimes? Here is a good field for labor, and a good congregation of attentive listeners, and through the blessing of God much good may be done. If any will heed this, please correspond with myself, or W. Sawyer, or J. S. Moulton. Address Porter, Me.
For the Brn., F. PHILBRICK.

REMOVAL.—Eld. J. Porter, believing a change to be profitable both to himself and the church in Danville, P. Q., of which he has been the Pastor for the last twenty-three years, has now removed to Montreal to labor in harmony with the church there. His address for the present will be No. 50 Perthius Street, Montreal.

NOTICE.—I take this way of informing the friends who have written me to labor among them, that my engagement with the A. C. Church in Springwater, N. Y., will close April 1st, 1875. I have spent four years as Pastor here; and I trust, if the Lord will, after the above date I shall be able to comply with your requests.
WARREN J. HOBBS.

NOTICE.—Being appointed "a special Conference Missionary and Evangelist, for the promotion of the interests of the cause of Christ," in connection with the Advent Christian Conference of the Province of Quebec, and to advance "its spiritual and *organic* interests," being somewhat improved in health, and able to labor to some extent, this is to request all persons interested in the several districts of the conference who may desire my labor in their neighborhoods, to correspond with me about it immediately, that I may make suitable arrangements, and go where duty may seem to call. My post office address is Magog, P. Q., Box 37. Please attend to this at once, and let us unite our prayers and efforts for the advancement of a common cause. CHAS. P. DOW.

NOTICE.—Having been pastor of the A. C. Church in this place (Nevada, O.) for nearly five years, and notwithstanding it is the desire of the church that I remain another year, yet I have felt impressed that it might be the will of the Lord that I should labor in some other field, as the way may open. I would therefore say to churches East or West, which may desire to have us locate among them, and labor for the upbuilding of the cause of truth and the salvation of sinners, that I will confer with them relative to this object, and if it should appear to be the will of the Lord, will make the necessary arrangements to do so at the expiration of my engagements here, which will occur on March 31st, 1875.
E. M'CULLOCH.

NOTICE.—The brethren in East Killingly, Conn., have established a meeting and desire help. Any of the preaching brethren who can go there and labor by preaching the Word, will please correspond with Warren Taft, East Killingly, Conn.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass. H. F. CARPENTER.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.
H. F. CARPENTER, President of Conference.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick. J. W. BURROUGHS, Pastor.

To Preaching Brethren.

MAINE.

Those wishing to preach in Bath, Me., must first correspond with James Ham, or Wm. Blaisdell, committee.

Those wishing to preach at Steep Falls, Me., will please correspond with either of the following committee: C. H. Sweet, J. R. Foss, and W. H. Anderson.

Those wishing to preach in Oxford, Me., will please correspond with either F. Smith, Oxford, Me., or L. L. Twitchell, Norway, Me.

Those wishing to preach in Kennebunkport, Me., will please correspond with A. A. Robinson, C. E. Clough, or H. A. Mitchell.

Those wishing to preach in Hallowell, Me., will please correspond with Simeon Small and Alfred Gowell.

Those wishing to preach at the regular Advent meeting in Gardiner, Me., should correspond with Bro. J. Thomas.

Those wishing to preach at Bonny Eagle, Me., will please correspond with Orrin Smith.

Those wishing to preach in Springvale, Me., please correspond with L. W. Gowen, Springvale.

Those wishing to preach in Lyman, Me., can correspond with Bro. J. R. Tripp, Alfred, Me.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
REVIVAL MEETINGS every afternoon and evening this week, and Sunday, March 7th. (Communion.) JOHN G. HOOK.

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Tuesday and Friday evenings.
Wm. C. Stewart........Sunday, March 7th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
I. C. Wellcome........Sunday, March 7th
Hiram Munger........Sunday, March 14th
O. W. Kimball........Sunday, March 21st

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank........Sundays, March 7th, 14th, 21st, and 28th.

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
T. M. Preble........Sunday, March 7th

Hyde Park, Mass. (Pythian Hall) Sunday, March 7th
J. COUCH.

Natick, Mass........Sunday, March 14th
WM. C. STEWART.

Putnam, Ct........March 7th
Plymouth, Mass........March 14th
J. S. WHITE.

Vernon, Vt........Sunday, March 7th
Wilbraham, Mass........Sunday, March 14th
Putnam, Ct........Sunday, March 21st
H. PRATT.

Mattapoisett........Sunday, March 7th
New Bedford........Sunday, March 14th
Keene, N. H........Sundays, March 21st and 28th
M. BATCHELOR.

South Berwick, Me. (Great Works)........March 4th
South Elliot, Me........Friday evening, March 5th
Rye, N. H........Tuesday evening, March 9th
Seabrook, N. H........Wednesday evening, March 10th
Newburyport (if Bro. Pike appoints) Thursday evening, March 11th.
Lynn, Mass........Friday evening, March 12th
HIRAM MUNGER.

South Barnstead, N. H. (Clark meeting-house) Sunday, March 7th. C. S. SHATLUCK.

West Deerfield, N. H........Sunday, March 7th
GEO. W. RANDALL.

Frankfort, Me........Sunday, March 14th
(Conference, Saturday, the 13th, at 2 P. M.)
F. A. BAKER.

West Alton........Thursday evening, March 4th
Newmarket, N. H........Sunday, March 14th
Alton Corner, N. H........Sunday, March 21st
J. G. SMITH.

Farmington, N. H........Sunday, March 14th
J. F. CHAMBERLIN.

Palmer, Mass., the 1st and 3d Sundays in each month
H. H. TUCKER.

Franklin, N. H. (Morrison school-house) Sabbath, March 7th.
Sutton, N. H. (South meeting-house)..Sab., April 4th
SIMEON ROBY.

Hartford, Conn........Sunday, March 21st
Meriden, Conn........Sunday, March 28th
GEO. W. BROWN.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

East Rochester, N. H........Sunday, March 7th
W. H. MITCHELL.

Providence, R. I. (Hammond Street)........March 10th
Natick, R. I........evenings, March 11th and 12th
Coventry Centre, R. I........evening, March 13th and Sunday, March 14th.
North Scituate, R. I. (as Bro. Angel may arrange) evening March 17th, and over Sunday, March 21st.
Will Bro. Angell meet me at Coventry Centre the 16th? GEO. A. STREETER.

Bangor, Me........Sunday, March 14th
S. K. PARTRIDGE.

Dexter, Me........Friday evening, March 5th and over Sunday, March 7th, and baptize.
Albion, Me. (at Bro. Newell Tuck's) Monday evening, March 8th.
Otisfield (Gore school-house)....Sunday, March 14th
H. S. MITCHELL.

South Rochester, N. H........Sabbath, March 7th
East Concord........Sabbath, March 28th
S. HAWKINS.

New Rye meeting-house........Sunday, March 14th
D. W. DAVIS.

Bath, Me........Sunday, March 21st
I. C. WELLCOME.

Southbridge, Mass........Sunday, March 7th
PORTER J. SMITH.

Bangor, Me........Sunday, March 7th
F. A. BAKER.

South Windham, Me........Sunday, March 7th
J. T. JORDAN.

Cheshire Street, Ct........Sunday, March 7th
G. L. WHITE.

York Co. Conference........March 11th—14th
C. H. SWEET.

Meredith, N. H. (Dolloff Hall)....Sunday, March 7th
Franklin, N. H........Sunday, March 14th
Holderness, N.H. (Brick school-house) Sunday, March 21st. G. H. WALLACE.

Hinesburgh, Vt........Sunday, March 7th
H. B. QUIMBY.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDAN.

Lake Village, N. H........Sunday, March 28th
LEVI ALLEN.

Welchville, Me. (where Bro. D. H. Staples may appoint) Thursday evening, March 11th.
Oxford........Sunday, March 14th
Richville........Thursday evening, March 18th
Lewiston........Sunday, March 21st
Mayberry Hill, Casco (where Bro. Alonzo Mayberry may appoint) Tuesday evening, March 23d.
If any of these conflict, or if any wish for evening meetings on my way, please write me at Dover, N. H.
H. S. PINKHAM.

North Waterford, Me. (as the brethren may arrange) Sunday, March 14th.
Harrison, Me. (Woodsom school-house) Sun., March 28th. JARED WHITMAN.

Winsted (Good Templar's Hall)..Sunday, March 7th
A. E. ELLIOTT.

Dorchester, N. H........evening, March 6th and over Sunday, March 7th. (Baptism.)
J. B. S. PILLSBURY.

East Bethel, Vt........Sunday, March 7th
Camp Brook, Vt........Sunday, March 14th
L. H. BRIGHAM.

Melbourne Ridge, P. Q........Sunday, March 7th
Dixville, P. Q. (Advent Chapel) Sunday, March 14th
Barnston, P. Q. (Perkins school-house) Sunday, March 21st.
Wayville, P. Q........Sunday, March 28th
Barford, P. Q. (Kinney school-house) Sun., April 4th
F. M. DRAKE.

Campton, N. H. (at Bro. Page's) evenings, March 4th and 5th.
Hebron, N. H. (McClure school-house) eve., March 6th, and over Sunday.
Unity, N. H........evenings, March 9th and 10th and over Sunday. D. EASTMAN.
JOHN H. EVANS.

Warren Summit, N. H........evening, March 20th and over Sunday.
Haverhill Centre, N. H........evening, March 25th and over Sunday. J. H. EVANS.

Chicopee Falls, Mass........Sunday, March 7th
Fitchburg, Mass........Sunday, March 14th
W. N. PILE.

Westfield........Sabbath, March 7th
Montgomery........Sabbath, March 14th
Chicopee Falls........Sabbath, March 21st
Brimfield........Sabbath, March 28th
Granby (Batchelor Street)........Sabbath, April 4th
Montgomery........Sabbath, April 11th
Springfield........Sabbath, April 18th
Brimfield........Sabbath, April 25th
GEO. L. TEEPLE.

Northwood Narrows........Sunday, March 7th
Northwood Narrows........Sunday, April 4th
Salem, Mass........Sunday, April 11th
C. R. PARSONS.

New Bedford......Sundays, Feb. 28th and March 7th
Springfield........Sundays, March 14th, 21st and 28th
Natick........Sunday, April 4th
Plymouth........Sunday, April 11th
E. OWEN.

Allenstown, N. H. (school-house near depot) Sunday, March 7th.
Canterbury, N. H. (Emery school-house) Sun., March 21st.
Bow Centre........Sunday, March 28th
A. T. HODGDON.

Barkhampsted........Sunday, March 21st
Campville........Sunday, March 28th
S. WOODRUFF.

South Rochester, N. H........Sunday, March 14th
J. DAVIS.

Otisfield (Gore school-house)........Sunday, March 7th
JARED WHITMAN.

Whitakerville, Vt........Sunday, March 7th
East Pepperell, Mass........Sunday, March 14th
J. A. PACKARD.

East Concord, N. H........Sunday, March 14th
A. S. WILLIAMS.

Hereford, P. Q. (Hall Stream school-house, near Bro. Hodges) Sunday, March 7th, and on as the Lord may direct. T. E. LANG, JR.

Stewartstown, N. H. (Bare Rock school-house) Sunday, March 7th. U. G. LADD.

Scitico, Ct........Sundays, March 7th, 14th, and 21st
New Haven, Ct........Sunday, March 28th
H. C. SMITH.

Rochester, N. H........Sunday, March 14th
J. ALBERT LIBBY.

South Newmarket, Me........March 5th
Great Falls, Me........Sunday, March 7th
Kennebunk Depot, Me........March 9th
Biddeford, Me........March 10th
Brunswick, Me........evening, March 13th and over the Sabbath.
Richmond, Me........March 20th and 21st
Belgrade Mills, Me........Sunday, March 28th
Mercer, Me........Sunday, April 4th
THOMAS RINES.

Colebrook, N. H. (Court House) Sunday, March 7th, and evenings during the week intervening
L. C. & M. MCKINSTRY.

Newmarket, N. H........Sunday, March 7th
Lee Village........Wednesday evening, March 9th
South Newmarket........evening, March 11th
Lee (Union house)........Sunday, March 14th
Lee Village (where the brethren may appoint) Monday evening, March 15th. J. L. CHUTE.

Marshfield, Erie Co., N. Y........March 9th—10th
Morton's Corners........March 11th—14th
Nunda Station, Livingston Co., N. Y. (as Bro. Whipple appoints) March 16th.
West Cameron, Steuben Co., N. Y........March 17th
Swale school-house, Steuben Co. (near Bro. Drakes) March 18th
Swale school-house, (near Bro. Titus')....March 19th
Woodhull, Steuben Co., N. Y. (Lyon school-house) evening, March 20th, and Sunday, March 21st, at 11 A. M., and at the village in the evening.
Buffalo, N. Y. (528 Eagle Street) first Sunday in each month. JOHN T. ONGLEY.

Biddeford, Me., the first Sunday in the month. Hollis Centre the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

LAWRENCE, MASS.
E. Gordon........Sunday, March 7th
E. A. Stockman........Sunday, March 14th
W. N. Pile........Sunday, March 21st
J. Couch........Sunday, April 11th
S. S. Brewer........Sundays, April 18th and 25th

LOWELL, MASS.
A. Ross........Sundays, March 14th and 21st
J. Couch........Sunday, March 28th
S. S. Brewer........Sundays, April 4th and 11th

HAVERHILL, MASS. (Advent Hall.)
D. M. Leavitt........Sunday, March 7th
H. F. Carpenter........Sunday, March 14th
S. S. Brewer........Sunday, March 28th

CLINTON, MASS
J. Hemenway........Sunday, March 7th
D. M. Leavitt........Sunday, March 21st

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
A. Ross........Sunday, March 7th
D. M. Leavitt........Sunday, March 14th
Daniel Churchill........Sunday, March 21st
John Parsons........Sunday, March 28th

CONCORD, N. H. (Bethel, Green Street.)
Geo. W. Brown (of Elliot, Me.)....Sunday, March 7th
Mrs. M. McKinstry........Sunday, March 14th
C. Goodrich........Sunday, March 28th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher........first Sunday in each month
D. W. Davis........third Sunday in each month

NEWCASTLE, N. H.
Hiram Munger........Saturday evening, March 6th
S. Varney........Sunday, March 7th
C. R. Parsons........Sunday, March 21st
C. E. Hurd........Sunday, March 28th

SEABROOK, N. H.
John Couch........Sunday, March 14th
L. E. Saulpaugh........Sunday, March 21st
Charles R. Parsons........Sunday, March 28th
Enoch Morrill........Sunday, April 4th
S. S. Mooney........Sunday, April 11th
D. M. Leavitt........Sunday, April 25th
J. F. Chamberlin........Sunday, May 2d
J. G. Smith........Sunday, May 9th

GREAT FALLS, N. H. (Franklin Hall.)
Thomas Rines........Sunday, March 7th
I. C. Wellcome........Sunday, March 14th
C. Goodrich........Sunday, March 21st
C. S. Shattuck........Sunday, March 28th
J. T. Chamberlin........Sunday, April 4th

DOVER, N. H.
E. B. Wells........Sunday, March 7th
Enoch Morrill........Sunday, March 14th
C. W. Sargent........Sunday, March 21st
J. W. White........Sunday, March 28th

PORTSMOUTH, N. H.
Hiram Munger........Sunday, March 7th

HAMPTON, N. H.
Enoch Morrill........Sundays, March 7th and 28th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
L. Boutell........Sunday, March 7th
T. W. Piper........Sunday, March 21st
D. M. Leavitt........Sunday, March 28th

ROCHESTER, N. H.
T. W. Piper........Sunday, March 7th
L. Boutell........Sunday, March 21st

EAST ROCHESTER, N. H.
W. H. Mitchell........Sunday, March 7th
C. R. Parsons........Sunday, March 14th
Enoch Morrill........Sunday, March 21st

SOUTH BERWICK, ME. (Great Works.)
J. W. White........Sunday, March 14th

LEWISTON, ME.
G. L. Tracy........Sunday, March 7th
C. Goud........Sunday, March 14th
I. C. Wellcome........Sunday, March 28th

BIDDEFORD, ME.
Jesse Gay........Sunday, March 7th
D. F. Leavitt........Sunday, March 14th
A. Ross........Sundays, March 21st and 28th

ALFRED, ME.
J. R. Tripp........Sabbath, March 7th
S. G. Low........Sabbath, March 14th
J. R. Tripp........Sabbath, March 21st
Jer. Hill........Sabbath, March 28th

STEEP FALLS, ME. (Depot Hall.)
C. H. Sweet........Sunday, March 7th

SPRINGVALE, ME.
L. W. Gowen........Sunday, March 7th

SOUTH ELLIOT, ME.
E. A. Stockman........Sunday, March 14th
J. W. White........Sunday, March 28th

PLAINVILLE, CT.
Mrs. E. L. Crumb........Sunday, March 7th
C. F. Morse........Sunday, March 14th
C. F. Morse........Sunday, March 21st
C. F. Morse........Sunday, March 28th

BRISTOL, CT.
B. Hitchcock........Sunday, March 7th
Mrs. E. L. Crumb........Sunday, March 14th
G. L. White........Sunday, March 21st

MILLDALE (Southington, Ct.)
O. D. Woodruff........Sunday, March 7th
B. Hitchcock........Sunday, March 14th

YALESVILLE, CT.
S. Woodruff........Sunday, March 14th

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The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

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M. A. POTTER.

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FRANK BURR, Pastor.

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RYE, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

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WINTER—1875.

I. I. LESLIE.

Oh! the cold and dreary winter!
How it presseth on the poor
While the snow grows higher, higher,
Deeper, deeper at the door!

Oh, the storm! how wild and fearful!
How it rageth all the night!
How it snoweth! how it bloweth!
Hiding e'en the morning's light!

Down the mountain's side it leapeth;
Through the valley, o'er the plain,
By the cottage low it sweepeth,
Loud proclaiming Winter's reign.

Hushed is streamlet, hushed is river;
Hidden is the water bright;
And the frost goes farther, farther,
Deeper, deeper every night.

Oh! the hard and cruel winter!
How it lingers! how it stays!
Growing older, growing colder,
Through the night, and lengthening days.

Fainter, fainter grow the voices,
In the dwelling of the poor;
And the wind comes chilly, chilly,
In around the broken door.

By the embers, closer, closer,
Dear ones gather—hands and hearts
Growing weaker, growing colder—
Watching while the night departs.

Cold and famine! cold and famine!
Now upon the winds they fly;
Pressing in by many a door,
Closing many a tearful eye.

Bread and fuel! bread and fuel!
Ye who have of these in store,
Hasten to the lowly dwelling
Of the freezing, starving poor.

Feb. 11th, 1875.

A THRUST AT ATHEISM,
AND
EVIDENCES OF GOD'S EXISTENCE.

BY A. W. SIBLEY.

The grand central truth of divine revelation, and the one around which cluster all the great moral principles which are calculated to elevate and make noble mankind, is the fact of the existence of an all-wise, eternal, supreme Being, as the great first cause of all things, both visible and invisible. To banish this thought from the minds of human beings, and blot this fact from the Bible—the book of books—the world would would be as dark, morally, as this planet would be, literally, to blot out the sun.

There is no truth more grandly illustrated and clearly developed in the material world —the book of nature—than the fact of an Almighty Power lying back of the wonderful phenomena of nature's great exhibitions. To deny this truth, and to obscure this light, is to oppose the clearest evidence touching any one subject of which humanity has any knowledge.

There seems to be a demand made upon all who can read the handi-work of Deity, and are settled in their minds respecting the evidences of his existence, and who do not "believe that God is everything and everything is God," as some affirm, to present logical arguments and convincing discourses upon the great theme of God's existence, and of his sovereignty over the universe. This is apparent since infidelity of the boldest type is stalking in every possible place where it can get a foothold, and defying the humble and faithful ones to produce their cause and show forth their strong reasons.

At this period, when the dark waves of Atheism and demonology are lashing the shores of the christian world, and threatening the interests of Christ's cause, there is a loud call for every defender of truth to enter the arena and unsheath the sword for a conflict, in the name of the God of Israel. The battle may wax hot, and the engagement be one of a fierce character, and the smoke and din of war be witnessed to an unparalelled extent, yet victory is sure to perch upon the banners of the cross-bearing army, and the palm of victory be borne away by Immanuel's friends, the enemy demoralized and put to flight, and the sunshine of peace beam forth on an adoring world.

In calling the attention of the reader to some thoughts embraced in this subject, we shall introduce an argument drawn from the following:—

(1) Cause and Effect.

(2) An Argument from Design.

First. *Cause and effect.* We think it must be obvious to every candid mind that it is a correct way, to reason from cause to effect. This system of reasoning holds good when applied to moral as well as to material things. There are no moral, physical, or political changes that occur in our world, but what there can be found a cause to produce those changes.

Again, wherever we can find an effect in the universe we may conclude that there was a cause to produce that effect, and that the cause existed prior to the effect. From an effect we can learn something of the nature, power and efficiency of the cause that produced it. Every effect must have an adequate cause; that is, a cause capable of making the effect what it is.

We think the following points are embraced in this subject. 1. A cause is something. It has a real existence. It is not a name for a certain relation. It is an entity, —a real substance. This must be obvious; for a nonentity cannot act. If that which does not exist can be a cause, then nothing can produce something; which is an impossibility.

2. A cause must not only be something real, but it must have power or efficiency. There must be something in its nature to account for the effect which it produces. Then every effect must have an adequate cause.

Again, whatever exists must have a cause of its existence in itself or outside of itself, or it must have been brought into existence by a pre-existing cause. Does the universe have the cause of its existence in itself? We respond in the negative. The world did not make itself; if so, where did the first particles of matter come from, out of which the universe was formed? Does not the wonderful arrangement of the universe show most conclusively that it is an effect produced by a previously existing cause? The universe has an existence. It therefore owes its existence to a cause antecedent or outside of itself, adequate to account for its being what it is.

Since, then, nonentity cannot be the cause of real existence; therefore something must have existed from all eternity as the great first cause of all things both visible and invisible.

Again, if there is intelligence exhibited in the effect, the cause or agent that produced it must be intelligent. To illustrate this point: suppose a man builds a house; having completed it in all of its departments, he can say the house is; that is, it exists; it is made. Now the cause of the existence of the house does not lie within itself, but outside of itself; and existed prior to the house being built. The house exhibits the fact that an intelligent agent produced it. The intelligence is not in the house, but in the man who made it. The power and intelligence of a cause are understood by the work it produces. The house is an effect. The power and intelligence of the cause that constructed the house are exhibited in the structure itself, and are distinct from and superior to the building.

The universe exhibits the highest order of intelligence and power. So then, the cause that produced it must be omniscient and omnipotent, all knowing and all powerful; which attributes belong to the great God of the Hebrew prophets and patriarchs.

This leads us to notice the second division of our subject, viz.,

An Argument drawn from Design.

Let us state it in a syllogistic form. Design supposes a designer. The world everywhere exhibits marks of design. Therefore the world owes its existence to an intelligent agent or designer.

By design is intended, 1. The selection of an end to be attained. 2. The choice of suitable means for its attainment. 3. The actual application of those means for the accomplishment of the proposed end. Such being the nature of design, it is a self-evident truth that it is indicative of intelligence, will and power. It is simply saying that intelligence in the effect implies intelgence in the cause. It is a clearly indicated fact that the object designed is distinct and separate from the designer. It is moreover true that the intelligence indicated by design is not in the thing designed. The mind indicated in a book is not the book itself, but is that which is possessed by the author of the book. The intelligence revealed by a calculating machine, or any similar work of art is not in the material employed, but in the inventor and artist. The mind indicated by the structure of the bodies of plants is not in the plant, but in the being or agent who made them. And in like manner the mind indicated in the world itself is in the great Agent who produced it. There is an obvious difference between the works of God, in this respect, and the works of man.

In every product of human art, dead materials are employed, fashioned, and united to accomplish a given purpose; but some of the organized works of nature are animated by a living principle, such as vegetable and animal. In other words, they grow; they are not constructed. In this respect there is a great difference between a house and a human body. But nevertheless, the mind that produced them is external to the things produced, and existed prior to their production. As the plan or idea of a piece of mechanism must have existed in the mind of the inventor and constructor before the machine was made, so the plan of the human body must have existed in the mind of the Maker before it was formed. So also in relation to the universe. The plan must have existed in the mind of the Architect before it was made.

Such is the nature of the argument drawn from design, that of necessity it implies an intelligent agent; and, therefore, wherever or whenever we see evidences of design, we are convinced that is to be referred to the operation of mind. On this ground we are not authorized, but compelled to apply the argument from design far beyond the limits of human experience, and to say, It is just as evident that the universe had an intelligent Creator, as that a book had an author. If a man can believe that a book was written by a blind, unconscious force, or by chance, then he may be led to believe that his own material being is but the development of the mushroom, or the oyster, and monkey, as Pantheists and Spiritists do.

The evidences of design are as numerous as the leaves of the forest, or as the objects are with which the visual organ, the eye, comes in contact. No work of art can compare with the nicety and completeness of the separate organs of organized bodies. In the eye, for an example, there is the most perfect optical instrument ever constructed, plainly setting forth the fact of the adaptation of means to an end. So also the ear of the human body. In its cavity lies the auditory nerve and all necessary arrangements for conveying sound; indicating in a very positive manner the fact of design. Throughout the whole animal kingdom there are indisputable evidences of design, from the glow worm in the sand, to the most noble animal there is to be found on this planet.

The vegetable kingdom is as full of indications of design as the animal. Plants have their organism and their physiology. Shall we say that chance affected this grand arrangement which is witnessed in the vegetable kingdom? or shall we say these vegetable substances were thrown together by a blind unintelligent force, and made to exhibit the nicety of structure with which they are characterized? Do not the little twigs, the beautiful flowers, the blades of grass, speak in a voice unmistakable to the inquiring mind, that an intelligent agent formed them? Throughout the vast universe order reigns. In the midst of endless variety, there is unity. The same laws of gravitation, of light and heat, everywhere prevail. Order is the sure indication of mind and intelligence.

This argument of design is constantly urged by the writers of the Old and New Testaments. In the Psalms we read,—"He that planted the ear shall he not hear? he that formed the eye shall he not see? he that teacheth man knowledge shall he not know?" "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1:20. Here the argument is clearly developed that God is made known and understood by the things which are made; "even his eternal power and Godhead." These are only a few of the many Scriptures that might be brought forward to show that this argument of design is made prominent by the inspired writers of the Bible. Wherever there is an exhibition of design there is associated with it the fact of the intelligence of the designer.

Again, whenever there is intelligence manifested in the cause that produces an effect and also in the agent that produces design, there is implied the fact of the personality of the designer; because there cannot be intelligence disconnected from personality. Since, then, the universe everywhere presents evidences of intelligence and design, we are driven to the conclusion that the Agent that produced them must possess personality and intelligence. And this accords with the testimony of the apostle where he says: "Who being the brightness of his glory and the express image of his person." Heb. 1:3.

The grandeur of the argument of design is only seen when the principles involved therein are practically applied to material things. It must, we think, be obvious to every intelligent mind, when the facts are taken into consideration connected with the subjects of design, and cause, and effect, and applied to the surrounding objects of nature, that an All-wise, Self-existent, Omnipotent Being formed this wonderful arrangement, which we behold in the universe, as we gaze into the firmament of the heavens. Indeed the power and force of the argument drives us to this conclusion. Shall we stand out against facts? Shall we set aside all principles of logic and reason, and turn a deaf ear to incontrovertible demonstrations? Is it possible that men will throw away their common sense and blindly assert there is no God, when the very air they breathe and the earth on which they tread, and the vast concave and expanse over their heads speak in thunder tones the sublime fact of his existence and power, as well as his sovereignty over the universe.

O what mind! what wisdom! what power! what grandeur does this universe display! And yet there are those who contend that God is everything and everything is God. But it can no more be demonstrated than that the human body itself is the agent that produced it.

The work which an agent performs is not the agent itself. The house which a man builds is not the man who built it. The watch is not the watch maker; neither is the universe the being who made it. The maker is always distinct from, and superior to the thing made. So God is distinct from and superior to all his works.

The Pantheistic theory respecting God, when viewed in the light of the above facts, falls to the ground powerless. It is a great wonder to us how an idea of this kind could find a place in the mind of any intelligent person; but such are the views of millions to-day. O that men would see the great truth of God's existence which stands out so conspicuously on every page of nature's great book!

"There is a God—all nature speaks
Through earth and air and sea and skies;
See, from the clouds his glory breaks
When earliest beams of morning rise."

Perhaps we have discussed the questions involved in the heading of this article to an extent that this fact has been established in the mind of the reader that

"'Twas God who hurl'd the rolling spheres,
And stretch'd the boundless skies;
Who form'd the plan of endless years,
And bade the ages rise."

Here we leave the reader to consider the force and strength of the arguments presented, and hope that God will continue to let the light shine upon the minds of his servants, that they may be enabled to breast the infidelity of these times, and be ready to say in the language of the poet—

"Ere mountains reared their forms sublime,
Or the fair earth in order stood,
Before the birth of ancient time,
From everlasting, thou art God."

DISCUSSION AT SPRINGVALE.

As some of our brethren and friends wish us to give the facts about our discussion, I will write them as near as I can. I met my opponent, Mr. Phillips, in the Baptist church. He is a Spiritualist. The question to be discussed was read by the chairman:—

Resolved, That man, after passing through what is called *death*, is a conscious being."

Mr. Phillips affirmed. His first argument was the "witch of Endor." He tried to make the people believe that she raised Samuel; but could not prove it. I showed them that Saul never saw Samuel, and proved it. He next took the "transfiguration." I read what Jesus said about it when he came down from the mount. He then brought up the "souls under the altar." I showed that John saw them in the future; not when the revelation was given. He touched the "thief on the cross." But the people were made to see that he did not die the same day that Christ did.

These were what he dwelt on principally during the three evenings. The first evening I quoted from the Greek and Hebrew, the words *soul*, *spirit*, and *hell;* upon which Mr. Phillips brought a Greek scholar on the stand, to give the meaning of the word *hades.* He located it in the bottom of the earth; but I failed to find any one who could tell us where the bottom of a ball was when it was rolling. He then tried to mend it by saying that, when the word was spoken the earth was flat; but I failed to find any history to tell us when God ever flattened out the earth after he made it round. This Greek scholar carried the idea that the souls of both good and bad were in *hades*, only separated by a partition. So we reasoned that they could not be in heaven, or in eternal torment, if they were in the bottom of the earth.

Mr. Phillips spoke of the translation of Elijah. I told the people that we had no account of Elijah being with God; that is, in his presence. Then he accused me of saying that Elijah was not in heaven nor on this planet; which was not so, and the people could see it. I answered all his questions, but he answered none of mine. He stated that man was a part of God, and God was a part of man. I told the people that he said man was infallible. He denied it; but when I showed them what he did say, he said that God was not infallible. He stated that the resurrection took place at the burning bush; but I found to the contrary, showing to the people that if they believed that they must be Sadducees.

His greatest point was the "witch of Endor." He dwelt on it every evening, and it was really the weakest argument I ever heard on the subject. Mr. Phillips claimed five points; and I claimed two hundred and five.

The discussion closed Saturday evening with good feelings. The chairman wished to take a vote, which we had agreed not to do; but gave way for a vote on Mr. Phillip's side, but would not consent to one on our side. He had about thirty votes out of an audience of seven or eight hundred people. I preached Sunday at the Advent Hall, presenting the three following subjects: Thief on the Cross, Rich Man and Lazarus, and Modern Spiritualism. When I got through I gave liberty, if any wished to go with us, to manifest it. Three rose for prayers. Bro. L. W. Gowen assisted, who is preaching the gospel in that place and elsewhere. I think good has resulted from it, and feel like praising God and praying that he will bless the people and bring more to see the light.

H. S. Pinkham.

PRE-EMINENCE OF CHRIST.

S. B. MABEY, JR.

"That among all things he might have the pre-eminence." Col. 1:18.

The object of preaching Christ is to draw men to him. He being the author and finisher of the christian faith, made the way possible by which mankind can be saved; hence he says, "I am come that ye might have life."

In beholding Christ, we see first that he is pre-eminent in his person. Paul expresses it thus: "God was manifest in the flesh." "The express image of his (Father's) person." His body was the true tabernacle of divinity by which he made full atonement for the lost race of Adam.

Again, he is pre-eminent in his affections. The New Testament abounds in figures, and representations of the tenderness and gentleness of the nature of Christ. There is nothing that seems good, beautiful, or glorious, but that has been appropriated in some form or other of parable, symbol, or figure, to describe his loving-kindness to man in the offering of himself a sacrifice for the sins of the people.

Very often people say, If Christ be Lord over all the earth, as the everlasting Father, where is the evidence of it outside the Bible? If the world is ruled by an administration of love and mercy, what means all these exhibitions in the world, which seem so contrary to that fact? Why is this outward world going deeper and deeper into trouble? There is bloodshed, and tears, death, separations, and disappointments everywhere. There is universal pain. "All creation groaneth and travaileth in pain." All this we see, yet if Christ loved the world, and left the shining realms above to come on earth to suffer for men, and to show them the way of hope and mercy, what means this seeming contradiction?

For a solution of this problem, we are led to the Bible for light, which declares, "The kingdom of heaven is like leaven hid in three measures of meal." "The kingdom of God cometh not with observation." The elements of that kingdom are not meat and drink, but righteousness, peace, and joy in the Holy Ghost.

For experimental explanation we go to the interior working of divine grace which is going on silently in the hearts of God's people, developing in them a nobler manhood, a preparation for the better life in the world to come.

Although the ills of mortality are the common lot of all, yet within the hearts of those who accept Christ to rule in them by the power of his Holy Spirit, there is knowledge of the pre-eminent affection of Christ, based upon the knowledge derived from actual experience. The apostle says—"You hath he quickened, who were dead in trespasses and sins." "Ye are the temples of the Holy Spirit. If any man defile the temple, him will God destroy." And there is also to the christian not only this internal knowledge of the love of Christ, but by the Scriptures they know that the period of sorrow and sin, coming upon Adam's race, will have an end by the establishment of the everlasting kingdom of God.

It is written—"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things; yea, the deep things of God." "Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God."

Again, Christ is pre-eminent in the grandeur of his works.

"All things were made by him, and without him was not anything made that was made." "By whom also he made the world." "For by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones or dominions, or principalities, or powers; all things were created by him and for him." The Psalmist, speaking of the wonderful works of creation, says—"The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun; which is as a Bridegroom coming out of his chamber; and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it."

The Bible abounds with beautiful descriptions of the wonderful works of the Creator." We behold the pre-eminence of Jesus in his works of providence, both special and universal. By his universal providence he cares for a guilty race. "He sendeth the rain upon the just and upon the unjust." "As in Adam all die, so in Christ shall all be made alive; but every man in his own order." He tasted death for every man, and consequently mankind are in probation (as Adam), and if they suffer the final penalty of the laws of God—the second death, it is because of their own sins unrepented of.

He has a special providence for his people. Amid their trials, full provisions have been made for every emergency and difficulty in life. Like one about to take a long journey for a distant land, they calculate upon the various arising contingencies of the entire route, and pack up the necessary articles for the comfort of the travelers. So with Jesus, in his care for his people. He says, "that in me ye might have peace." "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Having been tempted, "he knoweth how to succor them that are tempted." It has "pleased the Father that in him should all fulness dwell." Therefore he has grace for the humble and contrite in heart.

To look at the masses of people the world over, it might not seem that any one cared for them; yet to the disciple, Jesus has said, however poor he may be, and forsaken by the world, "The very hairs of your head are all numbered;" and as not a sparrow falls to the ground without the Father's notice, so the christian, being of "more value than many sparrows, is cared for with eternal love. He can send even the ravens to feed the hungry, and send his angels as ministering spirits, to the heirs of salvation, to protect and provide for them.

Jesus says—"My sheep hear my voice, and I give unto them eternal life." "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." We read—"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me. Thy rod and thy staff they comfort me."

Jesus is also pre-eminent in all things by his work of redemption.

His plan is that which gives all the glory to God, and love and mercy to man; and what he does is of grace. All the doctors in the land could not tell the reason of the healing power of the brazen serpent by the law of science. It was a gift of divine power. So salvation by Christ is a free-will offering. "For by grace are ye saved, through faith; and that, not of yourselves, it is the gift of God." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ."

Christ is pre-eminent in his power to pardon and save the sinner. In vain do men go to the Virgin Mary, saints, or martyrs. Neither will the God of nature suffice; for when the cry is made, "What shall I do to be saved?" from the penitent ones, Jesus says, "Come unto me, all the ends of the earth, and be ye saved." "Though your sins be as scarlet, yet I will make them white as wool." Says the apostle, "The blood of Jesus Christ cleanseth from all sin." And if we will but let him apply the antidote, and be believing, we can be saved.

It is his prerogative not only to pardon and save those who comply with the requirement of the gospel, but he will grant eternal life to all his people. In this he is pre-eminent; there being "none other name under heaven given among men whereby we must be saved." Hence we read—"Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Consequently we see not only is Christ pre-eminent to pardon and save his people and grant them eternal life, but he has power to keep his people continually unto salvation, to be revealed at the second appearing of Christ to judge the world in righteousness.

Since the Savior is pre-eminent in all things, how important to the christian that they render him the best powers of their being, their continual service of love and obedience; knowing that he who is destined to be King of the future kingdom, is pre-eminent in this, that he will soon take his throne and reign forever and ever.

Amboy, Ill., Feb. 9th, 1875.

THE CHURCH AT CHARLTON.

As many readers of the *Crisis* are interested in the affairs of the church at this place, they will be glad to learn that an effort has been put forth by Brn. Ayres and Hall, of Worcester, to reorganize a church here. These brethren have been instrumental in the hands of the Lord, with others, in leading out a people to turn from idols, to serve the living God, and to wait for his Son from heaven. They seemed to feel divinely impressed with the conviction that one more effort should be made to bring about a better state of things.

As the church had become disorganized and scattered, they planned to visit them at their homes, and propose to them a Covenant, as the basis for the reorganization of the church. After about ten days labor among them, they succeeded in getting the names of between thirty and forty, who voluntarily signed the Covenant, and a meeting was called Feb. 10th, for the work of reorganization; the doings of which is now reported by the Secretary for publication in the *Crisis* (according to a vote of the church).

The brethren in Christ in this place met this day, according to notice duly given, for the reorganization of the church. Eld. S. Ayres called the meeting to order; and after singing, prayer, and reading the Scriptures, made appropriate remarks relating to church organization, and the respective duties of Elders and Deacons.

Remarks were also made by Brn. Hall and Merriam, on the same subject. The Covenant was then read, and the opportunity presented for others to sign. Four more added their names. The names were then read, numbering in all forty-two. The meeting was then organized by the choice of Eld. S. Ayres for Chairman, and J. D. Merriam Clerk. Adjourned.

The P. M. session was opened with prayer by Bro. Hall. The following business was done.

Voted, That all former organizations of this church be rescinded.

Voted, That the sisters have an equal right to act with the brethren in all the deliberations of this meeting.

Voted, That the officers be chosen by ballot by a plurality vote. The Chairman was empowered to appoint a committee to distribute, collect, and count votes; and appointed Brn. Patterson and Dugar. The following list of officers was then duly chosen:

Elder: Bro. Moses White.
Deacons: Brn. E. F. Partridge, Henry Tucker.
Treas. and Col.: Moses White.
Clerk: Bro. Wm. J. Patterson.
Preaching Com.: Brn. J. O. Corttis, E. W. Bond, David M. Morse.
Sexton: Bro. Lucian Dugar.
Trustees: Brn. W. M. Hall, S. Ayres, H. Tucker, L. Dugar.

A subscription paper was then prepared and circulated to raise funds to meet the expenses of the church, and given into the hands of the Collector.

Voted then, as follows: That this church be called the Second Advent Church of Charlton. That the sexton be empowered to keep order in the meetings. That the minutes of this meeting be published in the *Crisis.* That the Preaching Com. arrange with the Sexton as to the price of the care of the house. That future members be received by a three-fourth vote of members present. That the last Friday evening before the first Sabbath in each month there be a meeting of the church at which any legitimate business shall be done. That the Ordinances of the church be celebrated the first Sabbath in every month, at which the Covenant shall be read, and new members, if any, be admitted. That the regular prayer meetings be held on Tuesday and Friday evenings. Adjourned *sine die.*

J. D. Merriam, *Clerk.*

It may be well to remark, that the meeting was one of great harmony and good feeling. There seems to have been a super intending Providence in every step taken, for which we gave heartfelt thanks to our God. There appears now, nothing in the way of prosperity.

Let the kind feelings, mutual forbearance and love, now manifested, be perpetuated, and the words of the poet will be verified.

"How sweet and heavenly is the sight,
When those who love the Lord,
In one another's peace delight,
And so fulfill his word.

"Behold, how good, and how pleasant it is for brethren to dwell together in unity."

God bless the church in Charlton. J. D. M.

ANOTHER YEAR.

MRS. H. W. CLARK.

Again we've arrived at the season
When the bleak winds of winter we hear,
And thus been permitted to witness
The dawn of another new year.

'Tis sad to contemplate the omens,
While viewing the year that has spanned—
Those fearful, appalling disasters,
That have swept over ocean and land.

The earth seems upheaving and groaning,
And wickedness seems to abound;
While some, with an outward profession,
In the gay giddy circles are found.

But those that have watched for the "tokens"
Through earth's long and tedious career,
Can lift up their heads with rejoicing,
Believing redemption is near.

Lord, speed on this dark night of sorrow!
And make this earth over anew;
Ope the pearly gates of the city;
Let the ransomed ones safely go through.

Wrentham, Mass.

CONFERENCE REPORT.

The Hoosick Valley Conference held their first quarterly session with the church at Hebron, N. Y., commencing Jan. 20th, and continuing over the following Sunday. Preachers present: A. W. Sibley, Sandy Hill, N. Y.; H. K. Flagg, Rutland, Vt.; E. D. Kemp, Pownal, Vt.; C. W. Baker, Shushan, N. Y.; W. J. Blanchard, Pownal, Vt.; W. O. Higley, Bennington, Vt.; A. A. Waite, Rutland, Vt.; Mrs. Mary L. Tower, North Adams, Mass.; Bro. Geo. A. Streeter, of the Mass. Conference.

Delegates: Nelson Robertson, So. Worthington; J. H. Stockwell, Hoosick, N. Y.; A. A. Waite, Rutland, Vt.; John Hedges, Jackson, N. Y.; Wm. O. Munson, E. C. Cox, Hebron, N. Y.; A. Gleason, Factory Point, Vt.

The reports from preachers and delegates were cheering, taken as a whole.

In Hoosick there has been a growing interest since the conference in October. Twenty-one have been baptized since that time, and the people throughout that region are very much interested to hear the truth proclaimed. The work is still going on.

In Rutland, although there is no excitement, new ones are being added to the church. They have very interesting prayer meetings.

Bro. Richard Mosher reported by letter. He has been having affliction in his family, so that he has not been able to preach much of late. Bro. A. A. Waite, formerly a resident of St. Louis, and the first one that Bro. Flagg baptized while he had charge of the St. Louis mission, was received as a member of the conference.

At Fort Ann, a church consisting of twenty members has been organized under the labors of Bro. Wm. J. Blanchard.

At Factory Point, Vt., a few have started in the service of the Lord, under the labors of Bro. A. A. Waite, and there is a prospect of still greater results. Bro. E. D. Kemp was set apart to the work of the gospel ministry by prayer and the imposition of hands. Prayer by Eld. R. L. Harrison; charge by Eld. A. W. Sibley; right hand of fellowship by Eld. H. K. Flagg.

During the conference there was preaching by Brn. A. W. Sibley, H. K. Flagg, C. W. Baker, E. D. Kemp, Geo. A. Streeter, A. A. Waite, R. L. Harrison, and Sr. Mary L. Tower. Meetings were continued until the middle of the following week, with the expectation that they might continue still longer. Four new ones started, and some that had grown cold and indifferent were quickened.

Let us pray and labor that God's blessing may rest upon this conference.

W. O. Higley, *Sec.*

FARNHAM DISTRICT MEETING.

The Quarterly Conference in connection with the Advent Christian Conference for the Province of Quebec, convened pursuant to notice, in the Farnham District, Dec. 25th, and continued over the following Sunday.

There was a manifest increase in interest over last year, in the beginning of the meeting, by the number of preaching brethren and others who came from a distance to attend. The united effort of all, with the especial aid of the Divine Spirit, caused the interest to steadily increase.

The preaching was excellent, being deeply imbued with spiritual power. The sentiments presented were—The coming of the Lord, the resurrection and holiness of heart, together with stirring utterances regarding the nature and necessity of a present preparation. The testimonies of all partook of the same lively earnestness. General harmony prevailed, and we trust much good has been done; some fruit being presently manifest, while seed may be sown that eventually will yield an abundant harvest.

The business sessions were well attended, and the reports from the various sections of the district were very encouraging.

The campmeeting interest was discussed at some length, when it was unanimously resolved that we give to the proposition our fullest sympathy and hearty cooperation. Preaching brethren present: C. P. Dow, Norman Stevens, David Merrill, L. Marsh, Wm. Sweet, L. C. and M. McKinstry, and E. G. Chadsey. Preaching during the conference by Brn. Dow, Stevens, Merrill, McKinstry, and Sr. M. McKinstry.

E. G. Chadsey, *District Sec.*

HOME AND HEALTH.

GOOD MAXIMS.

Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Keep good company or none. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Never listen to loose or idle conversation. You had better be poisoned in your blood than your principles. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you, let your life be so virtuous that none will believe him. Drink no intoxicating liquors. Ever live, misfortune excepted, within your income. When you retire to bed, think over what you have done during the day. Never speak lightly of religion. Make no haste to be rich, if you would prosper. Small and steady gains give competency with tranquility of mind. Never play at any game of chance. Avoid temptation through fear that you may not withstand it. Earn your money before you spend it. Owe no man anything. Never borrow if you can possibly avoid it. Be just before you are generous. Keep yourself innocent, if you would be happy. Never think that which you do for religion is time or money misspent. Read some portion of the Bible every day. Seek first the kingdom of God and his righteousness.—*Counsels for Life.*

The Mother's Influence.—Children require affection. If they do not get it from their parents they will get it elsewhere. And would a parent trust a child's affection to strangers? Thus we see the importance of parental affection. Secure the love of your child, and you secure his attention: then you can mold him, but not otherwise. If the rude society of the street, of promiscuous children attract him—if here he finds his greatest pleasure, he will there find the means of his education; and this early education, the principles then implanted, will never be effaced. He will be good or bad, according to these early impressions; and he will be influenced by them; he must, from necessity; that inquisitive mind of his must gather, and grow on what it gathers. It is important, then, to see that he gathers from the right source. There is no source like that of the parental fount; no one will so take his interest to heart as the parent; and with this advantage the mother may mold her child as she wishes. There are exceptions; but the truth holds good in general.—Ex.

Want of Sleep.—The statistics of lunatic asylums show that want of sleep is the most frequent and immediate cause of insanity. As you look over the history of the inmates, and note the peculiar trials which have shattered their poor heads or hearts, you see that nothing has happened to them save what is common in the varied experiences of this life. Many a one has passed under the same rod, or a heavier one, and come out unharmed, even steadier and stronger for the chastisement. But these sad subjects, from bad habits or bad inheritance, seem to possess some peculiarity of nervous irritability; so when sleep, like a loving mother, would soothe and save them, she can not. No doubt many might have been saved by judicious care at the right time. Needful work is an excellent solace for earthly sorrow. Hence we note that those burdened by labor and care bear grief best; not that their sensibilities are less acute, not from lack of enduring love, but because weary muscles lead to sleep, nature's balmy bath, which soothes aching hearts as well as bodily pain. As the head which aches with thinking can only be cured by sleep, so the heart which thrills with agony needs to be soothed in the same way.—*Herald of Health.*

On Walking.—The multiplication of horse cars in our cities, though a great convenience, prove a temptation to persons to ride when a walk would be more useful to them, and a saving of expense. The steam-cars are well warmed in the winter; but seldom the street cars. The last are cold and damp; and then, the passenger is generally exposed to drafts of air. The numbers that take cold in these cars are hundreds and thousands. But who is laid up with a cold taken by a walk? The circulation of the the blood, the exercise in the open air, prevents the unpleasant result.

A healthy American lady is a curiosity, she is so afraid of exercise, and of a walk in the open air. If she lives a quarter of a mile from church, she must ride. And so if she makes a call on a neighbor, or ascends a hill to catch a view of the surrounding country, a carriage must serve her purposes. Not so the English lady. She is not afraid of a walk, and a long one of six, or even ten miles. She is well and strong, for she uses the means to be both.—*Good Health.*

Before Breakfast.—It is a fact that some ladies, who in the street and in the parlor are attractive in appearance, come down to breakfast in what is called dishabille. Our opinion is that the whole family ought to look well in the morning. It is as important that the calico and breakfast dress be rightly adjusted as well as the afternoon silk and the basque. It takes but little longer and it pays well. The children of the household ought to understand that whatever can be done by brush, and mirror, and ribbon, should be done at the start of the day. The first hour of the morning decides whether our children shall be gentlemen and ladies, or boors and slovens. But the younger members of the family will not observe domestic order if the father and mother look like a "perfect fright." Parents are the mir ror by which their children dress.—*Christian at Work.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1009. BOSTON, WEDNESDAY, MARCH 10, 1875. VOL. XL.—NO. 22.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

VERSES OF THE HEART.

W. KELLAWAY.

The Father took the rod
And smote his Son:
For me was Jesus striped,—
A worm undone.

The Savior took the blow,
In pain he cried;
Then bowing low his head,
For me he died.

There, there, upon the tree,
Pale, ghastly, wan,
I look, and weep, and thus
Behold the Man.

O Jesus hear, O hear,—
I wish that I
Had not committed that
Which made thee die.

But, as 'tis done, I do
My sins deplore;
And, pardoned through thy death,
Would sin no more.

Lord, full of life and love,
Raised from the grave,
I ask thee,—Keep poor me!
Lord Jesus, save!

And when from heaven to earth
Thou shalt draw near,
Hope and trust for me
Thou wilt appear.

10 Warwick Lane, Paternoster Row, London, Eng.

THE PURIFYING HOPE.

G. R. MERRILL.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—JOHN 3: 2, 3.

1. The hope referred to is the coming of Jesus. It is in harmony with the hope presented all through the Scriptures. There is but "one hope" in the plan of God. Hope is made up of desire and expectation. The most popular hope entertained among the professed followers of Jesus is the hope of going to heaven at death. This is not in harmony with God's Word.

To find out whether a hope is genuine, we must examine its foundation. If founded on the Bible, it is genuine; if founded on anything outside of the Word, it is spurious. A hope that leads people to expect to go to heaven at death is a *false* one. It is not in harmony with the promise of our Savior, which is—"If I go away I will come again, and receive you unto myself, that where I am there ye may be also." A hope that does not include the return of Jesus, as the time when he will receive his people to himself, is unscriptural.

A scriptural and genuine hope is preferable to a false one, though it be unpopular. This hope—the coming of Jesus and its attendant results—is in harmony with the hope presented all through the Bible. Paul, in looking for the glorious appearing of the great God and our Savior Jesus Christ, calls it a "blessed hope"; and he says—"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." David, in expressing his hope says: "I shall be satisfied when I awake with thy likeness." Job says: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and my eyes shall behold, and not another." It was at the last day that Job expected to see God. It was when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise."

When this hope is consummated, we shall be like Christ, having glorified bodies, and mortality will be swallowed up of life. "For this corruptible must put on incorruption, and this mortal must put on immortality; . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory." No wonder, with such glorious results attending when this hope is consummated, that Paul called it a "blessed hope."

Jesus is coming again; not as at first, in weakness, but in power; not to have placed upon his head a crown of thorns, but to be crowned King of kings and Lord of lords. He is coming to save, and to give a crown of righteousness to all who love him. He is coming in power. He is coming with all his holy angels. He is coming to save the pure in heart—the holy ones. He is coming the second time without sin, as a sin offering, unto salvation." Then we shall appear with him in glory. Paradise will be restored, and we shall have a right to the tree of life, and enter in through the gates into the city—"the New Jerusalem."

2. This hope—the coming of Jesus—is the purifying hope; for "every man that hath this hope *in* him purifieth himself." We must have it *in* the heart before that heart *can* be purified. Persons may profess to have this hope, may assent to its being the Bible hope, and not have it *in* the heart; therefore can not and do not purify themselves. It appears to me perfectly natural for a person with such a hope, "looking for and hasting unto the coming of the day of God," to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." One who is whole—holy—will not be afraid to meet a holy God;—will not dislike to hear of the coming of the Lord of life and glory—the One who—

"To procure us perfect freedom,
Suffered, groaned and died.
On the cross the healing fountain
Issued from his wounded side."

The apostle to the Corinthians thanked God in their behalf for the grace that was given them, so that they came "behind in no gift, waiting for the coming of our Lord and Savior Jesus Christ, who shall also confirm you unto the end, that ye may be blameless [pure and holy], in that day." "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end that he may establish your hearts in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." "And the God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Thus we see how inseparable these two doctrines are. They are twin brothers; they go together. It is the coming of the Lord and a preparation to meet him. "Without holiness no man shall see the Lord." The pure in heart shall see God. Holiness is pre-requisite to salvation. We must first become holy, pure, saved from sin, before we can have salvation in the kingdom of God. One writer says: "If we would be pure, let us feed upon this manna—this hope of a coming Christ to put death under our feet—as we bow around the sacramental board and show the Lord's death until he come; thus manifesting our faith in his death and hope of his coming. Let this 'blessed hope' burn and glow in our souls." Another: "I know of no doctrine more sanctifying and quickening than the doctrine of the second advent of Christ. I know none more calculated to draw us from the world, and make us whole-hearted and joyful christians."

The thought of seeing Jesus and being made like him, with sorrow all gone, should inspire us to a more full and complete consecration of all, yes, *all* we have and are to him and his service. O, to have our loins girded, lamps trimmed and burning, our hearts crying out—"Come, Lord Jesus, and come quickly!" In this blessed state we are prepared for labor or for rest. All is well. We are resting, being in harmony with the holy will of God. Let us watch for the coming of our Lord. Happy event! We long to share it with all the saints. "Every man that hath this hope in him purifieth himself even as he is pure."

Worcester, Mass.

JESUS IS SOON COMING.

F. M. BROWN.

Dear Readers of the Crisis:—It is now one year since I was brought to see and accept the truth of the soon coming of Jesus. Since then, this has become a glorious theme to me; and as I peruse the Word of God, my faith is strengthened day by day. When I see the corruption existing in the world and in the church, I am forcibly reminded of the words of Paul to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves; covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof: from such turn away."

These predictions are clearly applicable to these last days; and are a few of the many Scripture evidences which might be given to show that the coming of the Lord draweth nigh. There are many *professed* christians who say that it is no sin to frequent theaters, ball rooms, circuses, tea parties, festivals, and all such worldly amusements. But the Word of God teaches us that we are not of this world; being chosen out of the world. We are, therefore, to shun every appearance of evil. It also requires us to be wholly consecrated to God, by the giving up of father, mother, brothers and sisters, and all earthly possessions; for if we love these objects more than we love Christ, we are not worthy of him. When I see the malice and hatred manifested toward us by many who profess to love and follow Christ, it grieves and saddens my heart. We, who advocate the soon coming of Christ, are regarded by them as a poor deluded class of people. Jesus says: "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord shall come in a day when he looketh not for him; and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

My sincere prayer to God is that they may see their danger and turn from their wickedness. But, notwithstanding all that these evil servants may say and do, the Scriptures cannot be broken. The Word of God remains sure and steadfast. Jesus will soon come in the clouds of heaven. "Immediately after the tribulation of those days (the persecution of the saints), shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

These words were given to cheer and comfort the weary waiting saints of God; and I rejoice that the day of our redemption is so near at hand. O, what a blessed hope will be realized at the appearing of Jesus! I long for his coming, to see him as he is, and be like him.

With all my heart I can exclaim, Come, Lord Jesus; come quickly.

Saco, Maine.

THE EIGHTH HEAD.

J. W. BURROUGHS.

In the seventeenth chapter of Revelation, the inspired writer saw a "scarlet-colored beast, having seven heads and ten horns." In the angel's interpretation he spake of an eighth head. I purpose to show what I understand this eighth head to be.

"The seven heads are seven mountains," or religious governments, which support the Catholic Church; viz., (1) France, (2) Saxony, (3) Franconia, (4) Swabia, (5) Spain, (6) Austria, (7) France again, or "the beast that was, and is not, and yet is, and ascendeth out of the bottomless pit, and goeth into perdition." We understand this seventh head to be France (not Napoleon); and it continued to be the seventh head, or protector of the Papacy, until A. D. 1870, when it was "wounded to death" by Germany. It lost not only its king, but its throne. The French government was overthrown. And yet we read, in Rev. 13: 3, that its "deadly wound was healed," or restored again to a monarchy. Then we shall see the eighth head, which is "of the seven, and goeth into perdition."

The angel further states that "the ten horns" are "ten kings [minor kingdoms], which have received no kingdom as yet [i. e., at "the judgment" in A. D. 1792], but receive power as kings *one hour with the beast*. These have one mind [the Pope's mind], and shall give their power and strength unto the beast"—which is France—until the end of this world. We understand that the "seven heads" synchronize with the seven remaining horns of Dan. 7, and "the ten horns" of Revelation synchronize with the "ten toes" of Dan. 2, which are the ten Papal or Church States.

We believe that France is to be restored again to a monarchy, and then an alliance will be made between France and the Pope, or Papal States, which will not only develop the eighth head, but will mark the commencement of the last prophetic hour of this world's history. "For God hath put it in their hearts [the ten kings] to fulfill his will, and to agree and give their kingdom unto the beast [which is France restored to a monarchy] *until* the words of God be *fulfilled*." Hence, this is the last prophetic hour, or the last link in the chain of prophecy.

When the above alliance is made, the first work would naturally be to restore the Pope's temporal power, by reminding Victor Emanuel of the treaty which was made between them in A. D. 1850. It was, in substance, this: That the Pope's temporal power should not be disturbed in the Church States, including the city of Rome. This was violated in 1870, by the Italian troops forcibly taking possession of the city. France will then undoubtedly notify Italy to withdraw her trooops from Rome, and in Italy's refusing to comply will give France sufficient grounds to declare war against Italy in behalf of the Church. Then will commence the great battle of "Armageddon," which is also "the battle of the great day of God Almighty." Rev. 16. France, Spain, and the Papacy, on the one side, and Italy, Germany and their allies on the other, which will involve nearly the whole world.

Then we may look for that great "time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1. In the midst of this great battle, Jesus, our blessed Savior, will "come in the clouds of heaven," and "he will save us" "from the hour of temptation which shall come on all the world."

Then it will be said of a truth, "*The hour* of his judgment *is* come." "And then shall appear the sign of the Son of man in heaven"; and then shall that last great cry be made, "Behold the Bridegroom cometh!" "and they shall see the Son of man coming in the clouds of heaven with power and great glory; and he shall send his angels with a great sound of a trumpet ["the last trump"], and they shall gather together his elect." Yes, says David, "he shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice." For "we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the *Lord himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first [i. e., before the living ones are caught up]; then we [after being changed to immortal beings] which are alive and remain shall be caught up together with them in the clouds, to meet the Lord *in the air*."

Isaiah the prophet says—"Hide thyself as it were for a little moment, *until the indignation* be overpast; for, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." This "indignation" Webster says, is "the terrible effect of God's wrath." Malachi says that "the day cometh [as the effect of God's wrath] that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts." Peter also says—"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up."

This is the "indignation" of God, or "the terrible effect of his anger." This will take place while God's dear children are with "the Lord in the air." Jude says—"Behold the Lord cometh with ten thousand of his saints." Zechariah says—"The Lord my God shall come, and *all the saints* with thee." And Daniel says that "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Again—"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7: 18, 27.

My dear brethren, let us watch and pray, for the war clouds are already gathering, and the storm of God's wrath will very soon burst upon an ungodly world, lying in wickedness. The last sad "hour" is fast approaching; also the glorious morn of the eternal day. "Remember, therefore, how thou hast received and heard, and hold fast and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3: 3. If we watch, and are patient in well doing, Jesus will not come on us as a thief, but we shall know when the prophetic hour commences, in the which our blessed Lord and Master will make his second advent into this world to raise the dead and reward every one according to their works. Amen.

Raymond, Iowa.

THE CHIEF CORNER STONE.

L. A. WHEELER.

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1 COR. 3: 11.

No sensible man would build a house on the ice or sand, even if it could be done at less cost; he would much rather dig until he had got below where frost or water could have much effect, and there lay a solid foundation, and on that build his house.

This principle holds its proper and important place in all departments of active life. Reason and experience has taught men this. But when we come to matters connected with our future welfare, less caution and labor are bestowed. That which is of the most importance is often built upon mere resemblance of a foundation. It does seem that intelligent beings ought to be more wise than to risk the eternal future in this way; and perhaps they would were it not for that invisible power which has ever tried to undermine the christian's hope, and is now aiming its deadly blows at the "Chief Corner Stone" of this foundation. Satan well knows that if he could get that out, the whole spiritual structure would be worthless, and his object gained.

Humble as was Christ's birth, never was the founder of any religion ushered into our world so sublimely as he. Angels rejoiced and sang praises, saying, "Glory to God in the highest; and on earth peace, and good will to men." Never was a baptism honored like unto his. The opening heavens revealing the Spirit in the form of a dove, lighting upon him, and a voice from heaven saying—"This is my beloved Son, in whom I am well pleased." Shall we doubt the testimony of Jehovah, and seek another foundation?

But we will follow him farther. Who but him ever fed five thousand hungry men, besides women and children, on five loaves and two fishes; or four thousand, on seven loaves and a few little fishes? Who but he gave sight to the blind, or life to the dead? Who but he spake and the fig tree withered, the winds hushed, demons departed, and the sick were restored? Earth and heaven rejoiced at his birth, and earth and heaven sorrowed at his death. For three hours darkness covered the land, and the vail of the temple was rent in twain. But death could not hold him long, for in a few days he is walking the streets of Jerusalem. Not a materialized spirit, but a resurrected Jesus,—a sample of all that build their hopes on this "Chief Corner Stone."

While he was talking with his disciples, he was parted from them, and went up into heaven. And as they stood gazing after him, the heavenly messengers appeared to assure his disciples that this same Jesus would in like manner come again, as they had seen him go into heaven. Such evidence, and a great deal more has the christian in the foundation of his hope. Can any other hope produce such a reliable "Corner Stone" in its foundation? In the language of Isaiah we would say—"Produce your cause, . . . bring forth your strong reasons; . . . let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them and know the latter end of them; or, declare us things that are to come hereafter, that we may know that ye are Gods." Isa. 41: 21, 23.

Plainfield, Feb. 21st, 1875.

CHRIST'S HOUSE.

M. EASTMAN.

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3: 6

God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, and whom he gave to be the head over all things to the church. It pleased the Father that in him should all fulness dwell; therefore he hath the preeminence. If we belong to this house, which is the church of the living God, the pillar and ground of the truth, we have that anointing that will teach us of all things, and is truth; and if this abide in us, we have the witness in ourselves that we abide in him; and this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; for we have the petitions that we desired of him.

We are not to cast away our confidence which hath great recompense of reward. Let us hold fast a little longer, do the will of God, and we shall receive the promise, even eternal life. The Lord must be our confidence, who is strong, and will keep our feet from being taken, and in him we shall have a place of refuge. It is by being disobedient that we lose this confidence and hope, which is as an anchor of the soul. How many have lost peace by letting things creep into the heart that are not of God, and thereby they are again brought into bondage. It is only by perfect submission to his will that we can keep this rejoicing of the blessed hope, and have confidence, and not be ashamed before him at his coming. If we are living in open violation of his law, we cannot draw near to him in full assurance of faith, because our heart is evil; if our hearts condemn, God is greater than our hearts, and knoweth all things. Let not the things of this world, which are to perish with the using, destroy us. The world must have no room in our hearts. Jesus requires all our affections. If our desires are reaching after the pleasures, pride and fashions of this wicked and adulterous generation, there is no love of God there.

How many there are who profess to love the appearing of Jesus, but deny him in works. Our faith and works must agree. Some think they must be a little like the world, so they will not attract too much observation, and cause people to talk and ridicule them. Are we seeking to please the world, or, are we striving to obey the Lord? If the professed church were separate from the world, we should not see the leanness that we now see. There is too much conformity to this world. May the Lord bring out his people where they can have power with him, and be ready for his coming and kingdom.

East Canaan, N. H.

EVERLASTING JOY.

A. K. CLARK.

How vast the distinction between earthly and heavenly joys. One is temporal, the other eternal. Earthly joys can never satisfy; but the joys of the world to come will forever be the portion of the saints.

"The pleasures of earth we can see fade away;
They bloom for a season, but soon they decay."

Not so with the pleasures in store for the child of God. His pleasures here are interwoven with pain and sorrow, yet every sad occurrence shall be forgotten, and all tears wiped away in the day when Christ shall make up his jewels. Sorrow and sighing then are exchanged for gladness that is eternal;—yes, the ransomed of the Lord shall be delivered from a sorrowing world to dwell in a joyful Zion;—from mortality to immortality;—from a world of hate to a world of love. There the songs of joy shall never end, and no evil shall enter. None but those who have washed their robes and made them white in the blood of the Lamb shall be there. Oh, what glory! what joy!

Reader, do you not desire to be a partaker of such inviting glory? Are you not willing to let the perishing things of this earth go, that you may obtain a more enduring substance? Can you conceive of anything in the world that is worthy of a comparison with everlasting joy? Worldly joys give no abiding peace; why then seek their charms? There is yet room in the fold, and the good Shepherd will kindly watch over and care for you, and you may rest in peace without fear. Seek then thy God without delay, and make sure of the glory that is soon to dawn upon a chosen people. Let us spend for God the life which we now have, that we may share in the life that is to come. Soon Isaiah's dead men will live again; they will awake and sing, that dwell in dust; for the earth will cast out her dead. Then the eyes of the blind will be opened; the ears of the deaf will be unstopped; the lame man will leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. An highway shall be there, and a way, and it shall be called the way of holiness; the redeemed shall walk there, and the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads; they shall obtain joy and gladness; and sorrow and sighing shall flee away.

God help us to walk in the light, as he is in the light, that we may have fellowship one with another, and be cleansed from all sin, and be waiting for the coming of our Lord, is my prayer.

Fairfield, Maine.

PSALMS 45: 6.

J. P. MARQUAND.

"Thy throne, O God, is forever and ever."

The above text seems to apply to God the Father, but when we turn to Hebrews 1: 8, we find it is applied to the Son of God. It goes to prove that Jesus Christ was invested with divinity and kingly authority, and that his dominion would be forever; solely on the ground that he loved righteousness and hated iniquity.

In looking over the Scriptures we find Jesus Christ spoken of as the embodiment of the Godhead, and possessing all those characteristics and attributes belonging to the Deity; and indeed, the Father and the Son are so blended together in beautiful harmony and love, that it gives us pain to separate them; as much so as to separate a loving husband and wife; we therefore are ready to believe our Savior when he said "I and my Father are *one*." John 10: 30. "Believe me that I am in the Father and the Father in me. John 14: 11. This union between the Father and the Son is heavenly, and made Paul cry out—"Great is the mystery of godliness. God manifested in the flesh." John said—"The Word (God) was made flesh and dwelt among us; and we beheld his glory, full of grace and truth."

This condescension on the part of God to dwell in humanity and tabernacle with man, exceeds our highest thoughts and aspirations, and calls for the deepest reverence and gratitude. Not only did God inhabit and dwell in his Son, but he has invited others to come and partake of the same blessing, and thus become joint heirs with him to and inheritance incorruptible, undefiled, and that fadeth not away. We believe that the Son of God, during his incarnation and mediatorial work, was in one sense lesser or inferior to the Father; but when the kingdom of God is established on a firm basis, and he has finished his work, he will be one with the father forever and ever. Retrospectively we adore and love him for his goodness in suffering and dying for humanity; but prospectively we worship him in connection with the Father, as the King eternal, immortal, invisible, the only wise God our Savior. See 1 Timothy 1: 17, also Jude 25.

The Son of man has left the shores of mortality; no longer is he the recipient of blood life, but inhabits a glorified body in the resurrected state; angels, authorities, and powers being made subject unto him. To whom then shall we mortals go for succor and help? In the language of the apostles—"To whom can we go? Thou hast the words of eternal life."

If there is doubt existing in the mind of any believer about the true character of Christ, search the Record closely. It is said he was made of the seed of David after the flesh; that he took on him the nature of Abraham in order to be one with his brethren, was tempted, suffered, bled and died. Being raised from the dead, he ascended far above angels, and was exalted to the right hand of God, to be a Prince and a Savior; from whence also he will come to judge the quick and the dead, at his appearing and his kingdom.

Time would fail to tell of the virtues of this God-man, who was set forth as a propitiation for our sins; who was wounded for our transgressions, and bruised for our iniquities, who bowed his head, and gave up the ghost. We have all read the account of his humiliation and sorrows, but who knows the joy, the glory, the majesty, the hour of his triumph and of his victory? "He shall see of the travail of his soul, and be satisfied." To him shall revert the first dominion (Micah 4: 8); "for in him are hid all the treasures of wisdom and knowledge" (Colossians 2: 3). God hath given to us eternal life, and this life in his Son. He that hath the Son hath life." "This is the true God." 1 John 5: 20.

The divinity of Christ is hinted at in Philippians 2: 6; and we ask philosophers and sceptics to explain it; and also John 17: 5, and Colossians 1. Where they can explain away these truths, then we will believe that Abel was not the first martyr, and that Christ did not die for a perishing world.

We will close by asking the question—What will become of the wicked who do not repent and believe on Jesus Christ? We are taught by God that their names shall be blotted out of the Book of Life, and they will be visited with everlasting destruction. 1 Thess. 1: 9. "All their memory shall perish. Isaiah 26: 14. "In the day of their death their thoughts shall perish." Psalms 146: 4. "They shall be as though they had not been." Obadiah 16th verse. "Into smoke shall they consume away." Psalms 37: 20. "They shall be cut off and rooted out of the earth." Prov. 2: 22. "They shall be burnt up, and leave them neither root nor branch." Mal. 4: 1.

Oh, sinner, turn to God, and ask for mercy, mercy, mercy.

WANT OF TRUE WISDOM.

A man may know all about the rocks, and his heart remain as hard as granite and adamant; he may know all about the winds, their courses and their currents, and be the sport of passions as turbulent and fierce as they; he may know all about the stars, and his fate may be the meteor's, that blazes for a little while, and is then lost, quenched in eternal night; he may know all about the sea, and be a stranger to the peace of God; his soul may resemble its troubled waters, which, lashed by storms, and ruffled by every breath of wind, cannot rest, but throws up mire and dirt; he may know how to rule the spirits of the elements and not know how to rule his own; he may know how to turn aside the deadly thunderbolt, but not the wrath of God; you may know all, in short, that man's genius has discovered or his skill invented, but if you do not know Jesus Christ, if your eyes have never been opened to a saving knowledge of the truth, what will that avail you when they are fixed in their socket, glazed by the hand of death?

Equally by the death-bed of the greatest philosopher, as of the hardest miser that ever ground the faces of the poor, there is room and reason for the solemn question, What shall it profit a man if he shall gain the whole world—all its learning, its wealth, its pleasures, its honors—and lose his own soul?—*Dr. Guthrie.*

THE GREAT NEED.

F. A. BAKER.

With all our boasted advancement (and I do believe God has given us much light), Adventists are far behind other christian churches in some very important particulars.

The necessity of organized and well ordered churches, and the regular, and Scriptural observance of the ordinances of the gospel, and the importance of having pastors to preside over, and to lead and instruct the flock of God, and to persuade sinners to come to Jesus, has been ignored and neglected to our confusion and shame as a christian denomination.

Many good lives and a vast amount of faithful and efficient labor has been wasted by this loose and unscriptural way of leaving the believers "like sheep having no shepherd." In some places where other churches sustain worship, and build up christian society, Adventists and their families are living as much without the means of grace, so far as preaching or prayer meetings are concerned, as the heathen, while this want of system prevails. "They preach who will, and *what* they will." The foul seed is sown on every hand, till the "confusion of tongues" is repeated, and candid, sensible people depart in search of a purer language. The only way to remedy these evils is to "set in order the things that are wanting, and ordain elders in every city." Titus 1: 5. "For there are many unruly and vain talkers. . . . whose mouths must be stopped," etc.

15 Centre St., Bangor, Me.

WHAT IS WAR?

ANSWERS BY EMINENT MEN.

Napoleon said that "war was the business of barbarians."

The Duke of Wellington said that "men who had nice notions of religion had no business to be soldiers."

Sir Harry Smith said that "the profession of a soldier was 'a damnable profession.'"

Sir Charles Napier said that, "to overcome all feelings of religion is generally the means of making a warrior."

Lord Bacon says, "I am of opinion that except you could bray Christianity in a mortar, and mould it into a new paste, there is no possibility of a holy war."

John Locke says, "All the entertainment and talk of history is of nothing almost but fighting and killing, and the honor and renown which are bestowed on conquerers—who for the most part are mere butchers of mankind—mislead growing youth, who by these means come to think slaughter the most laudable business of mankind and the most heroic of virtues."

Lord Clarendon says, "We cannot make a more lively representation and emblem to ourselves of hell, than by the view of a kingdom in war."

Burke says that "war suspends all the rules of moral obligation."

Brougham says, "I abominate war as unchristian. I hold it the greatest of human crimes. I deem it to include all others—violence, blood, rapine, fraud, everything which can deform the character, alter the nature, and debase the name of man."

Jeremy Taylor says, "If men be subjects of Christ's law, they can never go to war with each other. As contrary as cruelty is to mercy, tyranny to charity, so is war and bloodshed to the meekness and gentleness of the Christian religion."

John Wesley says, "Shall christians assist the prince of hell, who was a murderer from the beginning, by telling of the benefit of war? Shall Protestant publications proclaim to the nations that war is a blessing of Providence?"

John Newton says, "The military line seems but a poor business, and I question whether it is becoming our profession, for a believer, especially a minister, to place his son deliberately in the school of slaughter, to be trained up in the art and practice of hurrying sinners in an unprepared state to eternity."

Chalmers says, "The mere existence of the prophecy, 'they shall learn war no more,' is a sentence of condemnation upon war, and stamps a criminality on its very forehead; so soon as Christianity shall gain a full ascendancy in the world, from that moment war disappears."

Ward, the missionary, says, "Either our religion is a fable, or there are unanswerable arguments against war and the profession of arms."

Dr. Payson says, "War is surrounded by a deceitful lustre; but let the monster's hideous form be exposed in its true colors, and it will be an honor to Christianity, a powerful argument in her favor, to be known as his most decided and successful foe."

Ralph Waldo Emerson says: "War is on its last legs, and a universal peace is as the prevalence of civilization over barbarism, of liberal government over feudal forms. The question for us is only how soon?"

Charles Sumner, in his address before the American Peace Society says: "Peace is the grand Christian charity—the fountain and parent of all other charities. Let peace be removed, and all other charities sicken and die. Where peace is not, Christianity cannot be."

Sydney Smith says, "The greatest curse that can be entailed on mankind is a state of war. All the atrocious crimes committed in years of peace, all that is spent in peace by the secret corruptions, or by the thoughtless extravagance of nations, are mere trifles compared with the gigantic evils which stalk over this world in a state of war. God is forgotten in war; every principle of Christianity is trampled on."—*Facts to the People.*

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, March 10, 1875.

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AGENT.

BEWARE!!

We are informed that one Geo. W. Moffatt, a blind man, has obtained subscribers for the *Crisis*, and received money for the same, but he has failed to hand into this Office the names, with the cash. We would say to all friends that said Moffatt is *not* authorized to receive money, or to transact any business whatever for this Office. We would caution all not to pay money to *any one* for us, unless the person receiving the money is *known* to be reliable.

AGENT.

HUMAN DESTINY.

Destiny is an established and predetermined design. A fixed purpose of God or some sovereign power, which will control circumstances and agencies so as to bring it to pass. We speak of men of destiny; meaning those whose lives and acts in a certain degree seem to be controlled and directed by a power above and superior to themselves. Such persons are often conscious of being guided by such a controlling power. When such a destiny is predicted, and that prediction is understood, the eye of faith will watch for the movement of the unseen hand, and for the agents, acts and result of destiny. Some persons' destiny is for defeat and woe, and some for victory and glory.

Abraham, Isaac, and Jacob were men of destiny, who were used specifically by God to accomplish important purposes in the administration of the divine government. Their plans of operation were not made naturally, by their own wisdom or forethought, but God used them as his servants to accomplish his purposes, because they were passive and could be controlled by him.

Some wicked men are also men of destiny, because God has work to be done in the execution of his purposes, which is not in harmony with the spirit of good men to do, and so he raises up or gives power and position to those whose heart and spirit would suffer them to do it.

When a people becomes wicked, proud and rebellious against God, he sometimes, to humble and chastise them, sends war upon them, as he did a number of times upon the Jews. He generally uses, in such cases, as special instruments, men full of the spirit of war, and thrusts them into positions, and the means into their hands by which the work of judgment can be accomplished. Such instruments and work of destiny generally manifest a superhuman controlling power, which throws around these men circumstances and influences which seem to compel them to do that which they would naturally refuse to do.

Among this class of the men of destiny may be reckoned Nebuchadnezzar, Cyrus, Alexander, Augustus, and Tiberias Cæsar, Pilate, Genseric the Vandal, and Napoleon. 1. They were all profoundly impressed that they were directed and assisted by some superintending power far above the human. Nebuchadnezzar, after experiencing the great and mysterious changes which the power of destiny had wrought in his kingly history, and having discovered the ruling Hand, said, "He doeth according to his will in the army of heaven, and among the inhabitants of the earth and none can stay his hand, or say unto him, What doest thou?"

When Alexander had besieged Tyre, and was time after time repulsed and apparently hopelessly defeated, he assembled a counsel of war, and after each captain had given his opinion that it was useless to continue the siege, he used about these words: "I feel the power of an invisible god behind me, pressing me to take Tyre, and I will take it." When Genseric was leaving a harbor with a fleet of gally ships, the pilot inquired "Which way shall I steer?" Genseric replied—"Give the direction to the winds, and let them bear us to the guilty coast, where God may send us as a scourge to the wicked inhabitants."

Napoleon many times expressed his life-long conviction that he was a man of destiny, that fate had fixed his history, and that an unseen hand had protected him from an early death by drowning that he might accomplish his appointed work.

When destiny determines some special experiences and fate of an individual, nation or generation, a controlling power is always manifested, sweeping them irresistibly in certain directions, generally against their wishes and purposes; thus exhibiting a superhuman power fixing the destiny of humanity.

This principle is very explicitly predicted of the last generation; for when they shall design "peace and safety," "sudden destruction" will come upon them. God says of "all the kingdoms of the world"—"If they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink."

When destiny fixed the fate of Babylon, the king and his subjects made every effort to resist the current which threatened their overthrow; but a power above their throne and armies broke the golden sceptre, and forever swept the dynasty from power and glory. So it was with the ill-fated Jews and their city Jerusalem. When they looked upon the predictions of their final subjugation and destruction, by God's great prophet, as the taunting words of a blasphemer, and made a mighty effort to prove them delusive and false, the unerring rod of destiny fell upon them with crushing and grinding judgments."

Thus we are taught by these positive predictions and typical illustrations, that the wonderful hand of destiny will be manifested in the last days, sweeping humanity downward into desolating wars and universal social convulsions, in defiance of unparalleled efforts to produce opposite results.

Looking through this glass of inspiration we think we can see written, upon the forehead of this generation, in letters of burning light, immutable destiny. Never did a generation set its heart more tenaciously on peace, and with a firmer determination to enjoy it, than the present one. The kings and their counsellors devise plans to secure it. The blind watchmen teach that God has promised it, and the worldly layman prays and looks for it to be immediately enjoyed. But alas! the winds of destiny are howling fearfully, and drifting the ship of state resistlessly upon the fatal rocks of a lee-shore. While the nations design peace, they prepare for war; and still so completely deceive themselves that they call it "An armed peace."

Many political writers dimly see and imperfectly comprehend this subject, as will be seen by a quotation from one which truly represents many others. The arming of the nations is a deplorable misfortune, but it moves on as if guided by destiny towards some great end." *London Times.* The circumstances fully justify the conclusion. Who can tell us what "great end" will be reached? Who can unfold the mystery of this manifest destiny? The God whose counsels have fixed the destiny, and whose arm moves the world, so as to reach the great end designed. He has kindly revealed this grand purpose in his Word, so that the veil of mystery is rent, and the destiny of this present generation and this world may be clearly understood.

Reader, while your probation continues, you have the power to fix your own destiny for the eternal state. Hasten to secure the heavenly boon of eternal life.

J. C.

RUSSIA ADVANCING.

The movements and constantly unfolding designs of the great Northern Empire are convincing more fully, every month, statesmen, historians, and prophetical writers, that its settled purpose is to very soon break up the Turkish government in Europe, and take possession of Constantinople, and the old Greek territory. It is thought that it will give to Austria and Germany certain territory and privileges by which to reconcile them to the arrangement. Every step shows that the Czar expects the antagonism of England; and since a few months after the marriage of the Duke of Edinburgh that opposition has been manifesting itself very clearly.

We believed and preached more than thirty years ago that such a movement would take place, and that in that movement the Lord would come, and the final judgment of this world take place. We believed this simply because we understood that the prophecies taught it. There was then no particular movement among the nations, nor was the subject discussed among statesmen, to indicate particularly such a revolution.

Those prophecies still remain unchanged, demanding for their fulfillment just such events and political changes as they did then; but the political and military aspect of the case has changed exceedingly; and every item of change clearly indicates a rapid progression towards the consummation of the wonderful drama.

We understand the sacred writings to foretell that Russia, Turkey and England will be represented by antagonistic forces in Palestine, when the Lord shall appear to shake terribly the earth. That Turkey and England will be arrayed against Russia, and the "many people with him"—"Gog," the Czar, when the clock of prophetic time shall toll the end. Russia has evidently changed her programme of military operations since the Crimean war. She has designed we think, by a secret and long continued effort, to prepare a military route to the borders of the Sultan's dominions, through countries little known; professing to be laboring for a different object, when they are preparing to send a vast army to Palestine, so as to attack Turkey where she has no strong defences. Russia's new route through Central Asia is her direct route to India; striking east from a point in Turkestan, or the Caspian Sea, to India, and west from the same point, through Persia to Palestine.

Her evident intention is to so threaten England by sending a large army towards India, as to draw her forces there to defend her vast possessions, when Russia will send her armies suddenly West and manifest her real design to strike the Turkish power on the Holy Mountains, where neither Turkey nor England would be prepared to meet her.

In that case the English forces would have to go either through the Persian Gulf and up the river Euphrates, or through the Red Sea, Suez Canal, Mediterranean and Dardanelles, before they could assist the Sultan. On the other hand, if England should send her forces to Constantinople or Palestine, then Russia could send an army and plant her standard on British soil in India, which would be much more disastrous to England. Russia, in this great strategetical movement, certainly appears to have the inside track. M. Baxter, of London, presents his view of this subject thus:

"With Russia at the gates of India, and with German journals bribing Prince Gortschakoff with the offer of Constantinople, it is not to be concealed that the equilibrium of Europe has been strangely shaken since the battle of Sedan. England will never consent to let Russia seize possession of any part of Turkey. England must and will fight to uphold the integrity of Turkey."

He presents the views of all politicians upon this question, whose writings we have seen, that the two objective points in the Russian movement are India and Turkey.

As all will see by looking on the map, Persia lies between Russia and Palestine, and also between Turkestan and Palestine, so that a Russian army going to Palestine on that route would have to march through Persia. England understood this, and has made great efforts to get the principle control of the Persian government, so as to prevent the Russians from making preparation within its dominions to march an army through its territory.

To accomplish this object the Queen invited the Shah to enjoy the royal hospitalities of the English court, and all the flatteries that a rich and refined nation could lavish upon him. To make this matter doubly sure, Baron Reuter, an English capitalist, was introduced to the Shah, to obtain "concession" of the Persian government, granting him "the sole and *exclusive right* to construct railways and other public works in Persia." The Shah gave the concession, and the English government (for it was the English government in fact that made the proposition, but did it through a private individual, so that Russia might not take offence), supposed that they had secured the great advantage in the strategetical movement, so as to make impassable this Rubicon to Russia.

It was said, by political writers, at the time the contract was made with the Baron, that it would be seen in the end whether the diplomatic influence of England or Russia would prevail upon this question over the Persian government. After the return of the Shah to his capitol, he notified Baron Reuter that his people were not ready to have him commence the building of railways at that time, and asked for a delay. A few months passed when the Baron was notified by the Persian government that the concession was "null and void."

All eyes were then turned to see what Russia would do in opening this military road, and in getting a grant to run her "iron horses" through the Shah's dominions, to carry her armed cossacks swiftly to the holy mountain, where they will pillow their heads with the ancient dead.

The news has just reached England that Russia has accomplished her purpose, and a concession has been signed by the Shah, giving to Russia the right to build a railway from the Perso-Russian frontier to Tabreez, which should be made in conjunction with one from Tiflis to the frontier town of Julfa. The London *Times* speaks upon the subject thus:

"As the Caucasus will in a year or two be linked with the whole system of Russian railways which are being pushed forward with great rapidity and with due regard to *strategetical requirements*, it will be seen that the move is one of the first importance, because when completed the line to Tabreez will enable the Russians completely to turn the *Turkish flank*, to say nothing of their approaching some 950 miles nearer to the Persian Gulf, while the whole of the northwest provinces of Persia will be completely at their mercy. Well, this concession is now a *fait accompli*, and has been actually signed by order of the *Shah*, thanks to English inactivity, and to the boundless audacity, of Russian intrigue, aided by Persian timidity. It is hardly too much to say that this concession will have a most important bearing on the *Eastern question* in years to come, and will *increase the power of Russia for mischief fully a hundred fold.*"

This is evidently the longest and strongest step ever taken by Russia towards the Golden Horn. The northwest provinces of Persia are all that she wishes to control; for her armies will have to pass over only these, going to the Turkish frontier. The Czar, having gained this important advantage, and having evidently secured the co-operation of Germany and Austria, he commences to fearlessly manifest his real designs and hatred of Turkey.

The Boston *Herald* editorially gives some important facts relating to this question. It says—

"Kiamil Pasha, the Turkish ambassador to St. Petersburg, and the Russian cabinet, it seems are far less friendly than formerly. Pasha has been in bad odor on account of a little trouble he had with the ceremonial department last winter, when he wore his fez in the imperial chapel on the occasion of the marriage of the Duke of Edinburgh—an act which he endeavored to repeat at the marriage of the Grand Duke Vladimir last summer. At the reception of the diplomatic corps, on the Russian 1st of January, it was observed that the emperor spoke very cavalierly with Turkey's representative, and on the day of the blessing of the waters, when the diplomatic corps usually assemble in the palace, to view the sight and to take breakfast, the Emperor did not even give him his hand, but said in a severe tone, 'If the Porte does not become more reasonable the consequences for it will be most disastrous.'

Russia, Austria, Germany, and recently France have become united on the Eastern Question and will act collectively in case of war, but neither is really ready for this last event, although Russia is taking a decidedly lofty, rather than conciliatory tone."

Russia is evidently laboring to keep the English eye on India, as its coveted inheritance, so as to divert them from making the necessary preparations to defend Turkey. India would be comparatively worthless to Russia, unless she could have an open passage to it upon the high seas. She wants a southern outlet to her vast dominions through the Dardanelles, Gibralter and Suez, all of which are subject to the dictation of England. Russia's northern outlet is made useless to her two-thirds of the year, by the ice, and subject to England's dictation the other third, as mistress of the northern seas. Upon this part of the question the Boston *Herald* makes the following statements:—

"It is hinted that Russia has her eye on the British province of India, and that while Gortschakoff and Schouvaloff are sending amicable communications to Lords Derby and Loftus, the Golos, the most influential Russian newspaper, which both guides and reflects national popular views, is printing startling disquisitions upon the eventful overthrow of British rule in the Indian peninsular. Such a course could scarcely be maintained without the tacit consent of the Russian government, and the Czar is evidently well content that his subjects should be familiarized with the state and contingencies of affairs. The *different roads* by which a *hostile army* may penetrate the Afghan passes, the practicable gorges of the Hindu Koosh, the weakness of the English military posts, forces, &c., have all been pointed out with significant accuracy. And all this notwithstanding the empress' late visit to London, and in spite of the recent union of the royal families of Russia and Britian."

It is a fact known to all intelligent persons that, the two great and most exciting questions of the present time are the Papal question, involving the Pope's right to exercise temporal power, and the Eastern question, involving Russia's privilege of seizing Constantinople and disposing of the Sultan s possessions as she can agree with her allies. It follows, therefore, that if we have at this period any Scriptural signs of the times, these movements must be among the prominent events foretold.

These great national movements are strikingly important in themselves; but when they are understood as the last movements of war-making nations, and as introductory of the profoundly grand events of the final judgment; when the glorious and terrible will blend, they are profoundly interesting. The great King will appear in his majesty, wrapped in his garments of heavenly light, while the din and smoke of the mighty conflict will produce the death scenes of the Roman kingdoms.

Remain long upon the watch-tower, ye friends of our absent Lord, and carefully mark the drifting clouds and roar of the approaching tempest. The earth is rapidly sweeping on to the period of its curse. The dead are about to lay off their shrouds and put on their bridal robes. Earth's wail of woe will die at the birth of its anthem of eternal wraise.

Then rush, ye nations to do your bloody work; it opens the gates of the City of peace to the weary Bride of Christ. The culminating scenes of the curse ends in the heavenly perfections of a tearless world.

J. C.

HEALDSBURG.

We are now (Feb. 20th) holding a series of revival meetings in the northern and southern M. E. churches, in the city of Healdsburg, Cal. The afternoon meetings are in the southern, and the evening ones in the northern Methodist, the Presbyterian minister united. We commenced Tuesday evening, the 16th. A good interest is already awakened, and several have given their hearts to Jesus. Bro. Lovell is pastor of the southern Methodist, Bro. Mc Leod of the Presbyterian, and Bro. A. K. Crawford of the northern Methodist. The prospect is very encouraging. Bro. Crawford was formerly pastor of the M. E. church in Vallejo, and invited us to hold meetings in that church, with full liberty to preach the whole truth, according to our understanding of the Bible. He is a devoted follower of Jesus, enjoying perfect love, and free from sectarianism. Such men are valuable. The churches that have such pastors have abundant reason to praise the Lord.

Healdsburg is a part of California, affording a very desirable place for residences. The almond trees are now in full bloom. They much resemble the peach trees. We have an agreeable home with Bro. W. Gladden, from Indiana. He is an enterprising farmer, looking for the coming of Jesus.

M. G.

SAN FRANCISCO.

San Francisco is fast becoming a prominent city in the American nation. It is growing rapidly in population, wealth, and commerce. Its schools are said to be equal to those in any city in the United States. Its buildings are made in superior taste. They are mostly of wood, but their exterior parts present a very inviting and cheerful appearance. The stores are elegant, and filled with as costly goods as are found in the large eastern cities. The hotels are large. The Palace Hotel, now being built, is said to be the largest in the world. It is seven stories high, and has nine hundred rooms, and some four thousand locks and keys. It is to contain all modern improvements, and be finished in the best of style. Its estimated cost, when finished and furnished, is five million of dollars. This is a sample of the enterprising spirit of the Californians. Wealth is pouring in through large streams, and is used lavishly upon nice things. Women dress richly, and houses are elegantly furnished. It is a land of luxury and wickedness combined. The two are seldom separated. One feeds and stimulates the other.

If not checked by some great calamity, and time should continue, San Francisco would soon stand prominent among the cities of the nations in wealth and influence. It has a new and costly mint in the heart of the city; is erecting a new post office building, also the largest and most costly city hall, probably, in the United States.

During the past year, the population of San Francisco has increased twenty per cent. The present population is said to be about 230,000. Over 1,300 buildings were erected last year, at a cost of nearly five million dollars. Over two million dollars were expended in public improvements. The increase of population last year was much beyond what it has been in any other for the last twenty years. The prospect now is increasingly encouraging for future prosperity, and the people are looking forward with very bright hopes, heedless of the approaching advent of our Savior.

M. G.

MASS. STATE CONFERENCE.

The church at Chelsea has voted to invite the Mass. State Conference to hold its next annual session at their Chapel, commencing April 6th, at 7½ o'clock P. M., to hold over the following Sabbath. Notice by the Sec. hereafter.

J. C.

PROTRACTED MEETING.

Bro. E. A. Stockman will commence a series of meetings at Chelsea, Mass., Wednesday evening, March 16th, and continue evenings through the week, over the Sabbath, and longer if the interest demands it. J. C.

SPIRITUALISTS OUTDONE.

It is now well demonstrated that the wonderful things done in the dark circle of Spiritualists are the result of trickery, practiced by the mediums; the common object being to make money. There are some professed jugglers in London who are excelling the Spiritualist jugglers in this country. The feats of the Eddy Brothers, the Davenports, and the reading feats of Mr. Foster, are better done than by any professional Spiritualist medium.

Advanced Spiritualists know full well the deception practiced in the dark circles, and are now turning their attention to the spreading of their infidel sentiments, doing all in their power to destroy confidence in the Bible and salvation through Christ. They are also laying plans to remodel society, government, and all existing institutions, and establish them upon the principles of Spiritualism, when every one may do as he or she pleases, and be answerable to no one but himself. The future of this world would look very dark if Jesus was not soon coming to put an end to the works of Satan. M. G.

ELD. N. STEVENS, OF CANADA, IS DEAD.

Bro. Norman Stevens, of Compton, P. Q., is no more. He died suddenly of heart disease at his home, Feb. 22nd, 1875, aged 61 years.

To many this will be a sad announcement, as Bro. Stevens was widely and well known. He was converted to God in early life, and joined the Free-Will Baptist church, and by that body was ordained to preach the gospel; but when the Advent cry was heard in 1842 he embraced the truth, and since that time he has been identified and laboring with the people who are looking for the near coming of the Lord. He preached until his health failed, several years ago, and still as he had opportunity attended meetings and witnessed to the truth. He felt a deep interest in all that pertained to the cause of truth, and since we have been laboring in Canada has often journeyed with us, facing fierce winds and pelting storms, to do what he could to aid in the work.

For years he has attended the campmeeting at Alton Bay, where he had a large tent—"The Canada Tent"—and always felt the deepest interest in its prosperity. When the Conference of the Province of Quebec was organized, he was elected its Vice President, and labored to promote the interests of a healthy organization. Wherever he went his influence was salutary and saving, and we do not remember to have ever seen him manifest any other temper than that of a kind, gentle, humble christian. He loved to talk of the "perpetuity of life" which the saints will enjoy in the kingdom; and although he left no dying testimony of his assurance of enjoying that life, he left the living testimony of a life of about forty years spent in the service of Christ; and we feel well satisfied that Bro. Stevens sleeps in Jesus. He was about among the people until a very few days before his death. The last time he attended meeting he took the writer to an appointment at Dixville, where he took part in the public services. It does not seem possible that we have buried him out of our sight; but he lies beneath the sod, and we shall see him no more until the resurrection morning. It is asked, "How can we live without Bro. Stevens? but we must, and the cause has one less to defend its interests against foes, and give it character among injudicious, pretended friends.

The watchmen are falling, one after another. O that more laborers may take their places to hold up the standard of truth till Jesus comes.

"When will this tedious night be gone?
When will our Lord appear?"

We attended Bro. Stevens' funeral at Sleeper Hill, and buried him by the side of his father and mother. Words of comfort for the afflicted friends and church were were spoken by M. McKinstry, from 2 Tim. 4: 7, 8.

L. C. MCKINSTRY.

"THIS GENERATION."—The generation that witnessed the darkening of the sun evidently has not yet all passed away.

Daniel F. Secomb, of Concord, N. H., a gentleman who keeps a yearly record of the deaths of aged people, recently published a list of fifty-nine who died in the State of New Hampshire during the year 1874, who were, at the time of their death, 90 years of age and upwards. Forty-six of these died between the age of 90 and 94 years; one at the age of 95; three at 96; three at 97; one at 100; one at 104; one at 105, and one at 106 years. Probably there are quite a number now living who were alive 95 years ago.

C. W. SARGENT.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Acknowledgments to Jan. 1st	$318.16
"Steward"	75.00
"A Friend"	18.00
"A Friend to the cause"	2.00
C. S.	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$81.63

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$3,257.20
"Steward"	25 00
Mary P. Burbank (pledge paid)	5.00

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$255.85
C S	2 00
Mrs. A. W. Potter	.50

MISSION WORK.

Dear Editors and Brn. and Srs. in Christ: The "blessed hope" cheers us amid rough and rugged ways. The battle goes well in the name of the Lord. When we wrote last we were having meetings with Bro. Hubble, at Longonoxie, Leavenworth Co., in the Christian Church. The Lord gave utterance to his truth, notwithstanding the opposition from some of the members of that and other churches. Some came out that never were known to go to meeting before. The Congregationalist preacher complained about the people going down to the Christian Church to sit on hard seats, while his pews were all cushioned and easy to sit on. But this inducement was not enough for them to leave the board seats as long as they heard the truth. The people came for a week, night after night, and paid good attention.

Bro. H. is out clear on the gospel hope. He has resigned his Eldership among them, unless they will receive him with the important truths we love. Others in the church are in harmony with him. A Baptist Bro. has been raised up with him to help defend the cause, and we trust a good work may be done by them in Jesus' name.

While at work there, brethren came down from Jarbelo, for us to return again. So on the 16th we returned, and had a meeting in the evening. People came out as usual, and on Lord's day we had a full house and a blessed season. Five more took a stand for Christ, swelling their number to nearly fifty. At the close of the meeting nearly all in the house came and extended the parting hand. It was sad indeed to part with this happy company in the Lord; but calls from other parts of the State required us to go.

We returned home to Arvonia to get tracts to scatter in the regions beyond. At Centropolis, the infidel we spoke of in one of our letters has fully come out on the side of truth, and desires to obey the Lord in baptism. At home we had meetings over Lord's day, and Tuesday night. Time was occupied the rest of the week in writing, reading, going to depot after tent, box, barrels, etc. We had a good season in unpacking the clothing sent us from Clinton, Chelsea, and Newton. The Lord was in the move in sending these things, and we do praise him with our whole hearts. Many destitute families have been helped. Nearly a hundred persons already have been benefited by them.

Sunday, 31st, we rode to Melvern, ten miles away, and had services in the forenoon with the little church there. We had a blessed season. The church was encouraged to press onward and wait till Jesus comes.

Feb. 1st, we packed up a large load of clothing, and started for Key West. Stopped over night with Bro. Gardiner. The Lord blest in helping the poor. Left clothing for a number of families, then came to Ottumwa, Coffey Co., where we found some of the Lord's poor, and were blest in supplying their wants. We do praise the Lord for what has been sent for those that need. Others are in as great want as those whom we have helped; but the clothing is gone. Many will be in want of food from this time onward, till they can raise a crop; and they also stand in need of seed to sow. We do hope they may be supplied.

From Ottumwa we came down the river Neosho to Burlington, and stopped with Bro. Preston, who has formerly been a Seventh Day keeper. He has read many of Ellen White's "Visions," and seen many of the direct contradictions contained in them; and left them and came to Kansas to get out of the bondage. He is now free in the Lord, rejoicing in hope of eternal life, not through the law, but through the righteousness of faith. He is doing a good work. At night we had a little prayer meeting, and the next day (Feb. 4th) we came to Turkey Creek with Bro. P., to have a series of meetings. A little company had been raised up, and on our arrival we found meeting appointed and the fire still burning. We had a refreshing season for nearly a week. Prejudice was very strong against us, but the Lord blest, and a number came out to serve him.

On the 11th we came to Kalida, Wilson Co. We were strangers to all. Stopped with a "United Brother." Notice was given for preaching, and a large company came out. Appointment was left for next night, and more came to hear. The people were anxious for us to continue meetings over Lord's day. The Lord gave the word, and at night we had a crowded house. Some came seven miles and returned. A vote was taken for us to remain longer. A number testified to the goodness of God, and some came out to serve him. Here, as elsewhere, the community were aroused to search the Scriptures, and many eagerly came for tracts and papers. We left the people on Monday night to continue meetings through the week. Not a word of opposition was raised in the meetings to the great and important truths we love. The Christian and United Brethren spoke of coming together as one in Christ, taking the Bible as their only rule of faith and practice. If we had not had an appointment for Ward, Wilson Co., we should have stopped longer. Some thirty or forty arose saying, by the help of the Lord, they would meet us in the kingdom.

Tuesday we came to this place. Wednesday evening (17th) we commenced meetings here. Were invited by a Bro. of the Christian Church, who has been brought out into the glorious light and liberty of the soon-coming King, by reading the *Crisis*, *Times*, and other works loaned him by a dear Sister Barber, who has been living here for a number of years. All praise be to the Lord for noble-hearted workers, not in word only, but *in deed and in truth*. She has been doing a good work in this section, and has stirred up the ire of the sectarians, especially some of the clergy. We do praise the Lord that the Bible truth is now shining brightly above heathenistic notions.

Last night we had a blessed, Holy Ghost season. Many more out than could be seated. Thank the Lord, truth is triumphing gloriously. Never did I see better interest and such a stir and rush for tracts at the close. People came in from seven miles around. These truths never have been preached in this county before; but very few have ever heard of this people. Bro. Dewey, who has been brought out here, is a pattern of good works, and is letting his light shine.

My tracts are nearly all gone. I would like more very much. Those who have a little of the Lord's money to spare, will they not please send in to the Office, and have some sent to me at Pleasanton, Linn Co., in care of C. Crowell. The means and clothing sent me have been all distributed. Five dollars we gave to Bro. B. Gardiner, of Key West, who has lost his crop the past two years, and is a worthy Bro. in the Lord. Twenty dollars we sent to Bro. Hubble, to aid him in his large family, and for him to get a suit of clothes to labor in the gospel. He needed them very much, having labored the most of the cold winter with nothing but a thin summer suit. Five dollars we gave to a Bro. Eubanks, at Ottumwa, Coffey Co., who has a large family, and has been laboring hard all summer, and has now lost most all. He was truly thankful, and will need much more. Fifteen dollars we donated to Bro. Preston, who was really in need, expecting that he would have to sell his pony, which has carried him so many miles the past season in preaching the Word, for the support of his family. He is a faithful and grateful man, trusting in the Lord for daily bread. Five dollars also to a Bro. Willford, in Franklin Co., who was very destitute, his crops having been cut off for two seasons, and having had much sickness besides. Three dollars to a poor family in Leavenworth Co., who have been on the frontiers, and spent all their means. They came back with a poor yoke of cattle, a little household furniture, but no means, and could go no further. The mother was taken sick, a child was sick and died, and a number of others also were sick. They had no change of clothing in fever, and hardly any thing to cover them. But the Lord raised up helpers; and notwithstanding the great destitution of neighbors, they did a little for this family.

Yesterday we took dinner with a Baptist Bro. He took me one side, and told me he had only one dollar and fifteen cents in the world, and only eight bushels of corn for his family of seven, and knew not where the rest was coming from. He said he had no friends East. His son-in-law has an aged mother, seven children and wife, and has sold his rocking-chair to get bread. They are also destitute of clothing. Will not the Board send two barrels of clothing to G. M. Dewey, Chunute, Neosho Co., Kansas, and he can divide it among the destitute ones here. Much of the aid that is sent in to Topeka, and elsewhere, is given to those who do not stand in need. Those who have enough are the ones that get it. I do hope our Eastern friends will be warned, and send only to responsible parties. There are many actual sufferers, who will starve unless they receive help. We see many we would be glad to help as we go from place to place.

Do remember us at the throne of grace, that we may have health and strength and every needed grace and blessing to help us on to the kingdom of God. The Lord is pouring out his spirit here, and many are investigating the Scriptures. The Lord is at work. Praise be to his name. Please write me at Pleasanton, Linn Co., as we expect to be there in the course of two or three weeks. Jesus is soon coming. O, let us be ready to hail that great day.

From your Bro. and Sr. in the work of saving men and women.

J. C. & S. E. SMITH.

Kalida, Woodson Co., Kan.

P. S.—Brother Snyder writes to me from Centropolis, Franklin county, Feb. 10th, as follows:—"I got the goods a few days before I received your letter, on the strength of the postal card you sent me. I left one barrel at Bro. McGuire's, and the other I took home; and we have distributed almost all of its contents already among the needy. I gave Bro. Willford's family a good share of it; they were very needy. We gave Brn. Overholt, Thompson and Kaub some of the goods, and the rest we distributed among the needy who are not brethren. They were all very thankful for what they got, and would be very glad to know who the donors were, so that they might thank them for their generosity, and tell them that they shall be remembered in their prayers." All the rest that we have scattered has been gratefully received, and we do thank you for your kindness. The Lord reward you all. From your Bro. in Christ, J. C. S.

[The Board will be happy to send the clothing you refer to, if any of our friends will send to us, directed to Geo. T. Adams, 167 Hanover St., Boston, Mass. We are pleased with information you have given us of your disbursement of the funds sent you for the poor, as it will be a satisfaction to the contributors to know how their bounties have been appropriated.

J. C.

UNLAWFUL means may sometimes prosper, but they are never blessed.

Obituaries.

TOTMAN. In Portland, Me., Feb. 5th, 1875, Bro. Wm. H. Totman, aged 40 years.

Bro. Totman sleeps sweetly in Jesus, waiting for a glorious resurrection to an immortal life. He came to his death by a fall from the roof of a building to the sidewalk, a distance of some twenty-five feet, while shovelling off snow. One of his legs was so badly broken that amputation was necessary. Bro. T. was converted in 1866 in the Methodist Church, in Saccarappa, Me., was baptized and became a member of that church, and also a class leader. He was always faithful at his post of duty. In the fall of 1871 he came to Portland, and soon after embraced the blessed hope of the soon coming of Jesus, which was like an anchor to him until death.

Most of the time, after his fall, he was unconscious, but at times he would come to himself, and have something good and comforting to say to those around him. He said to his wife, "How glad I am that I stood in the pulpit and did my duty last Sunday." We heard him give his last testimony in the prayer meeting on Tuesday evening, before he fell on Wednesday. He exhorted the brethren to be faithful, and to live in constant readiness to meet the blessed Savior. We have laid away a good brother, a kind and loving friend. He leaves a dear wife and two little children to mourn his loss. May God bless and keep them until Jesus comes is the prayer of the writer.

A very able sermon was preached to a full house by Eld. E. A. Stockman. F. A. ROUNDS.

BRIGGS. Fell sweetly asleep in Jesus, Feb. 17th, 1875, Bro. Alba N. Briggs, aged 15 years.

As usual, death has acted the part of a cruel monster, in robbing the home of Bro. Judson Briggs of one of the, to him, brightest flowers that ever bloomed in the garden of life. Our dear brother little more than one year ago embraced Christ, and put him on by baptism; and from that time until he died, Christ was enthroned within his heart, prompting him to works of christian virtue and fidelity. He leaves behind, for the comfort of parents and friends, an unstained character. That terrible disease, scarlet fever, was the cause of his death. His prayers and exhortations have often been heard in our prayer meetings, and Christ and his coming was his theme. Many sympathizing friends were present at the funeral, and listened to a discourse by the writer, from Ps. 17: 15.

Our brother sleeps, but soon the Prince of Life will come and demand a release of all Death's captives, and unlock the prison doors and bid them rise to put on immortality. Then the song of deliverance will be sung by tongues that never sung before.

A father, mother, and sister are left to mourn. May the God of all comfort be their support in this hour of affliction. A. DAMON.

POLLARD. In Bridgewater, Vt., Feb. 9th, 1875, James Pollard, aged 58 years.

The subject of this record was sick but a few days. He died of pneumonia. Some years ago he professed faith in Christ, but has not been always active in his service. Before he died some expressions were obtained of his desire for salvation, and he was heard praying, which gives anxious ones some hope that he will rise among the glorified in the morning, when all the members of the royal family will be gathered to receive their reward.

We hope that this severe affliction will be the means of the salvation of that part of the family who have not as yet accepted of the life which Christ imparts to the believer. Words of comfort were spoken by the writer, from John 11: 25. A. DAMON.

BENNETT. In Albany, N. H., Feb. 20th, 1875, Rhoda, wife of George W. Bennett, aged 49 years.

Sister Bennett sought and found the Savior at the age of fourteen years; and an intimate acquaintance, of more than a quarter of a century, will warrant me in saying that she lived a godly, prayerful life to the end. Some six years since she embraced the doctrine of the coming of the Lord and other kindred truths, and was a strong pillar in the little band of pilgrims in this place. Her voice was always heard in prayer and exhortation in the social meeting.

Bro. Bennett's home was a pilgrim's home; and those who have shared their hospitality, and are now scattered North, South, East and West, will be made sad to know that Sister Rhoda has fallen in death. We laid the precious dust away on the hillside, to await the coming of the Lord of life and glory. The trump of God will reach her in the grave, and she will soon live again, with all the infirmities of this life removed forever.

A funeral sermon was preached by Eld. J. Runnells, of the F. B. Church, from Ps. 116: 15. A. NICKERSON.

EMERY. In Albany, N. H., Aug. 18th, 1874, of cholera morbus, Betsey Emery, aged 65 years.

Sister Emery embraced Christ in early life, and united with the primitive Freewill Baptists. She lived a life of usefulness, and her quiet, unassuming, yet earnest and deep-toned piety rendered her an object of love and esteem to all with whom she associated. She resided for many years in the family of Bro. Geoge W. Bennett, of Albany, where her labor of love will long be gratefully remembered. She embraced the views of the Advent people some years since, and the little church in this place feel that they sustain a loss in her death. She sleeps in Jesus until the bright morning shall dawn.

Words of comfort were spoken at her funeral by Bro. Samuel Bragg. A. NICKERSON.

CHADFIELD. In Sherman, Washington Co., Ks., Feb. 19th, 1875, Sister Hannah, wife of M. O. Chadfield, in the 47th year of her age.

Sister Chadfield was a loving and faithful wife, a tender and affectionate mother. She was a woman of rare excellence, and her every day life told plainly the feeling of her heart. Her presence always tended to peace and happiness. She was truly a christian lady. May God bless and sustain our dear brother and son, her only offspring, and others who are called to mourn by this sad stroke of death. For years she has been trying to follow the Lord fully. While we were holding a series of meetings near their residence only about a month ago, she was often with us. We heard her prayers, and her testimony that her ways pleased God. She faithfully exhorted christians to live nearer to Christ, and sinners to come to Jesus. She with others united in covenant at the close of the meeting. They miss her, but she rests in hope. We shall soon see her in immortal beauty at the resurrection of the just.

A large congregation attended the funerel services at the school-house, which were conducted by R. F. & M. J. CLARK.

STEWART. In Exeter, N. H., Jan. 11th, 1875, Alfred William, son of Eld. Wm. C. and Sarah E. Stewart, aged 3 years and 6 months.

Cruel death has again entered our little family, and snatched another darling child. Yes, our little Alfred is gone, and the loneliness in our hearts is great. We cannot see him at his play, or feel his little arms around our necks. We shall no more hear his sweet voice bidding "papa good bye," as he goes forth to persuade men to be reconciled to God. He has gone, and we are left to mourn. An *enemy* has done this; yet we know Christ has conquered that enemy, and when he shall come, our little ones will come from the enemy's land. Then,

"Our little ones we know
Round us shall be clinging."

Funeral attended by Eld. W. M. Harman, assisted by Eld. H. L. Hastings. S. E. STEWART.

DAVIS. In Lake Village, N. H., Feb. 21st, 1875, of consumption, George Henry, son of Alvin and Mary S. Davis, aged 24 years.

Bro. George was a very agreeable young man. In his last sickness he gave his heart to the Lord, and found peace. We have good evidence of soon seeing him on the new earth. We tried to speak words of comfort from 1 Thess. 4: 13. May God bless and comfort the afflicted family. D. EASTMAN.

LYONS. Fell asleep in Jesus, in Muskegan, Mich., Feb. 9th, 1875, Sister Eliza Lyons, aged 62 years.

She retired to bed feeling usually well. At two o'clock she was taken with vomiting and oppression of the head, and died next day at twelve o'clock. Thus in life we are in the midst of death. We little know one day, what another will bring forth. We ought to live so as to be prepared to meet the unwelcome messenger—death—at any moment.

Sister Lyons was a living christian, and loved the work of her Master. She always had the armor on, hence was fully prepared for death. She leaves a husband and son, with other friends who deeply mourn her loss. But they sorrow not without hope; for when Jesus comes to make up his jewels, she will be among the happy throng who will sing redemption's song, and live on the new earth forever. Sister Lyons was formerly from the east (Stafford, Ct.), where many of her friends will remember her christian kindness. MRS. E. A. LAKE.

THOMPSON. In West Newton, Feb. 22d, 1875, John A. Thompson, son of the late Ira Thompson, of Lowell, Mass.

THE AMERICAN CYCLOPEDIA.

I take pleasure in commending the new and greatly improved edition of Appleton's American Cyclopedia as pre-eminently valuable and well adapted for all readers in general, and especially to clergyman, scholars, and literary men of this age. It presents evidence of careful preparation, and the numerous subjects treated often give in compact form complete information, and the latest conclusions to which the most eminent men in the nineteenth centnry have come. It is in fact a library within itself, and well calculated to suit the wants, convenience and economy of the people. It is printed from new type, and illustrated with *several thousand engravings and maps*. Issued bimonthly, beginning July 1873, and completed in 16 vols. Nine vols. are now ready. Sold exclusively by Agents. A. W. SIBLEY.

Notices.

CONFERENCE.—The Delaware District A. C. Conference is hereby called to meet, and hold its annual session at the Advent Christian Hall, on Seventh Street, below Poplar, Philadelphia, Pa., commencing on Thursday evening, March 25th, at 7½ o'clock, and continue over the following Sabbath.

This is our annual meeting to hear the reports of all our preachers, officers, committees and delegates for the last year;—the progress, spread, and triumph of Bible truth, by the word of mouth, by the aid of religious papers, tracts, and pamphlets, and by every other gospel means;—to learn by reports the amount of monies received and paid out for the purchase and distribution of publications. All the officers for the year ensuing will be chosen at this session. The Conference embraces the District of Columbia, Maryland, Delaware, New Jersey, and Eastern Pennsylvania. It is earnestly hoped that every church sympathizing with us will be represented either by letter or delegates. Every church or religious body co-operating with this Conference is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa.
A. G. JAYNE, President.
EDWIN KING, Secretary.

QUARTERLY MEETING.—The Third Quarterly Meeting of the Iowa Christian Conference will meet at New Hartford, Butler Co., Iowa, March 19th, and continue over Lord's day. It is hoped that we have passed our severest weather, and that a full attendance may be obtained. At the same time and meeting we wish to see all the campmeeting committee, as there are matters of interest connected with the June meeting, and timely arrangements should be made.

Brethren, all come, and if you cannot, please write us a line of counsel, or suggestions, or comfort, as duty may direct. This is the last quarterly before the annual meeting, and last year of lease of grounds; and it may be the last gathering. Come, let us hear from you. In behalf of the cause of Christ, PETER S. W. DEYO.

MAINE CENTRAL QUARTERLY MEETING.—The next Maine Central Quarterly Meeting will be held at Rome (Town House), commencing Thursday evening, March 11th, and continue over the following Sunday. A general invitation is extended to all who love Jesus and the truth, to unite with us in preparing a people for his coming. Homes provided for all. Call on Nathan Martin, Elbridge Tracy, David Watson, and others. Per order, F. E. BLAISDELL. H. B. SEVEY.

NOTICE.—We would like (if the Lord will), six or eight brethren and sisters to go with the Tent this season, filled with the Spirit and power of the gospel, to labor for the salvation of sinners, proclaim the signs of Jesus' coming at hand, and to help care for the Tent, etc. We want those who can give their *time*, *talents*, and *voice*. We will trust in the Lord for means to pay expenses other ways connected with it.

If brethren wish to contribute to help, it will be received gladly. Brn. F. and Asa Blaisdell and others talk of running the Evangel Tent, and I will furnish one or more, if help will be pledged, for Maine or vicinity. Let those respond at once who feel that the Lord wants them to go, as it will take sometime to make tents. Speak freely. We ought to have many tents in the field this season if Jesus does not come; and could if brethren and sisters would take hold of the business. Let us do all we can for a perishing world, and have it said "well done" when Jesus comes.

P. S. Direct H. B. SEVEY, Mt. Vernon, Me.

DISTRICT MEETING.—The Hatley District Meeting, the second of the Conference year, will be held at Ways Mills, Barnston, P. Q. (D. V.) to commence on Thursday, the 18th of March, at 7½ P. M., and hold over the Sabbath. Let special effort be made to circulate the appointment, and all, ministers and others interested, attend who can. Brethren, let us assemble in the name and fear of the Lord, trusting in him for his blessing. We are surely and rapidly approaching the great gathering. Much remains to be done. Shall we do it?
CHAS. P. DOW, Pres. of Conf.
L. C. MCKINSTRY, Pres. of Dist.

QUARTERLY MEETING.—The next Quarterly Meeting of the A. C. Conference of New Brunswick will be held at Jacksontown, Carlton Co., commencing Thursday evening, March 18th, and continue over the following Lord's day. All are invited to come and work for the Lord.
By order of Sec., J. B. ESTY.

"LET US MAKE MAN," etc.—I am prepared to fill all orders for this new book. Price, single copy, 20 cts.; postage 2 cts. Seven copies, postpaid, $1.00; one hundred copies by express, $13.00. T. M. PREBLE, Hyde Park, Mass.

P. S. I learn that some to whom I have mailed the above named book, have not received it. I have filled all orders for it, whether received before, or since its publication. T. M. P.

NOTICE.—The Adventists of Newmarket, N. H., have formed themselves into a church, with the undersigned as its officers. Feeling deeply our utter helplessness without the Divine blessing, we ask the sympathy and prayers of all God's people for his blessing on the effort.

Elder J. L. Chute will supply us the first and third Sabbaths of each month. Brethren wishing to preach on the remaining Sabbaths, please correspond with Elder J. L. Chute, Pastor.
J. L. CHUTE, M. L. WHITEHORNE, } Committee.
M. L. WHITEHORNE, Treasurer.
J. C. MEADER, Clerk.

NOTICE.—Having been pastor of the A. C. Church in this place (Nevada, O.) for nearly five years, and notwithstanding it is the desire of the church that I remain another year, yet I have felt impressed that it might be the will of the Lord that I should labor in some other field, as the way may open. I would therefore say to churches East or West, which may desire to have us locate among them, and labor for the upbuilding of the cause of truth and the salvation of sinners, that I will confer with them relative to this object, and if it should appear to be the will of the Lord, will make the necessary arrangements to do so at the expiration of my engagements here, which will occur on March 31st, 1875. E. M'CULLOCH.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass. H. F. CARPENTER.

☞ TO THE BRN. IN MASS.

The Mass. A. C. Conference at its last annual session raised money by pledges and collections to buy a tent and put in the field. A committee was chosen to superintend the buying and running of the tent, and this committee are responsible men, and have done the best they could. They bought the tent and run it until the cold weather set in, and there is a debt on them of over $100. This they are owing to Brn. Boutell and Leslie—the two principal workers with the tent. Some of those that pledged have not paid. We hope brethren will send in the amount of their pledges at once; and we invite others that have the means to contribute to pay these brethren their due, as there is not quite enough pledged to pay the debt.

Bro. Boutell is sick, and the prospect now is he will have to lay by for a while and mend up. He has had sickness in his family also for some months, and he needs what is due him. Now, brethren, will you heed this call, and send me the sum of one hundred and ten dollars at once, so that I can pay these brethren their honest due. Send to C. GOODRICH, Boston, Mass., P. O. Drawer 5140.

CONFERENCE.—The Third Quarterly Conference of the New York State A. C. Society will commence Friday evening, March 12th, at Springwater, Livingston Co., N. Y. We hope to see a large gathering of brethren and sisters present. Let every church in the conference report by delegate or by letter. Teams from the West at 11.30 A. M. and 6 P. M. From the East, 7 A. M. and 4.39 P. M.
M. R. MILES, President.
A. P. MOORE, Secretary.

QUARTERLY CONFERENCE.—The A. C. Churches of Northern Kansas, comprising the churches at Brantford, Clifton, and Sherman Centre, are cordially invited to meet in delegation with the A. C. Church at Peach Creek, Washington Co., Kan., on the 27th day of March, A. D. 1875, at 2 o'clock P. M., for the purpose of organizing a Quarterly Conference, in accordance with the usages of the A. C. Church. Brethren of like precious faith are cordially invited to meet with us.
F. O. CUTLER, Pastor of the Church at Peach Creek, Washington Co., Kansas.

VERMONT MISSION.—This Mission will commence a meeting at Chester, Vt., Sunday, March 21st, and continue it as duty may require. We expect the same hearty co-operation of the friends of Jesus in that section that we had a year ago, and with as good, or better results. Come, one and all. We will do the best we can to secure preaching services acceptable to God.
H. F. C., for State Com.

QUARTERLY CONFERENCE.—The next Quarterly Conference of Northern Pennsylvania and Southern New York will be held at Westfield, Tioga Co., Pa., commencing Friday evening, March 12th, and continue over the following Sunday. We hope to see a general gathering of the friends of truth. Railway from Corning to Elkland, then stage to Westfield. E. C. COWLES, President.
A. H. BRIGGS, Sec.

YORK CO. CONFERENCE.—The York Co. A. C. Conference will hold its first quarterly session in Depot Hall, Steep Falls, Me., commencing Thursday, March 11th, at 2.30 P. M., and continue over the following Sunday. We desire to see all of our preachers in this County and vicinity at this meeting, also delegates from all our churches. Let those who cannot come report by letter.
C. H. SWEET, Sec.

WELLSBURGH, ERIE CO., PA.—By special request, a series of Lectures will commence in the above village, at such place as the friends interested may prepare and designate by public notice, on the evening of Tuesday, March 16th, 1875.
By request, G. W. STETSON.

NOTICE.—The brethren in Porter, Me., and Freedom, N. H., have arranged to sustain preaching one half the time. These places are near each other, and we unite our interests together and maintain but one meeting regularly, and we are very much in need of preaching. Will the Lord put it into the minds of some of his servants to come over and help us? Who will volunteer, and give notice in *Crisis* ahead for either of these places? We will meet them at Centre Ossipee, N. H., or Cornish, on their arrival, and do what we can to have them sustained, and to have the gospel preached to sinners. Will Bro E. A. Stockman arrange to come sometimes? Here is a good field for labor, and a good congregation of attentive listeners, and through the blessing of God much good may be done. If any will heed this, please correspond with myself, or W. Sawyer, or J. S. Moulton. Address Porter, Me.
For the Brn., F. PHILBRICK.

REMOVAL.—Eld. J. Porter, believing a change to be profitable both to himself and the church in Danville, P. Q., of which he has been the Pastor for the last twenty-three years, has now removed to Montreal to labor in harmony with the church there. His address for the present will be No. 50 Perthius Street, Montreal.

NOTICE.—I take this way of informing the friends who have written me to labor among them, that my engagement with the A. C. Church in Springwater, N. Y., will close April 1st, 1875. I have spent four years as Pastor here; and I trust, if the Lord will, after the above date I shall be able to comply with your requests.
WARREN J. HOBBS.

NOTICE.—Being appointed "a special Conference Missionary and Evangelist, for the promotion of the interests of the cause of Christ," in connection with the Advent Christian Conference of the Province of Quebec, and to advance "its spiritual and *organic* interests," being somewhat improved in health, and able to labor to some extent, this is to request all persons interested in the several districts of the conference who may desire my labor in their neighborhoods, to correspond with me about it immediately, that I may make suitable arrangements, and go where duty may seem to call. My post office address is Magog, P. Q., Box 37. Please attend to this at once, and let us unite our prayers and efforts for the advancement of a common cause. CHAS. P. DOW.

BRO. ROLAND D. GRANT having accepted the call extended to him by the Second Advent Church of Athol, Mass., his labors as Pastor beginning Jan. 1st, 1875, to continue at least one year, all matters of exchange and supply are submitted to him. O. F. BROOKS, Clerk.

NOTICE.—To those who wish to write me, my address for the present will be Somerville, Mass. Residence on Church St., near Union Square.
WM. C. STEWART.

NOTICE.—The brethren in East Killingly, Conn., have established a meeting and desire help. Any of the preaching brethren who can go there and labor by preaching the Word, will please correspond with Warren Taft, East Killingly, Conn.

ANTI-RUM! ANTI-TOBACCO!—The Anti-Rum and Anti-Tobacco Tracts which have been published by the late Rev. George Trask, may be obtained by addressing Trask Tract Depository, Fitchburg, Mass.

To Preaching Brethren.
NEW HAMPSHIRE.

Those wishing to preach at Franklin, N. H., must correspond with Bro. B. C. Stevens, or Bro. Moses Burbank.

Those wishing to preach at East Canaan, N. H., please correspond with E. G. Mudgett.

Preaching brethren going to Great Falls, N. H., will please call on Bro. Joseph K. Nash, No. 48 Maine Street.

Those wishing to preach at Portsmouth, N. H., will please correspond with either of the following brethren: T. J. Spinney, John Shannon, John Downing.—S. W. HOYT, Sec.

Those wishing to preach in Newcastle, N. H., will please correspond with either of the following committee: Rufus Yeaton, William W. Martin, Chas. W. White.

All communications relative to preaching in Rye, N. H., should be directed to E. B. Wells, Pastor, North Hampton Depot, care of Chesley Bros.

Those wishing to preach in East Rochester, N. H., please correspond with one of the Elders of the church, James Quimby, or John C. Shorey.

Those wishing to write to the church at East Canaan, N. H., will please correspond with E. Whittier until further notice.

Those wishing to preach in Exeter, N. H., will please correspond with either N. Churchill or G. T. Stacy.

Those wishing to preach in West Deerfield, N. H., are requested to correspond with Elder Rufus P. Bean, West Deerfield, or Elder Enoch Morrill, South Deerfield, N. H.

Those wishing to preach at Lake Village, N. H., North Church, please correspond with Levi Allen or D. G. Drake.

Those wishing to preach in Rochester Village, N. H., will please correspond with the Pastor, J. H. F. Varney.

Those wishing to preach in Manchester, N. H., will please correspond with Wm. A. Lovejoy.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
REVIVAL MEETINGS every evening, and every afternoon except Monday and Saturday. Also Sunday, March 14th. JOHN G. HOOK.

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Tuesday and Friday evenings.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
Hiram Munger ... Sunday, March 14th
O. W. Kimball ... Sunday, March 21st

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank ... Sundays, March 14th, 21st, and 28th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
C. S. Shattuck ... Sunday, March 14th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Tremont, Mass ... Sunday, March 21st — C. E. BARNES.

Wakefield, Mass ... Sunday, March 14th — C. GOODRICH.

Clinton, Mass ... Sabbath, March 28th — ROLAND D. GRANT.

Salem, Mass ... Sunday, March 14th — E. GORDON.

Plymouth, Mass ... March 14th
Wakefield, Mass ... Sunday, March 21st
Tremont, Mass ... Sunday, March 28th
Putnam, Ct ... Sunday, April 4th — J. S. WHITE.

Gloucester, Mass ... Sabbath, March 14th — S. HALE.

Natick, Mass ... Sunday, March 14th — WM. C. STEWART.

Wilbraham, Mass ... Sunday, March 14th
Putnam, Ct ... Sunday, March 21st — H. PRATT.

New Bedford ... Sunday, March 14th
Keene, N. H ... Sundays, March 21st and 28th — M. BATCHELOR.

Newburyport (if Bro. Pike appoints) Thursday evening, March 11th.
Lynn, Mass ... Friday evening, March 12th
New Haven, Ct ... Sabbath, March 21st
Athol, Mass ... Sabbath, April 28th — H. MUNGER.

Frankfort, Me ... Sunday, March 14th (Conference, Saturday, the 13th, at 2 P. M.) — F. A. BAKER.

Newmarket, N. H ... Sunday, March 14th
Alton Corner, N. H ... Sunday, March 21st — J. G. SMITH.

Farmington, N. H ... Sunday, March 14th — J. F. CHAMBERLIN.

Palmer, Mass., the 1st and 3d Sundays in each month — H. H. TUCKER.

Rochester, N. H ... Sunday, March 14th — J. ALBERT LIBBY.

Boscawen, N. H. (Gulf school-house) Sab., March 14th
Warner, N. H. (Waterloo school-house) ... March 28th
Sutton, N. H. (South meeting-house) ... Sab., April 4th — SIMEON ROBY.

Hartford, Conn ... Sunday, March 14th
Hartford, Conn ... Sunday, March 21st
Meriden, Conn ... Sunday, March 28th — GEO. W. BROWN.

North Easton, Mass., the third Sabbath of each month — C. W. RATHBUN.

Natick, R. I ... evenings, March 11th and 12th
Coventry Centre, R. I ... evening, March 13th and Sunday, March 14th.
North Scituate, R. I. (as Bro. Angel may arrange) evening March 17th, and over Sunday, March 21st.
Will Bro. Angell meet me at Coventry Centre the 16th? — GEO. A. STREETER.

Bangor, Me ... Sunday, March 14th — S. K. PARTRIDGE.

Otisfield (Gore school-house) ... Sunday, March 14th — H. S. MITCHELL.

East Concord ... Sabbath, March 28th — S. HAWKINS.

New Rye meeting-house ... Sunday, March 14th — D. W. DAVIS.

Bath, Me ... Sunday, March 21st — I. C. WELLCOME.

York Co. Conference ... March 11th—14th — C. H. SWEET.

Franklin, N. H ... Sunday, March 14th
Holderness, N. H. (Brick school-house) Sunday, March 21st. — G. H. WALLACE.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDAN.

Lake Village, N. H ... Sunday, March 28th — LEVI ALLEN.

Unity, N. H ... evenings, March 10th, 11th, 12th, 13th, and Sunday, March 14th. — D. EASTMAN. JOHN H. EVANS.
I will meet Brn. Evans and Eastman at Unity. — J. B. S. PILLSBURY.

Oxford ... Sunday, March 14th
Richville ... Thursday evening, March 18th
Lewiston ... Sunday, March 21st
Mayberry Hill, Casco (where Bro. Alonzo Mayberry may appoint) Tuesday evening, March 23d.
If any of these conflict, or if any wish for evening meetings on my way, please write me at Dover, N. H. — H. S. PINKHAM.

North Waterford, Me. (as the brethren may arrange) Sunday, March 14th.
Harrison, Me. (Woodsom school-house) Sun., March 28th. — JARED WHITMAN.

Camp Brook, Vt ... Sunday, March 14th — L. H. BRIGHAM.

Dixville, P. Q. (Advent Chapel) Sunday, March 14th
Barnston, P. Q. (Perkins school-house) Sunday, March 21st.
Wayville, P. Q ... Sunday, March 28th
Barford, P. Q. (Kinney school-house) Sun., April 4th — F. M. DRAKE.

Warren Summit, N. H ... evening, March 20th and over Sunday.
Haverhill Centre, N. H ... evening, March 25th and over Sunday. — J. H. EVANS.

Fitchburg, Mass ... Sunday, March 14th — W. N. PILE.

Montgomery ... Sabbath, March 14th
Chicopee Falls ... Sabbath, March 21st
Brimfield ... Sabbath, March 28th
Granby (Batchelor Street) ... Sabbath, April 4th
Montgomery ... Sabbath, April 11th
Springfield ... Sabbath, April 18th
Brimfield ... Sabbath, April 25th — GEO. L. TEEPLE.

Northwood Narrows ... Sunday, April 4th
Salem, Mass ... Sunday, April 11th — C. R. PARSONS.

Springfield ... Sundays, March 14th, 21st and 28th
Natick ... Sunday, April 4th
Plymouth ... Sunday, April 11th — E. OWEN.

Canterbury, N. H. (Emery school-house) Sun., March 21st.
Bow Centre ... Sunday, March 28th — A. T. HODGDON.

Barkhampsted ... Sunday, March 21st
Campville ... Sunday, March 28th — S. WOODRUFF.

South Rochester, N. H ... Sunday, March 14th — J. DAVIS.

East Pepperell, Mass ... Sunday, March 14th — J. A. PACKARD.

Kennebunk Depot, Me ... Sunday, March 14th — L. W. GOWEN.

Sutton, N. H., Mill Village (where the brethren may appoint) Monday evening, March 15th.
Danbury, N. H. (where the brethren may appoint) Sunday, April 11th. — D. EASTMAN.

Pittsfield, N. H ... Sundays, March 21st and 28th — WM. M. HARMON.

Oxford, Me. (Craig's Mills) ... Sunday, March 21st
Otisfield, Me. (Gore school-house) ... Sunday, April 4th — JARED WHITMAN.

Lewiston, Me ... evening, March 20th and Sunday, March 21st.
Alfred (or vicinity) as Bro. Blaisdell may arrange) evening, March 23d, and onward over Sunday, March 28th. — H. B. SEVEY. F. E. BLAISDEL.

Belgrade Mills ... Sunday, April 4th — H. B. SEVEY.

Alton Corner, N. H ... Sunday, March 14th
Strafford, N. H. (Robert's school-house) Sunday, March 21st.
Farmington Village, N. H ... Sunday, March 28th — WM. BODGE.

Hartford, Me ... Friday evening, March 19th and over Sunday.
Brighton Hill, Hebron, Me ... Sunday, March 21st — J. T. JORDAN.

East Concord, N. H ... Sunday, March 14th — A. S. WILLIAMS.

Scitico, Ct ... Sundays, March 14th and 21st
New Haven, Ct ... Sunday, March 28th — H. C. SMITH.

Brunswick, Me ... evening, March 13th and over the Sabbath.
Richmond, Me ... March 20th and 21st
Belgrade Mills, Me ... Sunday, March 28th
Mercer, Me ... Sunday, April 4th — THOMAS RINES.

Lee (Union house) ... Sunday, March 14th
Lee Hill (where the brethren may appoint) Monday evening, March 15th.
Nottingham (where the brethren may appoint) evening, March 16th.
Northwood Narrows ... evening, March 17th
West Deerfield ... evening, March 18th
Newmarket ... evening, March 19th and over Sunday, March 21st.
South Rochester ... Monday evening, March 22d
East Rochester ... evening, March 23d
Springvale, Me ... evening, March 24th
Alfred, Me ... evening, March 25th
Hollis Centre, Me ... evening, March 26th
West Scarboro, (at R. E. Bryant's) ... eve., March 27th
West Scarboro (Broad Turn school-house) Sunday, March 28th. — J. L. CHUTE.

Morton's Corners ... March 11th—14th
Nunda Station, Livingston Co., N. Y. (as Bro. Whipple appoints) March 16th.
West Cameron, Steuben Co., N. Y ... March 17th
Swale school-house, Steuben Co. (near Bro. Drakes) March 18th
Swale school-house, (near Bro. Titus') ... March 19th
Woodhull, Steuben Co., N. Y. (Lyon school-house) evening, March 20th, and Sunday, March 21st, at 11 A. M., and at the village in the evening.
Brocton, Chautauqua Co., N. Y. (as Bro. Hall appoints) March 23d.
Ross Mills (as Bro Salisbury appoints) ... March 24th
Buffalo, N. Y. (528 Eagle Street) Sunday, March 28th
Homer, Potter Co., Pa. (near Bro. Quimby's) Sunday, April 4th. — JOHN T. ONGLEY.

Barford (Kinney school-house) Sundays, March 14th, 21st and 28th, to finish up the year's engagements.
Stanstead (Searls school-house) ... Sunday, March 21st — L. C. & M. MCKINSTRY.

Knowlesville, N. Y ... 1st and 3d Sundays in the month — MRS. L. M. STODDARD.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

LAWRENCE, MASS.
W. J. Halse ... Sunday, March 14th
W. N. Pile ... Sunday, March 21st
E. A. Stockman ... Sunday, April 4th
S. S. Brewer ... Sundays, April 18th and 25th

LOWELL, MASS.
A. Ross ... Sundays, March 14th and 21st
J. Couch ... Sunday, March 28th
S. S. Brewer ... Sundays, April 4th and 11th

HAVERHILL, MASS. (Advent Hall.)
H. F. Carpenter ... Sunday, March 14th
I. B. Potter ... Sunday, March 21st
S. S. Brewer ... Sunday, March 28th
D. M. Leavitt ... Sunday, April 4th
Wm. H. Mitchell ... Sunday, April 11th
B. S. Emery ... Sunday, April 18th
D. F. Leavitt ... Sunday, April 25th

CLINTON, MASS.
D. M. Leavitt ... Sunday, March 21st

NORTH RUTLAND, MASS.
Willard M. Hall ... first Sunday in each month
H. H. Tucker ... second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
D. M. Leavitt ... Sunday, March 14th
Daniel Churchill ... Sunday, March 21st
John Parsons ... Sunday, March 28th

CONCORD, N. H. (Bethel, Green Street.)
Mrs. M. McKinstry ... Sunday, March 14th
C. Cunningham ... Sunday, March 21st
C. Goodrich ... Sunday, March 28th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher ... first Sunday in each month
D. W. Davis ... third Sunday in each month

NEWCASTLE, N. H.
C. R. Parsons ... Sunday, March 21st
C. E. Hurd ... Sunday, March 28th

SEABROOK, N. H.
John Couch ... Sunday, March 14th
L. E. Saulpaugh ... Sunday, March 21st
Charles R. Parsons ... Sunday, March 28th
Enoch Morrill ... Sunday, April 4th
S. S. Mooney ... Sunday, April 11th
D. M. Leavitt ... Sunday, April 25th
J. F. Chamberlin ... Sunday, May 2d
J. G. Smith ... Sunday, May 9th

GREAT FALLS, N. H. (Franklin Hall.)
I. C. Wellcome ... Sunday, March 14th
C. Goodrich ... Sunday, March 21st
C. S. Shattuck ... Sunday, March 28th
J. F. Chamberlin ... Sunday, April 4th

DOVER, N. H.
Enoch Morrill ... Sunday, March 14th
C. W. Sargent ... Sunday, March 21st
J. W. White ... Sunday, March 28th

HAMPTON, N. H.
J. F. Chamberlin ... Sunday, March 21st
Enoch Morrill ... Sunday, March 28th
O. W. Kimball ... Sunday, April 4th
Geo. W. Brown (of Elliot, Me.) ... Sunday, April 11th
J. G. Smith ... Sunday, April 18th
O. W. Kimball ... Sunday, May 2d
C. Goodrich ... Sunday, May 16th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
T. W. Piper ... Sunday, March 21st
D. M. Leavitt ... Sunday, March 28th

EXETER, N. H.
Geo. W. Sederquest ... Sunday, March 21st

EAST ROCHESTER, N. H.
C. R. Parsons ... Sunday, March 14th
Enoch Morrill ... Sunday, March 21st
C. C. Emerson ... Sunday, March 28th

SOUTH BERWICK, ME. (Great Works.)
J. W. White ... Sunday, March 14th

LEWISTON, ME.
C. Goud ... Sunday, March 14th
H. B. Sevey ... Sunday, March 21st
I. C. Wellcome ... Sunday, March 28th
I. C. Wellcome ... Sunday, April 4th
C. Goud ... Sunday, April 11th

BIDDEFORD, ME.
D. F. Leavitt ... Sunday, March 14th
A. Ross ... Sundays, March 21st and 28th

ALFRED, ME.
S. G. Low ... Sabbath, March 14th
J. R. Tripp ... Sabbath, March 21st
Jer. Hill ... Sabbath, March 28th

SPRINGVALE, ME.
J. W. Horne ... Sunday, March 14th
L. W. Gowen ... Sunday, March 21st
J. R. Tripp ... Sunday, March 28th

SOUTH ELLIOT, ME.
E. A. Stockman ... Sunday, March 14th
J. W. White ... Sunday, March 28th

PLAINVILLE, CT.
C. F. Morse ... Sunday, March 14th
C. F. Morse ... Sunday, March 21st
C. F. Morse ... Sunday, March 28th

BRISTOL, CT.
Mrs. E. L. Crumb ... Sunday, March 14th
G. L. White ... Sunday, March 21st

MILLDALE (Southington, Ct.)
B. Hitchcock ... Sunday, March 14th
O. D. Woodruff ... Sunday, March 21st

YALESVILLE, CT.
S. Woodruff ... Sunday, March 14th

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock. G. E. MERRILL, Com.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

PORTLAND, ME.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

Preaching in Quincy Hall, 127 Leacock Street, Allehghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Johnson, 52 East 23d St., New York City.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

GREENPOINT, L. I., preaching at 7.30 Sunday evenings, in Ecselsior Hall, corner of Franklin and India Streets. Conference and prayer meeting Thursday evenings. A. S. MUNGER.

WASHINGTON, D. C.—The Advent Christian Church will hold their services at the Supreme Court Room (City Hall), at the intersection of Louisiana and Indiana Avenue, every Lord's day. Preaching at 11 a. m., and at 3 p. m.; prayer and conference meeting every Thursday evening, at house No 412, 5th street, near City Hall. ELD. JAS. H. WHITMORE, Pastor.

RYE, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

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CHRIST.

D. FRENCH.

Once for sinful man
 The Savior bled and died.
The nails, they pierced his feet and hands,
 The soldier's spear, his side.

But Jesus lives again,
 And lives forevermore;
Angels and men saw him ascend
 Up where he was before.

Now on his Father's throne
 He sits, our great High Priest;
And signs declare his coming near,
 His people to release.

And when he comes, he'll claim
 A kingdom for his own.
He that o'ercomes with him shall reign—
 Shall sit down on his throne.

Probation then will stop;
 O, sinner, read thy fate;
At mercy's door you then may knock,
 But it will be too late.

Mercy is offered now,
 The Savior calls to-day.
Repent, believe, before him bow;
 O come without delay.

O, sinner, do improve
 The moments that remain,
That you may know a Savior's love,
 And in his kingdom reign.

Written by a brother almost eighty years of age. We hope his earnest entreaty may be heeded. J. C.

NEWS FROM ENGLAND.

From our own Correspondent.

WM. KELLAWAY.

Dear brethren of the *Crisis*, fellowship:—It is no small pleasure for me to be able to avail myself of a few minutes to call to you of the other side of the Ocean the good news of these little Islands, now so full of the mercies of the Lord, and in these last days so signally favored with the truth about life and home.

But though I find so much delight in sending to you, it is not easy to avoid sameness in my letters; for what I communicate is so much alike that variation is almost impossible where repetition is often.

The truths which form our peculiar badge—eternal life by a resurrection and change, and the inheritance of a regenerated world—are mightily running over the kingdom of Great Britain. Singing their joyful gospel, appealing to manhood's reason, strong with Divine mentality, kind with Infinite love; is it any wonder that the human intellect and heart fall captives to their power? And that which is no marvel is blessed truth in a great number of cases; for men in many places are now rejoicing in the hoary hope of the true life, and they look on the inheritance with understanding and faith.

I have good news to tell you, that will, I trust, make you glad. The triumphant progress of the Word of the Lord does not stop. Within the last month or six weeks there has been a remarkable, and one may say providential, stir in Birkenhead and Liverpool. These places will be known to nearly all of you.

It happened that the Sunday School Union invited two ministers of Birkenhead to deliver lectures under its auspices. One of these was a Congregationalist, the other a Presbyterian. This Congregationalist (not a Unitarian) had just previously been convinced that man is not an abiding creature, but that as a shadow he departeth and is not. He delivered a lecture in espousal of his new belief to the Sunday School Union, which was printed and scattered in the neighborhood. Mr. Lymington said if he lectured before the Union he should attack his brother minister. The committee of the Union signified its wish that he would not so act, and the consequence was that Mr. Lymington took offense, withdrew two schools from the connection of the Union, and delivered his lecture in his own school-rooms, a Mr. Linton, Church-of-England clergyman, occupying the chair, and introducing the lecturer. In serving as chairman, Mr. Linton took occasion to say that the truth of immortality as derived only from the risen Savior was an error of the day, and opposed to the teaching of the apostolical Fathers. In support of this statement, he quoted from an ancient fragment, entitled, "The Epistle of Diognetus," the following sentence: "The immortal soul dwells in a mortal body." Mr. Lymington then delivered himself of a careful attempt to avoid the much-disliked doctrines of immortality in the Christ only and the non-eternity of the wicked. In doing this, he made many absurd and no very striking remarks.

There is a Captain in Liverpool by the name of Ward, who is a gentleman of some substance, and of devoted love to the Lord the Christ. This gentleman is a firm believer of life in Jesus, and a philanthropist of the right kind; who, finding the work of the Lord at his hands, does it with his might. He wrote to your correspondent to have Mr. Constable review the lecture by Mr. Lymington. This was done in two weekly numbers of the *Bible Echo*, and Liverpool and Birkenhead were placarded to announce the fact. It was also published in all respectable papers of the ports. Besides this, Mr. Ward engaged the Music Hall, and invited Mr. H. S. Warleigh, rector of Ashchurch, Tewkesbury, to come and review the position of the local ministers. He attended; and on the first night, although the weather was exceedingly inclement, a good number of persons were present. Discussion was afterwards allowed, and much interest was taken in the meeting. The consequence was, that on the following evening about 750 or 800 persons attended, and my friend Mr. Ward wrote me he did better than himself. Discussion was allowed again, and with the most satisfactory results. Nine-tenths of the audience manifested their sympathy with the truth. Various letters from individuals have since reached me from the neighborhood, which show how deeply the truth has taken hold there.

This was more than Mr. Linton could stand, and hence he has delivered a lecture in his own school-room, which is partly in this week's *Liverpool Protestant Standard.* A fiery, defamatory editorial lends its aid to this lecture, and a great effort is being made to retain hold upon the misnamed orthodox portion of the community. It is however reasonably concluded that tradition, which is but fable, has received its death-blow in the minds of many thoughtful, earnest men, and that as a result of this extraordinary effort a company of good men will be attached to the true and Royal cause.

To-day, a gentleman came into the Repository to get a few tracts. He told an interesting story, which I repeat. He said:—About twelve months ago, one or two young men came into my Bible class on the Surrey side of the Thames, and we noticed they made what we then considered some very strange statements. Presently, the subject of the immortality of the soul came up for consideration. My class numbered twenty-five young men. I thought I could easily prove human immortality, but was surprised when I really set myself to the task to find I could do nothing of the kind. A great discussion took place in the class, a few young men left, and among the rest the two young men who had introduced the question. I then met with the *Bible Echo*. I have taken this paper regularly since then, and I am persuaded that immortality comes from Jesus only. I teach this to my young men. Next Sunday we are to consider Gen. 2: 7, which speaks of the creation of man, and I am come to get something that will help me set the truth again before my class. In nearly everything I see, I have to throw away my old, that is the popular, opinions.

Such testimonies are not rare; which leads me to thank God and take courage.

I have a baptism to attend to almost at once.

Bro. Grant's *Soul, Spirit,* and *What is Man?* are three tracts that are very much liked, and that are doing good service. Also Bro. Sheldon's *Immaterialism.*

A volume of the *Bible Echo* is completed and bound.

Wonderful, *really* wonderful things have been done in England by a very feeble instrumentality in the way of literature within two years and a quarter; but now another instrumentality requires to be added. That instrumentality is evangelization; and I have therefore proposed to brethren the formation of a fund to supply the wants of families, while chosen brethren, for their natural and artificial abilities, are out in the field. I think all such brethren should travel in twos; that they should go through towns and villages, and visit from house to house declaring the Word of life. No opportunity should be lost. Wherever there seems to be an extraordinary hearing ear, a series of discourses should be delivered.

If the Advent Missionary Society would lend England an Evangelist *much* would be done. See how Moody and Sankey march through the country. A great sensation is produced in every town which they visit. It really wants a couple of men to follow in their wake, instruct converts more perfectly in the ways of God, set them in order, and leave them immersed into the name of the Christ, rejoicing in hope of salvation.

I confess my aspirations are large, and may God for his own glory grant me to see the one desire of my heart. To see my fellow men believing aright, hoping aright, and living aright, is my consuming ambition.

If any brother or sister feels to write me a word of sympathy, I shall be glad to receive it. My address is—Elder W. KELLAWAY, 10 Warwick Lane, Paternoster Row, London, England.

GOD BLESS BRO. BAKER.

E. GORDON.

Such was the response of my heart as I read his article on "One Baptism," in the *Crisis* of Feb. 24th, 1875.

I am so glad to see the truth brought to light on this subject. It comforts my heart to hear the faithful watchmen speak out for God and his blessed truth in these days of schisms.

Surely the cause of truth has suffered reproach from the would-be Rabbis, in the Advent body; but Bro. Baker's article, it seems to me, brings out the light so clearly on the point, that all candid seekers after truth must see the fallacy of such notions as these new teachers are spreading all abroad. I am almost of Bro. Brown's opinion, who once said that, if men should arise who taught that people must climb the tallest pine tree that grows in the State of Maine, in order to enter the kingdom of God, they would find followers.

But there, dear brethren, we are in the days of peril spoken of in the faithful Word, and all these little jots and tittles must be fulfilled. The Scriptures cannot be broken. O, may all the faithful watchmen, who see the snares set by Satan to entrap the feet of the unwary, do as Bro. Baker has done, and as he used to love to sing,

"Mount up the heights of wisdom,
And crush each error low;
Keep back no words of knowledge
That human hearts should know.
Be faithful to thy mission,
In service of thy Lord;
And then a golden chaplet
Shall be thy just reward."

Chelsea, Mass.

FANATICISM.

H. MUNGER.

The unreasonable expositions of Scripture by different teachers have led to nearly all the fanaticism among professed Bible believers. See the fanaticism of the Shakers, the Mormons, and the many modern visions by would-be prophets which lead many astray; also the unscriptural baptism, and other fanatical ideas, preached by those that profess to get it from the Bible, when in fact it is the false exposition of some fanatic. We should test all arguments by the whole Scripture testimony. This would save jumping at conclusions, and then having to back down to get right.

I have seen and heard of all kinds of fanaticism for over fifty years; and some has no more foundation for it than the Catholics have for believing their holy water will keep lightning from striking their houses, or cast out the devil and heresy, as they say. This all came from the expositions of the priest, and they believe it, and all pay for holy water in case of emergency. A fact told by a converted Catholic will illustrate their fanaticism in using holy water. One of his neighbors bought a pig of a Protestant, and he, being in a strange place and pen, was uneasy; and his wife said it was heresy in the pig that made him act so, and holy water would take it out. She got the bottle of holy water, as she supposed, and went to the pen to cure the pig of heresy; but she had got the bottle of vitriol that stood by it. She turned some on the pig, and he soon felt the effect, and grunted and ran around the pen worse than before. She said the heresy in the pig was very deep, and gave him another dose, which was so distressing that he dove through the pen and left; she supposing it was the power of the holy water.

Was this fanaticism? It was; and yet it is no more ridiculous than it is for some fanatics in our day to believe what they do, who pretend to hold the Protestant faith. Some have gone so far as to say they were having a new set of teeth come by the laying on of hands. Others have been turning black. One said he could see into the vitals of a person and prescribe remedies. Another said he saw Jesus move from one position to another, and shut the door of mercy against sinners.

Now all this is as much fanaticism to me as the operation on the pig. The devil would have destroyed our influence through fanatics, by running the train off the track, if it had not been for some old brakemen. There are two extremes to be avoided,—cold formality and wild-fire. Fanaticism has always followed God's people; and I am glad to know that our people are getting their eyes open to these extravagancies, and settling down on a sound Bible foundation.

THE REFINER.

"*He shall sit as a refiner and purifier of silver.*"—MAL. 3: 3.

To make his silver pure and bright,
As bands of stars in darkest night,
As gems upon his crown of light,
With patient skill that never tires,
He sits beside the glowing fires,—

Watching the silver in his sight,
Until with fullness of delight,
On the smooth surface, clear and bright,
His own reflection he can see
Mirrored forth truly, perfectly.

O thou Divine Refiner, let
The purifying fires be trebly heat,
And when my heart is melting with the pain,
Hold me in patient love, I'll not complain,
But count my greatest loss most precious gain,

And sit till thou dost know thy work complete,
Till my tried soul is made a mirror meet
To shadow forth thy glorious form and face,
To catch and to reflect each lineament of grace,
And hold it true to life in every time and place.

GONE.

H. W. WILLIAMS.

I am lonely to-night. The wintry winds whistle about my dwelling, the windows are covered with frost, and I seem to be shut up to meditating upon the past. Youthful days come back to mind when father, mother and sister used to gather about the fire-side; but they are all gone. Father sleeps in California. His body has long since mingled with the dust of that distant land. But he died in Christ. My sister, the playmate of my youth, is gone. She fell a victim to that fatal disease—consumption. A lovely daughter she left to comfort her sorrowing friends, but she, too, is gone. She fell asleep in Jesus. My good mother gave up the ghost at the advanced age of seventy-one years. Then the last link of family union was severed, and I am left lonely. At times I weep and seem ready to yield up my strength also to the enemy. Yet I do not sorrow as some others do; for I believe that those dear ones had found a hiding-place in the Cleft Rock. Like Abraham, they believed in a city to come; they looked for it, and confessed that they were strangers here.

I would not call them back. Their earthly sufferings are over. They know no more of the ills of this bitter life. Thank God, they wait the summons of the coming King. Who of us that have reached the age of forty-four years, cannot say,—

"Over in the graveyard yonder,
 Where the wild flowers fitly bloom,
There I've lain one and another
 In the cold and silent tomb?"

As christians, our sorrows are mutual. We can pray for, and weep with each other. The hope that comforts my poor heart, lifts your eyes toward heaven also. Jesus, the Life-giver, has promised his people a resurrection from death to an endless life where no sorrow shall ever invade. This comforting assurance abides with us forever, as a balm to heal our wounds.

May the good Lord who pardons all our sins, and calls us by his holy Spirit, keep us all from falling from our steadfastness, and bring us speedily to that heavenly rest for which we sigh.

CONFERENCE.

The Third Quarterly session of the North-eastern Iowa A. C. Conference met at Edgewood, Feb. 19th, at 6½ P. M. Spent an hour profitably in prayer and praise, then listened to a short discourse from Bro. John Ridley on the parable of the "sower." Saturday, at 10½ A. M., met for business. The President being absent, Bro. S. S. Combs was chosen President *pro tem.* Report of last Quarterly meeting read and approved. Elk Valley Advent Christian Church was admitted into the Conference. It was organized Jan. 31st, 1875, by Bro. Ridley, assisted by Brn. Dutton and Buck; has 23 members.

Bro. Ridley reported his labor since last Quarterly meeting as very encouraging. Bro. S. S. Combs had preached at Bear Creek until prevented by sickness. Had enjoyed much of the love of God. The reports of Manchester, Edgewood, Bear Creek and Elk Valley churches were very encouraging.

Our business session was well attended; harmony and love prevailed. Motioned that we endeavor to secure more ministerial help to labor within the bounds of this Conference. Carried. Brn. J. A. Danner, James Walters, and William H. Connell, were requested to solicit funds to defray the expense of tent meetings the coming year. Seventy dollars were subscribed, to be paid to the Conference Treasurer, Bro. Ithimar Cooley, of Manchester, by the first day of May next.

Motioned and carried that this Conference request the Campmeeting Committee to hold the next campmeeting at this place—Edgewood—in connection with the Annual Conference. It was also voted to hold the next Quarterly meeting with the church at Elk Valley, in May next.

Brn. Buck and Dutton were both prevented from attending this meeting, as the railroad to this place was blocked up with snow, and it has been so stormy of late that it is not safe to venture far with a team. Bro. and Sr. Janes were also absent; so that Bro. Ridley did all the preaching. Though some were disappointed in not hearing other brethren from a distance, yet the interest kept increasing. Sunday evening Bro. Ridley preached from the words—"Finally, brethren, farewell"; after which we partook of the Lord's Supper. We felt sad to part, yet we were enabled to rejoice in anticipation of the coming glory, when all the dear saints will meet to part no more.

At this meeting four resolved to serve the Lord. Thus ended one of the best meetings I have attended for a long time. It was truly a feast of fat things.

Voted, To have the proceedings of this meeting published in the *World's Crisis* and *Advent Christian Times.*

WM. H. CONNELL, *Sec.*

WITTY sayings are as easily lost as the pearls slipping off a broken string; but a word of kindness is seldom spoken in vain.

Correspondence.

From C. F. Carman.

Dear Brn. and Srs. in Christ:—I thought that I would write a few lines to the *Crisis,* to let its many readers know that there are a few of "like precious faith" out in South-western Iowa; and how sweet it would be if we could enjoy the society of some of our Eastern brethren, hear their preaching, and unite in their prayer and social meeting every week, and hear those earnest brethren tell their hope of the soon coming of Christ and his approaching kingdom, instead of the scoffs and jeers of those who profess to love Christ, but ridicule his coming. If we are faithful we expect to realize our hope in a short time.

Turn to Rev. 15: 5–8, and you will see that the tabernacle of the testimony was opened, and seven angels were commisioned to go forth with vials full of wrath; but smoke filled the temple, and no man could enter until the seven plagues were fulfilled. But six of these vials have been poured out, and the way of the kings of the East have been preparing for some time, and the unclean spirits have evidently gone forth. Mormonism, Spiritualism, and Free-loveism, with all their God-dishonoring doctrines and practices, together with all the world, seem to be gathering for battle. Right here Jesus testifies—"Behold I come as a thief; and blessed is he that waiteth."

Oh brethren and sisters, how we should gird up the loins of our minds, and center them on the Master; for he alone can carry us through the gathering storm. Soon the seventh angel will pour out his vial into the air, and the voice out of the temple will say—"It is done;" and then the terrible conflict of nations will commence. When God's wrath is poured upon those that dwell on the earth, then those whose names are not written in the Lamb's book of life will be cast into the lake of fire which is the second death. But unto those who fear his name, will he arise, with healing in his wings. God shall wipe away tears from all faces, and take away the rebuke of his people. Then the tabernacle of God will be with men, and God himself will be their God.

Hamburg, Iowa.

From E. Hubbard.

Dear Brn. and Srs. in Christ:—I have recently become a patron of the *Crisis* through the kindness of Bro. J. C. Smith. His forcible illustrations of prophecy and Scriptural illustrations, have enabled me to see new light. I had been trying to preach the gospel for a number of years. My first relation was with the Missionary Baptists, and then with the Christians, more commonly called Campbellites. This doctrine I verily thought was the doctrine taught by Christ and the apostles.

But, bless the Lord! I have been led to see the truth more clearly than ever before. The truth will stand the test, in spite of all opposition.

O, that men would repent and obey the gospel, and be saved, and receive eternal life when Christ comes to reign with his saints. I long to see the blessed Savior coming in the clouds, with his convoy of angels. The thought makes my heart leap for joy. Come quickly, Lord Jesus, is my prayer.

Dear brethren and sisters, unfurl the gospel banner to the breeze. Let the watchmen be found at their post, for the day of redemption draweth nigh. The trump will soon sound; then the graves will deliver up the dead. Blessed will be those who have part in the first resurrection, for on such the second death will have no power. They shall reign with Christ forever and ever.

From Bro. A. Parmalee.

Editors Crisis:—I do not entertain the idea that one as unlearned as myself can add aught to the worth of the *Crisis,* for I think it just as good as a religious journal can be. However, as I love Jesus and his appearing, I feel desirous of contributing my mite in any way I can to the advancement of his cause. Theoretically I have been an Adventist for a good many years, but mere theory did not prevent me from sinking deep and still deeper in the mire of the world. Now I not only believe, but love the truth, and am not ashamed to let it be known. "By the grace of God I am what I am."

A year ago last fall saw the commencement of my "return to my father's house." Almost exhausted, seeing but little if any hope of recovering myself from the snare in which my feet had been taken, I at last resolved that I would throw myself upon the mercy of the Lord Jesus Christ, and, blessed be his name, he received me, and saved me from the power of sin.

I am associated with the Baptist church in this village, in which I have many warm friends, some of whom love the Master's appearing; and to both pastor and people I am under everlasting obligations for their solicitude and zeal for my welfare. I ask the prayers of all who love our Lord Jesus Christ. Yours in the "One hope."

Medina, N. Y.

From Sr. A. Dinsmore.

Dear Brn. and Srs.:—Thinking that all the true lovers of Jesus, who read the *Crisis,* would be glad to hear of the prosperity of his church in any part of the world, I thought I would write a few lines about East Bowdoinham.

A year and a half ago there were no meetings here, and now we have two established meetings a week, Sunday afternoon and Wednesday evening. Three backsliders have returned to Father's house, and some that were lukewarm have been awakened, and we all strengthened. The blessed Lord has led in all. He has seemed to think it best to have us "work out our own salvation," instead of having a preacher to pull us along. We have had, in the time, fourteen sermons, just as God has seemed to direct. This work is in his hands, and when he sees fit he will send some one to us. Our little prayer meeting was carried right through haying time, something which has not been done before for some time. It is all the work of God in answer to prayer.

There are some sinners who have been feeling very deeply. God help them to yield to their conviction, is my prayer. I expect to see them coming, if we continue faithful. Praise God for a full and free salvation!

East Bowdoinham, Me.

From Sr. E. Marston.

Dear Editors:—For the information of my christian friends in Kingston, N. H., I wish to say that I am still pressing onward. Owing to neglect of duty in social meetings, I have, for a few weeks past, been living under a cloud, through which I feared the sun might never shine again. I had been conversing with a friend concerning my troubles, and being discouraged, remarked that I had half a mind to give up trying to live a christian life. He replied—"You do not pray enough. Don't give it up." Instantly conscience whispered—"He has told the truth; you have neglected secret prayer." I felt humbled that I should be thus reproved by one who did not even profess to be a follower of Christ. Since then I have renewed my covenant with God, and he is blessing me daily. I find that at secret prayer the blessing always comes down.

I desire the prayers of all true christians for the conversion of my friend. I firmly believe that God will answer the earnest christian prayer of faith. Pray for me, dear friends of Jesus, that I may so live that I may be accounted worthy to escape those things that are shortly coming on the earth.

Ashland, N. H.

HE WILL LEAD US.

I. AHLBORN.

He will lead us through this night,
Forth into the noonday light
That dwelleth alone with him,
Where there are no clouds of sin
The calm heavens to obscure,
But where all is free and pure.

He will lead us o'er the road,
He will help us bear the load;
We shall not walk on alone,
By sins power overthrown;
Nay, a helper there is near,
Who will calm each anxious fear.

He will lead us in the way,
Oh! take his mighty arm for stay;
'Tis so good his love to trust,
To look above fleeting dust,
Knowing that he loves thee still,
Will his promises fulfill.

MY EXPERIENCE.

JOHN B. ELLIOTT.

I have seen in the *Crisis,* from time to time, calls for short experiences; so I thought I would send a few items of my own.

I was born in the year 1840, in the province of Nova Scotia, and when but a boy of eleven years, I was impressed with the thought that I was a sinner. Being very young, my impressions soon wore off. I went on until the winter of 1857, when I was led again to see that I was a sinner, and gave my heart to the Lord, was baptized, and joined the Baptist church. Most of my friends were Baptists. I walked with the church four or five years, when I began to see things in members I did not like, and I, not having much experience in the things of God, began to lose my interest. I lost confidence in God's Word and his people, and backslid in heart.

In the spring of '67 I went to Portland, Me. After a while, I got work with Mr. James Brooks, whom I soon learned was an Adventist. I did not think much of that system of religion. Of all others, it was the last for me. But one day I went into Advent Hall, on Congress St., and heard a man by the name of H. Pratt. After listening to him all day, I made up my mind that he had the truth. I was under condemnation. At last I made up my mind to become a follower of Jesus. In the fall of '69 I went with some friends to Alton Bay Campmeeting, and there, glory to God! I found peace in believing, and joy in the Holy Ghost. I accepted the doctrine of the soon coming of Christ, and had the spirit of it in my heart. In the summer of '71 I went to Clinton, Mass., and there I found some of God's dear children. I was there over two years, and had some of the most blessed seasons I ever enjoyed. Saw quite a number baptized, some of whom are still holding on.

God bless you, dear ones in Christ, is my prayer. In the spring of '74 I moved back to my old home, with the good news that Jesus was soon coming to put an end to sin, and restore all things spoken of by the prophet since the world began. I am among those who oppose me in all my views, but I know it is God's truth, and I mean to hold on till Jesus comes.

Now, dear brethren and sisters, I ask your prayers, that I may overcome, and have a home in God's everlasting kingdom. I am looking, watching, and praying "thy kingdom come."

Lakeville, N. S.

LITTLE BY LITTLE.—The enemy trying to get a real christian to commit some great sin is like consuming a green log with a candle. Here the blaze is perfectly harmless, as would be the temptation to sell our hope of heaven. But to light a mere shaving with the candle, and add to that a few small shivers, then a few a little larger—then add the sticks of wood and still larger ones, and when these get to burning well apply the green logs. Be sure and keep the small logs on, and in this way you may successfully destroy your green logs or anything else. In the same way Satan can draw away the children of God, but he is wise enough to know that there is no use of tempting them to steal or murder, or even lie, the first thing; but, like Esau, they may be tempted over a morsel of meat.

"SEVERAL learned men tried to persuade a great scholar to believe in Christianity, but it seems all their labor was in vain. A plain, honest man, however, managed the argument in a different manner; by referring not so much to logical reasoning as to the work of the divine Spirit; so that at last the scholar exclaimed, 'When I heard no more than human reason, I opposed it with human reason; but when I heard the Spirit, I was obliged to surrender.' Thus it is that, trusting to their own wisdom, the wisest are lost; while those who are taught of the Spirit, know the way of God in truth."

A DEVOUTLY pious man, who lived some six miles from the house of worship, once complained to the pastor of the distance he had to go to attend public worship. "Never mind," said the good minister, "remember that every Sabbath you have the privilege of preaching a sermon six miles long—you preach the gospel to all the residents and people you pass."—*Ex.*

TIME is a precious talent. Every moment should be given to Jesus. At home, at business, in social intercourse—every moment for Jesus. Remember, brethren, "time is short."

SWEET PEACE IN JESUS.

ADAM FRIESE.

TUNE.—"*The Gate Ajar.*"

In Jesus there's sweet peace and joy
 That passeth understanding;
'Tis pure and rich—without alloy;
 From God through Christ descending.
CHORUS.—O, depth of love, so rich and free!
 That peace abounds for you and me.

That peace is offered free to all
 Who give themselves to Jesus:
To rich and poor, to great and small;
 Ho! every one who pleases.

'Tis only ask, submit, believe,
 Yield entire consecration,
And you the blessing shall receive,
 The cleansing operation.

The heart must be made pure and clean;
 Purged, for the Spirit's dwelling,
From dross and sin, and all that's mean—
 With truth and mercy welling.

THE CLEFT OF THE ROCK.

A Highland mother, at the close of spring, was suddenly overtaken in a wild glen among the mountains, by what was long recalled by her fellow-villagers as "the great May storm." After attempting in vain, for some time, with her infant in her arms, to buffet the whirling eddies of snow, she laid the child down among heather and ferns, in the deep cleft of a rock, with the brave resolve, if possible, to make her own way home through the driving sleet, and obtain succor for her little one. She was found by the anxious neighbors next morning, stretched cold and stiff, on a snowy shroud. But the cries of the babe directed them to the rock crevice, where it lay, all unconscious of its danger; and from which it was rescued.

Many long years afterwards, that child returned from distant lands—a disabled soldier, covered with honorable wounds. The first Sabbath of his home-coming, on repairing to a city church, he listened to an aged clergyman, unfolding, in Celtic accents, the story of redeeming love. Strange to say, that clergyman came from the same Highland glen where he himself had spent his youth. Stranger still, he was illustrating the divine tale with the anecdote of the widow and her child.

A few days afterwards that pastor was summoned to visit the death-bed of the old soldier. "I am the son of the widow," were the words which greeted the former, as he stood by the couch of the dying man; "lay my bones beside hers in the churchyard among the hills. The prayers she used to offer for me have been answered. I have found deliverance in old age where I found it in my childhood—in *the cleft of the Rock:* but it is—*The Rock of Ages.!*"

A CHRISTIAN lady writes, asking, "Do church tea-parties glorify God?" She says a lady belonging to a certain church gave a ticket to a Catholic, her dress-maker, for one of these festivals. She attended, and her friend afterward asked her candid opinion of the affair. The Catholic said she was delighted with it, but to tell the truth, she never would have thought that it was a *Methodist* gathering, or indeed, a *religious* gathering of any kind. How careful the church needs to be about expedients employed, lest there be a deadly influence.—*Christian Standard.*

HOME AND HEALTH.

DARK ROOMS.

Shut the windows tight. Batten them with "weather strips" to exclude the air. Curtain them and shut the blinds to keep out light—sunshine fades the carpets and is painful to weak eyes. We will sit in the back room on the shady side of the house. The children and the servants will sleep in the middle or dark rooms, where it will be more quiet. They will not know the difference, while sleeping, between a light, airy room, and one without light or ventilation. And if they don't object, why not keep them there?

What short-sighted mortals! They think to cheat nature! The writer was once summoned as a witness to take the testimony of a sailor who had been stabbed by a drunken comrade, and had been conveyed to one of the New York hospitals, where his life was slowly but surely coming to an end. One of the physicians present, the late Dr. Griscom, who had been connected with the hospital some twenty years, invited us to inspect the different wards of the hospital, to see how sweet and clean the rooms were kept. It had recently been whitewashed, and we found it free from fault in respect to cleanliness. It was well-provided with all the necessary furniture, clothing, etc., for the comfort of the large number of patients then and always under treatment for broken bones, burns, and bruises, caused by the ten thousand accidents constantly occuring in and around our great city.

We inquired of Dr. Griscom what proportion of these crippled patients recovered?—we beg the reader to note the significance of his answer. He said: "Nearly all on the sunny side of the hospital recover, while many on the shady side linger along till gangrene sets in, when death comes to their relief." We expressed surprise that a patient should be placed in a room where the chances were against his recovery, and inquired, "Why not have sunny rooms for all?" He answered: "The hospital is not large enough for this, and when the good rooms are all full, those who come in later must accept such accommodations as we can furnish, whether they live or die. We do the be best we can with the rooms at our disposal. As soon as south-side rooms become vacant, we remove north-side patients into them, and so keep them always full."

What a picture is this! We fall on the ice and break a leg; or from a ladder and break an arm; or we are smashed or burned in a railway train; or run over by a Broadway omnibus, and carried on a stretcher to New York Hospital. The rooms on the sunny side—in which patients are expected to recover—are all full, while the rooms on the north, or shady side—in which patients are expected to linger till gangrene sets in, when the are expected to die—awaits us. We enter alive and come out a corpse! There was no vivifying sunlight there with healing on its wings, and we perish.

Reader, do you see? Can you reason? or are you a blind bat and don't care for life or for death?

We advise readers of *The Science of Health* to live, at least a part of the time, in the sunshine. Never mind the fading carpets—what are they when compared with life and health? Sleep in well-aired and ventilated rooms, and thus throw off and throw out all impurities emanating from human bodies. If all should live on healthful food; breathe pure air; live much in the life-giving sunshine; abstain from stimulants, narcotics, and condiments; be suitably clothed; sleep plentifully in well ventilated rooms in which the sun shines during the day; take proper bodily exercise to keep up a vigorous circulation; keep the skin clean by frequent ablutions, and the conscience clear and void of offence toward God and man by doing right, and in other matters obey the laws of nature and of God, we would be proof against coughs, colds, consumption, small-pox, cholera, yellow fever, or other diseases. Indeed, one who so lives may be exposed to any disease and not take it.

But if our blood be poisoned by breathing impure air; eating filthy or disease generating food; drinking all manner of poisonous concoctions; living in dark rooms, inhaling the fumes of stinking tobacco; living lives of lust and passion, we shall become as grass before the blade of every epidemic which, under the usual favorable conditions,

"Cuts down all, both great and small."

MORAL.—Do not stay in dark rooms; do not sleep in unventilated rooms; live all you can in the sunshine, and in pure air.—*The Science of Health.*

CLOTHING OUR CHILDREN.

Some people seem to think that the smaller the child is the less clothing it needs. Many people dress their infants in calico and muslin (with an occasional flannel petticoat) in the coldest weather. When the children grow older they are dressed a little warmer in the winter time, and if they have the good fortune to be boys, they soon step out of scanty petticoats and into warm, thick clothes. But if the poor child happens to be a girl, then, instead of any sensible covering for the lower limbs, they are protected from winter's chilly winds by thin stockings and light shoes. For every day, little country girls generally wear woolen yarn stockings and heavy shoes; but on an occasional holiday, off comes the yarn stockings and calf-skin shoes, to be replaced by cotton stockings and cloth gaiters. This is done because the last-named are supposed to look more genteel. Perhaps they are, sometimes. Home-knit yarn stockings are generally clumsy, ill-shaped things, and calf-skin shoes, for girls, are mostly ill fitting and ugly. Men's and boys' boots are made with care, after a good pattern, and from the best leather; they are also made rights and lefts. But women's and girls' shoes are generally made from poor pieces and scraps left after making boots, cut carelessly and made either flimsily or clumsily. When shoemakers learn to make neat, well-fitting calf-skin shoes (as good as boots of the same material) then will girls and women be saved for lives of usefulness, where now they are cut down untimely by the fell-destroyer. Of course, such shoes would cost a little more, but human lives are of more value than money, and the world will find that out after awhile. With a little care, yarn stocking can be made to fit a great deal better than they usually do, and will wear longer.

The common garter should never be worn. It is nothing but a tight ligature around the blood-vessels of the leg, and can only be productive of injury to the health of the wearer. Stocking suspenders can be made by having a narrow band to pass around the waist with straps to go over the shoulders, and a long strip of elastic buttoned to each side and carried down and fastened to each stocking. This same band will do to fasten the other clothing to, in order that the entire weight of the clothes may rest upon the shoulders and not on the hips.

The old-fashioned, quilted skirt, I am happy to say, is fast passing into the oblivion it deserves. The skirts should be as warm as possible without being heavy. I wish women could realize that a much more elegant and graceful form is secured by having the clothes loose enough to be comfortable and suspended from the shoulders. Two warm, light-gored skirts (not too long), suspended as I have just mentioned, look infinitely better than a quantity of cumbersome, long petticoats, bound tightly around the waist and impeding every motion. No wonder women and girls are weak and helpless when they dress in such a barbarous fashion. I mistake when I say barbarous. Bostonian women cannot be accused of any such hurtful practice.

Flannel drawers should be made long and buttoned around the ankle. If fashionable mammas think that this would not "look pretty," let me tell them that the stockings and muslin drawers will entirely conceal them from view; while the tender limbs will be kept warm and comfortable, which is of greater importance than looks. The practice of habitually putting growing girls into tight corsets is as fatal to good looks as it is to health. Little girls so treated have pale, care-worn faces and projecting shoulders. The breast bone is pressed out into the shape of a bird's. The eyes look heavy and listless, and the general appearance is that of an old young woman. Is such a child as attractive as one with light, springing step and rosy cheeks and merry laugh? One who never knew the tyrrany of a corset? These little corseted martyrs are not found in the country; but in towns and cities there are plenty of just such suffering innocents. When we learn to dress our children rightly and feed them properly and train them as befits the dwellers in a Christian land, then will the millenium come.—*Science of Health.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1010. BOSTON, WEDNESDAY, MARCH 17, 1875. VOL. XL.—NO. 23.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

JESUS A WHOLE SAVIOR.

W. KELLAWAY.

Can Jesus save a man from sin?
Can Jesus keep me pure within?
Lord, may I never see the day
In which my tongue shall answer, Nay.

If by the Spirit I am led,
If I am governed by my Head,
Then must I keep the narrow way,
And cannot from obedience stray.

If all my thoughts and wishes too
Are by the mind of Christ made new,
Then I no more am foul within,
And outwardly am saved from sin.

Lord, in thy promises of grace,
And in thy mind of righteousness,
And in thy blood there is I ween,
Sufficient power to keep me clean.

10 Warwick Lane, Paternoster Row, London, Eng.

THE PRESENT STATE OF THE WORLD INDICATIVE OF THE LORD'S SPEEDY RETURN.

By Rev. Edward Hoar, Vicar of Tunbridge Wells, and Canon of Canterbury Cathedral.

"Behold, I come quickly," was the last promise, "Even so come, Lord Jesus," the last prayer in Scripture. The glorious prospect of this quick return was the constant joy of the apostles and early disciples of our Lord. Nor can anything be more marked than the contrast between our thoughts and theirs in reference to this important subject.

They were for ever anticipating the time, and falling into error through their eager haste for the coming kingdom; we are too prone to stave off the thought of it, as a thing distant and uncertain. They could not rest without an eager inquiry as to the times and seasons of his approach; we, on the other hand, are tempted to sit still in listless apathy, with the eye blinded to the facts of history, with the ear deaf to the voice of prophecy, and so regardless of the knowledge really given us by God.

They lived at the outset of the church's pilgrimage with a distance of at least 1800 years between them and their joyous hope; and yet they most eagerly inquired, "When shall these things be?" We live on the very verge of its conclusion, with the great climax full in view; yet we go on as if the world were to last for ever, steeped in apathy the most profound with reference alike to the event itself and to its times.

Some persons look for the universal conversion of the world before the present dispensation can be brought to a close. In other cases, the mind instinctively shelters itself behind the sameness and uniformity in the order of society. People think that the sun will rise to-morrow, for the simple reason that, day after day, it has risen hitherto with exact and unvarying punctuality. On the same principle, the continuance of the world's order deadens the expectation of a change. Society remains unaltered in its leading features; pleasure, trade, and politics retain their hold on the public mind; the father's interests engross the son; and the natural inference is, that things will continue to move on as heretofore, and that there is little either to be hoped or dreaded in the prophetic promise of the Lord's return.

Believers, therefore, should study well those portions of prophecy which describe the state of the world preparatory to that blessed event. All witnesses for Christ should be acquainted with the forerunners of his coming. Those who watch for him should know the signs of his appearing. It is, therefore, an important question,

In what condition will our Lord find society at his coming? What will be the spirit of the age? and what its habits and occupations when Christ returns to reign?

1. There will be no stop to men's pleasures before the Advent. The pleasure hunters will be found pursuing their giddy course just as at present; they will not find their souls solemnized in anticipation of the great event; the nearness of the Advent will not suffice to bring on repentance. The great machinery of God's providence will move on without their perceiving it; the signal will be already given, the angelic hosts already on the wing, and the resurrection already commenced, before there are any such startling appearences as shall suffice to arouse the mere pleasure-hunter from his dreams.

Our Lord teaches this in Matt. 24: 37-39—"As the days of Noe were, so shall also the coming of the Son of man be," etc. Noah's preaching was the only notice of the coming flood. The world pursued its own course until the very day that the rain began to fall. On the evening before, they were feasting joyously, perhaps scoffingly at the toilsome labors of the man of God, and many doubtless laughing at the ark; when unexpectedly, without further notice, in the midst of their festivity, the storm gathered, the door was closed, and the unbelieving world overwhelmed in judgment. "So," saith the Lord, "shall be the coming of the Son of man."

2. Nor will there be any stop to business. The same passage from St. Matthew describes a state of active employment in the world,—"Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." (24: 40, 41.) The men in the field and the women at the mill represent society as engaged in their daily callings. Nor is this description confined to the unconverted only; it includes both characters. Of the two men in the field one shall be taken, i. e., caught up to be with Christ, as a believer; one shall be left, i. e., in the world, as an unbeliever; of the two women one shall be taken as a saint of God; one shall be left behind upon the earth. The word here rendered "taken" is the same as was employed by our Lord when he said, "I will come again and receive you unto myself;" and therefore all that are "taken" are chosen saints of God.

Believers, therefore, and unbelievers, will go out on that very morning to their business. The streets, as usual, will be full, the shops open, trade flourishing; the accountant will be found at his desk, the merchant in his counting-house, the tradesman in his shop, the judge on the bench, the lawyer at the bar, the statesman in his cabinet, and the children in the school. Nor will there be any check on their society. There will be the dinner party, and the empty frivolities of those who live in pleasure. Men will have their balls, operas, and theatres to the very last; they will dance on to the very morning of the resurrection. There will be no change in the habits of society, no alteration in the ordinary aspect of the world; we shall be living together in social life just as at present, with business cares and social duties; when suddenly—in a moment—in the twinkling of an eye—the whole shall be interrupted by one shrill blast of the trump of God.

3. There will be unprecedented wars and tribulation. We are taught by our Lord (Matt. 24: 21, 22) that the time of the end shall be one of peculiar distress,—"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. Immediately after the tribulation of those days they shall see the Son of man coming in the clouds of heaven." The tribulation of those days is here described as the last event on earth before the Advent. So again in Luke 17: 33,—"Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." This passage, like the former, refers to the time of the end, for in v. 30 we read of "the day when the Son of man is revealed; and the words quoted show that the state of things will be of such a character as to involve the risk of martyrdom in the faithful confession of the truth.

But the words of Daniel are more explicit still. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake," etc. (Daniel 12: 1-4.) There can be no doubt as to the time here referred to; it is determined by four indisputable marks; the final deliverance of God's chosen people, the resurrection, the glory of the saints, and the title given to it, "the time of the end."—*Signs of Our Times.*

THE KINGDOM OF THE MEDES.

J. B. CLARK.

The Assyrians, who had for many ages held the empire of Asia, began to decline. The Medes first threw off their yoke, and for a time maintained their liberty. The nation of the Medes was divided into tribes, and the people dwelt in villages. Cyaxares I., king of Media, reigned forty years. He was a brave prince. The Assyrians came out to meet him. A battle ensued, wherein the Assyrians were defeated, and driven back to Nineveh.

Cyaxares contracted an alliance with the king of Babylon, and joined with him, uniting their forces. They utterly destroyed the mighty city—Nineveh. The two armies enriched themselves with the spoils of that city, and Cyaxares, prosecuting his victories, made himself master of all the cities of the kingdom of Assyria except Babylon and Chaldea, which belonged to the king of Babylon. Cyaxares died, leaving his dominion to his son, Astyages, who reigned thirty-five years, with no particular record of his life. He had two children, whose names are famous; namely, Cyaxares II., and Mandana, by a former marriage. In his father's life-time he married Mandana to Cambyses, the son of Achemenes, king of Persia. From this marriage sprang Cyrus, who was born but one year after the birth of his uncle Cyaxares.

Cyaxares II., in Scripture, is Darius the Mede. Cyrus, having taken Babylon, in conjunction with his uncle Cyaxares (Darius), left it under his government. After the death of his uncle and his father Cambyses, he united the kingdoms of the Medes and Persians into one, after which union they were only *one empire.*

Therefore, the empire of the Medes and Persians commenced with the reign of Cyrus, subsequent to the death of his uncle Cyaxares, the Mede, and of his father Cambyses, king of Persia.

The years of Cyrus' reign are computed differently. Some make it thirty years, beginning from his first setting out from Persia, at the head of the army, to succor his uncle Cyaxares; others make the duration of it to be but seven years, because they date it only from the time when, by the death of Cambyses and Cyaxares, he became sole monarch of the whole empire. This latter period we believe is the nearest correct, which commenced about B. C. 536. This is the date as given by the historian.

In the first of these seven years precisely expired the seventieth year of the Babylonish captivity, when Cyrus published the famous edict whereby the Jews were permitted to return to Jerusalem. Cyrus was the son of Cambyses, king of Persia (as has been stated), and of Mandana, daughter of Astyages, king of the Medes.

The Persians consisted at this time of twelve tribes, who inhabited only a small portion of that vast country which has, since the beginning of Cyrus' reign, borne the name of *Medo-Persia.*

"THE FIRST ADVENT OF CHRIST."

C. MENDENHALL.

The subject of Christ, whether we consider his humble birth, his eventful life, his ignominious death, or his future appearance upon earth in regal splendor, is one replete with interest, and one which, in all its phases, shows forth "his great love wherewith he loved us."

Man, with all his boasted condition, and oratorial powers, is lost in the sublime depths of this great theme; even the inspired writers confessed that "the love of Christ passeth knowledge." The poet Milton has beautifully said that in Jesus we find "Love without end, and without measure grace." This love prompted him to "leave the glory," become a servant, and to lay down his life for sinful man. We read—"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10: 17, 18.

That Christ's first advent was important is evident from its having been a subject of prophecy; the first one being given about four thousand years before its fulfillment. "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15.

Peter, when discoursing to the Jews, boldly accuses them of having slain the Messiah, and asserts that these events and the time of their occurrence had been foretold. He says—"Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." Acts 3: 24. Samuel was mostly spoken of among the Jews as first in the line of prophets after Moses. Not only Moses, but the prophets in general down to Malachi had predicted the Messiah's times. True, some of them are shrouded in mystical or figurative language, while others are couched in terms which make them, in their interpretation, clear, distinct, and beyond controversy.

The Jews labored under misconception in that they looked for temporal powers, exaltations and blessings to accompany the appearance of the Messiah, losing sight of the words of Isaiah to the contrary.

Moses, when about to leave his people, comforts them with a prophecy in regard to our Lord: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." Deut. 18: 15. In the name of God he repeats the prediction at the eighteenth verse: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command him."

By some it is argued that these words relate to Joshua and his successors, which may perhaps be true of their primary import; but on the other hand the main end is we think, the foretelling of Christ's advent. He only fills the picture. The immediate followers of Moses were not as great, nor were they like him in a strict sense.

In the last chapter of Deut. recording the death of Moses, were these words: "And there arose not a prophet since, in Israel, like unto Moses, whom the Lord knew face to face;" which excludes Joshua, and Jeremiah and others. Peter applies the words of Moses to Jesus, when he says, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you." That Moses was a type of Christ is generally conceded; there being many similitudes between them, which would be entirely foreign to our subject to enumerate.

In God's plan a great purpose is in view for every action. Adam fell, we sin, hence are alienated from God. From Adam to the present time the human family are helpless, being unable to save themselves. A plan, a helper, a Savior was needed, therefore Jesus Christ came into the world. "For the Son of man is come to seek and to save that which was lost." Luke 19: 10.

Men, by sin, have become estranged, are now amenable to the penalties of a broken law, are numbered with the children of wrath, —"among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." We have all strayed from the paths of rectitude, yet a way is open to reconciliation, in that Christ stands as intercessor between God and man. Having gained that position through his sufferings, death and resurrection, he became a sacrifice for us, "whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3: 25.

His very name is one of interest. Matthew says—"And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Again we are told that "there is no other name given under heaven among men whereby ye may be saved."

The plan of redemption was prefigured in the various rites and sacrifices of the Jewish dispensation; the Jews look forward to Christ's atonement, we look back to the completion of that event on Calvary; therefore Paul, in the epistle to the Hebrews, writes—"For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me." 10: 5. Thus it is evident that the great purpose of Christ's first advent was the redemption of our race." There will be no necessity for a second sacrifice. The Jewish sacrifices, owing to their imperfectness, were repeated at stated periods. "But this man, after he had offered one sacrifice for sins forever, sat down at the right hand of God."

What a glorious thought! the great work needs no repitition, but is forever valid for all men, of every age and clime. The atonement offered by Christ was beneficial for the patriarchal, the Levitical, the prophetical, the apostolical, and for every period down to the present moment—the eve of his second advent, when he shall come "without sin (a sin offering) unto salvation."

Contemplating the complete work of Christ, the words of the Psalmist are to the point when he says—"Mercy and truth met together, righteousness and peace kissed each other." God's law was magnified, his glory exalted, all claims satisfied in that "Christ died that we might live."

The sacrifice of Jesus was followed by a wonderful manifestation of God's power in his behalf. He was raised from the dead, and finally literally ascended on high, leaving for our comfort the assurance that in "like manner" he would again re-visit the earth. "Him hath God exalted with his right hand, to be a prince and a Savior, for to give repentance to Israel and forgiveness of sins." Acts 5; 31.

Reader, this Jesus will interfere in your behalf; will you accept him as your High Priest? It is written "It is Christ that died, yea rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us." He is now a prince, and soon, aye, very soon, shall he come into possession of the throne of his father David, to reign over the whole earth as king.

His first advent was marked by poverty, affliction and death; his second advent will be grand, joyous, and exceedingly glorious. His first coming was to redeem men from sin, and the curse; his second coming will redeem them from death and the grave; then will the great work be consummated.

Reader, in your case is the first coming of Jesus in vain? Do you by obedience and faith accept the offers, and receive the benifits of the finished work? If so, the second coming will be an event to gladden your heart, while it strikes terror to the unpardoned and unprepared. In Christ we are safe; for "Who shall lay anything to the charge of God's elect? It is God that justifieth."

Brethren, let us be strong, valiant, and fearless, knowing that his work is not vain to them that believe, and may "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen."

Wilwington, Del.

JESUS IS COMING AGAIN.

A. DINSMORE.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And If I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also."—"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which was taken up from you into heaven, shall so come, in like manner, as ye have seen him go into heaven."

What a blessed thought! Jesus is coming again. There is nothing that so cheers the follower of Christ as to know that we shall soon meet the one who has redeemed us;—that we shall shortly change faith for sight, and see Jesus face to face. This is enough to encourage us to bear trials and temptations, and all the assaults of the enemy. When our eye is fixed on the leading Star—Jesus, the things of this world look very small.

How blessed it is to realize every day what he meant, when he said, "If I go away, I will send the Comforter, even the Spirit of truth. This Spirit we have, witnesing with our spirits, that we are the children of God,—heirs of God, and joint heirs with Jesus Christ."

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." "Every man that hath this hope in him, purifieth himself, even as he is pure." "Behold, he cometh with clouds! and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." "I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come; the Almighty." "But the day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."

East Bowdoinham, Me.

THAT BLESSED HOPE.

Oh! crush it not, that hope so blest,
Which cheers the fainting heart,
And points it to the coming rest,
Where sorrow has no part.

Tear from my heart each worldly prop,
Unbind each earthly string,
But to this blest and glorious hope,
Oh! let my spirit cling.

It cheered amid the days of old,
Each holy patriarch's breast;
It was an anchor to their souls,
Upon it let me rest.

When wandering in dens and caves,
In sheep and goat skins dressed,
A peeled and scattered people learned
To know this hope was blest.

Help me, amid this world of strife,
To long for Christ to reign,
That when he brings that crown of life,
I may that crown obtain.

—*Selected by* H. S. Staples.

THE UNDESIRABLENESS OF DEATH.

Too precious in the eyes of Jehovah
Are his saints, to give them up to death.
—Ps. 116: 15.—*Broothyd's Trans.*

1. Death is the capital punishment for sin. It is also sin's wages. Rom. 6: 23. Hence it is the divinely inflicted penalty for what God hates. Death entered by man's rebellion. Rom 5: 12-17. Death is what Satan loves. It is the huge shadow cast over all life. Judged by its origin how can death be lovely? Judged by its ghastly mysteriousness how can it be desirable? Judged by its relations to sin and Satan, how can it be a blessing? Were death desirable, would not the good who are named in the Scriptures have longed for it? Most certainly they would. Again and again we should have been told how they longed to die; how valueless is our mortal life. But they did not long for death. They never clothed death with blessedness. They never fell in love with the destroyer. They never spoke nor wrote rapturously in detail of what they would do, or be, or enjoy when they were dead. On the contrary they yearned to live. To the Hebrew mind death was a mighty dishonor. It was associated with all that is dreadful, dark, hateful, and sorrowful. The living dog's estate was deemed happier than that of the dead lion. Eccl. 9: 4. In other words to be the meanest of beasts and be alive, was more desirable than to be the noblest of beasts and be dead. So all Bible history of human feeling represents the ancient view of death. All men coveted life. To live, was regarded as the highest, chiefest good.

2. Thus testified patriarchs, prophets, and every class of men. Unquestionably the sentence of death fell on the ears of the first human pair like a knell. Gen. 3: 17-20. With what strange emotions of grief and horror they must have gazed on the face of the dead Abel. Gen. 4: 8. Jacob spoke mournfully of his going down into the grave. Gen. 37: 35. Moses would fain tarry longer among the living. Deut. 3: 25. Job used the most sorrowful language respecting death, and appeared to see only gloom and darkness in the grave. Job 10: 21, 22. David exulted when rescued from disease and the tomb. Ps. 116. Hezekiah wept and pleaded for dear life. Isa. 38: 2, 3. Both these servants of God could endure chastisement, but abhorred to die. Jeremiah without doubt denominates the grave the land of the enemy. Jer. 31: 16; Matt. 2: 18. The mothers in Israel refused to be comforted when their little ones were slain; their labors seemed to be utterly lost to maternal love. "Thou shalt die and not live," was one of the most terrible messages ever brought to a king's ears by a prophet's lips. Isa. 38: 1. All souls dreaded "the terrors of death." Indeed Bildad uttered the general sentiment of the people when he termed death "the king of terrors." Job 18: 14. It was regarded as a great privilege when Enoch and Elijah were not suffered "to see death." Heb. 11: 5.

To be put to death was the most sweeping, exterminating anathema of the Hebrew law. It extinguished all hope. Death was a gloomy tyrant, an insatiate devouring monster. The only hope was that ultimately God would "swallow up death in victory." Isa. 25: 8; 1 Cor. 15: 54. And God assured them that he would do this. With a shout of triumph, Hosea announced the end of death's reign as one day sure to come. Hos. 13: 14. Death and the grave shall be plagued and destroyed. So much for the old view. All men had one voice concerning the common foe.

3. There is not a single eulogy of death to be found in the Holy Scriptures. No one spoke of it with desire. In a single case, one of a human experience of tenfold misery, the victim, in whom all love of life was destroyed by his sufferings, coveted to die. Job 14: 11. It constitutes the one exception. But no one spoke rapturously of dying: all spoke deploringly; all evaded the summons as long as they could, and he who lived the longest was deemed most blest. Long life, even in mortality, was esteemed a gracious favor from God's hand. Early decease was mourned, old age was venerated. Death was hated by good and bad alike. And there is no hint that to love death is a special grace; on the contrary the Holy Spirit allowed and sanctioned the universal detestation, as if God himself hated the hateful thing. This life-long fear of death we are told subjected all men to a perpetual vassalage from which the Lord of life came to deliver the unhappy race. Heb. 2: 14, 15.

4. To live to see Christ come was Simeon's yearning desire. Luke 3: 28-30. Christ on the cross nullified the bitter power of death. Heb. 2: 14, 15. Nevertheless, death continues to reign, and Christianity never teaches us to love it. "Save us from dying, rescue our dead from the tomb," was the cry of Israel in the Savior's ears. Mary and Martha chided the Lord for permitting their brother to die. John 11: 21. Lazarus sprang joyously from the open sepulchre at the Savior's call. The widow of Nain (Luke 7: 11-15), and the ruler Jairus (Mark 5: 41, 43), thankfully and with gladness kissed their risen Lord. John was evidently envied by the eleven apostles when it was supposed that he should not taste death, but wait the Master's return. John 22: 23. Peter heard his decease announced in sad silence. He never referred to it in terms of longing desire. With Jeremiah, the apostle calls death the enemy of the church. 1 Cor. 15: 26. And the plain English of his teaching is, "I do not desire to die; I wish to live and see Jesus come back from heaven; I groan in myself for full redemption at the resurrection day." Rom. 8: 23. And instead of death being a blessing, we are told that it was of God's mercy that Epaphroditus was saved from dying. Phil. 2: 27.

5. Jesus himself, the perfect, sinless one, did not covet to die. He did not dote on the cross, he "endured the cross." Heb. 12: 2. Made under the law, in common with all men before him he feared death. The Father's love banished that fear; the Father's power while it kept him not from dying, yet saved him from perpetual death. Dying in gloom and darkness most profound and terrible, his song of comfort was, I shall rise and live again.

Shrinking from contact with the destroying enemy, he was assured by the hope in which his flesh reposed, and consoled by the divine promise, "thou wilt not leave my soul (or me) in hades." Ps. 16: 10; Acts 2: 31. He conquered death; not by pushing it away from him, but by rising from under its power. And the glory of our Lord's present life on the eternal throne is, that "death hath no more dominion over him." Rom. 6: 9. His grandest assumption of individual power is, when he triumphantly exclaims, I am he that liveth and was dead; I am alive forevermore; I have the keys of hades and of death. Rev. 1: 18. It is the great shout of a mighty conqueror.

6. Thus Jesus, the Holy Spirit, patriarchs, prophets apostles, utter one voice, tell one thing. It is a vehement hatred of death. It is the one world-wide curse that invaded man's Eden, and that shall one day be swept forever away. Luther ever coupled death along with the devil. Baxter wrote, death was penal, and it was not characteristic of christians to desire to die. He boldly expressed his undisguised abhorrence and fear of death. He yearned to survive to behold the last advent and never die. Irving styles death an unloved enemy, "the capital curse of God." Anderson calls it, "man's mortal curse." Chalmers describes it as being "a condition of unnatural violence." All living beings flee death's loathsome embrace. Every one feels, every one knows that "all that a man hath will he give for his life." Job 2: 4. Life, life, life is the universal longing cry. And so the divine words of promise "there shall be no more death" (Rom. 21: 4), constitute one of the grandest, gladdest announcements found in the sacred volume.

It is a sublime pean of victory sounded in advance. It predicts the epoch of all life. In the eternal kingdom, writes Dr. Cumming, "all life shall live and all death shall die." Yes, death, in company with the vilest enemies of God and the church, is chased out of the world and flung into the lake of fire. Death dies in Gehenna. Revelations 20: 14. This is the last of death. Amen.

7. Finally: there is one thing that is desirable. One event in which centres all hopes of the church, and around which clusters all the good of the mighty future. And that is the second coming in majesty and glory of our Lord Jesus Christ. To love that event, to long to live and to live and see it, is a characteristic of the holy. In the words of Pollock it has been the "day long wished for by the good," ever since Patmos echoed to the yearning prayer of John, "Come, Lord Jesus, and come quickly." Rev. 22: 20. No christian who understands Christ's doctrine will dread that day. Luther's, "let him come with his last judgment," and Doddridge's, "let that day come with all its horrors," find an echo in a million of hearts. Barnabas, Ignatius, Polycarp, Tertullian, Cyprian, Cyril, Jerome, Augustine, Tyndale, Bradford, Latimer, Ridley, Piscator, Knox, Melancthon, Bullinger, Brightman, Craddock, Milton, Alleine, Rutherford, Vincent, Bunyan, Henry, the Mathers, the Wesleys, Watts, and a thousand other eminent saints, desired to live till the coming of that day, and Richard Baxter spoke of them all, when he wrote, "the thought of the coming of the Lord is joyful to me."

We can never be reconciled to death. We can be to the Lord. Death is hateful; but our Lord and his appearing are to be loved. It is not merely an expectation of his appearing that secures the crown. The crown is for those who love his appearing. 2 Tim. 4: 8. It is a crown of immortal life. Love his coming. Be ready for it. So doing, you will live with the Lord throughout the endless ages to come.—*D. T. T. in Christian.*

THE LIFE OF FAITH.

SEL. BY MRS. J. C. BURCH.

In entering upon the higher life, the soul must learn to love holiness for its own intrinsic excellence, and not merely as a means of exciting in us blissful ecstacies. The first feature of the wilderness state is cessation of all the pleasurable emotions of the soul. The heart sometimes experiences a state it is not easy to describe. There is no emotion of any kind; no active desire, no joy, no conscious peace, no misery, no guilt. There is a suspension of the soul's sensibility. A desert is not more destitute of flowers than is the spirit of emotions. It is a state of inward emptiness.

It is not necessarily an unhappy condition. The soul is like the clear blue vault of heaven, on a winter day, when no cloud is seen, and no winds are abroad. This absence of emotion may be a 'peaceful vacancy,' though we are often alarmed, just as a traveler on a lonely mountain summit sometimes is terrified at the very silence which there reigns. It seems more dreadful to him than the loudest thunder. This inward stillness is often attended with a restless and painful longing, and with an apprehension that God has abandoned us; the soul, in its blindness, having taken the gifts of God for himself.

If we set ourselves to enjoy the highest results of christian experience, and to be wholly the Lord's, the question must soon be settled, whether we love God as a means of our happiness, or for his own sake. If we can be satisfied with nothing but the intoxication of emotion, we give him an altogether secondary place in our affections; we make him only a means of our enjoyment, instead of sacrificing ourselves to him. Such a soul has not fully lost itself in God.

We should aim to realize what was called by Archbishop Fenelon—A state of pure love—a disinterested love, a love of order, of absolute beauty and perfection, superior to every agreeable sensation, and which can act in the absence of all sensible pleasures and consolations of grace. The soul, at such a time, may have no feeling, no happy emotion, on which its faith may lean. Yet it still holds to God, and loves him for his own sake, above all his gifts. It is conscious in its profoundest depths, of a refined satisfaction with God, and complacency in him.

The love that exists in such a state of naked faith is the purest form of christian love. It has less of self in it; finite recedes, and the Infinite fills the affections. It is as pure as the breeze that fans an angel's brow. It may not be an emotion. It is deeper than an emotion. We are told that there are depths of the ocean where the plummet sinks below all the currents and disturbances of the surface, and where eternal stillness reigns. So of a soul in this state of naked faith and pure love.

A state of naked faith, or what some writers on inward experience denominate the wilderness state, is a most beneficial mental condition, if the spirit does not falter, and if the will holds the soul emptied of all desires and emotions in the presence of God. We should not be seized with a panic, nor struggle to work ourselves into an emotional frame. If the enemy insultingly asks —Where is now thy God? stand like Christ before the bar of Pilate, in triumphant silence; or, if you speak, let praise flow from your lips like melody from the strings. Alas! how many stumble and fall when the divine Shepherd leads them into the desert, to wean them from themselves and the world, and purge from the soul all its sensuous and earthly images. This is the crisis in the experience of the hidden life. It is a spiritual Rubicon. If we cross it, victory and empire await us in the future.

We shall have our trials of faith, and our temptations; the Lord sends the trial to crucify the flesh, as in the case of Paul's thorn; Satan sends the temptation to ruin us as in the case of Judas's betrayal, Peter's denial, and Ananias and Sapphira's falsehood. We should not be anxious about the removal of the trial, but the temptation should be repelled at once. The trial makes our way to heaven more sure, while the temptation makes it more dangerous. One is the produce of a Father's love, the other of a devil's hate.

Let me urge you, dear reader, to sound the depths of your heart, and see if the true marks of piety are there. It is a matter involving too much interest to be passed over without careful attention.

O, go, and learn this lesson of the cross,
And tread the way which saints and prohets trod;
Who, counting life, and self, and all things loss,
Have found in inward death the life of God."

Providence, R. I.

A praying sailor being observed to start for his day's work, and then return again to his room, and then start again, was asked the reason, and replied, "After I got out, I found Jesus was not with me. I could not go without Jesus; so I went back to my closet to find him. Now he is with me, and I can go."

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 17, 1875.

☞ TAKE NOTICE.

☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

$2.25 a year, payable IN ADVANCE.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"Editors of World's Crisis, *Boston, Mass.*"

"World's Crisis, *Boston, Mass.*," or

Geo. T. Adams, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"Editor Young Pilgrim, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks*, *compositors*, or helps in this office.

Agent.

BEWARE!!

We are informed that one Geo. W. Moffatt, a blind man, has obtained subscribers for the *Crisis*, and received money for the same, but he has failed to hand into this Office the names, with the cash. We would say to all friends that said Moffatt is *not* authorized to receive money, or to transact any business whatever for this Office. We would caution all not to pay money to *any one* for us, unless the person receiving the money is *known* to be reliable.

Agent.

COUNTERFEIT RELIGION.

Counterfeit implies an imitation, an appearance of being genuine when it is false.

Religion is some system of worship which binds the worshipers, by a professedly sacred covenant, to believe in and obey some God. All religion has some theory of its God and his requirements, which becomes the theology of that religion. Counterfeit religion consists therefore in a false theology, presenting a false god, or the true God in a false light, as to his attributes, existence and government.

All christian theology which is the standard of its faith, recognizes one God; the God revealed in the holy Scriptures. If, therefore, there is any counterfeit christian religion, it must consist in a false theology, producing a false faith, which embraces a God and his government unlike those revealed in the Scriptures.

As the Word of God, or standard of faith, is the same to all classes of christians, the difference between true and false Christianity must consist in the difference of interpretation of that Word, which must result in a difference of faith and experience. To say, If our religion is good it makes no difference about our theology, is like saying, If our illumination is good it makes no difference whether we are in the light or in darkness.

Paul says—"He that cometh to God must *believe* that he is, and that he is a rewarder of them that diligently seek him." The first step a sinner can take towards pure religion is to believe that God is just such a being as he has revealed himself to be in his Word. Not what some men may say he is from his interpretation of his Word, but what the *Word* says he is. We warn all that it is this satanic tampering with and wresting the Word of God which has opened the flood gates and caused our world to be filled with destructive counterfeit religion.

The most fatal snare ever coiled for human feet is the prostitution of inspired words by their allegorical and mystical interpretation. They are thus made to express, not what they legitimately import, but what designing, crafty men force them to signify. Satan commenced this murderous work in the Garden of God; telling the royal pair that God's words—"thou shalt surely die"—meant "ye shall become as gods." Satan understood that if he could stimulate man's ambition to obtain some future blessedness by gratifying his present personal desires by worldly indulgence, contrary to God's prohibitions, he could accomplish his destruction. These have been the controlling principles in introducing, and sustaining all false religion, from the Adamic rebellion to the present hour.

The Holy Spirit is an essential element in "pure religion," as an enlightener and comforter; but it is given to those who believe and obey the Word of God. It is given to sinners as a reprover, but only to *believers* as a comforter. Gospel religion is moulded entirely by the Word and Spirit of God; but false religion by error and worldly influences.

The Scriptures clearly teach that the last days of the gospel age will be characterized by abounding false religion, which is made a prominent sign of the times. It is very clearly presented in the typical prophecies, at the ending of both the Patriarchal and Jewish dispensations. Satan resisted the truth of God in Egypt, by manifesting false proof of error; thus withstanding God.

The Jews, at the end of their age, resisted Christ and his message, by using the Scriptures to prove that their position was authorized of God; and they perverted that testimony by mystical interpretation. See Matt. 15: 3–7.

False theology will prevail in the last days, constituting a counterfeit religion; for the gospel must be leavened as was its prototypes. Paul says of men in the last days—"Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts. Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." 2 Tim. 3: 5–9.

They have a ritualistic religion, but deny the power of godliness. The power to become Christ-like is communicated to men through the Word and Spirit of God. To deny the power is to reject the truth that it is essential to godliness to receive the unperverted Word and true Spirit of God.

The work of Satan upon this point will be to make men believe that it is not essential, but a hindrance to sinners in getting salvation to indoctrinate them into Christ. He will lead them to be satisfied with the position occupied by the Jews, who had "a zeal of God, but *not according to knowledge*;" which proved fatal to them, and will to all professed christians who occupy the same. They were ignorant, "not knowing that the goodness of God leadeth to repentance;" but in their blindness they attempted to drive men to seek the Lord by exciting their fears; thus making them slaves.

These last-day people will be ever learning, and never able to come to the knowledge of the truth. They will, in their estimation, be rapidly advancing in religious knowledge, but it will be in error and not in truth. He then shows that the gospel age will end as did the patriarchal in Egypt; for as Jannes and Jambres withstood Moses, so will these, at the close of the gospel "resist the truth." Those Egyptians had a false religion, and labored to establish its divine origin, and thus destroy the effects of the true faith. When these last-day corrupters shall manifest their lack of judgment "concerning the faith," "they shall proceed no farther; for their *folly* shall be manifest to all men" by the overwhelming judgments of God, as were the Egyptians.

He then explains how the truth will be perverted, and says—"*The time will come* when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Such a state of things must exist when the end shall come. Religious teachers will be collected, or "heaped" in distinct classes, who shall read and teach the Scriptures as we read a book of "fables;" the language describing one thing, but having a moral signification which was designed by its author to be used in its application. The masses of those "having a form of godliness" "will turn their ears from the truth, which will be taught by a few as having but one meaning, and that as it reads, and be pleased with this allegorical teaching. All great classes of teachers will be agreed on this one point, to teach fables. They will be divided into many parties, because each will assume the right to give to the holy fables just such a moral meaning as they please.

Jude put the glass to his eye, and saw the same time, the time seen by Enoch, and exhorts the faithful to "*earnestly contend* for the *faith once delivered to the saints*." The language implies that there would be a modern faith, unlike the ancient faith, and that the current of public sympathy would favor the modern and reject the ancient; so that they need to contend for the divinely authorized faith. He then refers to Egypt, where a type of this experience is found, just as Paul did, and also to Sodom and other judgments, as illustrating the judgment at the end of the gospel.

The same time and circumstances are evidently symbolized in the Revelation, by the Laodicean or last church. It is represented as being lukewarm, in a repulsive condition, ready to be rejected of God, and as being boastful, saying, "I am rich" in religious attainments and graces, but esteemed of God as poor, "blind," lacking spiritual knowledge, "naked," destitute of Christ's righteousness. Jeremiah presents the last-day religion as superficial, when he says—"They have healed the hurt of the daughter of my people *slightly*; saying, Peace, peace, when there is no peace." Paul applies this type definitely, when he says—"*When* they shall say, *Peace* and safety, *then* sudden destruction cometh upon *them*."

The prophet then exclaims in sadness—"Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?" The balm is the healing blood of Jesus, connected with the power of the Holy Spirit received through faith in the Word of God. But these had been pronounced "healed," and at peace with God, while spurning sacred truth, and thus grieving away the Spirit, leaving them with nothing but the form of godliness, and destitute of the saving power. He shows that the teachers who were instrumental in this work were in the fault; for while they professed to be "wise," by receiving "the law of the Lord," they were mistaken, and would be made "ashamed," because they had REJECTED the WORD of the Lord. Then he asks—"What wisdom is in them?" Jer. 8: 7–9. He also rebukes their folly sharply, and shows how it would be manifested, by contrasting them with the "stork" and "swallow," which understand the approach of winter, and escape from its deadly blasts; but says that these professed wise men "know not the judgment of the Lord." The reason why the cry of "peace, peace," is made, when sudden destruction cometh, is because they do not know that the judgment is approaching.

Daniel, viewing this subject says: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Hosea, in speaking of the same time, says—"My people are destroyed for lack of knowledge." Jesus adds his testimony to this all-important subject by presenting two servants of the church, representing two classes in contrast; one giving the household "meat in due season," the other occupying an opposite position, and saying, "My lord delayeth his coming."

These are a few of the many descriptions given in the Bible of the fruits and manifestations of true and counterfeit religion in the last days. Much might be said as to the application of these passages to the present generation, and to the different classes and circumstances to which they apply; but we think the reader will be perfectly able to do that himself. The subject is one of infinite importance to each of us, and should be examined with the most earnest prayer, that we may not be deceived, and accept the counterfeit, and so reap eternal death.

The pure Word of God must be our standard of faith, and the Holy Spirit must be the ruling element of our hearts, so that our obedience to God shall be what the Word and Spirit shall teach us at the present time. Such a religion will make us do unto all men as we would that they should do unto us. It will cause us to warn the world of coming judgment, to entreat sinners to accept of Christ, feed the hungry, clothe the naked, administer to the sick, and visit the widow and fatherless in their afflictions. Heaven grant us pure and undefiled religion.

J. C.

SAN FRANCISCO.

At the present date (March 3d) we are laboring with Bro. Hammond, in common with most of the ministers in San Francisco, in the great revival work in this city. Bro. Hammond commenced meetings here, Sabbath, Feb. 21st. Already between five and six hundred have professed to be converted. Many of these are the Sabbath school children. Bro. H. has a remarkable gift in leading them to Christ; and it is said that in other places about ninety-five per cent. of these converted children continue to follow the Savior. We have heard many of them testify in the great congregation, giving very bright evidence that they were truly converted. The Lord is doing great things in San Francisco at the present time.

We are received cordially, and our Brn. and Srs. are entering heartily into the work, receiving much benefit. Sectarian walls are nearly all demolished, and Christians are finding as never before, that they are *one in Christ*. The sight is a glorious one, and the Lord is manifesting his approbation in a most marked degree. We know of two of the leading ministers in this city, who preach that Jesus is coming soon, and no doubt others are beginning to entertain the same blessed hope. One of them said to us a few days since, "I am in sympathy with you on the subject of Christ's near advent." The Lord is opening the eyes of ministers and people to see the signs of the times, and to look for the return of the King of kings.

Last evening (March 2nd) the meeting was held in Union Hall, the largest in the city, which was crowded, and many had to stand up. The meeting began at seven o'clock, and did not close till nearly eleven. There is a great interest, which is rapidly increasing. Bro. Hammond is a very skillful manager in revival meetings. His natural gifts and extensive experience in such meetings on both continents, give him a marked advantage over most evangelists. He seems to be wholly given up to the work of leading people to trust in Christ as their Savior. We think we have never met a minister who seemed to take more pleasure in exalting Jesus than Bro. Hammond. He has a remarkable gift in presenting the lovely character of our Savior, and his wonderful love for poor, sinful man. He is very kind and unsectarian in his spirit.

The ministers of the different denominations have already received great benefit from the meetings. Some seem like young converts on account of the great change in their feelings. It looks more aud more like preparation to meet Jesus at his coming. Two or three meetings are held each day. Ministers are coming in from the surrounding cities and towns to unite in the work, and receive the rich blessings which the dear Lord is showering so gloriously upon the people. Praise his name for ever.

M. G.

WAR OF THE NATIONS.

The preparations for war in Europe are upon a gigantic scale, unequaled in modern times. Already, it is said the French army numbers one million, seven hundred and fifty thousand men, the German two million, eight hundred thousand; the Russian over three million three hundred thousand; and the smaller powers are waking up all their men of war, in order to be ready for the great battle of the nations, called by a writer in London *Times*, "The sword dance of the nations." It will be seen that these three great powers named have over seven million, eight hundred and fifty thousand men ready for the death struggle for power. The thought of it is horrifying. This is a strange comment on the cry of "peace and safety" that has been sounding forth from many popular pulpits, declaring that the world is about to be converted to Christ. The facts are, the people are turning from the Savior and the Holy Bible to infidelity in great numbers. People once religious are now skeptics looking with contempt upon religious matters. Their feelings are being aroused to a dangerous pitch against all that the christian holds sacred. There is no evidence of any abatement. Infidelity and wickedness are running an exciting race with christianity, and the multitude are anxious for the success of the former. The final test must soon come. A radical change is at hand, as all admit. A new order of things is about to be inaugurated. We have no fears as to the final results. Those who trust wholly in Christ have nothing to fear; his enemies, everything. This is the hour to prepare for the coming events; this the time to make full preparation for the coming of the Son of man.

M. G.

HEALDSBURG.

The meetings in the city of Healdsburg, California, were a very happy success. We were there about two weeks. Several gave their hearts to the Lord; others received the gift of the Spirit, and many members of the different churches were much quickened. Bro. Mc Leod, the Presbyterian minister, Bro. Crawford the northern, and Bro. Lovell the southern Methodist ministers, and their respective congregations, united with us heartily in the revival work. We formed very pleasant acquaintances with many christian people in that city. We found much interest to hear on the prophecies, and the evidences which show that the kingdom of God is near. Skeptics confessed that their skepticism was removed, and saints were led to lift up their heads rejoicingly in hope of soon seeing the dear Savior.

The interest continued to increase up to the time we left. We had two meetings a day. The church was crowded night after night, many not being able to find seats, while they listened most attentively to the great truths of the Bible, that relate to the coming of Christ, and preparation for the event. The revival tide was rising rapidly when we came away. We remember with much pleasure this our first visit to Healdsburg. The presence and power of the Lord was signally manifested. We have found no less than five prominent ministers, who believe Jesus is coming soon. Others are becoming interested in the sublime truths.

M. G.

A NEW RELIGIOUS PAPER.

An illustrated monthly, called "Union in Christ," published in New York, and edited by Eld. H. A. King, formerly proprietor and publisher of the *Bible Banner*, is before us. It is designed to become the leading organ of a new christian association to be called the "Union Evangelist Society." It will labor, according to its prospectus, to call together a body of working christians, who shall make christian union a speciality in their work, and encourage the holding of "revival meetings," teach holiness of heart, and make united efforts to rescue and save perishing sinners. These are gospel objects, and worthy of great and good men; and none can be truly in Christ who are not seeking to accomplish them.

Union in Christ is a very essential element in christian character. It is produced by unity of spirit, faith, hope, and rule of action. Every one who is united to Christ becomes a branch of the Vine, and all the branches being joined to the same Vine, receiving the same nutriment, supported by the same stock, must and do bear the same kind of fruit, which naturally and inevitably result in union in Christ.

The evidence we have that we are branches of the heavenly Vine is that we are constantly receiving the Spirit and Word of God through faith in Christ, which alone can produce gospel fruit—holiness unto the Lord. A union produced by a policy which quenches the Spirit, and silences the Word of inspiration is never *in* Christ, but *against* Christ.

If this new gospel banner is true to these holy principles, and is unfolded in the heavenly breezes of Mount Zion, leading on the hosts of God in true christian union, purity of heart, doing work for God, warning, entreating, and leading sinners to Christ, that they may be saved in the day of his coming, then we bid it God-speed, and hail it at our Office, altars and firesides.

Its advertisement may be seen on our fourth page.

J. C.

A CRISIS COMING.

The Boston *Investigator* is known as an infidel paper, conducted by those who profess to believe "there is no God." But when looking at the signs of the times, it speaks very much like those who see in these signs the fulfillment of Bible prophecies, given over eighteen hundred years since, that were to be accomplished just before the coming of Jesus. It says:

"To every thoughtful mind the passing time is of supreme interest. Human life seems stirred to its profoundest depths, and all things portend change. Forces are abroad everywhere, latent or cognizable, which have a potent bearing upon individual and social destinies. Beliefs, usages, laws, institutions—nay, even the character and organism of whole peoples are undergoing transformation, thus preparing the way for a new order of affairs on earth. Believe as we may in the desirableness of all this, we shall probably have to accept the situation and make the most of it, for nothing seems more certain than that the forms of thought and life which have answered our purpose will not do for the coming man or woman.

The aspirations of the mind for knowledge, purity, freedom, are a prophecy of better things to come. And it seems to be now a prevailing hope among the oppressed of all nations, that here, in America—here, under the light and inspiration of comparatively free institutions, the new social order shall first appear. Here, on our favored soil, uncursed by any ancient despotisms, shall the foundations of the new political edifice be laid, which shall be for the honor and defense of our children's children for many generations. Here shall be wrought out in practical forms of life the grand problem, heretofore dimly outlined in our political constitution, of equal rights for all classes."

That important changes must take place, there seems to be scarcely any room for doubt. But few are looking into the Bible, where they will find these things plainly revealed, and learn the nature of coming events. We think every true man should rejoice in the fact that our Savior will soon appear to introduce a new order of things, that will be truly glorious. Until he comes, we cannot expect any improvement that will be lasting. Till then, wickedness will grow "worse and worse." The last call of mercy will soon be heard by those who have rejected the kind offer of salvation. The Lord has called, but they have refused. They have slighted all his offers of mercy. What more could he have done, than he has done? Yet they mock at his kindness, and treat him with contempt. O, what long suffering. But soon they will be compelled to say: "The great day of his wrath is come, who shall be able to stand?" The answer is plain, and easily given:—"The pure in heart." Let us remember there is no promise for any other class. Let it be the one chief business to prepare for the coming King and kingdom. Our eternal home is nearing. Soon this mortal will put on immortality. Blessed thought!

M. G.

IMPORTANT TRUTH.

We invite all to read and re-read, very carefully, the article on the fourth page, by J. A. Seiss, D. D. It contains important truth, which is we think strikingly applicable at the present time, and should be personally applied by every believer in Christ. We earnestly pray that all who profess to be looking for Christ's return will measure themselves by the gospel standard, especially given to determine the required condition and position of the church of Christ at his coming. Do not be careless about this matter. The hour is evidently rapidly approaching when our destiny will be eternally fixed. This is the time to remember Lot's wife, morning, noon and night. God help us not to look back; for we feel assured that angel-hands have led us forth from the city of destruction, by the light and power of the great antitypical judgment message. Let no flattery, frown or satanic influence change your course or impede your progress towards the city of refuge and eternal rest.

J. C.

Bro. Hammond's meetings in Sacramento have been a happy success. During his three weeks of labor there, some six hundred converts are reported. To-morrow (Sabbath Feb. 21st) he is to commence a series of meetings in San Francisco. Glorious results are expected. He has a remarkable faculty to reach the hearts of the people. We have heard no other preacher who magnifies Jesus more than Bro. Hammond. He is continually exalting him, and presents him in a very kind and loving manner to the people, so that only the hardest hearts remain unmoved by his appeals. He does not say a word about eternal torment. He leads sinners to Christ by showing the goodness of God.

M. G.

TENT MEETINGS IN IOWA.

Dear Brethren and Friends in Iowa who are interested in having the Gospel of the Kingdom preached to this generation, I desire your thoughtful attention for a few moments to the following:—The A. C. Conference of North Eastern Iowa have a good tent, fifty feet in diameter, which they desire to have used in this State in preparing the people to meet the Lord. Said tent has been lying still for the past two summers, the most of the time for the following reasons. (1). The Conference did not have the funds to hire a suitable person to go with the tent and keep it in the field. (2). There were not urgent calls enough with promised help to justify them in engaging any one to go with it while they did not have the means to pay him. (3). There was no one who seemed inclined to take the responsibility to go with it "on his own hook" and bear his own expenses.

Now, brethren, this tent ought to be kept in the mission field constantly the coming summer. More good can be accomplished doubtless with it, with less expense than in any other way.

There are means enough in the State held by the Lord's stewards (will they be faithful with it?) to keep three such tents in the work. I no not feel that it would be right to let it remain packed up, in the future as it has been in the past, and so I have engaged the tent of the Conference for the coming summer, and have also made arrangements to close my labors with the church here in Manchester when the season for tent meetings commences. Other preaching brethren have promised to assist me in the work. I shall be at liberty to go any where in the State of Iowa where the tent is wanted, and a meeting can be supported.

Do you want a tent meeting in your vicinity? If so, write to me at once. Do not put it off. Bestir yourself. Look around you, and if there is a desire for such a meeting, then drop me a line. I cannot promise to have a meeting in every place where it is wanted; but I want to make arrangements so that I shall not have to transport the tent over the same ground more than is necessary. Will all that have spoken to me heretofore about meetings please write that I may know what to do?

J. Ridley.

Manchester, Delaware Co., Iowa.

Bro. C. H. Williams writes from *West Martinsburg, N. Y.*:—"Dear Brethren, for the last four months I have been confined at home with my afflicted companion, and it has proved to be a time of deep trial to us, but very profitable in a spiritual point of view. I am happy to say that my wife has so far recovered as to allow of my absence now, and I most cheerfully resume my duties in the ministry. May God bless the household of faith, and keep us faultless until Jesus comes."

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Acknowledgments to Jan. 1st............$413.66
P. S. Ward.............. 1.50
"M".............. 2 25

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments..............$81.68

YOUNG PILGRIM FUND.

Previous acknowledgments..............$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, Geo. T. Adams,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.
Previous acknowledgments............$3,287.20
Mrs. C. A. Phillips (pledge paid).......... 25.00
P. S. Ward.............. 1.50

Pledges paid from Bro. Bowman's Mission.

L. W. Beasley $10.00; P. G. Bowman $25.00; Mrs. P. G. Bowman $10.00; A. T. Harris $10.00; Stephen Woodham $10.00; Wesley Moor $5.00; C. Pate $10.00; L. E. Shearley $10.00; Mrs. I. E Shearley $5.00; L. W. Alexander $3.00; L. H Pate $5 00; A. E. Woodham $5 00; L. H. Reaves $2 00; Mrs. Pheriby Harris $2 00; Mrs. E. E. Harris $10 00; W. W. Folsom $1 00; W. P. Mixon $10.00; A. N. Stuckey $5.00; James E. Rogers $1.00; DeWitt Fields $1.00; J. E. Andrews $2 00; J. S. Du Bose $10.00; A. S. Mins $5.00; C. E. Plummer $1.00; D. W. Witherspoon $5.00; P. A. Severance $1 00; A. A. Fields $2 00; Mrs. S. F Mims $2 00; Miss M. E. Odom $1.00; W. C. Mims $5.00; Miss M. M. Stuckey $1.00; Mrs. M. A. Bell $2 00; Mrs. L. E. Witherspoon $5 00; Mrs. H. F. Mims $5.00. Total.............$187 00.

ACKNOWLEDGMENTS.
Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments........... $258.35
"From one who hopes to be a Christian"... 10 00
Geo. E. Waugh.............. 2.00
W. S. Hazard.............. 1.00

EVANGELICAL REPORT AND APPEAL FROM INDIANA.

Dear Brethren and Sisters in Indiana: As you no doubt desire to hear occasionally from your Evangelist, I feel impressed to write for your information, and to submit an earnest appeal for material aid, while engaged in the work of an Evangelist.

Since last September, over thirty have united with the church under my labors. But as our State Conference threw our Evangelists upon contributions which might be given for their support in response to their solicitations in their respective fields of labor, I have been compelled to spend the most of my time with our churches, as the contributions at points where we have no churches would starve a single man, to say nothing about a wife and eight children.

I am convinced that it is detrimental to the cause of truth to ask for contributions in new places. People say we preach new doctrines simply that we may make money by it. And it is frequently the case that our enemies use this weapon against us with such vigor, that by the time an Evangelist makes his second visit to a new point he finds a very unfavorable impression to meet.

Frequently, after giving three or four discourses in a new field I have been compelled to leave large and attentive audiences, under promise to "come again," in order to look after the wants of my family. In the mean time, our enemies would misrepresent and vilify, until they would create such a prejudice against us, that by the time of my return, I would find scarcely a "corporal's guard" for an audience. Hence, it is my opinion that the giving of two or three discourses in a new place is, to a great extent, labor thrown away.

To be successful in planting churches, an Evangelist must stay at a point until the the people are so thoroughly informed in regard to our faith as to render it impossible for the opposer to misrepresent it without making himself contemptible in the minds of his hearers. Whenever this can be done, misrepresentation will make friends for us instead of enemies, while churches will spring up much more rapidly than they do now. Now is it not the earnest desire of every lover of truth to see new churches springing up around us? Certainly. But it cannot be accomplished without an effort, and in such effort all may lend a helping hand.

We are too apt to think that if we cannot preach, we can do nothing for the spread of truth; but this by no means follows. In addition to a godly life, we can give liberally of our means to support the families of those who can preach. We have able and God-fearing men, whose hearts are in the work of winning souls to Christ, and they should be kept constantly in the field. And it is as much our duty to furnish means for the sustenance of their familes, as it is theirs to go forth as heralds of the cross; and if this duty is not performed, a terrible reckoning awaits us in the day of judgment. It is idle to flatter ourselves that we can shirk this duty, and meet the Lord in peace. "Let your light shine," is the Master's positive injunction; and if we cannot preach, we can hold up the hands of those who can. And if we neglect this duty, we do it at our peril.

Do you believe the Lord is coming soon? Then why not show your faith by your works? Why hoard up money for the fiery judgments of the last days? Would it not be far better to spend it in the cause of Christ?

The Macedonian cry comes in from every quarter. Never have greater demands been made upon my time than at the present moment. Thousands are ready to hear; and it is the solemn duty of the church to see that the gospel is proclaimed free of charge to the world. Shall it be done? If we expect to prosper as a church waiting for the coming of the Lord, there must be a waking up in regard to this matter. May God arouse his people everywhere to a sense of their duty.

Now, brethren, shall I continue in the field as an Evangelist? If so, I want to hear from you at once. Send on your contributions and pledges that I may know what to do. Remember that "if any provide not for his own, and especially for those of his own house, he hath denied the faith;" and that I can not devote my time to preaching without means to provide for "my house." The following form will answer for a pledge: We, the undersigned, hereby agree to pay to G. W. Green, the 1st of July, 1875, the amounts placed opposite our respective names to maintain Evangelical labor in Indiana.

Now, brethren, will you act? Your Bro. in Christ.

G. W. Green.

Memphis, Clarke Co., Indiana.

Correspondence.

From Bro. J. T. Ongley.

Dear Brn. and Srs. in Christ:—As we are drawing near the great crisis when our work will be done for weal or woe, I would ask the question, Have we done what we could to arouse our fellows to prepare for the judgment of the great day? I am aware that it is a serious question. O Lord, help us to stop and think before we answer. It will be said of some, as the Savior said of the woman, "She hath done what she could." Others have buried their talent and laid it away in a napkin. The nations are preparing for the strife, and many are "standing all the day idle," I fear. I do not wish to judge others, nor do I wish to be an idler in the vineyard, neither do I wish to have the Pennsylvania Mission Tent lay idle the coming season. I made an offer of it to the Northern Pa. and Southern N. Y. Conference, as a Conference Tent, for $100, and then they send it into such localities, and with it such persons as they thought best; but on account of lack of funds, etc., they did not accept my offer; therefore it is in my hand.

Now, shall it lay idle? or will some good faithful brother, that is able to proclaim the gospel of the kingdom as a witness, and thereby be the means of getting a few to be prepared for the coming King, who will dare to stand up for Jesus in this matter, and be willing to bear and forbear for the cause of Christ, and perhaps suffer privations for him, assist in this matter? Who will do it? Who wants a Tent Meeting in their town, city, or neighborhood? Who is willing to help? Lord, help, is my prayer, and help me to do my part.

Brethren and sisters, now is the time to think on the matter, and perhaps lay a little more on the altar, and yourselves with it, and say where you want a meeting this summer. Write to me, so that I can arrange accordingly. Pray the Lord to direct. Address me at Lincolnville, Crawford Co., Pa.

Times and *Restitution* please copy.

From J. Thompson.

Dear Brn. and Srs. in Christ:—There is nothing cheers my heart more than to know that I shall soon see Jesus coming in the clouds of heaven, with his mighty hosts of angels, to gather his elect from the four corners of the earth. In that great day of the Lord, brethren and sisters, we shall rejoice that we have been faithful over a few things; and his promise is that then he will make us rulers over many things. How much we have to cheer us on in the cause of Christ. How obedient we ought to be in his service. I love to be in the service of my Master, and I want to be obedient in all things. I know I can never repay him for what he has done for me; and my circumstances are such that I cannot do all I would like to. Trials and afflictions come in many ways, and will, until this polluted world is renewed. May the time soon come when sorrows, trial and death will be known no more.

We are much in need of a reformation. We have had this gospel preached in the past with great power, and the result has been good. Churches have been established all around us. We have our prayer meetings every Wednesday evening, and they are heavenly seasons. We give Jesus all the praise. Brethren, pray for us.

Peach Creek, Washington Co., Kan.

From Sr. J. P. Hodgdon.

Dear Brothers and Sisters:—Those who have truly come out from the world, and believe in their hearts the end of all things is at hand, cheer up! the dark night of sin and crime is almost ended. Soon the Judge of all the earth will appear; then every wrong will be righted. This gives us courage to endure the scoffs of those who say they have no sin, but the works of darkness they do, and will not come to the light. Let us, who have come to the light, so live and walk that our works may be made manifest to all that they are in accordance with the Word. Let us walk and talk and dress just as our profession demands. If we have been made free in Christ, why should we be entangled again in the yoke of bondage by putting on gold, or following the last day fashions, which are so costly, and so unbecoming the true child of God? Let us dress with modesty; for if we dress like the world, and join hands with the world, who will think we are not of the world? Have we got to go to meeting, and get up and tell the congregation what we believe, in order to have it known? This is not just as it should be. We ought so to walk, and talk, and dress, that all who see us may know we are what we profess to be.

O that we may so live that, when the Chief Shepherd shall appear, we shall be found ready to go in to the Marriage Supper of the Lamb.

Manchester, N. H.

From Bro. M. A. Potter.

Dearly beloved Friends:—I take this opportunity to let you know how we are getting along in St. Johnsbury. We have just been enjoying a precious season in Christ. The Vermont State Conference was held with the church in this place, commencing March 3d, and continuing over the Lord's day. God blest the meeting, and souls were converted. The dear brethren and sisters came in from the surrounding country; ministers and laymen came, filled with the Holy Spirit, and the result was a free time in the meetings, and a free time in preaching the Word of life. There were no hobbies presented, but every thing moved in Heaven's order. Praise be to God.

St. Johnsbury, Vt.

From Bro. C. Eckhart.

Dear Brethren:—Bro. William Branch, of Mich., is now holding a series of meetings at Cedar Creek, six miles west of Auburn. The Hall is crowded nearly every night to hear the truths we love so much. The Spirit of the Lord is with the people, and some have started for the kingdom, and we expect to see many more make a start to serve the Lord before the close of the meetings.

Auburn, De Kalb Co., Ind., Box 260.

IMPERFECT IN ORIGINAL

Obituaries.

PERSONS. In East Hartford, Ct. (Hockanum Dist.), Feb. 22d, 1875, Bro. G. P. Persons, aged 67 years.

Bro. Persons early became associated with those waiting for the coming King, fully convinced that the whole church of God would enter the promised future life together at that glorious era. He maintained a uniformly consistent course, enjoying the confidence of all who knew him, and of late was more than usually quickened and engaged in the work of God. He fell asleep trusting in Christ. The wife, though sorrowing with the other relatives for the loss sustained, is greatly consoled by the assurance that the day of victory over death is at hand.

Services were attended by the Rev. Mr. Dodge, of the Methodist church, who showed that the time of the christian's reward was at the resurrection and coming of Christ, and presented evidences of the nearness of that event. S. HALL.

MAREAN. In Gardiner, Me., Feb. 3d, 1875, Mrs. Abigail Marean, formerly of Standish, Me., aged 85 years.

For thirty years Sister Marean faithfully served her divine Master. She first heard the so-called "Advent doctrine" preached about seven years ago, but she had been a firm believer in it for years, having learned it from her Bible without any human assistance.

Sister, thou art gone! yes, gone from toil and care,
From all the living *know* or *feel* or *bear*;
Gone to death's lonely quiet resting place,
No more here to meet love's fond embrace.
How tranquil now thy once so anxious breast!
How calm thy sleep! how undisturbed thy rest!
And thou wilt rest till Jesus bids thee rise,
And meet him descending from the skies.

C. H. SWEET.

FRENCH. In Albany, Me., March 3d, 1875, Mary, wife of Washington French, aged 52 years.

Sr. French has held our views for several years, although somewhat isolated. Only occasionally could she hear her faith preached; yet she found her "hope" comforting, and it did not fail her in her last sickness. She said just before she died that she should sleep but a little while, and then come forth in the first resurrection, to reign on the earth. God grant to sanctify the bereavement to the salvation of the surviving members of the family. Words of comfort to the mourning friends and neighbors were spoken by the writer, from 1 Thess. 4: 18. JARED WHITMAN.

SHORTRIDGE. Fell asleep in Jesus in Brookfield, Jan. 27th, 1875, Lillia L., daughter of J. L. and S. E. Shortridge, aged 4 months.

Death again has entered our happy home, and snatched a loved one from our arms as once it did before; but Jesus knows what is for our good, and doeth all things well. Little Lillia and Lucy will awake when Jesus comes to make up his jewels. I hope we shall be ready to meet them in the glorious resurrection morning. S. E. S.

PIPER. Fell asleep in Jesus, in Manchester, N. H., Feb. 17th, 1875, little Gracie, youngest child of John and Ann Piper, aged 2 years.

Bro. and Sr. Piper tenderly loved their darling Gracie, but death has triumphed over her, and they have laid her away with that blessed hope of the soon coming of Christ and the resurrection of the dead.

"Parents, your darling little Gracie,
Precious one, is now at rest;
Methinks I see an angel writing
Gracie's name among the blest."

C. S. SHATTUCK.

RICE. In Union Village, N. H., March 5th, 1875, Mrs. Mary A. Rice, aged 81 years.

The subject of this notice has come down to the grave in a good old age, but without ever making an open profession of religion; yet she was esteemed a good and faithful wife and mother, and a kind neighbor; and her memory will be held sacred in the hearts of many. CHAS. H. HURD.

STALIKER. In West Shefford, P. Q., Dec. 3d, 1874, Sr. Laura Staliker, aged 37 years.

Sister Staliker bore her disease, which was consumption, with christian fortitude and submission, and maintained till the last a strong hope in Christ and the resurrection, trusting when Christ did appear, she too would appear with him in glory. She was converted and baptized under my labors in the year 1855, and when I last visited her I found her still strong in the Lord. She leaves a husband, four sons and a daughter, together with a father, two brothers and two sisters, to mourn her loss, yet not without hope. May God sustain them in their sorrow, and sanctify this affliction to their good. Sermon by the writer. JOHN CHAPMAN.

CLARK. In Brome, P. Q., Feb. 15th, 1875, Jacob Clark, aged 88 years.

Another has passed away. Death has claimed one more victim, and he has finished his earthly career, soon, we hope, to be raised to immortality. He leaves one son, four daughters, and two sisters, to lament the loss of a father and brother. The writer addressed a large assembly of relatives and friends on the 18th inst. JOHN CHAPMAN.

SALLS. In Brome, P. Q., Feb. 14th, 1875, an infant son of Abram and Abigail Salls, aged 8 months.

May they receive comfort and consolation, knowing that all is well. Services by the writer. JOHN CHAPMAN.

KIMBALL. In Unity, N. H., Feb. 27th, of consumption, Sr. Susan Kimball, aged 79 years.

Words of comfort and a good hope were spoken by the writer, from Rev. 22: 23—"And there shall be no more curse." J. B. S. PILLSBURY.

ALLEN. At Long Point, Ill., March 3d, 1875, of typhoid pneumonia, Willie A., son of William Allen, aged two years.

We laid him away in care of Him who doeth all things well, until Jesus shall call him forth to die no more. Services by the writer. VIRGIL F. HUNT.

MILLER. In Alton, Wayne Co., N. Y., March 1st, 1875, Grant Miller, son of Harmon Miller.

Grant was a lovely boy of ten years, beloved by all his schoolmates. Bro. and Sr. Miller deeply mourn their loss. Funeral by the writer. M. R. MILES.

FOREIGN NEWS.

London, March 4. The steamer Gothenburg has been wrecked on one of the Fourneaux Islands in Bass' Straits, between Van Dieman's Land and Australia. She had on board eighty-five passengers and a crew of thirty-five. Of these only four persons are known to be saved. Three boats, filled with passengers and crew are yet to be heard from. The steamer had a large cargo, which included 3,000 ounces of gold.

Advices from Asia Minor state that the famine in that country is causing terrible distress. In one district alone twenty thousand persons have died since the commencement of the famine. The population of this district before the famine was 52,000.

March 8. A special dispatch from Berlin to the *Standard* asserts that Archbishop Ledechowski, who was expelled from the See of Posen by the Prussian Government, is to be created a Cardinal at the approaching Papal Consistory.

March 12. The Berlin correspondent of the *Daily News* reports that the German Government is irritated at the conduct of Spain in the Gustay affair, and at the clerical leanings of King Alfonso's ministers. He adds that this feeling will find expression when the new Spanish Embassador presents his credentials to the Emperor.

Paris, March 8. Advices from Figueras, on the Spanish frontier, report that an engagement has taken place between the Carlists and Alfonsists near that fortress, which lasted six hours. The Alfonsists lost three hundred killed and wounded. The Carlists are bombarding the town of Oria.

March 10. The *Courrier de France* reports that M. Dufaure has drawn up a programme of policy for the new Ministry. The leading features are as follows:

The Assembly, on meeting after the Easter holidays, to vote the budget; the Senatorial elections to be held next September; the dissolution of the Assembly to follow in October; the Government to demand the maintenance of the present electoral system and to raise the state of siege in all the departments exept the Seine, the Rhone and the Buches du Rhone.

The new Swedish army scheme makes military service obligatory on all male members of the community between the ages of 18 and 40.

DOMESTIC NEWS.

Hazelton, Pa., Feb. 26. About two o'clock this afternoon the miners who are on a strike, numbering about three hundred, drew the fire from under the boilers, stopped all the pumps, set fire to the engine house and shot one of the engineers at Buck Mountain, eleven miles from here. The man is not seriously wounded. It is almost impossible to get men to keep the pumps going. The police are assisting to do so at Eckley and the Upper Lehigh.

Later. There are apprehensions of rough times around here. The men are gathering in large numbers. At the Highlands, three miles from here, a serious disturbance took place and two men were badly beaten. Report says one cannot live. The police have been sent to Buck Mountain to start the pumps.

Topeka, Kansas, Feb. 27. In the House yesterday, a resolution was adopted instructing the Committee on Ways and means to report a bill immediately appropriating $200,000 out of the money in the State Treasury for the relief of the suffering people of the State. The resolution was the result of information received that the destitution in various parts of the State is extreme, and that several persons have died of starvation.

Cincinnati, March 1. The *Commercial's* Bridgeport, Alabama special, says that the greatest flood that has ever visited that region, with one exception, is now sweeping down the Tennessee Valley. All the low ground about Chattanooga is submerged. The East Tennessee road is cut in twenty places. The Atlanta road lost many bridges. The Memphis and Charleston road is under water for miles, and lost heavily in bridges. The Nashville road is also a great sufferer. The great bridge across the Tennessee at Bridgeport is in danger, but as it is heavily weighed down with loaded cars it is thought it may be saved. The river is still rising slowly. The destruction in fences, stock and houses for three hundred miles up and down is very great.

Halifax, March 8. A dispatch from St. Johns, N. F., says the bodies of over forty persons, who died at St. Johns during the winter, have been temporarily interred in the snow, which lies in such immense quantities in the cemeteries as to prevent the opening of the graves.

SOUTH AMERICA.—The most important news from South America by this mail is the melancholy state of affairs in Monte Video. On Sunday, the 10th ult., an election riot occurred at the church and several respectable citizens were shot down; a dozen were killed and treble that number wounded. Since the riot, business in Monte Video has been suspended, and most of the shops have been closed, every one momentarily expecting a revolution. On Tuesday the Custom House was closed and two Ministers that day resigned. Nine persons were killed in the church, and forty wounded. Some of the wounded were afterwards butchered in cold blood. The affray occurred between the Neto and Principista sections of the Colorado party.

In Brief.

— A boiler in a steam saw mill at Rushville, Ind., exploded, killing two persons and wounding three.

— At a funeral at Charing, Kent county England, as the body was being carried into the church, one of the bearers, an old man, dropped dead.

— The total debt of the city of New York as represented in stock and bonds on the 30th of January, was $115,482,274.

— The sales of the Methodist Book Concerns at New York and Cincinnati during the year ending November 30th, 1874, aggregated the sum of $1.552,048,50.

Married.

LOVEJOY—WIGGIN. In Meredith, N. H., March 2nd, 1875, by Elder J. G. Smith, Mr. SMITH W. LOVEJOY, and Mrs. SUSAN S. WIGGIN, both of Meredith.

FERNALD—BLACK. In Melvin Village, Tuftonborough, N. H., by Eld E. G. York, Mr. EDWARD H. FERNALD, and ALZADIA M. BLACK, both of Melvin Village.

RANDALL—CARD. In Lexington, Mich., Feb. 26th, 1875, by the Rev. J. McGill, ALBERT FRANCIS RANDALL, M. D., of Bolton, P. Q., and Miss JENNIE CARD, of Lexington.

Notices.

CONFERENCE.—The Delaware District A. C. Conference is hereby called to meet, and hold its annual session at the Advent Christian Hall, on Seventh Street, below Poplar, Philadelphia, Pa., commencing on Thursday evening, March 25th, at 7½ o'clock, and continue over the following Sabbath.

This is our annual meeting to hear the reports of all our preachers, officers, committees and delegates for the last year;—the progress, spread, and triumph of Bible truth, by the word of mouth, by the aid of religious papers, tracts, and pamphlets, and by every other gospel means;—to learn by reports the amount of monies received and paid out for the purchase and distribution of publications. All the officers for the year ensuing will be chosen at this session. The Conference embraces the District of Columbia, Maryland, Delaware, New Jersey, and Eastern Pennsylvania. It is earnestly hoped that every church sympathizing with us will be represented either by letter or delegates. Every church or religious body cooperating with this Conference is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa.

A. G. JAYNE, President.
EDWIN KING, Secretary.

NOTICE.—We would like (if the Lord will), six or eight brethren and sisters to go with the Tent this season, filled with the Spirit and power of the gospel, to labor for the salvation of sinners, proclaim the signs of Jesus' coming at hand, and to help care for the Tent, etc. We want those who can give their *time*, *talents*, and *voice*. We will trust in the Lord for means to pay expenses other ways connected with it.

If brethren wish to contribute to help, it will be received gladly. Brn. F. and Asa Blaisdell and others talk of running the Evangel Tent, and I will furnish one or more, if help will be pledged, for Maine or vicinity. Let those respond at once who feel that the Lord wants them to go, as it will take sometime to make tents. Speak freely. We ought to have many tents in the field this season if Jesus does not come; and could if brethren and sisters would take hold of the business. Let us do all we can for a perishing world, and have it said "well done" when Jesus comes.

P. S. Direct H. B. SEVEY, Mt. Vernon, Me.

QUARTERLY MEETING.—The Third Quarterly Meeting of the Iowa Christian Conference will meet at New Hartford, Butler Co., Iowa, March 19th, and continue over Lord's day. It is hoped that we have passed our severest weather, and that a full attendance may be obtained. At the same time and meeting we wish to see all the campmeeting committee, as there are matters of interest connected with the June meeting, and timely arrangements should be made.

Brethren, all come, and if you cannot, please write us a line of counsel, or suggestions, or comfort, as duty may direct. This is the last quarterly before the annual meeting, and last year of lease of grounds; and it may be the last gathering. Come, let us hear from you. In behalf of the cause of Christ, PETER S. W. DEYO.

TO VERMONTERS.—At our annual conference at Bethel, the State Committee were urged to carry the gospel of the kingdom into every new field which opened a door, and especially to offer a week of labor for any five dollars pledged by an isolated brother or sister living in a new field. This was to encourage individual effort and sacrifice on the part of the isolated. We want to hear immediately from those places where labors are desired, that we may make due arrangements to meet the demands. If you are too poor to raise five dollars, and yet the door is open for a meeting, write us just the same as though you raised the money. Write to me at Waterbury, Vt., or to A. A. Hoyt, Plainfield, Vt. Write full particulars of circumstances, people, time, and place. Write soon.

H. F. CARPENTER, President of Conference.

NOTICE.—The Adventists of Newmarket, N. H. have formed themselves into a church, with the undersigned as its officers. Feeling deeply our utter helplessness without the Divine blessing, we ask the sympathy and prayers of all God's people for his blessing on the effort.

Elder J. L. Chute will supply us the first and third Sabbaths of each month. Brethren wishing to preach on the remaining Sabbaths, please correspond with Elder J. L. Chute, Pastor.

J. L. CHUTE,
M. L. WHITEHORNE, } Committee.
M. L. WHITEHORNE, Treasurer.
J. C. MEADER, Clerk.

BRO. ROLAND D. GRANT having accepted the call extended to him by the Second Advent Church of Athol, Mass., his labors as Pastor beginning Jan. 1st, 1875, to continue at least one year, all matters of exchange and supply are submitted to him. O. F. BROOKS, Clerk.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass. H. F. CARPENTER.

TO THE BRN. IN MASS.

The Mass. A. C. Conference at its last annual session raised money by pledges and collections to buy a tent and put in the field. A committee was chosen to superintend the buying and running of the tent, and this committee are responsible men, and have done the best they could. They bought the tent and run it until the cold weather set in, and there is a debt on them of over $100. This they are owing to Brn. Boutell and Leslie—the two principal workers with the tent. Some of those that pledged have not paid. We hope brethren will send in the amount of their pledges at once; and we invite others that have the means to contribute to pay these brethren their due, as there is not quite enough pledged to pay the debt.

Bro. Boutell is sick, and the prospect now is he will have to lay by for a while and mend up. He has had sickness in his family also for some months, and he needs what is due him. Now, brethren, will you heed this call, and send me the sum of one hundred and ten dollars at once, so that I can pay these brethren their honest due. Send to C. GOODRICH, Boston, Mass., P. O. Drawer 5140.

Conference Notice.

The annual session of the Mass. A. C. Conference will be held in Chelsea, Mass., in the Advent Christian Chapel on Heard Street, commencing *Tuesday, April 6th*, and continuing over the following Sabbath. The business session will be held on Wednesday morning, and it is desired that all the business of the Conference may be begun and finished on that day. Therefore, ministers and delegates will endeavor to be in attendance in season to take part in said business matters. Churches whose membership is less than twenty-five are entitled to one delegate; over twenty-five and less than fifty, two delegates; over fifty, three delegates. Let there be a general rally. Come in the spirit of the Master, abide in it during the meeting, and return to your homes richly laden therewith. C. E. BARNES, *Secretary*.

Hoosick Valley Conference.

The second quarterly session of the Hoosick Valley Conference will be held at Rutland, Vt., commencing *April 14th*, and continue over the following Sunday. We hope to see a good gathering of the faithful ones at this meeting. Let delegates be sent from all the churches and localities where there are no regular meetings. We hope ministers belonging to this Conference will make a special effort to be present. Come, brethren, to this feast, to labor for God and the salvation of the perishing. A. W. SIBLEY, Pres
W. O. HIGLEY, Sec.

The Maine Mission Tent.

It is now time that those interested should begin to arrange for the summer campaign with the tent. Two good gospel preachers, who can, with the Lord's help, entertain any congregation, go anywhere, manage any crowd, and endure any hardships, are needed, with others occasionally to assist, with good singers and exhorters; also one good man for tent master. Who will volunteer to go into this work? Let them write to me at once. Will each of the committee write to me at once, and say what they have to say,—what they think or wish? Will all who wish meetings with the tent, or who wish the tent to go into any new fields, write to me their thoughts about it? The tent ought to be in the field all through the warm season. Let us try to do all we can for the spread of truth and the salvation of souls.

I. C. WELLCOME, *Yarmouth, Me.*

VERMONT MISSION.—This Mission will commence a meeting at Chester, Vt., Sunday, March 21st, and continue it as duty may require. We expect the same hearty co-operation of the friends of Jesus in that section that we had a year ago, and with as good, or better results. Come, one and all. We will do the best we can to secure preaching services acceptable to God.

H. F. C., for State Com.

DEDICATION.—The Advent Christian Society of Somerville, Mass., have hired Hawkins' Hall, in Union Square, and will dedicate it to the service of God *Sunday, March 21st*, at 10½ o'clock. Service conducted by Elder Wm. C. Stewart. All are invited to meet with us. The Lord is reviving his work in Somerville.

For the Church, WM. C. STEWART.

DISTRICT MEETING.—The Hatley District Meeting, the second of the Conference year, will be held at Ways Mills, Barnston, P. Q. (D. V.) to commence on Thursday, the 18th of March, at 7½ P. M., and hold over the Sabbath. Let special effort be made to circulate the appointment, and all, ministers and others interested, attend who can. Brethren, let us assemble in the name and fear of the Lord, trusting in him for his blessing. We are surely and rapidly approaching the great gathering. Much remains to be done. Shall we do it? CHAS. P. DOW, Pres. of Conf.
L. C. MCKINSTRY, Pres. of Dist.

QUARTERLY MEETING.—The next Quarterly Meeting of the A. C. Conference of New Brunswick will be held at Jacksontown, Carlton Co., commencing Thursday evening, March 18th, and continue over the following Lord's day. All are invited to come and work for the Lord.

By order of Sec., J. B. ESTY.

QUARTERLY CONFERENCE.—The A. C. Churches of Northern Kansas, comprising the churches at Brantford, Clifton, and Sherman Centre, are cordially invited to meet in delegation with the A. C. Church at Peach Creek, Washington Co., Kan., on the 27th day of March, A. D. 1875, at 2 o'clock P. M., for the purpose of organizing a Quarterly Conference, in accordance with the usages of the A. C. Church. Brethren of like precious faith are cordially invited to meet with us.

F. O. CUTLER, Pastor of the Church at Peach Creek, Washington Co., Kansas.

H. B. SEVEY will lecture on the Prophecies from the Chart, at the Town Hall, Alfred, Me., Tuesday, Wednesday, and Thursday evenings, March 23d, 24th, and 25th. Also at Springvale, Me., Friday and Saturday evenings, and over Sunday, March 26th, 27th and 28th. J. R. TRIPP.

NOTICE.—The brethren in Porter, Me., and Freedom, N. H., have arranged to sustain preaching one half the time. These places are near each other, and we unite our interests together and maintain but one meeting regularly, and we are very much in need of preaching. Will the Lord put it into the minds of some of his servants to come over and help us? Who will volunteer, and give notice in *Crisis* ahead for either of these places? We will meet them at Centre Ossipee, N. H., or Cornish, on their arrival, and do what we can to have them sustained, and to have the gospel preached to sinners. Will Bro. E. A. Stockman arrange to come sometimes? Here is a good field for labor, and a good congregation of attentive listeners, and through the blessing of God much good may be done. If any will heed this, please correspond with myself, or W. Sawyer, or J. S. Moulton. Address Porter, Me.

For the Brn., F. PHILBRICK.

NOTICE.—Being appointed "a special Conference Missionary and Evangelist, for the promotion of the interests of the cause of Christ," in connection with the Advent Christian Conference of the Province of Quebec, and to advance "its spiritual and *organic* interests," being somewhat improved in health, and able to labor to some extent, this is to request all persons interested in the several districts of the conference who may desire my labor in their neighborhoods, to correspond with me about it immediately, that I may make suitable arrangements, and go where duty may seem to call. My post office address is Magog, P. Q.. Box 37. Please attend to this at once, and let us unite our prayers and efforts for the advancement of a common cause. CHAS. P. DOW.

"LET US MAKE MAN," etc.—I am prepared to fill all orders for this new book. Price, single copy, 20 cts.; postage 2 cts. Seven copies, postpaid, $1.00; one hundred copies by express, $13.00. T. M. PREBLE, Hyde Park, Mass.

P. S. I learn that some to whom I have mailed the above named book, have not received it. I have filled all orders for it, whether received before, or since its publication. T. M. P.

NOTICE.—I would say to the preaching brethren, when they send their appointments to Richmond, please name the place, Reed meeting-house, Richmond Corner, or at the Village. F. BATES.

To Preaching Brethren.

VERMONT.

Those who wish to preach at Rutland, Vt., will please correspond with D. E. Grandy or Nathan Howard.

Those wishing to preach in Waterbury, Vt., are requested to correspond with Bro. A. Dillingham, or Bro. Geo. C. Arms, before publishing their notice.

Those wishing to preach in Woodford, Vt., will please correspond with Bro. Geo. F. Townsend, Bennington, Vt.

Those wishing to preach at West Stowe, will please correspond with Eld. H. W. Williams, Stowe, Vt.

Those wishing to preach at Bridgewater, Vt., please correspond with A. L. Dinsmore.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
REVIVAL MEETINGS every evening, and Thursday afternoon, and Sunday, March 21st. (Baptism.)
JOHN G. HOOK.
L. T. CUNNINGHAM.

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Prayer meetings Tuesday and Friday evenings.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
O. W. Kimball........Sunday, March 21st
B. Woodside........Sunday, March 28th
Geo. W. Sederquest........Sunday, April 4th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank........Sundays, March 21st and 28th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch........Sunday, March 21st

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Tremont, Mass........Sunday, March 21st
C. E. BARNES.

Brimfield, Mass........Sunday, April 18th
C. GOODRICH.

Clinton, Mass........Sabbath, March 28th
ROLAND D. GRANT.

Wakefield, Mass........Sunday, March 21st
Tremont, Mass........Sunday, March 28th
Putnam, Ct........Sunday, April 4th
J. S. WHITE.

Putnam, Ct........Sunday, March 21st
H. PRATT.

Clinton, Mass........Sunday, April 4th
Holden, Mass........Sunday, April 11th
H. F. CARPENTER.

Athol, Mass........Sabbath, April 28th
Worcester, Mass........Friday evening, April 2d
Lyman, Mass........Sabbath, April 4th
Newburyport, Mass. (if Bro. Adams appoints) April 6th, to continue four evenings.
Kennebunkport, Me........April 13th and 14th
Great Falls, N. H.......Thursday evening, April 15th
Dover, N. H........Friday evening, April 16th
Rye, N. H........Tuesday evening, April 20th
Seabrook, N. H........Wednesday, April 21st
Salem, Mass........Thursday evening, April 22d
Lynn, Mass........Friday evening, April 23d
New Bedford, Mass., Sabbaths, April 25th and May 2d
The five days between as Bro. Irish appoints.
H. MUNGER.

Keene, N. H........Sundays, March 21st and 28th
Fairhaven, Mass........Sunday, April 4th
Mattapoisett, Mass........Sunday, April 11th
Fairhaven, Mass........Sunday, April 18th.
M. BATCHELOR.

Natick, Mass., Sunday, April 11th, and the second Sunday in each month for the present.
WM. C. STEWART.

Alton Corner, N. H........Sunday, March 21st
J. G. SMITH.

Palmer, Mass., the 1st and 3d Sundays in each month
H. H. TUCKER.

Warner, N. H. (Waterloo school-house)...March 28th
Sutton, N. H. (South meeting-house)..Sab., April 4th
Lake Village, N. H. (North Church)..Sabbath, May 9th
Meredith, N. H. (Dolloff Hall)........Sabbath, May 16th
Bradford, N. H. (Pond meeting-house) Sab., May 30th
SIMEON ROBY.

Hartford, Conn........Sunday, March 21st
Meriden, Conn........Sunday, March 28th
GEO. W. BROWN.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

North Scituate, R. I. (as Bro. Angel may arrange) evening March 17th, and over Sunday, March 21st.
Will Bro. Angell meet me at Coventry Centre the 16th?
East Killingly, Ct...Wednesday evening, March 24th and over Sunday, the 28th.
North Rutland, Mass........Sunday, April 25th
GEO. A. STREETER.

East Concord........Sabbath, March 28th
S. HAWKINS.

Bath, Me........Sunday, March 21st
I. C. WELLCOME.

Holderness, N. H. (Brick school-house) Sunday, March 21st. G. H. WALLACE.

Sabattes, Me. (Jones' Hall) Saturday evening, 7½ o'clock, and over Sunday, March 21st.
J. ALBERT LIBBY.

Bonny Eagle, Me........Sunday, March 21st
South Windham, Me........Sunday, March 28th
C. H. SWEET.

East Pepperell, Mass........Sabbath, March 21st
T. L. HALL.

Charlton, Mass........Sunday, March 28th
W. M. HALL.

Salem, Mass........Sunday, March 21st
I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Lake Village, N. H........Sunday, March 28th
LEVI ALLEN.

Lewiston........Sunday, March 21st
Mayberry Hill, Casco (where Bro. Alonzo Mayberry may appoint) Tuesday evening, March 23d.
If any of these conflict, or if any wish for evening meetings on my way, please write me at Dover, N. H.
H. S. PINKHAM.

Harrison, Me. (Woodsom school-house) Sun., March 28th. JARED WHITMAN.

Barnston, P. Q. (Perkins school-house) Sunday, March 21st.
Wayville, P. Q........Sunday, March 28th
Barford, P. Q. (Kinney school-house) Sun., April 4th
Stanstead, P. Q. (Tichurst school-house) Sunday, April 11th. F. M. DRAKE.

Warren Summit, N. H........evening, March 20th and over Sunday.
Haverhill Centre, N. H........evening, March 25th and over Sunday. J. H. EVANS.

Chicopee Falls........Sabbath, March 21st
Brimfield........Sabbath, March 28th
Granby (Batchelor Street)........Sabbath, April 4th
Montgomery........Sabbath, April 11th
Springfield........Sabbath, April 18th
Brimfield........Sabbath, April 25th
GEO. L. TEEPLE.

Northwood Narrows........Sunday, April 4th
Salem, Mass........Sunday, April 11th
C. R. PARSONS.

Springfield........Sundays, March 21st and 28th
Natick........Sunday, April 4th
Plymouth........Sunday, April 11th
E. OWEN.

Canterbury, N. H. (Emery school-house) Sun., March 21st.
Bow Centre........Sunday, March 28th
A. T. HODGDON.

Barkhampsted........Sunday, March 21st
Campville........Sunday, March 28th
S. WOODRUFF.

Danbury, N. H. (where the brethren may appoint) Sunday, April 11th. D. EASTMAN.

Pittsfield, N. H........Sundays, March 21st and 28th
WM. M. HARMON.

Oxford, Me. (Craig's Mills)........Sunday, March 21st
Otisfield, Me. (Gore school-house)..Sunday, April 4th
JARED WHITMAN.

Lewiston, Me........evening, March 20th and Sunday, March 21st.
Alfred (or vicinity) as Bro. Blaisdell may arrange) evening, March 23d, and onward over Sunday, March 28th. H. B. SEVEY.
F. E. BLAISDEL.

Belgrade Mills........Sunday, April 4th
H. B. SEVEY.

Strafford, N. H. (Robert's school-house) Sunday, March 21st.
Farmington Village, N. H........Sunday, March 28th
WM. BODGE.

Hartford, Me........Friday evening, March 19th and over Sunday. J. T. JORDAN.

Scitico, Ct........Sunday, March 21st
New Haven, Ct........Sunday, March 28th
H. C. SMITH.

Hollis Centre, Me........Sunday, March 21st
Alton Corner, N. H........Sunday, April 4th
C. S. SHATTUCK.

Stockbridge, Vt........Sunday, March 21st
Barnard, Vt........Sunday, March 28th
L. H. BRIGHAM.

Cheshire Street........Sunday, March 28th
Warehousepoint........Sunday, April 4th
G. L. WHITE.

Nashua, N. H........Sunday, March 28th
C. W. SARGENT.

Holden, Mass........Sunday, March 28th
W. N. PILE.

Charlton, Mass........Sunday, March 21st
PORTER J. SMITH.

Winsted, (Good Templar's Hall)..Sunday, March 21st
R. K. STARK.

Natick, Mass........Sunday, March 21st
Z. BOODEY.

South Sutton, N. H........Sunday, March 21st
Monthly Conference at my house Saturday, at one o'clock P. M.
Bradford, N. H. (Bush meeting-house) Sun., April 4th
A. S. WILLIAMS.

Richmond, Me........March 20th and 21st
Belgrade Mills, Me........Sunday, March 28th
Mercer, Me........Sunday, April 4th
THOMAS RINES.

Newmarket........evening, March 19th and over Sunday, March 21st.
South Rochester........Monday evening, March 22d
East Rochester........evening, March 23d
Springvale, Me........evening, March 24th
Alfred, Me........evening, March 25th
Hollis Centre, Me........evening, March 26th
West Scarboro, (at R. E. Bryant's)..eve., March 27th
West Scarboro (Broad Turn school-house) Sunday, March 28th. J. L. CHUTE.

Swale school-house, (near Bro. Titus')...March 19th
Woodhull, Steuben Co., N. Y. (Lyon school-house) evening, March 20th, and Sunday, March 21st, at 11 A. M., and at the village in the evening.
Brocton, Chautauqua Co., N. Y. (as Bro. Hall appoints) March 23d.
Ross Mills (as Bro. Salisbury appoints)...March 24th
Buffalo, N. Y. (528 Eagle Street) Sunday, March 28th
Homer, Potter Co., Pa. (near Bro. Quimby's) Sunday, April 4th. JOHN T. ONGLEY.

Barford (Kinney school-house) Sundays, March 14th, 21st and 28th, to finish up the year's engagements.
Stanstead (Searls school-house)..Sunday, March 21st
L. C. & M. MCKINSTRY.

Knowlesville, N. Y..1st and 3d Sundays in the month
MRS. L. M. STODDARD.

Warehouse Point, Ct........Sunday, March 21st
MRS. E. L. CRUMB.

South Rochester, N. H........Sunday, March 21st
C. E. HURD.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

LAWRENCE, MASS.
W. N. Pile........Sunday, March 21st
W. J. Halse........Sunday, March 28th
E. A. Stockman........Sunday, April 4th
S. S. Brewer........Sundays, April 18th and 25th

LOWELL, MASS.
A. Ross........Sunday, March 21st
J. Couch........Sunday, March 28th
S. S. Brewer........Sundays, April 4th and 11th

HAVERHILL, MASS. (Advent Hall.)
I. B. Potter........Sunday, March 21st
S. S. Brewer........Sunday, March 28th
D. M. Leavitt........Sunday, April 4th
Wm. H. Mitchell........Sunday, April 11th
B. S. Emery........Sunday, April 18th
D. F. Leavitt........Sunday, April 25th

SOUTHBRIDGE, MASS.
A. Bellows........Sunday, March 21st
H. Davis........Sunday, March 28th
P. J. Smith........Sundays, April 4th and 18th

CLINTON, MASS
D. M. Leavitt........Sunday, March 21st

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
Daniel Churchill........Sunday, March 21st
John Parsons........Sunday, March 28th

CONCORD, N. H. (Bethel, Green Street.)
C. Cunningham........Sunday, March 21st
C. Goodrich........Sunday, March 28th
F. H. Burbank........Sundays, April 4th and 11th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher........first Sunday in each month
D. W. Davis........third Sunday in each month

SEABROOK, N. H.
L. E. Saulpaugh........Sunday, March 21st
Charles R. Parsons........Sunday, March 28th
Enoch Morrill........Sunday, April 4th
S. S. Mooney........Sunday, April 11th
J. F. Chamberlin........Sunday, April 18th
D. M. Leavitt........Sunday, April 25th
J. F. Chamberlin........Sunday, May 2d
J. G. Smith........Sunday, May 9th

PORTSMOUTH, N. H.
E. B. Wells........Sunday, March 21st
J. F. Chamberlin........Sunday, March 28th
C. Goodrich........Sunday, April 4th
T. W. Piper........Sunday, April 11th
H. Munger........Sunday, April 18th

RYE, N. H.
J. W. White........Sunday, April 4th
E. B. Wells........Sunday, April 11th
Julia Buswell........Sunday, April 18th
J. G. Smith........Sunday, April 25th

GREAT FALLS, N. H. (Franklin Hall.)
C. Goodrich........Sunday, March 21st
C. S. Shattuck........Sunday, March 28th
J. F. Chamberlin........Sunday, April 4th

DOVER, N. H.
C. W. Sargent........Sunday, March 21st
O. W. Kimball........Sunday, March 28th

HAMPTON, N. H.
J. F. Chamberlin........Sunday, March 21st
Enoch Morrill........Sunday, March 28th
O. W. Kimball........Sunday, April 4th
Geo. W. Brown (of Elliot, Me.)...Sunday, April 11th
J. G. Smith........Sunday, April 18th
E. B. Wells........Sunday, April 25th
O. W. Kimball........Sunday, May 2d
D. F. Leavitt........Sunday, May 9th
C. Goodrich........Sunday, May 16th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
T. W. Piper........Sunday, March 21st
D. M. Leavitt........Sunday, March 28th

EXETER, N. H.
Geo. W. Sederquest........Sunday, March 21st

EAST ROCHESTER, N. H.
Enoch Morrill........Sunday, March 21st
C. C. Emerson........Sunday, March 28th
C. E. Hurd........Sunday, April 4th
T. W. Piper........Sunday, April 18th

NEWCASTLE, N. H.
C. R. Parsons........Sunday, March 21st
C. E. Hurd........Sunday, March 28th

LEWISTON, ME.
H. B. Sevey........Sunday, March 21st
I. C. Wellcome........Sunday, March 28th
I. C. Wellcome........Sunday, April 4th
C. Goud........Sunday, April 11th

BIDDEFORD, ME.
A. Ross........Sundays, March 21st and 28th
Jesse Gay........Sunday, April 4th
H. Munger........Sunday, April 11th
Wm. H. Mitchell........Sunday, April 18th
Geo. W. Brown........Sunday, April 25th

ALFRED, ME.
J. R. Tripp........Sabbath, March 21st
Jer. Hill........Sabbath, March 28th

SPRINGVALE, ME.
L. W. Gowen........Sunday, March 21st
J. R. Tripp........Sunday, March 28th

SOUTH ELLIOT, ME.
J. W. White........Sunday, March 28th

NEW HAVEN, CT.
H. Munger........Sunday, March 21st
H. C. Smith........Sunday, March 28th
Wm. N. Pile........Sunday, April 4th
B. Hitchcock........Sunday, April 11th
Mrs. E. A. Warren........Sunday, April 18th
M. Batchelor........Sunday, May 2nd

PLAINVILLE, CT.
C. F. Morse........Sunday, March 21st
C. F. Morse........Sunday, March 28th

BRISTOL, CT.
G. L. White........Sunday, March 21st

MILLDALE (Southington, Ct.)
O D. Woodruff........Sunday, March 21st
Mrs. E. L Crumb........Sunday, April 4th
B. Hitchcock........Sunday, April 11th

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

PORTLAND, ME.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Johnson, 52 East 23d St., New York City.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

GREENPOINT, L. I., preaching at 7.30 Sunday evenings, in Ecselsior Hall, corner of Franklin and India Streets. Conference and prayer meeting Thursday evenings. A. S. MUNGER.

WASHINGTON, D. C.—The Advent Christian Church will hold their services at the Supreme Court Room (City Hall), at the intersection of Louisiana and Indiana Avenue, every Lord's day. Preaching at 11 a. m., and at 3 p. m.; prayer and conference meeting every Thursday evening, at house No. 412, 5th street, near City Hall. ELD. JAS. H. WHITMORE, Pastor.

RYE, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. WM. C. STEWART'S address, for the present, will be Somerville, Mass., Church Street, near Union Square.

☞ ELD. J. PORTER'S address is 50 Perthius Street, Montreal.

☞ CALEB RICHARDSON'S address is Salem Depot, N. H.

☞ ROLAND D. GRANT'S address is Athol Depot, Mass., Box 292.

☞ F. A. BAKER'S address is Frankfort, Me.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—G W Barnes, J T Jordan, A W Bradford, H V Davis, M L Curtis, John P Shaw, D H Watkins, F A Baker, E N Bliss, S A Kidder, J C Smith, N D Wight, R F Clark, W C Ladd, Fanny Reynolds, C H Williams.

CASH RECEIVED FOR BOOKS AND TRACTS.—A C Newcomb 3c. A M B Graham $6 30. D Dole $3.50, H K Simons 20c, Geo F Morse 10c, D Ellinwood 35c, J T Merrill $4 50, J Burgess 25c, S Guthrie $4.00, J E Pasco $1.50, J P Shaw $3.50, B F Smith 25c, S P Hayward $1 00, Mrs A Ordway 5c, C H Steere 25c, M A Potter 71c, A Noble $1.60, C E Bush 10c, E Mott 2d 40c, F A Baker 20c, W Vose 12c, F A Rounds 35c, L R Mershon $4.11, Ira Forbes $1.12, C Wise 10c, B Knepper 25c, S A Kidder 50c, J C Smith $1.00, Mrs M Becker $1.50, Mrs M P Bush 5c, H L Woodward 5c, C Boyd 25c.

BOOKS AND TRACTS SENT.—By Mail—W S Hazard, S P Howland, D Dole, A M B Graham (2 pack), K H Simons, G F Morse, A C Newcomb, G Sowerwine, A B Swanesburg, S Guthrie, J E Pasco, D Ellinwood, Geo Mitchell, E Edwards, A Noble, C H Steere, E Mott 2d, J E Gifford, T W Brooks, J P Shaw, F A Baker, Mrs A Ordway, S P Hayward, B F Smith, L R Mershon, B Knepper, H M Gilman, Ira Forbes, Miss M E Folsom, F A Rounds, E Cotton, H H Dugger, J P Davis, W Vose, M Becker, J C Smith, C Boyd, W L Stearns, H L Woodard, Mrs M P Bush.
By Express—Elder G A Carroll.

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I LOVE TO TELL THE STORY.

GEO W. HOWARD.

I love to tell the story,
How Jesus died for me,
To purchase my salvation
Upon Mount Calvary.
When I was weak and sinful,
And straying far from him,
He saw my lost condition,
And rescued me from sin.

I love to tell the story
How Christ will come again,
And fill this earth with glory,
And take his power and reign.
The earth will bloom like Eden,
The curse shall be no more,
And every living creature (Rev. 5: 13)
The Savior shall adore.

I love to tell the story,
That sinners all may know
How Jesus loved the sinner
While he was here below.
O sinner! hear the story;
'Twas for you Jesus died,
To bring you home to glory,
Where sin cannot abide.

Come, sinner, come to Jesus;
Heed now the Savior's voice,
Then all the holy angels
Will over you rejoice.
Come, sinner, for the fountain
Is open now for thee,
And Jesus now is ready
From sin to set you free.

Stowe, Me.

"REMEMBER LOT'S WIFE."

BY J. A. SEISS, D. D.

There is a marked analogy between the several great judgments of God. They all bear the same general characteristics, in the mysterious stealth and suddenness of their manifestation and in their main incidents, whether as respects the righteous or the wicked. Knowing one well, we may form a tolerable idea of all the rest. This is distinctly taught by the Savior in the discourse recorded in Luke 17, in connection with the reference to Lot's wife. He refers to the flood, and to the overthrow of Sodom, as illustrative of the judgment then impending over Jerusalem, which last he also contemplates as the earnest and beginning of the great final judgment of the world. These several events accordingly serve as the several folds or lenses of the telescope through which to see how it will be in connection with the still future revelation of Christ in judicial majesty to make an end of wickedness, and set up in full his eternal empire. As those ancient visitations were to the godless and unwary, so shall it be to the same class when the Son of Man cometh. As the escape of Noah from the deluge, of Lot from Sodom to Zoar, of christians from Jerusalem to Pella, so shall it be again with God's true and watchful people in the great day. And the calamity which befell Lot's wife, likewise foreshows the fate of all half-christians, and people like her, when the great day of God's burning judgment comes.

She was a woman for whom much had been done. She was favorably connected. She had been won from idol worship. She had shared the companionship and blessings of faithful Abraham. She had been warned of coming destruction to Sodom, and helped by angels to get out of the doomed city before the hail and fires fell. She had got far on her way to the hills of safety. But, in one instant, she was overtaken, and became at once her own grave and tombstone—a pillar of salt—a memorial forever of the terrible wrath of God upon lukewarm obedience and trifling with Divine warnings and commands.

It is said of her that she looked back; and in this lay the sin which caused her ruin. The angel had said, "Escape for thy life;" but she did not take in the full urgency of the case. "Stay not in all the plain," was the pointed command; but she halted before she got beyond the boundaries of danger. "Look not back," was the imperious direction of heaven; but she did look back, and lost everything.

The elements of aggravation in her conduct were: 1. That she obeyed reluctantly and only by halves, in the face of a clear knowledge of God's will. She did not doubt, but believing, she did not act fully up to the requirements of faith. And the half piety of men will be the greater evidence against them in the day of judgment. It tells of knowledge and convictions held only to be dishonored, and hence brings the deeper condemnation.

2. She disobeyed when she had the fullest reason for the most implicit obedience. Many and marvellous had been God's mercies to her, in winning her from the damning idolatries of her fathers, in giving her share in the favor bestowed upon Abraham and Lot, in rescuing her from the captivity of the kings, in the miraculous saving of her house in Sodom from a scene of infamous brutality and shame, and in her deliverance by the hand of angels from the city of destruction.

Such experiences ought to have commanded the fullest obedience now. But, with all, she put aside a part of the clear will of that God who had been so gracious, disregarded the word of the blessed angels who had come to her, trampled on her almost completed salvation, and plunged herself into a worse fate than befell the Sodomites.

3. She fell in the last moments of trial, after having stood firm for half a lifetime. Thirty years and more she had maintained her obedience; and now, by angel help brought to the very margin of final deliverance, she voided the virtue of many years, and perished at the very gates of salvation.

What, then, would the Savior have us remember with reference to this case?

1. That there is a city of destruction behind us, from which we are graciously called to make our escape. It is the Sodom of this evil world. People talk of converting and evangelizing this world; but the Bible doctrine is, not that it shall be converted, but destroyed. Great Babylon will never be reformed, but utterly overwhelmed, like a great millstone cast into the sea. Her sentence is written in heaven, and in all the book of God; and all who would avoid her plagues or be saved from the fires of her burning, must come out of her, that they be not partakers of her sins. All true godliness takes as its first article and act, the thorough abjuration of everything relating to this world, its prince, its vanities, its lusts, and its ways. And they that cannot give it up must perish with it.

2. That no hesitation, parleying, or halfway work will answer here. There may be much in Sodom to engage our hearts and interest, and to plead for just one more fond look, just one more parting kiss thrown back to what is being left behind for ever. But God hath said, "Look not back, lest thou be consumed;" and even so slight and natural an indulgence, though in sight of the city of deliverance, may prove one's everlasting perdition.

3. That no promptings of natural reason or affection are to be trusted as against God's clear and specific word. When Lot went to his sons-in-law with the tidings of what was about to happen, he seemed unto them as one that dreamed. The thought was that he was crazy, demented, deprived of mental balance. But those philosophic and sober thinking men went down with Sodom, and all their vaunted wisdom with them; and the self-indulgent mother of their wives fell a victim to still sterner wrath, because she allowed her own suggestions to make only a little modification in what God had commanded. Verily, he hath magnified his word above all his name, and those who are not willing to take it as he has given it, must take the plagues which are therein written. The slightest clause unobserved, the merest syllable disregarded, the thinnest gloss put upon it from reasonings from without, is liable to work the direst results.

4. That the utmost diligence must be called into requisition, and persevered unto the end, if we ever would be saved. Sodom is not the place for those to linger in who are looking for the better country. It is a city of filthiness and abominations, thronged with unclean spirits and the children of hell. God's condemnation is on it. It is appointed to destruction. Its sentence is complete and eternal obliteration. Nor is there anything in it worth a good man's affection. Therefore the word is, get you out of it, and flee to the mountains. Helps from Heaven have been sent to take us by the hand to help us out. And we must awake to the work, and push it forward, and keep at it with unrelaxing determination, never once so much as looking back; otherwise, doom is upon us.

To every one, therefore, who reads these lines, we repeat the Savior's admonition: "Remember Lot's wife."—*The Prophetic Times.*

"DEACON LEE."

Dear Editors:—The following is from the *Christian Messenger.* Is it not worth a place in our beloved paper? It goes to show how careful christians ought to be how they illtreat their minister or pastor, for they are just as much "the Lord's anointed" as David, Saul, or any of the prophets and apostles. See 2 Cor. 1: 21. And God will just as surely visit men for such treatment, either by judgment or by heavy and severe rebukes (as in the case of Deacon Lee) as they are sure to meet the "Judge of quick and dead," even though they should sometimes "err." See 1 Sam. 16: 9. A. B. SWANESBURG.

Shelburne, Nova Scotia.

"Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the minister.

The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no revival for the last two or three years past.

'Now what do you think is the cause of things being dull here?'

The deacon was not ready to give his opinion; and after a little thought frankly answered, 'I don't know.'

'Do you think the church are alive to the work before them?'

'No, I don't.'

'Do you think the minister fully realizes the solemnity of his work?'

'No, I don't.'

A twinkle was seen in the eye of the troubler in Zion, and taking courage, he asked—'Do you think Mr. B. a very extraordinary man?'

'No, I don't.'

'Do you think his sermons in their eyes were holden anything wonderfully great?'

'No, I don't.'

Making bold, after all this encouragement in monosyllables, he asked—'Then don't you think we had better dismiss this man and hire another?'

The old deacon started as if shot with an arrow, and in a tone louder than his wont shouted—'No, I don't!'

'Why,' cried the amazed visitor, 'you agree with me in all I have said, don't you?'

'No, I don't.'

'You talk so little, sir,' replied the questioner, not a little abashed, 'that no one can find out what you do mean.'

'I talked enough once,' replied the old man rising to his feet, 'for six praying christians. Thirty years ago I got my heart humbled, and my tongue bridled; and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them.'

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked—'What happened to you thirty years ago?'

'Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him. In my blindness, I fancied it a little thing to remove one of the "stars" which Jesus holds in his right hand, if thereby my ear could be tickled by more flowing words, and the pews filled with those who turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were doing God's service when we drove that holy man from the pulpit and his work, and said we considered his work done in B——, where I then lived. We groaned because there was no revival, while we were gossiping about and criticizing and crushing him, instead of upholding his hands by our efforts and our prayers, the very instrument at whose hand we harshly demanded the blessings.

'Well, sir, he could not drag on the chariot of salvation with a half a dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the spirit, as we thought, and could not convert men; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die.

'Scarcely had he gone when God came in among us by his Spirit, to show that he had blest the labors of his dear rejected servant. Our own hearts were broken, and our wayward children converted; and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which like long-buried seed had now sprung up. But God denied me that relief, that he might teach me a lesson that every child of his ought to learn,—that he who toucheth one of his little ones toucheth the apple of his eye.

'I heard my pastor was ill, and taking my oldest son with me, set out on a twenty-five miles ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said (and her words were like arrows to my soul)—"He may be dying, and the sight of your face might add to his anguish." Had it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold, who had consoled my spirit in a terrible bereavement, and who had, till designing men had alienated us, been to me a brother,—that this man could not die in peace with my face before him? "God pity me! I cried; what have I done?" I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before his dying servant, and receive his forgiveness.

'What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever, as my flesh and blood; but no such happiness was in store for me.

'As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, "Bro. Lee! Bro. Lee!" I bent over him, and sobbed out, "My pastor! my pastor!" Then raising his white hand, he said in a deep, impressive voice—"*Touch not mine anointed, and do my prophets no harm.*"

'I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him (calling my son, to tell him how he had found Christ). But he was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit. I kissed his brow, and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised him to care for his widow and his fatherless little ones; but his only reply, murmured as if in a troubled dream, was—"Touch not mine anointed, and do my prophets no harm."

'I stayed by him all night, and at daybreak I closed his eyes.

'I offered his widow a house to live in the remainder of her days; but like a heroine she said—"I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and he will care for us."

'Well, sir, those dying words sounded in my ears from that coffin, and from that grave. When I slept, Christ stood before my dream, saying, "Touch not mine anointed, and do my prophets no harm." These words followed me till I fully realized the esteem in which Christ holds those men who have given up all for his sake; and I vowed to love them evermore for his sake, even if they are not perfect.

'And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a very extraordinary man. My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips, I shall ask the brethren to deal with you as with one who causes divisions.

'I would give all I own to recall what I did thirty years ago.

'Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you.'

This decided reply put an end to the new comer's efforts to get a minister who could make more of a stir. There is often great power in the little word "*no*"; but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon."

FARNHAM DISTRICT MEETING.

The first District Meeting of the present Conference year was held at the Wood school-house, East Farnham, P. Q., commencing on the evening of Dec. 24th, 1874. It was appointed to be held near Elder L. Marsh's residence, in Broome; but, in consequence of the severe illness of Sr. Marsh at the time, it was thought advisable to hold it as above stated; which was, under the circumstances, a good arrangement, and resulted well.

Of ministers there was a fair attendance from the first,—Elders N. Stevens, D. H. Merrill, L. Marsh, E. G. Chadsey, C. P. Dow, and L. C. and M. McKinstry,—who mutually labored to make the meeting interesting and profitable. The congregations were not as large and encouraging as they should have been, considering the character of the meeting, its importance, objects, etc., and the effort on the part of ministers to attend from a distance, taken in connection with the number of brethren and sisters resident within a few miles of the place; yet a few did their whole duty in this respect.

The meeting rose in interest from the first, and was held, three services each day, over the ensuing Sabbath; and resulted, we have reason to believe, in good to some, who were reclaimed from a wholly backslidden state, and again started in earnest on the christian way. One much valued friend of the cause, who had not so entirely given up all hope, spoke in our social meetings, after an unbroken silence of sixteen years.

Our Saturday P. M. business meeting was formally held, and suggestions made; yet no local business was done, and we were made to feel the lack of the lay element, so important, as the officers of churches in the District were not present to act their part as required by the plain terms of our Conference Constitution. Until each locality where our brethren reside has its properly organized and officered church, acting in harmony with each other, and the example and precept of apostolic times, no real, gratifying progress will be made, and confusion and disorder will still reign, and the cause of Bible truth will suffer as in the past. Our organization, as far as effected, is an attempt to remedy the evils of the past, and will successfully do it if thoroughly carried out; but if our articles of association are not lived up to, then our work is a failure. In this view, the ministers of the Conference are well united, but too many of the laity are under the influence of other teachers and teachings, and but few really seem to see where the difficulty is. In union there is strength. Let us see to it that we really occupy a scriptural position in all respects.

On the Sabbath the Lord's supper was administered to a goodly number, and the meeting closed with a well attended evening service. CHAS. P. DOW, Pres. of Conf.
E. G. CHADSEY, Sec. of Dist.

IN MEMORIAM.—(Acrostic.)

C. P. DOW.

Norman, our brother, has fallen asleep,
O'er him in sadness his brethren now weep;
Rest in the grave he has found from earth's care,
Motionless, passionless, cold, he lies there.
All, all is over, of life's hopes and fears;
No more we'll see him till Jesus appears.

Steadfast in faith, with the armor all on,
Trusting in Jesus, to death's prison gone;
"Enemy," indeed, is the tyrant death,
Venom of sin that takes away our breath;
Ended ere long will be death's cruel reign,
Norman shall then awake to live again;—
Saved, made immortal, to suffer no pain.

Is not such a "hope" a "comfort" indeed?
Such a friend as Jesus, a friend in need?

Destroyer of Death, Deliverer, King,
Ever let our voices his praises sing;
And when at last comes the great Jubilee,
Death shall be conquered—the saints all be free.

RESTITUTION.

B. SPAULDING.

In the beginning God made all things good. Man was a good being, though made of the dust. He was holy, pure, healthy, in the image of God, and but little lower than the angels. The earth was made good. It produces good things in abundance; but no evil weeds to choke the good herbs, which bear seed for the food of men. There were no devouring insects, no frosts nor blights; no sickness, sorrow, pain or death. What a pity that man ever sinned, and brought a curse upon the earth. Death would have been the end of man, had not God provided another way of salvation, through Jesus Christ and the resurrection.

The plan was this: that another should come into the world, and take upon himself human nature, and be made under the law; that he should honor the law by obeying it perfectly, then he should become a substitute for man, and suffer the penalty which was due to man; thus satisfying Divine justice. Now God can be just, and yet save the sinner who yields to the conditions of salvation.

Salvation will come at the resurrection, and immortality be given, even eternal life. Then the earth will be restored to its primitive state of goodness, by being purified by fire. The tree will then yield its fruit, and the field its increase. Instead of briars, and thorns, and evil weeds, good things will grow, naturally, just as they did in the first creation. This will take away the necessity of laboring so hard to produce food, as the products will be natural. Then we can say, This land which was desolate, has become like the garden of Eden.

Chelmsford, Mass.

WHY DO MEN GET DRUNK?

AND IS THERE A SURE REMEDY?

H. A. GILBERT.

Did God create man with an appetite which would lead him to eat or drink what would injure him? Nay, verily. The cause must be found in some other direction. Where, then, did he get that deadly desire for stimulants, which so effectually worketh death? Let us see.

When God created Adam he pronounced him "very good." Now this would not be true if any part of his organization did not produce proper results. If the organs producing *desire* sent forth passions or appetites which were not right, or were in any way injurious or contrary to the law of God, then Adam was not made very good. Let us look at Scripture and facts, and see what they prove in this direction. The Bible plainly proves that "lust" is the sin of the world. 1 John 2: 16—"For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world." Also 2 Pet. 1: 4, last clause—"Having escaped the corruption that is in the world through lust." God condemns the world because of this sin.

Would a just man make a machine that would not produce proper results, and then blame the machine and dash it in pieces because it acts just as he made it to act? He would not. Would God do more than man? Will not the God of all the earth do right? Look again at all the creatures that God has made, and see if any physical organism can be found, except in man, which, when left to its nature, untrammeled by man, will produce passions or appetite sinjurious to itself, or which is not in harmony with the law which governs the preservation of life or perpetuation of the species. For example, see the squirrel and like animals, who lay in cozy nests of sweet nuts and corn, yet need no restraint; also the deer, bear, raccoon, and other animals, when chance brings them into a field of grain; why do they not eat to their injury, and lay down and die? I answer, Because the Creator made them with organs producing just desire enough to answer nature's demand, and no more. Did God make man less perfect in his physical organization than he made the brute, who from birth seemed to know what, when, and how much nature demands, and, if left free to choose, will make no mistake?

Looking at the subject from this standpoint, it seems unquestionably true that man was made with a perfect organization, producing perfect results; and Adam, by eating of the tree of the knowledge of good and evil, broke physical law, and the whole machinery thereby was thrown out of gear. The stomach and other desire-producing organs were so deranged that, instead of the necessary and lawful desires hitherto enjoyed, now sent forth hurtful lusts, and sin and death have flowed as the poisonous effects of that fruit until to-day. This condition of broken physical law Adam transmitted to his children, and they to theirs, and so on, till our parents transmitted it to us, and we to our dear innocent ones, with the accumulated amount caused by the physical transgression of every parent, from Adam to you and me. How much you and I will be responsible for of the evil in our children will be brought to light in the day of accounts. If the evil does not show itself in us, by getting drunk, it does in some other way. Do not despise the drunkard, but pity him, remembering that your desires for other unwholesome substances come from the same poisoned root, and is sin in the sight of God.

I do not know how much difference God makes between the lust for stimulating food and that for stimulating drink. This I do believe, while the drinking of alcohol is slaying its thousands, the eating and drinking of other hurtful substances is slaying its tens of thousands. But is there no remedy? God says, "Be ye perfect." Does God require perfect action of an imperfect being, without providing a remedy for the imperfection? Paul, when speaking of man by nature as the first Adam left him, says in the seventh of Romans, "When I would do good, evil is present with me"; and, "What I would, that do I not." Yet he says, "It is no more I that do it, but sin that dwelleth in me"; and gives as a reason that in his flesh (not in his mind) dwelleth no good thing; for he says with his mind he serves the law of God, but with his flesh the law of sin. We see the reason of all this in the 23d verse—"But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

Paul has now shown the condition in which the first Adam left the race; he now introduces Christ, the second Adam, as the healer of the breach, and shows by what means he applies the remedy. Let us see if he has not made this plain. Paul could not be speaking, in the seventh chapter, of himself as a christian; for he shows that the condition here described brings continual condemnation; and in the eighth chapter he says there is no condemnation to the christian. Neither can he be speaking of himself as under the law, for he then seemed to feel perfectly satisfied that he was doing all right; neither can he be speaking of those hardened in crime, for they have the consent of the will to gratify their lusts. But this condition shows that the mind or will approves the right and law of God. But the passions and appetites are too strong for the mind, so that man, in the state in which he is born, cannot do that which he approves and delights in. The mind, then, is loyal, though the members have rebelled. Adam sold the whole race under sin, by transmitting broken physical laws to all his posterity; thus causing them to be born with physical organs so out of order, as to produce, not only pain and sickness, but unlawful and therefore unrighteous passions and appetites, before they can reason and reflect; in this way making them sinners by nature. Those unlawful passions and appetites are *unright*, therefore unrighteous; and John says, "all unrighteousness is sin." Not a sin that we are held responsible for, or that for which we must be forgiven; but that from which we must be cleansed by the second Adam, before we can be fit associates for the pure and the holy.

Look at the mind of the race by nature. In every heathen tribe and nation we find the mind blindly seeking after some God to fear, love, and worship. Look at every child in christian or heathen lands. Teach them the true character of God and his law, and they love both. Let every man and woman take their own case,—review your own childhood and youth. Did you hate God's true character, or his law? or did your mind approve of it? I believe every one will say, before transgression brought them into captivity to the law of sin which was in their members, their mind consented to the law of God that it was holy, just and good.

Many a man and woman, to-day, who have never received the help provided by the Savior, are resolving and re-resolving to keep the law of God; thus declaring that it is good. With all their power they are continually saying, I will never again indulge in the gratification of those unlawful desires. But they find the law in their members too strong for the mind, and they fall again and again, until the mind becomes weary, and they yield more or less to the gratification of passions and appetites, and at last the whole man, body and mind, will be brought into captivity to the law of sin which is in their members.

Now is there no sure deliverance from this state of sin and death? I answer, none, without foreign aid. Though some, by reason of strength and surrounding circumstances, may overcome so far as to deny themselves the gratification of many of those passions and appetite, yet the poison lies deep within, and a continual warfare between mind and members must still rage, which can only be ended by the help provided by the Lord Jesus Christ, or the members bringing into perfect subjection the mind, or death. Paul says, in the eighth chapter, the carnal, or fleshly mind, or desires, arising from fleshly organs, "are not subject to the law of God, neither indeed can be"; and we see in the foregoing the reason why. Now let the same writer apply the remedy. He says in the 22nd verse of the 7th chapter—"I delight in the law of God after the inward man [or mind]; but I find a law in my members warring against the law of my mind"; and he then cries out, as the natural man would, on seeing his condition—"O wretched man that I am! who shall deliver me from the body of this death?" and then exultingly exclaims, "I thank God through Jesus Christ my Lord." He has now found a deliverer. Yes, help has been laid on One that is mighty to save. "There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit." He gives the reason why there is no condemnation: "because the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Where did he find that law of sin and death? In his members. See 23d verse. Is he not now made free from unlawful passions and appetites, or that which was sin in his members? Is not the fleshly mind, or desires arising from the flesh, which are unlawful and bring condemnation, taken away? The 2nd and 3d verses of the 8th chapter tell us. God sent his Son in the likeness of sinful flesh, for the purpose of doing away and condemning sin in the flesh; so that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Paul has now found a way through which man can be righteous, or have right passions and appetites. Gal. 5: 16—"Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." Rom. 8: 9—"If any man have not the Spirit of Christ, he is none of his." And in Gal. 5: 24, he says—"They that are Christ's have crucified the flesh, with the passions [margin] and lusts." I might quote multitudes of passages to the same effect; but is not the above sufficient to prove that God has provided a sovereign balm for this deadly wound, in the gift of the Spirit to help our infirmities? There is help, then, for those who feel their need of help. To every one who comes to Christ, he not only forgives their sin, but cleanses them from all iniquity. He invites all. To the struggling ones who are engaged in this warfare he says—"Come unto me, . . . and I will give you rest." Yes, rest from the conflict between mind and members; he will reconcile the members to God, and make you a new man by putting his Spirit in you. Do you say, How shall I obtain this great help? This moment stretch out your hand and say, "My Father, take command of this garrison, I cannot conquer the rebels; I yield to thee."

FROM H. WILLIAMS, *Arkansas City, Kan.*

Dear Brethren and Sisters:—I want to make a request of you. I am living where there are no Adventists but myself, and there are many people here that are desirous to see and read our books and papers, but they are poor, and have not the wherewith to get them. I have several tracts and books which I have loaned, till they are nearly worn out, and I am too poor to send and get more. Will you not, brethren, send me some tracts and papers to distribute among these people? If they are a little soiled, don't mind that. Many of you have old tracts, books, and back numbers of the A. C. *Times* and *Crisis*, and other papers lying about your houses, which would do much good if they were in the field. Now, brethren, if you will send me those tracts, papers, etc., I will distribute them where they are most needed. I am not able to pay the postage or expressage. Remember, brethren and sisters, this is working for the Lord. Let your prayers go with what you send me. Your brother looking for his King. Address H. M. WILLIAMS, Arkansas City, Cowley Co., Kansas.

MY EXPERIENCE.

B. L. CLARK.

"Behold, the Lord's arm is not shortened that it cannot save, neither his ear heavy that it cannot hear."—ISA. 59: 1.

I sit down to write a few lines concerning the dealings of my heavenly Father with me, hoping it may help others to trust in the Lord. The Lord has dealt very wonderfully with me, whereof I have great reason to praise his holy name.

The land of my nativity was Vermont, Rutland county. My parents were Baptists. I was trained to the orthodox belief, for we knew no other in those days. When I was fourteen years of age I was converted, baptized, and united with the Baptist church. I lived up to all the light I had, and the Lord blessed me, and made me to rejoice in his love; and I had the evidence many times that Jesus loved me. My Savior was ever near to hear my prayer, and to answer me when I cried unto him. He was near to bind up my broken heart, and to pour in the oil of consolation while pressed down with trials and afflictions of this life. Jesus was my best friend. He knew all my sorrows and griefs. He has promised never to forsake his children that put their trust in him. That promise has truly been verified to me.

Some over twenty years ago, it was my lot, like many others, to emigrate West. I stopped at Makkata, Jackson Co., Iowa. There I united with the Baptist church. I met with a Baptist sister who was excluded from the church, in the State of New York, for believing that she had no immortality out of Christ. She was the first that ever put me to thinking on that subject. This sister asked me if I could prove by the Scriptures that I had an immortal soul. I said "yes." I thought I could surely prove it. I had no doubt about it. But when I searched the Bible, to prove the doctrine I had believed thirty-five years and thought it was truth, and could not, I was in trouble. I wanted truth, and I had no where to go to find it, but to God, and my Bible. I had faith to believe he would make his Word plain to me. The Advent doctrine had never been preached west of the Mississippi River.

I took my Bible and read and prayed, and prayed and read. I was convinced that I had embraced error, and was willing to give up all my former teachings, and come like a child to my heavenly Father, and ask him in faith that he would show me his truth. I wanted *God's truth.* I therefore prostrated myself before him and said, "O Lord, teach me *thy* truth! *I want nothing* but truth." I felt in my heart that God was there, ready to hear and answer my prayer. In his mercy, he manifested his great and glorious truths to me. I saw the plan of salvation, which was laid in the garden of Eden. I saw that man was *mortal*, and that he had no immortality only as it must be obtained through Christ; and this was put on at the resurrection. The immortal-soul doctrine was all gone. I saw that, instead of going to heaven at death, this earth was to be the final abode of the saints.

When I saw all this (and much more that I cannot bring into this brief sketch), my soul was filled with glory. I could not express my joy. Glory be to God, I can now prove what I believe by the Bible.

When I embraced these doctrines, I had to tell, everywhere, what the Lord had done for me, and it was noised about that I was crazy. The Baptist minister called to see me, and I told him what I believed, and he said, "You are an infidel." That grieved me; for I knew that infidels did not rejoice in God; and I was on Pisgah's top. I could view the promised land. I felt strong in the truth, and none of these things could move me.

I sent for the *Crisis.* It was the first volume that was printed. Bro. Merriam was editor. It was sent out for 50 cts. a year. They then expected the Lord would come in '54. I took the *Crisis* for many years; and seven years it was all the preaching I had. I was persecuted on every hand, called infidel, Millerite, and heretic; but it made no difference to me what I was called. I could pray and exhort, and did not feel as if I was alone, for Jesus was with me. When I stood up to plead for God's truth, I did not lack words. Scripture would come into my mind faster than I could speak it. I was alone, save this one sister who set me to searching to prove that I had an immortal soul.

I was excluded from the church, but they could not stop my mouth. My minister told me if I would not say anything about what I believed, I might remain in the church. I told him I would not be bound; I would speak of what I considered God's truth, any where, and every where, and whenever I pleased. So I was excluded; but I went rejoicing. Twenty years I have believed in these truths, and can see how it has spread. It has run like fire in the forest. It has spread all over these vast prairies. The news has gone to the Pacific, that the Master is about to return.

Brethren and sisters, are you looking for and loving his appearing?

As for myself, I feel that my warfare is nearly ended; and I can say with all my heart, Come, dear Jesus, come, and take thy weary children home. I am weary of wandering round and round in this world. Let us try to be good children, and to keep our garments unspotted from the world; then we shall hear the Master say—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Floyd, Iowa, Feb. 21st, 1875.

HOME AND HEALTH.

TOO MUCH STUDY.

Although the friends of public shools and popular education may survey with general satisfaction the hygienic improvement of the present day, there is, at least, one painful exception to the general progress, whose correction necessitates the most careful attention and indefatigable exertion of teachers. Young children devote much more time to study, in school and out, than formerly. So eager is the desire for promotion in our public schools, particularly of the graded class, on the part of teachers and pupils, that a considerable portion of each day and evening is spent, voluntarily or compulsorily, in close application to books and slates.

This intense application, fostered by parents as well as teachers, results frequently in the exchange of a greater for a lesser good. Could the eyes of pupils who have spent a few years in the public schools of any city be critically examined, the startling fact would be disclosed that a large per cent. of the whole are impaired in structure or function, in consequence of some form of abuse resulting from the pupil's connection with school. Such was the case in the public schools of Prussia, and there is no reason to doubt that similar evils are as prevalent in our own country.

That the eyes of children may be used without injury in study, as far as practicable, teachers should insist on the observance of certain hygienic principles. Light is essential to vision; but if excessive or deficient in intensity, or if it falls improperly on the page, the use of the eyes in study may result in injury, necessitating the severance of the pupil's connection with school, prolonged absence from study, and loss of time.—*Science of Health.*

GOOD ADVICE.

In distributing the prizes to the students of the Liverpool College, recently, Lord Derby took occasion to throw out the following suggestions: "First, that it is not mental labor which hurts anybody unless the excess be very great, but rather fretting and fidgeting over the prospect of labor to be gone through; so that the man who can accustom himself to take things coolly, which is quite as much a matter of discipline as of nature, and who by keeping well beforehand with what he has to do avoids hurry and nervous excitement, has a great advantage over one who follows a different practice. Next, I would warn you that those students who think that they have not time for bodily exercise, will sooner or later have to find time for illness. Thirdly, where an opportunity of choice is given, morning work is generally better than night work; and lastly, a matter which I should not stoop to allude to, but that I know the dangers of an over-driven existence in a crowded town,—if a man cannot get through his day's labor, of whatever kind it may be, without artificial support, it should be a serious consideration for him whether that kind of labor is fit for him at all.—*Wayside.*

"CONVICTS, as kept in our State prisons in the north and in the south of our country, are generally remarkably free from the outbreaks of disease. Not a few, if I am rightly informed, are cured of dyspepsia and other chronic ailments, by the discipline and regimen to which they are subjected; and this notwithstanding the moral and mental drawbacks that necessarily attend their situation. They are made to go to rest early, rise early, work at regular hours, and eat plain, but sufficient food. We hear of epidemics, such as cholera and dysentery, prevailing in the locality of a prison, but the convict is almost certain to escape Now all this speaks volumes in favor of temperance, simplicity, regularity and regular employment."

What careful culture should characterize home life in this regard! Parents should, by all possible means, endeavor to cultivate these regular habits in their children.—*Science of Health.*

CHEAP BEDDING.

It is often a serious problem with parents whose familes are more extensive than their means, how to be able to provide warm bedding for so many little bodies during the bleak cold of winter. Many times anywhere from three to a half dozen are crowded together in one bed in order to keep the frost from little toes and fingers. But this is decidedly unhealthful. The active skins of little children throw out a great amount of impurities; and, consequently, they really require as much sleeping room as older persons.

But now about the cheap bedding. A very warm blanket can be made by stitching together two thin blankets, or even sheets, between which two or three thicknesses of firm paper have been placed. Such a blanket is fully as warm as a very thick and heavy one, and has the additional advantage of lightness. It should be placed upon the outside of the bed. Paper is an excellent nonconductor of heat, and so retains the animal heat which is produced in the body.—*Health Reformer.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1011. BOSTON, WEDNESDAY, MARCH 24, 1875. VOL. XL.—NO. 24.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

BEULAH.

NETTIE M. SWETT.

Friend, though life be sad for thee,
Time's swift hours will quickly flee,
And oh, the joy,
When we "meet at Jesus' feet,"—
Joy without alloy.

Eighteen hundred years have rolled along
Like the sad notes of a minor song,
Since He left us,
And of joy, rest, and home
Bereft us.

He's coming again! O glorious day!
When sin and sorrow shall vanish away;
Bliss never ending,
No more care or death
Our hearts rending.

While the glorious song of triumph rings,
In praise and glory to the King of kings,
O, the greetings
Of the long parted loved ones on the other [shore,—
Blessed meetings.

Lynn, Mass.

THE RESTITUTION.

A. T. HODGDON.

The great fact is continually before us, that we are mortal. Death is doing its work under the fiat of the Almighty, who declared—"Dust thou art, and unto dust shalt thou return." Satan induced the pair that God made, to violate his command, thereby incurring the penalty, which is death. Their posterity have been falling under the curse for nearly six thousand years. This is the legitimate fruit of sin. We must all fall soon if Christ does not come soon. If Christ does not come to revivify these bodies, we shall forever remain in the grave.

Paul declares that "if the dead rise not, then is not Christ risen; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." He also adds,—"If in this life only we have hope in Christ, we are of all men most miserable." We hear him saying, by way of comfort,—"But now is Christ risen from the dead, and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, even so, in Christ, shall all be made alive. But science says—It is an utter impossibility for God to raise a body that has turned to corruption, and been diffused through the animal and vegetable kingdom. They forget that the same power that first took man from the dust has power to take him from the dust again. Some think that it matters not whether these same bodies are raised, if the identity is preserved. But to me it is no resurrection unless the same particles of dust enter into the composition of the new body.

The word resurrection signifies to re-erect, raise up that which is fallen down. Nothing short of just that will fill the picture. Then will Christ have accomplished his mission, when the saying is brought to pass that death is swallowed up in victory.

Then, as the prophet says—"A nation shall be born in a day. Then the earth shall cast out her dead, and no more cover her slain. They shall come from the East, and from the West, and from the North, and from the South. The sea also shall give up the dead that are in it; and death and hell, or the grave, shall deliver up the dead that are in them; and death and hell shall be cast into the lake of fire, which is the second death."

God's Israel shall come to Mount Zion, the city of God. Isaiah says to them that are of fearful heart "Be strong; fear not; behold, your God will come with vengeance, even God, with a recompense; he will come and save you. Then the eyes of the blind will be opened, and the ears of the deaf shall be unstopped, and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness; and sorrow and sighing shall flee away." Praise the Lord! Again Isaiah says—"Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead."

Christ will swallow up death in victory. The Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from the earth. Hosea says—"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues, O grave, I will be thy destruction. Repentance shall be hid from mine eyes." Again, the Master said to Martha, "Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." He then asks the question—"Believest thou this?"

Readers, if Christ does not come, none will ever get a reward. For the Word teaches that when Christ comes, he will bring his reward with him, to give to them for whom it was prepared.

The dominion that Adam lost is to be restored by Christ. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Daniel, in referring to the ten kingdoms, says—"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever." Again he says—"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom; that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed."

These, and many more passages might be brought to show that in the restitution, when the Nobleman shall return, he will not only restore man, but the earth, and bring it back to its primeval state of beauty and glory. Then will God tabernacle with his people. No wonder that David thought he should be satisfied when he awoke with God's likeness. No wonder that the Revelator exclaimed so exultingly "Come, Lord Jesus, and come quickly."

How many, who profess faith in Christ, are enjoying the earnest of the inheritance; being in possession of a good hope through grace, of eternal life, when the Life-giver comes. I can but exclaim, with Daniel, How long to the end of these wonders? We must be approximating the end of the thousand three hundred and thirty-five days;—the time of restitution of all things spoken by the mouth of all the holy prophets since the world began. To me the evidences are thickening fast that bespeak his coming very near.

O that christians would double their diligence in the Master's service, that we may all be found of him in peace.

Then the exhortation of the apostle—"Preach the Word," which I am endeavoring to do in weakness, as the Lord opens the way, and gives me strength, mental and physical. Though I go forth weeping, I hope to return rejoicing, bringing a few sheaves with me, that shall be stars in the crown of my rejoicing. Praise the name of the Lord! Eternal life is cheap at any cost or sacrifice; and God is going to have a tried people, but in the name of our God we will triumph.

Manchester, N. H.

SUBMISSIVE ACTIVITY.

B. MATHEWSON.

It is a mistaken notion, imbibed by some, that perfect submission to all the providences of God is a kind of passive tameness; placidly submitting to every encroachment upon the right, without explanation or defense. The Scriptures teach us that perfect submission to Providence is consonant with the most active exertion, whether it be for the protection of God's children, his Word, or our own trials and bereavements.

The case of the woman who entertained Elijah (2 Kings, 4th chap.), stands out in high relief upon this point. When her only child, a darling boy, lay dead in her house, behold her sweet submission! Not a doubting or complaining inquiry is expressed, but an acknowledgment that this afflictive providence is right—all for the best; or, to use her own phraseology—"It is well." With this sweet submission, ye daughter of Abraham, do you give up your boy, and only think of consigning your darling to the tomb? Nay; by no means. My energies ALL will be employed to the uttermost to keep my child from that prison; relying upon God to decide what shall be for the best. But she is a woman in high life, possessing fortune and influence, or in Bible language "a GREAT woman;" and might she not like some in modern times, have been schooled to stoicism, considering tears incompatible with magnanimity of character? Facts prove the opposite. That she is perfectly self-possessed is apparent in her care of her child, and in the quiet assurance to her husband, relative to going and consulting God's prophet upon their bereavement. No hesitancy is manifested, but faith in the great Eternal, warmed by a mother's love, assures him "It *shall* be well."

But with all this holy assurance and trust, witness her anxious activity. After properly composing the corpse of her son, she simply petitions her husband for one beast of burden, and one servant to accompany her. "Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee." Thus she came to the dwelling place of Elijah; the highest promontory on the coast of Palestine.

God, in his providence, had directed that just at this time, this holy seer should be looking away in the distance, from this natural observatory, that he might descry his afflicted friend and hostess—the Shunamite—while yet "afar off." No apathy in the heart of God's prophet, but his soul is all astir relative to the welfare of one whose hospitality he had so often shared in his wearisome journeyings. Immediately his prophetic heart beats with forebodings of ill, and he hastens his servant to *run* and inquire whether it were "well" with herself and family? With determined submission to the providences of God, she responds, "It is well;" and a few more paces brought her to the man of God, where her pent-up grief found expression in imploringly clasping his feet; referring meanwhile to her contentment and submission ere she embraced a child. Gehazi, who had little or no heart in the matter, manifested his stoicism in an effort to thrust this broken-hearted mother away from his master. But Elijah's great heart, all full of sympathetic affection, bade him "Let her alone. Let her give vent to her overwhelming grief.

For some reason, God had not revealed this calamity of his friend to the prophet, showing it is God's prerogative to impart or withhold where he pleases. All this time her chastened soul declares this affliction right—for the best, expressed in the words "It is well." But with all her submission and trust, witness her activity and decision. Elijah had sent Gehazi with his staff, but that was nothing to her. It was her urgent and earnest importunity that impelled Elijah to accompany her home.

The sequel is well known. She clasps her living child, and once more his childish laugh rings in the door of their court. The name of this woman is unknown, but her faith and noble deeds will stand as a sweet memorial and blessed example while time lasts.

It is said by historians that she was sister to Abishag, king David's nurse, who was also a Shunamite. 1 Kings 1: 3. The historic pen farther states, that years after this miracle, famine drove her to a foreign land, and when she returned, her possessions were claimed by others, and she found herself penniless. Elijah's miracles had produced an impression that a few years could not efface; and when the king was informed that this was the mother of the boy raised in Shunam, he sent officers to restore her fortune.

But do we realize the lesson taught by this example? viz., perfect contentment with the position in which Providence has placed us? How few would not avail themselves of a higher one, if proffered? Though blessed with all necessary qualifications to appear at the court of Israel's king, she prefers her own rural home, which affords better opportunity for meditation and converse with Deity and his works. Next, her benevolent eye is open to watch an opportunity of doing some little errand for God, and the sequel proves that "God was not unmindful to forget her labor of love." Her daily walk was such as to influence her husband in the right direction. He seems to have been well disposed, but less devoted to God; having so much business on his hands, he left all domestic care, and possibly too much of the religious interests of the family, to her disposal; showing that "his heart safely trusted in her"; but in matters of importance, as building, etc., she wisely counsels her husband.

Her submission when bereaved of her only child, coupled with her active and prayerful zeal to perform every known duty, meantime acknowledging this affliction *right*, manifests real faith in God.

But, says one, there are higher steps in the divine life than bare *submission* to all the providences of God. Yes, but the student does not take Algebra ere he understands the simple rules of Arithmetic; and when one has really learned SUBMISSION, it seems to me the whole science of heaven is fairly opened before him.

The inquiry may arise, Shall we never seek a change? If in our best judgment we can better glorify God, of course we should seek a change, seeking God's help in the matter. Are our circumstances adverse, and a change beyond our power? then to sweetly acquiesce, honors God far more than the delivery of an eloquent sermon.

I know a woman who has not seen light in thirty years; her sense of hearing is also much impaired, yet she seems so cheerfully submissive to God's providence as to shed sunlight in her own dwelling, and she honors God by a most punctual attendance at his house of worship, where every Sabbath her personal appearance teaches a lesson, eloquent of heaven. There is no accident with God. Whatever he permits is to be recognized as his providence; and whenever one of his little ones is in the furnace, as a most prudent and careful Assayer he watches that no gold is lost; no, not even a hair falls to the ground without his notice.

Worcester, Mass., March 1st, 1875.

THE TIME QUICKLY.

M. L. COBURN.

We find in the Bible that God has given us the measurement of time by symbols; such as seven trumpets, seven thunders, seven seals, seven vials, three woes, etc. Now all of these begin at a given time, and end at the winding up of all things. I feel some as Daniel did about the fourth beast and what followed in connection with it. I think these symbols cover the same ground if they do not speak the same things.

The most interesting question to my mind is, Are we past all but the seventh of these symbols? If we have, we may expect the last to commence to be fulfilled at any time. When this is done, the mystery of God is finished, and the resurrection of the dead takes place.

After the angel had been enumerating other things that should take place, he said there should be a great earthquake. He says—After the earthquake is past, the second woe is past; and the third woe cometh quickly. The next that followed was the sounding of the seventh trumpet, which, I think, is the same as the third woe. If we can find proof that the great earthquake is past, then we have proved the second woe is past also; and if this is so, we may look for the seventh trumpet, or third woe, quickly.

John shows that when the sixth seal was opened, there was a great earthquake; and following the earthquake, was the darkening of the sun and moon, and the stars falling from heaven. The question is, Have these things taken place? I think most all will say, Yes. Jesus said himself that these signs should take place immediately after the tribulation of those days. The days here spoken of, all will admit are the twelve hundred and sixty spoken of in Revelation; and are included in the twelve hundred and ninety, spoken of by Daniel. We know these are in the past, and we have a record that these other signs are also passed. The last one took place in 1833; so we have been about forty years in the time "quickly." We should be mindful of the fact. I think according to the signs, we must be very near the sounding of the seventh trumpet. May we all be among the sealed of God.

Wakefield, Mass.

"WE ALL DO FADE AS A LEAF." ISA. 64: 6.

S. S. BREWER.

Inspired by sacred wisdom, the prophet hath selected a leaf, as a fit similitude of the transitory nature of man. And what, I ask, can be more deeply fraught with considerations of a pensive character than the pendant beauties of nature, as they hang trembling in their variegated tints and colors, after the autumnal frosts, like an angel of death, hath imperceptibly breathed upon them? Such is mortal man since the decree—"Dust thou art, and unto dust shalt thou return." Isa. 40: 6, 7: "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass." Solemnly and truthfully hath the prophet depicted it.

THE VANITY OF BEAUTY.

However fascinating beauty may appear, it is as the flower of the field, and what countless numbers of victims are allured by its seductive charms to utter ruin and death. A few hours of sickness, and human beauty is forever tarnished. Often in an instant the most robust are smitten, and the form once so beautiful, wrapped in the winding sheet, becomes putrescent and exhales odors from which we turn away with sorrow and distress. Truthfully hath the above language described the "goodliness of man." The apostle declares that

ALL THE GLORY OF MAN IS AS THE FLOWER OF GRASS.

1 Pet. 1: 24—"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."

From the fall of man to the present, the most insatiable passion of an unregenerate heart has been a love of fame. Human glory has been sought at the sacrifice of the dearest ties on earth; yea, even life jeopardized, and frequently immolated upon the unhallowed altar of human ambition.

The magnificence of ancient Babylon presents a humiliating picture of the emptiness of all human glory, and the instability of the most stupendous works of man. "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" was the ambitious monarch's exclamation. Alas for "the golden city"! As predicted, it hath ceased to be; and "Babylon, the glory of kingdoms, the beauty of the Chaldeans' excellency," is now in utter ruin, and full of doleful creatures, and "without an inhabitant." Jer. 51: 37. It is so utterly hideous and desolate that "the Arabian will not pitch his tent there." Isa. 13: 20. "The Lord of hosts hath purposed to stain the power of all glory, and to bring into contempt all the honorable of the earth."

The Emperor Napoleon, who, through unparalleled scenes of carnage, attained to imperial honors, terminated his career on a little sea-girt isle, an imprisoned exile, gory with blood and execrated by millions. O the vanity of human glory!

The glittering power of eloquence fades when the heartfelt emotions of the orator cease. No longer admiring multitudes listen with glowing interest to catch the impassioned strain as it flows from the lips of Demosthenes, Otis, Choate, Webster, and Clay. They have faded as the leaf. Dust they were, and unto dust they have all returned.

There are solemn reflections associated with the following interrogatory of the prophet Zechariah (1: 3)—"Your fathers, where are they?" They had been brought to "the house appointed for all living"; and still the innumerable millions, in one solid, irrepressible mass of mortality, approach at every step and flit of the instant, near and still nearer to the grave. All fade as a leaf. Imperial dignity, with coronal and sceptre; the peerless orator, wreathed with all the applaudits of fame; the hoary sire and matron, manhood in its strength,—all, all, languish, fade, and pass away.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set;—but all,
Thou hast all seasons for thine own, O Death!"

The fading nature of mortality is brought vividly and painfully to mind as we survey the reminiscences of a few short years. O, how brief the space since we met in our stated assemblies,—those who stood forth, at the sacrifice of the fondest ties, in behalf of the truths that have distinguished us as a people. The greater part are fallen asleep; those that remain are beginning to bear the fading tints of mortality's autumn. Concerning the footprint of time upon Ephraim of old, it is written—"Yea, gray hairs are here and there upon him, yet he knoweth not." Alas! the gray hairs, furrowed face, and the sober gravity of manhood are visible appeals of the truth of our text.

Since writing the above I take up a letter from an aged and beloved brother in the ministry, the which he closes with this sentence: "Sweet is christian fellowship. Sweet are the times gone by. I can write no more to-day. Glory to God! the better day for you and me is coming. Pray for feeble me." It seems but a few years since we were in the full strength of manhood; now the lengthened shadows, proclaiming the close of day, gather fast around us. The leaves are fading; the mellow tints of autumn are too visible among us to fail of being perceived. All along, our pathway is strewn with mournful mementoes—broken vases, loosening of silver cords, breaking of golden bowls, of pitchers at the fountain, and of wheels at the cistern. O, it is the land of the sick, the dying, and the dead. But let us now turn to the bright side of the prophetic announcement. "The people are as grass; the grass withereth, the flower fadeth; but

THE WORD OF OUR GOD SHALL STAND FOR EVER."

And this is God's word: Hos. 13: 14—"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." 1 Thess 4: 14—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Acts 10: 40, 41—"Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." 1 Cor. 15: 3–9—"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures, and that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of all the apostles, that am not meet to be called an apostle, because I persecuted the church of God." 1 Thess. 4: 15–18—"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Dearly beloved, having these great and precious promises, let us "crowd the narrow span of life with wise designs and virtuous deeds," and ever keep uppermost in our heart of hearts the solemn fact that we are in close proximity with the moment of our final destiny, when, if found prepared, we shall enter into possession of all the apostle expressed in these ever to be remembered promises, and soon to be perpetual realities: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. 15: 51–57.

Stupendous scene! those men of old—
Prophets, who have the story told
Of this transcendant day;
The patriarchs, apostles too,
Who lived and died with it in view—
Collect in bright array.
Now "satisfied"—for like their Lord,
Whose promise shines within the Word,
His "likeness" they should wear—
A glittering host, like stars on high,
In glory and in majesty
Upon the earth appear.

And now, dearly beloved, as a leaf fading and trembling amid the chilly dews of my evening of mortality, I beseech you to number the precious moments, and so apply your hearts unto wisdom that, "when He who is our life shall appear, we may also appear with him in glory." Amen.

THE COMMANDMENT.—Dan. 9: 25.

J. B. CLARK.

The years of Cyrus' reign are computed to commence from the time when, by the death of Cyaxares and Cambyses, he became sole monarch of Media and Persia. It was in the first of these seven years *precisely* expired the seventieth year of the Babylonish captivity, when Cyrus published the famous edict whereby the Jews were permitted to return to Jerusalem. The edict of Cyrus was given for the building of the house of Jerusalem. Cyrus made a proclamation throughout all his kingdom—"Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build a house at Jerusalem." Also he gave liberty for all the Jews to go up to Jerusalem, and build the house of the Lord God of Israel. At the same time Cyrus restored to the Jews all the vessels of the temple of the Lord. There is nothing said in this edict of building any thing except the *house* of God. The work of rebuilding the temple was greatly delayed and stopped after the death of Cyrus, but was resumed again, and finished in the sixth year of the reign of Darius king of Persia. Furthermore, we are informed by the historian that "Nehemiah (cup-bearer to king Artaxerxes), having been informed by his brethren of the sad state of things at Jerusalem, how they were exposed to the insults of their enemies, that the *walls* of Jerusalem lay in ruins, its gates were burned down, etc., wept and mourned certain days, and fasted. One day, as Nehemiah waited upon the king, the latter, observing an unusual air of melancholy in Nehemiah's countenance, asked him the cause of it. Nehemiah took this occasion to acquaint him with the calamitous state of his country. The predecessors of this king had permitted the Jews to rebuild the temple, but not the walls of Jerusalem. But Artaxerxes immediately decreed that the *walls* and *gates* of Jerusalem should be rebuilt, and Nehemiah, as governor of Judea, was appointed to put this decree into execution, and gave him all the assistance possible in forwarding the work. This pious Jew executed every part of his commission with incredible zeal and activity."

It was from this decree, or "commandment," that the walls and gates of Jerusalem were rebuilt, even in troublous times, which was enacted by Artaxerxes in the twentieth year of his reign.

THE DRAGON OF THE PEWS.

DEAR EDITORS:—I ask that you will publish the following article, which I clip from the *Boston Journal*, taken from *Scribner's Monthly*. There is so much truth in it, that will apply to us as a people, as well as to other bodies of professed christians, that I solicit a place for it in the *Crisis*. God help us to look this evil in the face, and abandon it, in so far as we have gone in the wake of the other churches. I ask for the article a careful reading by both ministers and laymen among us. I. I. LESLIE.

A little direction to the popular imagination is only necessary to point out to it a dragon that, every Sunday, enters every church. It is handed like Briareus, headed like Hydra, and footed like the centiped. It is beautiful to look at, with its silken scales of many colors flashing in the sun, but its stomach, like that of all respectable dragons, is the seat of an insatiable greed. Its huge bulk fills the church, and the moment it is at rest it opens its mouth. It gorges prayers, hymns, exhortations and sermons, as the pale man in the desk tosses them out, and opens its mouth for more and better. But for this pale man, who is under a contract to feed it, and is at his wits' and strength's end to accomplish his work, it could not live. When in the morning, he has done all he can for it, it crawls out again, to come back in the afternoon, with its maw just as empty, its feverish eyes just as expectant, its mouth just as wide open, as it was in the morning. It swallows more prayers, more hymns, another sermon, other exhortations. It crawls out again, to go somewhere in the evening, to glut, or try to glut, its horrible greed. Like those young women of veterinary parentage it cries, "give! give!" But the sermon is the special object of its awful appetite. Prayer is but a prelude to the solid dish of the feast. Singing is only the Yorkshire pudding that goes with the beef, and the plum pudding that comes after it. Sermons, sermons, sermons!—it swallows them whole. They are taken at a gulp, without mastication or digestion, and open spring the mouths again, in marvelous multiplication.

To drop the dragon, for he is a clumsy fellow, and a somewhat bulky figure to drag on through a whole article, let us have a plain word about the greed for sermons, so prevalent in these latter days. We doubt whether there ever was a time in the history of the Christian church when its ministers were placed in so awkward, difficult, and unjust a position as they are to-day. Great, expensive edifices of worship are built, for which the builders run heavily in debt. That debt can only be handled, the interest on it paid, and the principal reduced, by filling it with a large and interested congregation. That congregation cannot be collected and held without brilliant preaching. Brilliant preaching is scarce, because, and only because, brilliant men are scarce, and scarcer still the brilliant men who have the gift of eloquence. So soon, therefore, as a man shows that he cannot attract the crowd, "down goes his house." He may be a scholar, a saint, a man whose example is the sweetest sermon that a human life ever uttered, a lovely friend, a faithful pastor, a wise spiritual adviser, and even a sermonizer of rare attainments and skill, but if he cannot draw a crowd by the attractive gifts of popular eloquence, he must be sacrificed to the exigences of finance. The church must be filled, the interest on the debt must be paid, and nothing can do this but a man who will "draw." The whole thing is managed like a theatre. If an actor cannot draw full houses the rent cannot be paid. So the actor is dismissed and a new one is called to take his place.

There is an old-fashioned idea that a church is built for the purposes of public worship. It is not a bad idea; and that exhibition of Christianity which presents a thousand lazy people sitting bolt upright in their best clothes, gorging sugar-plums, is not a particularly brilliant one. It was once supposed that a Christian had something to do, even as a layman, and that a pastor was a leader and director in Christian work. There certainly was a time when the burden of a church was not laid crushingly upon the shoulders of its minister, and when Christian men and women stood by the man who was true to his office and true to them. We seem to have outlived it, and a thousand American churches, particularly among the great centres of population, are groaning over discomfiture in the sad results. Instead of paying their own debts like men, they lay them on the backs of their floundering ministers, and if they cannot lift them, they go hunting for spinal columns that will, or tongues that hold a charm for their dissipation. It is a wrong and a shame which ought to be abolished, just as soon as sensible men have read this article.

Who was primarily in the blame for this condition of things, we do not know; but we suspect the ministers themselves ought to bear a portion of it. Beginning in New England years ago, the sermon in America has always been made too much of. The great preachers, by going into their pulpits Sunday after Sunday with their supreme intellectual efforts, have created the demand for such efforts. Metaphysics, didactics, apologetics, arrayed in robes of rhetoric, have held high converse with them. The great theological wrestlers have made the pulpit their arena of conflict. Homilies have grown into sermons, and sermons into orations. Preachers have set aside the teacher's simple task for that of the orator. Even to-day, they cannot see, or they will not admit, that they have been in the wrong. With a knowledge of the human mind which cannot but make them aware that no more than a single good sermon can be digested by a congregation in a day, and that every added word goes to the glut of intellect and feeling, and the confusion of impressions, they still go on preaching twice and thrice, and seem more averse than any others to a change of policy. It is all intellectual gormandizing, and no activity, and no rest and reflection. It is all cram and no conflict, and they seem just as averse to stop cramming as they did before they apprehended and bemoaned the poverty of its results.

But we are consuming too much of their time. The great dragon, with its multitudinous heads and arms, and feet, is to meet them next Sunday with its mouths all open. It has done nothing all the week but sleep, and it is getting hungry. Woe to him who has not his two big sermons ready! Insatiate monster, will not one suffice? "No," says the dragon. "No," says his keeper and feeder. Brains, paper, ink, lungs—he wants all you can give, and you must give him all you can. The house must be filled, the debt must be paid, and you *must* be a popular preacher, or get out of the way. Meantime, the dragon sleeps, and meantime the city is badly ruled; drunkenness debauches the people under the shield of law, harlotry jostles our youth upon the side-walks, obscene literature stares our daughters out of countenance from the news stands, and little children, with no playground but the gutter, and no home but a garret, are growing up in ignorance and vice. If this lazy, over-fed, loosely articulated dragon could only be split up into active men and women, who would shut their mouths and open their eyes and hands, we could have something different. But the sermon is the great thing; the people think so and the preachers agree with them. We should like to know what the Master thinks about it.

GOING TO CHURCH.

Many habitual church-goers yet need to learn how to go, in what way, and what for. We speak not of the superstitious and the idolatrous, who go in a sort of devout but blind spirit of credulity to worship they know not what—images, or relics, or the Virgin, or the saints. Our concern is with those who are really intelligent, who understand the design of public worship, and affect or feel some interest in its correct observance, and who are capable of some amount of improvement. Of those there is a class that do not go to worship, or to be taught, but simply to be pleased. They consult taste first of all. If they want fun, amusing anecdotes, grotesque rhetoric, pungent jokes, it is enough; they run greedily after them, and get well filled with windy words that signify nothing. Or if they have a curiosity that seeks out novelties, then they run to and fro, now here, and now there, turning churches into spiritual restaurants, where they can vary the bill of fare according to the caprice of appetite. Of course they neither grow nor thrive on such miscellaneous feeding, but become leaner and leaner all the while. Yet they are, let us say, constant church-goers, ever hungering for the pleasure of hearing something they do not want in any suitable way for their spiritual profiting.

There is another class who go to church burdened with all the dust and dirt and rust of the week. They carry pre-occupied minds. Their affections are left in the store, or in the kitchen, or in the market-place. Wandering thoughts are with them exceedingly active. And so, though present in body, their spirits are absent, going through very dry places, and finding neither refreshment nor rest. For such, prayers and sermons have no special value, save in so far as they promote drowsiness.

There is still another class who go to church to see or to be seen. Accordingly they are irregular, without punctuality, and without any apparent sense of responsibility. Their religion does not keep them from disturbing the devotion of others. They bustle in their seats, whisper if they can, and contrive to draw attention either to themselves or to their ornaments. To say that all these are ill-bred, or not educated enough to perceive their own errors, is inadmissible. They sin from want of thought. They really know a more excellent way, but do not use their knowledge with any self-applied reflection.

We go to church, or ought to go, mainly for three objects: 1. To worship God. We owe homage to the Father of our spirits, and we need to receive good from him. All hearty worship consists in adoration, praise, confession, thanksgiving, and petition. In these several parts of worship, the soul enters into direct personal communion with the Highest; and without such communion there is no acceptable or beneficial worship. 2. To be taught. Good preaching is good teaching. Those are the best sermons which succeed in opening up and commending the meaning of the Holy Scriptures. A discourse from which nothing may be learned, is but as sounding brass, noisy, without abiding power. 3. To receive the impression and be enlarged by the character of the truth presented, as the Holy Spirit accompanies the faithful adminstration of the Word; and often do attentive hearers come under the control of influences of which they can give no satisfactory acconnt as to their origin. But they are lifted by them into a better life. Thus the house of God becomes the gate of heaven.

Could more general attention be given to the great objects to be gained in regular church-going, and to regular services, sermons would grow in power, and vital christianity would more and more assert itself.—*The Christian.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 24, 1875.

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AGENT.

SICK.

My husband, J. Couch, is sick, which will account for there being no editorial from him this week. His sickness is caused, evidently, by overwork and exposure; but he hopes to be able to resume his work at the office soon, though the bronchial difficulty from which he has been suffering severely will prevent his preaching much for some time to come. M. G. COUCH.

MASS. STATE CONFERENCE.

The Chelsea Church has unanimously and heartily invited the State Conference to hold its annual session at its Chapel, and would say it will do all it can to accommodate all the brethren and sisters who may come to attend the meetings. We shall probably find the most difficulty in providing comfortable lodgings for all, and will suggest that we can lodge fifty or more of our brethren in the Chapel, if they will bring blankets or a little covering to answer in a warm house.

We do hope our sister churches will be generally represented in this important State convocation. Come, ye scattered and waiting ones, who love Jesus and his appearing; come from the mountains and vallies of the Old Bay State, and let us once more enjoy christian greetings, joining in sacred songs and heavenly devotions. Come to hear the last swelling notes of the gospel's judgment message. Bro. Stockman is expected to unite with us in the work and communion of this important Christian feast.

For the Chelsea Church,
J. COUCH, *Pastor*.

THE WAR ASPECT.

The war clouds of Europe are still rolling up, and threaten terrible results. Had there been a general order, "Prepare war, wake up the mighty men," we think it could not be better fulfilled than it is at the present time. He who says, All Europe is arming for battle, states a well-known fact; yet no one might be able to give the reason why. A war spirit has seized those who control armies and navies, causing them to put all their vast forces on a war footing as fast as possible. A cable despatch from Calcutta says orders have been received by the Indian Government, from England, to hold all the troops in India "in immediate readiness for active service." The despatch adds that it is believed these orders are made in view of a war of large dimensions in Europe."

The thought of what is apparently coming is truly shocking. Jesus sums it up in the expression, "Distress of nations." This is one of the last things before his second coming. The statement shows that the "distress" will be very extensive and general. No doubt it will surpass anything that has been. These travailing pains will bring forth the sleeping saints from their graves, and a new world, free from sin and misery. The day of glory is about to dawn, and the time when the rightful heir to David's throne will establish the kingdom that "shall stand for ever"; "a kingdom which shall never be destroyed"; a kingdom in which every subject shall be an immortal, incorruptible saint.

Our heart longs for the happy day when sorrow and sin shall come to a perpetual end, and the meek shall be resting in the home of the redeemed. M. G.

GARIBALI AT ROME.

Garibaldi's visit at Rome at this time is one of much importance. His reception by the Italians was very enthusiastic. It is well known that he is the Pope's deadly enemy, and has no sympathy with the Papal system of religion. A correspondent of the Boston *Globe*, writing from Rome, under date of Jan. 24th 1875, says:

"To-day, one hundred thousand people have gathered about the railway station, scarcely leaving space for the train to enter without crushing some one. They have shouted and waved their hats and handkerchiefs, they have filled the streets with an almost impenetrable mass, and hung or perched on every possible projection of wall or post. They have torn the horses from the new-comer's carriage, almost destroying it in their haste and excitement, and they have dragged the vehicle through a multitude of like enthusiasts, until the crowd proved so dense that passage could not be forced, and the visitor was compelled to take refuge in a hotel a mile or so from his residence. . . .

All classes are in the immense crowd, and all classes alike welcome Garibaldi. Forced to take halt at the Hotel Costanzi, he is borne up stairs and out upon the balcony whence, five years ago, the Pope blessed a crowd who had gathered to see him on the occasion of his visit to the Queen of Hanover. Garibaldi speaks a few pleasant, peaceful words and retires. So exciting a day modern Rome has rarely seen; the 20th day of September with its broken walls scarcely more than parallels it. But its order and its tranquil close argue well for the days when Garibaldi shall appear as the deputy, to take his seat and perhaps to speak among the representatives of the nation."

The great and awful crisis in the history of Rome must be at hand. The prophetic light is shining clearly on the seven-hilled city. The eyes of all civilized nations are turned to behold her critical position. M. G.

WHICH DAY?

An interesting occurrence took place on board the steamship MacGregor, in the Pacific ocean, near the one hundred and eightieth degree of longitude from Greenwich, Jan. 1st 1875. A correspondent of the Sacramento Daily *Record* says:

GREENWICH, Jan. 1st, 1875.

EDS. RECORD: A strange thing occurred on our ship last night. I retired to my room about 9 o'clock on Wednesday evening, Dec. 30th, 1874, and was awakened at 12 o'clock by the rapid ringing of the ship's bell. My first thought was that the ship was on fire, and the sweat started from every pore. I lay quietly for a few seconds, expecting to hear the loud commands of the ship's officers and the alarmed shrieks of the passengers, but the first sound I recognized was a pleasant voice uttering the words, "A happy New Year to you." And then the pleasant response, "The same to you, and many of them." The ringing of the ship's bell was explained. Instead of being a peal of alarm, a signal of danger, it was a joyful welcome to the New Year. But what does this mean? When I retired to my room last evening it was Wednesday, Dec. 30th; what has become of Thursday, Dec. 31st? Gone—blotted out of existence, with us, as though there never had been any such day. *We* had no such day. We jumped from Wednesday, Dec. 30th, to Friday, Jan. 1st. This is one of the consequences of crossing the 180th° of longitude, sailing westward. If you don't want to lose a day, beware how you attempt to do a thing of this kind. But if you should happen to cross this degree of longitude sailing eastward, an equally strange, but very different thing will happen you—you will *gain a day*, instead of losing one. If we had been sailing in an opposite direction, instead of losing it, we should have had two Thursdays, Dec. 31st.

I have no doubt, Mr. Editor, that you fully understand the meaning of this thing; but for the benefit of your young readers who may not, I will briefly explain it. Longitude is calculated east and west from Greenwich, and the 180th degree is just half way around the world from that point. Should two vessels start from London to go around the world, one sailing eastward and the other westward, one would be sailing towards the rising sun, and the other from it.

Taking the time at London as the standard, the one going eastward would gain, while the one going westward would lose daily; so that in the event both vessels should make the circuit of the globe in the same length of time, and arrive back in London on the same day—say Jan. 1st at London—the time on the ship that had sailed eastward would be Jan. 2d, and on the one that had sailed westward would be Dec. 31st; and in order to be in harmony with the time at London, those on one vessel would have to gain a day, while those on the other would have to lose one. Now, to equalize the matter, it has been agreed among all nations who reckon longitude from Greenwich, to take on or drop the day, as the case may be, on crossing the 180th degree, just half way around the globe.

Suppose that instead of Wednesday, it had been Friday, Dec. 30th, then the next day would have been Sunday, Jan. 1st, and Saturday would have been lost. What would the seventh-day Sabbath keeper do in such a case? Would it be a sin for him to unite in the worship of God with those who observe the first day? Would he thus receive the "mark of the beast" and be eternally lost? On the other hand, his brother coming from the East to the same place would gain a day. If the 30th of Dec. was his Friday, as in the other case, the 31st, would be his Saturday Sabbath, and Jan. 1st would be his Sunday, unless he agrees to call it another Saturday Sabbath, and rest with his western brethren. What shall be done in such a case? Shall those going from West to East keep one day and those going from East to West another day, or shall they mutually agree on one day, and worship together? In case they do not change there, but sail on till they both return to London, when they will be two days apart, what shall they do then? Would the Lord have them set up two separate meetings, and thus keep two Sabbath days in a week, neither of which would be the ones they were keeping when they commenced their voyage? They have returned keeping Sunday for Sabbath, instead of Saturday. Have they thus received the mark of the beast, and fitted themselves for everlasting destruction, notwithstanding they love God as well and even better on their return than at their departure? Nay verily. What should be done in such a case? We think the common sense, christian way would be to unite on one common day—the one observed in London. Then working six days, and resting the seventh, would fulfill the Sabbath law, as given to the Gentiles.

If it be said, Do not those who keep the Lord's day, as a rest day, experience the same difficulty as those who observe the seventh day? We answer, No. Those who keep the first day do not claim that there are twenty-four hours of special sacred time, that were to be kept throughout all generations for a Sabbath day, and that if we rest on any other days it becomes a damning sin. Even back under the law, in certain cases some were allowed to keep the passover on the 14th day of the second, instead of the first month. And yet the law of the passover said: "The man that . . . forbeareth to keep the passover . . . in his appointed season, that man shall bear his sin;" even the same soul shall be cut off from among his people." See Num. 9: 9–13.

The following report is from another steamer sailing from East to West:—

"The Pacific Mail steamer *Colorado* from Hongkong Dec. 12th, and Yokohama Dec. 22d, 1874, arrived at this port, San Francisco, yesterday afternoon. The *Colorado* crossed the 180th degree of longitude on Jan. 1st, and consequently had two New Year's days." M. G.

THE PAULIST FATHERS.

Several Catholic priests have recently come to the Pacific coast, for a special purpose. They call their work the "Paulist mission." Crowds have attended their meetings, and much enthusiasm is manifested. The following report of one of their meetings will give the reader a faint idea of their character and spirit.

"THE PAULIST FATHERS.

The cathedral presented its usual crowded aspect last evening, numbers having to be accommodated within the altar rails. The instruction was given by the Rev. Father Bodfish, who announced that there would be no service in the evening, but that the ordinary morning instruction would be delivered at 5 A. M. . . .

The reverend father took for the subject of his instruction the following words from the Creed: 'I believe in one Holy Catholic and Apostolic Church.' If God could have remained always present with us on earth in person there would have been no necessity for a teaching church. He would have sufficed for all. The church is then an association or society deriving its power from God the second person of the Divine Trinity. If we are sure of being in this church, we are sure of salvation. The Catholic church can trace back its origin to Christ himself; its saints and martyrs have given testimony to it with their blood, and Christ himself has died for it. It meets and suffers persecution to-day with the same spirit it did in the times of the Roman Emperors. But people say, we know many good and honest men who belong to no church. But they are as men outside the ark, and will be lost, for within the ark only is salvation to be found. We must not say, some other way than that of the church will do. No; if in the church, we are in the way of salvation, and if no church is necessary, to what purpose has Christ died to found one?

The preacher made an earnest appeal to Catholics to cling to their faith through every difficulty, as a precious treasure."

It will be seen from the foregoing that the Catholics consider one lost when he unites with the Protestants. The real spirit of Papacy is not changed from what it was five hundred years ago. Had that church the control of the temporal power now, as in the twelfth century, the saints who would not submit to her would fare no better. Her toleration of Protestantism is only a matter of necessity, not of choice. She is determined, if possible, to regain temporal power. The struggle on both sides will be desperate, when once fairly begun, and may be commenced any day. The train seems to be laid, and waiting for the match. Let saints beware of becoming entangled in the spirit of the conflict. Trust wholly in Jesus. M. G.

CIVIL RIGHTS.—The following is the first section of the "Civil Rights Bill," as passed by Congress:—

"That all persons within the jurisdiction of the United States shall be entitled to full and equal enjoyment of accommodations, advantages, facilities and privileges of inns, public conveyances on land and water, theatres, and other places of public amusement, subject only to conditions and limitations established by law and applicable alike to citizens of every race and color, regardless of any previous condition of servitude."

This bill, we think, will commend itself to all truly christian people. M. G.

PRAY FOR THE PREACHER.—If those who find fault with the preachers would spend the same time in praying for them, they would witness a vast difference in the effects both on themselves and the preachers. Try it, and report the results for the benefit of others.

THE POPE'S ALLOCUTION.

New York, March 16. The *Herald* prints the Pope's allocution for the precanonization of the new Cardinals. It is as follows:—

To the members of the Sacred College:

Recognizing in part our care in these sad times to increase your noble order of distinguished men to assist in the protection of the universal church, and having determined to discharge this duty, we wished to perform it according to the solemn ancient rites, as the dignity of the church demands. But the times are opposed to our intention; the oppression we suffer is such that we have not even the freedom of bewailing the afflictions of the church. No wonder that those differing from the church by hereditary errors hate the church and strive to attain this end. Unfortunately in Italy, where the supreme cathedra of truth was placed by divine dispensation, the children of the faith have become enemies of the church and plot for its dstruction, grieving our heart. Hence have come the deplorable injuries to the liberties, the possessions and the ministers of the church, which we witness, powerless to resist. Hence have come the greatest evils to the souls of men and to human society, the corruption of youth, which will propagate the existing evils to future generations. The educational institutions have been withdrawn from the watchfulness of the church, and in youth, which should be the seedtime of virtue, vices are rooted in schools subject to the civil power. There is education without faith, without religion, according to a baneful, worldly wisdom. The education of the priesthood even is hampered by arbitrary rules, so that it is difficult to regulate the course of their studies. The army conscription laws take effect in the ranks of the clergy. Inferior clerics are encouraged contumaciously to resist the bishops, and are protected against the decrees of the episcopal authority of preaching the Word.

The publication of our discourses is punished by the civil power; penal laws are enacted against publishing the acts of the Apostolic See; the voice of the Supreme Master, the teacher of truth, is silenced, and the rights of the faithful people are violated. Let those who subject the church to slavery bear in mind that they invoke upon themselves the divine wrath, a harder master and heavier tyranny.

Lately in a foreign country writings were divulged distorting the Vatican decrees. The object was to effect the violation of the liberty of your Senate in the selection of our successor by threats of civil interference. These acts point exclusively at our ecclesiastical competence, but the merciful God ruling the church providentially ordained the firm, admirable bishops of the German Empire, who refuted in their noble declarations the erroneous doctrines.

We give the fullest praise before the Catholic world to the said Bishops. We approve their declarations and their protest as being worthy of the virtue, dignity and religion of the Bishops. We confirm them in their Apostolic authority, praying the divine clemency to dissipate the designs of our enemies and to end their evil days. Remember that no wisdom or prudence can prevail against the Lord. Let us offer sacrifices in humility and frequent prayer.

Our God is just and merciful; severe against those who persist in their evil ways, merciful to those who are converted to him. Therefore let us turn our hearts in contrition to him, praying for consolation and deliverance. He is powerful to defend us from our enemies, preparing us for a hereafter of eternal joy. Gregory the Great says in these tribulations a greater struggle, greater co-operation, greater valor in battle, are required of the leaders.

We are resolved, venerable brethren, to add to the Senate of the holy Roman church, for the glory of God and the utility of the church, six more distinguished men, whose names are known to you, who have shown themselves worthy of the high honor by the discharge of the Episcopal functions with zeal, fortitude, prudence and learning, or by bearing cruel persecutions with courage and constancy.

We intend to create five other Cardinals. If, in the dispensation of God, this Holy See should become vacant before their names are divulged, they will be declared in a codicil attached to our will. We decree by Apostolic authority that they may have the right of an active or passive participation in the act of choosing our successor.

The five Cardinals received *in petto* are as follows: Monsignors Pacca, Viteleschi, Randi, Ninno Simione, and Antica Mattei.—*Journal.*

TO THE CHURCHES IN MASS.

At the last meeting of the Mass. State Conference, it was voted that a committee be appointed to send a circular, containing the following questions, to the churches in Mass., for them to take action upon and report. But few of the churches have reported.

As one of the committee, I take this mode of urging all our churches, that have not reported, to bring the questions before the church for action, and report the same to the Annual Conference at Chelsea, Mass., by letter, or through delegate:

1. How many members have you, and what is your present state and interest in the cause?
2. Are you in fellowship, and ready to co-operate with the Conference to carry forward their plans to reach the destitute?
3. Will you help the Conference by quarterly contributions?
4. Shall we record you as a member of this Conference?
5. Will you send delegates to the Conference?
6. Will you, by the grace of God, strive together with us, looking for Jesus soon to come, to attain to a higher state of holy living, and more energetic efforts to save souls?

DO NOT FAIL TO REPORT.

J. HEMENWAY.

FROM BRO. J. B. COOK.

Dear Brn.:—Allow me to note that Roman imagery in prophecy belongs to Roman territory, and not to the other modern nationalities outside, however analogous. *Russia is a modern power;* and as such is about twice as old as the United States of America.

The blood and bondage of Israel and "of the saints" (of this age) lies to the charge of Rome; and nothing like Russia can intervene between Rome and her foretold doom. Then there are, among many others, THREE introductory events that must open the judgment on the beast and its dependencies, as seen in Revelation. See chap. 11: 15–18; 15: 1–5; 16: 1–17. "The time of wrath," including "the battle of the great day" will fill their place, according to the prophecy. Then, "AT the last trump—the seventh—the dead in Christ will rise, and with him *take the kingdom.*" Ps. 72: 98; 1 Cor. 15: 51; Rev. 11: 15; 17: 14; Dan. 7: 18; Isa. 26: 19–21.

The grand scene will open "after the manner of Egypt." Micah 7: 15–21; Dan. 12: 1–3. "The plagues" are described in language derived mainly from those in the judgment on Egypt. In fact, the language of "Revelation" is drawn from the Old Testament generally. Then the "one thousand years" reign—"the times of restitution"—His TIMES "who is the blessed and only Potentate"—the *sabbatismos* ("rest") that "remaineth to the people of God"—will come in their divinely-appointed order! All ultimates in the new heavens and new earth. It is best to keep in "the way, the truth, and the life"—i. e., Jesus in "*his whole work.*"

NO GOOD IN SPIRITUALISM.

Wisely said Sir Bulwer Lytton that there was "something in Spiritualism, but nothing to benefit mankind." That is, there are, as nobody can deny, certain strange and inexplicable phenomena which are called "spiritual manifestations." But from not one of these, nor from anything connected, directly or indirectly, with them has the human race yet gained anything. They have revealed no loftier truth; they have inspired no nobler action; they have added absolutely nothing worth having to the sum of human knowledge. On the contrary, they have only tended to moral degradation and to infinitely lower our conceptions of the spiritual world. For in no single instance has there been given to longing mortals any indication of better or nobler states of existence there. Even the voices that profess to come to us thence, seem in that other region to have lost a good deal of the eloquence and power they possessed here.

The great men who have passed away from earth speak to us now, through these manifestations, in stammering accents, and the spirits of the great departed come "skulking behind the wainscot, instead of coming in robes of light, with a voice like music of the spheres." Indeed, Spiritualism, so-called, through all the years of its existence, can point to no achievement at all adequate to the magnitude of its theory. If it gave any real evidence that it was true, how eagerly men would look to it for revelations of importance; how science would seek to gain through it the confirmation of its grand systems, and how individual men would find in that belief assuagement for a thousand woes.

But up to this time, as Bulwer says, it has done "nothing to benefit mankind." It has been espoused chiefly by the ignorant and the vile, and its precepts and the practice of its disciples, have been to establish a very low system of morality. At the first glance, it seems to afford some satisfaction; but a closer examination reveals only rottenness, deceit and ignorance."—*Boston Daily News.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Acknowledgments to Jan. 1st	$417.41
J. D.	10 00
A Friend	5.00
G. P. Persons	2.00
Mrs. E. Fletcher	1.00
S. F. Hubbard	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$81.68

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$3,500.70
I. C. Humes (balance of pledge of $100.00)	16.25
J. D.	7.00

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$271.35
"W."	5 00
Mrs. G. P. Persons	3 00
J. Fairbanks	3 00
A Friend	.40
E. M. Rathbern	.60
A Friend in Isleboro	1 00
J. D.	3 00

A large package of Cloth for Kansas, and $10.00 worth of Tracts for J. C. & S. E. Smith, from one who gives "for the Master."

M. A. Elliott $1 00, for Tracts for the same.

Also a Friend for the same, in Tracts, $1.00.

TO THE A. A. M. SOCIETY.

Dear Brn.:—As some of the brethren seem to be anxious to hear from the work, occasionally, in these ends of the earth, I will try to report my labor for the past ffve weeks.

The fifth Sabbath in January I met a small congregation in Roark's Cove, Tenn. The weather being very wet, people could not get out. On Sunday the house was pretty well filled, notwithstanding the snow and piercing cold winds. I spoke at some length on the theory of the worlds conversion and signs of the times. At the close, I told the people that it was unreasonable to ask them to hear another discourse before returning to their homes, but they unanimously called for a second, and in thirty minutes we began. I spoke one hour on the coming kingdom. Although shivering with cold in the open house, and around a poor stove, the people gave the best attention, and showed their appreciation of the truth by contributing enough to pay the expense of my trip.

Here I met one of the heaviest trials I have had to bear. A good sister of the M. E. Church, thought to be in the last stages of consumption, requested me to *sprinkle* her, and call it *baptism*. The friends seemed to think that as she was too weak to be immersed, I ought to yield to *her* notion. But I could think of nothing but "whatsoever is not of faith is sin;" and believing that baptism can only be performed by immersion, and that it would be an abomination to say, I baptize thee, and then only rantize her, we prayed together, and I told her I could not sprinkle her and call it baptism.

Sunday night spoke to a large crowd at the University of the South. Monday, came down the mountain on a car load of coal, and met several of the kind friends with whom I formed a pleasant acquaintance last July. Spoke to a crowded house at night. Two ministers present. The precious friends here showed their appreciation of God's plain truth by showing that they think a minister's fare should be paid. I have become attached to those dear brethren and sisters, and trust we will all enter into the kingdom and spend eternity together.

The first Saturday and Sunday in this month I was with Bethel church, near Ottewah, E. Tenn. Found all well except Bro. Silas Smith. He was thought to be near death, with cancer, but as yet he still lives to speak for Jesus to all the friends who visit him. The church again chose me to preach for them this year.

The second Saturday and Sunday I was with Shilo church in Dekalb Co., Alabama, where Satan is doing all he possibly can to sow the seeds of trouble in the body; but I trust it will be choked out before it takes root deep enough to be a serious reproach. They elected Brn. Smith, Waldrop and myself to take the oversight this year, pledging to take up the cross more fully, and be coworkers together with Christ. The third Saturday and Sunday at Oak Grove, Ala. Found the little vine in the midst of persecution, but struggling hard for the cause of Jesus. I am sorry to say that there seems to be more prejudice there among the people than anywhere else in my field. The ministers have used long-range guns when we are miles away; and in several instances have grossly misrepresented our position and people. But, instead of replying behind their backs, I made a proposition to meet them, and see who has the truth. Not one will accept. One said he was no man for controversy. Another, that Boston was the birth-place of my cherished dogma. I consider that a poor argument indeed against the truth.

To-day is my regular time at Bethel; but, owing to the uncommonly heavy rains, all rail-road communication being cut off, I am at home. We have had no mail for four days, and it is said the trains will not run for a week. To-day I attended the burial of a preacher of the South M. E. Church, conducted by the Odd Fellows. Two ministers in the procession joined hands with some of the most wicked men in all this country, and all together sang "Hark from the tombs." This language came to my mind "Come out from among them, and be ye separate." Oh, that christians, and especially ministers, would be less conformed to this world and more transformed, by the renewing of their minds, that they might *prove* the will of God as well as tell it.

Brethren, I need some good, pointed tracts, such as "Thief on Cross," "Rich man and Lazarus," and the doctrinal points, which divide us from the Orthodox churches. These silent preachers are doing a mighty work. I seldom scatter valuable tracts promiscuously to the congregation, but *give* to individuals who I believe want the truth on these points, and will honestly and impartially investigate; and then I mail a great many to searchers after truth in different parts. I give the following extracts from a letter written by Bro. J. J. Newton, at Double Springs, P. O., in Tarrant Co., Texas. It was written to his grandfather, Caleb Smith, Ottewah, Tenn. I hope the Society will send him some tracts, that he may scatter truth in that great Western country.

"In regard to religious matters here, I can tell you they are low. A few churches here and there—Baptists, Methodists, Presbyterians and Campbellites are the denominations. I have not heard a sermon on the prophecies since I have been in Texas; neither have I heard anything in regard to the final winding up of time; and I have attended the preaching of all denominations. So you may know from this that the ministers here have never studied this part of the sacred Word, or else they are shamefully negligent to publish the doctrine to the world. There is nothing taught more forcibly in the Word of God than that Christ Jesus will come again, and he will reign forever on earth with the saints. As to the principles of the doctrine, I have no works or ideas more than I have gathered from reading the sacred Scriptures. I have no books, only what you gave me,—the 'Great Controversy,' and a few tracts. I would like something to help me study the Scriptures in connection. J. J. NEWTON."

The Lord has raised up help for us here in the ministry, to partly take the burden of seeing after the churches, so as to lét me out into new fields more extensively. I have felt for some time that my duty is that of an evangelist, and have never felt it duty to be tied down to the care of churches. And I feel that the Lord is opening the way for me to labor in my proper place. We are living amid perilous times. Earth is groaning under the curse. Times are so very hard that I fear many will suffer before another crop can be made. Pray for us.

J. A. CARGILE.

Stevenson, Ala., Feb. 28th, 1875.

ACKNOWLEDGMENTS.

Received Jan. 7th, by Geo. T. Adams:—from J. B. Cook, $5.00. A. M. Bread, $5.00. W. Bassett, $2.00. J. Clifford, $1.00. March 8th, Cyrus Colborne, Vt., 5.00. A friend, $3.00. A. A. M. Society, $12.00.

J. P. Marquand, $2.00. A German Bro. in Minn., $2.00. A package of tracts from Volga, Ind. A barrel of valuable clothing from Sr. E. Treadwell, Chicago, with $2.00 for freight,—a generous and most timely gift for myself and others.

It has seemed as though God just told the friends when, and what, to send. Thus would I have it. None send without a special drawing; for I feel that my work is very insignificant, in comparison with that of many others; and when I have felt worldly needs, have sometimes thought there might be less need here than in some other places. But I have felt impelled to stay, and have thus far been wonderfully upheld and comforted with the conviction that I was doing right in instructing and encouraging this this poor people; and humbly ask that God may still direct, and enable me to be faithful to my trust.

There has been but little sickness, and although many say such hard times were never known, still there has been little actual suffering among those who will work and save.

My school-house has been crowded with earnest seekers after knowledge. The young people have idled few moments away, and they appreciate their privileges; often contrasting the present with the past. I hear a good report from all my pupils who are out teaching. The people are so proud to have school. Within an area of twenty miles eight schools can be gathered, and I hope to see them all furnished with teachers this fall, from this little nucleus. By fitting teachers of their own race, and sending them out into these back places, we can best disseminate knowledge among this people. This idea has stimulated me; for I know my own labor as teacher must soon cease.

Seven have been sheltered with me the past winter. Three have ate at my table, the cooking for whom and myself my own hands have done, they helping in other ways, so that order, harmony and profit, I trust, have prevailed. Now it seems best that all should seek work, and myself rest a little. Then I propose to them, if our Father so wills, when the crops are laid by and harvest is ended, to gather the older scholars and give them especial instruction for teaching, and encourage them to go out as earnest workers in life's great harvest field. I am sometimes appalled at the magnitude of the work needed in our poor lost world, while so little is done, and the working time almost over.

Will the dear christian friends, who have written so kindly, believe that I would gladly answer each, but I am afflicted with a chronic nervous affection of my eyes. The constant use of my glasses has aggravated this more than usual for the past two months, till now I know it is duty to give them rest. Dearly would I love to greet them, but it may not be till we pass over Jordan. May God grant that we be found among the washed and saved. CAROLINE TULLER.

West Point, Ky., March 13th, 1875.

A REMEDY WANTED.—A pastor seeks, through the *Journal* and *Messenger*, a remedy for a disease which is not peculiar to a number of his flock. He states that there is a good sister living about three squares from the church, whom he often meets in visiting half a mile from her dwelling, who attends public gatherings, such as church festivals, fairs, exhibitions, etc., but is entirely unable to go to her church, and has been thus afflicted for several years. She "deeply feels the privation of not attending Sabbath morning and evening, and the prayer-meeting during the week," but cannot possibly be present, though she has no small children, and can have good company, if she could only go. He desires to know what will remove this inability. Can't some of our physicians prescribe a remedy?—*Exchange.*

We would prescribe—FULL SALVATION.—*Christian Standard.*

Correspondence.

From Bro. C. H. Hurd.

Dear Brn.:—We feel encouraged to pray and not to faint; for the Lord has heard the cry of his children who have been asking him to revive his work in this place, and save our neighbors and friends from destruction. He has graciously manifested himself by working in our midst to the salvation of a few of the people. Praise his holy name for what has been done! We were almost discouraged, and near fainting in our minds as regards the cause here, thinking that the people could not be reached after standing out against the light so long, and that, too, after the severe judgments of God, in removing many a loved and cherished one from our midst by death, had been passed by without any apparent effect for good being wrought upon the minds of the people. But we rejoice to-day that the Lord has been at work, and we stand filled with wonder, love and praise at the great change that has been wrought within a few days at our very doors. Where sin, darkness, despair and death prevailed, righteousness, light, hope and life have sprung up to make glad the hearts of at least a few.

The work begun by some faithful brethren from other places, with some here uniting, and going from house to house to pray (the weather being such that but few could get out to meeting at the chapel), and the Lord was in the midst, and gave the increase from the commencement; one the first night, and so on until several made an effort to seek the Lord. Some have found him, to the great joy of their hearts, and they to-day are strong and faithful in the Lord's service; others seem weak and backward, but we trust they will yet become fully decided to follow the Lord by the way he would have them go, and thereby find peace and rest to their souls. All are heads of families, and in the middle age of life, excepting one—a young lady.

Arrangements have been made to have preaching at the chapel one fourth part of the time the present year; on the first Sabbath of each month, by a faithful worker in the Lord's vineyard, who will endeavor to supply our wants in ministering the Word of life unto us as the Lord may direct. Our brethren at Porter, Me., been preaching one fourth part of the time, on the third Sabbath of each month, and, as we are near their place, we unite to worship together, which gives us preaching one-half of the time for the present year. This would seem to be for our good as a church, and for the glory of God, if we do not depend too much on the preaching of the Word, and neglect other means that God would have us make use of in the advancement of his cause in our midst.

Freedom, N. H.

From Bro. O. D. Woodruff.

Dear Brn. and Srs. of Conn.:—I am reminded to-day forcibly that cold dreary winter is past, and that the wheels of time have not ceased to roll their rounds, and have thus brought us to another spring. The fields will soon show themselves ready for the laborer to come forth to sow the seed. By this we are reminded that we have a Mission Tent which should be in the field; and as soon as the traveling will permit, a Conference should be held to consult upon these matters of deep interest. Let us come up to the work together. Our efforts should be consolidated in this work. Our Master's business demands earnest workers. The severity of the winter has tested our strength to the utmost; but, thank God, although we have had to lay some of our dear brethren and sisters away in the tomb to wait till Jesus comes, yet a goodly number are permitted to live. The Lord of hosts nerve us with his presence, that, as the beauties of another summer put forth to cheer the heart of man and beast, we may be found at our post, presenting the beauties of the gospel in the great plan devised by our Lord to save the perishing of earth, and cheer the lonely, tired and sick, who are praying—Thy kingdom come.

Our motto is, *Salvation through a coming Christ.* Now, which of our sister churches desires this spring Conference? Let us hear from you soon, that we may make due arrangements. Direct to S. Woodruff, Pres., or O. D. Woodruff, Sec. and Treas.

From Sr. E. A. Fowler.

Dear Editors:—My father, Mr. George Hill, whose name I presume is on your list, wishes me to write a few lines for him, as his eyes are quite dim, for the purpose of thanking you for your kindness in sending him your valuable paper.

Perhaps it will do you some good to know that he has carried it every week to five or six different families to read, quite a number of years, and if it has done them as much good as it has me, then there is indeed a rich reward awaiting those who help make up the paper.

Many times when I have been so weary I could hardly think, I have taken up the *Crisis*, and after reading a short time, have felt like a new person, I was so refreshed. Why? Because it was sure to tell of a rest for the weary, balm for the sick, and a physician who makes no mistakes, and who never loses a case.

Brn., I am glad to say that I love this physician, and so does my good old father, and more here in Guilford. May the Lord bless you while you are comforting others.

Guilford, Conn.

From Bro. H. H. Tucker.

Dear Brn. in the vineyard of the Lord:—Knowing that it always rejoices the hearts of God's seed-sowers to hear of the conversion of men, I write a few lines for the *Crisis* that you may know what the blessed Lord is and has been doing in Granby, Mass.

Bro. W. G. Ruggles and myself have been laboring here for the advancement of the cause of God, and some have found the Savior precious. They have been led to rejoice in a Father's love towards them, and they have taken steps in the right direction, having organized themselves into a church, that they might be as a light set upon a hill. They are holding up the banner of truth, that if possible they might, through the aid of the Holy Spirit, lead some to the Lord Jesus Christ.

We found some prejudice here when we first came, as there had been many things said to the people in a harsh way, by some professing godliness, but who were not of the Holy Spirit. Now let me just say to

such, wherever you are, if we have not the spirit of our divine Lord, our words do not reach the hearts of the people. Men may hold the truth in unrighteousness. By harsh words we can neither lead nor win men to Christ. May the Lord help us to pray more and live better, so that our lives may be lights which are true, leading our neighbors and fellow-men to the Lamb of God that taketh away the sins of the world.

Dear brethren in the Lord, pray for this church here, that the Lord Jesus may prosper them in all their undertakings. Those wishing to labor for the Lord's cause in Granby, will please correspond with Bro. George Weatherby, Elder of said church.

Obituaries.

ROBERTS. In Windsor, Ct., Feb. 13th, 1875, Bro. Cicero Roberts.

He was born in Riverton, Hartford Co., Aug. 16th, 1821. At the age of nineteen he moved to Windsor, which continued to be the place of his abode through his life. He was one of the most useful and beloved men in the community. His death is felt to be a loss, not only to his family and to the Christian circle to which he belonged, but also to the whole town. At his funeral, the church was crowded to its utmost capacity. The gathering was not only of his immediate relatives and friends, but was a spontaneous pouring forth of the whole neighborhood to show its appreciation of his excellentlife and character.

His sickness was very distressing, but the Lord was present to his soul in sustaining power. He was borne up in an unusual manner, and we are comforted in having had it demonstrated to our very senses that Jesus can make even the dying bed a place of grace and glory. Our brother was one of those of like precious faith with the readers of the *Crisis*. He impressed all with the duty of looking for the coming of the Lord, and being prepared to meet him. He was generous in the support of the gospel, and not only by profession but by practice "adorned the doctrine of God our Savior in all things."

The above obituary was kindly sent us by Bro. J. Crowlish, Pastor of the M. E. Church, of which he says Bro. Roberts was a worthy member. On the day of his death he sent a check to the A. A. M. Society of $100.00. We trust he rests from his labors, and his works will follow him. J. C.

SHAW. In Wales, Mass., Feb. 24th, 1875, our dear mother, Rhoda Shaw, aged 86 years.

She made a profession of her faith in Christ in 1843, and has lived an exemplary life all her days. She was a *good* mother, and always ready to lend a helping hand to the poor and needy. She has left an only daughter, with other relatives to mourn her loss; but we mourn not as those who have no hope; for we believe she went down like a shock of corn fully ripe. Words of comfort were spoken by Eld. Rufus Baker, from words chosen by the deceased, found in Isaiah 38: 1.

Peaceful be thy rest, dear mother,
All thy trials here are o'er;
Weary days and nights of anguish
Never shall afflict thee more.

Sad, we watched thee slowly dying
When the autumn turned the leaf;
And when winter winds were sighing,
More intense became our grief.

Gone from earth and all the loved ones,
Yet again with them thou'lt dwell;
And we bow in meek submission,
For He doeth all things well.

I. E. AINSWORTH.

NASH. In Worcester, Mass., Feb. 25th, 1875, Clifford E., only son of Bro. Henry H. and Sr. Emma J. Nash, aged 3 years and 4 months.

Dear little Cliffie is gone; the laughing eyes are closed in death, and the little dimpled hands, now cold and white, are folded for the dreamless sleep. The night is dark, but there is a flush of morn upon the mountains, and a gleam of sunlight glows along the distant hills; and He who holds the keys of hell and death will come back to open the graves, and call the sleepers forth. Then He who took the little ones in his arms and blessed them, will say as he said so long ago,—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Bro. S. G. Mathewson spoke words of comfort to the afflicted family.

This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how sweet a flower
In Paradise will bloom.

Safe on that distant shining shore,
Where the long parted ones shall meet,
And meeting once shall part no more,
There thou the loved and lost shalt greet.

M. L. WHITING.

LAKE. Ida Lake, youngest child of Joseph and Eliza Lake, of Providence, R. I., died Nov. 23d, 1874, of diphtheria. She was only four years and a few months old.

Many will remember little Ida at the Springfield Campmeeting, by her singing; especially the children. She was oft in their meetings, and often told them how she loved Jesus. How much we have heard her sing—"Sweetly I am resting in Jesus," and, "Safe in the arms of Jesus"; but she will never sing them again until she sings in the new earth. You will never see her at Springfield or hear her voice there again. She was a pure, every day little christian. I wish all that knew her at Campmeeting could have heard her talk about Jesus before she died. We well remember her waking and getting up early to attend the morning meeting in Bro. Grant's tent;—sitting in front in her little green chair. She will never sit there again. We will tell you more about her, and how she talked about seeing Jesus when we see you. I hope we shall all meet little Ida in the kingdom. N. D. BABCOCK.

ESTES. At Weeks' Mills, Me., Feb. 11th, 1875, Isaiah Estes, aged 44 years.

Bro. Estes loved the hope of the speedy return of our dear Savior; but his voice, which we have often heard when assembled with the people of God, is hushed in death. His sickness was short, but his suffering great. He looked "beyond," to that inheritance which is "incorruptible, and undefiled, and that fadeth not away." This sad affliction fell with fearful weight upon his dear family; yet the blessed hope that he sleeps in Jesus, and that the trump of God will penetrate the grave, and rouse to life the precious ones, and that they will soon meet "where death and the tomb can divide them no more," comforts them amid the sadness and gloom which almost overwhelms them. Funeral services by Eld. J. R. Hall, assisted by Eld. A. H. Walker.

F. A. GRAY.

CURTIS. Fell asleep in Jesus, in Goffstown Village, N. H., Feb. 9th, 1875, Marcia A. Curtis, aged 38 years.

She was a great sufferer, yet her long patience was a wonder to all. Her day of life was short and stormy, but her sufferings are over. Her sun had a peaceful setting. In early life she experienced a change of heart, but left her first love, and wandered from God, till he laid his hand of chastisement upon her, and brought her back to the peaceful mooring, where she sweetly breathed her last. It is said that not a word of impatience was heard from her lips during her sickness. She leaves a fatherless and motherless son and daughter. May God have mercy on them. A stirring sermon was preached by Bro. Sutherland, assisted by the Congregationalist minister, from Isa. 40: 1. J. R. BOYNTON.

CANFIELD. Fell asleep in Jesus, after two months sickness, of consumption, at Bridgewater, Conn., March 8th, 1875, Bro. Judson Canfield, aged 76 years.

He embraced the faith of the personal coming of Christ in 1868, and was baptized at the age of 70. He was a steadfast christian even to the end; always ready to give a reason of his hope, with fear and trembling. He has left a dear wife and two children to mourn his loss. We expect to meet him in the soon coming kingdom. Divine service attended by the writer.

H. K. WALLING.

MANSON. In East Rochester, N. H., Jan. 2d, 1875, of consumption, Sister Hattie N., wife of Bro. George H. Manson, aged 23 years.

She leaves a loving and faithful companion and two little boys in deep affliction, to mourn the loss of a faithful, devoted, and affectionate wife and mother. May the Lord bless them, and enable them to be all ready to meet her in the morning. Words of comfort were spoken at the funeral by Bro. S. S. MOONY.

BLANCHARD. In Compton, P. Q., March 3d, 1875, Mrs. Eliza Clementina Blanchard, aged 66 years.

Mrs. Blanchard was a sister of Bro. Norman Stevens, whose death was recently mentioned in the *Crisis*. Like him she died suddenly. In one week from the day he was buried she died. They were the only inmates of the house, which in ten days has been left vacant. Sermon by the writer. Text, Psalm 90: 12. L. C. MCKINSTRY.

LYEN. At Muskegon, Mich., Eeb. 15th, 1875, of heart disease, after about eight hours illness, Mrs. George Lyen, formerly of West Stafford, Ct.

In the death of Mrs. Lyen, her survivors are bereft of a faithful mother and a devoted christian, she ever having an interest in the welfare of her family, little caring for the things of this world. She leaves a husband and son to mourn her loss. GEO. OBER.

FENN. In Clinton, Iowa, at the residence of J. Derham, Mrs. Mary A., wife of Luther L. Fenn, and only daughter of Edward and Abiah Whipple, aged 31 years.

Her disease was consumption. She bore her suffering with christian patience, great fortitude and calm resignation. She will sweetly sleep until the triumphal morn of the resurrection, when she will come forth, clothed in immortal beauty.

S. FENN.

Married.

ANDREWS—DAVIS. In Sutton, N. H., Feb. 27th, by Eld. D. W. Davis, Mr. JOHN S. ANDREWS, of Warner, and Miss ELLA A. DAVIS, of Sutton.

PEABODY—BOWES. In Kennebunk, Feb. 3d, 1875, by Eld. W. H. Mitchell, HENRY H. PEABODY and MARY J. BOWES, both of Kennebunk.

AMES—KNAPP. In Livermore, Me., March 6th, 1875, by Eld. E. M. Haggett, Mr. LEROY H. AMES and Miss DELLA S. KNAPP, both of Hartford, Me.

PRATT—PORTER. At the house of the bridegroom's parents, by Eld. Newell Wood, Mr. MILLY PRATT and Miss CATHERINE PORTER, all of Athens, T. P., Crawford Co., Pa.

FOREIGN NEWS.

London, March 16. News is received here that the natives of Assam have massacred a surveying party commanded by a British Lieutenant, and consisting of sixty-three Sepoys and coolies.

A special telegram from Berlin to the London Times says that in a recent dispatch to the German Minister at Rome, Prince Bismarck suggests that all States with a certain number of Catholic inhabitants enter into an agreement to repel Papal interference with politics.

THE NEW KING'S POLICY.—Though only a few weeks have passed since Alfonso XII. was called to the throne by a military pronunciamiento which, to all seeming, has been endorsed by the nation at large, a change may already be noted in the foreign policy of the Madrid Government. The influence of Germany has lost ground, while that of France has increased. Under Marshal Serrano the authority of Germany at Madrid was necessarily supreme. It was to the policy of Prince Bismarck that the Marshal owed the recognition of his nominal republic the pressure exerted upon France to detach her from the Carlist cause, and a sort of undefined support which bore a close resemblance to a protectorate. Apart from personal considerations, the exigencies of his position compel Alfonso XII. to avoid any appearance of dependence upon Germany. With the view of detaching the priesthood from the Carlist cause, the young King and his advisers have lost no opportunity of indicating the Catholic character of his reign; and as Germany, under the leadership of Prince Bismarck, is engaged in a deadly conflict with the Ultramontane party, her alliance with his Most Catholic Majesty can hardly continue to be as cordial as it was with his predecessors in the government.—*London Times.*

DOMESTIC NEWS.

Cincinnati, Ohio, March 15. A special dispatch from Monteith, Mich., to the *Commercial*, says that a hail storm of great severity raged there for fifteen minutes yesterday, demolishing everything that came in its way. Twenty-four hours after it fell, stones were found measuring twelve inches in circumference.

Corinth, Miss., March 15. A severe rain and hail storm passed over this section last night. The town of Rienzi was nearly destroyed and the following persons killed: Porter Walker, Miss Mattie Palmer, and Jordan Reese and daughter. Several others were dangerously and many slightly injured. The waters are subsiding. The damage to railroads and telegraph lines is inconsiderable. All communications will be be resumed to-morrow.

New York, March 16. The *Herald's* correspondence from Guadalajara contains an account of an earthquake of more than usual force, which, on the 11th of February shook a large portion of Northern Mexico. The little town of Cristobal was almost entirely destroyed, and seventy dead bodies were taken from the ruins. The centre of this disturbance appears to have been the volcano of Ceboruca. The earthquake occurred at night, and the terror of the people was increased by the darkness.

St. Louis, March 17. A dispatch from Chester, Ill., states that the steamer Lewis took fire from being forced very hard against the wharf boat while landing, by a high wind, which upset a blacksmith's forge. The fire was carried under the cook house by the wind, and from this point the flames spread through the upper works of the vessel, and in less than five minutes the steamer was entirely enveloped by fire. Besides the watchman, Charles Pritchard (colored), fireman, and five unknown deck passengers were drowned, and Edward McGerigan, another deck passenger, perhaps fatally scalded.

Notices.

CONFERENCE.—The Delaware District A. C. Conference is hereby called to meet, and hold its annual session at the Advent Christian Hall, on Seventh Street, below Poplar, Philadelphia, Pa., commencing on Thursday evening, March 25th, at 7½ o'clock, and continue over the following Sabbath.

This is our annual meeting to hear the reports of all our preachers, officers, committees and delegates for the last year;—the progress, spread, and triumph of Bible truth, by the word of mouth, by the aid of religious papers, tracts, and pamphlets, and by every other gospel means;—to learn by reports the amount of monies received and paid out for the purchase and distribution of publications. All the officers for the year ensuing will be chosen at this session. The Conference embraces the District of Columbia, Maryland, Delaware, New Jersey, and Eastern Pennsylvania. It is earnestly hoped that every church sympathizing with us will be represented either by letter or delegates. Every church or religious body cooperating with this Conference is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis Street, Philadelphia, Pa.

A. G. JAYNE, President.
EDWIN KING, Secretary.

NOTICE.—We would like (if the Lord will), six or eight brethren and sisters to go with the Tent this season, filled with the Spirit and power of the gospel, to labor for the salvation of sinners, proclaim the signs of Jesus' coming at hand, and to help care for the Tent, etc. We want those who can give their *time, talents*, and *voice*. We will trust in the Lord for means to pay expenses other ways connected with it.

If brethren wish to contribute to help, it will be received gladly. Brn. F. and Asa Blaisdell and others talk of running the Evangel Tent, and I will furnish one or more, if help will be pledged, for Maine or vicinity. Let those respond at once who feel that the Lord wants them to go, as it will take sometime to make tents. Speak freely. We ought to have many tents in the field this season if Jesus does not come; and could if brethren and sisters would take hold of the business. Let us do all we can for a perishing world, and have it said "well done" when Jesus comes.

P. S. Direct H. B. SEVEY, Mt. Vernon, Me.

QUARTERLY MEETING.—The next Quarterly Meeting of the N. H. Conference is to commence so as to hold its session over the last Sunday in April Any church wishing it with them, please write me soon, so we may give notice in good time. For Com., LEVI ALLEN.

QUARTERLY MEETING.—The next Quarterly Meeting of the Kansas Central Advent Christian Conference will be held at Melvern, Osage Co., Kansas, on Saturday, the 3d day of April next, and continue over Sunday. All interested are cordially invited to attend. H. H. KLOCK, Sec.

☞ TO THE BRN. IN MASS.

The Mass. A. C. Conference at its last annual session raised money by pledges and collections to buy a tent and put in the field. A committee was chosen to superintend the buying and running of the tent, and this committee are responsible men, and have done the best they could. They bought the tent and run it until the cold weather set in, and there is a debt on them of over $100. This they are owing to Brn. Boutell and Leslie—the two principal workers with the tent. Some of those that pledged have not paid. We hope brethren will send in the amount of their pledges at once; and we invite others that have the means to contribute to pay these brethren their due, as there is not quite enough pledged to pay the debt.

Bro. Boutell is sick, and the prospect now is he will have to lay by for a while and mend up. He has had sickness in his family also for some months, and he needs what is due him. Now, brethren, will you heed this call, and send me the sum of one hundred and ten dollars at once, so that I can pay these brethren their honest due. Send to C. GOODRICH, Boston, Mass., P. O. Drawer 5140.

Conference Notice.

The annual session of the Mass. A. C. Conference will be held in Chelsea, Mass., in the Advent Christian Chapel on Heard Street, commencing *Tuesday, April 6th*, and continuing over the following Sabbath. The business session will be held on Wednesday morning, and it is desired that all the business of the Conference may be begun and finished on that day. Therefore, ministers and delegates will endeavor to be in attendance in season to take part in said business matters. Churches whose membership is less than twenty-five are entitled to one delegate; over twenty-five and less than fifty, two delegates; over fifty, three delegates. Let there be a general rally. Come in the spirit of the Master, abide in it during the meeting, and return to your homes richly laden therewith. C. E. BARNES, *Secretary.*

Hoosick Valley Conference.

The second quarterly session of the Hoosick Valley Conference will be held at Rutland, Vt., commencing *April 14th*, and continue over the following Sunday. We hope to see a good gathering of the faithful ones at this meeting. Let delegates be sent from all the churches and localities where there are no regular meetings. We hope ministers belonging to this Conference will make a special effort to be present. Come, brethren, to this feast, to labor for God and the salvation of the perishing.

A. W. SIBLEY, Pres.
W. O. HIGLEY, Sec.

The Maine Mission Tent.

It is now time that those interested should begin to arrange for the summer campaign with the tent. Two good gospel preachers, who can, with the Lord's help, entertain any congregation, go anywhere, manage any crowd, and endure any hardships, are needed, with others occasionally to assist, with good singers and exhorters; also one good man for tent master. Who will volunteer to go into this work? Let them write to me at once. Will each of the committee write to me at once, and say what they have to say,—what they think or wish? Will all who wish meetings with the tent, or who wish the tent to go into any new fields, write to me their thoughts about it? The tent ought to be in the field all through the warm season. Let us try to do all we can for the spread of truth and the salvation of souls.

I. C. WELLCOME, *Yarmouth, Me.*

CHARLTON.—By divine permission the Church in this place purpose holding a Protracted Meeting, commencing Thursday evening, April 15th, to continue over Lord's day. Brethren, sisters and friends in the surrounding towns are invited to attend. Come with the blessing of the good Lord to this feast. Bro. H. F. Carpenter, with others, will be here to preach the Word. In behalf of the Church, J. W. PATTERSON, Clerk.

QUARTERLY CONFERENCE.—The A. C. Churches of Northern Kansas, comprising the churches at Brantford, Clifton, and Sherman Centre, are cordially invited to meet in delegation with the A. C. Church at Peach Creek, Washington Co., Kan., on the 27th day of March, A. D. 1875, at 2 o'clock P. M., for the purpose of organizing a Quarterly Conference, in accordance with the usages of the A. C. Church. Brethren of like precious faith are cordially invited to meet with us.

F. O. CUTLER, Pastor of the Church at Peach Creek, Washington Co., Kansas.

H. B. SEVEY will lecture on the Prophecies from the Chart, at the Town Hall, Alfred, Me., Tuesday, Wednesday, and Thursday evenings, March 23d, 24th, and 25th. Also at Springvale, Me., Friday and Saturday evenings, and over Sunday, March 26th, 27th and 28th. J. R. TRIPP.

NOTICE.—The brethren in Porter, Me., and Freedom, N. H., have arranged to sustain preaching one half the time. These places are near each other, and we unite our interests together and maintain but one meeting regularly, and we are very much in need of preaching. Will the Lord put it into the minds of some of his servants to come over and help us? Who will volunteer, and give notice in *Crisis* ahead for either of these places? We will meet them at Centre Ossipee, N. H., or Cornish, on their arrival, and do what we can to have them sustained, and to have the gospel preached to sinners. Will Bro. E. A. Stockman arrange to come sometimes? Here is a good field for labor, and a good congregation of attentive listeners, and through the blessing of God much good may be done. If any will heed this, please correspond with myself, or W. Sawyer, or J. S. Moulton. Address Porter, Me.

For the Brn., F. PHILBRICK.

NOTICE.—Being appointed "a special Conference Missionary and Evangelist, for the promotion of the interests of the cause of Christ," in connection with the Advent Christian Conference of the Province of Quebec, and to advance "its spiritual and *organic* interests," being somewhat improved in health, and able to labor to some extent, this is to request all persons interested in the several districts of the conference who may desire my labor in their neighborhoods, to correspond with me about it immediately, that I may make suitable arrangements, and go where duty may seem to call. My post office address is Magog, P. Q., Box 37. Please attend to this at once, and let us unite our prayers and efforts for the advancement of a common cause. CHAS. P. DOW.

NOTICE.—The Adventists of Newmarket, N. H., have formed themselves into a church, with the undersigned as its officers. Feeling deeply our utter helplessness without the Divine blessing, we ask the sympathy and prayers of all God's people for his blessing on the effort.

Elder J. L. Chute will supply us the first and third Sabbaths of each month. Brethren wishing to preach on the remaining Sabbaths, please correspond with Elder J. L. Chute, Pastor.

J. L. CHUTE, } Committee.
M. L. WHITEHORNE, }
M. L. WHITEHORNE, Treasurer,
J. C. MEADER, Clerk.

NOTICE.—Having closed my labors with the Advent Church at Lower Cabot, I am at liberty to engage elsewhere as the way may open to labor in his vineyard, for the salvation of the perishing around us, and the strengthening of those things that remain. Brethren and friends will please correspond with me at North Montpelier, Vt. E. N. MORSE.

P. S.—I would prefer to take the pastoral care of some church. E. N. M.

BRO. ROLAND D. GRANT having accepted the call extended to him by the Second Advent Church of Athol, Mass., his labors as Pastor beginning Jan. 1st, 1875, to continue at least one year, all matters of exchange and supply are submitted to him. O. F. BROOKS, Clerk.

THOSE wishing to correspond with me, are hereby informed that my address hereafter will be at Fitchburg, Mass. H. F. CARPENTER.

NOTICE.—I would say to the preaching brethren, when they send their appointments to Richmond, please name the place, Reed meeting-house, Richmond Corner, or at the Village. F. BATES.

To Preaching Brethren.

MASSACHUSETTS.

Those wishing to preach in Lawrence, Mass., please correspond with the following Com.: J. T. Merrill, Isaac Nickerson, P. T. Watson, Charles Dow. They will find a home with Bro. Geo. H. Churchill, No. 16 Valley St.

The Franklin Hall Society have united with the remainder of the Bethel Society, and hold their meetings at the Bethel. Please correspond with B. F. Thompson, Secretary, Springfield, Mass.

Those wishing to preach in East Weymouth, Mass., will please correspond with either Charles Helme, of Hingham Centre, Mass., or Alonzo Manuel, of East Weymouth, Mass., before sending their appointments.

Those wishing to preach at Southbridge, Mass. (Town Hall), please correspond with L. H. Benson.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Those wishing to preach in Haverhill, Mass., will please correspond with the following committee before sending their appointments:—S. A. Wilson, Chas. Colby, E. K. Downes.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
REVIVAL MEETINGS every evening through the week, and Sunday, March 28th. JOHN G. HOOK.

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Sunday School at 1.30 p. m. Prayer meeting Wednesday evening. Sunday School Teachers meeting Thursday evening.
H. L. Hastings .... Sunday, March 28th
I. C. Wellcome .... Sunday, April 25th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
B. Woodside .... Sunday, March 28th
Geo. W. Sederquest .... Sunday, April 4th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank .... Sunday, March 28th

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
E. Gordon .... Sunday, March 28th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

SOMERVILLE, Mass (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Wm. C. Stewart .... Sunday, March 28th
J. S. White .... Sunday, April 11th

New Bedford, Mass .... Sunday, March 28th
C. E. BARNES.

Brimfield, Mass .... Sunday, April 18th
C. GOODRICH.

Clinton, Mass .... Sabbath, March 28th
ROLAND D. GRANT.

Tremont, Mass .... Sunday, March 28th
Putnam, Ct .... Sunday, April 4th
Plymouth, Mass .... Sunday, April 18th
Tremont, Mass .... Sunday, April 25th
Putnam, Ct .... Sunday, May 2d
J. S. WHITE.

Clinton, Mass .... Sunday, April 4th
Holden, Mass .... Sunday, April 11th
Charlton, Mass .... April 15th, and over Sunday, April 18th.
H. F. CARPENTER.

Athol, Mass .... Sabbath, March 28th
Worcester, Mass .... Friday evening, April 2d
Lyman, Mass .... Sabbath, April 4th
Newburyport, Mass. (if Bro. Adams appoints) April 6th, to continue four evenings.
Kennebunkport, Me .... April 13th and 14th
Great Falls, N. H .... Thursday evening, April 15th
Dover, N. H .... Friday evening, April 16th
Rye, N. H .... Tuesday evening, April 20th
Seabrook, N. H .... Wednesday, April 21st
Salem, Mass .... Thursday evening, April 22d
Lynn, Mass .... Friday evening, April 23d
New Bedford, Mass., Sabbaths, April 25th and May 2d
The five days between as Bro. Irish appoints.
H. MUNGER.

East Weymouth, Mass .... Sunday, April 4th
Natick, Mass., Sunday, April 11th, and the second Sunday in each month for the present.
WM. C. STEWART.

Fairhaven, Mass .... Sunday, March 28th
New Bedford, Mass .... Sunday, April 4th
A. SIMPSON.

Square Pond, Ct .... Sundays, April 4th and 11th
Keene, N. H .... Sundays, April 18th and 25th
I. B. POTTER.

New London, Ct .... Wednesday, March 31st to Sunday, April 11th.
A. A. PHELPS.

West Alton .... Sunday, March 28th
J. G. SMITH.

Putnam, Ct .... Sunday, April 18th
Warehouse Point, Ct .... Sunday, April 25th
H. PRATT.

Keene, N. H .... Sunday, March 28th
Fairhaven, Mass .... Sunday, April 4th
Mattapoisett, Mass .... Sunday, April 11th
Fairhaven, Mass .... Sunday, April 18th
M. BATCHELOR.

Lake Village, N. H .... Sunday, April 18th
MRS. L. E. SAULPAUGH.

Bangor, Me .... Sunday, April 11th
Dexter, Me .... April 17th and over Sunday
S. K. PARTRIDGE.

Rochester, N. H .... Sunday, March 28th
R. F. EMERSON.

South Livermore, Me .... Sunday, March 28th
L. L. HOWARD.

Franklin, N. H. (Thompson's Hall) Sun., April 18th
LEVI ALLEN.

Gloucester, Mass .... Sunday, March 28th
WM. H. CROCKETT.

South Windsor, Ct .... Sunday, April 4th
Yalesville, Ct .... Sunday, April 11th
S. WOODRUFF.

East Pepperell, Mass .... Sabbath, April 4th
T. L. HALL.

Dorchester, N. H .... Sunday, March 28th
Warner, N. H. (Waterloo) .... Sunday, April 4th
J. B. S. PILLSBURY.

Holderness, N. H. (True school-house) Sun., March 28th
C. H. LOCKE.

Warner, N. H. (Waterloo school-house) .... March 28th
Sutton, N. H. (South meeting-house) .. Sab., April 4th
Boscawen, N. H. (Gulf school-house) Sab., April 11th
Canterbury, N. H. (Emery school-house) ..... Sabbath April 18th.
Lake Village, N. H. (North Church) Sabbath, May 9th
Meredith, N. H. (Dolloff Hall) ..... Sabbath, May 16th
Bradford, N. H. (Pond meeting-house) Sab., May 30th
SIMEON ROBY.

Meriden, Conn .... Sunday, March 28th
GEO. W. BROWN.

East Killingly, Ct .... Wednesday evening, March 24th
North Rutland, Mass .... Sunday, March 28th
North Rutland, Mass .... Sunday, April 25th
GEO. A. STREETER.

East Concord .... Sabbath, March 28th
S. HAWKINS.

South Windham, Me .... Sunday, March 28th
C. H. SWEET.

Charlton, Mass .... Sunday, March 28th
W. M. HALL.

Lake Village, N. H .... Sunday, March 28th
LEVI ALLEN.

Harrison, Me. (Woodsom school-house) Sun., March 28th.
JARED WHITMAN.

Wayville, P. Q .... Sunday, March 28th
Barford, P. Q. (Kinney school-house) Sun., April 4th
Stanstead, P. Q. (Tichurst school-house) Sunday, April 11th.
F. M. DRAKE.

Haverhill Centre, N. H .... evening, March 25th and over Sunday.
J. H. EVANS.

My appointments for Maine are withdrawn for the present on account of sickness. J. L. CHUTE.

Brimfield .... Sabbath, March 28th
Granby (Batchelor Street) .... Sabbath, April 4th
Montgomery .... Sabbath, April 11th
Springfield .... Sabbath, April 18th
Brimfield .... Sabbath, April 25th
GEO. L. TEEPLE.

Northwood Narrows .... Sunday, April 4th
Salem, Mass .... Sunday, April 11th
C. R. PARSONS.

Springfield .... Sunday, March 28th
Natick .... Sunday, April 4th
Plymouth .... Sunday, April 11th
E. OWEN.

Bow Centre .... Sunday, March 28th
A. T. HODGDON.

Campville .... Sunday, March 28th
S. WOODRUFF.

Danbury, N. H. (where the brethren may appoint) Sunday, April 11th.
D. EASTMAN.

Pittsfield, N. H .... Sunday, March 28th
WM. M. HARMON.

Otisfield, Me. (Gore school-house) .. Sunday, April 4th
JARED WHITMAN.

Alfred (or vicinity) as Bro. Blaisdell may arrange) evening, March 23d, and onward over Sunday, March 28th.
H. B. SEVEY.
F. E. BLAISDEL.

Belgrade Mills .... Sunday, April 4th
H. B. SEVEY.

Farmington Village, N. H .... Sunday, March 28th
WM. BODGE.

New Haven, Ct .... Sunday, March 28th
H. C. SMITH.

Alton Corner, N. H .... Sunday, April 4th
C. S. SHATTUCK.

Barnard, Vt .... Sunday, March 28th
L. H. BRIGHAM.

Cheshire Street .... Sunday, March 28th
Warehousepoint .... Sunday, April 4th
G. L. WHITE.

Nashua, N. H .... Sunday, March 28th
C. W. SARGENT.

Holden, Mass .... Sunday, March 28th
W. N. PILE.

Bradford, N. H. (Bush meeting-house) Sun., April 4th
A. S. WILLIAMS.

Palmer, Mass., the 1st and 3d Sundays in each month
H. H. TUCKER.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

Belgrade Mills, Me .... Sunday, March 28th
Mercer, Me .... Sunday, April 4th
THOMAS RINES.

Ross Mills (as Bro Salisbury appoints) ... March 24th
Buffalo, N. Y. (528 Eagle Street) Sunday, March 28th
Homer, Potter Co., Pa. (near Bro. Quimby's) Sunday, April 4th.
JOHN T. ONGLEY.

Barford (Kinney school-house) Sunday, March 28th, to finish up the year's engagements.
L. C. & M. MCKINSTRY.

Knowlesville, N. Y .. 1st and 3d Sundays in the month
MRS. L. M. STODDARD.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

LAWRENCE, MASS.
W. J. Halse .... Sunday, March 28th
E. A. Stockman .... Sunday, April 4th
C. Cunningham .... Sunday, April 11th
S. S. Brewer .... Sundays, April 18th and 25th

LOWELL, MASS.
J. Couch .... Sunday, March 28th
S. S. Brewer .... Sundays, April 4th and 11th

HAVERHILL, MASS. (Advent Hall.)
S. S. Brewer .... Sunday, March 28th
D. M. Leavitt .... Sunday, April 4th
Wm. H. Mitchell .... Sunday, April 11th
B. S. Emery .... Sunday, April 18th
D. F. Leavitt .... Sunday, April 25th

SOUTHBRIDGE, MASS.
H. Davis .... Sunday, March 28th
P. J. Smith .... Sundays, April 4th and 18th

NORTH RUTLAND, MASS.
Willard M. Hall .... first Sunday in each month
H. H. Tucker .... second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
John Parsons .... Sunday, March 28th

CONCORD, N. H. (Bethel, Green Street.)
C. Goodrich .... Sunday, March 28th
F. H. Burbank .... Sundays, April 4th and 11th

EAST CONCORD, N. H. (Ward House.)—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher .... first Sunday in each month
D. W. Davis .... third Sunday in each month

SEABROOK, N. H.
Charles R. Parsons .... Sunday, March 28th
Enoch Morrill .... Sunday, April 4th
S. S. Mooney .... Sunday, April 11th
J. Couch .... Sunday, April 18th
D. M. Leavitt .... Sunday, April 25th
J. F. Chamberlin .... Sunday, May 2d
J. G. Smith .... Sunday, May 9th
T. W. Piper .... Sunday, May 16th
A. Ross .... Sunday, May 23d
E. Owen .... Sunday, May 30th
Hiram Munger .... Sunday, June 6th

PORTSMOUTH, N. H.
J. F. Chamberlin .... Sunday, March 28th
C. Goodrich .... Sunday, April 4th
T. W. Piper .... Sunday, April 11th
H. Munger .... Sunday, April 18th
A. Simpson .... Sunday, April 25th

RYE, N. H.
J. W. White .... Sunday, April 4th
E. B. Wells .... Sunday, April 11th
Julia Buswell .... Sunday, April 18th
J. G. Smith .... Sunday, April 25th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck .... Sunday, March 28th
J. F. Chamberlin .... Sunday, April 4th

DOVER, N. H.
O. W. Kimball .... Sunday, March 28th

HAMPTON, N. H.
Enoch Morrill .... Sunday, March 28th
O. W. Kimball .... Sunday, April 4th
Geo W. Brown (of Elliot, Me.) .... Sunday, April 11th
J. G. Smith .... Sunday, April 18th
E. B. Wells .... Sunday, April 25th
O. W. Kimball .... Sunday, May 2d
D. F. Leavitt .... Sunday, May 9th
C. Goodrich .... Sunday, May 16th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
D. M. Leavitt .... Sunday, March 28th

EAST ROCHESTER, N. H.
C. C. Emerson .... Sunday, March 28th
C. E. Hurd .... Sunday, April 4th
T. W. Piper .... Sunday, April 18th

NEW MARKET, N. H. (French's Hall.)
J. W. Horne .... Sunday, March 28th
J. L. Chute .... Sunday, April 4th
J. G. Smith .... Sunday, April 11th

FARMINGTON, N. H.
D. F. Leavitt .... Sunday, April 11th
E. Owen .... Sunday, April 25th

NEWCASTLE, N. H.
C. E. Hurd .... Sunday, March 28th

LEWISTON, ME.
I. C. Wellcome .... Sunday, March 28th
I. C. Wellcome .... Sunday, April 4th
C. Goud .... Sunday, April 11th

BIDDEFORD, ME.
A. Ross .... Sunday, March 28th
Jesse Gay .... Sunday, April 4th
H. Munger .... Sunday, April 11th
Wm. H. Mitchell .... Sunday, April 18th
Geo. W. Brown .... Sunday, April 25th

SOUTH BERWICK, ME. (Great Works.)
S. S. Mooney .... Sunday, March 28th
J. W. White .... Sunday, April 11th

ALFRED, ME.
Jer. Hill .... Sabbath, March 28th

SPRINGVALE, ME.
Brn. J. Gay and Wm. H. Mitchell (to attend to ordination) Sunday, March 28th.

SOUTH ELLIOT, ME.
J. W. White .... Sunday, March 28th

NEW HAVEN, CT.
H. C. Smith .... Sunday, March 28th
Wm. N. Pile .... Sunday, April 4th
B. Hitchcock .... Sunday, April 11th
Mrs. E. A. Warren .... Sunday, April 18th
M. Batchelor .... Sunday, May 2nd

PLAINVILLE, CT.
C. F. Morse .... Sunday, March 28th
B. Hitchcock .... Sunday, April 4th

MILLDALE (Southington, Ct.)
O. D. Woodruff .... Sunday, March 28th
Mrs. E. L. Crumb .... Sunday, April 4th
B. Hitchcock .... Sunday, April 11th

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. Wilfong, No. 135 North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

PORTLAND, ME.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Johnson, 52 East 23d St., New York City.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

RYE, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burdit Hall. Preachers will please correspond with Isaac Barnes, Clinton.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

GREENPOINT, L. I., preaching at 7.30 Sunday evenings, in Ecselsior Hall, corner of Franklin and India Streets. Conference and prayer meeting Thursday evenings. A. S. MUNGER.

WASHINGTON, D. C.—The Advent Christian Church will hold their services at the Supreme Court Room (City Hall), at the intersection of Louisiana and Indiana Avenue, every Lord's day. Preaching at 11 a. m., and at 3 p. m.; prayer and conference meeting every Thursday evening, at house No. 412, 5th street, near City Hall. ELD. JAS. H. WHITMORE, Pastor.

Those wishing to preach in Danville, P. Q., will please correspond with Wm. Barnard or J. Porter, Pastor.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. WM. C. STEWART'S address, for the present, will be Somerville, Mass., Church Street, near Union Square.

☞ ELD. J. PORTER'S address is 50 Perthius Street, Montreal.

☞ CALEB RICHARDSON'S address is Salem Depot, N. H.

☞ ROLAND D. GRANT'S address is Athol Depot, Mass., Box 292.

☞ F. A. BAKER'S address is Frankfort, Me.

☞ GEO L. TEEPLE'S address hereafter will be Collins Depot, Mass.

☞ E. C. COWLE'S address is Wallace, Steuben Co., N. Y.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—H H Tucker, Miles Clark, I N Thompson, John Whittemore, R C Jackman, J E Welton, Lydia Griffin, R Morrill, Jennie S. Couch, E C Cowles, A Elgin, W H Mitchell, B Davis.

CASH RECEIVED FOR BOOKS AND TRACTS.—M W Corliss 10c, J Weston 90c, E R Gillett 20c, Eld. Wm Chapman $4 50, M A Elliott $1.35, L A Hart $1.00, B J Dowling $2.50, B F Wise $3.00, W M Bigelow $1.00, L C Newcomb 10c, Mrs J M Crouse 25c, J Whyman 50c, A Spooner $3.50, J A Young 23c, R C Jackman $1.00, M H Cottle 20c, W Parker 15c, H S Barton 25c, A Nickerson 60c, F Burr $25.00, S K Gibson $3.50 E Cotton $1.00, W W Church $1.00, J S Giddings 50c, O Hoffer 20c, J M Eldridge 81c, J O Cortis 70c, O Lewis $1.00, H Davis $2.13.

BOOKS AND TRACTS SENT.—By Mail—J Weston, F Church, W Ingmire, D L Stanford, M W Corliss, M A Elliott, L A Hart, B F Wise, B J Dowling, W M Bigelow, L C Newcomb, Mrs J M Crouse, A Nickerson, W W Church, J S Crandall, J L Field, M H Cottle, H S Barton, J A Young, O Hoffer, J S Giddings, C D Molby, S E Morse, E Shults, J M Eldrige, J O Cortis.

By Express—Eld Wm Chapman, Hartman & Brown, H Tucker, Abbie Spooner.

By Merchant Dispatch—F Burr.

ARTICLES RECEIVED.—M L Coburn, S S Brewer, C Barnes, C S Branch, M F Berry, N M Swett, J A Cargile, B Mathewson, M A Potter, I I Leslie, C H Williams, W D Tucker, J E Clark, F Reynolds, R D Grant, J S Thorpe, H F Carpenter, J B Cook, D N Chadsey, M Bedell, L B Weaver, E T Manning, H P Sikes, O D Woodruff, D K Barrett, L Robbins, M J Clark, E Lunt, A J Stone, J R Boynton, W H Webster, C H Sweet, E D Kentfield, C Tuller, J Hemenway, R E Morrell, E Gordon, J Carter, J E Clark, C Curry, M F Field, G E Merrill.

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BY CHAS. L. IVES, M. D.
Professor of the Theory and Practice of Medicine in Yale College.

This is a pamphlet of 119 pages, in which the Author discusses the above question in an interesting and able manner,—showing the material nature of, the mortality and destiny of the Soul,—A future immortality to be the *special* portion of the Righteous,—What the Bible teaches as to the future of the Wicked,—The intermediate state,—The Resurrection,—That of the Righteous and of the Wicked, etc.

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A lady in feeble health felt herself on retiring at night, unable to kneel in prayer as usual, or even to put words of a prayer together, and casting herself wearily upon her pillow, clasped her hands, prayerfully whispering, "I lean my heart on Jesus!"

Too tired—too worn to pray,
I can but fold my hands,
Entreating in a voiceless way
To Him who understands,
How flesh and heart succumb—
How will sinks, wearied, weak;
"Dear Lord, my languid lips are dumb,
See what I cannot speak."

Just as the earied child,
Through sobbing pain oppress't,
Drops, hushing all its wailing wild,
Upon its mother's breast—
So on thy bosom I
Would cast my speechless prayer,
No doubt that thou wilt let me be
In trustful weakness there.

And though no conscious thought
Before me rises clear,
The prayer of wordless language wrought,
That thou wilt deign to hear;
For which at best I plead—
What here my spirit saith,
I only am a bruised reed,
And thou the breathing breath.

—*Selected by* J. N. BERRY.

THE CONFLICT BETWEEN BISMARCK AND THE JESUITS.

The Pope shows no symptoms of abating his hostility to the German government. He has just declared his intention to excommunicate all the Roman Catholic priests who accept appointments to parishes from the Imperial government, as provided by Bismarck's new Ecclesiastical Laws. The Jesuits are plotting to unite France, and Russia and Spain in a war against Prussia, and are hoping to excite the Roman Catholics, who constitute one-third of the forty million Germans, to rise in revolt against Bismarck's Protestant government.

Their unscrupulous efforts to compass Bismarck's overthrow, if possible, are strikingly portrayed by the following correspondent of a London newspaper:—

"Not only has Prince Bismarck's yearning for repose, after twenty stormy years of political activity, prompted him to contemplate retirement into private life, but other and very powerful influences have been brought to bear upon him with the same object. His wife and daughter, who are fondly attached to him, have suffered a constant agony of terror, lest his life should again be attempted, ever since he was wounded by Kullmann at Kissengen. They incessantly urge him to give up his perilous greatness, quit Berlin, and live quietly with them in the country, the pleasures of which he keenly enjoys. Indeed, these exalted ladies lead but a melancholy life of it here, and profit but little by the wealth, glory and station achieved by their husband and father. The Prince goes not at all into society; the only parties given at his town residence are parliamentary soirees, the *invites* to which are strangers to his family, and not at all amusing from a feminine point of view.

"The medical attendant, too, who has closely studied his constitution, has repeatedly warned him that the chronic state of excitement in which his nervous system has been kept for the last six months is materially diminishing his vital power, and, to use a conventional expression, shortening his life. It is, moreover, unquestionably the fact that his nerve is shaken to an alarming extent. Let us not forget that he receives hundreds of threatening letters every week, many of which contain menaces of the most revolting description; that the police authorities have impressed upon him the urgent necessity of observing all sorts of irksome precautions, at home and abroad, besides exercising a surveillance upon his person which must be all but intolerable to a man of his naturally intrepid and reckless character.

"Three detectives watch his house day and night, aided by the street police, and when he goes outside his door (which is a rare occurrence), follow him, and 'keep their eye upon him.' He has been advised not to drive out in an open carriage, as was his wont for many years past, so he only uses a close carriage and sits well back in it. He has been implored not to ride in the Thiergarten or streets, so he takes equestrian exercise daily for an hour or so in the huge garden of the Ministerium des Auessern.

"All this may be very necessary, in common prudence, considering the danger his life is exposed to at the hands of furious fanatics and frantic zealots; but it is horribly annoying, vexatious, and depressing. Such conditions of existence must in time undermine the stoutest courage and wear out the boldest temper. It is deplorable that a man who, two years ago, could not show himself without becoming the object of popular ovation, and who is still absolutely worshiped—so far as the German nature is capable of worship—by millions of his fellow-countrymen, should have been worried and badgered until he dare scarcely cross his threshold, lest the assassin's knife or bullet should be aimed at his heart.

"When I saw Bismarck ride in the Konigsplatz, at the inauguration of the Victory Column, in commemoration of the German conquest of France, and witnessed his enthusiastic reception by an untold multitude; had any one told me that, within sixteen months from that day, Bismarck would not venture to walk down the Linden, or canter round the Thiergarten, for fear of being murdered, I am afraid I should have been rude enough to laugh in the face of the person making so apparently ridiculous a statement. But that person would have been perfectly correct in his prognostications. Such are the consequences of the May Laws and Ecclesiastical Penal Statutes.

"When Prince Bismarck last year asseverated that he was the worst-hated man in Europe, he knew very well what he was saying; but the must cruel part of the cruel truth he then gave utterance to is the painfal fact that he is more bitterly and dangerously hated by Germans, his own compatriots, than he is by Frenchmen, his country's sworn enemies. Eighty per cent. at least of the villainous communications anonymously sent to him are written by German hands. It is probable that many of the enraged Ultramontanists entertain the hope of driving him from power by sheer intimidation. The clerical party is always well informed with respect to what goes on in its enemies' camps; and it is quite aware that a man who has been twice shot at, and had two such terribly narrow escapes of death y assassination as has Prince Bismarck, is, in all human probability, peculiarly susceptible to the effects producible upon the nerves by anonymous threats.

"Nothing more lowering to the spirits can be conceived than the sort of life led in Berlin by this greatest of Germans, and by those nearest and dearest to him. Of what avail all his greatness and his wealth to him, so long as he is constrained to fear that every mouthful he eats or drinks may contain some grain or drop of deadly poison; that every stranger he meets may be seeking his life; that thousands of men, Germans like himself, wish him dead, and are even compassing his death? Which of us would accept princely rank, supreme power, and a million of money, on such terms? Will the most earnest German patriot have any right to reproach him, if he decide upon quitting a career over-weighted with such conditions?" —*Signs of Our Times.*

MY EXPERIENCE.

C. CASE.

The request is often made, Give us your experience. Thinking those with whom I had been associated in Ct., the land of my birth, with whom I had taken such sweet counsel, would like to know whether I am walking by the same rule and minding the same things as formerly, I felt impressed to tell them how I felt when, to all human appearance, the last battle was fought.

On the evening of the twenty-first of Dec., my husband and I called on a neighbor, and on our return I slipped and fell. It gave me a severe shock, and I was carried home insensible. I became conscious soon after reaching home, but could not move or speak, though my mind was as clear as ever in my life. I looked over my past life, to see how the account stood between myself and God. In a few minutes a crowd of people were present. One said to me, "We hope you will be better soon." I replied—"If it is best; not my will." I lay there happy and peaceful, examining to see if I could stand in the judgment. I felt like talking every minute, for, to all human appearance, my last testimony must be given soon. Said I, "If I live, I live unto the Lord; and if I die, I die unto the Lord. I am *so glad* I got ready while well; that is the time. Now," said I, "what do you suppose I would take for my hope?" My son-in-law said, "Mother, nobody could buy your hope." "No," said I, "gold, silver, nor worlds, could buy it. Jesus died for just such sinners as I am; that is all my hope." I called to mind errors in judgment, but every sin had been forgiven. Jesus stepped in between me and justice, and paid all the debt, so I could go free." I felt under no condemnation. I said to them—"I am the happiest one here." I said to some of my orthodox friends the next day, "The dead know not anything. There was no part of me, mortal or immortal, that knew anything last night, nor ever would till the resurrection, if I had been alone."

For some years I belonged to the Methodist church. After searching the Scriptures, as for hid treasures, for a year or two, to see if our Advent brethren were correct, I had to acknowledge they had the truth on their side. I had followed up the light as fast as I saw it. When the cloud moved I had stood ready to move also, for which I then felt the Master said, "Well done."

As I have said to friends since then, if I have a hope that sustains me when death stares me in the face, and my account as I suppose is about to be sealed up to the great day of accounts, God being my helper, I will walk by the same rule and mind the same things till Jesus comes, or I am laid away to await the sounding of the last trump.

ACKNOWLEDGMENTS.

In behalf of the poor in Kansas, I acknowledge with many thanks the receipt of two barrels of clothing,—one from the Sabbath school at Sugar Hill, with money to pay freight; and one from Sr. Matthews, of St. Johns, N. B.; also twenty-five dollars in money by the hand of Bro. G. T. Adams; also $17.50 previously from the same.

Many hearts have been gladdened and much suffering relieved by the articles received; but, oh! how little in comparison with the vast amount of suffering yet unalleviated. With the opening of spring much sickness is anticipated on account of the destitution which the people have suffered and must suffer. Great as the suffering has already been, the prospect is that the worst is yet to come; as almost the entire population will be entirely destitute of breadstuff by the middle of April.

A large amount has been contributed, in money and goods, by the people of other States for the relief of the Kansas poor; but because of dishonesty and selfishness on the part of those to whom it is entrusted (I mean the officers of the various aid (?) societies in Kansas), only a portion of it ever reaches the suffering. So, brethren, whatever you have to give, do not give it to the general aid, as it will probably go to help fill the coffers of dishonest men; but send directly to some trusty person who will give it to those who need; or send it to Bro. Geo. T. Adams, Boston. Brethren, pray for us.

J. S. THORPE.

Jay Em, Republic Co., Kan.

SPIRITUALISING.

The proper use of language is the communication to others of what we feel, think, or purpose; the words we speak are the symbols of what we think or feel; and, in order that the means may accomplish the end contemplated, it is indispensably necessary that there be a common understanding between speaker and hearer, or writer and reader, as the case may be, regarding the import of the terms employed.

In conversation any defect in this matter can be remedied by explanation, but written language, to convey the idea of the writer correctly, must be used and understood in a sense that is settled by usage and common consent; otherwise it would be impossible to have the conviction that we understood what the writer meant to express. These observations, of course, are as true of the language of Holy Scripture as that of any other writings; yet it is simply by acting otherwise that there are so many conflicting meanings put upon words spoken by the messengers of God to men.

If the Bible is a revelation of the mind and purposes of God, we surely ought to understand its terms in the same sense we would understand the same terms in any other book; yet strange to tell, men, apparently by common consent, treat the words of Scripture as if they were those of an enigma, rather than those of a revelation; and modes of interpretation the most capricious, empirical, and fanciful, have been applied to the blessed book; hence those whom it was meant to enlighten and save have been perplexed, bewildered, and led astray.

There are only two senses in which ordinary language is understood, namely, the literal and the figurative; but interpreters of the Bible affirm that its language is sometimes used in a third sense, which they call "the spiritual,"—a sense never sought for in the language of any other book. And what is meant by the spiritual sense? Not the figurative, which is as apparent, where it is used, as the literal; for where language is used figuratively the figure is either expressed or implied, and every term in such a sentence must have a literal signification; because a figure of speech does not consist in the terms of a sentence, but in their application to subjects to which they do not properly belong. . . .

Were the Lord to return to our world just now, how truly would he find his words verified: "When the Son of man cometh, shall he find faith on the earth?" Faith in the hopes of the Gospel is rare indeed, and even where it exists is sadly mixed with fancy. Brethren in Christ, beware! Even among believers of the Gospel of the kingdom of God the spiritualising process finds too much favor. "Hold fast that form of *sound words*," given for your instruction, in the Bible. Let each of us be able to say, in the face of all men, "There is no article of my faith and hope which I cannot express correctly in the unaltered words of Scripture; and, whatever others do, I am determined, God helping me, to cling firmly thereto."—W. LAING, *in Rainbow.*

LINES

Suggested by the death of little Willie, only son of Bro. and Sr. Mix, of Yalesville, Conn.

WM. BERKLEY.

Brother, sister, why this weeping? why thy hearts so filled with grief?
Just remember Jesus liveth; he will bring you sweet relief.
Darkness now is brooding o'er you, and the cross is hard to bear;
Jesus is a mighty helper; he will all your sorrows share.

Your little one so rudely taken, sweetly now in Jesus rests;
'Tis not God that hath bereft you, but the cruel monster Death.
Thinkest thou that God will leave you, in this dark and gloomy hour?
He has always been your helper, he will crush the Tyrant's power.

In Rahmah once was sound of weeping,—lamentation loud and long;
Rachel weeping for her children; those she loved so well were gone.
But how sweet the consolation that is sounding in her ears—
"Now refrain thy voice from weeping, and thine eyes from bitter tears.

For thy work shall be rewarded, and thy little ones so dear,
Safely housed until the morning, then with Jesus they'll appear.
Pilgrims, this same consolation Jesus gives to you to-day;
He will wipe those tears of sorrow with his own soft hand away.

Little Willie, how we loved him! he was Jesus' little lamb;
So he used to sing when with us. Soon he'll sing at Christ's right hand.
Then be patient, wait for Jesus, soon in glory he'll appear;
Then the graves will all be opened, and his voice the dead will hear.

Prospect, Conn.

OUR BLESSED CONFERENCE.

Our meeting at St. Johnsbury, Vt., was a blessed one. It was blessed to feel the presence of the blessed God. It was blessed to preach and confess the blessed Savior. It was blessed to know that the blessed Spirit was brooding o'er the hearts of sinners and winning them to Christ. It was blessed to meet the beloved in Christ from various towns—from Waterbury, Wheelock, Waterford; from North and West Danville and Danville Green; from Salem, Burke, Victory, East Bethel, and Wells River, Vt.; and Sugar Hill, N. H. It was blessed to drink "living water" from wells of Divine love, opened in christian hearts. It was blessed to hear from many churches. It may cost some self-denial, some time and some money to go to these conferences, but it pays. It pays in those "riches" we most need just now. We shall not need silver and gold or scrip much longer, but we shall need to be rich in faith to enter the coming kingdom.

O, brethren, let us awake and purpose that we will go up to these feasts as often as possible.

H. F. C.

Correspondence.

From Sr. L. M. Stoddard.

Dear Brn. and Srs.:—I find a pile of letters accumulated upon my hands from dear friends, and as I have neither time nor stamps to answer them separately, I avail myself of a place in the *Crisis* to say to you that I appreciate heartily your favors to me while in a land of strangers. Many of my correspondents are aged ones, who have "borne the heat and burden of the day," while many more are sick and languishing, and need the sympathy of those in health. I would like to write something that would benefit these lonely ones, who are sighing for deliverance.

Your letters to me have been a precious boon, while toiling in my Master's vineyard, amid discouragements, perplexities and cares.

The winter has been so long and cold, and the roads have been so blockaded with snow, that I have suffered intensely in getting to my appointments, together with sleeping in cold beds oftentimes, has caused considerable irritation in my throat, so that I have coughed for nearly five months. I closed my labors at Kendall, Jan. 1st, with the dear people whom God has raised up during the two years of my efforts there, and they are left without a pastor; but my health would not permit me to endure the long stage ride through another winter.

Could some servant of God take that field, with a radius of eight or ten miles, and speak in the many school houses with which it is dotted, many souls might be gathered, as sheaves into the garner, when the Lord comes. I have never been able to accomplish the good I might, because I was not residing in their midst, and had no horse and carriage to do the work with. Preachers in this locality greatly need and must have a team, to work successfully in the "highways and hedges," for it consumes too large a part of their salary to ride in cars and stages.

Destitute places are calling for labor, but having so many domestic duties that claim my time and attention, I cannot respond readily, and my heart sickens at the sight of increasing wickedness, and no warning voice to be heard of the approach of coming judgment. In vain we call for laborers, for there are not enough means to sustain the faithful men and women who are already in the field. It would be thought that in the Northern States there need be no lack of means to sustain the gospel; but so it is. Amid the rich praries of the West, and the vast resources of wealth in the great State of N. Y., and the vast amount of business carried on in the N. E. States, it is talked over and over again about *supporting a minister*. As well might they talk about supporting their grocer, or tailor, or physician. This is not as Paul talked; for he said—"The laborer is worthy of his reward" (which is only a repetition of Jesus' words when he sent forth his disciples). Says he, "Not that I speak in respect of want; for I have learned in whatsoever state I am, therewith to be content. I know how to be abased, and I know how to abound; everywhere, and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

I have preached at Knowlesville two Sundays in a month for some time past, and a good interest is manifested. They had become nearly discouraged in their efforts to hold meetings to get the truth before the people, for want of a suitable public place, since their chapel was destroyed by fire some years ago, and but very few had met weekly at a private house to hold prayer and conference meetings. But now there has been opened a nice new Hall, which they obtain at a reasonable rent, and the Lord has signally blessed the undertaking by removing prejudice from the minds of the people, and causing investigation on the subject of the coming of the just One.

Last Nov. I took a tour into Cattaraugus and Chantuagua Co's., stopping at the home of old Bro. Wilson, the Bibleite, who traveled so extensively through N. E. States, and many times found a place of rest in our home at Worcester, Mass. I saw his picture on the wall of his room, sat in his old arm chair, read from his Bible, and noticed the marks made by the hand that lies so quietly in the grave. What memories rush to my mind! The song he sang in our house so many times, with such fervor and pathos: "Worthy, worthy is the Lamb." His devotion to the truth, his forsaking all the pleasant associations he had at Gerry, to sound the alarm to a guilty world, made me exclaim, "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

I found a good home at Bro. William Wilson's, who, with his faithful companion, were looking for the same "blessed hope" that animated their sainted father.

The Advent people are much scattered in that locality, having preaching only once a month, by Eld. C. W. Low, and do not sustain a weekly prayer meeting. They worship in a Free Church, owned by those who are in sympathy with our views. Quite a company of believers could be gathered in that place, if some shepherd could devote his time in visiting the people among those hills, and preaching Jesus and his coming, "and set in order the things that are wanting." I believe many would rally around the standard of truth, and be found ready in that day to exclaim "Lo, this is our God, we have waited for him."

I made a flying call at Jamestown, where thirty years ago a strong church was looking for Christ, and enjoying the ministration of Eld. L. P. Judson, now among the Baptists. Some have fallen asleep in Jesus, some backslidden, and some, for want of a home, united with the Baptist church, and some stand isolated, as "pilgrims and strangers," sighing for the promised land. I had the privilege of "contending earnestly for the faith once delivered to the saints," by showing what the hope of the church was from the days of Abel. The Lord blessed many of them, and I received an invitation to speak in their conference meeting, which I endeavored to do to the glory of God's truth. Mr. Erdman, the Presbyterian minister in the place, is preaching the coming of the Lord at the door, and would have been present to have heard me, but duties called him out of town. The Congregational minister came to hear, but the Baptist minister was sick.

I left Jamestown on Thanksgiving day for East Randolph, where Eld. W. A. Fenn, and Bro. Jonas Wendall pitched the N. Y. tent some four years ago. There stands a nice chapel, unoccupied, except occasionally by a Baptist minister on a Sabbath eve. The people were hungry to hear about the coming kingdom of God, and would sustain preaching at least half the time. They had become nearly disheartened at their disappointments in not having a preacher after they had expended so much in the repairs of the church. Here also there is no prayer meeting of Advent believers sustained, where they can talk their views freely, and "exhort one another." May the Lord send them a faithful servant, to gather the scattered flock, who will care more for them than for the fleece.

Spent a night or two with Bro. Bushnell's dear family, at Napoli, seven miles distant. There they stand alone, as to our precious truths. I went one evening with them to a Methodist revival meeting (so called), and heard "eternal torment" preached; and I did not wonder they went so many miles to hear the truth, if that was a specimen of what they were obliged to hear there.

The next day rode through a terrific snow and wind storm, five miles, to take the cars for home, via. Dunkirk and Buffalo, being remembered after a "godly sort," by Bro. Bushnell's family. Shortly after New Year's I went to Linden, where Eld. A. P. Moore resides, to assist him in a protracted effort; but had to leave for home, just when the people began to be interested in their salvation. Bro. Moore has labored long and hard to keep the truth before the people, and there are some precious ones there looking for the King in his beauty.

I have given you a specimen of my work. As I go, I distribute all the tracts I think will be read; for they are too precious to be given to those who would only cast them aside.

I wish some of you would send me Prof. Ives' work if you have done reading it, and any other tracts you may please to send, and it will turn to your account in the great reckoning day. Thanks for tracts from the Publication Society, and all others who have thus remembered me, by sending postage stamps in their letters.

Please accept this letter as addressed to my many correspondents, *individually*, and continue your favors as heretofore; and may the Lord enable us to endure to the end, that we may meet never to part, amid the fragrant fields of Canaan in the kingdom of God. Pray for me, that I may have strength and power to go forth to glean in the "highways and hedges," till Jesus comes.

From Bro. J. Feather.

Dear Brn. and Srs.:—I have often thought of saying a few words to you through the columns of the *Crisis*, but forebore, lest I should crowd out something of more importance. How it cheers my drooping spirits with its weekly visits as it comes laden with the good things of the kingdom.

Think of me, away out in Central Kan., for the last sixteen months, having had the privilege of speaking to but two Brn. of like precious faith, and laboring in weakness for the cause of our common Lord and Master.

I lost my connection with the U. B. Church, on account of my peculiar notions, as they are called, with regard to the nature of man, and the second advent of our blessed Lord.

About one year ago, finding the cause of religion very low, I held, near here, two series of evening meetings, of two weeks each, with the result of about thirty members added to the Baptist and M. E. churches. A short time since I went to a neighborhood almost deprived of the means of grace, visited from house to house, and had a series of evening meetings of three weeks' duration. Twenty-five were hopefully converted to God, and a society organized and added to the M. E. Church, of about thirty members. I preached a present, free, and full salvation through the atonement of Christ, his second coming, and the resurrection of the dead as our only hope of a future life. I found a number who would not believe that the Bible was given by inspiration of God, because they said it taught that he is infinite in love and mercy, and yet exercises his power to keep his enemies alive, to torture them in a lake of fire and brimstone, throughout eternity. They are now rejoicing in the God of the Bible, as a God of love and mercy.

Brethren, I do believe the last judgment is about to be visited on a guilty world. O that God would warn the people, or that some one could take me to them and teach me the way of the Lord more perfectly. I have had but little of anything to assist me in studying the Bible, and feeling my weakness among so many scoffers, I have feared I could not give the trumpet a certain sound, and so I have not ventured to blow it.

If some brother or sister could help me by private letter or through the *Crisis*, or sending such books as would be useful to me, I will try to pay the postage, and use them to the glory of God. Works on the Second Advent, or the future destiny of this planet, I should like. My family is large, and I am not able to pay for them at present. Pray for me, that I may have my work done and well done, and be caught up together with you and the loved ones that sleep in Jesus, in the cloud, to meet our coming Lord in the air.

From Bro. W. J. Covey.

Dear Brethren and Sisters:—I wish to write a few lines for the *Crisis*. I have been a reader of it over two years, and it is a welcome visitor. When I read the letters from afflicted ones it saddens my heart. I have been afflicted with the heart disease four years, and was under doctors' treatment two years. They did me no good. I then prayed to my heavenly Father, and soon began to receive strength. God is my helper and strength in time of trouble. Praise his name.

There is a little congregation here who are contending for the faith once delivered to the saints. We are scorned on every hand, but, if we would live godly in Christ Jesus, we must suffer persecution. They tell us Christ never died. If their theory be true, and he went to heaven with the thief, then three days after that there was another Christ rose from Joseph's tomb, and said to Thomas—"Behold my hands and my feet, and thrust your hand in my side; and be not faithless, but believing." The apostles saw this same Jesus ascend into heaven, personally and bodily; and if Christ went on the day of his crucifixion, there are two Christs in heaven.

I believe Christ died and rose again, and appeared to John on the Isle of Patmos, and said—"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." If Christ says he did die, we ought not to say he did not. I believe we are near the judgment, and "what manner of persons ought we to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God."

Brethren, stand firm, and let us hold up our heads, for our redemption draweth nigh. I believe the time is not far distant when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

Spavinaw, Benton Co., Ark.

From Sr. F. M. Shimper.

Editors of Crisis: Dear Brn.:—I wish to express my thanks for the paper having been sent me free, in my family affliction. I have been seriously ill myself, and am very slow in recovering. I did not know but that its very welcome visits might cease, as you heard nothing from me, but its faithful continuance has caused an increase of gratitude to God, and also to my brethren.

I wish also to say a few words through the paper, to many dear brethren and sisters, who were deeply interested in the sufferings of my daughter, and in our coming to this place for change of climate. They will be thankful to learn that she has had no hemorrhage of the lungs since we came to Vineland, one year ago last Nov.; and through the mercy of God and in answer to the prayers of his children, other dangerous symptoms are greatly mitigated; and did she not overdo, in her desire to "help mother," I think she would be quite comfortable in health, though even here we have some weather so cold this winter, as to affect her quite seriously. But the Lord is her helper and has wonderfully sustained her through my late sickness. She cherishes deep love in her heart for the dear children of God in Vermont;—remembers them daily at a throne of grace, and hopes to meet them all in the soon coming kingdom of our God.

My own health has been usually good until last fall, the power of endurance seemed to fail, and shortly after Thanksgiving, acute disease brought me low. But the Lord was graciously good through it all. Oh, how often I felt, "As one whom his mother comforteth," so comforteth he my heart; and while suffering physically, praise and thanksgiving often flowed spontaneously from a loving heart unto a kind, tender, loving heavenly Father. I want once more to bear witness that his loving-kindness faileth not. His precious promises are verity and truth. It is safe, oh, how safe, trusting in him. May all of our hearts be continually encouraged to do so.

Now, very dear friends, will you accept this communication in place of the many letters I truly purposed to write. I did not realize how closely time and strength would be used, in sustaining a home among strangers. But all are remembered in much love, and an earnest desire that we may each stand complete in Jesus Christ, ready to hail him with joy when he comes.

Vineland, N. J.

From Sr. N. Graves.

Dear Crisis:—*Friends*:—I never have written a word for your paper before, but I want to say one word for Jesus, and of my blessed hope, found in Bible truth. Oh, blessed hope of immortality and eternal life by a patient continuance in well doing. I want to tell you what Jesus has done for unworthy me. He has lifted me from the miry pit, and put a new song in my mouth, even praises to his blessed name. I renewed my covenant with the Lord at the commencement of the new year. I was a poor, miserable backslider; but father heard his child, and ran to meet me; and although unworthy to be called his child, he has accepted me, glory be to his name! and owns me as his. To-day I feel that I can claim his promises made to Abraham, Isaac, and Jacob.

Blessed be our Father! we are sure of a home, if faithful, in the kingdom under the whole heavens, prepared by God from the foundation of the world. I am waiting, and watching with interest the signs of his coming, and mean to be faithful, by his grace assisting, until the day star dawns, and I hear him say—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Bath, Me.

From M. F. Berry.

Dear Brethren:—I thought I would like to say a few words through the *Crisis* for the dear Savior, for I feel that it is through his mercy that I live, and have hope of one day seeing him who died that we might reign with him. I often think of the great love of Jesus to a sinful race. When we were lost and ruined by Adam's transgressions, he left the glory he had with the Father, and came to our world to die for his enemies. Ae he hung upon the cross, with a scoffing multitude mocking his dying groans, he could turn his eyes to heaven and say—"Father, forgive them, they know not what they do." And to-day as he looks over our world of sin and blasphemy, and when it does seem as if the hand of justice must fall, he can pray—Father spare them a little longer.

O sinner! while time is being lengthened out for you, flee to him who stands with outstretched arm to receive you. Soon he will cease pleading, and come to judge the world, and to destroy all that do wickedly. "Seek ye the Lord while he may be found; call ye upon him while he is near."

I am so glad that I ever turned my feet in this direction, and that I ever came to Him and found peace and pardon. The way sometimes seems trying, yet he says, "My grace is sufficient." He is able to save to the uttermost all that will come, and he bids us come boldly to the throne of grace.

Come sinner, and find pardon before he rises up and shuts to the door. The signs tell us that probation is about ending. Christ will soon come to raise those that are held by death's cold embrace, and change the living saints, and take them to the place where sin and sorrow will never come.

Boston, Mass.

From Bro. T. L. Waugh.

Dear Brn. and Srs.:—We are truly living in a grand and awful time. I realize that we have but a short time in which to prepare for the coming of Jesus. We need to awake to righteousness, if we would gain the heavenly portals. I must be there, and I will by the help of God. What is this world without Jesus? What are its vanities compared to the joys of the blest? I choose a home beyond this vale of tears. I am willing to let go every thing that binds me to earth, that I may be saved in the kingdom of God.

The grace of God is sufficient for us in every time of need. I am trusting in my Savior, and not in any works of righteousness which I have done; for salvation is a free gift, which we receive through faith, which prompts us to obedience. I am trying to live nearer to God than I have done in the past!

Oh, let us be faithful and obedient, that we may "eat the good of the land," and have a right to the tree of life. Let us overcome all things, and be permitted to reign with Jesus on his throne.

West Morris, Ct.

From Bro. S. P. Howland.

Editors of Crisis:—Allow me to say a few words concerning the state of things here. There are some investigating for the truth. I help them all I can. They need books or tracts to aid them, which we would gladly buy if we could, but the crops have been destroyed by the drouth and grasshoppers, so that we have to depend upon aid.

I am eighteen years of age, and have been in the faith six years this month. I am determined to press on, and do all I can in my feeble manner, to spread the glad tidings. You have my most heartfelt thanks for the aid I have already received, which is all I have to give now.

Vineland, Douglas Co. Kansas.

ADHERE TO PRINCIPLE.—Let the winds and waves of adversity blow and dash around you if they will, but keep on the path of rectitude, and you will be firm as a rock. Plant yourself upon principle, and bid defiance to misfortune. If gossip, with her poisoned tongue, meddles with your good name, heed her not. Carry yourself erect; let your course be straightforward, and by the serenity of your countenance and the purity of your life give the lie to all who would underrate and belittle you.—*Nature's Arcana.*

THE CRY, THE BITTER CRY!

The cry, the bitter cry, is coming up from the churches in every part of the land, "Give us bread—give us bread, or we die!" Granite, brown stone, or white marble, will not feed souls. "*The Fatherhood of God*" (transcendentally presented), or, copious extracts from the magazine literature of the times, as the staple of pulpit ministrations, will not feed souls. BREAD—living bread—the bread that cometh down from above, is what the people are crying for. And the people will have it, depend upon it! They have learned that there is "bread enough in their Father's house, and to spare"—and they cry out for it. And ministers who do not deal in bread will soon learn that the people will give them "leave of absence."—*Christian Standard.*

EARNESTNESS.—Rowland Hill, in once addresing the people of Wotton-under-Edge, raising himself, exclaimed, "Because I am in earnest, men call me an enthusiast. When I first came into this part of the country, I was walking on yonder hill, and saw a gravel-pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below, at a distance of near a mile; help came, and rescued two of the sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now? No, sinner, I am no enthusiast in so doing; and I call on thee aloud to fly for refuge to the hope set before thee in the gospel."—*Christian Standard.*

HOME AND HEALTH.

SANITARIUM.

Sharp, raw winds, with frequent storms and sudden changes of temperature, are characteristic of this month, and these vicissitudes of the weather, with improper living, give rise to influenzas, throat ailments, and rheumatic affections, together with gout in those who are habitual high livers, and neuralgia in persons whose nerves are shattered by dissipation or overwork. Malignant affections of various sorts also appear in those who have filled their systems with grossness by the use of pork, stall-fattened cattle, intoxicating liquors and other unnatural and unwholesome articles.

A rigidly hygienic dietary, tepid ablutions, and wet-sheet-pack, are applicable to these diseases, as to all others which involve febrile disturbances. Local continuous applications of cold should be made whenever there is excessive inflammation with tendency to ulceration. One useful measure to prevent throat affections is to avoid breathing otherwise than through the nose. By inhaling the air through the nasal cavity, it becomes somewhat warmed before reaching the throat and lungs, and so does not disturb the temperature of those parts. The pain of gout, neuralgia, and acute rheumatism, may usually be much mitigated by the frequent, but not continuous, use of hot applications. Hot fomentations, bags filled with hot sand, salt, or corn meal, hot bottles, bricks, etc., are all useful for this purpose. In some cases, however, cool applications are more grateful to the patient.—*Health Reformer.*

MINISTERS VS. TOBACCO.—It seems that the clergy are really awaking, at last, to something like a proper sense of the necessity for raising their voices against a habit which threatens to exterminate the race, unless some measure can be adopted to stay its progress and rescue its victims. Ministers can do more to aid the anti-tobacco reform than any other class. They have a powerful hold upon the moral characters of their followers, and can exercise a mighty influence in instilling into their minds sound physiological principles as well as moral truths. But in no way can clergymen accomplish so much in this direction as by a correct example. It would be of very little avail for a preacher to declaim against tobacco in the pulpit when half his congregation were accustomed to meet him in the street with it in their mouth.—*Health Reformer.*

AIR FOR INFANTS.—Infants, even the smallest, need oxygen as well as older people; and yet their mothers often use them as though they were proof against suffocation. Some mothers are in the habit of allowing their young children to sleep with their heads entirely covered with the bed clothes in cool weather. Others always surround the little one's head with many thicknesses of shawls and blankets whenever it is taken into the air during any but the mildest weather. As the result of these practices, the young life is often extinguished just as a candle would be if shut up in a tight jar. Several instances of this kind have come to our notice. But if the child is not actually killed, it may suffer great injury; and, doubtless, thousands of babies could testify to this if they had an opportunity.—*Health Reformer.*

HAIR DYES.—So numerous are the preparations for coloring the hair, or restoring to it its lost hue, and so specious are the advertisements descriptive of these various compounds, that we deem it important to frequently call attention to their real character. We have reliable authority for saying that not one of these multitudinous preparations is what it claims to be. The so-called hair vigors and restoratives, said to restore to the hair its lost vitality, possess no such properties in the least degree. Every one of the mixtures contain rank poisons. Lead is an almost constant ingredient; and it is very common to meet with sad cases of lead poisoning from this source. The so-called vegetable dyes are arrant frauds, containing nothing but minerals, being equally dangerous with the rest.—*Health Reformer.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1012. BOSTON, WEDNESDAY, MARCH 31, 1875. VOL. XL.—NO. 25.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

MY HOME.

My home is on the other shore,
Beyond the billow's foam;
And yon green fields, to some so fair,
But part me from my home.

And oh! each pain-throb of the heart
Shall there forever cease,
And all the tumults raging here,
Be hushed to perfect peace.

Thank God! there's light to guide me home,
Where darkness reigned of yore;
A watch-fire on the narrow way,
A light-house on the shore.

The willow 'neath its burden bends,
It's borne my harp too long;
I'll strike again those trembling chords,
And raise a triumph song!

For now the pilgrim's almost home,
The pearly gates I see,
And, glory to his name, I know
They'll open unto me!

—*The Restitution.*

TEN SIGNS OF THE LORD'S SPEEDY ADVENT.

BY REV. WM. BROCK, M. A.

1. *Infidelity or unbelief is a sign.* I begin with this because there are so many who profess and call themselves Christians, who do not believe in these signs. How should they if they do not believe in their Master's words? The decline of faith is a sign which he has himself given. When the Son of man cometh, shall he find faith on the earth?" The Spirit speaketh expressly that in the latter times some shall depart from the faith." I am speaking now of a professed unbelief which prevails on all sides. Practical unbelief has always been common and has prevailed in Christian communities in all ages; but professed infidelity is comparatively a new thing. At the end of the last century it burst forth in France, and partially extended itself elsewhere. But of late years it has been openly avowed in the highest places of the church, and, as a natural consequence, it has spread with marvelous and fearful rapidity amongst the masses.

A refined and subtle infidelity has poisoned our literature and our education. It lurks too often under the attractive guise of pleasant tales and novels; or it is published under the form of so-called learned "Essays and Reviews." It hides itself with duplicity under the prophet's mantle, and it is given forth, instead of the oracles of God, from the professor's chair and from too many of our pulpits. Our universities and our public schools are infected with it; and the men who have sworn at their ordination to "banish and drive away all erroneous and strange doctrine contrary to God's Word," are now the corrupters of our youth, their guides in the path of irreligion, and the teachers of unbelief.

Hence the hollow condition of things all over Christendom; social and political, and moral ties are all broken together. Infidelity and unbelief are the parents of disintegration, of dislocation, of disorganization, and of disorder; they corrode the cement which binds society together. Where there is no religion there is no bond of union. Nations and communities which are leavened with infidelity are like timber that is worm eaten, or like walls and battlements without mortar, ready to fall to pieces at any moment.

2. Nor will Popery or Ritualism mend the matter. As a false religion produced infidelity and scepticism in France a century ago, so a false religion has bred infidelity again. "Puseyism" is a spurious christianity, it is a caricature of the gospel, and it has corrupted and weakened England, and left her a prey to numerous sure and certain causes of national dilapidation and decay. For the last forty years the Jesuits have had increased sway in Great Britain and Ireland and in our Colonies; and they have done their work thoroughly. They have crippled christianity all over the world by crippling it in England. They have damaged, discredited, and counteracted Christian Missions in all parts of the earth. They have concentrated all their lines of attack upon England and her Colonies, as hitherto, the great fortress of Christianity, or, as Dr. Manning tells us, "the great stronghold of heresy" amongst the nations of Christendom."

And they have had marked success. The British parliament subservient to the Romish party; the public press notoriously under its influence; a divided and distracted National Church; a perverted and debauched nobility; Bishops who have repudiated the protest of the Reformers, and are secretly permitting the re-introduction of the Romish mass; and a people who, for the most part, are lovers of pleasures, of wealth, and of ease, more than lovers of God—these are the sad and humiliating trophies of their triumph.

And therefore a second sign of the times which may be adduced is The Maturity and the Success of the Papal Antichrist. Her maturity and power in this once great Empire will tell, and is telling everywhere else. Never was the Papacy more thoroughly despised and deserted by the kings of the earth, yet never was she more thoroughly in earnest and successful. Her sins have reached unto heaven. They have culminated in her last crime, in the promulgation of the blasphemous dogma of "Papal infallibility;" and without doubt the Papacy is even now tottering to her fall. Her final doom is surely at hand. And yet so great, so stupendous is "the mystery of iniquity," and so deep also is the "mystery of God, as he hath declared to his servants the prophets" that in her fall she appears to be dragging down with her one after another the nations of Christendom. They have been partakers of her sins, and they shall receive also of her plagues.

How strikingly has this been exemplified of late years in the history of Europe. The Papacy has debased and degraded every nation she has entered. One of the results of the school board elections in the provinces has been the return of Romish priests and laymen in many large towns at the head of the polls. At Manchester, at Leeds, at Sheffield, at Birmingham, and in many other places Popery has triumphed; and now she has got her hand upon our national education in England, as she has long had it, though more indisputably in Ireland, and will she not poison it for our poor people if she can, as she has already poisoned it, by means of Ritualism, for our public schools and universities? England has made a rod for herself to be scourged with. And as it was severely and sarcastically predicted, in the fatal year of 1829, that thirty or forty foxes were more than a match for six hundred geese in the House of Commons, so it has come to pass and so it will go on unto the end.

3. Notice another sign, the increase of immorality. Vices that our fathers knew not of are common among the nations now. Profligacy and corruption, the fruits of exuberant wealth and luxury, have debased human nature in these latter days; and in our haunts of fashion, as well as in the lowest places of our great cities, vile iniquities prevail. Even the worldly journalists of the day are shocked with the soft luxury and unmanliness of the age. Our men have become women; and the fashionable women of the day have too often become repulsive and indelicate. Immodesty and silliness of dress are on the increase. A gross and exaggerated imitation of Parisian vice has been growing amongst us of late. Extravagance and debt belong to every class of society.

London abounds now with a clamorous crew of as idle, cynical, and worthless young gentlemen as can be found in Paris or New York. People spend grudgingly on what elevates the mind, and ministers to the cause of practical virtue and goodness; but they spend profusely on whatever panders to the lust of the flesh, the lust of the eyes, and the pride of life. These are the things which sap a nation's life, and intelligence, and strength. These are the signs of a want of manliness, a want of mind, and a want of religion and virtue; and they betoken the decline and fall of a country. Even the *Pall Mall Gazette* can see this and proclaims it. The laws of morality are as immutable as the laws of nature and of God. "Whatsoever a man soweth, that shall he also reap." This is true of nations as well as of individuals, and if England follows France in her wickedness and vice, she may have to follow her in her doom.

Truly men are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, lovers of pleasure, more than lovers of God." All these are given in Scripture as tokens of the latter days, and they will increase, and wax worse and worse, as the great crisis of the world approaches. (2 Tim. 3: 1–5.)

4. Notice still further the prevailing formalism in religion. There is a religious varnish over the immorality we have spoken of. "Having a form of godliness but denying the power thereof," this is the peculiar mark of the "perilous times," which are predicted by the apostle. "Form without power, a body without a soul, a religion without life," this is one of the signs of the last days. The show of piety is wide-spread; but a deep and genuine piety is rare. There is much profession; but while profession is on the surface, worldliness is underneath. Christianity now-a-days is, for the most part, a savorless thing which lacks the power, and the life, and the reality, and the self-denial of the earlier days of the church of Christ. We look in vain for that deep sense of sin, that simple trust in Jesus, that saintly and unearthly walk which marked the early christians. It is a worldly, self-pleasing, ritual, sacramental christianity which passes current now; and that will never stand the test either of persecution for righteousness' sake, or of the searching fire of the day of Christ.

5. Another sign of the latter days is the strange and incongruous mixture of opinion that prevails. The most absurd, the most blasphemous, the most impure, the most demoralizing, the most lawless, and the most Satanic ideas are afloat. An infernal propaganda of three evil spirits of anti-christian infidelity, revolutionary lawlessness, and Jesuitical superstition has long been at work. It is described in the sixteenth chapter of the book of the Revelation, and it is there stated to be the immediate precursor of the Lord's second advent. "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together in a place called in the Hebrew tongue Armageddon." Rev. 13: 13–16.

6. Another sign is the wide spread selfishness of the age, and the consequent loosening of all the bonds of human society. Men have always been lovers of their own selves, but they become more intensely so when iniquity abounds and as the end draws nigh. Our social systems are breaking up. Look at the strikes, lock-outs, and increasing struggle between workmen and capitalists. We hear much about fraternity in these evil days, but the world's brotherhood is without reality. All that is fair, and goodly and large-hearted, and generous, and loving, is fast disappearing from among men. Suspicion of each other is one of the rules of life. Except among a very small remnant there is no such thing as unity. It is the iron and the clay of the prophet Daniel which we see before us amongst the nations now. You cannot get union and a universal brotherhood until Jesus comes. "They shall not cleave one to another even as iron is not mixed with clay." Dan. 2: 43.

At the same time there is an attempt at a false and spurious unity. There is a society for the re-union of Christendom; a system "more Catholic in extent, and seductive by its pretentions than any which has yet been seen," but which may be characterized as unity without the truth, and which looks more like a confederacy against it and a specious apostasy than any thing else.

7. Again observe the weakness of all human government. Man is every day proving more and more his incapacity to keep the world in order. The power that God committed to man for this purpose has been abused. It has been stripped of its one element of strength and of stability, namely, dependence on God's truth; and consequently human government is failing every where. "Therefore as the fire devoureth the stubble and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isa. 5: 23.

8. And hence another sign: namely the world's restlessness and uneasiness. There is amongst the nations of the earth a fearful spirit of lawlessness and of anarchy, too furious and combined to be ultimately resisted. There is abroad in the world a passionate love of change, and there is a headlong rushing of the waters of popular commotion which cannot be long repressed. The pressure which has for ages been accumulating upon those barriers which ancient wisdom has erected for the stability of kingdoms will become irresistible at last, and wall and fortress, throne and temple will be overwhelmed.

Men who will go on in their vain attempts to govern the world without the fear of God, will be overturned at last. There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then they shall see the Son of man coming in a cloud with power and great glory." Luke 21: 25, 26, 27.

9. Then there are signs of "wars and rumors of wars, earthquakes, pestilences, and famines, in divers places." These have come to pass; and they are still going on and increasing. Over the whole earth is heard "the long, low, distant, murmur of dread sound." The armaments of the nations are attaining the most formidable and colossal dimensions.

10, Then there is that sad sign of the increase of religious deceivers, which our Lord gave us to understand would precede the end. "There shall arise false Christ's and false prophets, and shall show great signs and wonders, insomuch that if it were possible they should deceive the very elect. There are other signs: such as the spread of knowledge, and the increase of communication in the earth; the missionary Evangelism of the last seventy years; the vain and fruitless efforts of the world to accomplish its own regeneration by education, science, philosophy, and the like, without God's Word.

The signals of our days all point in one direction. The crisis of the world's history is at hand. The Judge is at the door, the night cometh, or rather I should say the night is far spent, and the midnight of the world is at hand. "It is settling down upon our cities and on our solitudes; upon the towers of our strength, and the palaces of our pomp, nor can the noisy rush of eager multitudes, hurrying to and fro for gain or pleasure, wholly stifle the utterance of fear and awe. Men cannot help foreboding evil, for who can tell them what may be in the womb of darkness?"

But it is written also, "The day is at hand?" therefore it is high time to awake out of sleep, for now is our salvation nearer than when we believed. Blessed thought! "The night is far spent, the day is at hand." Stirring, and arousing, and practical thought! "Let us therefore cast off the works of darkness, and let us put on the armor of light," let that be our constant prayer, let it be our real and heartfelt desire. "Come Lord Jesus; come quickly," and it will be a sustaining and encouraging thought that the night though dark will be short, and that it will be followed by a bright, a glorious, and an endless day.—*Signs of Our Times.*

SPIRITS IN PRISON.

D. K. BARRETT, JR.

Some attempt to prove, from 1 Pet. 3: 18–20 and 4: 6, that Christ's spirit, while his body was dead, went and preached to the spirits of the antediluvians in *hades*. Let us examine these passages of Scripture.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

1. "The Word was made flesh, and dwelt among us." John 1: 1–14. See also Gen. 1: 1–25; Ps. 33: 6; Heb. 11: 3. The angel said, before Christ's birth, to Joseph—"Thou shalt call his name *Jesus*; for he shall save his people from their sins." Matt. 1: 21. That was the object of his coming. And "forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, *that through death* he might destroy him that had the power of death, that is the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage." Heb. 2: 14, 15. He did not take on him the immortal nature of angels (v. 16), but "was made a *little lower* than the angels [not less honorable, Heb. 1: 4–7, but having a dying nature] for the suffering of *death*, crowned with glory and honor, that he by the grace of God should taste *death* for every man." v. 9.

If he had not taken a mortal nature, he could not have died for our sins. His death was predicted by Isaiah thus—"He was cut off out of the land of the living. . . . And he made his grave with the wicked, and with the rich in his death. . . . Thou shalt make his *soul* an offering for sin. . . . He hath poured out his *soul unto death*." Isa. 53. He suffered the *penalty* of sin—death; and the fact that he suffered it shows us what kind of death it must be. As he did not die *spiritually*, then he must have died *literally*. "He gave *himself* a ransom"—all there was of himself. (See Matt. 20: 28; Rev. 1: 18.) The death of the *body* for the sin of the *soul* would not do, if the soul is a separate entity.

Spiritual death is not and cannot be the penalty for sin, from the fact that spiritual death is death to holiness. It would make sin its own penalty. Literal death is always meant where, as penalty, death is mentioned in the Bible. He redeemed us to God by "being put to death in the flesh"; but to be our Intercessor and Advocate, he must be made alive again; so we read—"But quickened [made alive] by the Spirit." (See Rom. 4: 25.) *En* is used of place, of time, of state, and of the means by the aid of which anything takes place, or is done; and is rendered "accordingly, in, during, on, at, within, by, through, by means of," according to Robinson's N. T. Lexicon of Greek. It is "by the Spirit" and "by which," instead of "in Spirit" and "in which," because the Holy Spirit was the agency "by means of" which it was done. "In prison" is of place, and "in flesh" of state. It is the almost universal opinion of Commentators that this refers to his resurrection, and that the preaching was done in Noah's time.

King James' translators evidently thought the same. "I lay down my life that I might take [Gr. receive] it again." John 10: 17. "I have power [Gr. right, commission] to lay it down, and I have power [right] to take [Gr. receive] it again. This commandment [Gr. direction] have I received of my Father." Had he been a sinner, he would have had no right to his life again. The Gr. Lexicon says the word here translated *power* was primarily used of moral right; it must include that here.

God is declared to have raised him from the dead "by his own power." (Acts 2: 23–32; 3: 15, 26; 5: 29–32; 13: 29–35; Rom. 4: 23, 24; 6: 9; 1 Cor. 6: 14.) Jesus did not need to be quickened or made alive "in spirit," unless his spirit was dead. Quickened is from a compound of two words; one "to make," the other "to live." It is improbable that Peter would talk of *making to live* what was already alive. By the power of the Spirit of God he raised up his body after three days.

2. "By which [Holy Spirit] also he went and preached unto the spirits in prison, which sometime were disobedient [When?], when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water." If they were alive in hell, they were still disobedient, and it need not say "sometime" "in the days of Noah." Their disobedience was at the same time of the preaching. The child is disobedient when he refuses to do as he is told. Noah was a preacher of righteousness; he warned them one hundred and twenty years, while he was preparing the ark.

"And God said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." That time measured their probation; and they were disobedient to all God's preaching by his Spirit, and through Noah, all that time. So that there were only eight souls saved. The rest were disobedient spirits,—spirits being used, as we often do now, for the whole being, as "restless spirits, roving spirits," etc. It is thus used in Scripture of angels, both good and bad. *Souls* in the same passage is used in this sense, all will acknowledge; and it is said they "are used interchangeably." Usually a distinction is manifest between the two words, however.

3. These wicked beings went down by the flood to the silent prison-house of death, described by Job 3: 18—"There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there." There "the wicked are reserved to the day of destruction; they shall be brought forth to the day of wrath." Job 21: 30; compare 33: 18–31. We are told that "the prison is the Hebrew *sheol*, the Greek *hades*, the English "hell." Let us see what kind of a place it is.

"*Hades* is the word used in the Septuagint as a translation of the Hebrew word *sheol*, and means literally that which is in darkness, hidden." "Though *sheol* in many places, such as Gen. 37: 35; 42: 38; 1 Sam. 2: 7; 1 Kings 2: 6; Job 14: 13, etc., may signify *keber*, the grave, as the common receptacle of the dead, yet it has the more general meaning of death; a state of death; the dominion of death."—*Wilson.* "If mischief befall him [Benjamin] by the way which ye go, then shall ye bring down my gray hairs with sorrow to the grave" (*sheol*). Gen. 42: 38. "Whatsoever thy hands find to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*—Heb.] whither *thou* goest." Eccl. 9: 10. Here is a plain Bible description of the place (*sheol* or *hades*) where Christ's "soul" went, as eight *souls* went into the ark, and Jonah into the whale's belly; only Christ had "poured out his *soul* unto death," and hence was dead, in death's prison. "Thou wilt not leave my *soul* in hell" (*sheol*). Ps. 16: 10. "Let the wicked be ashamed, and let them be silent in the grave" (*sheol*). Ps. 31: 17. "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17; compare Isa. 38: 9–20.

Sheol is sometimes personified, as in Isa. 14: 9, 10, speaking of Babylon:—"Hell [*sheol*] from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth." "And they shall speak and say unto thee, Art thou also become as we? Art thou become like unto us? Thy pomp is brought down to the grave (*sheol*), and the noise of thy viols; the *worm* is spread under thee, and the *worms* cover thee." This speaks in as positive terms as the parable in the New Testament, where *hades* is spoken of in a similar way. Luke 16: 19. Ezekiel, speaking of Pharaoh, when he was overthrown in the sea, talks much the same. Ezek. 31: 15–17, and 32: 21–27.

But in reading all these places we should remember that in *fact* there is no knowledge in *sheol*, or *hades*. I do not know of another place where even in parable there is intimation of knowledge in *hades*; whereas there are abundance of plain literal passages that prove the contrary.

4. Jonas was in the whale's belly as an *entire being*, and so was the Son of man in the heart of the earth. Matt. 12: 40; Mark 15: 46; Acts 13: 29, 30. Certainly the place hewn out of the solid rock, where Christ lay during the three days, is what was meant by the heart of the earth; at any rate *there* is where it says they laid him. Says Trollope: "That is simply in the earth. So Tyre is said to be in the *heart* (*or midst*) of the sea [Ezek. 28: 2], although it was so near the continent that, when Alexander besieged it, he carried a causeway from the main land to the city." In the *midst* or *heart* of the sea was where the sea surrounded it; so in the *heart* of the earth is within the earth, covered out of sight.

"Who shall descend into the *deep* [*abussos*], that is to bring Christ up again from the dead?" Rom. 10: 17. This, I think, means the same prison, *hades*, we have been speaking of. The corresponding word occurs in Ps. 71: 21—"Thou shalt quicken me again, and shalt bring me up again from the *depths* of the earth." This shows *one* not in a *quickened* state in the *deep*. "For this cause was the gospel preached to them that are dead." Because dead now, does not make it that they were when preached to.

We are told that "in *death* there is no remembrance of thee" (God). Ps. 6: 5. It would not be of much use to preach to them then. There is no connection between this passage in 1 Pet. 4: 6 and the other. Peter is talking of living a holy life. "Christ hath suffered for us in the flesh; arm yourselves likewise with the same mind"; not living "the rest of your time in the flesh to the lusts of men, but to the will of God."

"Judge the quick and dead." They are not to be judged while dead, but at the judgment day after being raised. Rev. 20: 13. The gospel was preached to those who are now dead for the same purpose it is now preached. We may have our sins go before to judgment, and have pardon; or continuing in sin have them follow us to the great judgment. But having our case settled, we should live according to God in the Spirit.

"Be ye followers [imitators] of God, as dear children." Eph. 5: 1. "So, then, they that are in the flesh cannot please God. But ye are not in the flesh, but *in the spirit*, if so be that the Spirit of God dwell in you." Rom. 8: 8, 9. "If we live in the Spirit, let us also walk in the Spirit." "*In the Spirit*" here cannot mean after the body is dead, but while still living. There is no good reason for giving the antediluvians probation after death that would not apply between Noah's time and Christ's, or now, in heathen lands. Rom. 1: 18.

The bodies that rose were recognized as the "bodies of saints that slept." Matt. 27: 52.

5. Christ "led captivity captive." Psa. 68: 18; Eph. 4: 8. By his death he purchased our redemption; and because he lives we shall live also. He "led captive" or got under his control "a multitude of captives" or prisoners; that is, all the dead in the prison of *hades*; and will raise them up. And he purchased gifts for men, and gave abundantly the Holy Spirit on the day of pentacost and since, as well as grace, and the different gifts in the church.

He purchased the field wherein the treasure was, that he might have control of the treasure. Matt. 13: 44. Heb. 12: 22 will be seen to refer to the time of the gathering of the general assembly of the church of the first-born, written in heaven, in the New Jerusalem, after those things that can be shaken are removed. Rev. 21: 27.

There is no Scripture that declares that saints go now (at death) to be with Christ, or that they do not go to *hades*. John 14: 3; Acts 1: 11; 1 John 3: 2. Paul, as every christian does, desired to depart and be with Christ, which he considered far better than the two things, life or death, which he could not choose between. He was confident Christ would be magnified in his "body, whether by life or by death"; for, for him to live was Christ, and to die was gain. We may be sure a dead man is not alive. Death is extinction of life—its direct opposite. If in life there is consciousness, knowledge, happiness, or misery, in death there is neither consciousness, knowledge, happiness, or misery.

"DOCTRINAL PAPERS."

J. HEMENWAY.

In *Zion's Herald* of Jan. 18th, 1875, Rev. K. Atkinson, under the heading of "Doctrinal Papers," berates the Second Adventists with more zeal than knowledge, representing them as "ignorant," "hypocritical," and a dangerous class of heretics. This slanderous article, abounding in false statements, is sanctioned and published in the *Herald* as a correct representation of Adventism. If the writer intended to injure the people, we give him the credit of availing himself of the meanest mode of doing it possible; namely, raising the cry of "heresy," "materialism," and "hypocrisy," thereby thinking to create prejudice and disfellowship for them in the hearts of the numerous readers of the *Herald*.

I would beg leave to remind him that his mode of attack is not new; it is the usual resort of opposers of truth. When arguments fail, and facts are wanting, slander and false statements are the last resort. The Jews, when successfully answered by Christ and Paul, beat a retreat into the same ditch for a defense.

The Adventists are not only represented as ignorant and hypocritical, but the doctrines held are falsely stated, and perverted. I give a few specimens:—"The doctrines are the legitimate outgrowth of the boldest materialism, and contradict or pervert nearly all of the leading doctrines of our Lord's gospel." To sustain this accusation he makes another equally false: "They talk much of *conversion*, but their idea of this change is entirely dissimilar to that generally entertained by christians." Then, to bring his false statements to a climax, assumes that according to our doctrine, there is nothing but the body to be converted. The above is a fair illustration of the spirit of the whole article.

Why did he not just show wherein we perverted the gospel? I respectfully challenge him to show that our views of conversion are "entirely dissimilar" to other classes called christians, or that we believe there is nothing but the body converted.

He also states: "This sect pretend to hold Jesus in great esteem, and yet rob him of his atoning glory by denying his proper divinity." Here we are accused of hypocrisy, and misrepresented as to our faith in the divinity of Christ. Finally he has not stated correctly any doctrine entertained by Adventists; or, in other words, the Adventists, as a people, do not advocate or believe any of the doctrines, as here represented. He came near the truth when he said—"They pretend to believe in eternal punishment." We not only "pretend" but believe in eternal punishment; but not eternal torment. The Bible teaches eternal punishment, but nowhere says the sinner is to suffer eternal torment.

While I read the list of false statements and accusations in this article, I am surprised that one claiming to be a representative of the meek and lowly Jesus should think he was doing his "christian duty." He must either be ignorant of what Adventists believe, or willfully malicious. Poor man! may God bless him, and open his eyes, instruct and forgive him, and fill him with that spirit that yields the peaceable fruits of righteousness.

Why did he not inform the readers of the *Herald* wherein we denied the proper divinity of Christ, by stating our belief, and then leave them to judge? When he says we hold Christ to be "a mere man," he either exposes his ignorance of our belief, or himself as a false accuser of those who hold Christ in as high esteem as any of the class he represents. When he charges us as being Pantheist in our faith, we are made to believe that his knowledge of Pantheism and Adventism is very limited. He calls us many names, indicating a desire to class us with about all the false doctrines he can remember; viz., "Materialism," "Pantheism," "Atheist," "Socinianism," "Universalists," "Annihilationists," "Ignorant," "Deceivers," "Made up of malcontents and backslidden from evangelical churches," etc., etc.

This slanderous article is unworthy the notice here bestowed upon it, and would have been passed over in silent contempt, were it not sent to thousands who have no knowledge of Adventists, only what they have obtained from like slanderous reports. In the community where I reside there are many who are good humble christians, and who honestly believe we are infidels, destitute of saving grace; consequently we are disfellowshiped and misrepresented. And these infamous reports are sustained by leading men who ought and could be better informed if they were so disposed. "The priests bear rule, and the people love to have it so; but what will ye do in the end thereof?"

Westfield, Mass.

"CROSSING THE RED SEA."

Through the length and breadth of Egypt, one common wail of sorrow had gone up toward heaven; for the angel of death had entered every household, and save where the blood-besprinkled door-post marked the dwelling of the believing Israelite, in every house, the first-born, in all his pride and beauty, was stretched in death. And now, in terror and dismay, the proud enslaver came bowing down to his captives, and pressed upon them the jewels demanded from him; only asking, with eager impetuosity, that they would hasten their departure. This last signal vengeance from the hand of the Omnipotent Judge had unloosed the bars of their prison, and, loaded with the spoil of their enemies, the children of Israel confidently set forth to leave forever the house of cruel bondage.

The proud spirit of Pharaoh had quailed, but he was not subdued. Scarcely had the motley host departed, before his courage revived, and, quickly assembling his choicest warriors and charioteers, he pursued the flying captives. And now, behold those whom God had so victoriously brought forth "With a strong hand and a stretched-out arm," overtaken in a narrow gorge from whence there is no escape; before them is the sea, on either hand lofty mountains tower above them, and behind, the enemy in hot pursuit. Helpless and despondent, whither shall they turn? Escape they cannot, while to retreat is but to throw themselves into the hands of the exasperated king, who already exults over them as the eagle about to sweep downward upon his hapless victim.

In doubt and dire perplexity, they knew not whither to turn, when, through their intrepid leader comes the command of God, "Speak unto the children of Israel that they go forward!" Strange command! What, forward into the sea, whose waves dash so fiercely against the shore, as if its huge mouth was already opening to swallow them up? Strange command! May not their leader have mistaken its import? No! there is no mistake. Again the command bursts upon the ear, "Go forward!" and tremblingly they prepare to obey, when, lo! the obedient waters divide and form on either hand a wall, firm as adamant; and all the mighty host march through the bed of the sea unharmed, while the Egyptians are drowned by the returning waters. Thus, once more has God appeared to deliver them, and has opened a path through the sea.

Often is it thus with the christian. He, too, is fleeing from the house of bondage, and often does he feel the hot breath of the pursuer whose willing captive he once was, upon him. He sees no way of escape; on the right hand and on the left God has hedged up his way. Whither, then, shall he turn? Shall he cease his flight and yield himself again to the captivity of sin and death? No! rather let him listen to the voice from heaven which bids him "Go forward" in the path of duty, whether it be into the sea or the furnace. He who opened a path for the Israelites, he who delivered the faithful three, who feared not to confess his name, from the fiery furnace, will deliver him and walk with him the onward path of duty. Forward, then, however rugged the way. God will be his guide and protector, the way will be opened, the darkness disappear, and God, even his own God will bless him, and bring him at last, when the toilsome pilgrimage is over, into the glorious land of promise.

Perhaps some duty, hitherto neglected, is pressed home upon the heart by the Holy Spirit. Shall he close his eyes again in spiritual slumber? No! still the watchword is "Forward," no matter what be the obstacles placed by the adversary who ever watches for his halting. Forward, is the command of Jehovah, and if we obey the heavenly voice, at God's command the mountains shall become plains, yawning gulfs be bridged, and even the sea become as the dry land. But if appalled at the prospect, we hesitate, alas! for us; helpless, maimed, and well-nigh dead, we shall fall an easy prey to the arch enemy of God and man, who walketh about seeking whom he may devour.—*Sel.*

Treasures in Heaven.—We read of a philosopher who, passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple yet sage reflection: "How many things there are here I do not want!" Now, this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what are called good things. It has spots of honor and power to tempt the restless aspirings of ambition of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. But the christian whose piety is deep-toned, and whose spiritual conceptions are clear, looks over the world and exclaims, "How much there is here that I do not want! I have what is far better. My name is in heaven."—*Christian Standard.*

We should not desire to be godly by comparison with others, but by positive obedience to all God's commands through Christ.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 31, 1875.

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AGENT.

POSTAGE.

There has been some misunderstanding among our subscribers about the additional twenty-five cents added to the subscription price of the *Crisis*, connected with the additional expense to the Office of publishing the paper, on account of paying pre-postage. We will state the case. The price of the paper was formerly $2.50, and some of the brethren thought that if it was reduced to two dollars a year, an additional number of subscribers might be obtained sufficient to make up the deficiency in the funds that might result from the reduction. The experiment proved that two dollars did not quite meet the expenses, and the Board were discussing the question of increasing the price to two dollars and twenty-five cents, when Congress passed the pre-postage act, which caused the Board to immediately add the twenty-five cents. Not that it supposed the pre-postage would be just a quarter as some suppose, but that it would cost at least two dollars and a quarter for each paying subscriber to pay expenses.

J. C.

GREAT MEETINGS.

Last Sabbath (March 14th) was noted for great religious meetings. In San Francisco Bro. E. P. Hammond spoke to some three or four thousand, in Union Hall, and it was said about as many others came, but could not get in. In M. Barnum's Hippodrome, in New York City, it is said that 20,000 were present to hear the gospel preached. In London, Eng., Bro. Moody addressed some 20,000 in Agricultural Hall. It is doubtful whether there has been a day when more persons assembled in three meetings than on that day. Let it be remembered these are *union* meetings for the purpose of leading sinners to Christ. Glorious results are being witnessed. The most earnest efforts are being made to accomplish this object. It seems like pulling men out of the fire, just before the hour of destruction. Common efforts now produce but little effect; but these great union meetings take hold of the people. It seems like the last call of mercy—like Lot's warning of the Sodomites; like Noah's preaching to the Antediluvians.

We have never before seen such a hearty union of ministers in christian work. Denominational walls are down, and it is prayerfully desired that they may never be rebuilt. It looks like preparation for the coming of the Son of man.

The union meetings now (March 17th) in progress in San Francisco, under the direction of Bro. Hammond, are accomplishing glorious results. About one thousand converts are reported already; and it is hoped this is but the beginning. Strong men, infidels and drunkards are coming to Christ, and engaging heartily in his service. Meetings are now held each day in Pacific Hall, in the California Theatre building, on Bush St., commencing at nine o'clock A. M., and continuing from two to four hours. There is speaking on the streets in various parts of the city. We have united in this work, and seen very encouraging results. The best of order prevails, and all classes seem anxious to hear the good news of salvation. Old Californians are astonished at what they see and hear. They did not think it possible that such a religious interest could be awakened in this and other cities, as is now being manifested. Open air meetings are also held on California Street, at noon, in the very heart of the business part of the city, like State Street in Boston, or Wall Street in New York, where the rich men congregate. The best of attention is given by the crowds that assemble. We think there must have been a thousand present. They are taken by surprise, when they see the boldness of Bro. Hammond, united with his sweet spirit, and earnestness. It makes christianity appear to them as a reality worthy of their candid attention. Quite a number of other preachers are also taking a part in these open air meetings. The happy union spirit manifested is doing much to remove the prejudice from skeptical minds, and lead them to Christ. We look for much greater things than have yet been witnessed.

M. G.

FOREIGN NEWS.

We were never so deeply interested in reading the foreign news as at the present time. The European nations are advancing so rapidly towards the great anticipated national struggle, and the war tension has become so great, that it seems impossible that a general rupture can be much longer delayed. The Pope and Bismarck are rapidly approaching each other, prepared for a deadly and final conflict. The new ecclesiastical laws of Germany are driving the Jesuits to desperation. Every mail brings news of advanced steps taken by these fierce uncompromising antagonists.

Germany demands that the new king of Spain define his position as to being controlled by the Jesuits, or by policy, independent of the Pope's dictation. She still echoes her demand that her marred honor, in the recent insult of her flag by Ultramontane pirates, shall be speedily repaired. She is about to demand that all her trusted sons in civil service shall take a particular oath of allegiance; which means loyalty or death. The political elements in Italy are like the pent-up, boiling, surging lava of her Vesuvius, ready to burst forth into a flame of destruction.

Austria is straining her credit to its utmost capacity to obtain money to bring her army up to the present European standard, and furnish it with the latest and most destructive scientific armor. Russia's great Autocrat is beginning to boldly unroll his long-concealed programme, shaking his head significantly at England, and speaking defiantly to the Sultan's representative. England is profoundly desirous of peace, but she finds herself perfectly entangled in both the Eastern and Western snares; and if she attempts to relieve either foot, the other is fatally caught. If she arms to withstand the encroachments of Bishop Manning and the Pope, thus supporting Bismarck and Victor Emmanuel, Russia is ready to wave her triumphant banner over all the East, laying her hand upon Constantinople and England's vast possessions in India.

The last scratch of the bear, and menace of the old beast, has evidently aroused the lion to a sense of approaching danger, so that the regiments of the English army in India are ordered to be prepared to march at a moment's warning. The Queen's Premier exhorts his government to be prepared for an approaching unprecedented "religious war." The Jesuitical party are evidently just as bloodthirsty as they were during the days of racks and fagots.

Read the history of Bismarck for the last few months. See how he has to be guarded night and day, to preserve him from the fatality of their poison and steel. Read of their recent bloody deeds in Mexico, Brazil, and other places, where priest directed mobs have shed the blood of those who dare to open their lips against the proud Mother of the harlot family.

It seems to us that the angel hand has written the "Mene, Mene, Tekel, Upharsin" so plainly upon the Roman palace wall that every anointed christian eye may read, and correctly interpret it. God's predictions and foreshadowing types turn the unerring index to this grand period of universal excitement and unprecedented preparation for world-wide revolution. All things portend a new era;—the passing away of the old, and the ushering in of a new earthly administration.

The great heart of every class of men upon the earth is throbbing with increasing restlessness, dissatisfied with the status of its own government and worship, and with that of other classes, and is seeking, with a determined purpose, to improve its own, and to overthrow all others. The Monarchists are straining the tension of their governments to the breaking point, to suppress the multitudinous classes who are combining and threatening to disrobe the old, effeminate dynasties of their prostituted sovereignty, in order to establish their royalty upon a more firm and secure basis than they now enjoy.

The papacy firmly believes that God has determined to make bare his arm immediately, and make the Pope the absolute head of all earthly governments, as arbiter of both Church and State. The Protestant church understands that this is the period appointed of God for her to triumph over all opposition, and become the ruling class of the world. The Greek church entertains the same views in relation to its destiny. Republicans, Internationalists, Communists, Spiritualists, each class, everywhere, is determined to immediately improve its own condition by subduing and overturning all other classes who are in opposition.

Such a state of things cannot be protracted indefinitely; either this excitement and determination for a change must cease, or war and revolution must inevitably follow. Such great and powerful currents of human passions, of aspirations and revenge, never lose their velocity, as do the waters of a river quietly flowing into a lake or sea; but they inevitably increase, until they leap from some terrible precipice into the roaring confusion of the maddened waters below.

Reader, do you not see that these terrible currents have wonderfully increased within the last twelve months? We are evidently nearing the falls. The nations are "rushing like the rushing of many waters; but God shall rebuke them;" therefore, escape, O sinner; leap upon the rock which you are just passing, that you may be saved from the perdition into which you are now plunging. Wait not an hour; set your helm for the shore; catch the breeze just now; for a few moments delay may prove your eternal ruin.

J. C.

THE Pope's income is about $1,000,000 per month, mostly from contributions.

MASS. STATE CONFERENCE.

The Chelsea Church has unanimously and heartily invited the State Conference to hold its annual session at its Chapel, and would say it will do all it can to accommodate all the brethren and sisters who may come to attend the meetings. We shall probably find the most difficulty in providing comfortable lodgings for all, and will suggest that we can lodge fifty or more of our brethren in the Chapel, if they will bring blankets or a little covering to answer in a warm house.

We do hope our sister churches will be generally represented in this important State convocation. Come, ye scattered and waiting ones, who love Jesus and his appearing; come from the mountains and vallies of the Old Bay State, and let us once more enjoy christian greetings, joining in sacred songs and heavenly devotions. Come to hear the last swelling notes of the gospel's judgment message. Bro. Stockman is expected to unite with us in the work and communion of this important Christian feast.

For the Chelsea Church,

J. COUCH, *Pastor.*

ALTON BAY CAMPMEETING.

We learn that a rumor has been quite extensively circulated that a proposition is being discussed to remove the A. B. Campmeeting from Alton Bay to Seabrook, New Hampshire. Such a report is an entire mistake; for such a propsition has never been made by any one that we have any knowledge of, neither would such an one be entertained by the Executive Committee under present circumstances, for a moment J. C.

NOTICE.

On account of FAST, next week, our paper will go to press *Tuesday morning* instead of Tuesday noon. It will be necessary for us to get the appointments all in MONDAY NIGHT.

J. C.

CATHOLIC AWAKENING.

The Roman Catholics are all astir throughout the world. They are most assuredly preparing for some special movement. Like an army just before a great battle, every man is examining with care all his armor and military equipments, to see if they are in prime order, before he enters the terrible conflict that is to decide the fate of his country. Such is the spirit now manifested by those who sustain the infallibility dogma of Pope Pius IX. Yesterday, March 17th, an immense Catholic procession was marched through the principal streets of San Francisco. It took thirty-five minutes for it to pass a given point. In the procession were military companies, with their war weapons glistening in the sunbeams, long lines of carriages containing priests and other church dignitaries, a host of cavalry, thousands of footmen, thirteen bands of music, so far apart that their sounds would not commingle, costly banners waving in the breeze, with some very marked paintings, indicating coming events. On one side of a large, elegant banner, borne on a frame by several men, so as to be seen by all, was a priest with his open book, in the attitude of preaching, and on the other side a soldier in steel clad armor, which seemed to say accept the teaching of the priest, or you will be met by the force of arms. Another banner had the priest on one side, and a mounted soldier and burning buildings on the other, saying again, Accept our religion or destrucion of your life and property. Such is the unchanging spirit of the Papacy. It has no law of reform, or of toleration. Its aim is to crush out Protestantism, and everything else opposed to Catholicism.

M. G.

SAN FRANCISCO.—The church in San Francisco is doing well; and earnestly at work in the union efforts to save sinners. We have never before seen our Brn. and Srs. in this city working more faithfully than at the present time. We had baptism last Sabbath, and expect to baptize again next Lord's day. Next week, we are to hold revival meetings in the city of Healdsburg, in the Presbyterian meeting house, and hope for blessed results. Doors are opening in various places. This is a favored hour for the people on the coast. The convicting power of the Holy Spirit is felt by multitudes. The religious tide is rising every day, in all directions. It is a great blessing to California. Every day brings to light new converts. Some of them are already earnest and efficient workers in the Lord's vineyard.

P. S. We have just learned that Bro. J. W. Turner has returned East. M. G.

SISTER C. CURRY, of Nicholson, Wyoming Co., Penn., writes us that she feels it her duty to go into the field and labor publicly in the cause of Christ. She wishes to teach the people from evidences found upon the prophetic page that the end of all things is at hand, and wishes to obtain a chart, so as to present more effectually the symbolism of those prophecies.

If any one has such a chart not in use, and will send it to Mrs. Charles Curry, Nicholson, Wyoming Co., Penn., it will be gratefully received. J. C.

THE PAPISTS AMONG THE FREEDMEN.—We have occasionally referred to the efforts being made by the Roman Catholic Church to win the colored people to their communion. They are meeting with no little success. Dr. Fulton writes from the South, of the progress of their work: "Black nuns are beginning to abound; schools for the education of Romish priests are beginning to appear. Churches decorated with the choicest products of art, and flaming with tinselry and show, are seen in most of our large cities crowded with colored people. Colored people are welcomed to Romish churches, because Rome intends to increase her power by the colored vote, and appreciates the magnitude of her opportunity. In Baltimore there are fourteen colored schools. The Douglas Institute has a fine hall, a library and and reading-room, owned by colored people."—*Ex.*

CHRIST'S COMING PREACHED IN NEW YORK.

Dear Brn.:—I enclose a sketch from the *N. Y. Daily Witness*, of Mr. Henry Varley's discourse in Barnum's great Hippodrome to about twenty thousand people last night.

I went to the Hippodrome last evening very early, in order to get a good seat near the speaker. I expected, as it was his last meeting in that enclosure, that he would dwell upon the subject nearest his heart. He had intimated, on several occasions, that he felt it his solemn duty to speak of the nearness of the close of this dispensation, and I was anxious to see whether he felt the mighty responsibility on this great occasion enough to risk the displeasure of the committee in the discharge of his duty. I was not long in doubt. I noticed the bearing of the hymns on the slips printed for the occasion, and my poor heart was gladdened to hear Mr. Varley read the evening lesson from the twenty-fourth and twenty-fifth chapters of Matthew. He read the thirty-fourth verse of the twenty-fourth chapter as follows: "Verily I say unto you, This *age* shall not pass, until all these things be fulfilled." If there is any good authority for using the word *age* instead of *generation*, one great difficulty to a correct understanding of this chapter would be removed.

The Christ life in the christian, is the great theme in all of Mr. Varley's discourses; and so simple and clearly does he present the truth, that I have longed to have some of our other revivalists come and learn this most effective way of preaching the truth on this point. Mr. Varley is to remain in New York a few weeks longer. The following is the report from this morning's *Herald*. Yours waiting for the kingdom, K.

MR. VARLEY AT THE HIPPODROME.

THE SECOND COMING OF CHRIST.

Quite as large an assemblage as on the previous Sunday assembled to hear Mr. Varley last night. After the usual preliminary exercises of prayer, praise and the reading of the Word, Mr. Varley chose for his text the sixth verse of the twenty-fifth chapter of St. Matthew's gospel, "And at midnight there was a cry made: Behold, the Bridegroom cometh; go ye out to meet him."

Many thousands, said he, of the most thoughtful students of the Word of God have long since been deeply convinced that the common idea that the preaching of the Gospel was to continue until all nations are subdued to Christ must be given up. We believe, on the contrary, that the end of this dispensation is most solemn judgment. I know that I may perhaps press hardly upon the thoughts of some who have been long wedded to the idea I have just expressed, and they are prepared to say, "Sir, if I indorse that opinion I should give up energy and missionary enterprise, and so on." My dear brother, I do not quarrel with you in reference to the view that you hold. If the Gospel is to win its way until the millennium comes as a result, then I say I will stand with you shoulder to shoulder in the fight, and spread the glorious story of the truth unto the utmost of my power. Let no man attempt, however, to predict the day or the hour, or, if he does, it is in direct violation of the Lord's mind. But, observe, if the world be to-day as I believe it is, like a huge stranded wreck that a few more tides of time will see dashed to pieces like a potter's vessel, we should use the appliances for saving life which God has put into our hands. I see this great wreck crowded with human life from stem to stern. Let us get our fellow men off the wreck, men and women, fathers and mothers, brothers and sisters and children. So that instead of want of energy, it infuses the energy of the shortness of time into every man who intelligently holds that view.

Now observe what Christ himself says: "As it was in the days of Noah, so it shall be in the coming of the Son of man. They were eating and drinking, marrying and giving in marriage, and knew not until the floods came and took them all away." He adds: "So it shall be in the coming of the Son of man." So in the days of Lot, the angels took him out of Sodom, and when he was gone the fire of heaven descended upon those guilty cities, and the waters of the Dead Sea flow over them to-day, a testimony of the unchanging purposes of God in fulfilling his word. Do you think, sirs, that God has no plan? Is that book a medley? It is to those who do not understand it. Mark, sirs, the Jews have always been to us the great landmark in history in order to guide us, and this book pre-eminently belongs to them. One period of human history closed when Christ Jesus was ushered into our world. The nations of the past, Egypt, Babylon, Assyria, Greece or Rome, grew to their manhood. They did not conform to God's thoughts of a nation's stability, which is righteousness. He has judged them and they are gone for ever. There is no platform for the judgment of nations in eternity. They are to be judged in time. We first find the Jew represented in Abraham, the friend of God, then enlarged into a people. Their history culminated when Christ came, and now observe, they rejected Christ Jesus and attributed the power he put forth in healing to the direct influence of the devil. That was the unpardonable sin. He says to them, "Behold your house is left unto you desolate." Under Titus their capital was laid in ruins, and the land of Judea is now trodden of the stranger according to the prophetic testimony of the Lord Jesus Christ. We had then the engrafting of Gentile history with its separate nations and various forms of government. Now mark, that when Christ came, the Jews sent messengers after him saying they would not have this man to reign over them, and Imperial Rome's verdict was that he was not fit to live.

We are now come nearly to the end of the six thousand years of human history, at the close of which time it is the deepest conviction of the most thoughtful students of the world that we shall have the finishing of the toil and turmoil and strife of sin, and the incoming of the great Ruler, the Lord Jesus Christ. Then the Sabbatical year shall be fulfilled, when righteousness shall reign throughout the world, from the river to the ends of the earth. I am aware, in entering upon this subject, of the prejudices existing in some minds on account of certain events. Remember this, that if a man makes a caricature of a thing, however honest he may be, it does not necessarily take away from the reality of the matter itself. It does not follow that because Charles Dickens never drew a christian character, that there are not christian characters in the world.

I want you to remember that the sign of the Lord's coming will be of the greatest moment and import to us all. First of all, he will come as a thief in the night. The thief chooses the very time when men do not anticipate his approach. When men shall say "peace and safety," then sudden destruction cometh upon them as travail upon a woman with child. It will be a time of universal wickedness, when infidelity will be rampant. It will be a time in which the forces of human power will be set in solid array against God's Christ.

This is no *ipsit dixit* of mine; it is written in the Book of God (Rev. 6: 15, 15): "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb." Did you ever read anything like that? The wrath of the Lamb! A contradiction in terms, you will say. No, sir—he came before as a lamb for mercy. He comes again as the Lamb of God for judgment. Listen again: "The Lord Jesus Christ shall be revealed from heaven in flaming fire, taking vengeance on them that know not God." Is that the millennium? Is that the overspreading of the Gospel? The world with its boasted greatness supposes there is to be an indefinte progress on the human side.

After all the years of man's government there is not a nation under heaven can touch the question of its people's righteousness. All that you can attend to here in your great republic, is to look after property and life, and that very imperfectly. I do not blame you. I can say that of my own country. Christian England! No, sir! It is a lie. Cross the Channel; Christian France! No, sir! emphatically no. Christian Spain, Austria, Italy; No! Come over the Atlantic—the United States—No! distinctly no. I do not speak hastily. As God lives, the time of human rule has reached its crisis. It is breaking down the world over. Why, they are putting God's book out of the national schools. Has God's book no reference to the history of the world? Are you going to bring up your children idolaters? You answer, No. Well, remember the first commandment is God's protest against idolatry. The second against idolatry in detail. The third is a protest against blasphemy. The fourth constitutes a day of rest, which is a necessity for our physical well being, as well as a moral responsibility. The fifth touches our filial relationship. The sixth touches the defense of life. The seventh inculcates chastity. The eighth protects property. The ninth protects character, and the tenth is God's protest against selfishness. And are you going to put that out of the schools? You will then have a society constructed without backbone—a society that, as God lives, you will live to rue. You sow to the wind and you reap the whirlwind. But I have words of blessed comfort and solemn warning. I shall not be surprised to see Jesus in person before this hair is gray. We can fix nothing about dates, but it shall be announced—"And at midnight there was a great cry raised, 'Behold, the Bridegroom cometh!'" The meeting will take place in the air—He shall descend from heaven with a shout, with the voice of the archangel and the trump of God.

The clarion shout shall wake the sleeping dead in Christ; every man, woman and child. They shall rise first, and we which are alive and remain until the coming of the Lord shall be caught up in a moment, in the twinkling of an eye. Sirs, that is the most stupendous work that is yet in the future. This corruptible shall put on incorruption, and this mortal shall put on immortality. So sudden will it be that, as I read to you to-night, two women will be at the mill—the one shall be taken and the other left. That converted mother sleeping perchance beside the unconverted daughter, the mother gone, and the child in vain seeking for her in the morning. Two men in the field, one, perhaps, at the hafts of the plow, and the other at the horse's head, the one taken and the other left. And mark you, after that hour is passed, there is no preacher of the gospel left, not a christian left—they are gone to be forever with the Lord. Such is the church's hope. She waits for His Son from heaven. Mark this! The kingdom of heaven is likened unto ten virgins, emblematic of purity of character, and betrothal unto the Lord.

My friend, are you betrothed unto the Lord? Then listen: "He that hath this hope purifieth himself, even as he is pure." Note this, beloved friends: the foolish virgins are heard to say, "Give us your oil, for our lamps are going out." It is not "gone" out, but "going" out, as we read in the margin. There are thousands of professors who will keep it up until that time, but Christ's coming, while it causes the light of the real to blaze forth in brightness, precipitates the unreal into darkness. Be careful lest the wrath of God come upon you quickly, lest the rejection of Christ precipitate you into outer darkness. You will observe that Christ is everything in this book. He is the Alpha and the Omega. He it is that died on the cross for your sins. He is the Savior whom we make known to you to-night. He has waited for more than eighteen hundred years, pleading with the sons of men, "Be ye reconciled to God." Coming to him is all that is needed. He says, "Him that cometh to me I will in no wise cast out." Oh, when he comes, who of you will welcome him with joy? Don't forget the gloom of the last days. Don't forget that when the church is caught up, on the Gentile nations will rest the judgment of God's Christ. He will dash them in pieces as a potter's vessel. Mark you, when He came, it was in his Father's name. He says another shall come in his own name, whom they should receive, the Anti-Christ who will work miracles, and after whom the world will wonder. He will think to change times and laws, but in the zenith of his prowess the Lord Jesus will be revealed, and will destroy that wicked one with the brightness of his power. . . .

Thank God, we are near the close of the scene; we are near the time when all who shall receive Christ shall be welcomed into his presence, for he has said: "I go to prepare a place for you, and if I go I will come again and receive you unto myself." Through out all those years there is not a christian that shall not live and reign with Christ.—*New York Daily Witness.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$435.91
Aaron Cook	50.00
J. M. M.	2.25
M. C. Allen	1 00
C. A.	1 00
Mrs. E. Winner	.40
Mrs. C. E. Gilbert	.25
Mrs. J. Merrill	.25

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$81.63
J. D.	5 00
C. A.	1.00
W. H. Webster	.50

YOUNG PILGRIM FUND.

Previous acknowledgments	$1 00
Offering	.50
M. C. Allen	1 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis.*

Aug. 6th, 1874, and onward.

Previous acknowledgments	$3,543.95
Aaron Cook	50.00
S. M. H.	25 00
J. B. Ackerman (on pledge)	10.00
Mary J. Sheldon	10 00
M. C. Allen	1.00

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$287.35
Gloucester, R. I	2.00
G. S. Goud	.50
M. T.	.50

Correspondence

From Sr. M. J. Clark.

Dear Friends:—Again I resume the pen to recount to brethren and sisters, scattered abroad, the wonderful dealings of God with us. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." He has abundantly verified the promise—"Lo, I am with you always, even unto the end of the world."

I do feel that our steps have been ordered, our path directed. We very much desired to go into the southern part of the State in compliance with requests from brethren in different places. I would say to many that have been encouraged to expect us that it has not been consistent to leave here. The cloud by day and pillar of fire by night have kept us in this part of the vineyard.

We commenced meeting at Maton Bell neighborhood, the 7th of Jan. It was a new field to us; no religious interest; only two families that made profession of the religion of Christ. We closed the effort the 31st. More than fifty made a glorious start for the kingdom of God; most of them were heads of families. The meeting was one of great interest, though the weather was extremely cold,—coldest of the season; still the interest kept increasing. We felt when we closed the meeting we had left an unfinished work. We organized a church of 28 members; all of them happy, working christians. There are ten or fifteen others waiting our return to go forward in baptism. May they be kept blameless unto His kingdom and coming, is my prayer. We never can forget the precious seasons we enjoyed with them. Our social meetings were among the best I ever attended.

Our labor has been confined to parts of three counties. Scores have been truly converted, and many have been led to see new beauty in the Word of God, and have learned to love the return of the Nobleman. The work is the Lord's, and it is marvelous in our eyes. My husband has baptized over fifty, notwithstanding the cold weather.

We went from there to Reiton, commenced meeting, continued it over two Sabbaths, baptized ten, organized a church of thirteen members, with a good prospect of many more. The Christian church felt that they would unite with them. How truly we can exclaim, The work is the Lord's. God has been raising up watchmen who will care for the flock. Bro. Hayworth, a noble christian man, will have the oversight of these infant churches. Last Sabbath he followed the Lord in baptism; sprinkling would answer no longer. Pray for us. More anon.

Peach Creek, Washington Co., Kan.

From Sr. L. B. Weaver.

Dear ones in Jesus:—God bless you all. I would love most dearly to see you, and greet you with the words of life and hope, could it be the will of God for me to do so; but as it seems ordered otherwise I will be submissive, for in due time we shall meet

"Beyond this world of grief and sin,
With God eternally shut in."

Then we will have a jubilee in praising God together for all his abundant mercies and blessings to us, his poor erring children.

My heart is set upon that kingdom which has "foundations, whose builder and maker is God." Never did the things of this world look so worthless to me, as for the last few months. I feel so weary, so sick of everything that is not in accordance with the blessed will of God. I never felt to prize the blessed hope more than now; and never felt more like praying "Thy kingdom come." I know I love Jesus and his coming best of all, and I need patience. I sometimes fear that I shall not have patience to wait till he does come to gather his dear ones home.

What a long cold winter we have had; and oh, I want the dear Savior to come and end all suffering, pain, distress and want, and bring eternal redemption. O for one thrill of immortality to go through this weary body, causing life eternal to flow in every portion of it. There will be no more sleepless nights nor weary days of pain and distress. How many there are among the dear children of God sick and suffering, bound down by disease, who are longing for the morning to break forth and their sorrows to end. How we will thank God when it does come.

Well, dear ones, we will try and be patient, for then we shall have rest and a crown. We can make the hours pass more pleasantly by having Jesus for our constant companion. I know the blessedness of his company. To me he is "the one altogether lovely, and the chiefest among ten thousands." There is nothing but what I am willing to bear if I can enter that sweet home prepared for the saints.

God bless the dear ones, and may we all soon meet "beyond the smiling and the weeping," never to say farewell.

From Bro. D. N. Chadsey.

Dear Editors:—I want to say a word or two through the columns of our family paper—the *Crisis*—to let you and the brethren scattered abroad know that there are a few here of the waiting ones looking for the the blessed hope of the soon coming of the Nobleman, although there are many seeming difficulties to encounter on the way.

Bro. and Sr. McKinstry have been laboring with us for a few days past, and we have been led to rejoice in the hope of the coming kingdom so near. We had good preaching all the time while they were here. The interest increased till the close. The last meeting, Sunday evening, March 7th, was held in the Court House, which was crowded to the utmost; every seat was filled and more had to be furnished, and still some were standing in the aisle. All attentive listeners during the entire service of the evening.

A discourse was delivered by Sr. McKinstry, on the signs of the times and the coming of the Lord, which showed her a worker in the vineyard that needeth not to be ashamed, rightly dividing the Word of truth. Also one sermon was preached by Bro. McKinstry, relating to the fables of infidelity and the fog and mist of the philosophy of scientific men, so called, and the darkness of the present age. It was a strong argument against infidel skepticism and brain theology. And so the Word of the Lord triumphed, in spite of opposition. The topic of conversation among the people was with reference to these things whereof they speak concerning the kingdom of God.

We think we are safe in saying that very many were glad for their coming in our midst. No special move was made, but we think a salutary impression was made, and we hope and trust it will be a savor of life unto life.

We hope, if it is the will of the Lord, that they may come at a future time. May the Lord bless them in their labor, and give them strength to accomplish much in the name of the blessed Son of God. Yours in hope of life.

Colebrook, March 11*th*, 1875.

From Bro. W. D. Tucker.

Dear Friends of the Crisis:—I take this opportunity to let you all know that I am still striving to gain the glorious inheritance—the land of Canaan—promised to Abraham and his seed for an everlasting possession. We read—"If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise"; and I do feel that I would be Christ's, in order that I may continue to be an heir to that blessed promise.

Signs are thickening faster and faster every day; men are waxing worse and worse; the powers of the heavens are being shaken, and soon I believe the Armageddon warcloud that is hovering over the nations of the earth will burst in all its fury, and a time of trouble such as never was will commence. But those whose names are found written in the book of life will then be delivered, and caught up to meet the Lord in the air, there to stay till the indignation is overpast; after that to dwell in the new-earth home, with Jesus, forever.

Are we ready? If not, O let us get ready quickly; for it is but a little while before Jesus will come, and I know that we all *want* to be saved, whether we are ready or not.

Dear brethren and sisters, I want you all to remember me at the throne of grace. We do not hear the glorious gospel of the coming One preached here, from one end of the year to the other; but we have the blessed Word of God and the dear *Crisis* to comfort our expectant hearts. We are waiting for Jesus to come soon. Pray for us. From your Bro. in the Lord.

Haydenville, Mass.

From Bro. C. W. Clifford.

Dear Crisis:—Let me make known through your columns some of my thoughts, as I feel we ought to stir up each other as we see by signs that the coming of the Lord is close at hand. We have tried in our weak way to warn our fellows of a coming judgment, and to show them the preparation necessary to be able to stand.

Dear brethren and sisters, Jesus is coming soon, then deliverance will be given to them that are faithful to the end. It is my prayer that we all may be ready; for it will be a terrible day to those who are not ready. His promises are sure to all who put their trust in him. Jesus says—"Come unto me, all ye ends of the earth, and be ye saved." Praise the Lord for what he has promised his children. "Bless the Lord, O my soul, and forget not all his benefits." Let us be faithful a little longer, that we may hear it said—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Dear brethren, we have but a short time to work; let us be diligent. There are thousands in this State who know nothing of the Lord's soon coming. It must be some one's duty to proclaim it. Who will help do it? I want to do my whole duty, and finally meet all the dear ones on the other shore.

Piermont, N. H.

From Sr. E. Marston.

Dear Brn. and Srs.:—As Jesus has forgiven my many sins and transgressions, I want to do all I can for him. I do not write thinking to make any addition to or improvement upon the *Crisis*—our beloved paper. Every week it comes laden with comforting words, to cheer our hearts.

Dear waiting ones, let us still fight the good fight of faith, looking unto Jesus. What though we are persecuted on every hand, what though the storm beat upon our heads; if we have Jesus for our friend, who can harm us? May the Lord help us to "run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, des-

pising the shame, and is set down at the right hand of the throne of God."

There are several in this vicinity who are looking for the return of our Savior,—who believe the end of this dispensation to be near. Pray for us, that we may get on the whole armor of God, and be ready to meet the coming King.

Ashland, N. H.

TO WHOM IT MAY CONCERN.

I hereby state that I am now fully satisfied that in upholding James N. Wingate, as I have done in the past, I have acted unadvisedly, and have done wrong. Especially I wish to withdraw the statements made in a letter I wrote to the said J. N. Wingate, by his request, which letter was written by me, and dated at Richmond, P. Q., Nov. 15th, 1874; in which I justify the said Wingate, and unjustly condemn the members of the Advent Christian Conference of the Province of Quebec, whose action in the case of J. N. Wingate I now fully endorse and justify; as I have of late become better acquainted with his true character and unchristian dealing; and I would humbly ask forgiveness of all the members of that Conference for communicating the unjust charges of that letter, sent to the *Crisis* Office for publication by J. N. Wingate, and sent from that office to Eld. C. P. Dow, and now in his possession. And I wish to beg the christian forbearance of ministers and members of that Conference, and hope I shall have wisdom and grace to act more wisely and discreetly in the future than in the past.

I wish it well understood that I have written the above from a sense of duty, and have not been influenced by any person or persons, and request its publication in the *Crisis*. I have not done this with any ill feeling or hatred, but for the cause of truth I so much love. And I wish that he might even now open his eyes and see the error of his ways, and repent, and find mercy and be saved in the kingdom.

Your Bro. in Christ, F. M. DRAKE.

Obituaries.

GARRIETT. In New Hartford, March 3d, 1875, Ann E., wife of Bigalow Garriett.

Sister Garriett embraced the doctrine of the Lord's coming, and the resurrection of the dead, several years ago, and was numbered with our little church at Collinsville. She leaves a husband and one son to weep, but not as those who have no hope. We visited her in her sickness, and found her resting in Jesus. Her hours of suffering were many, but amid it all not a word of murmuring or complaining were known to escape her lips. She said her sickness was all right. This is the second time Bro. G. has followed a companion to the tomb. The arm of the Lord be with him. God bless the son, who is endeavoring to follow Jesus. Although deprived of a mother's counsel, may he and his companion seek the counsel of the Lord. Sermon by the writer from John 11: 25, 26. S. WOODRUFF.

A. C. Times, please copy.

CLARK. In Avon, March 3d, 1875, Abigail, wife of Warner Clark, aged 84 years.

Our aged mother has fallen asleep. She had in former days laid away six children and a companion to rest in the tomb; yet God, who is full of love and mercy, spared to her one son, that she might have a quiet, peaceful home in her declining years. For this she was often heard to express her gratitude. God bless those sons and daughters who remember their aged parents. We have often visited this home the past few years, and always received a welcome. We found Sister C. always pleasant and cheerful; never saw her in an ill frame of mind. Her hope was in the coming of Christ and the resurrection of the dead. Words of truth and comfort were spoken by the writer from 23d Psalm. S. WOODRUFF.

NICHOLS. In Warren, Vt., Feb. 2d, 1875, Bro. Helon Nichols, aged 64 years.

Bro. Nichols has been for the past three years, at times, a great sufferer, and it seemed sometimes as if he could live but a little while. The enemy has at last conquered, and he now sleeps under the sods of the valley, resting until the trump of God shall sound, when we feel he will come forth with immortal vigor, to shout "O death, where is thy sting? O grave, where is thy victory?" An able and comforting discourse by Bro. A. A. Hoyt to the mourning friends, from Tim. 4: 7, we felt was truly applicable to his daily life. C. E. G.

DAKIN. In Bennington, Vt., Feb. 26th, 1875, of quick consumption, Charlotte J., daughter of George B. and Eliza Dakin, aged 8 years and 7 months.

It was painful to witness her suffering, but she sleeps in Jesus, and the time is hastening when the voice of the great Lifegiver will echo through the silent chambers of the dead, and Jennie will come forth clad in robes of spotless purity, to enjoy immortal glory and eternal life. May the parents be comforted with the assurance that she, with the other little one that sleeps, shall come forth from the land of the enemy. The writer spoke words of comfort at the funeral, which was held at the M. E. church. W. O. HIGLEY.

WALKER. In Green Point, Long Island, March 9th, 1875, of pneumonia, Bro. John Walker, in the 52nd year of his age.

Bro. Walker was converted into the Advent faith some twenty years ago, and lived a consistent christian—a burning and a shining light—up to the moment of his death. With a vigorous constitution and remarkably good health, he had escaped the sick-bed affliction till within two weeks of the time when he bowed to the power of the enemy and fell asleep in Jesus. He leaves a wife and one son bereaved, and a large circle of christian friends, who, in view of the approach of death, all exclaim—"O, let my last end be like his." He selected the writer to speak at his funeral from the words in Heb. 9: 27, 28. THOS. J. COX.

WOOD. In Webster, Mass., Dec. 6th, 1874, Amos L. Wood, aged 48 years.

Bro. Wood professed conversion in 1870, and maintained a christian character through life. Those brethren and sisters, who have labored in Webster for the cause of truth, may be glad to know that one at least was faithful unto death. While many fall out by the way, here and there, one will be among the saved ones. God help us to keep at the work of trying to save men a little longer, and then the Master will say, "Well done." H. DAVIS.

LANCE. In Cabot, Vt., March 8th, 1875, of consumption, Lydia, daughter of John D. and Prudence Lance, aged 17 years.

Sr. Lydia early gave herself to Christ, and has ever had an abiding faith in his return. She died in the triumphs of faith, and although her parents and brothers mourn her loss, yet they mourn not as those that have no hope, she having urged them with great earnestness to make their peace with God and meet her in the kingdom. Words of comfort by the writer. E. N. MORSE.

HAGGETT. In Standish, Me., Feb, 2nd, 1875, William Haggett, aged 86 years.

Our dear father sleeps sweetly in Jesus, waiting for a glorious resurrection to an immortal life, Words of comfort were spoken at the funeral by Eld. True Jordan. E. M. HAGGETT.

ALLEN. In Woodstock Valley, Ct., Oct. 23d, 1874, Howard Morton, son of J. Melvin and Nancy V. Allen, aged 6 months.

His stay here was short, but full of suffering. Not so when he shall return from the land of the enemy. H. DAVIS.

LEACH. In Somerville, Mass., Dec. 10th, 1874, Mary H., wife of Charles Leach, aged 27 years.

Her sickness was long and painful, but she bore it all without a murmur, and left behind the assurance that ere long she will live in a land where the "inhabitants shall not say, I am sick." She was brought to Kennebunk, the place of her nativity, where at our Chapel we endeavored to comfort the bereaved husband and child, father and mother, sisters and brother, together with numerous other relatives and friends. May this affliction prove a blessing to all the bereaved, and their union in the better land ere long be sweet.

W. H. MITCHELL.

LORD. Fell asleep in Jesus, in Levant, Me., March 14th, 1875, Bradford H. Lord (formerly of Lynn, Mass.), aged 63 years.

Bro. L. leaves a wife and three children to mourn his loss; two of which are quite small. He was very unwilling to die and leave his little children. He said they needed him to bring them up. His family miss him very much, and their home is made very lonely; but they have hope in the resurrection. O Lord, help his dear family to be also ready to meet him, with all the dear saints, in the everlasting kingdom of God.

Married.

CLEGG—WHALEY. In Philadelphia, March 10th, by Elder Wm ∴ Campbell, Mr. HENRY CLEGG and Miss SARAH S WHALEY, both of Philadelphia.

FOREIGN NEWS.

London, March 15. A dispatch to the *Times* from Berlin says a large consignment of horses purchased by French dealers in East Prussia recently were stopped in transitu at the Berlin depots.

A Papal brief, in answer to the address of the German Episcopate, is published. It declares that the Vatican decrees contain nothing which alters the relations of the Pope and Roman Catholics, or which can afford a pretext for further oppressing the Church and interfering with the election of the next Pope. It endorses the statement made by the Bishops that judgment as to the validity of the Papal election appertain to the Church alone, and concludes by urging the Bishops to continue to resist and expose error.

March 16. It is said that a confidential exchange of views in regard to the election of a successor to Pope Pius IX. is taking place between Germany and Italy.

March 17. A special telegram from Berlin to the London *Times* says that, in a recent dispatch to the German Minister at Rome, Prince Bismarck suggests that all States with a certain number of Catholic inhabitants enter into an agreement to repel Papal interference with politics.

GERMANY.

Berlin, March 16. In the Lower House of the Prussian Diet to-day debate was opened on the first reading of the new Ecclesiastical bill.

Dr. Folk, Minister of public worship, in a speech explaining the necessity for fresh legislation on relations of the State with the Church, dwelt especially on the fact that the Pope had authorized the Austrian Bishops to obey the laws similar to those which he denounced in Prussia. The State was not afraid of the encyclical, but considered the matter serious, and would not permit itself to be treated with scorn by the Church.

Prince Bismarck made a powerful speech in support of the bill. He said the maxim that more obedience was due to God than to man certainly did not mean that more obedience was due a Pope misguided by Jesuits than to the King. The Government was doing its duty in protecting the German freedom of mind against Rome. The House resolved to discuss the bill in a full sitting instead of referring it to a committee.

March 18. In consequence of the petition of the Archbishop of Cologne, to the Landtag against that part of the ecclesiastical bill which gives the people participation in the control of local church property, the Government has had the bill altered so as to deprive priests of any share in the administration of such property.

In the Landtag to-day the main clauses of the bill withdrawing the State grants from Roman Catholic Bishops, were passed by overwhelming majorities.

An Ultramontane member, amid loud protests, read the Papal Encyclical.

Prince Bismarck took part in the discussion. He insisted that it was the imperative duty of the State not to pay fomenters of insurrection.

CASTELAR RESIGNS A PROFESSORSHIP.—Castelar has resigned the Professorship in the University of Madrid, in consequence of the Government re-establishing in the schools and colleges the exclusive use of the text books and prospectuses prescribed during Isabel's reign and otherwise changing the manner of public instruction.

He resigned his professorship because the Jesuits were permitted to control the entire educational department of the Spanish government, just as they are designing to do in the United States. J. C.

DOMESTIC NEWS.

Amherst, N. H., March 20. Mrs. Avah Goss of this place, the oldest person in the State, died this morning at the age of one hundred and five years one month and nineteen days. She took a cold about a week ago, which so prostrated her that although she seemed to be getting over it, yet she had not sufficient strength to rally. She was a native of Lunenburg, Mass., and had been a resident of Amherst for ninety years.

Augusta, Ga., March 23. The path of the tornado was from two hundred to six hundred yards wide. The cyclone was of a cylindrical shape and rotated with a fearful velocity from north to south. The front cloud was black as night and half a mile high, the rear was illuminated by a bright light. It traveled nearly due east, veering a little north.

After devastating Comak the tornado seems to have divided, one portion going east by north and crossing the Savannah river above and below Augusta, both proving equally destructive, laying waste everything in their track. Huge trees were broken like reeds, and in some instances were carried three-quarters of a mile.

The tornado was preceded by a dull, heavy roaring, as of heavy artillery in the distance. It spent its greatest fury in about three minutes. An eye witness says the senses were utterly deadened and appalled, there was a crash, a roar and the mingling of a hundred terrific and unearthly sounds. Houses were demolished and noble oaks, that had withstood the storms of a century, were snapped in twain. A wail of distress comes up from the devastated district, embracing eight counties in Georgia and two or three in South Carolina. The destruction of property is immense, and the list of killed and wounded appalling.

LOSS BY WEEDS AND INSECTS.—It is estimated that the value of produce annually raised in this country is $2,500,000,000, of which amount nearly or quite one-fifth, or $500,000,000, is lost, according to the *American Naturalist*, from the attacks of injurious plants and animals. A single campaign of the army worm cost the farmers of Eastern Massachusetts $250,000 worth of grass. Missouri alone loses from fifteen to twenty million dollars annually from insect depredations. The annual damage to the apple and pear crop from the codling moth amounts to several million dollars, and the work of the curculio is equally costly. A partial remedy is to be found in a close study of insect habits, with a view to ascertaining what insects there are which hold the depredators in check and destroy them.

A perfect remedy will be found in the coming of Christ, because he is coming to destroy the works of the Devil, and make an utter and eternal end of the curse. J. C.

Columbus, O., March 19. The troubles among the coal miners at Straitsville have recommenced. On Wednesday several miners were attacked by white miners and brutally beaten. W. B. McClurg, Superintendent of the Straitsville Mining Company, engaged in a pistol duel with a white miner who demanded his surrender. McClurg succeeded in wounding his antagonist. On being warned, McClurg and family and twenty-five miners departed for Logan.

Mr. Mitchell, foreman of the company, arrived in this city to-day, accompanied by Mr. Harbaugh, another employe of the company. Mr. Mitchell says that five or six men carrying guns entered his office at noon yesterday and made violent demonstrations. They threatened to club him with their guns, and pointed a cocked gun at him and threatened to shoot him. They gave him five hours to get out of town. Fearing to go to the depot, he took the horse road across the country to Logan.

Harbaugh left Straitsville this morning. He says the company's store and its contents were burned last night, involving a loss of $10,000 to $15,000.

DR. STRONG, fresh from Palestine, says the Turkish government has ordered the walls of Jerusalem to be torn down, and that ten years hence there will be nothing of them but a heap of rubbish.

Notices.

☞ TO THE BRN. IN MASS.

The Mass. A. C. Conference at its last annual session raised money by pledges and collections to buy a tent and put in the field. A committee was chosen to superintend the buying and running of the tent, and this committee are responsible men, and have done the best they could. They bought the tent and run it until the cold weather set in, and there is a debt on them of over $100. This they are owing to Brn. Boutell and Leslie—the two principal workers with the tent. Some of those that pledged have not paid. We hope brethren will send in the amount of their pledges at once; and we invite others that have the means to contribute to pay these brethren their due, as there is not quite enough pledged to pay the debt.

Bro. Boutell is sick, and the prospect now is he will have to lay by for a while and mend up. He has had sickness in his family also for some months, and he needs what is due him. Now, brethren, will you heed this call, and send me the sum of one hundred and ten dollars at once, so that I can pay these brethren their honest due. Send to C. GOODRICH, Boston, Mass., P. O. Drawer 5140.

Conference Notice.

The annual session of the Mass. A. C. Conference will be held in Chelsea, Mass., in the Advent Christian Chapel on Heard Street, commencing *Tuesday, April 6th*, and continuing over the following Sabbath. The business session will be held on Wednesday morning, and it is desired that all the business of the Conference may be begun and finished on that day. Therefore, ministers and delegates will endeavor to be in attendance in season to take part in said business matters. Churches whose membership is less than twenty-five are entitled to one delegate; over twenty-five and less than fifty, two delegates; over fifty, three delegates. Let there be a general rally. Come in the spirit of the Master, abide in it during the meeting, and return to your homes richly laden therewith. C. E. BARNES, *Secretary*.

Hoosick Valley Conference.

The second quarterly session of the Hoosick Valley Conference will be held at Rutland, Vt., commencing *April 14th*, and continue over the following Sunday. We hope to see a good gathering of the faithful ones at this meeting. Let delegates be sent from all the churches and localities where there are no regular meetings. We hope ministers belonging to this Conference will make a special effort to be present. Come, brethren, to this feast, to labor for God and the salvation of the perishing.

A. W. SIBLEY, Pres.
W. O. HIGLEY, Sec.

The Maine Mission Tent.

It is now time that those interested should begin to arrange for the summer campaign with the tent. Two good gospel preachers, who can, with the Lord's help, entertain any congregation, go anywhere, manage any crowd, and endure any hardships, are needed, with others occasionally to assist, with good singers and exhorters; also one good man for tent master. Who will volunteer to go into this work? Let them write to me at once. Will each of the committee write to me at once, and say what they have to say,—what they think or wish? Will all who wish meetings with the tent, or who wish the tent to go into any new fields, write to me their thoughts about it? The tent ought to be in the field all through the warm season. Let us try to do all we can for the spread of truth and the salvation of souls.

I. C. WELLCOME, *Yarmouth, Me.*

NOTICE.

To the Brn. scattered abroad:—This is to certify that Eld. John F. Champlin (colored) is no longer acting as our agent to solicit funds for the Advent Christian church of Westerly, R. I. Per order of Board of Trustees.

R. T. CHURCH, Chairman.

NOTICE.—The Lord willing, the Advent Christian Conference of the State of Kansas will hold its annual session at Ottumwa, Coffey Co., Kansas, May 15th, commencing at 10 o'clock A. M., and continue as long as the interest demands.

Let all come to this meeting who possibly can. Remember the cause is the Lord's. Let all come with hearts full of love and good will toward men, with the full determination that they will work out their salvation with fear and trembling before the Lord. Now is the time to work for Jesus. The interests of the cause of Christ in this State demand effort, self-sacrifice, and whole heartedness. O that each may come filled with the Spirit of God. Homes will be provided for all. Let each one take this meeting to the Lord, praying that all may be done to his glory.

Brethren and sisters, make arrangements to do up your spring work in good earnest, and attend this meeting. Soon Christ will come in person to claim his own. In behalf of the Conference.

Board of Directors: A. S. Corey, Warden Dunbar, Eld. J. S. Thorp, Eld. Daniel Webster, Chester Crowell. J. C. SMITH, Chairman.

QUARTERLY CONFERENCE.—The third session of the Maine Westerly Quarterly Conference will meet with the Church at the Lancaster schoolhouse, in East Bowdoinham, on Thursday, April 15th, at 7 o'clock P. M., and hold over Sunday. Come, brethren and sisters, in the spirit of your Master, and work for the salvation of sinners and the good of the church.

H. D. REED, Pres.
H. S. MITCHELL, Sec.

CHARLTON.—By divine permission the Church in this place purpose holding a Protracted Meeting, commencing Thursday evening, April 15th, to continue over Lord's day. Brethren, sisters and friends in the surrounding towns are invited to attend. Come with the blessing of the good Lord to this feast. Bro. H. F. Carpenter, with others, will be here to preach the Word. In behalf of the Church, J. W. PATTERSON, Clerk.

TO WHOM IT MAY CONCERN.—At a quarterly session of the A. C. Vermont Conference, held at Warren Dec. 9th, 1874, Bro. L. H. Brigham was duly set apart for the work of the gospel ministry by the imposition of our hands, prayer, and the right hand of fellowship; and is recommended to the church of Christ wherever he may be called to labor.

A. A. HOYT.
(A. A. HOYT for Conf. Board.) O. BECKWITH.
E. B. ROLLINS.

NOTICE.—The brethren in Porter, Me., and Freedom, N. H., have arranged to sustain preaching one half the time. These places are near each other, and we unite our interests together and maintain but one meeting regularly, and we are very much in need of preaching. Will the Lord put it into the minds of some of his servants to come over and help us? Who will volunteer, and give notice in *Crisis* ahead for either of these places? We will meet them at Centre Ossipee, N. H., or Cornish, on their arrival, and do what we can to have them sustained, and to have the gospel preached to sinners. Will Bro. E. A. Stockman arrange to come sometimes? Here is a good field for labor, and a good congregation of attentive listeners, and through the blessing of God much good may be done. If any will heed this, please correspond with myself, or W. Sawyer, or J. S. Moulton. Address Porter, Me.

For the Brn., F. PHILBRICK.

NOTICE.—We would like (if the Lord will), six or eight brethren and sisters to go with the Tent this season, filled with the Spirit and power of the gospel, to labor for the salvation of sinners, proclaim the signs of Jesus' coming at hand, and to help care for the Tent, etc. We want those who can give their *time, talents*, and *voice*. We will trust in the Lord for means to pay expenses other ways connected with it.

If brethren wish to contribute to help, it will be received gladly. Brn. F. and Asa Blaisdell and others talk of running the Evangel Tent, and I will furnish one or more, if help will be pledged, for Maine or vicinity. Let those respond at once who feel that the Lord wants them to go, as it will take sometime to make tents. Speak freely. We ought to have many tents in the field this season if Jesus does not come; and could if brethren and sisters would take hold of the business. Let us do all we can for a perishing world, and have it said "well done" when Jesus comes.

P. S. Direct H. B. SEVEY, Mt. Vernon, Me.

QUARTERLY MEETING.—The next Quarterly Meeting of the N. H. Conference is to commence so as to hold its session over the last Sunday in April. Any church wishing it with them, please write me soon, so we may give notice in good time. For Com., LEVI ALLEN.

QUARTERLY MEETING.—The next Quarterly Meeting of the Kansas Central Advent Christian Conference will be held at Melvern, Osage Co., Kansas, on Saturday, the 3d day of April next, and continue over Sunday. All interested are cordially invited to attend. H. H. KLOCK, Sec.

NOTICE.—Having closed my labors with the Advent Church at Lower Cabot, I am at liberty to engage elsewhere as the way may open to labor in his vineyard, for the salvation of the perishing around us, and the strengthening of those things that remain. Brethren and friends will please correspond with me at North Montpelier, Vt. E. N. MORSE.

P. S.—I would prefer to take the pastoral care of some church. E. N. M.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)

Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings. Wednesday and Friday evenings, and over Sunday, April 4th. JOHN G. HOOK.

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.

Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening. Sunday School Teachers meeting Thursday evening.

H. L. Hastings .... Sunday, April 4th
I. C. Wellcome .... Sunday, April 25th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Geo. W. Sederquest .... Sunday, April 4th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)

Prayer meetings Tuesdays and Fridays, 7½ o'clock.

J. F. Nickerson .... Sundays, April 4th and 11th
Conference, commencing Tuesday, April 13th, and continuing over the following Sunday.
Wm N. Pile .... Sunday, April 18th
G. W. Brown .... Sundays, April 25th and May 2nd

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

SOMERVILLE, Mass (Hawkins Hall in Union Square.)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*

Wm C. Stewart .... Sunday, April 4th
(The Lord is reviving his work.)
J. S. White .... Sunday, April 11th

Brimfield, Mass .... Sunday, April 18th
C. GOODRICH.

Putnam, Ct .... Sunday, April 4th
Plymouth, Mass .... Sunday, April 18th
Tremont, Mass .... Sunday, April 25th
Putnam, Ct .... Sunday, May 2d
J. S. WHITE.

Clinton, Mass .... Sunday, April 4th
Holden, Mass .... Sunday, April 11th
Charlton, Mass .... April 15th, and over Sunday, April 18th.
H. F. CARPENTER.

Worcester, Mass .... Friday evening, April 2d
Lyman, Mass .... Sabbath, April 4th
Newburyport, Mass. (if Bro. Adams appoints) April 6th, to continue four evenings.
Kennebunkport, Me .... April 13th and 14th
Great Falls, N. H .... Thursday evening, April 15th
Dover, N. H .... Friday evening, April 16th
Rye, N. H .... Tuesday evening, April 20th
Seabrook, N. H .... Wednesday, April 21st
Salem, Mass .... Thursday evening, April 22d
Lynn, Mass .... Friday evening, April 23d
New Bedford, Mass., Sabbaths, April 25th and May 2d
The five days between as Bro. Irish appoints.
H. MUNGER.

East Weymouth, Mass .... Sunday, April 4th
Natick, Mass., Sunday, April 11th, and the second Sunday in each month for the present.
WM. C. STEWART.

New Bedford, Mass .... Sunday, April 4th
A. SIMPSON.

Square Pond, Ct .... Sundays, April 4th and 11th
Keene, N. H .... Sundays, April 18th and 25th
I. B. POTTER.

New London, Ct .... Wednesday, March 31st to Sunday, April 11th. A. A. PHELPS.

Putnam, Ct .... Sunday, April 18th
Warehouse Point, Ct .... Sunday, April 25th
H. PRATT.

Fairhaven, Mass .... Sunday, April 4th
Mattapoisett, Mass .... Sunday, April 11th
Fairhaven, Mass .... Sunday, April 18th
M. BATCHELOR.

Lake Village, N. H .... Sunday, April 18th
MRS. L. E. SAULPAUGH.

Bangor, Me .... Sunday, April 11th
Dexter, Me .... April 17th and over Sunday
S. K. PARTRIDGE.

Franklin, N. H. (Thompson's Hall) Sun., April 18th
LEVI ALLEN.

South Windsor, Ct .... Sunday, April 4th
Yalesville, Ct .... Sunday, April 11th
S. WOODRUFF.

East Pepperell, Mass .... Sabbath, April 4th
T. L. HALL.

Wakefield, Mass .... Sunday, April 4th
B. FINNEY.

Keene, N. H .... Sunday, April 11th
B. WOODSIDE.

South Windham, Me .... Sunday, April 4th
Kennebunkport, Me .... Sunday, April 11th
J. T. JORDAN.

Gloucester, Mass .... Sunday, April 18th
WM. H. CROCKETT.

Bath, Me .... Sunday, April 18th
Kennebunk, Me .... Sunday, May 2d
I. C. WELLCOME.

Hinesburgh, Vt .... Sunday, April 4th
Waterbury, Vt .... Sunday, April 11th
A. A. HOYT.

Bangor, Me .... Sunday, April 4th
Frankfort, Me .... Sunday, April 11th
and onward. F. A. BAKER.

Wrightville, Ct .... Sunday, April 11th
WM. J. RIPLEY.

East Pepperell, Mass .... Sunday, April 11th
Nashua, N. H .... Sunday, April 18th
South Ashburnham, Mass .... Sunday, April 25th
Whitakerville, Vt .... Sunday, May 2d
Please address me at Winchendon, Mass., Box 27.
J. A. PACKARD.

Lee, N. H. (Union House) .... Sunday, April 11th
South Newmarket (Littlefield's Crossing) Thursday evening, April 8th. J. L. CHUTE.

North Norway .... Sunday, April 4th
Harrison .... evening, April 5th
L. L. HOWARD.

Newcastle, N. H .... Sunday, April 11th
Farmington, N. H .... Sunday, May 9th
J. F. CHAMBERLIN.

Addison, Vt .... Sunday, April 4th
Sandy Hill, N. Y .... Sunday, April 11th
Hoosick Vt. Conference .... Sunday, April 18th
ARTHUR A. WAITE.

Warner, N. H. (Waterloo) .... Sunday, April 4th
J. B. S. PILLSBURY.

Sutton, N. H. (South meeting-house) .. Sab., April 4th
Boscawen, N. H. (Gulf school-house) Sab., April 11th
Canterbury, N. H. (Emery school-house) ..... Sabbath April 18th.
Andover, N. H., Cylsville .... Sabbath, April 25th
Lake Village, N. H. (North Church) Sabbath, May 9th
Meredith, N. H. (Dolloff Hall) .... Sabbath, May 16th
Bradford, N. H. (Pond meeting-house) Sab., May 30th
SIMEON ROBY.

North Rutland, Mass .... Sunday, April 25th
GEO. A. STREETER.

Barford, P. Q. (Kinney school-house) Sun., April 4th
Stanstead, P. Q. (Tichurst school-house) Sunday, April 11th. F. M. DRAKE.

Granby (Batchelor Street) .... Sabbath, April 4th
Montgomery .... Sabbath, April 11th
Springfield .... Sabbath, April 18th
Brimfield .... Sabbath, April 25th
GEO. L. TEEPLE.

Northwood Narrows .... Sunday, April 4th
Salem, Mass .... Sunday, April 11th
C. R. PARSONS.

Natick .... Sunday, April 4th
Plymouth .... Sunday, April 11th
E. OWEN.

Danbury, N. H. (where the brethren may appoint) Sunday, April 11th. D. EASTMAN.

Otisfield, Me. (Gore school-house) .. Sunday, April 4th
JARED WHITMAN.

Belgrade Mills .... Sunday, April 4th
H. B. SEVEY.

Alton Corner, N. H .... Sunday, April 4th
C. S. SHATTUCK.

Warehousepoint .... Sunday, April 4th
G. L. WHITE.

Bradford, N. H. (Bush meeting-house) Sun., April 4th
A. S. WILLIAMS.

Palmer, Mass., the 1st and 3d Sundays in each month
Charlton, Mass .... Sunday, May 30th
H. H. TUCKER.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

Mercer, Me .... Sunday, April 4th
THOMAS RINES.

Homer, Potter Co., Pa. (near Bro. Quimby's) Sunday, April 4th. JOHN T. ONGLEY.

Knowlesville, N. Y.. 1st and 3d Sundays in the month
MRS. L. M. STODDARD.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

LAWRENCE, MASS.

E. A. Stockman .... Sunday, April 4th
C. Cunningham .... Sunday, April 11th
S. S. Brewer .... Sundays, April 18th and 25th

LOWELL, MASS.

S. S. Brewer .... Sundays, April 4th and 11th

HAVERHILL, MASS. (Advent Hall.)

D. M. Leavitt .... Sunday, April 4th
Wm. H. Mitchell .... Sunday, April 11th
B. S. Emery .... Sunday, April 18th
D. F. Leavitt .... Sunday, April 25th

SOUTHBRIDGE, MASS.

P. J. Smith .... Sundays, April 4th and 18th

NORTH RUTLAND, MASS.

Willard M. Hall .... first Sunday in each month
H. H. Tucker .... second Sunday in each month

CONCORD, N. H. (Bethel, Green Street.)

F. H. Burbank .... Sundays, April 4th and 11th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.

C. H. Fletcher .... first Sunday in each month
D. W. Davis .... third Sunday in each month

SEABROOK, N. H.

Enoch Morrill .... Sunday, April 4th
S. S. Mooney .... Sunday, April 11th
J. Couch .... Sunday, April 18th
D. M. Leavitt .... Sunday, April 25th
J. F. Chamberlin .... Sunday, May 2d
J. G. Smith .... Sunday, May 9th
T. W. Piper .... Sunday, May 16th
A. Ross .... Sunday, May 23d
E. Owen .... Sunday, May 30th
Hiram Munger .... Sunday, June 6th

PORTSMOUTH, N. H.

C. Goodrich .... Sunday, April 4th
T. W. Piper .... Sunday, April 11th
H. Munger .... Sunday, April 18th
A. Simpson .... Sunday, April 25th

RYE, N. H.

J. W. White .... Sunday, April 4th
E. B. Wells .... Sunday, April 11th
Julia Buswell .... Sunday, April 18th
J. G. Smith .... Sunday, April 25th

ROCHESTER, N. H.

C. S. Emerson .... Sunday, April 4th
B. S. Emery .... Sunday, April 11th
J. Hill .... Sunday, April 18th
J. Bickford .... Sunday, April 25th
T. W. Piper .... Sunday, May 2d
J. T. Libby .... Sunday, May 9th
J. Hill .... Sunday, May 16th
J. G. Smith .... Sunday, April 30th

GREAT FALLS, N. H. (Franklin Hall.)

J. F. Chamberlin .... Sunday, April 4th
C. S. Emerson .... Sunday, April 11th
Jesse Gay .... Sunday, April 18th
C. S. Shattuck .... Sunday, April 25th
J. Bickford .... Sunday, May 2d
D. M. Leavitt .... Sunday, May 9th

HAMPTON, N. H.

O. W. Kimball .... Sunday, April 4th
Geo. W. Brown (of Elliot, Me.) ... Sunday, April 11th
J. G. Smith .... Sunday, April 18th
E. B. Wells .... Sunday, April 25th
O. W. Kimball .... Sunday, May 2d
D. F. Leavitt .... Sunday, May 9th
C. Goodrich .... Sunday, May 16th

EAST ROCHESTER, N. H.

C. E. Hurd .... Sunday, April 4th
Enoch Morrill .... Sunday, April 11th
T. W. Piper .... Sunday, April 18th
C. S. Emerson .... Sunday, April 25th

NEW MARKET, N. H. (French's Hall.)

J. L. Chute .... Sunday, April 4th
J. G. Smith .... Sunday, April 11th

FARMINGTON, N. H.

D. F. Leavitt .... Sunday, April 11th
E. Owen .... Sunday, April 25th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)

Geo. H. Wallace .... Sunday, April 4th
C. S. Shattuck .... Sunday, April 11th
Geo. W. Sederquest .... Sunday, April 18th
J. Harvey .... Sunday, May 2d
C. Goodrich .... Sunday, May 9th
J. Couch .... Sunday, May 16th
T. W. Piper .... Sunday, June 20th

PORTLAND, ME. (Union Hall.)

T. W. Piper .... Sunday, April 4th
A. W. Sibley .... Sunday, April 11th
E. A. Stockman .... Sundays, April 18th and 25th
E. A. Stockman .... Sundays, May 2d, 16th, and 30th

ALFRED, ME.

J. R. Tripp .... Sabbath, April 4th
B. S. Emery .... Sabbath, April 11th
J. R. Tripp .... Sabbath, April 18th
Jer. Hill .... Sabbath, April 25th

LEWISTON, ME.

I. C. Wellcome .... Sunday, April 4th
C. Goud .... Sunday, April 11th

BIDDEFORD, ME.

Jesse Gay .... Sunday, April 4th
H. Munger .... Sunday, April 11th
Wm. H. Mitchell .... Sunday, April 18th
Geo. W. Brown .... Sunday, April 25th

SOUTH BERWICK, ME. (Great Works.)

J. W. White .... Sunday, April 11th
Geo W Brown .... Sunday, May 2d
J. W. White .... Sunday, May 9th

SOUTH ELLIOT, ME.

C. E. Hurd .... Sunday, April 11th

STEEP FALLS, ME. (Depot Hall.)

C. H. Sweet .... Sundays, April 4th and 11th

NEW HAVEN, CT.

Wm. N. Pile .... Sunday, April 4th
B. Hitchcock .... Sunday, April 11th
Mrs. E. A. Warren .... Sunday, April 18th
M. Batchelor .... Sunday, May 2nd

BRISTOL, CT.

R. K. Stark .... Sunday, April 4th
E. L. Crumb .... Sunday, April 11th

PLAINVILLE, CT.

B. Hitchcock .... Sunday, April 4th

MILLDALE (Southington, Ct.)

Mrs. E. L. Crumb .... Sunday, April 4th
B. Hitchcock .... Sunday, April 11th

WORCESTER, MASS.

Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.

G. E. MERRILL, Com.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings at 7.30 P. M. M. R. PHETTEPLACE, Pastor.

PORTLAND, ME.

The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

NEW YORK CITY (College Hall, Dispensary Building, corner of 23d Street and 2d Avenue.) Meetings on Sunday, at 3 p. m., and Wednesday evening at 7½ o'clock. Preaching brethren coming this way, please write to F. Johnson, 52 East 23d St., New York City.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.

THOMAS J. COX, 273 West 22d Street.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.

M. A. POTTER.

RYE, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

WASHINGTON, D. C.—The Advent Christian Church will hold their services at the Supreme Court Room (City Hall), at the intersection of Louisiana and Indiana Avenue, every Lord's day. Preaching at 11 a. m., and at 3 p. m.; prayer and conference meeting every Thursday evening, at house No. 412, 5th street, near City Hall. ELD. JAS. H. WHITMORE, Pastor.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

NOTICE.—I would say to the preaching brethren, when they send their appointments to Richmond, please name the place, Reed meeting-house, Richmond Corner, or at the Village. F. BATES.

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.

FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.

ELD. H. G. MCCULLOCH, Pastor.

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Think of the gracious promises
 So freely to you given;
Remember they are steadfast,
 Firm as the throne of heaven.
And He who hears the raven's cry,
 And marks the sparrow's fall,
Looks kindly on his children here,
 And hears them when they call.
See how he clothes in richest bloom
 The lily sweet and fair,
And gives the flower its sweet perfume
 That fills the balmy air.
And if he thus doth clothe the flower,—
 And well ye know he hath,—
Will he not much more clothe his own,
 'O, ye of little faith!'
A hundred fold the promise is,
 What would ye have beside?
For wheresoe'er the treasure is,
 The heart will there abide.
But He who walketh righteously
 Shall safely dwell on high;
The Lord will be his sure defence,
 His wants he will supply.

BAPTISM OF THE SPIRIT.

L. ROBBINS.

In the primitive church it was considered indispensably necessary that all believers in Christ should receive the baptism of the Holy Ghost. The apostles must tarry at Jerusalem until they were endued with power from on high; for without this baptism they were unqualified for the work to which they were called. Peter and John must go down to Samaria, and instruct them in the way of God more perfectly, and pray for them that they might receive the Holy Ghost; for as yet they had only believed and were baptized. Paul was also of the same faith; therefore he inquires of the twelve "Have ye received the Holy Ghost since ye believed?" He was also minded to go to Corinth that they might have a second benefit.

In Acts 1–8, the Savior informs his disciples that they should receive this baptism, and then they would have power to witness for him to the utmost parts of the earth. A witness can only testify to what he knows personally, or what he has experienced himself; to this and this only is he a competent witness. In Rom. 8: 16, it is said—"The Spirit beareth witness with our spirit that we are the children of God." Again, "He hath sealed us, and given the earnest of the Spirit in our hearts." Now if called upon to witness to this fact, if I am in doubt, and have little hope that I have passed from death unto life, but feel that my heart is deceitful above all things and desperately wicked; I fear I may be deceived; and how can such a witness be of any value? This is not for Christ; rather is it not against him? Is it not dishonoring to God, when he has promised his witnesses power to testify to the ends of the earth?

If then we would be God's true witnesses, we must be able from our own experience to witness to the truths of his holy Word; then can we truthfully say, "I know that my Redeemer liveth, and that he hath power on earth to forgive sins;" for he hath forgiven mine. I know that his blood can cleanse from all unrighteousness, for he hath cleansed my poor heart. I know there is freedom from condemnation to those who are in Christ Jesus, for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. I know his yoke is easy and his burden light, for I bear it daily with delight. I know he is able to perfect us in that love that casts out all tormenting fear, for I have it in my heart to-day, thanks be to God! I know in whom I have believed, and that he is able to keep that which I have committed unto him.

I thank God that he has a few faithful witnesses even in these last days, and he has promised to be with them to the end.

Dear reader, have you received this baptism? If not, will you not seek it at once? But if you have made a full consecration of all to God,—if you have taken Christ as a whole Savior,—if you have been saved from all sin by faith in Christ, and thus your heart been made a fit temple for the Holy Ghost, you know what this baptism is; for God is faithful to his promise. Then rest not here, but grow in grace and in the knowledge of our Savior; for he is able to do more than we can ask, or even think. We have need of frequent baptisms, for we are kept by the power of God. We must learn the happy art of living by faith alone. Of such who do not cast away their confidence, but keep the rejoicing of the hope firm unto the end, he will not be ashamed to confess before his Father and the holy angels. Of such he will say—Well done, enter thou into the joy of thy Lord. If any man draw back, my soul shall have no pleasure in him.

Let us not be of those who draw back to perdition, but believe to the saving of the soul.

Montgomery Center, Vt.

A FEW THOUGHTS.

A. RICHARDSON.

What a thrill of sadness comes over me when I turn my thoughts to the parting scenes which are just before us. Parents and children, brothers and sisters, friends and neighbors must part to meet no more. Sad thought! Can we give them all up? Cannot some be gathered into the fold of Christ before it is too late? I wish I could be the means in the hands of the Lord of impressing these thoughts upon some poor sinner's heart?

Dear sinner, the time is soon coming when you will need Jesus for your friend. All has been done that can be done for your salvation. God is not willing that any should perish, but that all should come to repentance. He gave his own dear Son to die for us, that we, through him, might have eternal life. What love for us poor fallen creatures! How shall we escape if we neglect so great salvation? Many will perish at last by their own neglect. It will be terrible to be left here with the wicked when the righteous are taken away,—when the Spirit of the Lord leaves the world. The door of mercy will be closed, and the time of trouble commence, "such as there never was since there was a nation."

I had a dream some years ago, which left a deep impression upon my mind. I thought I was riding on the cars. Suddenly the train stopped. I thought the end had surely come,—probation ended. The passengers all rushed from the cars. There seemed to be a multitude of people, in great confusion, rushing back and forth, wild with excitement. All restraint seemed to be taken away; they were left to themselves, to kill each other or anything else that came into their minds. I was in great fear that they might rush upon me and take my life. I had some hope that I might be delivered out of this time of trouble.

I believe that dream is something of a picture of what will be when the Spirit of the Lord really leaves the world.

Lord, help me to be ready, that I may be among those that shall look up and say—"This is our God, we have waited for him, and he will save us." We shall stand speechless in that day if we are found without the wedding garment.

Sugar Hill, N. H.

A CONDITIONAL PROMISE.

A. J. STONE

"Unto them that look for him, shall he appear the second time, without sin, unto salvation." Heb. 1: 28.

The promise of the apostle is conditional. It declares a certain fact, and is applicable only to those to whom the promise is made. The promise is to be realized by those who comply with the condition of the text. There is a certain position enjoined upon all those who expect to reap the blessings it sets forth.

The text addresses itself to those who look for Him (Christ), and none others. To those who look for *him* is this promise made. They, and they only will be permitted to share in the blessings of that salvation so freely offered to all those that look for him.

A looking for Christ implies certain other facts, which come in connection with those already stated. We are to be ready for the reception of those blessings which God has in reserve for his people. It is also essential and necessary that we *love* his appearing; for in connection with this comes the crown of never fading glory. The divinely inspired apostle has written those things for our learning, and God calls upon us to believe his testimony, also the record which he has given of his Son.

If any one would like to know the reason why I am an Adventist, let him read the text. Should any inquire the reason why I love the appearing of the blessed Savior, it is because the glorious crown comes in connection therewith.

"May the Lord direct our hearts into the love of God, and into the patient waiting for Christ." May we ever keep in remembrance the language of the apostle Peter,—"Looking for and hasting unto the coming of the day of God." This language is not man-made; it is of divine origin. It comes to us from an inspired apostle, and should claim our careful and candid consideration. It should enable us to wait with patience for God's Son from heaven, to believe in the immutability of his counsel, that we may be permitted to share the glories that shall be revealed "in the day of his visitation."

The promise is full and certain, and embraces all who comply with its demands. It is a perfect embodiment of the wisdom and goodness of God. The promise includes the earth restored to its Eden beauty; the occupants of which are God's immortalized saints, and the governor is "the Lord God over all, blessed forever more."

Aetna, Mich.

N. Y. QUARTERLY CONFERENCE REPORT.

Conference met with the church at Springwater, March 12th to 14th. There was a very good representation of brethren and sisters present.

Preachers: M. R. Miles, B. P. Stevens, W. Vreeland, C. F. Sweet, W. J. Hobbs, E. F. Sergisson, J. E. Wells, A. P. Moore, R. G. Wells, and Ira Allen.

Delegates: J. S. Maynard, Rochester; Henry Hay, E. Shelby; Bro. Nace, Kendall; J. L. Knapp, Mortville; and A. Wiley, Springwater.

Devotional Com.: Brn. Walbridge, Morris and Withington.

Business Com.: W. J. Hobbs, B. P. Stevens, C. F. Sweet.

The subject of a general campmeeting was discussed at some length, and it was finally decided not to have one on account of the divisions in our midst, caused by the persistent pressing of Dr. Barbour's Elijah trine message; in consequence of which the following resolution was passed.

"*Resolved*, That we, the representatives of the A. C. Conference of the State of New York, in Conference assembled at Springwater, do deeply deplore the course of Dr. N. H. Barbour, as he has labored in the bounds of this conference, preaching, and making divisions, and claiming to be an Adventist, who has no license from this body or any other Adventist conference, preaching that the resurrection took place Feb. 14th last, and many other fanatical views. We, therefore, deem it our duty to warn the churches within the bounds or this conference to beware how they admit him into their pulpits. He says his work is to divide wherever he goes.

Will we ever be free from this kind of fanaticism? Why will not brethren and sisters learn wisdom by the past?

The chair appointed the following committee to draft resolutions for the general benefit of the body, to be presented at our Annual Conference in June: W. J. Hobbs, W. Vreeland, J. E. Wells.

Preaching Friday evening by M. R. Miles, from 2. Cor. 10: 12.

Saturday, P. M., by A. P. Moore, from Matt. 4: 19. Evening by E. F. Sergisson, from John 3: 16. Sunday A. M., by W. Vreeland, from Phil. 4: 11–13; P. M. by B. P. Stevens, from Matt. 24: 3. Evening by J. E. Wells, from 1 Peter 3: 15.

A. P. MOORE, *Sec.*

READER HAVE YOU THE SPIRIT?—The indwelling of God the Holy Spirit is the common mark of all believers in Christ. It is the Shepherd's mark of the flock of the Lord Jesus, distinguishing them from the rest of the world. It is the goldsmith's stamp on the genuine sons of God which separates them from the dross and mass of false professors. It is the King's own seal on those who are his peculiar people, proving them to be his own property. It is the earnest which the Redeemer gives to his believing disciples while they are in the body, as a pledge of the full redemption yet to come on the resurrection morning. This is the case of all believers. They all have the Spirit.—*Rev. J. C. Ryle.*

Correspondence.

From Bro. J. Ridley.

Dear Brn.:—It has been some time since I have written for the columns of the *Crisis*; but as I promised many of the dear saints in the East that I would occasionally inform them of my welfare, I will now try to keep my promise. Although I have been somewhat negligent about writing, yet I would not have you think that I have been idle altogether, or that I have ceased to love the Master or his work; for that is not the case. I love him more and more, and the way is continually growing brighter. Evidences of his soon coming are thickening, and becoming more plain. The dark war-cloud is coming nearer, and growing darker, and its muttering thunder is heard in the distance. Soon will it burst in awful fury on the world. Men of the world, "kings of the earth, and the great men, and the rich men, and the chief captains" are watching the approaching clouds with fear and trembling; but the Lord's faithful watchmen view the onward rolling tempest with joyful expectation; for when it bursts in its fury, and overspreads the earth, then will come the time of deliverance for God's chosen ones. O hail happy day!

I am still preaching for the A. C. Church here in Manchester one-half the time, and the rest of my time is divided between the churches at Edgewood and Elk Valley. The Lord has been pleased to bless my feeble efforts in this vicinity, and the churches for which I have been acting as pastor are growing in numbers, and I trust that they have also been growing in grace, and in the knowledge of the Lord. At Elk Valley I held a protracted meeting this winter, with the help of Eld. P. S. Buck and R. B. Dutton, and have set in order a church of twenty-five members, and more will join soon. I baptized six obedient souls the last time I was there, and shall baptize others soon. Doors are opening all around, and eyes, and ears, and hearts are open to receive the truth. Prejudice is giving way, and many of the Lord's children in other denominations are willing to worship with us. The church is ripening for the great harvest.

I think many times of the dear saints in the East with whom I have enjoyed so many precious seasons in the past, but I never have been sorry that I left them and came out here; for I have seen clearly the guiding hand of the Lord; and while I have tried as a pastor to feed the flock of God over which, I trust, "the Holy Ghost hath made me overseer," the great Shepherd has been feeding me. I am confident that it would be better for both the Advent church and ministry if *very many* of the preachers would travel *less* and *watch over* and *feed* the church *more*; and if the churches would cease endeavoring to secure a new preacher every week, and obtain a pastor to *care for* and instruct them in the way of our blessed Lord.

When I read Bro. F. A. Baker's little article on this subject in the *Crisis* of March 10th, entitled "The Great Need," I felt like saying, That is truth; every word of it. I would not say anything against having Evangelists, for they are needed;—men of God called to that work; much can be done by them in new fields, with tents, etc. But when churches are raised up, it is according to heaven's arrangement that they be set in order, the necessary officers chosen, and a pastor or shepherd to watch over the sheep and lambs; and my short experience and observation has been that those ministers and churches have prospered best who have thus walked according to the divine arrangement.

There was a church of about seventy members raised up a few years ago, not far from where I am now writing, who were left "like sheep having no shepherd," and as a result "wolves" got in, the sheep were scattered, and while a few found a home with some of our churches in other places, the majority became entangled in the bondage of Satan, and are now stumbling blocks in the way. One of them when being urged to return to the Lord, while those who had never before known the Lord were turning to him, replied that he had started once, and the church was left without any leader, and had all gone to pieces, and he did not want to go in the same way again; but if he could see any prospect of its being any better this time, then he would take hold and help all he could; and he doubtless expressed the feelings of many others.

But I am lengthening out this letter too far, and will close, hoping to meet you soon in the kingdom. Pray for me.

Elkport, Iowa, March 16th, 1875.

From Sr. R. E. Morrill.

Dear Brethren and Sisters:—I would say to all who enjoy the peace of God, and can exercise faith in him, as my haste and the confused state of my mind prevents me from writing anything very interesting to you, that I am one of the weak ones, and the exhortation is to the strong, to bear the infirmities of the weak. I will simply state my case and make known my request to you.

My health has been very poor for a few years past, and the nature of my disease has been very aggravating to my nervous system. For a few months past my feelings have been more deeply affected by the appearance of what the physicians pronounce a malignant cancer in my right breast; and its rapid progress renders it needful to make an effort immediately to have it removed; and I humbly ask all that can go to their Father, and believe that whatever they ask in his name they shall receive, to offer a petition in my behalf. For a number of years I have taken care of the sick a great deal, in nearly every disease that is common in our country, and have witnessed the sufferings of those who have died of cancer; and it is the disease most of all dreaded by me, as I know so much that is always suffered by them in the last stages. I have always thought if I could be spared that, I would submit to almost anything else. But the Father, in his wisdom, has seen it best to add this to the many bitter cups that I have been compelled to drink. I have sometimes felt to say, If it be possible let this cup pass; and though I hear him say, "My grace is sufficient," yet I have not got the witness in me that I can say, "Nevertheless not my will, but thine be done." But I can say to the praise of Him that doeth all things well, that I *have* been permitted to enjoy that blessing, and felt like Paul to say, I was persuaded that nothing should be able to separate me from the love of God; but to my sorrow I fell from my own steadfastness; so I see the need of the caution of the apostle, to take heed when we think we stand, lest we fall.

I am surrounded with many things unpleasant to nature, as far as worldly prospects are concerned; being of the class that Jesus said were always to be with us. I have sometimes suffered some inconvenience, but the promise has been verified that, if I seek the kingdom of heaven, all needful things should be added; and I am trying to do that with all my heart. I have some discouragements, but nothing but what I am sure is for my good, when I can see through the clouds. I know who has been tempted like as we are, and can be touched with the feeling of our infirmities, and never turns any empty away; and I am trying to be wholly his. But, dearly beloved brethren and sisters, do not judge me harshly, but remember that no chastisement seemeth joyous for the present, and pray that mine may work the peaceable fruits of righteousness in me, that I may get the victory over all that is offensive, and become more than conqueror by counting it all joy when I fall into divers temptations, and also glory in tribulation. May the peace of God abide with all who are not high-minded, but will condescend to those of low estate, is the prayer of your unworthy sister.

P. S.—Should any brother or sister be led to the town of Rome, N. Y., will they please call on me at the Kingsly Institution, where they doctor cancers.

[We ask all the faithful in Christ to remember this poor afflicted child, upon whom a dark shadow of suffering has fallen, and pray that the loving Friend of sorrowing humanity may have mercy upon her and safely pass her over the stream that seems to be rolling its dark waters across her pathway.

O when will the dreaded sting of death be removed, and the darkness of the grave flee away? J. C.

TRIP TO OHIO.

A. P. MOORE.

I left my home, Feb. 22nd, for Central Ohio. A Bro. Fritz had written me several times to come to his place, about fifty miles south of Cleveland, and hold a series of meetings. I found the place (Bolival) quiet and pleasant, with four churches, and yet sectarian bigotry not very plenty. He had the Lutheran church kindly offered by the trustees and minister, for me to preach in.

I preached in it eight times, and, notwithstanding the very bad roads, we had large congregations, and the interest kept increasing from the first, and the most prominent of the Lutherans, as well as those of the M. E. church invited me to their homes, and were eager to obtain the tracts I took with me. It was very evident that very many were receiving the truths I preached, and the Lutheran minister thought something must be done to stop people from investigating, and he came out publicly and utterly ignored what I had preached the evening previous; viz., that God was a prayer-hearing and a prayer-answering God. He said he had not a particle of confidence in the claim of many of direct answer to prayer, and took the infidel's arguments to try and poison the minds of the people against the doctrinal sermons that I had preached.

It brought a chill upon the meeting, and I was about to arise and say under the circumstances I did not feel at liberty to preach in his pulpit again, when a Methodist brother, apprehending my feelings, said, "Bro. Moore, you can preach in the Methodist church to-morrow evening if you wish." I replied, "very well; I will." The excitement was intense, and the M. E. church was filled the next night, and I preached five times in their house, and can say that many have received the truth in the love of it, and confessed it, and I hope will live it out.

I never saw the truth take so strong a hold upon people in so short a time before. Praise the Lord! The fields are all ripe for the harvest, and where the *truth has not been disgraced by its professed friends* there is an ear to hear.

Our prospects as a people were never so encouraging, so far as the outside world is concerned. The truth is spreading. Let us be of good courage, and "love as brethren," that we may not hinder the truths we try to proclaim.

A WORD OF ADVICE.

MRS. C. CURRY.

Now is the time to prepare for our feast of tabernacles. We who live isolated from the brethren ought, if possible, to have a tent or campmeeting this summer. Poor people find it quite difficult to meet the expenses; but if we commence early to provide means, I think we shall succeed. I have eschewed tea and coffee and put the money to our campmeeting fund. We must make sacrifices. Abraham was largely rewarded for his sacrificing spirit. The devil knows that money is a great lever, and he tries to keep God's children from the possession of it, so as to hinder the advancement of the Master's cause. The wealthy can travel many miles in pursuit of pleasure, unmolested by his satanic majesty; but let a christian try to lay by a little money for sacred use, and so many obstacles are thrown in the way that the faint-hearted are discouraged. Let us be firm in the resolve to attend tent meeting this summer, and God will bless us.

THE BEST RELICS.—A Popish preacher in the Strand was bewailing some time ago the barrenness of the country in religious privileges. "Some countries," he said, "have the bone of one saint, some the relic of another, but here there is nothing, no vestige of the blessed saints!"

"Ah," thought a passer by, "but we have, though! we have the best relic of the saints we could have! we have the first promise that cheered the heart of man, if we have no relic of the first man to whom it was given. If we have not a fragment of the harp of David, we have the sweet sounds that David's harp gave forth. If we have not a portion of the thorn which tried St. Paul, we have the comfort he received, 'My grace is sufficient for thee, etc.;' we have the arrow that first pierced him, 'Saul, Saul, why persecutest thou me?' and the balm which healed him, 'I am Jesus.'"

THE remedy for "hard times" is patient industry. Let those who complain try it.

IN MEMORIAM.

Revised and written in memory of dear Bro. George E. Lee. For the Parents.

ELLA M. LUNT.

Yes, George shall rise, and he shall live again;
Yield to the dust its dust; let sun and rain
With flowery beauty hide his place of rest,
Or wrap him with the snow-drifts' fleecy vest,
The books of God and Nature, not in vain,
The dying saint's consummate hope attest.

Yes, George shall rise, though there be some who say
Beyond the night of death there is no day—
That the pale face, and dark disheveled tress
Shall come not from the land—Forgetfulness.
But these walk on in night, without one ray
From the broad sun of truth and righteousness.

Yes, George shall rise! Oh, let no envious doubt
Come o'er my mind, to shut the promise out—
No dark-browed skeptic steal my faith from me:
For I the face of him I love shall see,
When awakened by th' archangel's joyful shout,
To put on blissful immortality.

Yes, George shall rise; for my Redeemer came,
Ere morning touched the dewy hills with flame,
Up through the rock-hewn portals of the tomb;
New songs were sung where bowers of Eden bloom,
And heaven shall ring with sweet and loud acclaim,
When Christ for him shall break its mortal gloom.

Yes, George shall rise! The day is hastening on,
Come! quickly come, thou ever glorious One,
Who tread on clouds, whom every eye shall see,
And rear thy throne in sovereign majesty!
But till Thy righteous will on earth be done,
Dear George shall rest in hope and wait for Thee.

Yes, George shall rise, and that frail dust, now resting,
Touched with the glory of the day shall shine;
Though worms deface his cheeks, his eyes decay,
May waste, while the short seasons roll away;
But in his flesh, illustrious and divine,
Shall George behold his God in that great day.

Biddeford, Me., March 16th, 1875.

PATIENCE.

E. GORDON.

"For ye have need of patience." HEB. 10: 36.

The Spirit evidently gives this admonition to the flock of God just prior to the coming of the great Life-giver; hence it has a chronological application. We should not need patience if we had nothing to disappoint us, and could have everything our own way. Our first work is to do the will of God, then patiently wait for the fulfillment of his promise. "For yet a little while," adds the apostle, "and he that shall come will come and will not tarry."

It is plainly indicated here that there will be a seeming tarrying of the Bridegroom. But the church should not cast off her confidence on this account; for ye have done the will of God in thus going out to meet him, and now that ye have done his will, wait patiently, for it is yet but a little while and he will send Jesus Christ which before was preached unto you.

This seeming to tarry may try our patience, but we may be assured that there is no real tarrying; for God hath appointed a day in the which he will judge the world, and according to the prophetic Word (Hab. 2: 3) "at the end it shall speak and not lie;" "though it tarry," says the prophet, "wait for it; because it will surely come, it will not tarry." There will be no tarrying with God. When his time arrives the faithful promise will be fulfilled. We can afford to wait patiently for the Lord a little while.

When our fellow-men, in whom we have confidence, make us a promise, we can afford to wait on them, because we feel sure that they will do what they promise; but the best of our fellows may fail to fulfill their promise for want of means, or power to fulfill. But not so with our heavenly Father; he has the power and will to fulfill all he has promised; his counsel will stand, and he will do all his pleasure. Blessed assurance! We feel that we can, we *will* try by his grace to be patient.

Our Father knoweth that we have need of patience, and surely he will give us all we need. He may give us tribulation to work patience for us, but we will try to let patience have her perfect work, that we may be perfect and entire, wanting nothing.

"Now the just shall live by faith." (38th ver.) Faith in what? In the promise of his coming, of course, for this is what is under consideration; "but if any man draw back, my soul shall have no pleasure in him."

Is it any wonder that those who turn from this blessed truth are barren and unfruitful, since God has said to such, My soul shall have no pleasure in him? This language indicates that there would be some who would draw back, and surely, do we not see this fact demonstrated? Alas! for them; they draw back unto perdition.

The devil will try to make us believe that we had better give it up. You have been waiting long, and borne the reproach and ridicule of the world, and ungodly professors of religion, and have been disappointed many times; you had better give it up; and some have given way to his temptations without stopping to think where they were going.

Give up this hope of seeing my blessed Lord in a little while? God forbid! Where should I go? To perdition, says the apostle. What a thought! Lord, give me patience, though it take tribulation to work it. My dear Father will not suffer us to fall, so long as we keep his Word with patience.

A little while, and he will come. A little while, and the inheritance which is incorruptible and undefiled will be given to all the faithful. Amen.

Chelsea, Mass.

A TIMELY ARTICLE.

S. S. CHAMBERLAIN.

May the Lord bless Bro. Leslie for writing that poem on "Winter," lately published in the *Crisis*. It was indeed timely. And it can hardly be possible that it should fail to move many hearts and hands too. One case I will mention. The snow was growing "deeper, deeper at the door" of a poor brother who was in need of fuel, and he had asked a neighbor, who had abundance, for a little wood. But he could not pay for it then, for he had no money. So the man seemed to think it would be a hard matter to get the wood. The *Crisis* was at hand, containing that poetry of Bro. Leslie's. It was a good time (in the house of the rich man) to read, and the *Crisis* was there, and I rather think that piece was noticed; for it was not long before movements were made in the direction of the wood-pile, and soon a load of wood was at the poor man's door.

This is only one instance; but among all the thousands who read "our paper" many similar cases may have occurred. And while praise goes up to heaven for the blessings bestowed, some may know that the Lord moved one willing hand to write words that moved many hearts to "remember the poor." There was a time when our Lord had not where to lay his head, and he does not forget the poor of his flock.

YORK CO. A. C. CONFERENCE.

The quarterly session of this conference, held in Depot Hall, Steep Falls, Me., was a season of deep profit and interest. It commenced Thursday, March 11th, and continued over Sunday. The preachers present were W. H. Mitchell, Jesse Gay, J. Hill, M. Stevens, G. H. Haines, L. W. Gowen, S. G. Low, and C. H. Sweet. G. W. Brown of Eliott, and C. S. Shattuck communicated with us by mail. A goodly number of brethren and sisters came in from Biddeford, Saco, Hollis Center, Burton, Bonny Eagle, Standish, Portland, Gorham, South Windham, West Poland, Keazer Falls, Porter and Freedom N. H. Most of these brethren brought in reports which indicated a degree of prosperity in this County and vicinity.

The business transacted at this conference was as follows: Secretary's minutes read and accepted. W. H. Mitchell, J. Gay, and C. H. Sweet appointed a committee on business. They submitted a report, which was accepted and adopted.

Voted, To choose a committee to confer with Bro. Blaisdell about the Maine Mission tent.

Voted, That this committee be instructed to take such steps with reference to cooperating with Bro. Blaisdell in the Tent Mission work, in York Co. and vicinity, as they in their judgment deem proper. W. H. Mitchell and J. Gay were chosen this committee.

Voted, That we raise funds by contribution to procure tracts for distribution, and to meet such other necessary expenses as shall accrue from our quarterly sessions.

The preachers present were requested to bring this matter before the churches in the places where they resided, and those churches that have no preachers among them are requested to select one of their number to attend to this matter. We hope for a generous response from all parts of the County, as we purpose, the Lord willing, to do much missionary work during the coming season.

A collection was taken up during the conference amounting to twenty dollars and ten cents. We thought this a good beginning. Each sermon in this conference seemed to be "meat in due season;" and all our social meetings were seasons of refreshing. At our love feast Sunday morning, we had sixty-two testimonies. One poor sinner requested prayers. We fondly hoped others would imitate his example, but in this we were disappointed.

Adjourned to meet in the chapel at West Parsonsfield, Me., the first Thursday in June next, at 2 o'clock, P. M.

C. H. SWEET, *Sec.*

HOME AND HEALTH.

WHAT THE SPARROW CHIRPS.

SELECTED BY M. SHATSWELL.

I am only a little sparrow,
 A bird of low degree;
My life is of little value,
 But the dear Lord cares for me.

He gave me a coat of feathers;
 It is very plain, I know,
With never a speck of crimson,
 For it was not made for show.

But it keeps me warm in winter,
 And it shields me from the rain;
Were it bordered with gold or purple,
 Perhaps it would make me vain.

In the sweet spring time that is coming,
 I shall make myself a nest,
With many a chirp of pleasure,
 In the spot I like the best.

And he will give me wisdom
 To build of foliage brown,
And make it warm for my birdies,
 With a lining of softest down.

I have no barn nor storehouse,
 I neither sow nor reap;
God gives me a sparrow's portion,
 But never a seed to keep.

If my meal is sometimes scanty,
 Close picking makes it sweet;
I have always enough to feed me,
 And "life is more than meat."

I know there are many sparrows—
 All over the world we are found;
But our heavenly Father knoweth
 When one of us falls to the ground.

Though small, we are never forgotten;
 Though weak, we are never afraid;
For we know that the dear Lord keepeth
 The life of the creatures he made.

I fly through the thickest forests,
 I light on many a spray;
I have no chart nor compass,
 But I never lose my way.

And I fold my wings at twilight,
 Wherever I happen to be;
For the Father is always watching,
 And no harm will come to me.

I am only a little sparrow,
 A bird of low degree;
But I know the Father loves me.
 Have you less faith than we?

[*Boston.*

ABNORMAL BRAINS.

How much the literature, politics and morals of the world may have suffered from the abnormal introcranial development of some who, like Byron, Napoleon and Loyala, have compelled the world's attention, we may guess, but can never know. Shakspeare's brain probably crowned a nervous system and a body that presented very little inharmonious growth. Doubtless the same may be said of Mary Somerville.

Brains rule the world and the individual. The problem of the age which educators are to solve, with all the light that experience, aided by physiology and reflection can give, is how to build the best brains out of the materials given to work with. The demand of humanity is: Give me the best possible brain for men and women both. Fortunately the necessity of answering this demand admits of no dispute. The best possible brain is as much a necessity for one sex as for the other. Indeed, such is the divine alliance between the sexes that it is impossible to produce the best possible brain for one sex unless you produce the best possible brain for the other. This constitution of human nature—the independence of the sexes, by which the advance of one is contingent upon the advance of the other, the best development of the masculine and feminine brain made so wait on each other, who together can unlock the secrets of the universe—is admirably expressed by Emerson in language that is as full of physiological truth as of poetic beauty:

From the pair is nothing hidden;
To the twain is naught forbidden;
Hand in hand the comrades go,
Every nook of nature through;
Each for other were they born;
Each the other best adorn.

E. H. CLARKE, M. D.

Yes, doctor, brain and thought are to-day occupying a very prominent place in the literary world; and physiology, anatomy, experience and science all say, If you desire intelligence, give us the best possible material for brains, and we will, in return, give you the best possible corresponding intelligence. The physiognomist or phrenologist will, at a glance, or by passing the hand over the head, tell you the character of the material, and what it will produce. The book of science and of cause and effect will tell you that brain is the mother of reason, and that man without brains is but a passive machine, void of volition either to let or hinder.

The idea that thought exists in the abstract has not enough of sound argument to it to cast a shadow. Hence the cause of the great diversity of thought. See the mathematician solving the great and mighty problem of the day; the astronomer up above the clouds surveying the sun, moon and stars; the geologist diving into the bowels of the earth, or the warrior going forth to victory or defeat. Notice the timid maiden, scared at shadows on the wall; the idiot, with his long sloping forehead, quarreling with his own shadow and laughing at his own folly. Why all this contrast of intellect? For the simple reason that all flesh is not the same flesh. If parents desire moral and intelligent posterity, they must look well to nature's laws, and nourish and cherish the material they are formed of themselves. If they would transmit intelligence, they must give culture to their own individual intellect. Who dare deny that imbecility and idiocy are the legitimate children of excess and dissipation? or that unexecuted crime, conceived and fastened in the brain of the parent, may eventually bring the unborn child to the prison or the gallows?

As fire and water produce steam, so organized matter and spirit will produce thought and reason. God formed man from matter (See Gen. 6: 7); and to say that matter cannot think is to say man cannot think, and that God holds an unaccountable being accountable and amenable to all his laws. Who among us desires to occupy this unenviable position?

Milldale. C. S. BRANCH.

DIPTHERIA.

TREATMENT. First rub the throat with any good strong irritating liniment, as hartshorn and sweet oil, oil of hemlock or cedar, etc. After this is well done, cover the throat around perfectly with a cloth dipped in ice water, and cover again with flannels to cause prompt sweating. Let the wet cloth be flannel or cotton, of three or four thicknesses, so as to cover the throat and top of the chest perfectly, if the breathing is much affected. Change this cloth once in two hours, and if very bad, every hour or half hour. The patient may eat ice all the time, taking little pieces in his mouth, the size of beans, and letting them melt over his throat freely. Besides this, take the following mixture every half hour, one teaspoonful.

Chlorate of Potash	½ oz.
Muriate of Ammonia	30 grains.
Liquorice Ball	½ oz.
Water	1 gill.

Use this mixture several days after the throat is better. Swab the throat faithfully with the following:

Nitrate of Potash	½ oz.
Chlorite of Potash	½ oz.
Common Salt	½ oz.
or two teaspoonfuls each.	
Loaf Sugar	half pound.

Mix altogether. Swab the throat freely with this in a dry state, and rinse the throat with cold water. Take also a half to one teaspoonful of this mixture every half to one or three hours, according to the violence of the disease. This will soon wholly cure all the sore throat. Avoid taking cold afterward. If the above preparation cannot be obtained, equal parts of lemon juice and water may be used as a gargle, and a wet cloth applied to the throat.—*Home Guardian.*

PARENTAL SYMPATHY.

Parents express too little sympathy for their chidren; the effect of this is lamentable.

"How your children love you! I would give the world to have my children so devoted to me!" said a mother to one who did not regard the time given to her children as so much capital wasted. Parents err fatally when they begrudge the time necessary for their children's amusement and instruction; for no investment brings so sure and so rich returns.

The child's heart is full of love, and it must gush out toward somebody or something. If the parent is worthy of it, and possesses it, he is blest, and the child is safe. When the child loves worthy persons and receives their sympathy, he is less liable to be influenced by the undeserving; for in his soul are models of excellence with which he compares others.

Any person can descend from his chilling dignity and freely answer the child's questions, talking familiarly and tenderly with him; and when the little one wishes help, the parent should come out of his abstraction and cheerfully help him. Then his mind will return to his speculations, elastic, and it will act with force. All parents can find a few minutes occasionally, during the day, to read little stories to their children, and to illustrate the respective tendencies of good and bad feelings. They can talk to them about flowers, birds, trees, about angels, and God. They can show interest in their sports, determining the character of them. What is a surer way than this of binding the child to the heart of the parent? When you have made a friend of a child, you may congratulate yourself you have a friend for life.—*Life Illustrated.*

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AND
SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1013. BOSTON, WEDNESDAY, APRIL 7, 1875. VOL. XL.—NO. 26.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass. GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE GREAT DESIRE.

"That mortality might be swallowed up of life."

A. C. J.

As dawn's faint light itself doth lose
Amid the brightening day:
As hide the stars their golden fires
Beneath its brilliant sway:
Thus, O our Savior, do we long to see
Mortality dissolved in life with thee.

As disappears the outline dim
'Neath fuller, stronger hues:
As, touched by skilful hand, the stone
Its shapeless form doth lose:
Thus, O our Savior, do we long to see
Mortality give place to life with thee.

As, in the flower, we lose the bud,
And in the cloud the bow:
As, to the sea, the fervent stream
Hastens with ceaseless flow:
Thus, O our Savior, do we haste to see
Mortality resigned for life with thee.

But, as by toil the picture grows;
As dawn doth wait for day;
As sun, and air, and fruitless soil
Give flowers each brilliant ray;
So do we wait, in patient trust, to see
Mortality laid down for life with thee.

RESURRECTION OF THE DEAD.

SYNOPSIS OF BISHOP MERRIL'S SERMON.

"But some man will say, How are the dead raised up? and with what body do they come?"—1 COR. 15: 35.

The apostle in this chapter gives a clear statement of the doctrine, which he first states, then affirms, and proceeds to prove. "If there be no resurrection of the dead, then is not Jesus risen; and if Jesus is not risen, then is your preaching vain, and your faith is vain. Yea, and we are found false witnesses of God, because we testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not."

The doctrine is received by revelation of God. It is outside the domain of natural law and natural forces. Like all miracles it rises above ordinary laws. Much misapprehension in regard to the doctrine relates to the mode or manner of the resurrection. In regard to the doctrine we may have an intelligent faith, because God's Word declares the truth. In regard to the mode of it we believe nothing, because we know nothing of it. Most, if not all of the differences of belief in regard to the resurrection are traceable to the efforts of theologians to explain its nature and method. Philosophy comes in on its natural plain and bewilders and misleads. In our fruitless efforts to fathom the mystery we are hopelessly confused.

It will be found that all objections to the doctrine, as accepted in the evangelical churches, limit God's power. They, like the old philosophers, begin to declare what God can, and what he cannot do. They conclude that the axioms of science must interpose insuperable difficulties—much as the old schools taught that matter was eternal and "out of nothing, nothing could be made." That God made the world out of matter which had from the eternity past existed in chaos. That it possessed properties of evil which could not be eliminated. Hence the world is not very good, but nothing better could be made out of such material.

The resurrection is not dependent on nature, but on God whose wisdom and power are without limit. Natural laws and physical forces are subject to the mandate of Him who spake the world from nought. The first question: "How are the dead raised up?"

We may answer with emphasis: "By the power of God!" This is the teaching of the apostle, and surely ought to be satisfactory. This is *the* proposition which is affirmed and illustrated in the chapter of which the text is a part. He states simple truths, not to trace out existing analogies, but as proofs of divine power constantly exhibited: "Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body."

If a divine energy, proceeding silently and mysteriously, produces the germ, the blade, the ear, shall not the same divine force bring life from the dead? Is not the power of God sufficient? Then, the same line of thought is continued and further illustrated: "All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."

God's power is exhibited in the varieties of flesh, each of which is a manifestation of his wisdom, care, and providence. "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption."

These illustrations all serve the same purpose, in proving that God is able to raise up the dead. Not a word is said as to the mode of the resurrection. The apostle had not a thought in his mind in regard to it.

Before proceeding to an examination of the second question in the text, it may be necessary to remark that there are two theories proposed by those who do not accept the doctrine of a literal resurrection of the dead.

The first is called the "germ theory." It is assumed that in the body there is some particle, germ or element which never perishes; and that this indestructible germ develops into the new body. It is sufficient, perhaps, to say that such theory is without support in the Scriptures; nor is it in accordance with reason. If there is an indestructible germ, which survives death, it is not raised, and hence it is no resurrection. Te apostle affirms that the *dead* shall rise—the living *seed* is in no sense a dead body.

The second theory, which is more plausible, and which is a mixture of truth and error, requires more careful consideration. It may be termed a "progressive" theory. It is that man is a compound being, made up of spirit, soul and body. This, so far, is correct. But it is assumed that the spirit is the essence of the man and that the soul is the garment or vestment of the spirit—it is a physical body. At death, while the outer, gross, perishable body is dissolved, to mingle again with its kindred elements, the spirit with its physical body, or spirit-covering, rises and goes at once into the heavenly world—and this is called the resurrection! But this would be no resurrection of the dead. The spirit does not die, the soul does not die, and the material body does not rise. Then, wherein is there any resurrection?

Such theory antagonizes Bible teaching, since time intervenes between death and the resurrection. In every passage relating to the subject, the resurrection comes after and not at death. The son of the widowed mother, whom Jesus raised, had been dead some time, and was about to be buried, when the funeral procession was arrested, and the young man was restored to life.

Lazarus had been dead four days, when the Savior called him forth from the grave. Jesus had lain in the sepulchre three days before he was raised by God's power. Christ's resurrection is the pledge and pattern of ours. "He was the first fruits of them that slept." First fruits are a part of the harvest; in kind essentially the same as that which is gathered into the garner. This progressive theory also antagonizes that teaching of the Scriptures which connects the resurrection with the coming of Christ at the end of the world. The gospel speaks first of Christ's coming in his kingdom. . . .

He will come again "when the fulness of the Gentiles is brought in." When the tribulation is past, and when the gospel of his kingdom has been preached in all the world. He will come in the clouds with power and great glory. He will come not *in* his kingdom, but to deliver up the kingdom to the Father. As the heavens were opened when Jesus went up in the sight of the people, "So shall he in like manner, come again." Every eye shall see him. "Then cometh the end when he shall deliver up the kingdom unto God even the Father."

The second question in the text claims consideration. "With what body do they come?" The answer is easily given—the body that died. They will bring no other body. Every one shall have his own body. "He shall quicken (make alive) your mortal body." How shall this work be accomplished? "By the Spirit which raised Christ from the dead." The power which lifted Jesus out of death and the sepulchre "shall quicken our mortal bodies"—these physical bodies only are to be understood in such text.

It is objected that "flesh and blood cannot inherit the kingdom." What then? "Behold I show you a mystery. We shall not all sleep. But we shall be changed." The living and the dead by divine power shall be changed, and fitted for the heavenly state. The adaptation of the body to the Spirit-life is with God "who is able to subdue all things unto himself." We shall be changed—our bodies shall be changed—not exchanged! The "vile body" is made like unto Christ's glorious body. O, what a mystery! The work is God's, and his own Word declares it.

The identity is not lost. It will be the same body transformed, purified from all grossness and made just like our Lord's; and yet it will be our own. Each shall have his own—it is a part of the "purchased possession." Redemption is a grand work, including the whole of our manhood, soul, body, and spirit.

Who shall come forth? "All that are in their graves." All that sleep in earth or ocean. The declaration of Jesus is explicit: "All that are in their graves (*mnemeiois*) shall hear his voice and shall come forth." The term grave signifies a tomb, and not the place of departed spirits! It is the same word which is rendered sepulchre, in which the body of Jesus was laid. So it means precisely the same thing in both passages.

The doctrine of the resurrection, as taught in the evangelical churches, is exceedingly precious to us when we lay away the remains of loved ones. But how is it with those who reject this doctrine? They bear their dead to the tomb and bury them out of their sight. The cold vault is dark, and not a ray of light brightens the future? This is the end: death shall hold its dominion forever! The soul, in its anguish, cries out:

"O, when shall spring visit this moldering urn?
O, when shall day dawn on the night of the grave?"

Philosophy responds, "never! never!" Not so with the believer in this glorious doctrine. Death's power shall be vanquished. The last enemy shall be conquered. Jesus has risen, and our precious ones shall come forth. We look into the grave, and remember that Christ has power over it. Our faith gives clearness to our vision, and

"On the cold cheek of death, smiles and roses are blending.
And beauty immortal, awakes from the tomb!"

—*California Christian Advocate.*

THREE NEW THINGS.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 1, 2.

"*A new heaven.*"—A sky, and clouds, and atmosphere, of higher beauty and more genial temperature than those which now surround us with their loveliness—a heaven which no more robes itself in storms and blackness, nor flashes with the thunderbolts of wrath, nor casts forth plagues of hail, and fire, and judgment, nor gives lurking-places to the devil and his angels, nor is ever again disturbed with omens of evil, or commotions breeding disaster to the dwellers under them.

"*And a new earth.*"—One which no longer smarts and smokes under the curse of sin, needing to be torn with hooks and irons in order to the bringing forth of its fruits—an earth where thorns and thistles no longer infest the ground, nor serpents hiss among the flowers, nor wild beasts, bent on destruction, hide in the forests; an earth whose sod is never cut with graves, whose soil is never moistened with tears or saturated with human blood, whose fields are never blasted by unpropitious seasons, whose inhabitants never say, "I am sick," whose ways are never marked with funeral processions or glutted with armed men on their way to war, but whose hills ever flow with salvation, and whose valleys ever resound with uninterrupted joy; an earth which glows from end to end with the blessedness of Paradise restored.

"*And a new city.*"—A heaven-built home-place for the saints of God, decked and adorned with jewelry and glory "as a bride adorned for her husband," where the church shall rest from her long contest with ignorance and sin, and be comforted forever with the light and love of her Redeemer. John saw that city, and tells of it in terms which almost blinds us with their brightness. It is not built up from earth, but comes down out of heaven, blazing with the glory of God, and girt with radiance jasper-hued but clear as crystal. It is a "great city," fifteen hundred miles in length, and in breadth, and in height, with foundations and walls of precious jewels, gates of pearls, and streets of gold, so pure as to be like transparent glass, and needing no light of sun or moon, because illuminated with the eternal light and glory of God and of the Lamb—the true "eternal city"—the imperishable metropolis of the new heaven and the new earth.

And there, in that renovated and brightened scene of things, in that blest order when these present heavens and this present earth have passed their grand *palingenesia*, shall be that greater, higher, holier, final thanksgiving, of which these days of earthly praise remind us. And if in these old heavens, and this old earth, and in this earthly city, there be so much to stir our hearts and open our lips with songs of thankfulness, how shall it be when once that new creation opens up its beauties, and that golden Jerusalem has become our everlasting home?—*Dr. J. A. Seiss in Restitution.*

DIGNITY OF TRUE CHRISTIANS.

One of the best evidences of genuine conversion is christian obedience. The Psalmist exclaimed—"Oh, that my ways were directed to keep thy statutes!" The first inquiry of Paul after his conversion was—"Lord, what wilt thou have me to do?" and years afterward we hear him saying—"I delight in the law of the Lord after the inner man."

Such obedience Christ owns and appreciates. He even puts a higher estimate on such obedient ones than on his "kindred according to the flesh"; for we are told (Matt. 8- 18–21) that on a certain occasion, when encompassed by a crowd of persons he was informed his mother and brethren were present and desired to speak with him, he replied—"My mother and brethren are those which hear the word of God, and do it."

We cannot doubt that Christ cherished ardent affection for her who bore him; for, while hanging in agony on the cross, he commended her with his expiring breath to the care of his beloved disciple John; nor have we any reason for supposing he had not a suitable regard for all his relations; and yet acknowledging and affirming he had higher affinities and relationships than those of an earthly nature, we find the relation which those who obeyed him sustained to him was even closer and nobler than that of brethren or a mother. We may accordingly learn that there is union to Christ in *spirit* which is more intimate and sacred than union to him in the flesh; that there is a dignity in faith and service surpassing even that of affinity and consanguinity; and that we can attain this exalted dignity by being "doers of the Word," doing the will of Christ in sincerity and truth.—*Wayside.*

TRUST.

G. B. MERRILL.

"Trust in him at all times."—Ps. 62: 8.

Trust is confidence, reliance. To trust God is to confide—put confidence in him. To trust his Word is to believe, credit, admit, rely and depend without doubt upon its truthfulness. If we have no confidence in God, then we are distrustful—do not trust him, confide in him, rely upon him, believe, credit, admit the genuineness or truthfulness of his Word, though we do not fully understand or comprehend it all now. If we will confide in him, he will make it plain. Let us believe God, though we cannot see him. We should honor God by trusting him. It will confound the devil and give us peace, comfort and rest. In times of trouble, and in seasons of afflictions, trust God; hold fast our confidence unto the end, and we shall receive a crown of life that fadeth not away.

Do we want wisdom? Trust the Lord and he will impart wisdom, and will upbraid us not. Do we want truth? Have confidence in Jehovah and the truth will be manifested unto us. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he *trusteth* in thee." Do we want perfect peace? Trust God and keep our minds stayed on him, and we shall have our desires granted—"peace like a river." Are we feeble? Do we desire to be strong? "Trust ye in the Lord; for in the Lord Jehovah is everlasting strength." "Happy is the man that trusteth in the Lord." When tried and tempted do not doubt God, but trust him, and we shall never be confounded. "Our fathers trusted in God, and he delivered them out of all their troubles." So he will those who trust in him now. Only believe and lean upon his arm, and all will be well. "Though he slay me, yet will I trust in him," says Job.

O for a steady faith, a firm trust, a full reliance in the promises God has given! O for a scattering of all our doubts and fears! We have a Savior who saves "to the *uttermost.*" He is "mighty to save," and can save from all sin. We believe in a practical salvation—a salvation that saves people from all that is not of Christ. Can this be so? We speak that we know, and testify of that we have seen. It will save from murmuring and complaining, from fault-finding and fretting, if things do not move as we would like to have them.

Brethren and sisters beloved, God wants us to trust him. He invites us to trust him. He loves to be trusted, and he will honor the trust we put in him. Let us trust the Lord and do good. "They that trust in the Lord shall be as Mount Zion, which cannot be removed." We have a good hope ere long of seeing him whom our souls love. The way is clear and the prospect bright for a home in glory with all the pure and holy—the trusting, faithful ones.

Worcester, Mass.

ACTIVE SUBMISSION.—No. 2.

B. MATHEWSON.

We are divinely taught to be active in prayer; but with all our importunity entire submission is requisite. We have the highest type of example furnished in this respect.

Moses, who was a type of Christ, had a most ardent and longing desire to set his feet upon that "good land" of promise, and earnestly besought the Lord to let him do so. But circumstances forbade the granting this request only in part; showing the blessed Lord grants every favor to his children consistent with the great plan of salvation. The Lord informed him he might ascend a mount of sufficient eminence to give him a view, but that he make no further request relative to going into this land to establish himself and people. How natural that he should anxiously desire to enter this land with a people he had loved sufficiently to throw himself into the breach and plead for them, when the divine vengeance threatened their entire extermination. Ps. 106: 23.

The Lord only knows how much he suffered, both in body and mind, during these forty years, when the contumacy and rebellion of the people were such that they were ready to stone him. But now they were just ready to enter the promised land, and Moses plead with God that he might lead them in; but as soon as he received the assurance of the divine will, what sweet submission is manifested in this great but meek man, chosen by God as his legislator for his people. Not a murmur, not a regret even, is expressed; proving his perfect confidence in God, and that his decision was the best, whether short-sighted mortals could see it or not. Actively zealous in pleading with God, until the matter was made clear, and then, like Him of whom he was the prototype, he sweetly acquiesces in the sentiment, "Not my will, but Thine be done."

But his affectionate interest for the people is not diminished, though *he* may not lead them in; and he importunes God to designate the man who shall fill his place. Like the Good Shepherd he cares for the sheep. His bowels yearn with tenderness toward the people over whom God had made him an overseer. God answered this prayer, and named a man of faith and ability who should be ordained to lead his flock and establish them in the land flowing with milk and honey.

Again, David fasted and prayed for the life of his son; but after all this agonizing prayer, the child died; which event decided to David the will of God, and he immediately *submits* without questioning the divine right to do as seemeth good unto him. Although the Lord could not consistently grant this request, he by no means upbraids David for making it, and manifesting the most poignant grief on the occasion. David had been warned of this calamitous event by the prophet Nathan; but it appears that he, with all the Old Testament writers generally, understood God's promises and threatenings to be conditional, though not expressed on every occasion; therefore he had recourse to fasting, humiliation and prayer; "For," said he, "who can tell whether God will be gracious unto me?" 2 Sam. ch. 12. At least, such resort was safe, and no doubt added greatly to his own consolation, that he had done all that could be done by mortal. But when God saw fit to decide against his desire, *cheerful submission* seems written upon his every act, not only in a proper attention to his business, but in administering solace to other torn and bleeding hearts; the latter being a work which emphatically demonstrates the declaration—"There is that scattereth and yet increaseth." While trying to bind up other wounded hearts, yourself will experience the healing balm.

THE GENERAL JUDGMENT.

F. H. CHAMBERLAIN.

There is a deep and settled conviction in the minds of men that there is a great day of judgment coming at some time in the future. The end of the present age is by many believed to be the time of that great day, and thousands profess to believe that we are now very near that point—the end of time.

Without entering into argument or discussion here on the subject of definite time, I wish to present a few thoughts in regard to the fact or belief in the event—the judgment. That a day is appointed and established for this purpose, the Scriptures of truth plainly teach. If we were left to conjecture in regard to the individuals to be judged, we might suppose that a part of the human family would be left undisturbed in death. But when the Son of man comes in his glory, before him shall be gathered all nations. Also we read that the dead "small and great" shall stand before God.

Let us quote in full here, three verses from the 20th of Revelation: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which was the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works."

Here we learn that *all* the dead are to stand there, the small as well as the great; all that are found written in the book of life, and all that are not written there. And we are taught that the *time* of this great and general judgment is "when the Son of man shall come in his glory, and all the holy angels with him." We find abundant Scriptural proof of the fact, but it is also in harmony with reason and analogy, and we venture a few words in this direction.

It is common in schools of almost all grades, to have a general examination at the close. And why should there not be an exhibition of the character of all men, at the close of their term of probation? We have seen, in these our days, great exhibitions of the industry of nations, vast outlays of capital being expended for this purpose. The great Crystal Palace is a display of the skill of man, and the works or machinery etc. found therein serve the same purpose. We might naturally suppose that the great Ruler of the universe would display his glory in "that day" on a scale of grandeur in proportion to his wisdom and power. And we are confirmed in this view by the Word and the Spirit of God.

"FEAR GOD."

M. A. NICHOLAS.

The wise man tells us to "fear God and keep his commandments; for this is the whole duty of man." Now there are different kinds of fear, and they are not (I think) all pleasing to God. There is the fear that the poor subject feels when a tyrant reigns on the throne, and to whom he must pay all outward honor and respect or forfeit his life. There is the fear that the slave feels as he toils and bleeds under the lash of his hated master. There is the fear that the guilty sinner feels when his conscience tells him that all his sins must rise up before him in the presence of a just and mighty God at the judgment. Shall we exercise such fears as these before the God of the faithful? Will God be pleased or glorified by such fear?

Many a man or woman has trembled at the thought of meeting God face to face, but have still traveled on to destruction. Many a Felix has trembled before the faithful preaching of a Paul, and yet would not obey the voice of God. God does not love such fear; it is not pleasing in his sight. He does not intend to make slaves of his children, but he has opened a way whereby we may all be free.

How then shall we fear God? We should exercise the fear toward God which a loving and dutiful child feels for a kind and loving parent. We should have the fear that love always prompts—a fear of disobeying, a fear of causing sorrow, a fear of doing something to estrange us from God.

How often have we had earthly friends whom we sincerely loved and respected; how fearful and cautious have we been lest we should, in thoughtlessness, say or do something to wound them. How careful we have been to anticipate all their wishes and to do that which we thought would add to their happiness. Was it a slavish fear that prompted us? I think not. It was a loving fear; and as we have done the loving deeds it prompted, we have felt our hearts all aglow with pleasant emotions that a slavish fear could never produce. So let us walk softly before God, fearing him and doing his commandments lovingly, patiently, willingly, satisfied that he should rule the universe and govern the creatures that he has made. Let us be truly thankful that we have so wise, so noble, so good a Sovereign; and with all reverence, love, and godly fear, let us try to do his will. In the fear of the Lord is strong confidence; and his children shall have a place of refuge.

South Foster, R. I.

"THE WRATH OF GOD ABIDETH ON HIM."—John 3: 36.

B. KNEPPER.

Upon the question: What does the wrath do? men would answer: It consigns them to endless life in torment. But the Bible alone can give us true information of the matter.

The Bible teaches us that the Lord's enemies shall be found out, and that he will "make them as a fiery oven in the time of his anger; for the Lord shall swallow them up in his wrath, and the fire shall devour them." Ps. 11: 8, 9. Here is swallowing up, and devouring fire named, as caused by God's wrath; something very different from endless life in misery. In Ezek. 21: 29, the Lord speaks about the wicked, and of a day coming when their iniquity has an end. Then verse 31 says—"And I will pour out mine indignation upon thee; I will blow against thee in the fire of my wrath. . . . . Thou shalt be no more remembered, for I the Lord have spoken it."

Again, the Lord declares that he sought for means to save the wicked from destruction, but found none; and now he declares the final doom of them, saying—"I have consumed them with the fire of my wrath." Ezek. 22: 30, 31.

In the above passages of Scripture the wrath of God (1) will swallow up the wicked; (2) by fire will devour them; (3) will make an end of them, no more to be remembered; (4) will make them fuel for the fire; (5) consume them. Here, then, is no eternal life in torment meant by the wrath of God abiding upon the unbeliever.

Paul speaks about "vessels of wrath" and "vessels of mercy"; and says the "vessels of wrath" are "fitted for destruction"; but the "vessels of mercy" are "prepared unto glory." Rom. 9: 21, 23. From this destruction, for which the unbelievers, as "vessels of destruction," are fitted, there is no redemption; hence it is said—"The wrath of God abideth on him" that believeth not the Son. In the seven *last* (none afterwards) plagues, the wrath of God is filled up. Rev. 15: 1.

SUCCESS IN LIFE.

E. A. BOYNTON.

I suppose that most people have, and *every* one *ought* to have, some great end in view; some important object for which he lives and labors; for the accomplishment of which everything else is made to bend. Now the question is, What is that important object at which we should all aim our endeavors? What is there in all the world which satisfies the desires and aspirations of those who have it, making him contented and happy; while those who have it not, however much they may possess besides, are still dissatisfied and uneasy? In other words, what is that the possession of which makes life a success, and without which it must certainly be a failure? This is a very important question, and one which ought to be settled by every individual in the morning of life. It is not only possible but perfectly easy for every one to decide this great question correctly very early in life.

I propose to show that there is something which will invariably make the life of any one a perfect success, and that it comes within the reach of all. Judging from the course pursued by most men, one would naturally suppose that the riches and honors of earth, with its luxuries and pleasures, made up the sum of all that is worth living for. But is this really the case? Do we find that those who live in ease and luxury, surrounded by everything that wealth can buy, are happy and contented with their lot? By no means. The rich enjoy life no better than the poor. Some rich people are happy, while some are very unhappy; and so it is with the poor. Do they who by talent, skill and perseverance, succeed in reaching the heights of earthly fame and power, find in these things the object of their desires? Most assuredly they do not. Do those who seek for happiness amid the exciting scenes of earth's giddy pleasures; who go with the young and gay to places of music and dancing, feasting and merriment,—do *they* find that for which they seek? Nay; I tell you they do not. None of these things can satisfy. They cannot bring that rich abiding joy and comfort for which every soul is hungering. One thing alone can do it.

The All-wise Being who created us knows just what we need to make us happy; and he has not left us in ignorance concerning the matter. He has given us a Book containing ample instructions for each and every one. If we are careful to follow the course marked out in that Book, we shall soon find that sweet peace and solid enjoyment which we so earnestly desire. True, we may be denied many of those things which we naturally long for, and perhaps we may sometimes be tempted to feel dissatisfied when we see our friends rising to positions of honor and distinction, while we are plodding along in the lower walks of life. It may seem hard to see others favored with skill and genius, by which they win the praise and admiration of those with whom they associate; while we, unable to excel in anything, have to pursue the most ordinary occupations, and so toil on through life unnoticed. But we must remember that God knows best. And one thing we should always bear in mind, that although there may be many things which we *cannot* do, we can *do right and please God just as well as any body in the world.* And this is the great work of life after all; for the noble and the gifted, as well as for the lowly.

If God has seen fit to cast our lot in an humble sphere, let us perform the work which he has given us to do "heartily, as unto the Lord," caring more for his approving smile than for the praise of men. He has said—"Them that honor me, I will honor." If we do not receive much of it in this life, we shall be sure to get it in the life to come. The shortest way to wealth and honor is not the surest way. In fact, neither riches, fame nor pleasure will afford us enough satisfaction to pay for the trouble of getting, if we do not obtain them in the appointed way. The good Book says—"Pride goeth before destruction"; and, "Before honor is humility"; and again—"Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off."

If any man will make it the object of his life to know and do the will of God in all things, that man's life will be a success; but he who attempts to succeed in any other way will find his life a failure. Whoever is engaged in the service of God pursues a high and noble calling. Let him be careful, then, to do his work well, no matter how humble it may be, and he will have the approval of his God, his conscience, and of all good people here, and a glorious reward hereafter.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

St. Johns, Mich.

"DELIVER US FROM EVIL."

E. H. SHERMAN.

There never was a time when this petition in our Lord's prayer needed more frequently to be offered up to God in faith than now. We are nearing the end of this dispensation, and Satan has "come down in great wrath, knowing that he hath but a short time to work." Legions of evil spirits are hovering over the earth, aiding Satan in his work of destruction. From the evil one, evil spirits, evil men, an evil heart of unbelief, evil thoughts, evil speaking, evil actions, and an evil world, we need constantly to pray for deliverance.

Unbelief is the fountain from which all other sins flow; a tree whose fruit has poisoned the whole human family; and we need specially to guard against it. When Satan came to our first parents in Eden, he deceived them and prevailed on them to believe a lie. They doubted the truth of what God had told them. The seed of unbelief was then planted, and, being nourished by the old Serpent, it grew rapidly into a great tree, whose branches to-day extend all over the world, and bear a thousand kinds of fruit, and it yields its fruit every moment. The fruit being poisonous, death in every case ensues unless a special remedy is applied quickly, which is the blood of Christ. That alone can cleanse from sin. O that God's people might realize the heinous and evil tendency of unbelief! It is written—"Without faith it is impossible to please God"; and again—"Ye cannot serve God and mammon." And yet there are many who are vainly striving to serve both, and who think that in some way they shall go to heaven at last.

How Satan is blinding men in these last days! May the slumbering be aroused and trim their lamps and get a good supply of oil before it is too late, is my prayer.

Ludlow, Vt.

THE END OF THIS WORLD.

2 Pet. 3: 3-14.

Luther once said, "The ways of God are like a Hebrew book, which can only be read from the end backwards." His meaning was that we cannot rightly understand this present world without first taking in the final outcome. It is only the conclusion that clears up the darkness and uncertainty which prevail till then. And if we would not hopelessly err in our whole philosophy of things, we must take particular account of the end, and settle ourselves firmly in what God has revealed concerning the grand finale; for the doctrine of the last things in the keystone is the arch of the Christian system, without which the whole fabric must tumble to pieces.

Reminders of that approaching end are again plentiful about us. On all sides there are symptoms and pre-intimations of it. Both the church and the civil years are drawing to a close. The fallen and withered leaves, and the scattered snowflakes gathered upon them, the shutting down of our windows, and the lighting up of our hearth-fires, the moan of the wind around our dwellings, and the frosty pendants that weep by the fountains, tell how rapidly the year is verging to the dead of winter. And all our church lessons for the season point forward to the sounding of the last trump, and the end of the world itself.

To many these are not welcome things. But what avails the shutting of our ears to them, if still the end must come, and every day, and hour, and heart-beat, is bringing us nearer and nearer to it?

Rather let us give ear that we may hear, and open our eyes that we may see what Almighty God hath purposed, and will most surely bring to pass.—*Signs of the Times.*

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 7, 1875.

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AGENT.

POSTAGE.

There has been some misunderstanding among our subscribers about the additional twenty-five cents added to the subscription price of the *Crisis*, connected with the additional expense to the Office of publishing the paper, on account of paying pre-postage. We will state the case. The price of the paper was formerly $2.50, and some of the brethren thought that if it was reduced to two dollars a year, an additional number of subscribers might be obtained sufficient to make up the deficiency in the funds that might result from the reductiou. The experiment proved that two dollars did not quite meet the expenses, and the Board were discussing the question of increasing the price to two dollars and twenty-five cents, when Congress passed the pre-postage act, which caused the Board to immediately add the twenty-five cents. Not that it supposed the pre-postage would be just a quarter as some suppose, but that it would cost at least two dollars and a quarter for each paying subscriber to pay expenses.

J. C.

PERSONAL EFFORTS.

Those who have learned to do personal work for Jesus, by conversation with the unconverted, need not be informed of the blessed results. If every one to whom they speak turns a deaf ear, still they will reap a rich benefit themselves. Jesus calls for laborers. Shall he call in vain? Men are crowding the broad way to destfuction, while the mass of professors are making scarcely any effort to stop them in their wild career. Fathers and mothers allow their children to pass along heedlessly, without a single word of warning. The subject of christianity is treated as a matter of no consequence, while the fashions and follies of life receive their special attention, and no effort is spared to make their children respectable and attractive among the enemies of Christ.

One reason why there is so little personal effort to save people, is because professors themselves are in bondage. But one of the best ways to obtain religious freedom is to try to help another one out of Satan's prison. Lift and be lifted. Help and be helped. Lend a helping hand to the weak, and you will find your own strength increased. Said Jesus: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye meet withal, it shall be measured to you again." Luke 6: 38. Said Paul: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9: 6. But few realize how much good they might do by personal conversation with the unconverted and backslidden; neither are they aware of the rich blessings that will come upon themselves, when they are faithful to others. We well know the cross felt when about to commence talking with the unconverted; but when the first word is spoken, the cross will have disappeared. The cross lies in dreading, not in doing. It is only Satan's scarecrow to keep us from doing anything to interfere with his business. When we submit wholly to Christ, he gives great boldness to enter the ranks of Satan's hosts, and hold up a crucified and risen Savior, as the special friend of sinners. When we have on the whole armor of God, we need not fear to meet any of the enemies of the cross.

Preaching has its place. It is like the heavy cannon on the battle field; but an army would be weak without the soldiers with their muskets and rifles; so a church is weak that does its work mainly through its minister. The working lay members are to the church what the men with the muskets and rifles are to the army. They are indispensable, in order to secure success. The personal talk by lay members, following the sermon, harrows in the seed sown by the preacher, and may prevent Satan from taking it out of the heart. One great need at the present time is more work on the part of lay members. They need it for their own benefit; and it is needed to reach the unconverted. Many a hardened sinner has been led to Jesus by a few words from some little christian child. The more we try to win souls to Christ, the better we get along ourselves. After we have talked with an individual, we have more faith to pray for them. Will not the reader try to lead some one to Jesus this day? Work for him. Crucify self, and great peace will follow.

M. G.

DARK HOURS COMING.

The late Allocution of the Pope shows that he is feeling quite sad about the state of things connected with his system of religion. He says these are "sad times."

"But the times are opposed to our intention. The oppression which we suffer is such that we have not even the freedom of bewailing the afflictions of the church. No wonder that those differing from the church by hereditary errors hate the church and strive to attain their ends.

The children of the church, and the faith have become enemies of the church, and plot its destruction, grieving our hearts. Hence have come the deplorable calamities to the liberties, and possessions, and ministers of the church which we witness, powerless to resist."

This looks like the fulfilling of the prophecy in the seventeenth chapter of Revelation, that relates to the Catholic church just before the coming of Christ. He says: "The children of the faith have become enemies of the church, and plot its destruction." This is in complete harmony with Rev. 17: 16, which says of the "ten horns" on the last head of the scarlet-colored beast, that carried the woman, or supported the church at Rome,—"These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, for God hath put in their hearts to fulfill his will. This prophecy shows that the last development of Roman power will be turned against what it formerly protected; that is, "the children of the faith," that for centuries sustained the church at Rome, will hate it, "and plot its destrauction." This is just what the Italians are now doing, and will, no doubt, be assisted by others.

The Pope is feeling his weakness, but is looking earnestly for help from some quarter. The final struggle seems to be near at hand. Let every follower of Christ be ready continually to welcome the coming of the Son of man. The christian's is truly a "blessed hope." It is becoming brighter and brighter, as we approach the hour of deliverance.

M. G.

A POOR TIME TO SLEEP.

It is a poor time to sleep when the thief is creeping to your doors, when the smothered fires are secretly charring the timbers of your house, or when the heartless assassin approaches with deadly steel in hand. It is a poor time for the picket sentinel to sleep when a wily foe is stealing his march across the line to attack a slumbering army. It is a poor time for a mother to sleep when her darling child is exposed to destruction by approaching wild beasts, or is struggling fearfully with some threatening disease. It is a poor *place* to sleep in the crater of a burning mountain when it is trembling and vibrating with its pent-up fires.

So it is with the church of Christ to-day. The tramp of the approaching thief may be heard more and more distinctly every week, by all who are truly watching. Armageddon's clarion is heard more distinctly every day. Statesmen express themselves more confidently that an hour of blood is at hand. Servants of God, who have long slumbered upon this grand subject of Christ's speedy advent, and pleasantly dreamed of a good time coming, are awaking to impending doom.

O that all might see and fully arouse to a sense of the certainty that the day of the Lord is at hand. The thunders of national conflicts in Europe are sounding more ominously in every telegram the lightnings bring us. One of our best posted government officials tells us that this is probably the year in which a terrible conflict of arms will commence in the Old World. The Boston *Journal* gives his testimony thus:—

"IS THERE A EUROPEAN WAR IMPENDING?

The statement in our Washington despatches respecting the embargo placed by the North German Government upon the exportation of horses from that empire, as well as concerning the increased manufacture of arms by both the French and the German Governments, naturally excites the misgivings everywhere which are said to be felt in diplomatic circles in regard to the long continuance of peace in Europe. The best observers abroad have, indeed, been expressing such forebodings for some time.

A prominent representative of the United States in one of the European capitals says in a private letter home: 'If you come over here in the present year, I think you will have a chance to see some fighting. Unless I am much mistaken there will be a war on a grand scale before the end of 1875.' The gentleman to whom the letter was written, and who returned from an extended European tour about six months ago, concurs in the same conclusion. Both appear to be influenced mainly by the immense military preparations which are everywhere going on throughout the Continent, and which are so costly and oppressive as to make the sort of peace now prevailing the natural provocative of war, to which many even would turn as a relief.

What Germany and France are doing in this matter of armament has become tolerably well known, but we are constantly getting more, and more surprising information, as in this telegraphed item about the attempted purchase of ten thousand horses by the latter power, and the prohibition of their exportation by Germany. The two nations, in fact, are running a race of preparation for war, with this difference, that Germany had the start and means to keep it. She has an army on a war footing of 1,273,346 men, 31,195 officers, 281,542 horses, and 2700 guns. The French force at present is in a transition state, owing to the new military law, which provides for a total of 1,698,000 men and 36,000 officers. Germany spent last year eighty-seven millions of dollars on her army and navy, this sum being raised in the ordinary way, without reckoning eighty millions of dollars expended out of the proceeds of the French indemnity on fortresses and military equipments, or twenty-three millions used in strengthening the fleet, or twenty-eight millions held as ready money for the military strong box. It is very manifest that, with such interests involved, Germany has only to judge a war to be impending, to strike in just whenever she shall think it to be for her advantage. She will look at the whole situation from the strategic point of view, and neither public opinion nor the welfare of Europe will be likely to stand in her way, except so far as they may bear upon her military interests.

It is rather curious that even those who are most firmly convinced of the dangers of a general European war have no distinct idea of the issues which may precipitate it, or of the spot where it may break out. They imply rather that the condition of the Continent is what the insurance men would call 'extra hazardous,' so that a spark of collision anywhere would spread till all, or most of the great Powers, should be involved. The Eastern question, the religious difficulties in Germany, or chance disturbances elsewhere, may originate the trouble, but the result would be the same. We trust that the alarmists are mistaken, but the signs are by no means assuring."

We feel perfectly confident that, if such a war commences as these statesmen anticipate, Christ will make his second advent in connection with it, for the preparations being made for a coming war we feel assured agree perfectly with all the sacred predictions given of the preparatory events of the last battle. Brethren in Christ, sleep not a moment! Be sure and know that you are enjoying the *fulness* of the *blessing* of the gospel of Christ. Be not over excited and fanatical, but drink deep at the fountain of Divinity. Be fully separated from this world, and be gloriously wedded to the world to come.

J. C.

A CATHOLIC PRIEST ON THE PUBLIC SCHOOLS.

Rev. Father Walker, an Irish Jesuit Priest, recently from the South, is Pastor of St. Lawrence Catholic Church, in Eighty-fourth street. In announcing on last Sabbath morning that next Sundays collection would be for the benefit of the parochial schools, he took occasion to denounce the public school system in the most bitter manner. "Woe be to the parents," shouted he in the manner of one hurling anathemas, "woe be to the parents who send their children to these public schools! Woe be to those who secretly favor them in their hearts! I would not like to be in their places on the day of judgment. The public schools are the nurseries of vice. They are godless schools, and they who send their children to them cannot expect the mercy of God. They ought not to expect the sacraments of the church in their dying moments. I hope you and I will live to see the day when it will be understood that parents who commit this great sin will be refused the sacraments of the church. 'What! let them die without the rites of the church?' you will ask. Yes, I say so. I would as soon administer the sacraments to a dog as to such Catholics. Did not Jesus Christ suffer one of his apostles to die without the rites of the church in despair? So would I let these wretched Catholics perish. Catholics! They are no Catholics. They are Catholics of the pot-house politician stripe—men who deceive and betray the poor, ignorant, innocent Irish emigrants when they arrive in this country; men who make their poor countrymen, when they are only a few months in this country, perjure themselves to become citizens; men who have no faith or charity in their hearts.

You may say, 'Ah, but I know good men and women, good priests and bishops, good fathers and mothers, who were brought up in the public schools.' True, but they are the rare exceptions, one in a thousand or ten thousand. You will say also, 'But some of the teachers are Catholics.' What of it? What do they know about the vice all around them, the contamination and villainy? They don't know it; they never see it. But we priests know it. Go look at the water closets in some of your public schools and see the vile scribblings and markings on the wall, and you will realize the vice and infamy that prevail at these nurseries of crime.

I tell you, Catholics, you do not realize the dangers to your children. The great effort of the enemy of God's holy church in these days is to get control of the education of the youth in the hope of thus counteracting the blessed influence of the priests of God. The enemy has abandoned every other effort. Look to it, then, that you fall not a victim to his insidious arts."

The preacher then alluded to the wonderful growth of the church, and the iniquity of taxing Catholics for the support of schools they did not want and could not send their children to. He said there were 600.000 Catholics in this diocese alone, 400.000 more in Brooklyn diocese, and hundreds of thousands more in Albany, Buffalo, and Ogdensburg. If all these banded themselves together valiantly to demand their rights, think you they could fail? No; they could not. They would soon show their strength and triumph like their fellow-Catholics in Ohio."—*N. Y. Times.*

This priest evidently expresses the sentiment of the ruling class of the Catholic Church to-day. It is surprising that, while the Jesuits are boldly seizing the reins of government at all of our large, literary, commercial, and political centres, and are openly denouncing everything that has been reckoned as progressive for the last hundred years in all the departments of church and State, those who have boasted of this advancement should now tamely fold their hands and be carried back to their superstitious vagaries of the dark ages, yielding the liberty of conscience, pulpit and press without remonstrance, or making any particular effort to withstand the tide now sweeping away all the barriers which vast sacrifices of blood and treasure has raised against the encroachments of this terrible abomination.

Protestant ministers have taken the opiate of peace and safety, having taught the people so confidently that Catholicism and all other false religions have spent their day, and that the time has come, predetermined by God, for the conversion of the world; therefore they cannot warn the people of approaching danger without changing their theology, which makes them like "dumb dogs; they cannot bark; talking in their sleep." "Yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant."

The wily priests are fatally coiling the snare around the unfaithful ministers who are living on the fat of the land, rejoicing in the delusive hope that "to-morrow shall be as this day, and much more abundant." Men, whose great anxieties are to secure the best places and largest salaries,—to be esteemed leaders, and called Rabbi, are unworthy the watchman's trust at such a time as this.

Satan, with all the fallen angels, wicked spirits and powers of darkness, are mightily aroused, sweeping into line of fearful contest all classes of unsanctified men, who are fired with uncontrollable zeal to gratify long pent-up revenge and satanic ambition for worldly riches, power and glory. A pure gospel and church, with everything that is sacred and ennobling to humanity, of holy devotion and human liberty, is threatened to be carried away as with a flood from the bottomless pit. The beast and false prophet are uncovering their masked batteries, while Atheism and Pantheism, with all the various shades of modern blasphemy, are raising up their hideous forms, protesting against Jehovah's purpose of immediately vindicating his supreme government over this world by executing his changeless sentence of judgment upon all rebels; thus ending rebellion and all evil in his limitless dominions.

As the dividing line is about to fall which shall eternally separate Christ's friends from his enemies, the great powers of the two opposing worlds are actively operating to draw as many as possible to take firm positions on the right or left. Flattery and compulsion are used by the satanic agents; holding up glowing pictures of worldly prosperity, wealth, honor, high social caste, and everlasting felicity; on the other hand, ignominy, shame, and eternal tortures are threatened. But God's servants rely first and last upon Bible truth, and gospel arguments, accompanied by the Holy Spirit. If these fail to bring men on to the right, then their efforts are entirely abortive. Sensationalism, whether by Catholics, Protestants, or any other class, only proselytes; never saves. If the Word of God does not move a man, he is going to the left, and not to the right.

J. C.

SAN FRANCISCO.

The Lord is doing great things in the union meetings in San Francisco. At this date (March 23d) over eleven hundred converts to Christ are reported. Strong men are bowing to Jesus. Drunkards are giving up the intoxicating bowls, and becoming christians. Harlots are crying for mercy, and leaving their haunts of vice. They are sending requests to have holy men and women come and pray with them, and prayer meetings are held in their rooms in the heart of wickedness. Open air meetings are held daily in various parts of the city. Large audiences attend, and listen with respectful attention. We have spoken several times in these meetings. The great revival is the leading topic for conversation in the city. The people are astonished at what they see and hear. Union Hall, which holds about three thousand, is crowded night after night, and probably three fourths remain to the inquiry meeting to converse about the way to be saved through Christ. Some nights, hundreds and thousands are obliged to go away for want of room. The interest is daily increasing.

Our Brn. and Srs. who are looking for the coming Christ are working nobly in these meetings, and are being richly blest in their faithful efforts to lead the people to accept Jesus as their great Savior. A wide door is open for christian work. The like has not been seen before on the Pacific coast. Yet there are some professors, like the spies sent out by Moses, who scatter evil reports, and seem to think no good can be done by those who have an imperfect theology. They have yet to learn that a person may have a clean heart, before he understands all the truth. We have great reason to thank the Lord that most of our Brn. and Srs. in San Francisco, and other places in California, are so free from sectarianism, and are ready to work any where for Jesus. The Lord is calling his people together in christian love, and to do all in their power by a united, earnest effort to save some more, if possible, before the sounding of the judgment trumpet. These union meetings have great power to move skeptics, and those who have turned away from the churches, because of the sectarian spirit which they have seen manifested. They say, this union spirit looks like christianity; but when they were divided into so many parties and creeds, we lost confidence in the whole, and concluded to let them alone.

Jesus felt the importanco of christian union when he prayed: "That they all may be *one*, as thou Father art in me, and I in thee, that they also may be *one* in us, that the WORLD may believe that thou hast sent me." John 17: 21. He knew that if his disciples became sectarian in spirit, and divided up into parties, it would cause the worldly people to lose confidence in christianity, and become skeptical. Christians in all denominations are beginning to learn, at this late hour, the sad results that have arisen from divisions caused by a difference in theology, when, at the same time, they admitted each other to be christians in character.

We are persuaded the time has come to make special efforts to remove sectarian walls, and to get all christians in every place to hold union meetings for the salvation of sinners, and the sanctification of believers. Union prayer meetings, and union mass meetings should be held in every town, village and city, and extra efforts made to save men and women from approaching destruction, and to arouse all cold-hearted professors from their perilous situation.

When we work with christians whose theological views may differ from our own, we make no compromise of the truth we may have above them, nor do we thus give any sanction to their errors. If a horse falls through a bridge, and christians and infidels unite to get him out of his perilous condition, there is no compromise of sentiments by either class, but simply a unison of their strength to help the poor horse out of his difficulty. So when christians in the various evangelical denominations unite their efforts to save sinners, they are not called on to sacrifice a single truth, but to unite in lifting the sinner out of his horrible pit of sin, and showing him the way to Christ.

Dear Brn. and Srs., let us enter into this work with renewed zeal. The Lord will give power, if we will use it to his glory. Pull off the sectarian gloves, and grasp the hand of every one who will labor with you in the blessed work of leading sinners to the Lamb of God. Our working days will soon be ended; let them be so spent, that Jesus will say "Well done, good and faithful servant." Let no opportunity for doing good pass unimproved.

M. G.

SPIRITS EXPOSED.

Spiritualism is receiving some pretty heavy blows at the present time. The trickery practiced in dark circles is being exposed so fully, that candid people are satisfied. The following, from the Boston *Globe*, is a sample:

"Mr. J. T. Bates gave a performance at Beethoven Hall, before a fair-sized audience, in which he reproduced the ordinary phenomena exhibited by well-known spiritual mediums. Mr. Bates does all his tricks except one in the light, and by purely natural agencies. He offers five hundred dollars to any medium producing a manifestation which he cannot duplicate after seeing it done three times. His performance of last evening was truly marvelous, in many instances much more so than those of professed mediums. His first trick was that of turning water into wine, after which a committee of five was selected by the audience and stepped upon the stage to investigate the cabinet manifestations. This committee was composed of both skeptics and avowed Spiritualists, including Mr. Hersey, a well known Spiritualist, and a clergyman from Philadelphia who had assisted at the famous materialization seances of "Katie King."

We are glad to learn that the veil is being removed from the faces of these tricksters, who have been deceiving the people for money. In various places it is being clearly demonstrated that the dark circle performances of the Eddy Bros., Davenport Bros., Fay Bros., and a host of others, are only the result of deceptive tricks. This point may be considered as settled beyond further controversy.

M. G.

THE CATHOLIC JUBILEE.

The Jubilee recently proclaimed by the Pope is now in full force in San Francisco, and the whole Catholic world. It is to last during the year. Its object appears to be to arouse the Catholics to greater activity in spreading their religion, and to stimulate them to do all in their power to re-establish the temporal power of the Pope, when the time arrives to strike the decisive blow. Their meetings in San Francisco are crowded and much enthusiasm is manifested. They exhibit a zeal that puts Protestants completely in the back-ground. No effort is spared to secure success. They are ever on the watch to obtain some advantageous position, or to put blocks in the way of every thing that does not harmonize with their principles. During this Jubilee year they expect to make much progress.

M. G.

HEALDSBURG.

Last evening (Monday March 22nd) we commenced a series of meetings in the city of Healdsburg, California. We are holding them in the Presbyterian church. Bro. McLeod, the pastor, is a sincere, true man, who is anxious to have sinners brought to Christ. We had a meeting to-day at 2 P. M. One young man started in the service of Christ, others requested prayers, and tears flowed freely. At half-past six this evening, we are to have an open air meeting at the Plaza. Handbills are being printed, which it is purposed to carry to every house within twenty-four hours. This has been a day of fasting and prayer, that the Lord will display his power in a marked manner in this city during the week. We never felt more in earnest to lead sinners to Christ than at the present time.

M. G.

RESURRECTION OF THE DEAD.—In another column will be found a well-written article on the resurrection of the dead from Bishop Merril, taken from the "California *Christian Advocate*." We are rejoiced to find strong men speaking so much in harmony with the Scripture, on this important subject.

M. G.

THE MESSAGE.

This world is doomed to destruction! All true prophets will ring out in clarion tones the coming judgment. All true prophets preach dispensational truth, and against the sins of the day in which they live. Noah preached it to a guilty world. Nathan preached it to the royal sinner—David. John the Baptist preached it to a cruel and licentious Herod. Peter preached it, taking up the refrain of Noah in words of fire (2 Pet. 3: 7)—"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Jonah was charged to cry against the Ninevites; but he concealed the message and fled from his duty. The sailors had a poor opinion of Jonah. They say, "Why hast thou done this?" If christians do wrong, they will hear of it from those having other gods. The only alternative is to throw overboard such preachers. They are placing their fellows in imminent peril. Cast them into the sea and let God teach them.—*Messiah's Herald.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments..............$491.06

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments..............$88.13

YOUNG PILGRIM FUND.

Previous acknowledgments..............$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments..............$3,619.95

(Last week's previous acknowledgments were printed $3,543.95. Should have been $3,523 95)

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments..............$290.35

Eliza D. Geyer..............10.00

Mrs. E. M. Nichols..............5.00

One bbl. clothing from Sugar Hill, N. H.

One bbl. by Adams' Express (donars not known.)

One package of clothing—(donars not known.)

One package from Greenfield.

One package from J. W. Taylor, Watertown.

FROM BRO. P. G. BOWMAN.

Dear Brethren:—Last Saturday I went by special invitation to Maysville, in Sumter Co., a little town about mid-way between Cartersville and Sumter Court House, lying directly on the line of the Wilmington, Columbia and Augusta R. R. I preached three times on Sunday—morning and afternoon in the depot, and at night in a large empty store-house. The attendance was very full. I carried all the tracts I had on hand; they went after preaching, like snow before the sun.

A remarkable feature in the services was, the large attendance of the colored people. There must have been a hundred present morning, afternoon and night. All the whites present were astonished at their number; saying they had seen nothing like it since freedom. Having preachers of their own, they are very seldom seen at a white man's preaching. They were as eager for the tracts as any one else; and all through the day they were in groups discussing our views of the Bible. Numbers of the more intelligent of them came out publicly in defense of our views, throughout, as far as they could understand them. I think it more than likely there will be quite a stir among them before long.

It was my first visit to Maysville, and I was astonished to find so little opposition. I put to vote my going there again the fourth Sunday in next month, and every man and woman, white and colored, voted in the affirmative. The principal merchant of the place (with whom I stayed) said he would give us an eligible lot and $125 to build a house of worship on. So you see it was a pretty good day's work.

Before I get back again the clergy in the neighborhood will have heard of my visit and its effects, and perhaps see some of the tracts I scattered, and then the howl will commence,—"No hell," "Universalists," "Materialists," "Infidelity," etc., etc.,—all to deter the dear people from coming out; but the people will be there, and, God willing, I shall be there, if there are as many men and devils to oppose as there are spikes in the railroad.

On Monday morning, before I left, an intelligent Presbyterian lady sent for me. I found her a complete convert. She said after hearing me preach that our views were so different from what she had heard of us, that she was utterly amazed. She said she saw now plainly that the only reason why the people believed in the immortality of the race and the eternal existence of sin and suffering was the teachings of the pulpit and the influence of the clergy. She said—to persist in such a belief against the plain declarations of God's holy Word, seems like sinning against the *Holy Ghost*. I think hereafter this good lady will, by the help of God, vindicate his character and government from the foulest slander that was ever heaped upon any administration, human or divine.

Blessed be the Lord! he is raising up men and women here and there and everywhere, in these last days of this cursed Gentile domination, to proclaim the end of the conflict of ages, and the universal and everlasting establishment of immortality and eternal life through Jesus Christ our Lord. Amen. We want more men at the South. There is evidently too much inequality in the distribution of our *efficient men*. Some States have hundreds, and others not one. Dear brethren, these things ought not so to be.

"The coming of the Lord draweth nigh." "The Judge standeth at the door." Yet a little while and he will come and will not tarry. Then probation closes forever, and hell-fire or eternal life fixes the destiny of the human race. O my brother preachers, do we believe it? Then scatter! O scatter! bid farewell to friends and kindred, wives and children, and let many miles and States separate you one from the other; and as you go, tell the people Jesus is coming—coming soon. Beg them with tears in your eyes to prepare to meet their God. And O, you lay brethren, will you not show the consistency of your faith by getting together and giving your means freely to keep some preachers in the distant fields to prepare the way of the Lord? And then I want more tracts. Who will send the funds to Bro. Adams, our Agent, and order him to send tracts to Bro. Bowman's mission? God bless you all, my dear brethren. Pray for me and mine. Yours in the blessed hope.

Lydia, S. C., March 25th, 1875.

HOLINESS is no blazing comet, amazing nations with a transient glory; it is a fixed star, which, with still, calm radiance, shines on through the darkness of a corrupt age. It is not holiness at all if it be occasional zeal and sensational piety.—*Spurgeon.*

Correspondence

From Bro. S. P. Howland.

Dear Editors:—Allow me to thank you for the tracts you sent me for distribution. I am giving them to those who will read them, and I trust they are doing *some* good. May God aid you in the noble cause in which you have long since enlisted.

Brethren and sisters, let us lift up our heads and rejoice, for our redemption draweth nigh. Soon will our blessed Redeemer stand upon the earth, to abolish sin and death. Prophecies teach it, and signs indicate it. Never before has the christian's prospect been brighter, and the worldling's darker. Let our lamps be trimmed and burning, ready to meet the Bridegroom. Let us gird on the whole armor, and fight valiantly for Jesus. The world is full of crime and wickedness. Those who advocate the truth are persecuted and scoffed at, but what is that to be compared with the crown that awaits us. It is not on "flowery beds of ease," but through "much tribulation" that we enter upon our reward.

What a dark and dreary road would be before us if it was not for the promise of a soon-coming King to subdue sin and death, and rule in righteousness. Read the political papers; they are full of death and crime on every hand. They *all* predict that there is a great political change to take place soon, and that "Europe is soon to become one vast battle-field." O, let us keep ourselves unspotted from the world, and work for Jesus. The race is almost run. Let us not give up now. We have but to put forth our hand and receive the prize. Can we stand idly by or be so engrossed in worldly care that we cannot warn our fellow men. Rush to the rescue *now*, or it will soon be too late.

Dear reader out of Christ, it is not for argument's sake that we assail your theories. If it was for popularity we were striving, we would not advocate what we do. We do it in obedience to God's law. We do it through love to our fellow men just as we would save you from drowning. In this present age of the world it behooves us to "search the Scriptures" and see if we are right. Soon it will be too late. Do you long for his coming? if not, your condition is unsafe. If you love him, you will also love his appearing.

I feel to rejoice when I read the news from the nations that occupy the old territory of the Babylonian kingdom; not because I like to hear of bloodshed, but because it indicates the speedy coming of the King from heaven. I am glad to see so many faithful in the good work, and may I hold out faithful to the end, is my prayer.

Olathe, Johnson Co., Kansas.

From P. S. W. Deyo.

Brn. Editors:—I am in the midst of the work of the Lord. I came to this county and began a meeting on the 6th of March, near Bro. P. S. Converse. Stayed nearly a week, and something like a dozen started to serve the Lord. I have been in this town—Fraer the little R. R. town in the northern part of the Co.—since the 12th, and sixteen have presented themselves for baptism. Between thirty and forty have started to serve the Lord. It seems like old times. I have strong opposition from the Methodists. Before I began the meeting I sent a messenger to their preacher to hold a union meeting, and since have seen him myself; but he refuses to do so. I occupy the Congregational church, and one night they had a sociable, so I tried to hire the M. E. Church for one night, but was refused.

When we first began here we held meetings in a school house till the floor gave way. We used Bro. M. A. Newcomb's house that evening. We took up the carpet, because we would rather go to this trouble than to break down the school house. I shall remain here over the next Lord's day. I have a good attendance, and hope to be able to report something more before we close.

Brethren, I love this work, and there is plenty of work to do if the friends of Jesus would do their duty toward us. We are willing to do all we can, but cannot do all the sacrificing, for we have loved ones at home that must be cared for. I have been much discouraged for want of being able to do more for Jesus, when so many are in need of hearing the glad news of the soon coming of the Lord. I often ask myself the question, Can the brethren believe that the Lord is coming, and not have more of the missionary spirit? There is but little done in this State. I hope there will be a waking up, and something be done to put the Iowa Mission Tent in the field again this summer. If my mission is done here, I hope that the Lord will open a way for me to go to some other State, or to the Pacific coast that I may be the means of saving some poor perishing men. Brethren, think of this, and pray for the Lord to direct us all in the path of duty. More anon.

Fraer, Tama Co. Iowa.

From Sr. M. L. Field.

Dear Brn. and Srs. in the Lord:—I have been interested and benefitted in reading letters in the *Crisis* from the dear children of God, and have felt for some time past that it was my duty to write and express some of my feelings.

I was converted eleven years ago, but have been one of the doubting ones, hardly dared to reckon myself the Lord's, I felt so unworthy; but, praise his name, I have learned a better way to live. Instead of looking at my unworthiness I now look to Jesus, and I feel an assurance in my heart that I am his and he is mine. I attended the Alton Bay meeting last August, and there I received light and strength, and learned to trust fully in Jesus. Oh, how plain the way is! All he requires is perfect submission to his will and faith in his promises. God's Word never looked so plain, and never seemed so precious to me as now; and I never felt the importance of clinging fast to that Word as I now do. It will make us wise unto salvation if we give heed to its plain teachings.

My heart is pained to see some who profess to be Adventists perverting the Word of God, and teaching for doctrines the commandments of men, and calling it new light. "To the law and the testimony; if they speak not according to this Word, it is because there is no light in them." O, what folly to try to explain away the plain word of God; for after we explain it away to our

heart's content, it still reads the same as before, and will judge us in the last day.

My prayer is that we may keep so near our Shepherd that we may know his voice from that of a stranger. Praise the Lord! he is coming soon to save his people. My heart says, "Come, Lord Jesus, and come quickly."

Searsport, Me.

From Bro. J. G. Orchard.

To the Brn. and Srs. scattered abroad:—

It is with emotions of gratitude that I seat myself this beautiful morning of spring, to pen a few thoughts in this little remote corner of the Master's vineyard to others of his laborers scattered throughout the land. I feel grateful for this privilege. The good Shepherd has watched over me with such tender care, and given me so much of the Spirit of truth—"the Comforter"—that will lead us into all truth. I am joyful, because this beautiful spring morning reminds me of what my Master left on record to comfort us in our toilsome pilgrimage. He said—"Behold the fig tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is nigh at hand."

I can see that the everlasting summer time is near, very near at hand; but of that day and hour I do not presume to know; still, if we are the "children of light," we do know that "that day will not overtake us as a thief;" but we shall be ready at all times.

O brethren, for the love and mercy of God, let us rectify whatever we can find amiss in ourselves, as individuals, and then we will be ready to meet the Lord.

The believers in the soon coming of Christ away off here are few. There are two genial faces and warm christian hearts missed from our midst. Bro. and Sr. Patterson, whose liberal hospitality will never be forgotten by those of their brethren that they leave behind, and whose zeal and earnest labors in the cause will be felt and missed more than we can tell. May God bless them richly in that bright summer land to which they have gone, and save them in the everlasting kingdom.

From Bro. Geo. Thomson.

Dear Editors:—This acknowledgment would have been made sooner, but I have been much worse of late, and am very poorly yet, and especially need the prayers of the dear brethren. I hope they will not forget to write, for a word of sympathy is so cheering in my lonely hours of suffering. The following is acknowledged with many thanks:—Mr. Parker, $2.00. N. L. Storms (by the hand of Geo. T. Adams), $1.00. Jefferson Magell (by the hand of Geo. T. Adams), $3.00. Bro. Aaron Anderson, $1.00. Bro. G. C. Meigs, $1.00.

Prairie du Sac, Wis.

Obituaries.

PRATT. In Chelsea, Mass., Feb. 18th, 1875, Eva J., wife of Wm. L. Pratt (son of the late Elder Walter Pratt), and daughter of W. Morse, of Southbridge, Mass., aged 21 years.

She experienced religion at the age of 14, but lost its enjoyment by neglecting to follow Christ in bearing his cross, though she held firmly to the great principles of the gospel. She expressed strong premonitions of her early decease, which caused this world to fade and the world to come to appear more glorious. It seemed cruel for death to throw a fatal dart at one just bloomed to womanhood, and whose heart had just been wedded to him who had chosen her as the bosom friend of his life. She embraced for a brief hour an infant son—the fruit of her travail and death pangs. May Christ love and angels guard the motherless babe. The husband is left in grief no language can describe. May infinite grace prepare the family to meet where death will never afflict or divide them. J. COUCH.

KENDALL. In Hyde Park, Mass., Feb., 1875, of consumption, Mrs. Jettie Kendall, wife of Mr. Wm. L. Kendall, and daughter of Mr. Jarius and Susan Pratt, aged 21 years.

She was from infancy taught to believe in the Savior, and devoutly reverence that sacred book—the Bible. She was not only religiously instructed by her parents, but had a "grandmother Lois" who presented her, by precept and example, the "unfeigned faith" of the gospel. She walked with a firm step up the rugged path to the summit of womanhood, and there stood a brief hour a noble hearted, christian woman, the joy of her parents and the queenly bride of an endeared husband. She was a flower which bloomed beautifully but faded suddenly. May the great Restorer of blighted humanity at last plant her in the curseless soil of God's holy mountain, with all her weeping friends, where the glory shall never depart, and partings never come. J. COUCH.

SAWYER. In Porter, Me., March 13th, 1875, Clarence Wesley, only child of F. W. and S. F. Sawyer, aged 2 years.

Clarence was a lovely child, and his death seems very sad and untimely, and many hearts mourn that are not of the family. His death occurred by his falling into a pail of hot water, with which his mother was engaged in washing the floor, her attention being diverted for a moment. It is thought that the little fellow, in his play about the room, attempted to pass by the water and slipped; as the first that his mother knew of his danger, the sound made by his falling into the water reached her ears. He was immediately taken out, and his clothing cut and torn off as quickly as possible, and every thing was done for his relief that loving hearts could do, but all in vain. He was so severely scalded that, after lingering in distress very patiently for two days, he died. It is well with the child. He sleeps quietly in his little narrow house upon the hill-top; but only for a little while. Soon he will come forth unto the resurrection of life eternal. "For of such is the kingdom of heaven." May the heart-stricken parents, and other sorrowing friends, find that comfort and support in this deep affliction which Christ will give unto all that serve him. CHAS. H. HURD.

WARREN. In Victor, De Kalb Co., Ill., March 11th, 1875, my father, John R. Warren, in the 84th year of his age.

He was born in Boston, Mass., but in early life removed to N. H., and from there to Vt. He was converted when a young man, and united with the Christian denomination. In 1843, during the labors of Elders Shipman and Thurber in Marshfield, Vt., he heard the doctrine of the coming of Jesus, and heartily embraced it. Since that time he has been patiently waiting for the return of the Nobleman. He had thought of late years, notwithstanding his age, that he should live to see the King in his beauty; but his eyes are closed in death; his voice is hushed; he rests in hope.

Sleep, dearest father, sleep;
Death cannot hold thee long;
For in the morning thou shalt wake
And join the blood-washed throng.

MRS. R. W. GILLESPIE.

CARD. In Natick, R. I., Feb. 22d, 1875, Bro. Job Card, in the 70th year of his age.

The funeral services were conducted by the writer. Those of our preaching brethren, who have had the pleasure of his acquaintance, will recollect him as an ardent lover and earnest advocate of the coming of the Lord and its kindred doctrines, as held by Adventists. Binding with a band of faith the blessed hope of the gospel about his failing heart, he calmly sank to sleep in Jesus, fully assured of awaking to life and incorruptibility at his appearing. A. DURFEE.

BOOTHBY. In West Newfield, very suddenly of heart disease, Dr. A. Boothby, of Denmark, Me., aged 71 years.

Our brother embraced the Advent faith in '42, and has been a firm believer and a true christian ever since, as we are informed by those who knew him best. He has been blind a number of years, but has always rejoiced in the thought that he should see in the kingdom. He leaves a wife and several children to mourn, but not without hope. He was brought to Denmark for burial. Funeral sermon by the writer, from Job 14: 14. H. S. PINKHAM.

ARMS. In Waterbury, Vt., March 16th, 1875, of pneumonia, Ira Arms, aged 11 years, son of Bro. Geo. C. and Sr. Abby Arms.

The family of our dear brother and sister mourn deeply Ira's sudden death. He was an active boy, and in his death a bright sunbeam has been shut from the household. But never have we seen the keenest anguish and the ripest christian joy so sweetly blended as in this case. They could say, "Sorrowful, yet always rejoicing." They have the earnest sympathies of an entire community, and, better still, those of heaven breathed in Lam. 3: 23. H. F. C.

MATTIN. Fell asleep in Jesus in Newport, Vt., July 15th, 1874, Sr. Chloe Mattin, wife of John Mattin, aged 39 years.

Sr. Mattin was converted in 1851. She was a great sufferer, but bore it with christian fortitude, and died a full believer in the speedy coming of Christ to put an end to sickness, sorrow, pain and death. As the friends gathered around in her last moments, she requested them to sing—"We shall sleep, but not forever." She will be missed by a large circle of friends, and especially in the prayer meeting. She leaves a husband and one child to mourn her loss, but they sorrow not as those who have no hope. Funeral services by Eld. S. Stiles. WM. P. DROWN.

BURTON. At Wyoming, R. I., March 15th, 1875, Sister Cylinda Burton, aged 63 years.

Funeral services at the Advent Chapel, Wyoming, on the 18th, by the writer. "Sweetly she's sleeping in Jesus." A. DURFEE.

BOOTH. In North Greece, March 14th, 1875, Milty, only child of James and Julia Booth, aged 6 years.

This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how sweet a flower
In Paradise will bloom.

C. M. BOOTH.

FOREIGN NEWS.

RUSSIA.

Berlin, March 27. The *Post* has a report that the Khan of Khiva recently asked Russia for further assistance against his unruly subjects, and it is said he has offered to become altogether a vassal of the Czar.

March 30. Dr. Henry Foerster, Bishop of Breslau, has been summoned to resign his bishopric, because he promulgated the Papal encyclical against the ecclesiastical laws.

The conference of the Roman Catholic bishops at Fulda is held with closed doors. The object of the meeting is to discuss and issue pastoral letters concerning the bill before the Prussian Diet withdrawing the State grants from the Church.

The King of Spain has conferred on Prince Bismarck the Order of the Golden Fleece.

The probable speedy abdication of the young King Alfonso of Spain is suggested.

DOMESTIC NEWS.

MAUCH CHUNK, PA., March 29. Intelligence was received this morning of an outbreak in the collieries at Buck Mountain, Eckley, Drifton, Jeddo, Ebervale and Hazleton, composed of a large mob of miners in a state of frenzied excitement. They started simultaneously at Buck Mountain and Eckley with a determination to visit all the mines in the neighborhood. They disarmed the special police from Philadelphia stationed at Buck Mountain, and took the arms along, sixteen shooters and revolvers. They then went to Jeddo, when policeman King was shot in the head, but not fatally wounded, and policeman Warner and Meyer were badly beaten with clubs and their weapons taken. The men were forced to go with them from Eckley, Drifton, Jeddo and Ebervale. They also called at the Mount Pleasant colliery and forced the men to go with them, although Mr. Taggart is paying those in his employ the rates of 1874 basis. There was no damage to property.

The raiders marched through Hazleton at 2.20 P. M., where Father O'Hara, the Catholic priest, exhorted them to return peaceably to their homes, and at last accounts they were quietly dispersing. A general feeling is expressed that if the miners continue in their outrageous course the operators will call on the Governor for troops, and that the time has come for the safety of life and property.

LATER.

The raiders, knowing Mr. Taggart had not signed for the whole of 1875, thought that the men in his employ were paid on the basis of 1874, determined to call and make him sign. On hearing of their coming Mr. Taggart met the raiders near Hazleton and signed the agreement in their presence, and they did not go to his colliery as before reported.

A large company of men were raised in Hazleton and taken to Stockton, where they did picket duty, but returned home after news came of the retreat of the raiders. All is reported quiet in the places visited, but it is impossible to say how long it will last.

DETAILS OF OUTRAGES.

Galveston, Texas, March 30. A dispatch to the *News* from Corpus Christi, dated the 29th, says: A letter from the Postmaster at Nueces, who was robbed and had his house burned by raiding Mexicans, says that on the 26th instant, about four o'clock, while conversing with a man named Smith, I discovered three Mexicans approaching my store. I went into the sorting room for my rifle and had secured it, when Smith rushed in with a Mexican following him with a gun pointed and prepared to fire. My wife interfered and prevented him. He then pointed his gun at me, but I proved too quick and saved my life by taking his. I then aimed at the nearest of the cut-throats in the store, when discovering about fifty of them outside I did not shoot, knowing my only chance for life was to secrete myself, which I did in a subterranean passage where I found Smith. The robbers completely sacked my store, packing the valuables in wagons. About this time the mail rider from San Antonio arrived. They took him prisoner, and the mail never reached me. Smith now left his hiding place and ran, and they gave chase and murdered him. The store was fired and I was compelled to leave my place of concealment, which I did unnoticed. I remained near and witnessed the destruction of my home. The Mexicans left, believing me consumed. My children were shot at twice while they lay on the ground from fright.

Before leaving my store the Mexicans had several American prisoners, whom they subjected to the most cruel treatment, stripping some of them and compelling them to go barefooted before them. One man who fainted from exhaustion was beaten and left on the road side.

(Signed) T. J. NOAKE.

One of the leaders was captured and lodged in jail on Saturday. A meeting of citizens was held here to-day to consider what disposition should be made of the prisoner, and it resulted in his immediate trial by the people. A court was formed and the prisoner arraigned; counsel for the prosecution and defence were appointed and a jury impaneled. The evidence showed the prisoner guilty of murder, arson, robbery and false imprisonment and torture of Americans. He was sentenced to be hanged, and the sentence was immediately executed.

New York, March 29. A Sydney, N. S. W., letter of Feb. 16 says another cargo of 160 Communists have arrived from France in a wretched condition, and were sent to the interior of New Caledonia. The Governor of the French Colony has been instructed by McMahon to crush out Freemasonry, and several eminent merchants have been arrested and sent to France on suspicion of being either Freemasons or Communistic friends of Rochefort.

Pottsville, Pa., March 27. The laborers and miners who are on a strike dumped a number of cars loaded with coal, ready for shipment, at Locust Gap during the night, and burned the depot and telegraph office of the Reading Railroad Company at the same place. A number of special police from Philadelphia and Reading have been sent to Mahoney Plain to protect property and assist in operating the road if necessary.

San Francisco, March 29. A boarding house filled with occupants was burned this morning, at one o'clock, at Benecia. All the inmates except three escaped by jumping from the window. Several were severely burned. The three men who perished were named Finnerty, Shea and A. C. Hanscom.

Notices.

TO THE BRN. IN MASS.

The Mass. A. C. Conference at its last annual session raised money by pledges and collections to buy a tent and put in the field. A committee was chosen to superintend the buying and running of the tent, and this committee are responsible men, and have done the best they could. They bought the tent and run it until the cold weather set in, and there is a debt on them of over $100. This they are owing to Brn. Boutell and Leslie—the two principal workers with the tent. Some of those that pledged have not paid. We hope brethren will send in the amount of their pledges at once; and we invite others that have the means to contribute to pay these brethren their due, as there is not quite enough pledged to pay the debt.

Bro. Boutell is sick, and the prospect now is he will have to lay by for a while and mend up. He has had sickness in his family also for some months, and he needs what is due him. Now, brethren, will you heed this call, and send me the sum of one hundred and ten dollars at once, so that I can pay these brethren their honest due. Send to C. GOODRICH, Boston, Mass., P. O. Drawer 5140.

Conference Notice.

The annual session of the Mass. A. C. Conference will be held in Chelsea, Mass., in the Advent Christian Chapel on Heard Street, commencing *Tuesday, April 6th*, and continuing over the following Sabbath. The business session will be held on Wednesday morning, and it is desired that all the business of the Conference may be begun and finished on that day. Therefore, ministers and delegates will endeavor to be in attendance in season to take part in said business matters. Churches whose membership is less than twenty-five are entitled to one delegate; over twenty-five and less than fifty, two delegates; over fifty, three delegates. Let there be a general rally. Come in the spirit of the Master, abide in it during the meeting, and return to your homes richly laden therewith. C. E. BARNES, *Secretary*.

ALL those wishing to attend the Conference at Chelsea, commencing April 6th, going from or through Worcester, can procure tickets via. Nashua R. R. *to go and return for one fare*. Tickets to be had by calling at E. G. & F. W. Higgins', No. 3 Maple Street, a few steps from the depot. Tickets good from *April 6th to April 12th inclusive*. E. G. HIGGINS.

Hoosick Valley Conference.

The second quarterly session of the Hoosick Valley Conference will be held at Rutland, Vt., commencing *April 14th*, and continue over the following Sunday. We hope to see a good gathering of the faithful ones at this meeting. Let delegates be sent from all the churches and localities where there are no regular meetings. We hope ministers belonging to this Conference will make a special effort to be present. Come, brethren, to this feast, to labor for God and the salvation of the perishing.

A. W. SIBLEY, Pres.
W. O. HIGLEY, Sec.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish timber for building purposes on the camp-ground at Alton Bay, at the lowest market price. Address J. H. DOWNING, Alton Bay, N. H. J. D. SWAIN, for Com.

The Maine Mission Tent.

It is now time that those interested should begin to arrange for the summer campaign with the tent. Two good gospel preachers, who can, with the Lord's help, entertain any congregation, go anywhere, manage any crowd, and endure any hardships, are needed, with others occasionally to assist, with good singers and exhorters; also one good man for tent master. Who will volunteer to go into this work? Let them write to me at once. Will each of the committee write to me at once, and say what they have to say,—what they think or wish? Will all who wish meetings with the tent, or who wish the tent to go into any new fields, write to me their thoughts about it? The tent ought to be in the field all through the warm season. Let us try to do all we can for the spread of truth and the salvation of souls.

I. C. WELLCOME, *Yarmouth, Me.*

NOTICE.

To the Brn. scattered abroad:—This is to certify that Eld. John F. Champlin (colored) is no longer acting as our agent to solicit funds for the Advent Christian church of Westerly, R. I. Per order of Board of Trustees.

R. T. CHURCH, Chairman.

NOTICE.—The Lord willing, the Advent Christian Conference of the State of Kansas will hold its annual session at Ottumwa, Coffey Co., Kansas, *May 21st*, commencing at 10 o'clock A. M., and continue as long as the interest demands.

Let all come to this meeting who possibly can. Remember the cause is the Lord's. Let all come with hearts full of love and good will toward men, with the full determination that they will work out their salvation with fear and trembling before the Lord. Now is the time to work for Jesus. The interests of the cause of Christ in this State demand effort, self-sacrifice, and whole heartedness. O that each may come filled with the Spirit of God. Homes will be provided for all. Let each one take this meeting to the Lord, praying that all may be done to his glory.

Brethren and sisters, make arrangements to do up your spring work in good earnest, and attend this meeting. Soon Christ will come in person to claim his own. In behalf of the Conference.

Board of Directors: A. S. Corey, Warden Dunbar, Eld. J. S. Thorp, Eld. Daniel Webster, Chester Crowell. J. C. SMITH, Chairman.

QUARTERLY CONFERENCE.—The third session of the Maine Westerly Quarterly Conference will meet with the Church at the Lancaster school-house, in East Bowdoinham, on Thursday, April 15th, at 7 o'clock P. M., and hold over Sunday. Come, brethren and sisters, in the spirit of your Master, and work for the salvation of sinners and the good of the church.

H. D. REED, Pres.
H. S. MITCHELL, Sec.

CHARLTON.—By divine permission the Church in this place purpose holding a Protracted Meeting, commencing Thursday evening, April 15th, to continue over Lord's day. Brethren, sisters and friends in the surrounding towns are invited to attend. Come with the blessing of the good Lord to this feast. Bro. H. F. Carpenter, with others, will be here to preach the Word. In behalf of the Church, J. W. PATTERSON, Clerk.

NOTICE.—We would like (if the Lord will), six or eight brethren and sisters to go with the Tent this season, filled with the Spirit and power of the gospel, to labor for the salvation of sinners, proclaim the signs of Jesus' coming at hand, and to help care for the Tent, etc. We want those who can give their *time, talents*, and *voice*. We will trust in the Lord for means to pay expenses other ways connected with it.

If brethren wish to contribute to help, it will be received gladly. Brn. F. and Asa Blaisdell and others talk of running the Evangel Tent, and I will furnish one or more, if help will be pledged, for Maine or vicinity. Let those respond at once who feel that the Lord wants them to go, as it will take sometime to make tents. Speak freely. We ought to have many tents in the field this season if Jesus does not come; and could if brethren and sisters would take hold of the business. Let us do all we can for a perishing world, and have it said "well done" when Jesus comes.

P. S. Direct H. B. SEVEY, Mt. Vernon, Me.

QUARTERLY MEETING.—The next Quarterly Meeting of the N. H. Conference is to commence so as to hold its session over the last Sunday in April. Any church wishing it with them, please write me soon, so we may give notice in good time. For Com., LEVI ALLEN.

NOTICE.—Having closed my labors with the Advent Church at Lower Cabot, I am at liberty to engage elsewhere as the way may open to labor in his vineyard, for the salvation of the perishing around us, and the strengthening of those things that remain. Brethren and friends will please correspond with me at North Montpelier Vt. E. N. MORSE.

P. S.—I would prefer to take the pastoral care of some church. E. N. M.

SPECIAL NOTICE.—I may be addressed again at my home, at Porter's Mills, Eauclair Co., Wis., about May 1st, 1875. Any who feel that my labors will benefit them, can write me at that place. GEO. W. TURNER.

NOTICE.—Bro. and Sr. McKinstry have received and accepted a call from the church in Danville, P. Q., to take the pastoral charge, and all arrangements for the supply of the pulpit must be made through them.

NOTICE.—Preaching brethren are hereby notified that the church at Exeter, N. H., is supplied with labor by W. M. Harmon. All changes relative to preaching here will be referred to the committee. Per order of Com., W. M. H.

BRO. ROLAND D. GRANT having accepted the call extended to him by the Second Advent Church of Athol, Mass., his labors as Pastor beginning Jan. 1st, 1875, to continue at least one year, all matters of exchange and supply are submitted to him. O. F. BROOKS, Clerk.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the CRISIS henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m.
Prayer meeting Tuesday and Thursday evenings.
REVIVAL MEETINGS every evening, and over Sunday.
A. W. Sibley..Thursday evening (Fast Day) April 8th
John G. Hook..........Sunday, April 11th

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.
I. C. Wellcome..........Sunday, April 25th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. F. Nickerson..........Sunday, April 11th
Conference, commencing Tuesday, April 13th, and continuing over the following Sunday.
Wm. N. Pile..........Sunday, April 18th
G. W. Brown......Sundays, April 25th and May 2d

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

SOMERVILLE, Mass (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
J. S. White..........Sunday, April 11th
Wm. C. Stewart.........Sundays, April 18th and 25th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Providence, R. I..........Sunday, April 11th
Tremont, Mass..........Sunday, April 18th
Hartford, Conn..........Sunday, May 16th
C. E. BARNES.

Brimfield, Mass..........Sunday, April 18th
Natick, Mass..........Sunday, May 2d
C. GOODRICH.

Plymouth, Mass..........Sunday, April 18th
Tremont, Mass..........Sunday, April 25th
Putnam, Ct..........Sunday, May 2d
J. S. WHITE.

Holden, Mass..........Sunday, April 11th
Charlton, Mass........April 15th, and over Sunday, April 18th. H. F. CARPENTER.

Kennebunkport, Me..........April 13th and 14th
Great Falls, N. H......Thursday evening, April 15th
Dover, N. H..........Friday evening, April 16th
Rye, N. H..........Tuesday evening, April 20th
Seabrook, N. H..........Wednesday, April 21st
Salem, Mass..........Thursday evening, April 22d
Lynn, Mass..........Friday evening, April 23d
New Bedford, Mass., Sabbaths, April 25th and May 2d
The five days between as Bro. Irish appoints.
H. MUNGER.

Natick, Mass., Sunday, April 11th, and the second Sunday in each month for the present.
WM. C. STEWART.

Putnam, Ct..........Sunday, April 18th
Warehouse Point, Ct..........Sunday, April 25th
H. PRATT.

I purpose to spend the three last Sabbaths in May, and intervening time, in Western New York. Friends will please correspond with me, that I may make early arrangements to supply them as shall seem best, according to their desire. Address H. PRATT, 57 Cedar Street, Springfield, Mass.

Square Pond, Ct..........Sunday, April 11th
Keene, N. H..........Sundays, April 18th and 25th
I. B. POTTER.

Mattapoisett, Mass..........Sunday, April 11th
Fairhaven, Mass..........Sunday, April 18th
M. BATCHELOR.

Bath, Me..........Sunday, April 18th
Kennebunk, Me..........Sunday, May 2d
I. C. WELLCOME.

Lake Village, N. H..........Sunday, April 18th
MRS. L. E. SAULPAUGH.

Bangor, Me..........Sunday, April 11th
Dexter, Me..........April 17th and over Sunday
S. K. PARTRIDGE.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Franklin, N. H. (Thompson's Hall) Sun., April 18th
LEVI ALLEN.

Yalesville, Ct..........Sunday, April 11th
S. WOODRUFF.

Keene, N. H..........Sunday, April 11th
B. WOODSIDE.

Kennebunkport, Me..........Sunday, April 11th
J. T. JORDAN.

Gloucester, Mass..........Sunday, April 18th
WM. H. CROCKETT.

Charlton, Mass..........Sabbath, April 11th
PORTER J. SMITH.

Southbridge..........Sabbath, April 25th
WILLARD M. HALL.

Chicopee Falls, Mass..........Sunday, April 11th
Holden, Mass..........Sunday, May 2d
W. N. PILE.

Campville, Ct..........Sunday, April 11th
Cheshire Street..........Sunday, April 18th
Morris, Ct..........Sunday, April 25th
G. L. WHITE.

New Bedford, Mass..........Sunday, April 11th
Mattapoisett, Mass..........Sunday, April 18th
A. SIMPSON.

Waterbury, Vt..........Sunday, April 11th
A. A. HOYT.

Frankfort, Me..........Sunday, April 11th and onward. F. A. BAKER.

Wrightville, Ct..........Sunday, April 11th
WM. J. RIPLEY.

East Pepperell, Mass..........Sunday, April 11th
Nashua, N. H..........Sunday, April 18th
South Ashburnham, Mass..........Sunday, April 25th
Whitakerville, Vt..........Sunday, May 2d
Please address me at Winchendon, Mass., Box 27.
J. A. PACKARD.

Otisfield (Gore school-house)......Sunday, April 11th
G. L. TRACY.

Wallace, N. Y..........Sunday, April 18th
Woodbull, Steuben Co., N. Y. (Lyon school-house) evening, April 24th, and Sunday, April 25th.
South Creek, Pa..........Sunday, May 2d
E. C. COWLES.

Brocton, N. Y. (as Bro. Bird appoints).....April 13th
Nunda Station, N. Y. (as Bro. Whipple appoints) April 15th and 16th.
West Cameron, N. Y. (as Bro. Drake appoints) April 17th and 18th.
South Creek, Bradford Co., Pa..........April 19th
Canton.......".....".....".........April 20th
Warrensville, Lycoming Co., Pa..........April 22d
Brick school-house, near Bro. Winner's.....April 23d
Buffalo, N. Y..........Sunday, April 25th
Ross Mills, Chautauqua Co., N. Y..........April 27th
JOHN T. ONGLEY.

North Chichester (as Bro. David Marden may appoint) Sunday, April 11th.
West Deerfield, N. H..........Sunday, April 25th
Northwood, N. H..........Sunday, May 2d
New Durham Ridge..........Sunday, May 9th
Lee (Union meeting-house)..........Sunday, May 16th
Farmington, N. H..........Sunday, May 23d
South Berwick, Me. (Great Works) Sunday, May 30th
Great Falls, N. H. (Franklin Hall) Sunday, June 13th
If any of these conflict, please write me at South Barnstead, N. H. C. R. PARSONS.

Lee, N. H. (Union House)..........Sunday, April 11th
South Newmarket (Littlefield's Crossing) Thursday evening, April 8th. J. L. CHUTE.

Newcastle, N. H..........Sunday, April 11th
Farmington, N. H..........Sunday, May 9th
J. F. CHAMBERLIN.

Sandy Hill, N. Y..........Sunday, April 11th
Hoosick Vt. Conference..........Sunday, April 18th
ARTHUR A. WAITE.

Boscawen, N. H. (Gulf school-house) Sab., April 11th
Canterbury, N. H. (Emery school-house).....Sabbath April 18th.
Andover, N. H., Cylsville..........Sabbath, April 25th
Lake Village, N. H. (North Church) Sabbath, May 9th
Meredith, N. H. (Dolloff Hall)..........Sabbath, May 16th
Bradford, N. H. (Pond meeting-house) Sab., May 30th
SIMEON ROBY.

North Rutland, Mass..........Sunday, April 25th
GEO. A. STREETER.

Stanstead, P. Q. (Tichurst school-house) Sunday, April 11th. F. M. DRAKE.

Montgomery..........Sabbath, April 11th
Springfield..........Sabbath, April 18th
Brimfield..........Sabbath, April 25th
GEO. L. TEEPLE.

Salem, Mass..........Sunday, April 11th
C. R. PARSONS.

Plymouth..........Sunday, April 11th
E. OWEN.

Danbury, N. H. (where the brethren may appoint) Sunday, April 11th. D. EASTMAN.

Palmer, Mass., the 1st and 3d Sundays in each month
East Stafford (Works school-house)..Sun., April 18th
Charlton, Mass..........Sunday, May 30th
H. H. TUCKER.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

Knowlesville, N. Y..1st and 3d Sundays in the month
MRS. L. M. STODDARD.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

LAWRENCE, MASS.
C. Cunningham..........Sunday, April 11th
S. S. Brewer..........Sundays, April 18th and 25th

LOWELL, MASS.
S. S. Brewer..........Sunday, April 11th

HAVERHILL, MASS. (Advent Hall.)
Wm. H. Mitchell..........Sunday, April 11th
B. S. Emery..........Sunday, April 18th
D. F. Leavitt..........Sunday, April 25th
D. M. Leavitt..........Sunday, May 2d
C. Goodrich..........Sunday, May 9th
A. Ross..........Sunday, May 16th
Geo. W. Brown..........Sunday, May 23d
I. B. Potter..........Sunday, May 30th
D. M. Leavitt..........Sunday, June 6th
Wm. H. Mitchell..........Sunday, June 13th
Dr. A. M. Higgins..........Sunday, June 20th
T. W. Piper..........Sunday, June 27th

SOUTHBRIDGE, MASS.
P. J. Smith..........Sunday, April 18th

NORTH RUTLAND, MASS.
Willard M. Hall..........first Sunday in each month
H. H. Tucker..........second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
D. M. Leavitt..........Sunday, April 11th

CONCORD, N. H. (Bethel, Green Street.)
F. H. Burbank..........Sunday, April 11th
Geo. W. Brown (of Elliot, Me.)..........Sunday, April 18th
C. Goodrich..........Sunday, April 25th
J. S. White..........Sunday, May 9th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher..........first Sunday in each month
D. W. Davis..........third Sunday in each month

SEABROOK, N. H.
S. S. Mooney..........Sunday, April 11th
J. Couch..........Sunday, April 18th
D. M. Leavitt..........Sunday, April 25th
J. F. Chamberlin..........Sunday, May 2d
J. G. Smith..........Sunday, May 9th
T. W. Piper..........Sunday, May 16th
A. Ross..........Sunday, May 23d
E. Owen..........Sunday, May 30th
Hiram Munger..........Sunday, June 6th

PORTSMOUTH, N. H.
T. W. Piper..........Sunday, April 11th
H. Munger..........Sunday, April 18th
A. Simpson..........Sunday, April 25th

RYE, N. H.
E. B. Wells..........Sunday, April 11th
Julia Buswell..........Sunday, April 18th
J. G. Smith..........Sunday, April 25th

ROCHESTER, N. H.
B. S. Emery..........Sunday, April 11th
J. Hill..........Sunday, April 18th
J. Bickford..........Sunday, April 25th
T. W. Piper..........Sunday, May 2d
J. T. Libby..........Sunday, May 9th
J. Hill..........Sunday, May 16th
J. G. Smith..........Sunday, April 30th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Emerson..........Sunday, April 11th
Jesse Gay..........Sunday, April 18th
C. S. Shattuck..........Sunday, April 25th
J. Bickford..........Sunday, May 2d
D. M. Leavitt..........Sunday, May 9th

HAMPTON, N. H.
Geo. W. Brown (of Elliot, Me.)..........Sunday, April 11th
J. G. Smith..........Sunday, April 18th
E. B. Wells..........Sunday, April 25th
O. W. Kimball..........Sunday, May 2d
D. F. Leavitt..........Sunday, May 9th
C. Goodrich..........Sunday, May 16th

EAST ROCHESTER, N. H.
Enoch Morrill..........Sunday, April 11th
T. W. Piper..........Sunday, April 18th
C. S. Emerson..........Sunday, April 25th

NEW MARKET, N. H. (French's Hall.)
J. G. Smith..........Sunday, April 11th

FARMINGTON, N. H.
D. F. Leavitt..........Sunday, April 11th
E. Owen..........Sunday, April 25th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. S. Shattuck..........Sunday, April 11th
Geo. W. Sederquest..........Sunday, April 18th
D. Churchill..........Sunday, April 25th
J. Harvey..........Sunday, May 2d
C. Goodrich..........Sunday, May 9th
J. Couch..........Sunday, May 16th
A. Simpson..........Sunday, May 23d
D. M. Leavitt..........Sunday, May 30th
T. W. Piper..........Sunday, June 20th

ALTON, N. H.
W. M. Harmon..........Sunday, April 18th
D. F. Leavitt..........Sunday, May 2d
E. Owen..........Sunday, May 23d

PORTLAND, ME. (Union Hall.)
A. W. Sibley..........Sunday, April 11th
E. A. Stockman..........Sundays, April 18th and 25th
E. A. Stockman.....Sundays, May 2d, 16th, and 30th

SPRINGVALE, ME.
L. W. Gowen..........Sunday, April 4th
J. W. Horne..........Sunday, April 11th
J. M. Remick..........Sunday, April 18th
J. R. Tripp..........Sunday, April 25th

ALFRED, ME.
B. S. Emery..........Sabbath, April 11th
J. R. Tripp..........Sabbath, April 18th
Jer. Hill..........Sabbath, April 25th

LEWISTON, ME.
C. Goud..........Sunday, April 11th

BIDDEFORD, ME.
H. Munger..........Sunday, April 11th
Wm. H. Mitchell..........Sunday, April 18th
Geo. W. Brown..........Sunday, April 25th

SOUTH BERWICK, ME. (Great Works.)
J. W. White..........Sunday, April 11th
Geo W. Brown..........Sunday, May 2d
J. W. White..........Sunday, May 9th

SOUTH ELLIOT, ME.
C. E. Hurd..........Sunday, April 11th

STEEP FALLS, ME. (Depot Hall.)
C. H. Sweet..........Sunday, April 11th

NEW HAVEN, CT.
B. Hitchcock..........Sunday, April 11th
Mrs. E. A. Warren..........Sunday, April 18th
M. Batchelor..........Sunday, May 2nd

BRISTOL, CT.
E. L. Crumb..........Sunday, April 11th

MILLDALE (Southington, Ct.)
B. Hitchcock..........Sunday, April 11th

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M.

RYE, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

PORTLAND, ME.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

To Preaching Brethren.

MASSACHUSETTS.

Those wishing to preach in Lawrence, Mass., please correspond with the following Com.: J. T. Merrill, Isaac Nickerson, P. T. Watson, Charles Dow. They will find a home with Bro. Geo. H. Churchill, No. 16 Valley St.

The Franklin Hall Society have united with the remainder of the Bethel Society, and hold their meetings at the Bethel. Please correspond with B. F. Thompson, Secretary, Springfield, Mass.

Those wishing to preach in East Weymouth, Mass., will please correspond with either Charles Helme, of Hingham Centre, Mass., or Alonzo Manuel, of East Weymouth, Mass., before sending their appointments.

Those wishing to preach at Southbridge, Mass. (Town Hall), please correspond with L. H. Benson.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Those wishing to preach in Haverhill, Mass., will please correspond with the following committee before sending their appointments:—S. A. Wilson, Chas. Colby, E. K. Downes.

CONNECTICUT.

Those wishing to preach in New Haven, Ct., must correspond with the Secretary, Eld. A. H. Steele, 126 Franklin street.

Those wishing to preach in Bristol, Conn., will please correspond with H. A. Way, H. P. Bradley, or B. Hitchcock.

Those wishing to preach at Bridgewater, Ct., please correspond with Bro. L. Barsley.

NEW YORK.

Those wishing to preach in Hoosick Falls, N. Y., will please corrrespond with C. Lawton or John White, of Hoosick Falls, or S. W. Worthington.

Those wishing to preach in Rochester, N. Y., will please correspond with J. S. Maynard, 66 Lorimer St., or A. G. Andrews, 28 Comfort St., Rochester, N. Y.

Those wishing to labor with the Second Advent church of Hebron, N. Y., will please correspond with Warren Howard.

NOTICE.—I would say to the preaching brethren, when they send their appointments to Richmond, please name the place, Reed meeting-house, Richmond Corner, or at the Village. F. BATES.

THE Advent Church in Wakefield having secured the services of Eld. Benj. Finney as their Pastor, all preaching brethren wishing to come there to labor, will please confer with him.
GEO. R. TYZZER, Clerk.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick. J. W. BURROUGHS, Pastor.

Business.

Notes to Correspondents.

We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

ELD. WM. C. STEWART'S address, for the present, will be Somerville, Mass., Church Street, near Union Square.

ELD. J. PORTER'S address is 50 Perthius Street, Montreal.

ROLAND D. GRANT'S address is Athol Depot, Mass., Box 292.

F. A. BAKER'S address is Frankfort, Me.

CYRUS MENDENHALL'S address is Auburn, KeKalb Co., Indiana.

GEO. L. TEEPLE'S address hereafter will be Collins Depot, Mass.

E. C. COWLE'S address is Wallace, Steuben Co., N. Y.

LEONARD WHEELER'S address is now West Randolph, Vt.

H. G. McCULLOCH'S address is 386 West Lake Street, Chicago, Ill.

JER. S. COLLINS' address is Rockland, R. I.

CALEB RICHARDSON'S address is Salem Depot, N. H.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—A. W., Mrs Mary J Cook, W E Condell, R Thurtle, Wm D Tucker, M A Nute, J T Dixon, N Shumway, C H Williams, James Piggot, E C Cowles, M Corliss, M E Kimball, J Raymond.

CASH RECEIVED FOR BOOKS AND TRACTS.—W J Cady $1.25, J P Marquand 50c, A Stansford 75c, W D Tucker $1.10, J E Pasco $1.50, E S Mudgett 6c, Thos. Foote 22c, O Ditson & Co. $1 00, A C Wilcox 50c, J C Beltz 8c, N Shumway 31c, M E York 20c, B F Smith 20c, J C Gove $1.50, J Timmany $2.00, F D Barnes 60c, Mrs S B King $2.00, Mrs H J Harp 25c, H F Parker $1.30, J Raymond $1.10.

BOOKS AND TRACTS SENT.—By Mail—J E Bodwell, W J Cady, J M Ross, Carrie Barnum, J Rintor Jr, J E Pasco, A Staniford, W D Tucker, I Forbes, J P Marquand, T Foote, Z Randall, E S Mudgett, F A Rounds, W S Williams, B F Smith, J C Gove, F D Barnes, J Timmany, A C Wilcox, N Shumway, J C Beltz, M E York, G Bacon, R Jessop, C Mendenhall. By Express—W J Blanchard.

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heart's content, it still reads the same as before, and will judge us in the last day.

My prayer is that we may keep so near our Shepherd that we may know his voice from that of a stranger. Praise the Lord! he is coming soon to save his people. My heart says, "Come, Lord Jesus, and come quickly."

Searsport, Me.

From Bro. J. G. Orchard.

To the Brn. and Srs. scattered abroad:—

It is with emotions of gratitude that I seat myself this beautiful morning of spring, to pen a few thoughts in this little remote corner of the Master's vineyard to others of his laborers scattered throughout the land. I feel grateful for this privilege. The good Shepherd has watched over me with such tender care, and given me so much of the Spirit of truth—"the Comforter"—that will lead us into all truth. I am joyful, because this beautiful spring morning reminds me of what my Master left on record to comfort us in our toilsome pilgrimage. He said—"Behold the fig tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is nigh at hand."

I can see that the everlasting summer time is near, very near at hand; but of that day and hour I do not presume to know; still, if we are the "children of light," we do know that "that day will not overtake us as a thief;" but we shall be ready at all times.

O brethren, for the love and mercy of God, let us rectify whatever we can find amiss in ourselves, as individuals, and then we will be ready to meet the Lord.

The believers in the soon coming of Christ away off here are few. There are two genial faces and warm christian hearts missed from our midst. Bro. and Sr. Patterson, whose liberal hospitality will never be forgotten by those of their brethren that they leave behind, and whose zeal and earnest labors in the cause will be felt and missed more than we can tell. May God bless them richly in that bright summer land to which they have gone, and save them in the everlasting kingdom.

From Bro. Geo. Thomson.

Dear Editors:—This acknowledgment would have been made sooner, but I have been much worse of late, and am very poorly yet, and especially need the prayers of the dear brethren. I hope they will not forget to write, for a word of sympathy is so cheering in my lonely hours of suffering. The following is acknowledged with many thanks:—Mr. Parker, $2.00. N. L. Storms (by the hand of Geo. T. Adams), $1.00. Jefferson Magell (by the hand of Geo. T. Adams), $3.00. Bro. Aaron Anderson, $1.00. Bro. G. C. Meigs, $1.00.

Prairie du Sac, Wis.

Obituaries.

PRATT. In Chelsea, Mass., Feb. 18th, 1875, Eva J., wife of Wm. I. Pratt (son of the late Elder Walter Pratt), and daughter of W. Morse, of Southbridge, Mass., aged 21 years.

She experienced religion at the age of 14, but lost its enjoyment by neglecting to follow Christ in bearing his cross, though she held firmly to the great principles of the gospel. She expressed strong premonitions of her early decease, which caused this world to fade and the world to come to appear more glorious. It seemed cruel for death to throw a fatal dart at one just bloomed to womanhood, and whose heart had just been wedded to him who had chosen her as the bosom friend of his life. She embraced for a brief hour an infant son—the fruit of her travail and death pangs. May Christ love and angels guard the motherless babe. The husband is left in grief no language can describe. May infinite grace prepare the family to meet where death will never afflict or divide them. J. COUCH.

KENDALL. In Hyde Park, Mass., Feb., 1875, of consumption, Mrs. Jettie Kendall, wife of Mr. Wm. I. Kendall, and daughter of Mr. Jarius and Susan Pratt, aged 21 years.

She was from infancy taught to believe in the Savior, and devoutly reverence that sacred book—the Bible. She was not only religiously instructed by her parents, but had a "grandmother Lois" who presented her, by precept and example, the "unfeigned faith" of the gospel. She walked with a firm step up the rugged path to the summit of womanhood, and there stood a brief hour a noble hearted, christian woman, the joy of her parents and the queenly bride of an endeared husband. She was a flower which bloomed beautifully but faded suddenly. May the great Restorer of blighted humanity at last plant her in the curseless soil of God's holy mountain, with all her weeping friends, where the glory shall never depart, and partings never come. J. COUCH.

SAWYER. In Porter, Me., March 13th, 1875, Clarence Wesley, only child of F. W. and S. F. Sawyer, aged 2 years.

Clarence was a lovely child, and his death seems very sad and untimely, and many hearts mourn that are not of the family. His death occurred by his falling into a pail of hot water, with which his mother was engaged in washing the floor, her attention being diverted for a moment. It is thought that the little fellow, in his play about the room, attempted to pass by the water and slipped; as the first that his mother knew of his danger, the sound made by his falling into the water reached her ears. He was immediately taken out, and his clothing cut and torn off as quickly as possible, and every thing was done for his relief that loving hearts could do, but all in vain. He was so severely scalded that, after lingering in distress very patiently for two days, he died. It is well with the child. He sleeps quietly in his little narrow house upon the hill-top; but only for a little while. Soon he will come forth unto the resurrection of life eternal. "For of such is the kingdom of heaven." May the heart-stricken parents, and other sorrowing friends, find that comfort and support in this deep affliction which Christ will give unto all that serve him.

CHAS. H. HURD.

WARREN. In Victor, De Kalb Co., Ill., March 11th, 1875, my father, John R. Warren, in the 84th year of his age.

He was born in Boston, Mass., but in early life removed to N. H., and from there to Vt. He was converted when a young man, and united with the Christian denomination. In 1843, during the labors of Elders Shipman and Thurber in Marshfield, Vt., he heard the doctrine of the coming of Jesus, and heartily embraced it. Since that time he has been patiently waiting for the return of the Nobleman. He had thought of late years, notwithstanding his age, that he should live to see the King in his beauty; but his eyes are closed in death; his voice is hushed; he rests in hope.

Sleep, dearest father, sleep;
Death cannot hold thee long;
For in the morning thou shalt wake
And join the blood-washed throng.

MRS. R. W. GILLESPIE.

CARD. In Natick, R. I., Feb. 22d, 1875, Bro. Job Card, in the 70th year of his age.

The funeral services were conducted by the writer. Those of our preaching brethren, who have had the pleasure of his acquaintance, will recollect him as an ardent lover and earnest advocate of the coming of the Lord and its kindred doctrines, as held by Adventists. Binding with a band of faith the blessed hope of the gospel about his failing heart, he calmly sank to sleep in Jesus, fully assured of awaking to life and incorruptibility at his appearing. A. DURFEE.

BOOTHBY. In West Newfield, very suddenly of heart disease, Dr. A. Boothby, of Denmark, Me., aged 71 years.

Our brother embraced the Advent faith in '42, and has been a firm believer and a true christian ever since, as we are informed by those who knew him best. He has been blind a number of years, but has always rejoiced in the thought that he should see in the kingdom. He leaves a wife and several children to mourn, but not without hope. He was brought to Denmark for burial. Funeral sermon by the writer, from Job 14: 14.

H. S. PINKHAM.

ARMS. In Waterbury, Vt., March 16th, 1875, of pneumonia, Ira Arms, aged 11 years, son of Bro. Geo. C. and Sr. Abby Arms.

The family of our dear brother and sister mourn deeply Ira's sudden death. He was an active boy, and in his death a bright sunbeam has been shut from the household. But never have we seen the keenest anguish and the ripest christian joy so sweetly blended as in this case. They could say, "Sorrowful, yet always rejoicing." They have the earnest sympathies of an entire community, and, better still, those of heaven breathed in Lam. 3: 23. H. F. C.

MATTIN. Fell asleep in Jesus in Newport, Vt., July 15th, 1874, Sr. Chloe Mattin, wife of John Mattin, aged 39 years.

Sr. Mattin was converted in 1851. She was a great sufferer, but bore it with christian fortitude, and died a full believer in the speedy coming of Christ to put an end to sickness, sorrow, pain and death. As the friends gathered around in her last moments, she requested them to sing—"We shall sleep, but not forever." She will be missed by a large circle of friends, and especially in the prayer meeting. She leaves a husband and one child to mourn her loss, but they sorrow not as those who have no hope. Funeral services by Eld. S. Stiles. WM. P. DROWN.

BURTON. At Wyoming, R. I., March 15th, 1875, Sister Cylinda Burton, aged 63 years.

Funeral services at the Advent Chapel, Wyoming, on the 18th, by the writer. "Sweetly she's sleeping in Jesus." A. DURFEE.

BOOTH. In North Greece, March 14th, 1875, Milty, only child of James and Julia Booth, aged 6 years.

This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how sweet a flower
In Paradise will bloom.

C. M. BOOTH.

FOREIGN NEWS.

RUSSIA.

Berlin, March 27. The *Post* has a report that the Khan of Khiva recently asked Russia for further assistance against his unruly subjects, and it is said he has offered to become altogether a vassal of the Czar.

March 30. Dr. Henry Foerster, Bishop of Breslau, has been summoned to resign his bishopric, because he promulgated the Papal encyclical against the ecclesiastical laws.

The conference of the Roman Catholic bishops at Fulda is held with closed doors. The object of the meeting is to discuss and issue pastoral letters concerning the bill before the Prussian Diet withdrawing the State grants from the Church.

The King of Spain has conferred on Prince Bismarck the Order of the Golden Fleece.

The probable speedy abdication of the young King Alfonso of Spain is suggested.

DOMESTIC NEWS.

MAUCH CHUNK, Pa., March 29. Intelligence was received this morning of an outbreak in the colleries at Buck Mountain, Eckley, Drifton, Jeddo, Ebervale and Hazleton, composed of a large mob of miners in a state of frenzied excitement. They started simultaneously at Buck Mountain and Eckley with a determination to visit all the mines in the neighborhood. They disarmed the special police from Philadelphia stationed at Buck Mountain, and took the arms along, sixteen shooters and revolvers. They then went to Jeddo, when policeman King was shot in the head, but not fatally wounded, and policeman Warner and Meyer were badly beaten with clubs and their weapons taken. The men were forced to go with them from Eckley, Drifton, Jeddo and Ebervale. They also called at the Mount Pleasant colliery and forced the men to go with them, although Mr. Taggart is paying those in his employ the rates of 1874 basis. There was no damage to property.

The raiders marched through Hazleton at 2.20 P. M., where Father O'Hara, the Catholic priest, exhorted them to return peaceably to their homes, and at last accounts they were quietly dispersing. A general feeling is expressed that if the miners continue in their outrageous course the operators will call on the Governor for troops, and that the time has come for the safety of life and property.

LATER.

The raiders, knowing Mr. Taggart had not signed for the whole of 1875, thought that the men in his employ were paid on the basis of 1874, determined to call and make him sign. On hearing of their coming Mr. Taggart met the raiders near Hazleton and signed the agreement in their presence, and they did not go to his colliery as before reported.

A large company of men were raised in Hazleton and taken to Stockton, where they did picket duty, but returned home after news came of the retreat of the raiders. All is reported quiet in the places visited, but it is impossible to say how long it will last.

DETAILS OF OUTRAGES.

Galveston, Texas, March 30. A dispatch to the *News* from Corpus Christi, dated the 29th, says: A letter from the Postmaster at Nueces, who was robbed and had his house burned by raiding Mexicans, says that on the 26th instant, about four o'clock, while conversing with a man named Smith, I discovered three Mexicans approaching my store. I went into the sorting room for my rifle and had secured it, when Smith rushed in with a Mexican following him with a gun pointed and prepared to fire. My wife interfered and prevented him. He then pointed his gun at me, but I proved too quick and saved my life by taking his. I then aimed at the nearest of the cut-throats in the store, when discovering about fifty of them outside I did not shoot, knowing my only chance for life was to secrete myself, which I did in a subterranean passage where I found Smith. The robbers completely sacked my store, packing the valuables in wagons. About this time the mail rider from San Antonio arrived. They took him prisoner, and the mail never reached me. Smith now left his hiding place and ran, and they gave chase and murdered him. The store was fired and I was compelled to leave my place of concealment, which I did unnoticed. I remained near and witnessed the destruction of my home. The Mexicans left, believing me consumed. My children were shot at twice while they lay on the ground from fright.

Before leaving my store the Mexicans had several American prisoners, whom they subjected to the most cruel treatment, stripping some of them and compelling them to go barefooted before them. One man who fainted from exhaustion was beaten and left on the road side.

(Signed) T. J. NOAKE.

One of the leaders was captured and lodged in jail on Saturday. A meeting of citizens was held here to-day to consider what disposition should be made of the prisoner, and it resulted in his immediate trial by the people. A court was formed and the prisoner arraigned; counsel for the prosecution and defence were appointed and a jury impaneled. The evidence showed the prisoner guilty of murder, arson, robbery and false imprisonment and torture of Americans. He was sentenced to be hanged, and the sentence was immediately executed.

New York, March 29. A Sydney, N. S. W., letter of Feb. 16 says another cargo of 160 Communists have arrived from France in a wretched condition, and were sent to the interior of New Caledonia. The Governor of the French Colony has been instructed by McMahon to crush out Freemasonry, and several eminent merchants have been arrested and sent to France on suspicion of being either Freemasons or Communistic friends of Rochefort.

Pottsville, Pa., March 27. The laborers and miners who are on a strike dumped a number of cars loaded with coal, ready for shipment, at Locust Gap during the night, and burned the depot and telegraph office of the Reading Railroad Company at the same place. A number of special police from Philadelphia and Reading have been sent to Mahoney Plain to protect property and assist in operating the road if necessary.

San Francisco, March 29. A boarding house filled with occupants was burned this morning, at one o'clock, at Benecia. All the inmates except three escaped by jumping from the window. Several were severely burned. The three men who perished were named Finnerty, Shea and A. C. Hanscom.

Notices.

TO THE BRN. IN MASS.

The Mass. A. C. Conference at its last annual session raised money by pledges and collections to buy a tent and put in the field. A committee was chosen to superintend the buying and running of the tent, and this committee are responsible men, and have done the best they could. They bought the tent and run it until the cold weather set in, and there is a debt on them of over $100. This they are owing to Brn. Boutell and Leslie—the two principal workers with the tent. Some of those that pledged have not paid. We hope brethren will send in the amount of their pledges at once; and we invite others that have the means to contribute to pay these brethren their due, as there is not quite enough pledged to pay the debt.

Bro. Boutell is sick, and the prospect now is he will have to lay by for a while and mend up. He has had sickness in his family also for some months, and he needs what is due him. Now, brethren, will you heed this call, and send me the sum of one hundred and ten dollars at once, so that I can pay these brethren their honest due. Send to C. GOODRICH, Boston, Mass., P. O. Drawer 5140.

Conference Notice.

The annual session of the Mass. A. C. Conference will be held in Chelsea, Mass., in the Advent Christian Chapel on Heard Street, commencing *Tuesday, April 6th*, and continuing over the following Sabbath. The business session will be held on Wednesday morning, and it is desired that all the business of the Conference may be begun and finished on that day. Therefore, ministers and delegates will endeavor to be in attendance in season to take part in said business matters. Churches whose membership is less than twenty-five are entitled to one delegate; over twenty-five and less than fifty, two delegates; over fifty, three delegates. Let there be a general rally. Come in the spirit of the Master, abide in it during the meeting, and return to your homes richly laden therewith. C. E. BARNES, *Secretary*.

ALL those wishing to attend the Conference at Chelsea, commencing April 6th, going from or through Worcester, can procure tickets via. Nashua R. R. *to go and return for one fare*. Tickets to be had by calling at E. G. & F. W. Higgins', No. 3 Maple Street, a few steps from the depot. Tickets good from *April 6th to April 12th inclusive*. E. G. HIGGINS.

Hoosick Valley Conference.

The second quarterly session of the Hoosick Valley Conference will be held at Rutland, Vt., commencing *April 14th*, and continue over the following Sunday. We hope to see a good gathering of the faithful ones at this meeting. Let delegates be sent from all the churches and localities where there are no regular meetings. We hope ministers belonging to this Conference will make a special effort to be present. Come, brethren, to this feast, to labor for God and the salvation of the perishing. A. W. SIBLEY, Pres. W. O. HIGLEY, Sec.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish timber for building purposes on the camp-ground at Alton Bay, at the lowest market price. Address J. H. DOWNING, Alton Bay, N. H. J. D. SWAIN, for Com.

The Maine Mission Tent.

It is now time that those interested should begin to arrange for the summer campaign with the tent. Two good gospel preachers, who can, with the Lord's help, entertain any congregation, go anywhere, manage any crowd, and endure any hardships, are needed, with others occasionally to assist, with good singers and exhorters; also one good man for tent master. Who will volunteer to go into this work? Let them write to me at once. Will each of the committee write to me at once, and say what they have to say,—what they think or wish? Will all who wish meetings with the tent, or who wish the tent to go into any new fields, write to me their thoughts about it? The tent ought to be in the field all through the warm season. Let us try to do all we can for the spread of truth and the salvation of souls.

I. C. WELLCOME, *Yarmouth, Me.*

NOTICE.

To the Brn. scattered abroad:—This is to certify that Eld. John F. Champlin (colored) is no longer acting as our agent to solicit funds for the Advent Christian church of Westerly, R. I. Per order of Board of Trustees.

R. T. CHURCH, Chairman.

NOTICE.—The Lord willing, the Advent Christian Conference of the State of Kansas will hold its annual session at Ottumwa, Coffey Co., Kansas, *May 21st*, commencing at 10 o'clock A. M., and continue as long as the interest demands.

Let all come to this meeting who possibly can. Remember the cause is the Lord's. Let all come with hearts full of love and good will toward men, with the full determination that they will work out their salvation with fear and trembling before the Lord. Now is the time to work for Jesus. The interests of the cause of Christ in this State demand effort, self-sacrifice, and whole heartedness. O that each may come filled with the Spirit of God. Homes will be provided for all. Let each one take this meeting to the Lord, praying that all may be done to his glory.

Brethren and sisters, make arrangements to do up your spring work in good earnest, and attend this meeting. Soon Christ will come in person to claim his own. In behalf of the Conference.

Board of Directors: A. S. Corey, Warden Dunbar, Eld. J. S. Thorp, Eld. Daniel Webster, Chester Crowell. J. C. SMITH, Chairman.

QUARTERLY CONFERENCE.—The third session of the Maine Westerly Quarterly Conference will meet with the Church at the Lancaster school-house, in East Bowdoinham, on Thursday, April 15th, at 7 o'clock P. M., and hold over Sunday. Come, brethren and sisters, in the spirit of your Master, and work for the salvation of sinners and the good of the church. H. D. REED, Pres. H. S. MITCHELL, Sec.

CHARLTON.—By divine permission the Church in this place purpose holding a Protracted Meeting, commencing Thursday evening, April 15th, to continue over Lord's day. Brethren, sisters and friends in the surrounding towns are invited to attend. Come with the blessing of the good Lord to this feast. Bro. H. F. Carpenter, with others, will be here to preach the Word. In behalf of the Church, J. W. PATTERSON, Clerk.

NOTICE.—We would like (if the Lord will), six or eight brethren and sisters to go with the Tent this season, filled with the Spirit and power of the gospel, to labor for the salvation of sinners, proclaim the signs of Jesus' coming at hand, and to help care for the Tent, etc. We want those who can give their *time, talents*, and *voice*. We will trust in the Lord for means to pay expenses other ways connected with it.

If brethren wish to contribute to help, it will be received gladly. Brn. F. and Asa Blaisdell and others talk of running the Evangel Tent, and I will furnish one or more, if help will be pledged, for Maine or vicinity. Let those respond at once who feel that the Lord wants them to go, as it will take sometime to make tents. Speak freely. We ought to have many tents in the field this season if Jesus does not come; and could if brethren and sisters would take hold of the business. Let us do all we can for a perishing world, and have it said "well done" when Jesus comes.

P. S. Direct H. B. SEVEY, Mt. Vernon, Me.

QUARTERLY MEETING.—The next Quarterly Meeting of the N. H. Conference is to commence so as to hold its session over the last Sunday in April. Any church wishing it with them, please write me soon, so we may give notice in good time. For Com., LEVI ALLEN.

NOTICE.—Having closed my labors with the Advent Church at Lower Cabot, I am at liberty to engage elsewhere as the way may open to labor in his vineyard, for the salvation of the perishing around us, and the strengthening of those things that remain. Brethren and friends will please correspond with me at North Montpelier Vt. E. N. MORSE.

P. S.—I would prefer to take the pastoral care of some church. E. N. M.

SPECIAL NOTICE.—I may be addressed again at my home, at Porter's Mills, Eauclair Co., Wis., about May 1st, 1875. Any who feel that my labors will benefit them, can write me at that place. GEO. W. TURNER.

NOTICE.—Bro. and Sr. McKinstry have received and accepted a call from the church in Danville, P. Q., to take the pastoral charge, and all arrangements for the supply of the pulpit must be made through them.

NOTICE.—Preaching brethren are hereby notified that the church at Exeter, N. H., is supplied with labor by W. M. Harmon. All changes relative to preaching here will be referred to the committee. Per order of Com., W. M. H.

BRO. ROLAND D. GRANT having accepted the call extended to him by the Second Advent Church of Athol, Mass., his labors as Pastor beginning Jan. 1st, 1875, to continue at least one year, all matters of exchange and supply are submitted to him. O. F. BROOKS, Clerk.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
REVIVAL MEETINGS every evening, and over Sunday.
A. W. Sibley..Thursday evening (Fast Day) April 8th
John G. Hook..........Sunday, April 11th

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Sunday School at 1.30 p. m. Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.
I. C. Wellcome..........Sunday, April 25th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. F. Nickerson..........Sunday, April 11th
Conference, commencing Tuesday, April 13th, and continuing over the following Sunday.
Wm. N. Pile..........Sunday, April 18th
G. W. Brown......Sundays, April 25th and May 2nd

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)

SOMERVILLE, MASS (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
J. S. White..........Sunday, April 11th
Wm. C. Stewart.......Sundays, April 18th and 25th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Providence, R. I..........Sunday, April 11th
Tremont, Mass..........Sunday, April 18th
Hartford, Conn..........Sunday, May 16th
C. E. BARNES.

Brimfield, Mass..........Sunday, April 18th
Natick, Mass..........Sunday, May 2d
C. GOODRICH.

Plymouth, Mass..........Sunday, April 18th
Tremont, Mass..........Sunday, April 25th
Putnam, Ct..........Sunday, May 2d
J. S. WHITE.

Holden, Mass..........Sunday, April 11th
Charlton, Mass......April 15th, and over Sunday, April 18th.
H. F. CARPENTER.

Kennebunkport, Me..........April 13th and 14th
Great Falls, N. H......Thursday evening, April 15th
Dover, N. H..........Friday evening, April 16th
Rye, N. H..........Tuesday evening, April 20th
Seabrook, N. H..........Wednesday, April 21st
Salem, Mass..........Thursday evening, April 22d
Lynn, Mass..........Friday evening, April 23d
New Bedford, Mass., Sabbaths, April 25th and May 2d
The five days between as Bro. Irish appoints.
H. MUNGER.

Natick, Mass., Sunday, April 11th, and the second Sunday in each month for the present.
WM. C. STEWART.

Putnam, Ct..........Sunday, April 18th
Warehouse Point, Ct..........Sunday, April 25th
H. PRATT.
I purpose to spend the three last Sabbaths in May, and intervening time, in Western New York. Friends will please correspond with me, that I may make early arrangements to supply them as shall seem best, according to their desire. Address H. PRATT, 57 Cedar Street, Springfield, Mass.

Square Pond, Ct..........Sunday, April 11th
Keene, N. H..........Sundays, April 18th and 25th
I. B. POTTER.

Mattapoisett, Mass..........Sunday, April 11th
Fairhaven, Mass..........Sunday, April 18th
M. BATCHELOR.

Bath, Me..........Sunday, April 18th
Kennebunk, Me..........Sunday, May 2d
I. C. WELLCOME.

Lake Village, N. H..........Sunday, April 18th
MRS. L. E. SAULPAUGH.

Bangor, Me..........Sunday, April 11th
Dexter, Me......April 17th and over Sunday
S. K. PARTRIDGE.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Franklin, N. H. (Thompson's Hall) Sun., April 18th
LEVI ALLEN.

Yalesville, Ct..........Sunday, April 11th
S. WOODRUFF.

Keene, N. H..........Sunday, April 11th
B. WOODSIDE.

Kennebunkport, Me..........Sunday, April 11th
J. T. JORDAN.

Gloucester, Mass..........Sunday, April 18th
WM. H. CROCKETT.

Charlton, Mass..........Sabbath, April 11th
PORTER J. SMITH.

Southbridge..........Sabbath, April 25th
WILLARD M. HALL.

Chicopee Falls, Mass..........Sunday, April 11th
Holden, Mass..........Sunday, May 2d
W. N. PILE.

Campville, Ct..........Sunday, April 11th
Cheshire Street..........Sunday, April 18th
Morris, Ct..........Sunday, April 25th
G. L. WHITE.

New Bedford, Mass..........Sunday, April 11th
Mattapoisett, Mass..........Sunday, April 18th
A. SIMPSON.

Waterbury, Vt..........Sunday, April 11th
A. A. HOYT.

Frankfort, Me..........Sunday, April 11th and onward.
F. A. BAKER.

Wrightville, Ct..........Sunday, April 11th
WM. J. RIPLEY.

East Pepperell, Mass..........Sunday, April 11th
Nashua, N. H..........Sunday, April 18th
South Ashburnham, Mass..........Sunday, April 25th
Whitakerville, Vt..........Sunday, May 2d
Please address me at Winchendon, Mass., Box 27.
J. A. PACKARD.

Otisfield (Gore school-house)......Sunday, April 11th
G. L. TRACY.

Wallace, N. Y..........Sunday, April 18th
Woodhull, Steuben Co., N. Y. (Lyon school-house) evening, April 24th, and Sunday, April 25th.
South Creek, Pa..........Sunday, May 2d
E. C. COWLES.

Brocton, N. Y. (as Bro. Bird appoints)......April 13th
Nunda Station, N. Y. (as Bro. Whipple appoints) April 15th and 16th.
West Cameron, N. Y. (as Bro. Drake appoints) April 17th and 18th.
South Creek, Bradford Co., Pa..........April 19th
Canton.........."..".........April 20th
Warrensville, Lycoming Co., Pa..........April 22d
Brick school-house, near Bro. Winner's......April 23d
Buffalo, N. Y..........Sunday, April 25th
Ross Mills, Chautauqua Co., N. Y..........April 27th
JOHN T. ONGLEY.

North Chichester (as Bro. David Marden may appoint) Sunday, April 18th.
West Deerfield, N. H..........Sunday, April 25th
Northwood, N. H..........Sunday, May 2d
New Durham Ridge..........Sunday, May 9th
Lee (Union meeting house)..........Sunday, May 16th
Farmington, N. H..........Sunday, May 23d
South Berwick, Me. (Great Works) Sunday, May 30th
Great Falls, N. H. (Franklin Hall) Sunday, June 13th
If any of these conflict, please write me at South Barnstead, N. H. C. R. PARSONS.

Lee, N. H. (Union House)..........Sunday, April 11th
South Newmarket (Littlefield's Crossing) Thursday evening, April 8th. J. L. CHUTE.

Newcastle, N. H..........Sunday, April 11th
Farmington, N. H..........Sunday, May 9th
J. F. CHAMBERLIN.

Sandy Hill, N. Y..........Sunday, April 11th
Hoosick Vt. Conference..........Sunday, April 18th
ARTHUR A. WAITE.

Boscawen, N. H. (Gulf school-house) Sab., April 11th
Canterbury, N. H. (Emery school-house)......Sabbath April 18th.
Andover, N. H., Cylsville..........Sabbath, April 25th
Lake Village, N. H. (North Church) Sabbath, May 9th
Meredith, N. H. (Dolloff Hall)......Sabbath, May 16th
Bradford, N. H. (Pond meeting-house) Sab., May 30th
SIMEON ROBY.

North Rutland, Mass..........Sunday, April 25th
GEO. A. STREETER.

Stanstead, P. Q. (Tichurst school-house) Sunday, April 11th. F. M. DRAKE.

Montgomery..........Sabbath, April 11th
Springfield..........Sabbath, April 18th
Brimfield..........Sabbath, April 25th
GEO. L. TEEPLE.

Salem, Mass..........Sunday, April 11th
C. R. PARSONS.

Plymouth..........Sunday, April 11th
E. OWEN.

Danbury, N. H. (where the brethren may appoint) Sunday, April 11th. D. EASTMAN.

Palmer, Mass., the 1st and 3d Sundays in each month
East Stafford (Works school-house)...Sun., April 18th
Charlton, Mass..........Sunday, May 30th
H. H. TUCKER.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

Knowlesville, N. Y...1st and 3d Sundays in the month
MRS. L. M. STODDARD.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

LAWRENCE, MASS.
C. Cunningham..........Sunday, April 11th
S. S. Brewer......Sundays, April 18th and 25th

LOWELL, MASS.
S. S. Brewer..........Sunday, April 11th

HAVERHILL, MASS. (Advent Hall.)
Wm. H. Mitchell..........Sunday, April 11th
B. S. Emery..........Sunday, April 18th
D. F. Leavitt..........Sunday, April 25th
D. M. Leavitt..........Sunday, May 2d
C. Goodrich..........Sunday, May 9th
A. Ross..........Sunday, May 16th
Geo. W. Brown..........Sunday, May 23d
I. B. Potter..........Sunday, May 30th
D. M. Leavitt..........Sunday, June 6th
Wm. H. Mitchell..........Sunday, June 13th
Dr. A. M. Higgins..........Sunday, June 20th
T. W. Piper..........Sunday, June 27th

SOUTHBRIDGE, MASS.
P. J. Smith..........Sunday, April 18th

NORTH RUTLAND, MASS.
Willard M. Hall......first Sunday in each month
H. H. Tucker......second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
D. M. Leavitt..........Sunday, April 11th

CONCORD, N. H. (Bethel, Green Street.)
F. H. Burbank..........Sunday, April 11th
Geo. W. Brown (of Elliot, Me.)....Sunday, April 18th
C. Goodrich..........Sunday, April 25th
J. S. White..........Sunday, May 9th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher......first Sunday in each month
D. W. Davis......third Sunday in each month

SEABROOK, N. H.
S. S. Mooney..........Sunday, April 11th
J. Couch..........Sunday, April 18th
D. M. Leavitt..........Sunday, April 25th
J. F. Chamberlin..........Sunday, May 2d
J. G. Smith..........Sunday, May 9th
T. W. Piper..........Sunday, May 16th
A. Ross..........Sunday, May 23d
E. Owen..........Sunday, May 30th
Hiram Munger..........Sunday, June 6th

PORTSMOUTH, N. H.
T. W. Piper..........Sunday, April 11th
H. Munger..........Sunday, April 18th
A. Simpson..........Sunday, April 25th

RYE, N. H.
E. B. Wells..........Sunday, April 11th
Julia Buswell..........Sunday, April 18th
J. G. Smith..........Sunday, April 25th

ROCHESTER, N. H.
B. S. Emery..........Sunday, April 11th
J. Hill..........Sunday, April 18th
J. Bickford..........Sunday, April 25th
T. W. Piper..........Sunday, May 2d
J. T. Libby..........Sunday, May 9th
J. Hill..........Sunday, May 16th
J. G. Smith..........Sunday, April 30th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Emerson..........Sunday, April 11th
Jesse Gay..........Sunday, April 18th
C. S. Shattuck..........Sunday, April 25th
J. Bickford..........Sunday, May 2d
D. M. Leavitt..........Sunday, May 9th

HAMPTON, N. H.
Geo. W. Brown (of Elliot, Me.)...Sunday, April 11th
J. G. Smith..........Sunday, April 18th
E. B. Wells..........Sunday, April 25th
O. W. Kimball..........Sunday, May 2d
D. F. Leavitt..........Sunday, May 9th
C. Goodrich..........Sunday, May 16th

EAST ROCHESTER, N. H.
Enoch Morrill..........Sunday, April 11th
T. W. Piper..........Sunday, April 18th
C. S. Emerson..........Sunday, April 25th

NEW MARKET, N. H. (French's Hall.)
J. G. Smith..........Sunday, April 11th

FARMINGTON, N. H.
D. F. Leavitt..........Sunday, April 11th
E. Owen..........Sunday, April 25th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. S. Shattuck..........Sunday, April 11th
Geo. W. Sederquest..........Sunday, April 18th
D. Churchill..........Sunday, April 25th
J. Harvey..........Sunday, May 2d
C. Goodrich..........Sunday, May 9th
J. Couch..........Sunday, May 16th
A. Simpson..........Sunday, May 23d
D. M. Leavitt..........Sunday, May 30th
T. W. Piper..........Sunday, June 20th

ALTON, N. H.
W. M. Harmon..........Sunday, April 18th
D. F. Leavitt..........Sunday, May 2d
E. Owen..........Sunday, May 23d

PORTLAND, ME. (Union Hall.)
A. W. Sibley..........Sunday, April 11th
E. A. Stockman......Sundays, April 18th and 25th
E. A. Stockman....Sundays, May 2d, 16th, and 30th

SPRINGVALE, ME.
L. W. Gowen..........Sunday, April 4th
J. W. Horne..........Sunday, April 11th
J. M. Remick..........Sunday, April 18th
J. R. Tripp..........Sunday, April 25th

ALFRED, ME.
B. S. Emery..........Sabbath, April 11th
J. R. Tripp..........Sabbath, April 18th
Jer. Hill..........Sabbath, April 25th

LEWISTON, ME.
C. Goud..........Sunday, April 11th

BIDDEFORD, ME.
H. Munger..........Sunday, April 11th
Wm. H. Mitchell..........Sunday, April 18th
Geo. W. Brown..........Sunday, April 25th

SOUTH BERWICK, ME. (Great Works.)
J. W. White..........Sunday, April 11th
Geo W. Brown..........Sunday, May 2d
J. W. White..........Sunday, May 9th

SOUTH ELLIOT, ME.
C. E. Hurd..........Sunday, April 11th

STEEP FALLS, ME. (Depot Hall.)
C. H. Sweet..........Sunday, April 11th

NEW HAVEN, CT.
B. Hitchcock..........Sunday, April 11th
Mrs. E. A. Warren..........Sunday, April 18th
M. Batchelor..........Sunday, May 2nd

BRISTOL, CT.
E. L. Crumb..........Sunday, April 11th

MILLDALE (Southington, Ct.)
B. Hitchcock..........Sunday, April 11th

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M.

RYE, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

PORTLAND, ME.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

To Preaching Brethren.

MASSACHUSETTS.

Those wishing to preach in Lawrence, Mass., please correspond with the following Com.: J. T. Merrill, Isaac Nickerson, P. T. Watson, Charles Dow. They will find a home with Bro. Geo. H. Churchill, No. 16 Valley St.

The Franklin Hall Society have united with the remainder of the Bethel Society, and hold their meetings at the Bethel. Please correspond with B. F. Thompson, Secretary, Springfield, Mass.

Those wishing to preach in East Weymouth, Mass., will please correspond with either Charles Helme, of Hingham Centre, Mass., or Alonzo Manuel, of East Weymouth, Mass., before sending their appointments.

Those wishing to preach at Southbridge, Mass. (Town Hall), please correspond with L. H. Benson.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Those wishing to preach in Haverhill, Mass., will please correspond with the following committee before sending their appointments:—S. A. Wilson, Chas. Colby, E. K. Downes.

CONNECTICUT.

Those wishing to preach in New Haven, Ct., must correspond with the Secretary, Eld. A. H. Steele, 126 Franklin street.

Those wishing to preach in Bristol, Conn., will please correspond with H. A. Way, H. P. Bradley, or B. Hitchcock.

Those wishing to preach at Bridgewater, Ct., please correspond with Bro. L. Barsley.

NEW YORK.

Those wishing to preach in Hoosick Falls, N. Y., will please corrrespond with C. Lawton or John White, of Hoosick Falls, or S. W. Worthington.

Those wishing to preach in Rochester, N. Y., will please correspond with J. S. Maynard, 66 Lorimer St., or A. G. Andrews, 28 Comfort St., Rochester, N. Y.

Those wishing to labor with the Second Advent church of Hebron, N. Y., will please correspond with Warren Howard.

NOTICE.—I would say to the preaching brethren, when they send their appointments to Richmond, please name the place, Reed meeting-house, Richmond Corner, or at the Village. F. BATES.

THE Advent Church in Wakefield having secured the services of Eld. Benj. Finney as their Pastor, all preaching brethren wishing to come there to labor, will please confer with him.
GEO. R. TYZZER, Clerk.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick. J. W. BURROUGHS, Pastor.

Business.

Notes to Correspondents.

We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

ELD. WM. C. STEWART'S address, for the present, will be Somerville, Mass., Church Street, near Union Square.

ELD. J. PORTER'S address is 50 Perthius Street, Montreal.

ROLAND D. GRANT'S address is Athol Depot, Mass., Box 292.

F. A. BAKER'S address is Frankfort, Me.

CYRUS MENDENHALL'S address is Auburn, KeKalb Co., Indiana.

GEO L. TEEPLE'S address hereafter will be Collins Depot, Mass.

E. C. COWLE'S address is Wallace, Steuben Co., N. Y.

LEONARD WHEELER'S address is now West Randolph, Vt.

H. G. McCULLOCH'S address is 386 West Lake Street, Chicago, Ill.

JER. S. COLLINS' address is Rockland, R. I.

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THE ROCK THAT IS HIGHER THAN I.—Ps. 61: 2.

ELVIRA S. JENNINGS.

While in affliction's darksome night
I drift upon a stormy sea,
The clouds of gloom obscure my light,
And hide the sheltering Rock from me.

O'erwhelmed my heart, depressed my soul;
My sinking spirit lifts the cry,—
While wave on wave of sorrow roll,—
Where is the Rock that is higher than I?

The raging storm abates at length,
And dimly through the mist I see
A hand outstretched—an arm of strength
Is reaching still from the Rock to me.

'Mid doubts and fears faith struggling long,
Her frail bark tossed by wind and tide,
Would near the Rock so high and strong,
Fain drop the anchor, and there abide.

Grasping anew the falling oar,
While one lone star of hope I see,
And pushing toward the star-lit shore,
Safe to the Rock it leadeth me.

Though other lights and hopes may flee
On which my faith and love rely,
There shineth ever true to me,
The "Star"—the "Rock" that's higher than I.

O Rock of ages—Rock sublime!
Cleft for the fallen, helpless, poor;
Unmarred by storms, unchanged by time—
We will cling to thee forevermore!

Rochester, N. Y.

ENTIRE CONSECRATION AND DRESS.

BY REV. L. R. DUNN.

One thing, at the outset is very clear, that is that all persons cannot, and all should not dress exactly alike—whether male or female attire be referred to. Climate, taste, complexion, education, social position, financial ability, etc., will always modify, more or less, the character, the expensiveness, or the style of the dress. There was a time when Mr. Wesley wished that he had so ordered it that all his people should dress alike—after the manner of Friends. This, we think, would have greatly circumscribed the influence of his labors, and checked the growth of his societies. This, perhaps, as much as anything else, has shut up the Society of Friends within very narrow limits; and while it has formed an almost impassable barrier to their growth, it has, evidently, been one of the most prominent causes of their decline. So that we regard it would have been a serious, not to say a fatal mistake, if Mr. Wesley had adopted and enforced the rule of uniformity in dress. But while we readily admit these things, it is further evident that the grace of our Lord Jesus Christ, where it is dominant in the soul, will regulate and control this question, as well as all others connected with our spiritual well-being.

Complete consecration to Christ, not only consists in giving up our soul and body into his hands, with all we have and are; but, also, that we shall ever after this act is performed, endeavor to please him in all our words, actions, thoughts, plans, purposes, dress, in the employment of our time, and in the employment of our wealth—be it more or less. In a word, this spirit of consecration is to regulate our whole being, and control our whole character and life. We are aware that many have thought the question of dress is one of non-importance, or of indifference. But it has not been so regarded by the prophets and apostles of our Lord—nor by the Fathers and Reformers of the Christian Church. The former speaking and writing under the immediate inspiration of the Holy Spirit; and the latter endeavoring to obey their teachings, and to submit to the leadings of the same Almighty and All-wise Agent.

The evangelical prophet Isaiah speaks in no measured terms about the pride in dress exhibited by "the daughters of Zion," and of the punishment which was sure to come upon them for it. In the day of their visitation he says, "the Lord will take away the bravery of their tinkling ornaments about their feet, their cauls (net works) and their round tires like the moon. The chains (sweet-balls), and the bracelets, and the mufflers (spangled ornaments), the bonnets, and the ornaments of the legs, and the head-bands and the tablets, and the ear-rings, the rings and nose-jewels, the changeable suits of apparel, and mantles, and rumples, and crisping-pins, the glasses, and the fine linen, and the hoods and vails. And it shall come to pass that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of a well-set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty" (Isa. 3: 18–24). Thus spake the Holy Ghost by the mouth of the prophet twenty-six hundred years ago; and with a few changes of words described the toilet and dress of a fashionable belle at the present day.

With equal emphasis does the apostle Paul give directions to the female members of the churches in his day. "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness (this now, Alford says, is very improperly translated, and should be rendered—*shamefastness*—and sobriety—(self-restraint); not with braided, or plaited hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2: 9, 10.

This is still further confirmed by the inspired words of the apostle Peter to the wives and women to whom he wrote. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel—literally, dresses—but let it be (rather) the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 3, 4. How lightly these inspired utterances are passed over by multitudes of women professing godliness at the present day! And yet, we are not to suppose that God's estimate of these things has changed.

Let us pass on now and see what some of the Fathers and Reformers of the Church have said on this question. First of all, we quote from Tertullian. He says to christian women, "Let your comeliness be the goodly garment of the soul. Be arrayed in the ornaments of the apostles and prophets, drawing your whiteness from simplicity, your ruddy hues from modesty, painting your eyes with bashfulness, your mouth with silence, implanting in your ears the Word of God, fitting on your neck the yoke of Christ. Clothe yourself with the silk of uprightness, the fine linen of holiness, the purple of modesty, and you shall have God himself for your lover and spouse." He denounces the flame-colored heads of the women built up with pads and rolls, the slough perhaps of some guilty wretch now in hell. "St. Jerome says, what business have paint and rouge on a christian cheek? Who can weep for her sins, when her tears wash her furrows bare on her skin? With what trust can faces be lifted to heaven, which the Maker cannot recognize as his own workmanship? We might also quote from St. Cyprian and Clement of Alexandria, but our space forbids.

Calvin, during his control—both ecclesiastical and civil—in the city of Geneva, was very rigid in his rules concerning dress. It is said that he once kept a woman in the pillory for some time because she had worn a vail. Mr. Wesley's sermon on "Dress" ought to be familiar to every Methodist. Formerly it was ordered to be read every year in all our societies; but of late this rule has passed away with other specific rules concerning dress, and our Methodist people are now famed for their love of dress and show. It was not so in our early history. Our Methodist people were then characterized by great plainness and modesty in their style of dress, and any variance from this was met by stern and faithful rebuke.

How changed is all this now! Many a Methodist woman has invested in her wardrobe, and jewel-case, a sum sufficient to support three missionaries and their families in India, China, or Japan for a whole year. And there can be no doubt that there is more money annually expended by our people for articles of expensive dress, and jewelry, than for the support of all our missionary interests in the world. And if this amount thus wasted upon excessive dress and needless jewelry, could be added to what should be saved from the use of tobacco, and vain and foolish, not to say, sinful amusements—our treasury would receive no less than from three to five millions of dollars annually. And will not "the Son of the Church" when he cometh hold us to a strict accountability for this waste, or misuse of his money?

But from nothing we have said should it be inferred that we should be indifferent to our attire. No, every christian man and woman should be scrupulously neat, plain and cleanly. Anything like slatternliness, untidiness, and uncleanliness, is as much opposed to the religion of Christ as an excess of dress. If the white robe of christian purity is upon our hearts, everything about our external person should be in harmony therewith. And while all who are thus purified will not, cannot dress exactly alike, yet, they will be led by the light of the divine Word and of the divine Spirit into all truth on this as well as on all other questions pertaining to their spiritual well-being, or their usefulness to others. Certain it is, however, that no excess in dress or ornamentation will ever be indulged in by a truly enlightened and consecrated heart. But, it ought to be remembered here, that the Lord does not show, even the truly sanctified believer, all things in his heart, or character, or life, that may not be in harmony with his will, at once. The light will shine upon one thing after another, and all these excresences will melt off, one by one, as the frost melts under the morning beams of the sun. "If in anything ye be otherwise minded, God shall reveal even this unto you."

O, if we have the true spirit of submission to Christ, the spirit of consecration, how sweetly, how gently we shall be led into all the truth on these questions! And how easy it will be to give up, to abandon those things which mar, or injure, or deface us, when once they are made known. Let it be then our first and constant aim to realize heart-purity, and all will sweetly follow in its train.

"Jesus thy blood and righteousness,
My *beauty* are my glorious *dress*;
Midst flaming worlds in these arrayed,
With joy shall I lift up my head.
Bold shall I stand in Thy great day,
For who aught to my charge shall lay?
Fully absolved from these I am,
From guilt and fear, from sin and shame."

—*Advocate of Christian Holiness.*

SIGNS OF THE TIMES.

The sky presents a variety of phenomena from which, by careful observation, we may learn when to expect showers and storms. There is nothing more common than for people to regard the tokens in the sky and take observations respecting the weather; especially, if they have important business to do which might be unfavorably affected by a change; or if they anticipate a pleasure dependent upon its condition. Jesus said, "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat! And it cometh to pass." The Mediterranean Sea lay to the west of Palestine, and a cloud rising in that quarter showed the accumulation of vapor, and indicated a shower. Elijah understood this, when from the top of Carmel his servant saw the little cloud, like a man's hand, rising out of the sea, and giving warning to Ahab of an abundant rain, he escaped to Jezreel before it began. The Desert of Arabia lay south of Palestine, and a wind from that quarter, was accompanied with heat. Knowing this, the inhabitants could use means to exclude the hot air from their dwellings.

It was something to understand these signs and to profit by them. But a more important science was that of knowing the signs of the times to which they gave no heed, incurring the censure, "Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye discern not this time." It was the time of their visitation, and the concluding period of their national trial, which, on account of their culpable ignorance and unworthy conduct, was about to terminate in their national overthrow, and the destruction of their city and polity. Their lack of discernment arose from their sensuality and pride. Their unbelief was occasioned by their self-righteous formality, worldly-mindedness and hypocrisy. It was not for want of means that they were deficient in knowledge. The Word of God and the ordinance of religion were theirs. It was not from any natural defect that they were so stupid. They were intelligent beings, and capable of understanding; but their hearts had waxed gross, their ears were dull of hearing and their eyes they had closed, so that they could not see nor hear nor understand. The doom could be averted only by repentance toward God and faith in Christ! but they had made themselves incapable of repenting or believing. Yet they were inexcusable. The fault was their own.

In the ordinary business of life, men are generally disposed to compromise differences, which, if pushed to a legal result, might end in ruin. A prudent man avoids danger by timely precaution. He makes peace with his adversary before matters come to the worst.

We should bring the same prudence to bear on spiritual and eternal things which are of the last importance. We are called to the kingdom and glory of God, and urged to make instant preparation for that future state. Preparation can be made only in this life. We must work while it is called to-day; the night cometh when no man can work.

We must get ready and keep ready, that whether we live or die we may be found in Christ in peace at his coming; for he will come again to ransom his saints from death and glorify them with himself. We know not the day of his coming, yet there are signs which indicate its approach. It will come as a thief in the night upon a careless and indifferent world. It will take them by surprise. It will fall upon them as a snare. But if we watch and wait for it, it will not overtake us as a thief. Let us observe the signs of the times. There is a specialty in the times in which we live. We seem to be approaching some great crisis. What is it? It may be that the Lord is near! Are there no signs to indicate that the day of the Lord draweth nigh? Enough to excite in many minds apprehensions of some fearful overturnings of society in both church and state. Enough to enforce the Savior's admonition to watch. Watch, therefore, for ye know not the day or the hour when the Lord cometh.—*The Prophetic Times and Watch Tower.*

HE CARRIES ALL MY BURDEN.

R. A. BOYNTON.

"Cast thy burden upon the Lord, and he shall sustain thee.—PSALM 55: 22.

My heart is happy, light and free;
Pray tell me why it should not be?
For Jesus is so kind to me,
He carries all my burden.

When days are dark and all goes wrong,
And clouds above my path are hung,
My loving Savior comes along,
And lifts my heavy burden.

And when with doubts and fears I'm tried,
And troubles thick on every side,
My Savior's arms he opens wide,
And takes away my burden.

When, weak and weary in the race,
I toil along with faltering pace,
My Savior comes with smiling face,
And carries all my burden.

And thus it is 'mid grief or care,
No matter when, no matter where;
My loving Lord is always there,
And carries all my burden.

O what a wondrous, matchless friend!
Who loves his people to the end;
Who always will their cause defend,
And carry all their burden.

In days to come, whate'er betide,
In Jesus Christ I'll still confide,
I know he surely will provide,
And carry all my burden.

And when these days of toil are o'er,
Upon that heavenly, shining shore
I'll dwell with him forevermore
Who carried all my burden.

St. John's, Mich.

MY EXPERIENCE.

AMOS SANFORD.

Early in the spring of 1868 I had a conversation with Dr. Alexander, of Prairie City, Ill., upon the nature of man, in the course of which he referred to a tract entitled "What is Man?" by M. Grant. I was then a member of the Free Will Baptist church, but was so much interested that I purchased from him "Spiritualism Unveiled" and other tracts. In April of that year I moved to Kansas, where I have lived ever since, until within the past week, when I moved to this place.

The writings of Bro. Grant led me to read the Bible for myself, and I am now rejoicing in the "hope of Israel" for which Paul was bound in chains. For seven long years I have been a careful Bible reader—a *learner*. It is my settled determination to continue to be a learner, follower or disciple of Jesus till he comes, or I am called to "sleep the sleep that knows no waking" except at the sound of the trump of God. I am trying to be an overcomer, that I may have "a part in the first resurrection," with the blessed and holy ones.

Seven years ago I went to Kansas with high hopes, and in which I was not disappointed. "Honors" seemed to be "easy," and I was elected Judge and declared to be *Honorable* the first year. Then I held a seat in the Legislature, and other positions of trust in which I won the applause of my fellow men. But the question "*What is Man?*" followed me, and in my retirement the Bible was my best, my truest friend. I got so after a while that I "searched the Scriptures daily," and finally I "left all" for Jesus. Not feeling satisfied with my F. W. B. immersion in 1866 (because I did not then believe *the gospel*), I was "buried with Christ by baptism" Feb. 19th, 1874, since which time I have been engaged in the proclamation of the "gospel of the kingdom"—the "good tidings of great joy which shall be to all people."

During the past year I have delivered over three hundred lectures and held five discussions in S. W. Mo. and S. E. Kansas. My former friends deserted me, as a matter of course; some mocked, some called me crazy, while others pitied me and tried to persuade me to quit preaching and return to the practice of law. One of the latter class—a Baptist, after finding that I could not be persuaded from my course said, "If we had known you wanted to preach, we would have helped you into a position where you could get \$1000 or \$1500 a year; but these 'soul-sleepers' will never pay you a cent." I have often thought there is more truth than poetry in the remark, but I am not discouraged. The Lord is near, and my constant, daily, hourly prayer is, "Thy kingdom come; thy will be done *in earth* as it is in heaven." The following text even now comforts me and encourages me to go on: "Trust in the Lord and do good; *so* shalt thou dwell in the land, AND VERILY THOU SHALT BE FED." Ps. 37: 3.

While I was a politician, lawyer, editor and legislator, I was addicted to the use of tobacco. Chewing and smoking cost me about \$50 or \$60 a year. The articles which appeared from time to time in the *Crisis* led me to think much upon the matter of smoking and chewing up so much of the Lord's money, and the injury it was doing me physically; but I could not command sufficient will-power to enable me to quit, until I became an obedient believer of the gospel. When I entered Jordan, I left pipe and tobacco on the other side. Praise the Lord for his goodness! I am now free from tobacco. I am nearly 39 years old, and I would advise all men, of my age and under (and women too, for women actually chew tobacco in this section and in the South), to quit the practice at once and for ever. But upon this question each one of God's children must be left to act for themselves. The adoption of church rules will not reach the case. The promise to overcomers (Rev. 3: 21) is stronger than any church creed.

Auna, Ill., March 22nd, 1875.

ARMAGEDDON AT HAND.

A careful survey of the existing European situation seems almost sufficient to justify a belief in the prediction of the enthusiasts who declare that the true interpretation of John's Apocalyptic vision shows that "the battle of the great day of God Almighty at Armageddon" is actually at hand. All Europe is at present like one vast camp. The nations are arming from the British Channel to the Ural Mountains; from the Mediterranean to the Baltic, as if with a prophetic understanding that a terrible and portentous crisis is at hand. According to the Paris *Republique Francaise*, a German "Camp of manœuvers for one hundred and fifty thousand men is about to be formed near Treves, under the immediate command of the Emperor. According to the *Kolnische Zeitung* (Cologne *Journal*) the French are about establishing a similar great camp for drill and military manœuvers near the German frontiers. The nations are becoming armies; the general masses of the people are being turned into soldiers. Russia has a greedy eye on India and the Sick Man. Austria has long coveted a portion of the territory of Turkey. France is said to be still cherishing feelings of bitterness, and revolving schemes of revenge.

There are also those who predict a great Ultramontane combination for the restoration of Rome and the temporal power of the Supreme Pontiff. Rumors of schemes of conquest, of plots, conspiracies, and new alliances fill the circumambient air, as motes people a sunbeam. The arsenals are busy shaping more deadly implements of destruction than were ever before known. The foundaries are casting collossal cannon, compared with which those heretofore used in warfare are but children's toys. The powder with which these mighty engines were to be charged was not thought to have sufficient power, and the world is now given to understand by the *Baltic Gazette* that the German government has discovered or secured the secret of a new "prismatic powder" for its heavy guns, which is immensely superior to any used or known elsewhere in Europe.

When we contemplate the present attitude of the Continental Powers; when we estimate the vast numbers of their standing armies; when we consider the amount of interruption to the arts of peace, and the crushing burdens upon the people, which they entail; when we see Germany and France arming to the teeth, and by their vast preparations compelling their neighbors to strain every nerve and tax every resource for the same purpose, in order to be ready for the fearful crisis which all seem to anticipate—when we see these things we may well feel thankful that our happy position, with no powerful nations upon our border, exempts us from such necessities; that with a feeble navy, and a standing army inferior to that of any fourth-rate power of the old world, we still draw peaceful breath, and sleep untroubled by dreams of danger from any external foe. —*S. F. Chronicle, Jan. 30th*, 1857.

WHAT IS IT TO FIND JESUS?

J. B. CLARK.

To be converted is to find Jesus. The believing, penitent soul discovers in the crucified Redeemer what he never saw before; he obtains from Christ what he never had before; he becomes what he never was before—a christian. What a precious treasure Christ becomes to the converted soul. He declares that something is changed. Ah! yes: it is the man's own heart, so that everything is different from what it was before.

We find in Jesus a rich and inexhaustible treasure. In finding Christ we find forgiveness of all our sins. He comes to us, as sinners, with the offer of pardon in his hand. It is a precious gift, stained with his own precious blood. When we bow in penitence before Jesus he speaks to our hearts—"Thy sins are forgiven thee." The old handcuffs and chains of bondage and condemnation are taken off, and pardon comes full and free.

Again, in finding Jesus we find great peace. He is the "Lord of peace." He "hath made peace by the blood of his cross." The enmity between our offended God and ourselves is taken away. A half hour of communion with Jesus does more good than anything else. It restores the equilibrium of a disturbed mind. It produces a calm. When Jesus possesses the soul all is peace, patience and love. The Lord will keep in perfect peace all those whose hearts are stayed on him.

Wisdom is also found in finding Jesus. This is better and deeper than knowledge. I have seen many people who not only received grace by conversion, but at the same time a degree of good sense. Their minds grow steadier, their judgment more sound. Religion clears their minds, warms their affections, and cheers their hearts; and the Holy Spirit guides them into all truth. Before conversion they walked in darkness; since they found Christ they walk in the light, even as he is in the light.

If unconverted men knew the joy, peace, wisdom, pure affection, that the religion of Christ produces, they would seek and find him—the chiefest and most lovely of all earth's sons. They who seek him early shall find him.

SPIRITISTS' TRICKS.—Prof. S. S. Baldwin, in Cooper Institute recently exposed the dark closet revelry. He said that he would show the audience how the Eddy Brothers, Warren, Slade, Foster, the Davenports, and others humbugged the people. There was a cabinet on the stage about seven feet high, four feet deep, and six feet wide, with folding doors and a small window in front. On its walls were hung bells, a dilapidated tambourine, and a fish horn. Mr. Baldwin was tied by a committee, the doors were shut, and in less than ten seconds hands appeared at the window, bells were rung, and the tambourine flew out on the stage. The double seance tricks of the Davenport Brothers, imitations of the Eddy Brothers, and Katie King materializations were given with wonderful rapidity and clearness, and clearly explained to be only smart feats of jugglery. —*New York Sun.*

ONE MORE.

R. AND B. S. WILLARD.

One more added to the blessed communion seasons in the church in our house, which we have enjoyed this long winter, which to us has seemed short on account of these precious weekly returns.

On this occasion our beloved Sr. Harrold, from Hammonton, was with us, and refreshed us much in the Lord; for she could tell of his power to raise up when she was brought to the gates of death; and by *faith* she yet lives to praise him. Also Bro. H. T. Taylor, who has just returned from England, spoke to us from these precious words—"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." He was very happy in his remarks, which were made a precious introduction to a conference, one with another, that revived and comforted us all, and quickened and encouraged one dear soul to own her Lord and Master, and go on her way rejoicing.

With you, dear christian friends, we are close observers of the signs of our times, which truly are portentous, and we do bless God, as we read our various mediums of communication, for faithful expounders of his Word in these perilous times. Pray for us.

Haddonfield, N. J., March 21st, 1875.

CHILD OF SORROW.

Child of sorrow, child of sorrow,
Murmur not beneath the rod,
There may be a joyful morrow
Treasured up for thee with God.

When the night of pain is darkest,
When thy path is cold and drear,
Trust in God—he surely marketh
Every pang and every tear.

If thy spirit bow before him
With a heartfelt humble prayer,
If thy fervent faith adore him,
He will banish thy despair.

He will teach thee resignation,
He will give thee heartfelt peace,
Blessed hope and consolation,
Riches and immortal bliss.

—*Selected by Thera B. Weaver.*

BISMARCK IN DEBATE.

Bismarck is by no means a finished, not even a ready or natural orator. The knightly appearance of the Prince, his ease of manner, and, above all, his reputation as diplomatist and statesman, would lead us to suppose him an orator—either one who would deliver a profound and well arranged speech without hesitation or effort, or, still more, an orator of natural eloquence, whose words and figures would flow from his lips as the creations of the moment, and entrance or enkindle the hearts of his hearers. But this is not the case. Occasionally he may be seen at his desk winging his way rapidly with his quill over a narrow strip of paper, while some member is on the platform. All know what this means, and at a slight bow of his head the President announces that Prince Bismarck, Chancellor of the Empire, has the floor. As he rises there is a general demand for silence all over the house, with the exclamation, "He is speaking!" He inclines his body toward the Assembly, winds his thumbs around each other, and casts an occasional glance at the House; but he stops, hesitates, sometimes even stammers, and corrects himself; he seems to struggle with his words, which ascend unwillingly to his lips; after two or three there will be a short pause, when one can almost hear a suppressed swallow. He speaks without gesture, feeling, or emphasis, and often fails in the accentuation of final syllables, so as to weaken his thought.

One wonders if this is the man with a parliamentary career behind him of more than a quarter of a century, during which period he has been in every legislative body of his country, meeting with bitterest opposition from the Liberal party in his early career, parrying their most caustic words in kind, and replying, with wonderful presence of mind, by the wittiest impromptus or the most cutting sarcasm. It is the same man, and presently he will prove it. Gradually his speech flows with more warmth, and unfolds its peculiar attraction: a series of original, fresh, gritty, and significant expressions, which tell more by their power than their beauty. His speeches are collections of sentences rather than the development of a smooth and logical train of reasoning. Many of them have gone into history as proverbial, such as "Cataline existences," "Blood and iron," "Austria must move its centre of gravity toward the Orient," etc.

Some months ago, after listening to long diatribes about the evils of the recent wars, and the burdens which they have brought upon the people as a nation, he quietly arose and said: "After each one of the recent wars the nation has enjoyed a greater amount of parliamentary liberty than before them." This was so strikingly true that it was folly to argue that they had led to tyranny. And he closed by saying: "But, nevertheless, gentlemen, the German nation has a right to expect from us that we shall prevent the return of such a catastrophe; and I am convinced that the allied governments desire nothing so much as to effect this purpose." With this beautiful admonition, simple though dignified, and expressed with fervor, he electrified the audience as if he were the greatest orator, and then sat down amid deafening applause from all parts of the house. Thus, with apparently no oratorical power, he seldom takes the floor without confirming his nation in the belief that, take him all in all, he is a statesman such as Germany has never before enrolled in her annals, and whom the world at large may well envy her in possessing.—*Prof. Wm. Wells, in Scribner for April.*

COMING hastily into a chamber, I had almost thrown a crystal hour-glass; fear lest I had, made me grieve as if I had broken it; but, alas! how much precious time have I cast away without any regret! The hour-glass was but crystal—each hour a pearl; that but like to be broken, this lost outright; that but casually—this done willfully. A better hour-glass might be bought, but time lost once, lost ever. Thus we grieve more for toys than for treasure. Lord, give me an hour-glass, not to be by me, but in me! Teach me to number my days. An hour-glass to turn me, that I may turn my heart to wisdom.—*Thomas Fuller.*

HUMAN NATURE is like a bad clock; it may point to the right time now and then, or be made to strike the hours, but its inward frame is all wrong. Striving against nature, by our own efforts, is like holding a weathercock by the hand; as soon as the force is removed, it will veer with the wind.

HOME AND HEALTH.

SOMETHING WRONG.

BY MRS. J. CARTER.

"When I get a great, large woman, I will make all the cake I want, and give all the little girls some. I won't be stingy, and when I have cake tell a story, and say I have none, just to keep from giving a little girl some, like ma."

"When I grow up, I will keep all the kittens, and not drown them as Uncle John does, for I guess kittens like to live as well as we do."

"I will never whip my little girls, when they tear their clothes, or break dishes, or put anything out of place. Girls, look here, and see where my ma whipped me yesterday. 'Tis all black and blue. I only broke a plate. I often wish I could die as Esther did. Her ma used to whip her every day, and now she says, If Esther was alive, she would never whip her."

I sat by my open window, listening to the busy tongues of a party of little girls, playing in another yard, and all at once the play had ceased, and they were talking with great earnestness, and the wisdom falling from their lips arrested my attention, and the little rosy-cheeked girl, of six years, who wished for cake, I knew. Her mother, a near neighbor of mine, was a member of a fashionable church. Her name always headed the lists of charity; her children were always fashionably dressed, and went regularly to the Sabbath school. Often had I heard her spoken of as a pattern woman, and the entertainments given by her were pronounced faultless. I heard her pastor say, "Any church would stand secure with half a dozen members like her, for she was always at the prayer-meetings; and if she was not at church on Sabbath, he knew she was very ill." Yet the little daughter could brand her with falsehood, and impress her words as truthful upon her little hearers. Yes, there was "something wrong," and there was growing up in the dear child a lack of confidence in the one whom God designed should lead her to him.

Little Margaret I knew grieved for her pet kittens, as she lived just across the way. I heard her crying one morning, "Oh give me my kittens. I will take them away;" and so earnest was she, that her uncle gave them to her with the understanding that she was to let her playmates have them. She took her three kittens, aud found homes for them, kissed them good bye, and went home with her heart a little lighter for the thought she had saved their lives; but the next morning, her pets had found their way back to their old home, and she was up just in time to see her uncle put them in a bag, and take them to the creek, and drown them. Oh! how she talked, and plead, but all of no use; and from that time Uncle John was no longer a friend of hers. He had made a wound which time would scarcely heal. There was something wrong, for Uncle John was a member of an Orthodox church; lived up to all its rules strictly; was known among men as an honorable, upright christian gentleman; but to his little niece, he was the embodiment of cruelty."

"I will never whip my little girls." Poor little Jane! I saw her arm when she was showing it to the girls, and I knew she was telling the truth. Many a cruel blow must have fallen on the frail little arm. My heart ached when I heard her wish for death, for I had been with Mrs. Brown when her little Esther died; had listened all night long to wailings and regrets for the cruelty to her child, and with what pathos she would repeat over and over the question asked her by her little Esther, "Will God whip me, mamma?" Regrets and tears could not bring Esther back, but it seemed to me it might influence the mother of little Jane to stay her hand, and govern herself; so I, full of zeal in little Jane's cause, went to see Mrs. Brown, and urged her to plead with Jane's mother.

"It is of no use, she said. "I have told her over and over again how wrong she is doing; but the more I talk, the harder she whips; and as we are both members of one church, I took the liberty to tell her it was not Christ-like to crucify her child as she was doing; and she asked me if I was not Satan reproving sin?" I could only say, I was heart-broken over my own wrong doing.

After I left her, I called on our minister, and asked him to talk with her. He told me it was not in his line of duty, so I concluded to say no more, yet I know "something is wrong." I went home, and to my closet, where I might plead with Jesus to show those who have the care of the dear little ones, to live as becometh righteousness, living daily lives of truth, patience, and love; leading the lambs to Him, who has said, "Suffer the little children to come unto me, and forbid them not."

Nevada City, Cal.

DIPHTHERIA.

The disease diptheria has been very prevalent and fatal during the past season in almost all the large cities, and also in the small country towns. It has been confined mostly to children; but there have been a great many grown people who have had the disease, and some have died from it. When a very young child—one less than a year old—has diptheria, under the ordinary treatment it is likely to receive it is quite likely to die; but the older the child the more hope of recovery. In the city of New York there has been as many as fifty or sixty deaths every week from this disease for many weeks, though it has been very largely confined to the tenement houses, where hundreds of people live in confined rooms, breathe foul air, wear dirty clothes, never bathe; and where the drainage of the house is very imperfect, allowing the escape into the rooms of sewer air in great abundance. In those parts of the city where the drainage is perfect and reasonable attention is paid to cleanliness, diptheria is almost unknown. The same is true of the source and locality of this dread disease in all cities. But how is it in country towns, where people are not crowded together, where the air is supposed to be pure, where light and air have little obstruction? Does it always spread from one person to another, or does it come from some source outside of human beings? There is no doubt it spreads from one person to another, but there is also no doubt but it arises from filth.

So many instances are on record of diptheria breaking out in a family which had not been exposed to any human source of the disease, that other sources must be looked for. The following case is an instance of how diptheria may arise from filth. It was in a family of nine—husband and wife, four children and three servants. One day, while the wind was blowing toward the house, a cesspool was emptied about twenty yards from the house, into which the drains of the building emptied. Three or four days after the four children became sick with diptheria, as did the wife and two servants. None escaped but the husband, who was away that day, and one servant. This is a sample of some twenty cases where diptheria has broken out in a family of ten or a dozen of persons who had not been exposed to the disease, but had been exposed to the emanations of cesspools. Now such sources of diptheria are to be found in country places as well as in city places, and there is no doubt but the lack of knowledge and sanitary care in many a household has been the reason why this disease is nearly as common in the country as in the city.

The way, then, to stamp out diptheria is to wash away the filth, to have a standard of cleanliness equal to that the Quakers have; to, in other words, keep everything clean, inside and outside our houses. So, too, when a case breaks out in a neighborhood, at once make a sanitary survey of the house, inside and out, also the barn, the water-closets, the sinks; and, without fail, have every source of evil removed by disinfectants and water.

It may be said that diptheria sometimes goes to clean houses, and that it does not always spread where there is filth. This is true; but in all such cases, if the facts could all be known, there would be no contradiction. These infectious diseases spread by seeds, and they do not exist in all filth, or under all circumstances. Filth may exist and they be absent; and so, too, where there is apparent cleanliness there may be unseen filth, as there is generally in most places. In former days the great word was educate, *educate*, EDUCATE. It is a grand word, and education has done much for our country; but there is another word we must add to it, a word of three syllables, a word not truly appreciated, a word the real meaning of which is unknown to most people. That word should be the watchword of sanitary reformers; it should be on their banners; it should be printed in capitals on the walls of all the houses; it should be taught to every child; every servant should know its meaning, and practice it. That word is *Cleanliness.* In a clean world there will be no diptheria.—*Herald of Health.*

FRUIT AS FOOD.

Fruit is food; it should be used as such. It should form an essential part of every meal. Not simply placing upon the table a little of one kind of sauce to be dished out as a dainty in small sauce dishes, or to be eaten as a luxury, ever so sparingly. Fruit should be set before our families and guests in variety, in abundance, both the acid or sub-acid, and the sweet fruits, leaving to each a choice as to what kind shall be eaten, leaving to the taste to decide which, then and there, is best. This fruit I would have either at the commencement, or during, or at the closing of each meal, according to the desire or appetite of each. Perfect freedom as to time, kinds, or quantity is the rule. Fruit should be enjoyed with family and friends at regular meal times, never to be selfishly eaten alone between meals. None know the full value of fruit as food who are constantly munching self-indulgently by themselves, to say nothing of the very unhealthy practice of eating between meals.

Reformers are more and more studying the indications of nature, as made known to us in the tastes, needs and callings of unsophisticated childhood; hence the systems of Froebel, Pestalozzi and others, in education; and if we would seek to know the *why* of children's love for fruit, that inordinate desire for sweets that we witness everywhere, that craving for the juicy acids, we should not, as now, deny them that which God designed should form an essential part of their every day living. Vinegar is not a substitute for the tart of the fruit, neither is common sugar. Nature's gift for the loss of her conserved and perfect cell-formed sweetness, as found in the well ripened products of orchard, garden and vineyard. And such fruits in all their rich variety of goodness, flavor and richness, may be had upon our tables every day the whole year round.

To be sure, there will be two or three months during which but one or two kinds of our common productions will be in their season; but thanks to Alden and other inventors, and to the process of canning, and still more to the art of preserving in fruit houses in perfect freshness from year to year, we can now, at a trifling expense, enjoy, not only the real fruit, but have it full flavored also. But of this in due season.—*Herald of Health.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1014. BOSTON, WEDNESDAY, APRIL 14, 1875. VOL. XLI.—NO. 1.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE CHRISTIAN'S DUTY.

S. P. HOWLAND.

Christians, wake! the time is nearing
When our blessed Lord shall come;
Signs the christian's heart are cheering,—
Signs that we are almost home.

Let us then be up and doing,
Ever battling for the Lord;
Up! it is Jehovah's calling;
Go and teach his blessed Word.

Though the world despise, forsake us,
Though we're but a little band,
Crowns of endless life await us;
We shall see that promised land.

Onward! ever ready, willing,
Let us work before 'tis night;
Up! and do our Savior's bidding;
Up! and stand for truth and right.

Let the world despise and leave us,
Yet our Savior will descend;
And eternal life he'll bring us,
If we're faithful to the end.

Olathe, Kansas.

THE VERY SAME JESUS.

J. R SMITH.

"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—ACTS 1: 11.

These words of comfort were spoken unto the apostles by two shining angels, who were commissioned by God many years ago to bring the glad tidings. And although the common theology of the day teaches that Jesus Christ will never come upon this earth again, except by his Spirit, yet God's living Word informs us that he will come again; that he will come personally and bodily, and that it will be the very same Jesus. The Word of God explicitly informs us that it will be the very same Jesus whose feet pressed the soil of Mount Olivet, where he had gathered his disciples who witnessed his ascension, after he had given his commandments unto them. It will be the very same Jesus who suffered and died upon Calvary's mountain; the very same Jesus that was buried in Joseph's new tomb; the very same Jesus that burst the bands of death, that led captivity captive, and rose again the third day according to the Scriptures, who is coming again. Some were unbelieving and skeptical about his resurrection at first, and thought he was a spirit; but Jesus gave them many infallible proofs of his identity. He showed them the prints of the nails in his feet and in his hands; he partook of a broiled fish and of a honeycomb in their presence; they handled him, and found that he had flesh and bones; and were fully convinced that he was not a spirit, but that he was the very same Jesus.

"After his resurrection he was seen of Cephas, then of the twelve, and was afterwards seen of more than five hundred brethren at once"; to whom also he showed himself alive after his crucifixion by many infallible proofs, being seen of them forty days, and speaking to them of the things pertaining to the kingdom of God; and being assembled with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? and he said unto them, It is not for you to know the times or the seasons, which God hath put in his own power, but ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come, in like manner, as ye have seen him go into heaven."

Glory to God! for this blessed assurance. Jesus lives; and because he lives we shall live also. He has ascended up on high, and has passed into the heavens as our great High Priest. He is seated upon his Father's throne, "angels, authorities and powers being made subject unto him." All power both in heaven and in earth is given unto him. He is the Mighty God, the Prince of Peace, Wonderful, Counsellor, our Advocate upon the Father's throne, making intercession for us according to his will, in the courts of glory. But he is coming back again to receive his bride, who is watching for his appearing; and it will be the very same Jesus. When he was here upon earth with his disciples, he promised them that he would come again. He had previously told his disciples that he was going away. They were grieved and troubled about his going away to leave them, and to comfort their hearts Jesus said—"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." Glory to God! for this "blessed hope."

Dear saints of God, let not your heart be troubled. Listen to the promise as it falls from the lips of your crucified Redeemer—"I will come again." Dear, suffering, tried, and weary ones, lift up your heads and rejoice, for your redemption draweth nigh. The very same Jesus those Galileans saw as he went to heaven in a cloud—the very same Jesus who walked upon Mount Olivet's lofty heights—the very same Jesus who healed the sick, who opened the eyes of the blind, and caused the deaf to hear—the very same Jesus who stopped the funeral procession and raised the widow's son; who spoke the life-giving word and a dead Lazarus came forth, is coming again. He is coming to raise our loved ones who are so silently sleeping in their dusty beds. "If we believe that Jesus died and rose again, even so [in like manner] them also which sleep in Jesus will God bring with him." He is coming to redeem his people from death's cruel bondage. The monster Death shall then be destroyed, "together with him who had the power of death, which is the devil. We shall then "see Jesus as he is, and be made like him." The righteous living will be changed, and have bodies fashioned "like unto his glorious body"; bodies that will never feel another infimity; bodies that will never know another sigh nor tear nor groan; neither shall they have any more pain; for the former things shall have passed away. Glory to God! How sweet it will be when our weary feet shall at last press the shining strand beyond the dark river of death, and we range the fair banks of deliverance and pluck ambrosial fruit from life's fair tree, which is in the midst of the paradise of God.

Hallelujah to God for this "blessed hope," which has been the beacon light of joy and comfort to God's dear saints all these long and weary years. It was the hope of the resurrection, and the personal coming of this same Jesus, that cheered the heart of good old Job while wading through the deep waters of affliction. Were it not for this hope in Christ, Job would have been an unhappy being. But listen as he breaks forth in language of inspiration which is unmistakable—"O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead into the rock forever! for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." "Wherefore comfort one another with these words."

New Bedford, Mass.

"THE TWO ADVENTS OF CHRIST."

Every one who receives the testimony of the Scriptures believes that Jesus Christ hath come in the flesh" (1 John 4: 2), and also that he "is coming in the flesh" (2 John 7.) There are two advents; the first is past, the second is future. At his first advent he appeared to the Jewish people as a root out of a dry ground—the despised representative of a line that had long sunk into obscurity, having no form nor comeliness to make him desirable—the powerless heir of a fallen throne. At his second advent, he will far transcend in the glory of his condition and the greatness of his power all that they had conceived respecting him. Amidst the obscurity and meanness of his surroundings at his first advent there were not wanting indications of his real estate as the Son of God. The angelic annunciation—the appearance of the angels to the shepherds of Bethlehem—the star which led the wise men to the place of his birth—his converse with the doctors—the dove-like symbol and the heavenly voice at his baptism—the transfiguration on Mount Tabor, and the wonderful miracles he wrought, bespoke him more than man, proclaimed him Son of God. He also frequently referred, in his teachings, to a glory he had previously sustained, and spake of his coming again in that glory. After telling his disciple of the sufferings he should endure in accomplishing the object of his first advent, and that they would also be called to suffer for his name's sake; he depicted to their minds the glory of his second manifestation, and promised them a share in that exalted condition. He said, "The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

He came the first time, in accordance with the purpose of God to put away sin by the sacrifice of himself. He will come the second time, according to the same purpose, to complete the work of redemption, to save and glorify his elect church, and subdue and reconcile all things to God under his government. There is abundant evidence in the Old Testament Scriptures that Christ must come twice to fulfill the purpose of God. Take the first declaration of redemption made to fallen man, in the doom pronounced upon the serpent, the devil, who beguiled Eve. "I will put enmity between thee and the woman and between thy seed and her seed. He shall bruise thy head, and thou shalt bruise his heel." Christ is the woman's seed, and the bruising of his heel indicates a condition of suffering, to be succeeded by a triumph in bruising the serpent's head. The first advent fulfilled the predicted sufferings; the second shall fulfill the predicted triumph.

Isaiah contemplates the Messiah in two different conditions. In one he is a plant out of a dry ground, destitute of worldly rank and power; of sorrowful mein and compassionate heart; relieving the sufferings and healing the sicknesses of mankind, and by his stripes giving health and cure to the fallen and depraved. In the other he is a glorious prince, distinguished by the most exalted titles, sitting upon the throne of David and reigning over the house of Jacob. It is evident that these two conditions cannot be predicted of the same person at the same time; and since they both belong to Christ they belong to different manifestations, and require two advents for their accomplishment. These two conditions are seen in all the prophets and the Psalms, showing that Christ must first suffer and afterwards enter into his glory.

The first class of these predictions has been literally accomplished in the first advent of the Son of God; and the second class will also be most completely fulfilled in its season. The advent of humiliation and suffering was the most improbable of the two; and yet strong and incongruous as it was that the Son of God should take the form of a servant in the likeness of sinful flesh and suffer the death of the cross, it was exactly fulfilled; and shall not the advent of power and glory which is consonant with his nature and relations be also literally fulfilled?

Surely he who came forth out of Bethlehem as the seed of the woman in the incarnation, will come again in the clouds of heaven, as the Ancient of days in glorified humanity, in that very body with which he ascended into heaven. For the angels of the ascension testified to the gazing disciples, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—*Prophetic Times.*

ACTIVE SUBMISSION.—No. 3.

AND

PAUL'S "THORN IN THE FLESH."

B. MATHEWSON.

The New Testament Scriptures afford some striking examples of *submission* where God did not see fit to grant their request. But one thing is apparent; that it is always quite safe to "carry every thing to God in prayer." Indeed the Lord gives his children a special invitation to "cast all their care upon him," adding this affectionate reason—"*He careth for you.*" Blessed assurance! Do we duly appreciate this divine asseveration?

One of the literati of Israel's church, whose strong but honest prejudice needed a miraculous interposition to turn his mind in favor of the Man of Calvary, yielded when he saw where truth lay, and became a mighty champion without digressing from the straight and narrow path; equally bold in defense of the cause, whether before courtiers or peasants; declaring that this same despised but now risen and glorified Jesus is indeed the Christ, and that salvation can only be obtained by believing in his name.

God loves such a faithful, uncompromising heart; but, strange as it may appear to the inexperienced, he suffers just such a man to be tried by one of Satan's messengers. Again and again did this faithful man of God have recourse to prayer, until the Lord gave him to understand his request could not be granted, but that he would take care of him, and make this apparent hindrance work out for the glory of God. Though the clouds looked dark and ominous, Paul believed God, and so perfect was his submission that he even gloried in these obstacles, before so painfully trying; believing God would give strength for every emergency, just as he will all who trust him.

So far as this entire, yea, exultant submission is concerned, it matters not what the thorn or obstacle to be removed was; Paul gloried in having the will of God done, though his desire was not granted.

Where so many learned theologians have disagreed upon what constituted Paul's "thorn in the flesh," from which he so actively sought deliverance, it may seem pedantic for one unskilled in theological lore to say anything. But if the Scriptures interpret themselves, we will rejoice. In 2 Cor. 12: 7, the apostle states the fact of having a "thorn in the flesh," and at the same time as distinctly states that it is "the messenger of Satan," and then just as clearly declares that the work of this messenger is to buffet him.

Now let us look at each of these phrases, and see if we can find their meaning. Thorns were the fruit of man's sin; and the wicked are compared to thorns in the Old and New Testament Scriptures; and at last they are to be destroyed, "as thorns cut up and burned in the fire." Matt. 7: 16, 19; 2 Sam. 23: 6, 7; Nahum 1: 10; Isa. 33: 1, 2.

God warns the Israelites to exterminate the idolatrous nations, and informs them what the effect will be if they neglect to obey this command. In Num. 33: 55, it reads thus: "But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass that those which ye let remain of them shall be pricks in your eyes, and *thorns* in your sides, and shall vex you in the land wherein ye dwell." In Josh. 23: 13, God tells them that these nations shall be "*thorns* in their eyes until they perish." In Judges, 2nd chap., an angel is sent to reiterate this matter thus: "And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice; why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as *thorns* in your sides, and their gods shall be a snare unto you."

In the days of Ezekiel, Israel had become exceedingly wicked and rebellious, utterly refusing to hearken unto God. And God calls them impudent and hard-hearted; and in Ezek. 2: 6, he calls them briers, *thorns* and scorpions. Also in chap. 28: 24, the enemies of God's people are compared to thorns. Many other passages show that thorns were much used to designate those who greatly annoyed God's people.

The term "messenger" is so clearly understood, by Scripture as well as lexicographers, to mean "one who carries messages from party to party," as to preclude the necessity of further explanation. Here, then, is a messenger employed by Satan to buffet the apostle.

To "buffet" is to strike, attack, contend. It may be with the hand; it may be with the tongue. It seems to be the one peculiar business of this messenger to undo or overthrow that for which the apostle so ardently labored—salvation through Christ alone.

We see he often refers to some, in this very epistle, who are laboring to subvert his teaching. He speaks very boldly on this point. A few verses before the mention of this "thorn in the flesh," he warns and argues against a false apostle. No doubt it was a person of ability; probably a fluent speaker, and of apparent piety. The words of the warning, that "Satan himself is transformed into an angel of light," look as though he were prepossessingly pious in his manners, plausible in argument, and they were in danger of being captivated by him.

What more distressing to a faithful servant of God than to see a church, for whom he has travailed, turned away from God and himself by a false yet pretended friend! Of course this false apostle would use the best weapon his Satanic majesty proffered, to bring contempt upon Paul. The weapon of ignorance could not be brought to bear, because his deep erudition was widely known; his cogent reasoning from the Scriptures, proving this to be indeed the very Christ, was well understood. His honesty and moral integrity were invulnerable; and his self-sacrifice none could deny. Then what weapon shall be used to lessen Paul in their estimation? His writings were profound, but his personal appearance and elocution were anything but prepossessing. The apostle was himself aware of this, and expressed gratitude to those churches that waived this infirmity, and received him none the less as the apostle of God, because he lacked a commanding figure and eloquent utterance. In Gal. 4: 14 is a sample: "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus."

This apostle often makes mention of his infirmities, which, as before proved, were not of a mental nature, but the possessing of an inferior body and defective speech. Also, it has been shown that a thorn is a favorite comparison of the wicked, who greatly annoy God's people. That the simple reading of the case as given—"a thorn in the flesh, the messenger of Satan, to buffet me"—proves this messenger to be the thorn, and his work a flagellation (of some kind) of the apostle.

Now, is it not reasonable that the strongest weapon would be that of ridiculing Paul's person and speech, which had been called contemptible? Several commentators are of the opinion that it was this false apostle who had seduced some of the Corinthians into an ill opinion of Paul, on account of his mean appearance and exterior disadvantages, who calls his speech too contemptible to be listened to by the wise (chap. 10: 1–10). The author of the Cottage Bible states that Lucien Treiphon called this apostle "The big-nosed, bald-pated Galilean, who had traveled through the air into the third heaven."

There are ingenious and subtle men, who could do much in some communities by taking such a course, especially if they possess intellectual ability, and are in deep earnest. Who does not know that it must be a great cross for one, especially uncomely in person and greatly defective in utterance, to stand before a congregation and preach, when ability is engaged to make this uncomeliness bear against this precious doctrine, and to bring it with himself into disrepute and degradation? Is it any marvel that an apostle should pray for deliverance from such a thorn? And then, the answer God gave to his earnest entreaty for redress from this trial further proves it to be physical uncomeliness, of which this minister of Satan availed himself to set the apostle with his doctrine at nought. This is God's answer: "And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness."

The comment of Adam Clarke on this verse is in accordance with my mind. I transcribe it: "Thou shalt not be permitted to sink under these afflictions. Thy enemies shall not be able to prevail against thee. The more violently thou art afflicted and tried, being upheld by my power, and prospered in all thy labors, the more eminently will *my power* be seen and acknowledged. *For the weaker the instrument I use, the more the power of my grace shall be manifested.*"

Scott thus speaks; "A thorn, fixed and rankling in the flesh, would give great and constant pain; so some particular trials of the apostle caused uneasiness to his mind of a similar nature. Probably these arose from the *personal defects* of which he was conscious, which gave his enemies, especially the false apostles, a color for reviling and deriding him. These things seemed to obstruct his usefulness. Being thus constantly harassed and 'buffeted' he besought the Lord to remove this thorn."

I was not aware until the present hour that so much from commentators was with me on this point; but I forbear to give more. This apostle, upon receiving assurance from the Lord that he should have strength for his day, and that God would get the more glory by using a weak, uncomely instrument, exultantly exclaims, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." He now sees that Christ will be the more magnified by having this thorn remain, therefore he takes pleasure in these very infirmities, from which he had so earnestly prayed to be delivered. When the apostle says—"There was given to me a thorn in the flesh, the messenger of Satan," why say it is *not* a messenger of Satan? When the Scriptures prove that his work was to buffet (strike or attack) this apostle, and bring him and his work to nought, why not receive it? When it is clearly proven by Scripture as well as history that his bodily presence was weak and uncomely, with a very defective utterance, why not believe this the weapon used to prick and goad this man of God? Why not take the plain simple reading of the Scriptures, rather than seek for some cabalistic or hidden meaning?

"THE VALLEY OF THE SHADOW OF DEATH."

J. A. GOODRICH.

The valley of the shadow of death. The child of God regards the 23rd Psalm with peculiar tenderness. Other portions of Scripture may be too abstruse for our narrow comprehension, or too high for the scope of our faith, but around this simple portion the thoughts of the young christian and the mature saint alike delight to gather and linger. The 23rd Psalm should be read in connection with the 22nd and 24th; for the three linked together furnish a sublime picture of the complete redemptive work of our blessed Lord. In the 22nd Psalm we behold him as the good Shepherd, and in the midst of such agony as finds utterance in the bitter wail of the sixty-ninth Psalm; from out of the darkness of the cross comes the sweet tones of eternal consolation for lost and perishing ones. The good Shepherd giveth his life for the sheep. In the 23rd Psalm our Lord is presented as the great Shepherd standing forth in resurrection power. He has conquered death; he has limited Satan; he has atoned for our sins; and now, as the interceding High Priest, he ever lives in the courts of heaven to save the sinner, to plead for the saint, and to guide and defend all who submit to his divine leading.

In the 24th Psalm we get a glimpse of Jesus as he will be, when as the chief Shepherd he appeareth in his glory—the King of his saints, the Judge of his enemies, and the Lord of the whole earth. Thus when salvation is accomplished, intercession completed, and judgment executed, the themes of these three Psalms shall constitute the burden of one triumphant song to the Lamb. Let us turn to the fourth verse of the twenty-third Psalm.

Two interpretations have been given to this portion of the Word. One class have found its application in life, the other in death. The former discern the counterpart of this dark valley in the sorrows, and temptations, and doubts which believers encounter during their earthly pilgrimage, while the latter regard it as a vivid picture of the dark Jordan of death, through whose chilling waters the feet of countless saints must tread, ere immortality shall be exchanged for glory.

The only safety of every christian is in his leader; and in him there is, indeed, perfect security; though Satan hurl ten thousand weapons of destruction against him, they shall all fall harmless. Blessed thought! the rod of his correction may bend our necks, but the staff of his divine promises shall also support us when weary and ready to faint. As Israel of old was borne in remembrance before God, so our priestly Shepherd, inside the veil, makes our wants, and griefs, and our infirmities the occasion for his intercession.

But if it be that early training and life-long prejudice hinder some of us from seeing any other than the one meaning, namely, a view of the dying hour, three thoughts in this chapter shed a surprising brightness across the picture. We notice first, that a valley is spoken of; then it is the valley of a shadow, and lastly, there is a walk through it. We think of valleys as places of dreariness and danger; but there is also another view, equally true; the valleys of earth are its most fertile spots; and are not the believer's valleys his places of richest blessings? I think so. Is it not when his humility and contrition are most manifest, that streams of refreshing flow forth in greatest abundance from the sympathizing Christ? It is even thus. Our times of lowliness are his opportunities of exaltation for us; our seasons of sorest need his moments of promptest succor. So when the better experience of the final hour comes, the saint will find abounding grace awaits to stay his panting soul, and bear him safely to his rest.

The word shadow occurs in this verse, and that one word alone disarms it of its terrors. The shadow of a substance can never harm us. A temporary death, a conquered grave, is all that remains to terrify the christian. Only shadows of the once dreadful reality. Listen to the voice of Him who has led captivity captive: "I am he that liveth and was dead; and, behold, I am alive for evermore. Amen. And have the keys of hell and of death." "Because I live, ye shall live also."

The experience is spoken of as a walk *through*. Death shall not forever hold us in its bands. Thank the Lord! The resurrection of the Lord is the earnest of our own resurrection. The weariness and bitterness shall have speedy accomplishment, and when the journey through the valley is ended, we shall enter into light, life, and joy unutterable. The ungodly flee before destruction, but the godly have no occasion to thus hasten away. Calmly as men walk for pleasure, the saint may walk through the valley of death. "Thou art with me," is his reason for not fearing. He has the assurance of a divine, abiding presence to the end.

TRIAL OF FAITH.

H. P. SIKES.

"That the trial of your faith being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ."—1 PET. 1: 7.

True faith, or confidence in the goodness and promises of God, must always be tried. It must be made manifest to angels, to devils, and to men, of what sort it is, whether genuine, or spurious.

There is one particular phrase or kind of faith on which I design, with the help of the Lord, to say a few words. It is that species of faith which multitudes, and myself also, have possessed, and which has been tried year after year for these many long years, concerning the greatest and most glorious event that mortal eyes have ever gazed upon,—the immediate coming and kingdom of our Lord Jesus Christ. Again and again has it been suggested to me by the great arch enemy of all good, that possibly I might be mistaken after all;—that possibly my hopes and expectations of soon seeing Jesus might all be built upon the sand. And repeatedly—perhaps scores of times—during these twenty-six and a half years past, have I reviewed the whole ground with the utmost care, and with the most earnest prayer to God, that he would preserve me from believing error, and that he would lead me into the truth on this momentous and all-important subject.

And the invariable result has been, I have come out of the ordeal each time more firmly rooted and grounded upon the hope of the gospel. Yes, brethren, there is but one alternative; either we must believe that our dear and blessed Master is soon coming to reign on the earth, or, we are driven to take the fearful ground (which almost makes me shudder to think of), of rejecting the Bible and all revealed religion. There is no middle ground. The same unbelief that rejects the former (when properly presented to the mind), would also reject the latter, were there no hindering power.

Here, then, we are shut up to believe this grand and glorious truth—the King of kings is soon coming to reign. But our faith in this great and crowning event has been severely tested. Yet this is no strange and uncommon thing. Indeed, all christians that have ever lived, have had to have their faith in God and his promises tried; some in one way, some in another. Especially must the last generation of christians, who are to be translated, like the prophet Elijah, experience a trial of faith corresponding in some feeble measure, to the transcendant magnitude of the glorious event which they are anticipating.

But suppose, for a moment, that the coming of the Lord had taken place in 1843; I ask where would have been the trial of faith in relation to it? The Advent brethren were believing and expecting that it would come; and had there been no disappointment, there would of course have been no trial. But let no christian think that he is going to glide into the kingdom of God without having his faith tried. Saints never have done it, and never will do it.

Look, for instance, at David. God had promised to give him the throne of Israel, and the prophet Samuel had been sent to anoint him to be king; but his faith in the promise of God that he should be king must be thoroughly tested. Accordingly, he is most bitterly persecuted by the wicked king Saul (for God often makes use of the wicked to try and chasten the righteous); and he seeks in every possible way to put them to death. He hunts and pursues him from mountain to mountain, from cave to cave, and from desert to desert, until, almost despairing that God's promise ever would be fulfilled, David sorrowfully exclaims, "I shall now one day perish by the hand of Saul; there is nothing better for me than that I should flee into the land of the Philistines," etc. While there, his seven years trial terminates. Saul and his sons are slain in battle, and he is called to reign on the throne of Israel.

We might also mention the sojourning of the Israelites in Egypt, as another example. Again and again had it been promised them that their people as a nation should possess the land of Canaan. The antitypical Canaan is doubtless yet in the future; but the land of Canaan or Palestine was promised them as a nation. Yet, for four hundred years were they left to groan and to sigh under the most abject and cruel bondage. But their cries that God would remember his promise were at length answered. Deliverance came; and the land of Canaan became theirs.

We might also mention the history of the patriarch Joseph. Indeed, all their prophets, apostles, martyrs, yea, and all the saints who have ever lived, all witness to the same thing. And shall this last generation of christians—shall we who expect soon to be translated "to meet the Lord in the air" be an exception to the general rule?

Northfield, Mass., March 29th, 1875.

No; there can be no exception for the last generation; but the Bible everywhere teaches, by type and precept, that the last hour-period—of time will be one of temptation, which should come upon all the world to try them. J. C.

THE avaricious man is like the barren, sandy ground of the desert, which sucks in all the rain and dews with greediness, but yields no fruitful herbs or plants for the benefit of others.

FAITH. WHAT IS IT?

D. K. BARRETT.

"Now faith is the *confidence* (margin) of things hoped for; the evidence of things not seen." Heb. 11: 1. I think we should have a clear idea of this subject, if possible, for "through faith" comes the gift of salvation; "not of works, lest any man should boast." Eph. 2: 8, 9. The clause—"Faith is the substance of things hoped for," used to confuse rather than enlighten me. I find Robinson's Greek Lexicon gives the original for substance (*hupotais*) well-founded, trust, firm expectation, confidence." It occurs in Heb. 3: 14—"For we are made partakers of Christ, if we hold the beginning of our *confidence* steadfast unto the end;" and in 2 Cor. 9: 4 for "*confident boasting*," and in 2 Cor. 11: 17. It is given—Figuratively *substance, reality, essence, being*; Heb. 1: 3; rendered "*person*," "express image of his *person*." It is found only in these five places. The idea of the text is plainly—Faith is the confidence, well-founded trust, or firm expectation of, or concerning things hoped for; the conviction of the reality of things not seen. *Belief* and *faith* are from the same word.

To have faith is to believe, a very simple thing. In order to believe we must be convinced, and to be convinced we must have proof. In court the evidence is considered, then comes the decision. Hence we read—"Faith cometh by hearing, and hearing by the Word of God." Rom. 10: 17. It matters not so much how we believe, as what we believe; or, in other words, what kind of faith, as what that faith grasps.

People are often troubled for fear they have not the right kind of faith. Do not be troubled about that. But is there not different kinds of faith, as dead faith, intellectual faith, etc.? We do read—"Faith without works is dead," but it is the same kind after it is dead as before. The body without the spirit is dead; but it is not a different kind of body, but the same in a different state, having died." So some people's faith, for want of being lived up to, or having corresponding works to keep it alive, dies, and is of no more use as faith, than a dead man is as a man. James 2: 26.

As for intellectual faith, the Bible does not mention it unless it be the kind in Rom. 10: 10. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' I think that but one kind of faith can be found.

What then must we believe to be saved? There are a great variety of things professedly believed. But to be saved we must believe that "there is a God in heaven," as Daniel declared. "For he that cometh to God must believe that he is." Heb. 11: 6. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" Rom. 10: 14. Evidence here is overwhelming. None need be adduced to prove that God is. You believe then "that there is one God. You do well in believing; but it is not all, for the devils believe this and tremble.

We must believe his Word. "Thy Word is truth;" whether spoken from heaven, as at Sinai, or by prophets, apostles, or his Son. Christ said—"Had ye believed Moses, ye would have believed me; for he wrote of me." "But if ye believe not his writings, how shall ye believe my words?" "King Agrippa, believest thou the prophets? I know that thou believest." Acts 26: 27. The fulfillment of God's Word proves it reliable. "Ye believe in God, believe also in me." "This is my beloved Son, in whom I am well pleased; hear ye him."

Then we must believe in Jesus Christ as the Son of God, and Savior of sinners. The devils believed he was the Christ, the Son of God, that was to "bruise the serpent's head." They believed that sometime he would destroy them; but their faith made them fear and tremble. We must believe more; we "have sinned and come short of the glory of God," and must have redemption, or be lost.

Christ is just what we want. Forgiveness of sins is preached in his name. "Whoso believeth in him should not perish, but have everlasting life." We can then if we implicitly believe God's Word take any promise of his, and rely upon it. For instance: "Whoso cometh unto me I will in no wise cast out."

Come then with all sincerity, and, believing, you are accepted. "Abraham believed God, and it was imputed to him for righteousness." "To us also it shall be imputed, if we believe on him that raised up Jesus, our Lord, from the dead, who was delivered for our offences, and was raised again for our justification." God is no respecter of persons, and the promises are for me, and you, and every one that believeth. Search out the promises, and lay hold, by faith, "of the hope set before us in the gospel." "Have faith in God." "Ask and receive, that your joy may be full."

JESUS.

O. H. MERRILL.

Jesus is the one altogether lovely, the chiefest among ten thousands. He is *all* we need. Do we want truth? If we have Christ we have the truth. Do we want life? He can give us eternal life. Do we want to know the way to God? He is the way. Yes, he says—"I am the Way, the Truth, and the Life." To the weak he will be strength.

O, what a wonderful being! To all who believe in him he is precious. If ye would be pure and holy, come to Christ; have faith in his blood; for the blood of Jesus cleanseth from all sin. If ye want rest, O come to him, and you will find rest to the soul. They that believe do enter into rest. Amen.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 14, 1875.

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AGENT.

THE CURSE.

The curse, which God decreed should rest upon the earth on account of man's transgression, embraces all the natural, physical evils under which our world has groaned since the Edenic rebellion.

It is very hard for us to comprehend the magnitude and severity of these evils. We cannot comprehend things only by comparison or contrast. If we could see and enjoy a perfect rest, where there is no evil, and then be transplanted into the midst of the terrible scenes of the curse, then we could know by contrast much more about the awfulness of the light of this world than we now do.

We have seen no real brightness, and tasted no real sweetness. We have heard no real harmonious music, or enjoyed any perfect, undisturbed society. All we have seen and known is shockingly marred and deranged. The sun-rays lose much of their radiance by wandering through the dense vapors of our atmosphere, and the queenly glory of the moon is darkly veiled with the curtain of our woes. The glorious tranquility of a God-governed world is lost in the thunderings, quakings, roaring and jargon of a broken up, distracted world. The heavens gather blackness, and pour out desolation and death. They gather up plague and pestilence, scattering them without reservation among beasts and men. The pent-up waters in the great ocean basins enjoy no hours of quiet. The attracting moon and howling winds give them everlasting restlessness. The submarine upheavings suddenly build the foretold sea-wave mountains, melting the heart of the courageous mariner with the prophetic roaring as it rolls from continent to continent.

The weather changes are a continuous series of fatal charges upon human life. The scorching heat and poisoning miasma of summer, with the chilling frosts and piercing winds of winter crowd millions of our race through the dark portals of death annually. Earth's soil is shockingly cursed, and become like a stubborn, rebellious child, hindering the good and producing the evil, unless it is constantly subdued by wearisome toil and exhausting sweat. Weeds and thorns grow spontaneously, but wheat and corn are the fruit of an aggressive war.

The curse is seen in the manifest derangement—the ragged mountains, deep and fearful gorges, barren deserts, fringed glaciers, and the fruitless salt-lands. It is witnessed in the withering grass and fading flower, the falling leaf and decaying tree; in the blazing lightning and burning cities, the ceaseless thunder of waterfalls, and the roar of devasting tempests. It is known in universal restlessness in all earthly elements and beings, producing saddening and continuous changes. It draws all creatures with a resistless power, from the tiniest insect to the most noble statesman, with a fearful, hurried step across the narrow stage of this life, from birth to death, as the bullock is drawn to the slaughter.

A terrible curse! It's iron hand bears heavily upon all. It carries all down to the fearful mansions of darkness and silence. It invades our world in every part, in every being and thing. All are fallen; all are spoiled. Satan glories in it, and seeks to protract it; but Christ deprecates it, and has given his life to end it. Then all who are wedded to Christ, in sympathy with his heart and purpose, will, under the influence of his Spirit, naturally and spontaneously pray for the accomplishment of this glorious work of the ending of sin and the curse; so that Jehovah's will may be as perfectly done on earth as it is done in heaven.

Glorious hope! Sublime anticipation! The salvation of a lost, cursed world! The restitution of all things, the making all things new,—a new heavens and a new earth. With this glorious hope in our hearts the sweet sentence is ever sounding from the lips of Jehovah—"There shall be no more curse." Then shall its bitter fruits of tears and crying, pain and dying, forever cease.

These grand truths stand at the focal point of divine revelation. All lines of promise converge to this point. The types point to it, and all the prophets predicted it. Jesus came and manifested his power and purpose to accomplish it. It was the all-inspiring hope of the apostles and the primitive church. The martyrs died in hope of enjoying a curseless world.

When will this curse be removed, and the earth be robed once more in its heavenly garments? When Christ comes the second time; for he is coming for that purpose. This is the grand reason why the early church so ardently desired that glorious event. They did not look for the crown until that day when the Judge should appear; therefore, all who were seeking that heavenly world Christ had promised to give them, would love that appearing, at which they would receive it.

It now appears from the sacred records that the curse has drawn its blinding curtain over our world to near the close of the six dark and toiling days of human woe, and that the eternal rest and glory awaiting the loyal friends of Jesus is very soon to be enjoyed. Blessed prospect! Glorious dawning! Joyful anticipations of speedy deliverance and everlasting happiness. J. C.

THE OUTLOOK.

To the christian who has been watching the course of events, as foretold in Scripture prophecy, the "outlook," at the present, is one of thrilling interest. It produces a sensation quite like that felt by the people when the first symptoms appear that indicate an approaching tempest on the ocean, or earthquake on the land, or the outbursting of a volcano. The first thought is about our safety, and the means needed for security. That being accomplished, we wait for the approaching event with a calm composure, that is highly enjoyable, awakening emotions full of grandeur and sublimity, that pay for a journey of thousands of miles. Such is the position of the christian watchman ot the present hour.

He who has carefully kept his eye on the sacred prophecies, and their accurate fulfillment, shown by the faithful historic records, can but feel an undoubted satisfaction that the greatest of all events in the history of this planet is but a short distance in the future. It is no less than the return of the Lord Jesus Christ, our dear Savior, to raise the sleeping saints, cleanse the sanctuary, put an end to the existing governments, and set up "the kingdom of God," that "shall stand for ever." O glorious hope! How grand the position now occupied in the history of the human race. Soon the question will be settled who shall live eternally, and who shall be destroyed. The day of deliverance is at hand for the faithful, humble disciple of Jesus, "the Son of the Highest." If any of our readers are in rebellion against this Savior, submit at once, and obtain pardon, before the sign of the Son of man appears in the heavens.

In conversing with the members of the different churches, who are living in the enjoyment of the christian religion, we find they are being deeply impressed that the present dispensation is near its end; that the spirit of union, which is taking possession of the best members of the different churches, indicates preparation for the coming of Christ. In connection with this is the remarkable movement on holiness, which is now a very important matter, and worthy of our best attention, and most hearty support, if we wish to be ready for the glorious appearing of our great King.

The war spirit among the nations is manifesting itself in their gigantic preparations for the bloody field. There is a very lively interest showing itself among the Catholics on the Pacific coast, and the world generally. They are holding extra meetings, which are crowded and enthusiastic. The countenances of their leaders seems to say, We will be ready for business soon, when our opponents will find we are not easily put aside. As one is reported to have said, The Protestants will find we have not been asleep for the past few years. The Catholics are forming and drilling military companies all over the world. When the Pope gives the order, they are ready to obey. His chief object is to have his temporal power restored, and a belief in his infallibility accepted by the whole world. These two things the Protestants will oppose to the utmost; hence a collision seems unavoidable. When the conflict begins, it will be terrible, and at that time the saints may expect everlasting deliverance. Those who wish the Lord's protection should not trust at all in carnal weapons, or human associations, but come out from the world and be separate. Jesus is abundantly able to protect all his children. They need have no fears, but may sing:

"All is well." M. G.

HEALDSBURG.

The meetings in the city of Healdsburg, California, are progressing gloriously. We have not been in any more interesting on this coast. They are *union* meetings, composed of the northern and southern Methodists, and the Presbyterians with their respective pastors. They are held in the Presbyterian house in the evening, and in the southern Methodist at 2 P. M., daily. We commenced this series of meetings a week ago, and during that time between twenty and thirty have given their hearts to Jesus, and are happy in his love. Men and women are attending who have not darkened church doors for years. Atheists, Deists, Spiritualists, Chinamen, Mormons, fast men, and various other classes, have become much interested, and several of them are under conviction. Last evening, one of the strongest infidels in the city, whose head is being frosted with age, sent in a request for prayers and was himself present. Although he has been a professed atheist, he has begun to pray. He is an intelligent man, but has been a sceptic all his life.

The Spirit of the Lord is moving powerfully in this city, and we expect blessed results the coming week. We are visiting from house to house, calling on every family, as we go, and praying with them. We never enjoyed the work of God better than at the present time. It seems as though this was the gleaning time, when it requires very earnest labor to accomplish even small results, but this fact should only serve to stimulate us to greater diligence in the service of our divine Master. Soon the great harvest may be expected to commence. We never before felt the force of the following Scripture, more than at present:

"Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Jude 17–33.

The people are much interested in the sermons on the prophecies. We have up the great chart, prepared by Bro. S. C. Adams, which is a valuable help in showing the fulfillment of prophecy. Last evening (March 28th) we spoke on the evidences, now before the present generation, that show our Savior will soon appear. We felt no opposition, for the evidence is so clear that the candid are compelled to admit that we are truly in the last days. Satan is very bold in his children, but christians should be much more so in the Lord. Men are made sceptics by the inconsistent lives of many professors of religion, and such professors necessarily lack courage to talk to the unconverted, and are among the special hindrances to the spread of pure religion. It is too bad that Jesus should be so wounded in the house of his professed friends. Is the reader doing this shocking work? If so, ask pardon at once, and live a pure life.

The time has come when only the genuine, earnest, every-day christianity, that makes a man perfectly honest, truthful, kind, and loving, can expect to have any success in leading men to Christ. The counterfeits are abundant, and are being exposed on every side. Men seem to be acting out what is in them more than ever. Restraints are being thrown off, cloaks laid aside, veneering pulled off, and the inside exposed to the world. The true christian is perfectly willing, and indeed longs to be inspected. He has no fears when he is to be examined in the most critical manner, by the keenest observers. Pure gold is most appreciated when put to the strongest tests; so with the true christian. No doubt we are rapidly approaching a period when the faithful disciples of Christ will be tried. Remember, the Lord has said, "My grace is sufficient." He loves to help those who trust in him. Let none trust in works, or good resolutions, but alone in Jesus. He is "mighty to save." Those who wish to stand in the approaching conflict with the powers of darkness, should at once clothe themselves with "the whole armor of God," so freely provided for the christian soldier. M. G.

ALFONSO XII. AND THE POPE.

It now appears that the Pope hesitates as to the right of Alfonso receiving the holy unction from his hand, as a Catholic king. He had evidently pronounced his benediction upon Don Carlos as to the divinely appointed heir to that throne; and, as he claims infallibility, he does not see exactly how to change the decision. The Boston *Pilot*, a Catholic paper, speaks upon the subject thus:—

"The telegraph has been busy in relating the statement that the newly proclaimed King of Spain had asked the Holy Father for his benediction, and that this request had been complied with. It now turns out however, that there has been considerable exaggeration and adornment in the story. The facts of the case are these: The newly elected king of Spain sent a letter to the Pope, who is his godfather in baptism, offering his congratulations to his Holiness for the New Year, and, it may be, informing the Pope of the events which had taken place in Spain. The Pope wrote to the young king, his godson, giving him paternal advice, and perhaps a blessing besides. Such an act, however, has no reference to a formal recognition of the newly established Spanish Kingdom. Whatever the Holy Father may do in the future with regard to this kingdom it is certain he has only written a letter to Alfonso XII. as a private individual, not as a monarch. The nations of Europe which were most eager to recognize the government of Serrano have been the earliest in recognizing the new government which has arisen on the destruction of the former. The Holy Father pronounces no judgment on the constitution of nations, nor does he interfere in their internal life; but that position is something far different from a formal recognition. Later news informs us that Alfonso before leaving Paris did write to the Pope acquainting him with his proclamation to the Spanish throne; but we do not know of any answer being given to that letter. Besides, it must have been written about the fifth or sixth of January."

This hesitation of the Pope to acknowledge Alfonso, greatly strengthens Don Carlos; for the priests understand that the Spanish government, which may be acknowledged by the Pope, will receive the support of the entire Catholic church. These circumstances produce discouragement and division in Alfonso's cabinet, and so doubtful is the struggle, that the Madrid government is soliciting the Republican leaders to unite with them in supporting Alfonso. This puts the new government to its wits' end to know what to do; for it first attempted to gain over, from Don Carlos to Alfonso, the Pope with all the Ultramontane party, by re-establishing Catholicism as it was during the reign of Isabella; but they have not yet gained this object, and by doing what they did, they have alienated the Republicans, and produced among the Protestant nations distrust and alienation. The *London Times* presents the subject thus:

"Under somewhat inauspicious circumstances, King Alphonso XII. has taken up the reins of his government again at Madrid. He has to deal with an incurable dualism in his Cabinet; all the efforts of the President of the Council, Canovas del Castillo, to effect a *bona fide* reconciliation between the Moderadoes and the Unionists—Conservatives and Liberals—having hitherto proved unavailing, and allowing little hope that the King's personal influence may succeed where the adroitness of his Prime Minister failed. The chance is now supposed to lie in a combination of Canovas and his Liberal colleagues with Serrano and other members of the late Cabinet (Republicans), some persons even pointing to Sagasta as the able man who is alone equal to confront the grave emergencies of the situation. It is questionable, however, whether the Conservatives will be disposed to withdraw from the field, as they feel themselves strong in the support of the priests and of the Ultramontane party—a party to which the imminent arrival of a Papal Nuncio is expected soon to give consistency and directness of purpose. The priests and the Pope, it is felt, had only accepted Don Alphonso as a temporary benefit, when fortune and popular enthusiasm seemed to favor his accession and to insure the triumph of his cause. But the priests' cause is still with Don Carlos, and they will never wholly desert it, so long as they see his standard floating on the towers of Estella, or his bayonets gleaming along the defiles of the Amescoas. To make matters worse, Canovas del Castillo, whose firmness of purpose is by no means as great as his ability and the uprightness of his intentions, has flattered himself that he could propitiate the clerical party by giving in to their unreasonable demands, and by adopting at their suggestion measures which were not recommended by good policy, even consistent with strict legality. He seems to have forgotten that the task of a Provisional Government, as the Ministry of the Regency undoubtedly was, should have been to govern and not to legislate; that it should be limited to the restoration of order and the furtherance of the Civil War, and that any attempt at organic legislation under present circumstances could have no other effect than to create alarm and suspicion, and set the perplexed and dormant, but by no means extinct, parties by the ears."

We do not hesitate to say that all these great national games, which are now being played with such wonderful determination upon the European chess-board, by all parties, moving as if their everlasting destiny depended upon victory in this effort, will end in the eternal overthrow and complete destruction of the Papacy. J. C.

PATIENCE.

We are well satisfied that many backslide because of their impatience in their families. No one can be happy in Jesus, when out of patience. When things go wrong at home, or elsewhere, thank the Lord they are no worse; and look to him for strength to bear the burden cheerfully. Fretting is of no benefit to any one. It always injures the one who indulges the evil, and usually the one who hears it. There are two rules which all christians should observe: (1) "Never fret about what can't be helped. (2) Never fret about what can be helped. If it cannot be helped, what is the use of fretting? If it can be helped, then why fret about it? Whenever one gets out of patience, he always loses his peace, and very much injures his influence for good. The word of inspiration says: "*Be patient towards all men.*" The more injuries one bears patiently for Jesus' sake, the sweeter his peace, and the brighter his hope. M. G.

FADING AWAY.

In Europe, the Pope is losing his influence over the people. If he does not make a startling movement soon to regain lost power, he will pass the rallying point. Many are having their eyes opened to see the true character of the Papacy. The following foreign intelligence shows the feeling in Poland:

"The Pope is rapidly losing the Poles. Recent orders from the Vatican have led to open defiance. The seceders from Rome already number fifty thousand, and the movement is said to be rapidly spreading. The movement is a perfectly spontaneous one on the part of the people."

The omens indicate clearly, that a change of some kind must soon take place at Rome. The Catholics and anti-Catholics are each determined on success. The spirit of hostility is increasing, and one or the other must be thoroughly subdued. No doubt the contest will be fearful. Religious wars are the worst of all, but if they were true christians, they would not fight. M. G.

PRUSSIA AND THE POPE.

The conflict between these two authorities rages with increasing earnestness, and we are now informed by telegraph from Berlin that it is anticipated that the old laws forbidding intercourse between the Pope and the Catholic clergy in Prussia, except through the Government, will be re-enacted, and that the Pope's authority will be wholly suspended within the kingdom until he abandons his claim to cancel its laws. It is to be observed that the status of the Papacy in Prussia differs from that in most European countries, dating, as it does, only from the year 1821, when a bull was issued by the Pope defining the rights of the Church in Prussia. It was accepted by the King, and has since remained in force unchanged. On the one hand, it is claimed that this was in the nature of an agreement or contract, which cannot be annulled by Prussia without a violation of faith; on the other, it is contended that this was a sovereign act of Prussia, which had no binding effect over the future. It is needless to say that the latter is the view of Bismarck, who further has the frankness to declare that it is the duty of the State not to give incomes from the public purse to those who deny and oppose authority and foment insurrection. Thus far the higher Catholic clergy have been paid by the State; the Archbishop of Breslau receiving $8500 a year, and the other Bishops about $5675; while the parochial clergy of both the Protestant and Catholic churches are supported mostly by endowments. It may also be added that, according to the "Statesman's Year Book," the Protestant faith is preferred by 64.87 per cent. of the Prussian people, and the Catholic by 32.56 per cent.,—all other creeds having 2.57 per cent. of the population.

Prussia, therefore, is not a Catholic State, and it would seem that the papal pretensions might well be somewhat abated there, in comparison with the rights claimed and exercised in Austria, Spain, and Italy. And yet the Pope, in his encyclical letter to the Catholic clergy in Prussia, says: "It is not to the great ones of the earth that the Lord has subjected the bishops of his Church in what relates to his holy service, but to Peter, to whom he has entrusted his lambs and his sheep. It is for this reason that no temporal power, however exalted it may be, has the right to deprive of their episcopal dignity those who have been nominated by the Holy Spirit to rule in the Church."

Thus the issue is made directly between the Papacy and Prussia, or, in other words, the Pope and Bismarck. There is no question that the latter is upheld by the unanimous Protestant population of Prussia, and even many of the Catholics, whose patriotic impulses are stronger than their ecclesiastical prepossessions, are with him in this controversy. Undoubtedly he will prove triumphant, as he ought, unless the course of many of the Catholic prelates in Prussia has been greatly misrepresented.—*London Times.*

CALL TO MIND THE FORMER TIMES.

H. MUNGER.

Nothing is more interesting to one class of people than to hear their fathers give an account of the Revolution, with their trials and incidents connected therewith. All the old Revolutionary soldiers were honored, however humble a part they took in the war. Although many reject the principles of free institutions, yet it made its mark for ever.

While on my last trip, I stopped with one of the old preachers, who started out to sound the cry of "The kingdom of God near," which is the truth that will revolutionize the theological world.

A short account of the pioneer's work may be interesting to a class of the readers of the *Crisis*. This old friend related his experience in the work, which will illustrate many other cases of those who bore the heat and burden of those days. He started out to preach this truth in school-houses and kitchens, where a few would come, and others would scoff and oppose.

The first six months he got two pairs of stockings, two pocket handkerchiefs, and less than one dollar in money. He wore his clothes out and hired out, to boat wood, till he got a suit of clothes and twenty-five cents in cash, and then started out again, peddling this truth and scattering the seed through towns and farming districts; in some places holding meetings a week or two, and received less than two dollars a week.

Sometimes he had to stop with a family where the wife would scold her husband for taking that Advent preacher home with him. How many times some of us have passed through such scenes years ago.

These former things will come into our minds.

This brother I have been speaking about has worn out his voice in this work, and gone to work to get a living; but the faith is there still. Many have died with the harness on, like King Hastings and others, who were out in the cause scattering seed by the wayside and earning a living in other ways for their families. Bro. Hastings would work haying till 4 o'clock P. M., and go to Middletown, forty miles, to preach on the Sabbath, get two or three dollars, and home again Monday to work. Our young Advent preachers would be scarce if they had to endure such privations and opposition, with so little pay. They know but little about it. There are but few left who enlisted thirty years ago, and they are growing less every year; yet I believe this generation of Advent preachers will not all pass away till the truth of their message will be realized.

God is moving on the minds of many to look at this last-day truth, and some are preaching it. Wicked nations, and a lukewarm, backslidden church, are preaching it. The tumults of the sea and spasms of old earth are preaching it. The atmospheric disturbances, whirlwinds and cyclones are preaching it. All the prophecies touching the end of the world and second coming of Christ afford sufficient evidence to the old warriors that their warfare is about ended. We have the experience, and God knows us all, and our work, and we shall get our reward for our work. We have sowed where others reap.

Some incidents of former work or times are refreshing. A few weeks ago, while tired and almost sick, I called at a house near the depot, as it was raining, to inquire where the preachers stopped, as I had an appointment that evening. The lady informed me I could stay there. In the course of conversation she said—"Many years ago we went to a funeral of a neighbor, and you preached the sermon. We belonged to the Congregationalist church, but we heard things that were strangely new to us; and it made such an impression on our minds that we went to searching, and came out in the truth, and are there yet; and our house is your home while we live.

Such incidents are encouraging us to keep sowing seed. Our message and truth has made a great revolution in the theological world, especially on the doctrine and object of the resurrection. We have had much ignorance to contend with on this doctrine. It is no gospel that has not the literal resurrection for its foundation. Who will be responsible for such ignorance among professors on the doctrine of the Bible resurrection? Let us keep up this light.

PROFESSION NOT PRACTICE.—Some men talk like angels, and pray with fervor, and meditate within deep recesses, and speak to God with loving affections, and words of union, and adhere to him in silent devotion, and when they go abroad are as passionate as ever, peevish as a frightened fly, vexing themselves with their own reflection; they are cruel in their bargains, unmerciful to their tenants, and proud as a barbarian prince; they are, for all their fine words, impatient of reproof, scornful to their neighbors, lovers of money, supreme in their own thoughts, and submit to none; all their spiritual fancy is an illusion; they are still under the power of those passions, and their sin rules them imperiously, and carries them away infallibly.—*Jeremy Taylor.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$491.06
Friends of the Cause	2.00
Mrs. E. Noyes	2.75
Mrs. F. S. Davis	1.00
A Friend	2.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$88.13
S. Scammon	.50

YOUNG PILGRIM FUND.

Previous acknowledgments	$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$3,619.95
W. M. Hall (pledge paid)	5.00
Mrs. J. Stratton	5.00
A Friend (on pledge)	5.00
Hannah Brease (balance of pledge)	3.00
"M"	2.00
T.	.50
Mrs. S. F. Davis	1.00

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$305.36
G. W. S.	5.00
A Friend for Bro. J. C. Smith	3.00
Two Sisters in California, (by Bro D. D. Reed), for Bro. N. J. Hughes, for the poor in North Carolina	2.75

One barrel of clothing, and one box of shoes, with $5.00 for freight, etc., for Bro. J. C. Smith, from Bro. J. G. Smith, of N. H.

Correspondence

From Bro. F. P. Dingley.

To all of our heavenly Father's waiting ones, Greeting:—Dear brethren and sisters in Christ:—You know there is no fear in love; and if we love the Lord Jesus with all our hearts, and his cause as we should, we shall not hesitate to do anything consistent with his will for the benefitting of any of those for whom Jesus shed his precious blood.

Feeling this love for him and his cause, and hoping that I may be the means of encouraging some to press onward towards the mark for the christian's reward, I now take the courage to address you through the columns of our paper—the *Crisis*.

I desire to know my place in the cause of Christ, and at all times to be found in it. This is the only way that I can be of any service to him; and I need not expect to hear the words "Well done" said to me at last, unless I am willing to be found in my place. The words "Well done" will be said to those who do as well as they can with what the Lord commits to their trust; and the Lord will give us grace sufficient to qualify us for any calling in life which he designs us to follow. Of those unto whom much is given, much is required. Of those to whom little is given, little is required. Whether much or little is given, if we have a heart to obey the Lord in everything that he bids us do, it will be well with us here hereafter. Man looketh on the outward appearance, but the Lord looketh on the heart.

Dear brethren and sisters, how precious are these words of our Savior—"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." How sweet and heart-cheering to weary pilgrims are the tidings of the soon coming Savior, to destroy the enemy of the human race, and save his people,—to restore the earth from its fallen condition, and to establish his throne of righteousness under the whole heavens! How consoling to those who have dear friends in the cold embrace of death is the thought that they shall come again from the land of the enemy, and come to their own border; that those same sweet voices which often spake words of comfort and cheer to the saddened heart will, at some future time, be heard praising God in a land where no sorrow, nor pain, nor any of the ills of this life, will ever be known; and where joy and gladness will fill every heart and beam in every face. How precious, heart-cheering and consoling the christian's hope is! It buoys us up amid all the tumults and strife of this age of wickedness, and begets within us a longing for that time when Jesus shall come and begin his peaceful reign.

It is surely a blessed hope. Peter calls it a lively hope. How thankful we should be for such a hope! What holy lives we ought to live! How much better we ought to live than the world's people do! We can afford to live better than they do, inasmuch as our hope is so much better than theirs. The Lord pity them.

I believe that our hope will very soon be consummated—that Jesus will soon appear. I believe it because I have faith in the sure Word of prophecy, which was given to lighten our pathway until the day dawn, and the day-star arise. Paul says—"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Again he says—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, ... for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

We have recorded in the Scriptures not only the time, by figures that will not lie, of our Lord's appearing, but we have the principal events that would take place from the time the Scriptures were written to that appearing. These were given in their order, to mark the different places along the coasts, so that we may know our whereabouts on the stream of time, and our nearness to the christian's port; and they were given in a manner so plain that no one need to mistake them.

While each prophecy is being fulfilled, the watchmen can exclaim in the language of Peter—"This is that which was spoken by the prophet." Peter says—"No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of old spake as they were moved by the Holy Ghost." Their sayings were written out for the instruction of the generations that should come after, and have been handed down to us for our consolation. Let us not despise them, but profit by them. Let us study their meaning and application.

We have also the testimony of Jesus—the spirit of prophecy, the more sure Word—and of the apostles. These all, when compared with past events, clearly show that the dark reign of Satan is nearly ended, and that *very soon* the morning of the eternal day will break forth in its full splendor. Oh, blessed will that morning be! How blessed the consolation that it will soon dawn!

Every beacon light written on the chart of divine truth has been passed by the gospel ship, except the last; and this is now heaving in sight—preparation for war among the nations—and is being proclaimed by the watchmen to the ship's crew. The old chart has proved so true in the past that I am compelled to believe that the remaining jots and tittles will be fulfilled exactly as predicted. Signs indicating the fulness of Gentile times, and that the King of glory is about to take possession of the governments of earth, multiply every day.

See men running to and fro, and knowledge being increased; iniquity abounding, and the love of many waxing cold. See Satan transforming himself into an angel of light, and taking the attention of the people from what is just coming on the earth, by deceiving them in every way that he can. See the state of the nations at the present time, and the waking up of the mighty men to prepare war.

Do not these all prove that the world's harvest is fully ripe and ready for the sickle to gather the clusters of the vine of the earth? Most emphatically they do. Will the church fail of seeing the Son of man coming in the clouds of heaven with power and great glory, after having witnessed every sign that indicates his coming? I do not believe she will. Why, the hope of Israel is wrapped up in the glorious appearing of Jesus! The prophets of old all looked for their reward at the coming of the Lord, and died in faith, not having received the promise; but they saw it afar off, embraced it, and confessed that they were pilgrims and strangers on the earth. Jesus taught his disciples that they should be recompensed when the Nobleman came from the far country. And ever since Jesus left the earth, there has been a people called forth to serve the living and true God, and to wait and pray for his return from heaven.

The Lord has a people in the world at the present time who are watching and longing for his coming. Weary pilgrims, cheer up. Great things are in reserve for you. The prayers of the saints have entered into the ears of the Lord of Sabaoth, and he is coming to reward his faithful ones. O be faithful till then. If faithful, all things are yours. The prize seems too precious to be lost now, when the time of obtaining it is so near.

What if some have been mistaken in the time of our Lord's appearing? it does not prove that he is not coming. It only helps to fulfill prophecy. Be patient. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Let us remember the Savior's two last admonitions to the church—"Take ye heed, *watch* and *pray*; for ye know not when the time is." O how important that we take heed to these warnings. Although the precise hour of the Master's coming may at the present time be unknown to us, still we know that at the appointed hour—his own good time—he will come and will not tarry.

By knowing this, let us take courage to keep on watching, praying and trusting; if we do, we shall hear from the lips of the Judge—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Brethren and sisters, pray for unworthy me, that I may prove faithful to the end, and with you all have a share in the kingdom of God's dear Son.

So. Casco, Me., March 31st, 1875.

From Sr. M. A. Seymour.

Dear Editors:—It is very seldom that I presume to ask room in your over-crowded paper to insert my meagre ideas; but last evening, while reading in your issue of March 24th from Sr. Stoddard and Bro. S. S. Brewer, my mind was stirred to write in confirmation of these articles.

Anxiously I followed Sr. S. in her account of labors in Catteraugus, N. Y., for this was my parents' home for more than forty years; and I have three sisters still there. Then the places she visited were familiar to me, and persons mentioned were known to me. I then followed Sr. S. home, where she found so much domestic work accumulated in her absence, and many letters waiting an answer, without the means to pay the postage.

This story is in perfect keeping with my own experience for many weary years. How oft I have had to say, "I cannot go," to urgent calls for help in the Lord's vineyard, "because I cannot hire a domestic without means to pay one." This is and has been to me a daily trial; and when I see sisters in the decline of life wear God-forbidden ornaments about their persons, enough to sustain one preacher in the field, and yet out of their abundance they do not give the value of one of their *sleeve buttons* per annum to support the gospel; when I see these things, I ask seriously, Do they love Christ? Do they believe the end is near? How true is the following extract from Sr. Stoddard's letter: "In vain we call for laborers, for there are not enough means to support the faithful men and women who are already in the field."

Next came Bro. Brewer's article—"We all do fade as a leaf." How this affected my heart. The truthfulness of this text is verified in the persons of those who first proclaimed—"Behold He cometh," in the early days of the so-called "Millerite movement." Many of these have fallen under the dominion of death; and most of the remainder are feeble and gray, but are still waiting, expectant, for immortality to be put on by the quickening energies of God's power, at the appearing of Christ, our Life-giver. For this long-expected consummation let us wait, watch, and pray.

From Bro. S. P. Hayward.

Dear Brn. and Srs.:—I have just finished reading the various letters in *Crisis* of March 31st, and taken up my pen to respond, hoping that by adding my testimony I may help cheer some waiting one as those letters cheered me.

Hardly a year has passed since I was convinced that the kingdom of heaven was near at hand, and that in order to enter in, there was something for me to do, as there is for every one that desires to dwell therein. During this time I have endeavored to "lay aside every weight, and the sin that doth so easily beset," and to run the race, let it cost me what it will; for he that loseth this life, shall find it. I am convinced it is better to be a Lazarus this side of the grave than a rich man the other; and have great faith that I shall live to see the Lord come in the clouds of heaven. Should I fall asleep, I want that hope that takes hold of a better life, and thank the good Lord I have it.

I endeavored to serve the Lord when quite young, but must allow that it was more from a fear of eternal torment that I was taught awaited me, did I do otherwise, than from any other reason. And as is generally the case, I was dead wood to the cause of Christ; a puny plant starving for God's immutable truth. But now I have light in the binnacle. God's message to man seems reasonable to me when I read it as I believe he meant me to understand it. And instead of looking upon him as an implacable tyrant, and serving him in fear, I try to do his will because I believe it my duty. Not only that, but I see a reward in the future, when Jesus comes, "for a patient continuance in well doing," even eternal life. Heavenly gift! Precious boon! Who wants it? Every one. Who shall have It? Every one that hath forsaken houses, or or brethren, or sisters, or father, or husband, or wife, or children, or lands for my name sake, shall receive an hundred fold, and shall inherit everlasting life.

Let us fight the good fight, and lay hold on eternal life.

East Pepperell, Mass.

From Sr. Fannie Roberts.

Dear Crisis:—I have never written any for your paper, but I want to say that I love Jesus, and that I am striving to live so that when he comes I can have a home in his kingdom. When I first started I tried to hold the world in one hand and religion in the other; but I found that would not do, and how I bless his dear name that I gave up the world. Now there is no pleasure here for me but in serving Jesus. I feel that I have a dear friend in Jesus, one that will not leave nor forsake me. O, how much he has done and is still doing for me. How glad I am that I started just as I did to serve him. I want to live so that when he comes I can have the "Well done" said to me, and I know I shall if I am only faithful.

I started one year ago to serve him with a whole heart, and I believe he is soon coming to take his people home. Pray for me, that I may have my work done and well done when he comes. I am determined to serve the Lord as long as I live, feeling certain that he has heard my prayers and accepted me. Glory to his name for the precious promises that he has given me in the Bible.

Warner, N. H.

From Bro. M. H. Bishop.

Through the mercy of God, I am spared to complete my fiftieth year. I was converted when about fifteen, and united with the F. W. Baptist Church in this place, then in a flourishing condition. I rejoiced in the God of my salvation; but after a while trials came, and I lost confidence in many that I esteemed. I learned by this that man at the best was fallible.

I struggled along between hope and fear for some years, not willing to give up, and not living up to my privilege. Thus I lived in darkness, with now and then a gleam of light to cheer my path. At the age of twenty-five I married and settled in life; and by the advice of Eld. Wm. Simonds, we established a family altar, which, by the blessing of God, has not been thrown down. We have embraced the Advent faith with its kindred truths. The *Crisis* is about all the preaching we have, and we prize it very highly, and take much pleasure in perusing its columns. We have but few in this section of like precious faith, but the Lord is still our portion, and we expect soon to meet all the dear people of God, to sing his praises in the new earth.

From Bro. O. King.

Dear Editors:—By your permission I would like to say a few words through your valuable paper; for it is all the preaching we have of our faith. My desire is the good Lord will direct some one that has the Word of life to this new country. It might be the means of doing good. No one has ever been here to preach the coming of Christ, the resurrection of the dead, and other kindred doctrines of the Advent faith. I cannot give any encouragement as to remuneration, for there are but few here that know what the Advent doctrine is, and the people are generally poor on account of being visited by the grasshoppers the two past years.

Dear brethren and sisters, it almost seems to us that those who have gospel privileges hardly know how to prize them. We have not heard an Advent sermon since we left Maine, nearly six years ago; but I am glad some can have the privilege of hearing the Word of life. Pray for us, that we may ever prove faithful until the Chief Shepherd shall appear, and we with you receive the crown of life.

Willida, Lyon Co., Iowa, March 20th.

AN EVIL EYE.

Far too little is said about those forms of subtle evil that seek expression through looks only. The tongue can give expression to the heart's emotions, to only a limited extent. But the eye can speak unatterable things, and speak them too, when, one would fain suppress the unseemly language. There may be a careful, discreet, or cowardly bridling of the tongue, while the eye is allowed to dart angry glances, and send forth sneering, contemptuous, poisonous looks. Women have been known to coolly, leisurely, superciliously eye the dress of another, and, without uttering a syllable, give pain and mortification to a poorer, less well-dressed sister. Men can leer and wink, and elevate their eyebrows and scowl. And thus they can make evil suggestions, and give sly stabs, and create an atmosphere of ill-feeling and uneasiness, and stir up all bad passions.

Greed, envy, impatience, surliness, general sourness, and minute meannesses, may lurk in the eye and dart forth in the looks. An evil eye is one of the fruits of a bad heart. Christ classes it among "thefts, covetousness, wickedness, deceit, laciviousness." One ought to carefully guard the language of the eye, for its evil looks are among the things that come from within and defile the man.

The love of Christ dwelling richly in the heart can cleanse and change the outflowing language of both tongue and eye. His Spirit dwelling within the heart will make the eye single, clear, and good, so that it will beam forth with new light and utter a new language of "love, joy, peace."—*Banner of Holiness.*

Obituaries.

DICKSON. In Emden, Ills., July 18th, 1874, Ernest C., youngest son of S. J. and Jane E. Dickson, aged 5 years and 8 months.

Dear little Ernie is gone, and another one of our sisters has been bereft by the cruel hand of death. He was a child of unusual intelligence and loveliness of character;—a bud of promise, ripe for the kingdom. Day after day we would hear his sweet voice singing his favorite little hymn—"Jesus love me." The infant lips have asked—"Mama, shall I have a home on the new earth?" The mother's answer was—"Yes, my darling, when Jesus comes." The stricken friends, though filled with anguish, know that sweet little Ernie sleeps in Jesus. He is safe, sorrowing mother, until Jesus comes to return to your empty arms your boy, where shall be wiped away all tears, and where there shall be no more death.

LAWRENCE. In Hedgesville, Steuben Co., N. Y., Feb. 24th, 1875, of scarlet fever, Maie A., only daughter of G. and A. Lawrence, aged 13 years and 11 months.

Maie was a remarkably good girl, and believed the teachings of the Bible. She was sick only three days. The day before she was taken sick she sang with me some of those beautiful pieces, composed by Bro. Geo. E. Lee, also the one—"We shall sleep, but not forever." Well, she is laid away for a little while, soon to "come again from the land of the enemy." If the Lord had been here the child had not died.

JOHN T. ONGLEY.

COLLINS. In Eagle Harbor, N. Y., March 19th, 1875, Sister Augusta S., wife of Bro. L. F. Collins, aged 69 years.

Sr. Collins was an earnest, faithful christian; one beloved by all who knew her. The writer preached her funeral discourse in the M. E. Church, at Eagle Harbor, assisted by Bro. Krahl, of the Wesleyan Methodists. The Lord bless, comfort and sustain Bro. Collins and the children, and grant them a home where no death and sorrow will ever come.

WARREN J. HOBBS.

FOREIGN NEWS.

TURKEY.—*Destructive Floods in Asia Minor.* The famine, which has carried off large numbers of the population, has been succeeded by a most destructive flood, which appears to have completed the misery of the wretched inhabitants. The valleys of the Meander and Hermus, the great agricultural districts of Smyrna, have been inundated for the past month, to the complete suspension of all farming operations, and to the destruction of a great deal of valuable property. Writing on February 20th, a correspondent says, last Wednesday a number of boats, served by gendarmes, were sent up by rail to the assistance of the inhabitants of a village in the neighborhood of Ephesus, whose houses had been either clean swept away or else greatly damaged by the overflow of the Kaistor. The report was that these unhappy wretches had taken refuge in trees and on the tops of rocks above the level of the waters, and that so desperate was their situation that unless speedily rescued they must infallibly perish. A friend, writing from a village ten miles from Aidin and three from the Meander, says that he navigated a raft from his factory gate, right over intervening fields and high above their enclosing hedges to the river. Since that date all communication with him has ceased. At Menemen, on the Hermus, between thirty and forty houses have actually been carried away. At Cassaba, on the same river, a large cotton ginning factory has been entirely destroyed, and many houses with it.

The prospects of the agricultural classes are gloomy in the extreme. To add to their distress, great mortality prevails amongst their animals. With characteristic improvidence, the Turkish peasant makes no provision for the foddering of either his cattle or sheep; he trusts to Providence or luck, and turns the poor creatures out into the open fields and commons to take their chance of what they can pick up. I have heard of a case of only ten sheep remaining out of a flock of a thousand; and this is not considered an exceptional one. The country is literally strewn with the carcases of sheep and oxen, and those animals that have escaped starvation are such mere bundles of skin and bone that they will not be fit either for the shambles or for labor for a long while to come.

PERSIA. The intense cold in the upper part of the Persian Gulf still continues; and we learn by the arrival of the British India steamer Burma, Capt. Saunders, on Monday last, that it is greatly in excess of any that has been known for the last twenty-five years. For miles along the Persian shore of the Gulf, the fish were driven, by the unusual temperature, to leave their own element and fling themselves on the beach to die, in preference. Some of the fish, we are told, would weigh from one hundred to one hundred and fifty pounds.—*London Times.*

LONDON, April 2. The Cologne *Gazette* states that Spain has made a formal demand on Prussia, in virtue of an extradition treaty with that country, for the arrest of Don Alfonso, and it is said the Prussian authorities have in consequence received instructions to arrest the Prince if he enters Prussian territory, and hold him until the grounds of Spain's claim are examined.

April 5. The *Times'* correspondent at Berlin says there is reason to fear that the impending deposition of the Archbishops of Breslau may occasion delicate complications in the relations of Austria and Prussia, owing to the fact that a portion of the archi-episcopal diocese lies in Austrian territory.

April 9. Senor Salmeron, a professor of Madrid University, and formerly president of the Ministry, and Professor Azarate, also of Madrid University, have been arrested. The former has been sent to Lugo, and the latter to Miranda. Other arrests are expected. The Government declares its intention of exiling all professors who protest against the recent educational laws, or who resign chairs on account of their promulgation.—*Boston Globe.*

SPAIN. An influential German journal publishes an article in which it points out that, whereas the Pope has recognized King Alphonso, the Spanish clergy who are controlled by the Jesuits, and also a portion of the French clergy, are adherents of Don Carlos. The article adds that the overt support of the Pope is given with the object of enticing the King into concessions towards Rome, and of estranging him from the Liberals. This once obtained, it would only remain for the Pope, i. e., for the General of the Jesuits, to choose a day for overthrowing the King and making room for Don Carlos, either immediately or after some interval.—*London Times.*

TROUBLE IN PERSPECTIVE.—The Turkish Government, terrified, it is said, by the rumor of a secret understanding between Servia, Roumania, and Greece, is actively assisting the Jesuits in converting the Bulgarians to Roman Catholicism. The Jesuits, with the help of the Polish emigrants in Turkey, are believed to have already converted some hundred thousand Bulgarians. Agencies for conversion have been opened in all the larger towns of the Province.

THERE is no sign of abatement in the excitement in the coal regions. Yesterday a band of about one thousand men entered Tamaqua and drove off some miners who were at work in the Alaska colliery at that place. The leaders of the strike declare that there is no thought of weakening on their side, and the storekeepers are reported to be extending credit to the strikers liberally. No troops have yet been called out, but a large force of special policemen is in service.

FOUR hundred millions of persons have been carried by the London Metropolitan Railway Company without a single accident.

Notices.

TO THE BRN. IN MASS.

The Mass. A. C. Conference at its last annual session raised money by pledges and collections to buy a tent and put in the field. A committee was chosen to superintend the buying and running of the tent, and this committee are responsible men, and have done the best they could. They bought the tent and run it until the cold weather set in, and there is a debt on them of over $100. This they are owing to Brn. Boutell and Leslie—the two principal workers with the tent. Some of those that pledged have not paid. We hope brethren will send in the amount of their pledges at once; and we invite others that have the means to contribute to pay these brethren their due, as there is not quite enough pledged to pay the debt.

Bro. Boutell is sick, and the prospect now is he will have to lay by for a while and mend up. He has had sickness in his family also for some months, and he needs what is due him. Now, brethren, will you heed this call, and send me the sum of one hundred and ten dollars at once, so that I can pay these brethren their honest due. Send to C. GOODRICH, Boston, Mass., P. O. Drawer 5140.

Notice.—Alton Bay.

The Alton Bay Campmeeting Committee are notified to meet on the camp-ground TUESDAY, MAY 4th. J. COUCH, *President.*

Hoosick Valley Conference.

The second quarterly session of the Hoosick Valley Conference will be held at Rutland, Vt., commencing *April 14th*, and continue over the following Sunday. We hope to see a good gathering of the faithful ones at this meeting. Let delegates be sent from all the churches and localities where there are no regular meetings. We hope ministers belonging to this Conference will make a special effort to be present. Come, brethren, to this feast, to labor for God and the salvation of the perishing.

A. W. SIBLEY, Pres.
W. O. HIGLEY, Sec.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish timber for building purposes on the camp-ground at Alton Bay, at the lowest market price. Address J. H. DOWNING, Alton Bay, N. H. J. D. SWAIN, for Com.

The Maine Mission Tent.

It is now time that those interested should begin to arrange for the summer campaign with the tent. Two good gospel preachers, who can, with the Lord's help, entertain any congregation, go anywhere, manage any crowd, and endure any hardships, are needed, with others occasionally to assist, with good singers and exhorters; also one good man for tent master. Who will volunteer to go into this work? Let them write to me at once. Will each of the committee write to me at once, and say what they have to say,—what they think or wish? Will all who wish meetings with the tent, or who wish the tent to go into any new fields, write to me their thoughts about it? The tent ought to be in the field all through the warm season. Let us try to do all we can for the spread of truth and the salvation of souls.

I. C. WELLCOME, *Yarmouth, Me.*

NOTICE.—The Lord willing, the Advent Christian Conference of the State of Kansas will hold its annual session at Ottumwa, Coffey Co., Kansas, *May 21st*, commencing at 10 o'clock A. M., and continue as long as the interest demands.

Let all come to this meeting who possibly can. Remember the cause is the Lord's. Let all come with hearts full of love and good will toward men, with the full determination that they will work out their salvation with fear and trembling before the Lord. Now is the time to work for Jesus. The interests of the cause of Christ in this State demand effort, self-sacrifice, and whole heartedness. O that each may come filled with the Spirit of God. Homes will be provided for all. Let each one take this meeting to the Lord, praying that all may be done to his glory.

Brethren and sisters, make arrangements to do up your spring work in good earnest, and attend this meeting. Soon Christ will come in person to claim his own. In behalf of the Conference.

Board of Directors: A. S. Corey, Warden Dunbar, Eld. J. S. Thorp, Eld. Daniel Webster, Chester Crowell. J. C. SMITH, Chairman.

WAYNE COUNTY MISSION TENT.—The shareholders of the Wayne County Advent Mission Tent are requested to meet at the church in South Butler, Tuesday, April 27th, at one o'clock P. M., to make arrangements for the summer campaign, and transact other necessary business. The Lord has blessed the labors of this Tent in the past, and we hope to see it in the field early this season. Do not fail to be on hand promptly.

ROBERT C. BROWN, for the Brn.

QUARTERLY CONFERENCE.—The third session of the Maine Westerly Quarterly Conference will meet with the Church at the Lancaster schoolhouse, in East Bowdoinham, on Thursday, April 15th, at 7 o'clock P. M., and hold over Sunday. Come, brethren and sisters, in the spirit of your Master, and work for the salvation of sinners and the good of the church.

H. D. REED, Pres.
H. S. MITCHELL, Sec.

QUARTERLY MEETING.—The next Quarterly Meeting of the New Hampshire Conference will meet with the church at East Canaan, to commence Thursday evening, April 29th, and hold over the Sabbath, May 2nd. Ministers are desired to attend and make the meeting as interesting as possible. For Com., LEVI ALLEN.

OHIO STATE CONFERENCE.—The Ohio State Conference will convene at Norwalk, Huron Co., on Friday evening, April 23d. Business session on Saturday, at 10.30 A. M. Let our brethren and sisters be present, as far as possible.

E. MCCULLOCH, President.

ADVENT MEETINGS will be opened in "Ainsley's Hall," at Auburn, DeKalb Co., Ind., to continue two weeks, commencing Sunday, April 11th.

ELD. C. MENDENHALL.

CHARLTON.—By divine permission the Church in this place purpose holding a Protracted Meeting, commencing Thursday evening, April 15th, to continue over Lord's day. Brethren, sisters and friends in the surrounding towns are invited to attend. Come with the blessing of the good Lord to this feast. Bro. H. F. Carpenter, with others, will be here to preach the Word. In behalf of the Church, J. W. PATTERSON, Clerk.

NOTICE.—We would like (if the Lord will), six or eight brethren and sisters to go with the Tent this season, filled with the Spirit and power of the gospel, to labor for the salvation of sinners, proclaim the signs of Jesus' coming at hand, and to help care for the Tent, etc. We want those who can give their *time, talents*, and *voice*. We will trust in the Lord for means to pay expenses other ways connected with it.

If brethren wish to contribute to help, it will be received gladly. Brn. F. and Asa Blaisdell and others talk of running the Evangel Tent, and I will furnish one or more, if help will be pledged, for Maine or vicinity. Let those respond at once who feel that the Lord wants them to go, as it will take sometime to make tents. Speak freely. We ought to have many tents in the field this season if Jesus does not come; and could if brethren and sisters would take hold of the business. Let us do all we can for a perishing world, and have it said "well done" when Jesus comes.

P. S. Direct H. B. SEVEY, Mt. Vernon, Me.

QUARTERLY MEETING.—The next Quarterly Meeting of the N. H. Conference is to commence so as to hold its session over the last Sunday in April. Any church wishing it with them, please write me soon, so we may give notice in good time. For Com., LEVI ALLEN.

NOTICE.—Having closed my labors with the Advent Church at Lower Cabot, I am at liberty to engage elsewhere as the way may open to labor in his vineyard, for the salvation of the perishing around us, and the strengthening of those things that remain. Brethren and friends will please correspond with me at North Montpelier Vt. E. N. MORSE.

P. S.—I would prefer to take the pastoral care of some church. E. N. M.

SPECIAL NOTICE.—I may be addressed again at my home, at Porter's Mills, Eauclair Co., Wis., about May 1st, 1875. Any who feel that my labors will benefit them, can write me at that place.

GEO. W. TURNER.

NOTICE.—Bro. and Sr. McKinstry have received and accepted a call from the church in Danyille, P. Q., to take the pastoral charge, and all arrangements for the supply of the pulpit must be made through them.

NOTICE.—Preaching brethren are hereby notified that the church at Exeter, N. H., is supplied with labor by W. M. Harmon. All changes relative to preaching here will be referred to the committee. Per order of Com., W. M. H.

BRO. ROLAND D. GRANT having accepted the call extended to him by the Second Advent Church of Athol, Mass., his labors as Pastor beginning Jan. 1st, 1875, to continue at least one year, all matters of exchange and supply are submitted to him. O. F. BROOKS, Clerk.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
REVIVAL MEETINGS every evening except Saturday.
James Gardner..........Sunday, April 18th

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Sunday School at 1.30 p. m. Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.
I. C. Wellcome..........Sunday, April 25th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W. Sederquest..........Sunday, April 18th
E. Gordon..........Sunday, April 25th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Wm. N. Pile..........Sunday, April 18th
G. W. Brown..........Sundays, April 25th and May 2nd

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
A. Ross..........Sunday, April 18th

SOMERVILLE, Mass (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Wm. C. Stewart..........Sundays, April 18th and 25th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Tremont, Mass..........Sunday, April 18th
Hartford, Conn..........Sunday, May 16th
C. E. BARNES.

Brimfield, Mass..........Sunday, April 18th
Natick, Mass..........Sunday, May 2d
C. GOODRICH.

Clinton, Mass..........Sunday, April 18th
I. I. LESLIE.

Plymouth, Mass..........Sunday, April 18th
Tremont, Mass..........Sunday, April 25th
Putnam, Ct..........Sunday, May 2d
J. S. WHITE.

Charlton, Mass..........April 15th, and over Sunday, April 18th.
Palmer..........Wednesday evening, April 21st
H. F. CARPENTER.

Great Falls, N. H..........Thursday evening, April 15th
Dover, N. H..........Friday evening, April 16th
Rye, N. H..........Tuesday evening, April 20th
Seabrook, N. H..........Wednesday, April 21st
Salem, Mass..........Thursday evening, April 22d
Lynn, Mass..........Friday evening, April 23d
New Bedford, Mass., Sabbaths, April 25th and May 2d
The five days between as Bro. Irish appoints.
H. MUNGER.

Natick, Mass., Sunday, April 11th, and the second Sunday in each month for the present.
WM. C. STEWART.

Putnam, Ct..........Sunday, April 18th
Warehouse Point, Ct..........Sunday, April 25th
H. PRATT.

I purpose to spend the three last Sabbaths in May, and intervening time, in Western New York. Friends will please correspond with me, that I may make early arrangements to supply them as shall seem best, according to their desire. Address H. PRATT, 57 Cedar Street, Springfield, Mass.

New Bedford, Mass..........Sunday, April 18th
North Rutland, Mass..........Sunday, April 25th
GEO. A. STREETER.

Keene, N. H..........Sundays, April 18th and 25th
I. B. POTTER.

Fairhaven, Mass..........Sunday, April 18th
M. BATCHELOR.

Bath, Me..........Sunday, April 18th
Kennebunk, Me..........Sunday, May 2d
I. C. WELLCOME.

Holden, Mass..........Sunday, April 18th
Fitchburg, Mass..........Sundays, April 25th and May 2d
New York City..........Sunday, May 16th
F. H. BURBANK.

Meredith, N. H. (Dolloff Hall)..........Sabbath, April 18th
Canterbury (Emery school-house) Sabbath, May 16th
Lake Village, N. H. (North Church) Sabbath, May 23d
Pittsfield, N. H..........Sabbath, May 30th
D. F. LEAVITT.

Square Pond, Ct..........Sunday, April 18th
South Windsor, Ct..........Sunday, April 25th
Square Pond, Ct..........Sunday, May 2d
S. WOODRUFF.

Natick, Mass..........Sunday, April 18th
Z. BOODY.

East Pepperell..........Sunday, April 25th
B. FINNEY.

Kensington, N. H..........Sunday, April 18th
C. RICHARDSON.

Barnstead, N. H..........Sunday, May 2d
Rye, N. H..........Sunday, May 9th
Salem, Mass..........Sunday, May 16th
C. S. SHATTUCK.

Putnam, Ct..........Sunday, April 25th
B. WOODSIDE.

Lake Village, N. H..........Sunday, April 18th
MRS. L. E. SAULPAUGH.

Dexter, Me..........April 17th and over Sunday
S. K. PARTRIDGE.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Providence, R. I. (Advent Chapel on Hammond St.) Sunday, May 16th. D. M. LEAVITT.

Franklin, N. H. (Thompson's Hall) Sun., April 18th
Moultonboro, N. H. (Neck Road school-house) Sunday May 9th. Will Bro. Budgett be with me? If so, please write me immediately. LEVI ALLEN.

Gloucester, Mass..........Sunday, April 18th
WM. H. CROCKETT.

Southbridge..........Sabbath, April 25th
WILLARD M. HALL.

Holden, Mass..........Sunday, May 2d
W. N. PILE.

Cheshire Street..........Sunday, April 18th
Morris, Ct..........Sunday, April 25th
G. L. WHITE.

Mattapoisett, Mass..........Sunday, April 18th
A. SIMPSON.

Nashua, N. H..........Sunday, April 18th
South Ashburnham, Mass..........Sunday, April 25th
Whitakerville, Vt..........Sunday, May 2d
Please address me at Winchendon, Mass., Box 27.
J. A. PACKARD.

Wallace, N. Y..........Sunday, April 18th
Woodhull, Steuben Co., N. Y. (Lyon school-house) evening, April 24th, and Sunday, April 25th.
South Creek, Pa..........Sunday, May 2d
E. C. COWLES.

West Cameron, N. Y. (as Bro. Drake appoints) April 17th and 18th.
South Creek, Bradford Co., Pa..........April 19th
Canton........" ....." ...."..........April 20th
Warrensville, Lycoming Co., Pa..........April 22d
Brick school-house, near Bro. Winner's..........April 23d
Buffalo, N. Y..........Sunday, April 25th
Ross Mills, Chautauqua Co., N. Y..........April 27th
JOHN T. ONGLEY.

North Chichester (as Bro. David Marden may appoint) Sunday, April 18th.
West Deerfield, N. H..........Sunday, April 25th
Northwood, N. H..........Sunday, May 2d
New Durham Ridge..........Sunday, May 9th
Lee (Union meeting-house)..........Sunday, May 16th
Farmington, N. H..........Sunday, May 23d
South Berwick, Me. (Great Works) Sunday, May 30th
Great Falls, N. H. (Franklin Hall) Sunday, June 13th
If any of these conflict, please write me at South Barnstead, N. H. C. R. PARSONS.

South Rochester, N. H..........Sunday, April 25th
Farmington, N. H..........Sunday, May 9th
J. F. CHAMBERLIN.

Hoosick Vt. Conference..........Sunday, April 18th
ARTHUR A. WAITE.

Canterbury, N. H. (Emery school-house)..........Sabbath April 18th.
Andover, N. H., Cylsville..........Sabbath, April 25th
Lake Village, N. H. (North Church) Sabbath, May 9th
Meredith, N. H. (Dolloff Hall)..........Sabbath, May 16th
Bradford, N. H. (Pond meeting-house) Sab., May 30th
SIMEON ROBY.

Springfield..........Sabbath, April 18th
Brimfield..........Sabbath, April 25th
GEO. L. TEEPLE.

Palmer, Mass., the 1st and 3d Sundays in each month
East Stafford (Works school-house)..Sun., April 18th
Charlton, Mass..........Sunday, May 30th
H. H. TUCKER.

North Easton, Mass., the third Sabbath of each month
Gloucester, Mass..........Sunday, April 25th
C. W. RATHBUN.

Knowlesville, N. Y..1st and 3d Sundays in the month
MRS. L. M. STODDARD.

Boscawen, N. H. (at Bro. Roby's) Saturday evening, April 24th.
Boscawen, N. H. (Gulf school-house) Sab., April 25th
D. W. DAVIS.

Stockbridge, Vt..........Sunday, April 18th
Waterbury, Vt..........Sunday, April 25th
Hardwick, Vt..........Sunday, May 2d
A. A. HOYT.

Bonny Eagle, Me..........Sunday, April 18th
Hollis Centre, Me..........Sunday, May 2d
C. H. SWEET.

Belgrade (City school-house)..........Sunday, April 25th
F. E. BLAISDELL.

East Concord..........Saturday evening, April 24th and over Sunday, April 25th.
South Newmarket (where Bro. Clodman may appoint) Monday evening, April 26th. S. HAWKINS.

South Sutton, N. H..........Sunday, April 18th
Sutton, N. H. (Palmer school-house) Sun., April 25th
Bradford, N. H. (Bush meeting-house)..Sun., May 9th
A. S. WILLIAMS.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

LAWRENCE, MASS.
S. S. Brewer..........Sundays, April 18th and 25th
I. B. Potter..........Sundays, May 2nd ad 9th
E. A. Stockman..........Sundays, May 16th and 23d
W. J. Halse..........Sunday, May 30th
I. B. Potter..........Sunday, June 6th
Wm. N. Pile..........Sunday, June 13th
I. B. Potter..........Sundays, July 4th and 11th
J. Couch..........Sunday, July 25th

HAVERHILL, MASS. (Advent Hall.)
B. S. Emery..........Sunday, April 18th
D. F. Leavitt..........Sunday, April 25th
D. M. Leavitt..........Sunday, May 2d
C. Goodrich..........Sunday, May 9th
A. Ross..........Sunday, May 16th
Geo. W. Brown..........Sunday, May 23d
I. B. Potter..........Sunday, May 30th
D. M. Leavitt..........Sunday, June 6th
Wm. H. Mitchell..........Sunday, June 13th
Dr. A. M. Higgins..........Sunday, June 20th
T. W. Piper..........Sunday, June 27th

SOUTHBRIDGE, MASS.
P. J. Smith..........Sunday, April 18th

NORTH RUTLAND, MASS.
Willard M. Hall..........first Sunday in each month
H. H. Tucker..........second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
E. Gordon..........Sunday, April 18th
Simeon Roby..........Thursday evening, May 6th
E. Owen..........Sunday, May 16th

CONCORD, N. H. (Bethel, Green Street.)
Geo. W. Brown (of Elliot, Me.)..........Sunday, April 18th
C. Goodrich..........Sunday, April 25th
H. Bundy..........Sunday, May 2d
J. S. White..........Sunday, May 9th
A. Simpson..........Sunday, May 16th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher..........first Sunday in each month
D. W. Davis..........third Sunday in each month

SEABROOK, N. H.
J. Couch..........Sunday, April 18th
D. M. Leavitt..........Sunday, April 25th
J. F. Chamberlin..........Sunday, May 2d
J. G. Smith..........Sunday, May 9th
T. W. Piper..........Sunday, May 16th
A. Ross..........Sunday, May 23d
E. Owen..........Sunday, May 30th
Hiram Munger..........Sunday, June 6th

RYE, N. H.
Julia Buswell..........Sunday, April 18th
J. G. Smith..........Sunday, April 25th

ROCHESTER, N. H.
J. Hill..........Sunday, April 18th
A. H. Walker..........Sunday, April 25th
T. W. Piper..........Sunday, May 2d
J. T. Libby..........Sunday, May 9th
J. Hill..........Sunday, May 16th
J. G. Smith..........Sunday, April 30th

GREAT FALLS, N. H. (Franklin Hall.)
Jesse Gay..........Sunday, April 18th
C. S. Shattuck..........Sunday, April 25th
J. Bickford..........Sunday, May 2d
D. M. Leavitt..........Sunday, May 9th

HAMPTON, N. H.
J. G. Smith..........Sunday, April 18th
E. B. Wells..........Sunday, April 25th
O. W. Kimball..........Sunday, May 2d
D. F. Leavitt..........Sunday, May 9th
C. Goodrich..........Sunday, May 16th
J. Parsons..........Sunday, May 23d
Enoch Morrill..........Sunday, May 30th
J. F. Chamberlin..........Sunday, June 6th
Geo. W. Brown (of Elliot, Me.)..........Sunday, June 20th

PORTSMOUTH, N. H.
H. Munger..........Sunday, April 18th
A. Simpson..........Sunday, April 25th
C. E. Barnes..........Sunday, May 2d
A. Ross..........Sunday, May 9th
J. S. White..........Sunday, May 16th
C. S. Shattuck..........Sunday, May 23d
J. Couch..........Sunday, May 30th
M. Batchelor..........Sunday, June 13th

DOVER, N. H.
J. F. Chamberlin..........Sunday, April 18th
J. W. White..........Sunday, April 25th
A. Simpson..........Sunday, May 2d
I. C. Wellcome..........Sunday, May 9th
S. S. Mooney..........Sunday, May 16th

WEST DEERFIELD, N. H.
Enoch Morrill..........Friday evening, April 16th
J. L. Chute..........Saturday evening, April 17th, and over Sunday, April 18th, and Monday and Tuesday evenings, and onward as duty demands.

NEW MARKET, N. H. (French's Hall.)
Enoch Morrill......Sunday, April 18th, also evenings of the 22d, 23d, and 24th, and over Sunday, the 25th.

FRANKLIN, N. H. (Thompson's Hall.)
Mrs. L. E. Saulpaugh..........Sunday, May 2d
G. H. Wallace..........Sunday, May 9th

EAST ROCHESTER, N. H.
T. W. Piper..........Sunday, April 18th
C. S. Emerson..........Sunday, April 25th

EXETER, N. H.
E. Owen..........Sunday, April 18th

NEW DURHAM RIDGE, N. H.
A. Ross..........Sunday, April 25th

FARMINGTON, N. H.
E. Owen..........Sunday, April 25th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
Geo. W. Sederquest..........Sunday, April 18th
D. Churchill..........Sunday, April 25th
J. Harvey..........Sunday, May 2d
C. Goodrich..........Sunday, May 9th
J. Couch..........Sunday, May 16th
A. Simpson..........Sunday, May 23d
D. M. Leavitt..........Sunday, May 30th
T. W. Piper..........Sunday, June 20th

ALTON, N. H.
W. M. Harmon..........Sunday, April 18th
D. F. Leavitt..........Sunday, May 2d
E. Owen..........Sunday, May 23d

PORTLAND, ME. (Union Hall.)
E. A. Stockman..........Sundays, April 18th and 25th
E. A. Stockman..........Sundays, May 2d, 16th, and 30th

SPRINGVALE, ME.
J. M. Remick..........Sunday, April 18th
J. R. Tripp..........Sunday, April 25th

ALFRED, ME.
J. R. Tripp..........Sabbath, April 18th
Jer. Hill..........Sabbath, April 25th

BIDDEFORD, ME.
Wm. H. Mitchell..........Sunday, April 18th
Geo. W. Brown..........Sunday, April 25th
Jesse Gay..........Sunday, May 2d
Geo. W. Brown..........Sunday, May 9th
Wm. H. Mitchell..........Sunday, May 16th
J. Albert Libby..........Sunday, May 23d
A. Ross..........Sunday, May 30th

SOUTH BERWICK, ME. (Great Works.)
Geo. W. Brown..........Sunday, May 2d
J. W. White..........Sunday, May 9th

STEEP FALLS, ME. (Depot Hall.)
D. M. Leavitt..........Sunday, April 18th
C. H. Sweet..........Sunday, April 25th

SOUTH ELLIOT, ME.
O. W. Kimball..........Sunday, May 9th

BRISTOL, CT.
R. K. Stark..........Sunday, April 18th
A. Elliott..........Sunday, April 25th
G. L. White..........Sunday, May 2d
E. L. Crumb..........Sunday, May 9th
B. Hitchcock..........Sunday, May 16th

WINSTED, CT. (Good Templar's Hall.)
Wm. J. Ripley..........Sunday, April 18th
R. K. Stark..........Sunday, May 2d

MILLDALE (Southington, Ct.)
O. D. Woodruff..........Sunday, April 18th
B. Hitchcock (Baptism)..........Sunday, May 2d

PLAINVILLE, CT.
B. Hitchcock..........Sunday, April 18th
Sr. E. L. Crumb..........Sunday, May 2d

NEW HAVEN, CT.
Mrs. E. A. Warren..........Sunday, April 18th
M. Batchelor..........Sunday, May 2nd

YALESVILLE, CT.
B. Hitchcock..........Sunday, April 25th

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Burditt Hall. Preachers will please correspond with Isaac Barnes, Clinton.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

PORTLAND, ME.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

RYE, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M.

Business.

Notes to Correspondents.

We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

ROLAND D. GRANT—Thank you.

ELD. WM. C. STEWART'S address, for the present, will be Somerville, Mass., Church Street, near Union Square.

ELD. J. PORTER'S address is 50 Perthius Street, Montreal.

ROLAND D. GRANT'S address is Athol Depot, Mass., Box 292.

F. A. BAKER'S address is Frankfort, Me.

M. R. PHETTEPLACE'S address is Worcester, Mass.

CYRUS MENDENHALL'S address is Auburn, KeKalb Co., Indiana.

GEO. L. TEEPLE'S address hereafter will be Collins Depot, Mass.

E. C. COWLE'S address is Wallace, Steuben Co., N. Y.

LEONARD WHEELER'S address is now West Randolph, Vt.

H. G. McCULLOCH'S address is 386 West Lake Street, Chicago, Ill.

JER. S. COLLINS' address is Rockland, R. I.

CALEB RICHARDSON'S address is Salem Depot, N. H.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—A Chase, I M Colby, G L Tracy, E Bellows, M G Wise, H S Mitchell, M R Steel, Geo D Smith, H B Sevey, S Scammon, E Spalding.

CASH RECEIVED FOR BOOKS AND TRACTS.—S K Gibson $5.00, F Burr 25c, W J Hobbs $4.20, T H Forester 80c, F A Rounds 20c, Bigelow 10c, W A Manning 10c, Geo Thompson 25c, J W Horne $1.00, Mrs M J Cooper 25c, Mrs E A Mansfield $1 35, M R Steele 50c, H E Russell 10c, L T Cunningham $3 50, Geo L Teeple $2 67, R J Smith 25c, J L Leek $10.50, J A Fuller 23c, A Staege 50c, H B Sevey 75c, F Burr 25c, S H V Bellows 50c, G T Stacy $1.47, W M Hall $15.00, T P S Hampson $9.15, F. Burr $1.50, Roland D. Grant $1.60, A A Farnham 10c, F Johnson $1 30.

BOOKS AND TRACTS SENT.—By Mail—T Penoyer, J Raymond, F Johnson, Mrs S B King, W F Fanestock, Mrs N Mudge, E W Benham, W R Benham, F A Rounds, Bigelow, W A Manning, H A Hitchcock, H G McCulloch, Geo L Teeple, G A Wetherby, G D Smith, J W Horne, Mrs E A Mansfield, A Staege, M R Steele, Dr. R. J. Smith, J. A. Fuller, J. Bradley, G Thompson, G M Dewey, J Penniman.
By Express—Eld. F S Morgan, J L Leek.

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A SONG OF DELIVERANCE.

(Published by request.)

I saw a weary traveler,
In tattered garments clad,
A struggling up a mountain,
It seemed that he was sad.
His back was burdened heavy,
His strength was almost gone;
He shouted as he journeyed,
"Deliverance will come."

CHO.—Palms of victory, crowns of glory,
Palms of victory we shall bear.

The summer sun was beaming,
The sweat was on his brow,
His garments were all dusty,
His steps were very slow;
Still he kept pressing forward,
For he was wending home;
He shouted as he journeyed,
"Deliverance will come."

The songsters in their arbors,
The pleasures of the way,
Attracted his attention,
Inviting his delay;
Still he kept pressing forward,
For he was nearing home;
He shouted as he journeyed,
"Deliverance will come."

I saw him in the evening,
When the sun was bending low;
He'd overtopped the mountain,
And reached the vale below;
His eyes were dim and heavy,
His journey it was done;
He shouted as it ended,
"Deliverance will come."

Then they closed the blinds around him,
And locked him up alone,
That nothing might disturb him
Till his best friend should come.
Hope made for him a pillow,
And Faith a garment rare,
To keep him in his slumbers
Till Jesus should appear.

At length the trumpet sounded,
The shadows fled away,
The gilding rays of glory
Proclaimed the coming day;
Then when the light of morning
Broke in his little room,
He rose and cried "Hosanna!
"Deliverance has come!"

I heard the song of triumph
He sang upon that shore,
Saying, "Jesus has redeemed me,
I'll suffer now no more."
And casting his eye backward
On the race that he had run,
He raised the loud hosanna!—
"Deliverance has come!"

THE FAITH OF THE SHUMANITISH WOMAN.

"And she answered, It is well."—2 KINGS 4: 26.

SELECTED BY T. FOOTE.

Short words; soon spoken; but to have a heart in agreement with them is one of the highest attainments of faith. To be sure it is well; we think so when all things go according to our wishes; when there is nothing in Providence crosses our desires, that sinks our hopes, or awakens our fears. Submission is easy work then; but to have all things seemingly against us, to have God smiting in the tenderest part, unraveling all our schemes, contradicting our desires, and standing aloof from our very prayers; how do we behave then? This is the true touchstone of our sincerity and submission. Here "is the patience and faith of the saints." This shows what they are made of, what they are within.

There are many instances in the book of God, wherein we find this sweet frame prevailing; as Abraham, Job, David, and the Shunamitish woman; than whose story we meet with few things in Providence more affecting.

If you look back a little you may see what were her circumstances, and those of her family. She was a great woman; and that she was a good woman is shown by the whole account. Her husband and she wanted but one thing to make them as happy as they could be amid the vanity and uncertainty of human affairs. They had enough of the world, and they seem to have had the enjoyment of it; for, when Elisha, to requite her kindness, asks—"What shall be done for thee? Would'st thou be spoken for to the king?" she answers "No; I dwell among my own people." They only wished then, for a child to comfort them now, and to inherit what they had when they were gone. God miraculously granted their request. The child grew up, and was, no doubt, the delight of its parents. When, just at the time of life when children are most engaging, God lays his hand suddenly upon him, and takes him away.

The dearest comforts are but short-lived, and the dearer they are when living, the deeper they cut when removed. Many of you can judge what the loss of a son, an only son must be, and when there is no hope of a Seth instead of an Abel. But, behold, he taketh away, and who shall hinder him?

Well, what does the mother do now? One would think all her hopes were cut off, and all her comfort was dried up. No, it is far otherwise. The same power that gave him could raise him. In faith of this she lays him on the prophet's bed and makes all the haste to him she could. Concealing what had happened from her husband, he objects to her going. "Wherefore," he asks, "wilt thou go to him to-day? It is neither new moon nor Sabbath." and she said "It shall be well?"

Thus faith sets aside every obstacle. It shall be well. The end will be peace. God is with me, and he will make all things work together for good, is its language under afflictions.

Commentators in general, make very light of this woman's answer to Elisha's message. Some suppose she had a reserve in her breast when Gehazi asks after her family, and that this "well" only referred to her husband; others think that it was only an introduction to something further, as if she had said, "All is well; do not hinder me. I have urgent business with your master Elisha, and cannot stay to talk further with you upon any matters." This is the sense to which most annotators incline, which I the more wonder at, because all agree that the apostle's words in part refer to this story. "Women receive their dead raised to life again." How they received them is here specified, viz., by or through faith; faith, not in the prophet, but in the persons who had their dead restored to them; or else there would have been no need to make mention of any by name.

Now, wherein this woman's faith appeared, my text and context make manifest. She exhibited an unmoved dependence upon God's promise. He had promised her a son; a son not to love, but to have comfort in him; and she acted as if her heart said, "As for God, his work is perfect; he does not raise his peoples' expectation for nothing—to give, and to immediately take away again. My son is dead, but God, all-sufficient, liveth. Why should I mourn as though I had no hope? There is no abatement in God's power and faithfulness." With these views she makes no preparation for his burial; tells her husband nothing of his death, but speaks to God by the prophet, and expects help from him. See how she expresses herself. "Is it well with thee?" asks Gehazi; "Is it well with thy husband? Is it well with the child?" and she answered "It is well.

Here is the greatest submission in the deepest distress; her son, her only son, the son of her love, the son of her old age, is taken away with a stroke, and yet all is well. There is nothing amiss in the dispensation; had she chosen it, she could not have had it so; but as God hath chosen it, it is well, it is best; she has nothing to object. Here are submission and faith both discovered in their sweetest exercise; submission ro what God alone hath done; faith in what he is able to do, and in what she believed he would do.

"By faith women received their dead raised to life again;" so that the words, thus explained, afford us this plain and useful observation. Faith, where it is in exercise, will teach a christian to say of all God does, "It is well."

Salisbury, N. H.

READY AND WAITING.

B. C. CRABTREE.

There is seriousness of great magnitude attached to the word "ready" and "waiting," which shows our expectation of something we are in readiness to meet.

No doubt most of you, my dear readers, have journeyed by the R. R. You have got ready, and repaired to the depot to wait for the coming train. You have understood by the Company's time-tables that the train is due at such at an hour. The time arrives, and the expected train does not come. Still you wait, believing the train will be along, you have read the figures on the tables. Sometimes you stand upon the platform, looking down the track, very anxiously, expecting to catch a glimpse of the coming train. Still you wait; and, after some delay, the iron horse, with its train, rolls into the station, and you step on board and move away.

Our absent Lord has left us word that he will return to this earth, the second time, to reward the faithful, and all that are ready for his coming. We can understand by his revealed Word when we may expect him. So there is no excuse why we should not be ready. If we are ready, and waiting at God's great depot of grace, we shall surely find ourselves among that number whose through tickets are endorsed by the blood of the Lamb, into the city of the living God.

How blessed to be ready!—to have our work done, and have a full assurance that we shall be accepted of him in that day when he comes to make up his jewels. Let us be ready in the morning, noon and evening, and the Lord will be ready to save us. We read—"They that were ready went in to the marriage."

Dear readers, I want to say right here, that I mean to be ready and waiting for the coming of our absent Lord. I am satisfied the heavenly train is nearly due. I seem to hear the rumbling of the great chariot wheels, coming through the land. I have not a doubt existing in my mind about this matter. I read this in the blessed Book, and believe. I know my absent Lord is coming.

Thank God, I have no disposition to doubt his Word. I would not delay his coming. My song is, "Come, Lord Jesus, and come quickly." I am expecting any moment to hear the sound of the trump of God. What a blessed hope! What a blessed position to be in—ready and waiting.

I tell you, dear readers, if we are ready and waiting, the pleasures of this world we shall care but little for. We shall not want to grasp its riches; we shall not want its fashions or its pleasures.

Let us see to it that we are ready and waiting for the Son of righteousness to appear, and give us the promised Canaan.

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A. C. Times, please copy.

LETTER.

H. MUNGER.

I see by the *Crisis* of March 31st an article in relation to the Seabrook Campmeeting taking the place of the Alton Bay meeting, which has no foundation in fact. For some three years there have been remarks by Brn. Smith, Grant, and others, that we ought to have a campmeeting near the salt water, for the benefit of our back country friends. Bro. Smith thought about a place at Hampton, near his brother's; others have looked and proposed other places on the coast, but nothing was settled upon. Last year I was called to look at a place in Seabrook, and found a good location, and informed Brn. Smith and Grant of the fact, and wished them to look at it.

Last fall the church at Seabrook wished me to look at it again, and they agreed to take a lease of land for the purpose of a local meeting, not to conflict with either of the large meetings, at Springfield or Alton Bay; but have it the week between them, which would be the right season of the year to visit the seashore, and give people a chance to come from the Springfield meeting to Seabrook on the reduced fare; thence to Alton Bay the week following. These facts ought to be known, and then all will be plainly understood. It is not to be a meeting of a separate interest, as some may have supposed.

This winter past the brethren in that vicinity chose a committee of seven, in different places, who took a lease of land for five years, and established the meeting as above. It is a Second Advent meeting, and so put down on the arrangements made with the Eastern R. R. for reduced fare.

I know all about it from first to last, and know that there is no reason to suppose it was to take the place of any other meeting; especially the Alton Bay meeting, which would overrun the whole place, grove and all. But that this meeting will benefit many there is no doubt—spiritually and temporally. It is within forty rods of the depot, and about seventy-five from the salt water. The committee have made arrangements to accommodate all with tent ground, free of charge. Lumber can be had for building tents for about $15 a thousand, shingles for $3.50; and there are men who will help put up tents, or take jobs putting them up, and furnish lumber if desired. The ground will be laid out in June, and made ready for locating lots for tents by calling on the committee. The first applicants have their choice, if they will build a tent or pitch a cloth tent. There will be rooms to let by the inhabitants, as there are some thirty to forty small tenement houses within one-half mile of the ground. We invite all to come to this meeting, who want salt-water breeze and a good meeting.

LETTER FROM VERMONT.

W. H. WHEELER.

A great wave, as it were, of religion, seems to be rolling over the State. We see parties succumb to it who have stood out against all influences for good for years in the past. The papers have told and repeated the story, and I really hope much good will be the result.

In this connection I am led to ask, What is serving God? Are we to announce that we have decided to serve God, and then do it by merely speaking and singing his praises in meetings, and uniting with a church? Is God a great, vain, selfish, egotistical being, who takes delight in having men praise him? Can we serve God at all, otherwise than by doing good to his creatures? Is it reasonable to talk about serving God, and working for God, as though he were a being who must look to us for benefits; as though we could minister to any want, or in any way benefit the Almighty, or add to his pleasure? If we can add to his pleasure, *is* he Almighty.

I believe God is Almighty. I believe it is not in our power to minister to any want of the Supreme Being, for he has no want which he is not able to supply—and not only able to supply but does supply—for if he is almighty, he has the power, and if he has a want, he of course has the will to supply that want, and where will and ability are combined, the thing that is willed is accomplished.

Believing that we cannot serve God, then, by ministering to any want of his, how are we to do it? By ministering to the wants of his creatures. We are his creatures, and subject to such laws as he, for reasons which we cannot expect to fathom, has fixed for us. The violation of any law brings a penalty. If we hold our hand in the fire, we violate a law, and suffer the penalty of that violation. If we wrong our neighbor, we incur the penalty of an accusing conscience. If we practice any vice, we violate a physical law, and a physical penalty follows. Then if we persuade any to refrain from violating any of these laws, we thus save them from the penalty of a violated law, and consequently do them good. If we prevent a man from holding his hand in the fire we save him from being burned, and thus do him good. If we prevent a man from committing a crime or practicing a vice, we save him from the penalty of this violation of laws, and thus do him good. This I believe to be the true and the only true way of serving God—by doing good to his creatures. To sum it all up, I know of no better way to serve God than by serving man,—his creature.

In so far as making a public profession induces others to strive to make themselves better; in so much as speaking, praying, and singing in meeting leads those who hear to desire to lead better lives, these services are real services of God; because they do good to his creatures who are not, like him, almighty. Then religious exercises are good, and are a service to God, simply inasmuch as they benefit the participants and the spectators, and are by far the least part of religion; while the actual deeds of every-day life are the only true test, and the greater part of the service of God must be performed outside of church walls.

The deacon of the church, who gives twenty-five dollars to support the minister, makes a long prayer once a week at the weekly prayer-meeting, asking forgiveness for the sins of others, puts a penny into the contribution box every time it comes around, and gives five dollars for the missionaries in South Africa or the Sandwich Islands, feels that he has rendered God service, while the little Irish boy around the corner, who perhaps swears a little, does not go to church three times a year, but who will go without candy when he has earned a quarter by carrying coal for the deacon, and gives the quarter towards buying a pair of shoes for his little sister, perhaps cries for a while, all by himself, because he feels, as Topsy did in "Uncle Tom's Cabin," "I'se so wicked." Now I believe, if either of these parties find themselves left out in the day of reckoning, it will be the deacon, and little Mike will be as happy in that day as he made his little sister when the new shoes were brought home.

It is now as it was when Christ was on earth. A rich and arrogant Pharisee receives the homage of men, and feels sure of heaven, while the poor but earnest publican beats himself and cries, "God be merciful to me a sinner."

Religious meetings are good, and I love to participate in them. I enjoy the religious meetings as a school-boy does a holiday, as a season of enjoyment, and I believe those who attend and enjoy them do good not only to themselves but to lookers-on, if their every-day life corresponds. There are those who make loud professions, and occupy the chief seats in the synagogues, but who will tell half a dozen lies in making a $5 trade for the sake of getting fifty cents more than they otherwise might. The public exhortations and prayers of such men, instead of serving God, aremong Satan's greatest auxialiaries.

St. Johnsbury, Vt.

ZION.

IDA AHLBORN.

Zion, blest by love of God,
Whose arms enfold thee ever;
Oh, no sin or grief may come,
Thy Lord from thee to sever;
For Jehovah knows no change,
He is the same forever.

In the time of pain and need,
Thou shalt not be forsaken;
No evil shall befall thee,
When heav'n and earth are shaken;
When, upon the call of God,
The dead from sleep shall waken.

Zion, oh, so richly blest,
In God alone confiding,
Oh! soon shall the clouds of sin,
Now his face from thee hiding,
Vanish away and leave thee
In his pure light residing.

FRANKFORT, ME.

F. A. BAKER.

Twelve years ago I first visited this village, about sixteen miles below Bangor, on the Penobscot river, west side; though the river cannot be seen from the village by reason of "Treat's Mountain"; but vessels of considerable size can come in through "Marsh Stream," and large ships have been built here. I came at first by direction of Eld. Jas. Hemenway, to spend two weeks; but the Lord blest, and about sixty persons, old and young, professed faith in the Lord Jesus, and forty-four were then baptized. I remained some three years, and baptized about thirty more, and in March, 1866, moved to North Searsport, where I lived one year, and then moved to Levant, Penobscot Co., about nine miles from Bangor, where we have lived until last November, in our home given us by the late beloved Bro. Joseph Turner, who gave a thousand dollars to the A. C. P. Society, and a like sum to Bro. H. L. Hastings' work in the Southern States, and a third thousand towards "The Levant Union Bethel," built at Levant, Me., and half of it owned by the Advent Society.

We moved to Bangor the twelfth of Nov. last, where we labored during the winter, and saw the blessing of God on the dear and tried church and people worshiping in Concert Hall, till on the first Sabbath in this month (March 7th, 1875). It then seemed to be our painful duty to bid them farewell as their Pastor. The largest company sat down to partake at the Lord's Supper that day that I have seen commune in Bangor. We parted amidst many tears, but having "assuredly gathered" that the Lord had called us, after an absence of nine years, to return to Frankfort, we packed our little household stuff and came to this place.

Frankfort, Waldo Co., Me., is our Post Office address, and the place of our sojourn for the present. This will be our chief point of labor. There is no other minister or meetings in this village, and a wide door seems to be open. The interest is low; the sheep are scattered by reason of so long being without a shepherd; but we are hoping and praying for the Lord to visit and save this dear people. But I intend to visit the churches at Bangor and Levant occasionally, as I may be able, until they can be otherwise provided for.

Let all mail matter be directed to this place. We ask the prayers of all who are interested in the salvation of souls, for us and for this people.

Frankfort, Waldo Co., Me.

THE CHRISTIAN WARFARE.—Among the prisoners taken captive at the battle of Waterloo, there was a Highland piper. Napoleon, struck with his mountain dress and sinewy limbs, asked him to play on his instrument, which is said to sound delightfully in the mountains and glens of Scotland. "Play a pibroach," said Napoleon; and the Highlander played it. "Play a march." It was done. "Play a retreat." "Na, na!" said the Highlander, "I never learned to play a retreat!"

"No retreat" should be the motto emblazoned on the standard of every christian warrior, as he goes forth to battle, "not against flesh and blood, but against principalities, against the rulers of the darkness of spiritual wickedness in high places."

BETTER a thousandfold sacrifice elegance than fervor; better crucify refined taste than quench holy passion; better have the outward forms of devotion imperfect and inartistic, than lose the spirit which alone gives them value; better that music should be discordant than soulless, the prayers broken and rugged than cold and undevout, the altar bare and unattractive than the fire that ought to burn on it extinguished.

SINFUL DRESSING.

In part, I am a *seclusionist*—not of choice—from necessity. When I go abroad into the world there is so much gaiety, and the current rushes so contrary to that running in my mind, that it makes me feel old-fashioned, unnatural, out of place, and so I turn homeward, as the one of few places to feel rightly. Abroad there is a sense of insecurity, as if the multitude were thronging the downward road through the enchantment of opiates and finery, and I too, near the precipice! At home God seems to surround me as the mountains surround Jerusalem, and I fear no evil. I am becoming every day more and more puzzled—so many professing christians dressing themselves up in all the newest fashions, this surprises me! Has religion changed, and is mine out of date? When I consider the solemn responsibilities of life, and the great need there is for money to carry on the gospel plan of saving lost humanity, I dare not venture out into the labyrinths of fashion. Others do it, and are religious. In this community only two or three old-fashioned beings like myself can see any harm in fine dressing. Can we few, obscure creatures be right against the multitude? Our conclusions often waver on this point. Mr. Wesley's "*dare* to be singular," and the apostolic injunctions about adorning one's self must be continually called into requisition to stay us in this dilemma.

To dress plainly at this era, requires complete deadness to the opinions of the multitude; and where are the women so determined in their christian profession as to breast the onward tide? Echo answers, where? Scarcely any in this community have dared to do it. And, indeed, it will take a larger share of piety than falls to most professors to make the venture. The sacrifice in such a direction looms up as impassable mountains before those who really like not the present state of things. No beaux, no sweethearts, no friends, no caste in society! No! they cannot make the sacrifice. To tell them they have mistaken notions of what is truly attractive, weighs nothing with them. Fashion has them bound hands and feet; they cannot, will not break her fetters. But how out of place it all seems to your old-fashioned correspondent. A nation groaning under oppression and heavy taxation! Well may her groans be unheeded by her cruel law-makers; they sound hysterical, coming as they do through laces, ribbons, and finery.

What can be done to put down the present rage for showy dressing? Writers and preachers are disheartened about it. Christ's true disciples have always been, and must ever be, a plain, self-denying set of people. It is a mistake to think otherwise. "Except ye take up your cross daily and deny yourselves, ye cannot be my disciples." Has this saying of our Lord become obsolete? From the example of most professors, it really appears so. Yet some few of us are disposed to think otherwise, and if we err, are determined to err on the safe side. We had rather be esteemed "righteous overmuch," than to get to the very gate of heaven and find, when it is too late, that our righteousness was inadequate to gain admittance there. We are too fearfully impressed with the earnestness of God in his declared will—the Bible; with the awfulness of damnation, and the certainty of the joys of redemption and heaven, to run any risks.

In conclusion, let me forewarn these fashionable christians, that though God may bear long with them, they will be called to give an account before him of every dollar spent in needless ornaments and self-indulgences. Sooner than may be expected, this reckoning may be required of many. The Judge is at the door.—*Banner of Holiness.*

RELIGION.

"It cannot be said of this age that it has too much religious belief. On the contrary, it is an age of skepticism and indifference. The trouble with the majority of people is that they care nothing about the unseen realities. Science is gradually sapping faith, especially among the 'professors' on one hand, and the thoughtless and uneducated on the other. Materialism is eating away earnestness. The interests of the day are so absorbing that most persons do not trouble themselves with what is intangible and invisible. They may even go through with religious forms and ceremonies, but it is with scarcely more sense of their real meaning than had Cicero's augurs of the rites of Roman worship. It is not so much unbelief—with the masses—as indifference, which kills religion. Now, the veriest skeptic who still believes in the eternal principles of morality, must rejoice at any thing which can arouse the cold and dull sense of this age to 'things not seen and eternal.' Whatever touches the religious sentiment and conscience touches the whole moral nature of the man.

Religion, if it have the faintest semblance of its appropriate and natural power, must make men better parents and more faithful children, truer in all relations of the family, more honest as business men, and public spirited as citizens. Men are moved to realize all other grand sentiments and principles by great waves of sympathy. Our public meetings and orations and addresses at the beginning of the war were efforts at a 'revival' of patriotism. Temperance has at times been equally impressed on a whole community by such excited efforts. Many men are exceedingly torpid and almost dead to truths which do not affect their everyday interests. Even the extravagances of a revivalist may be useful in arousing them.—*New York Times.*

PARTIAL KNOWLEDGE.—A traveler, as he passed through a large and thick wood, saw a part of a huge oak, which appeared misshapen, and almost appeared to spoil the scenery. "If," said he, "I was the owner of this forest, I would cut down that tree." But when he had ascended the hill, and taken a full view of the forest, this same tree appeared the most beautiful part of the landscape. "How erroneously," said he, "I have judged while I saw only a part!" The full view, the harmony and proportion of things, are all necessary to clear up our judgment.—*Dr. Olin in Ex.*

BEAUTIFUL and touching are the words once uttered by a worthy Quaker in counsel to a young christian: "I expect to pass through this world but once; and if, therefore, there can be any kindness I can show, or anything I can do, to any fellow human being, let me do it now. Let me not defer or neglect it; for I shall not pass this way again."

BE READY.

G. B. MERRILL.

The christian should be ready for every event of life. Provision is made for us; promises made to us. The words of Jesus are—"Be ready." Yes, ready to meet, endure, and derive benefit from our troubles, and ready to meet our foe. Death—the enemy—reigns, and we should be ready, having our accounts settled, and we, at peace with God. Jesus is coming, and we should be ready to hail him with joy. He will come in like manner as he went away. We must meet him.

The appearing of Jesus should be the object of our tenderest hopes, warmest desires, and sweetest anticipations. We should look for the coming of Jesus as the watchman looks for the morning,—as the bride for the expected bridegroom, and as the bondman for the morning of emancipation.

My brother, let me, at parting, say to thee, "Be ready." Jesus is coming soon. Very soon the cry may be heard, "Behold, the Bridegroom cometh; go ye out to meet him." Oh, to have our loins girt about with truth, our lamps trimmed and burning, and we all ready to meet Jesus.

Worcester, Mass.

GOD LOVES ME.—Some years ago two gentlemen were riding together, and as they were about to separate, one addressed the other thus:

"Do you ever read your Bible?"

"Yes, but I get no benefit from it; for, to tell you the truth, I feel that I do not love God."

"No more did I, replied the other, "but God loved me."

This answer produced such an effect upon his friend that, to use his own words, it was as if one had lifted him off the saddle into the skies. It opened unto his soul at once the great truth, that it is not how much I loved God, but how much God loved me.

IN OUR land the seed of the Word is sown broad-cast, in printed Bibles, tracts, religious papers and books; from the pulpit, in Sabbath schools, in Bible classes. It is a solemn work to be one of God's sowers, to preach or teach his Word, but it is just as solemn to hear it. It depends on the manner in which we hear and receive the truth, whether it shall prove to us "a savor of life unto life or a savor of death unto death." "Take heed, therefore, how ye hear."

GOD is not an impatient gardener. He knows that the sun must shine on his trees, and the wind blow on them, and the rain and the dew fall on them for many a year. He doesn't expect fruit from saplings; all they have to do is to grow up and up towards the light. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

HOME AND HEALTH.

NOT YET.

J. R. BOYNTON.

"Not yet," said the fair young school-boy,
There is time in the future for me;
My fun must not be interrupted,
The pleasures of life I must see.
When I am a man I will tell you
How the counsel of truth, so sublime,
Reached the deep of my soul's affection,
With radiance my heart to enshrine.

"Not yet," said that young man of twenty,
My school summer days are o'er;
And now in pursuance of business,
For riches and honor I explore.
Should God in his mercy thus bless me
With riches, and honor, and fame,
Riper years of my life in devotion
Shall herald abroad his dear name.

"Not yet," said that man of business,
My cares are too many to lay by;
Soon I will retreat to the quiet of life,
And then can get ready to die.
But the rush of my business is such,
I cannot find time now to pray,
But if God will have mercy and spare life,
I will serve him at some future day.

Roll on! ye years of oppression;
Borne on by the flight of time;
Bring back the sweet memories of childhood,
That around me so dearly entwine.
Come back to me, dear old homestead,
The laurel, the oak, and the pine;
The school-house, the church-yard, the snow bells
How sweetly in memory they chime.

Long years in exile I have wandered
In the path that I knew was wrong;
I neglected the advice of a mother
For the gain of a paltry song.
That gain to my soul has been bitter,
That song to my ear gives pain;
I'll fling to the fiend his own treasure,
And seek mercy and pardon again.

"Not yet" is a thief of destruction,
And hundreds are led in that throng,—
The monarch, the peasant, the drunkard
Are deceived by its syren song.
Oh, may it never be your lot
To spend years in folly and pride,
To be chilled by the cold sombre shadows
Of the sorrows of life's ebbing tide.

North Carver, Mass.

POPULAR AMUSEMENTS.

The *Liberal Christian* has some sensible views on the much-abused subject of amusements; and now that this subject is agitating the public mind, we give them further circulation: "There is altogether too much play-going, and party-going; altogether too much public entertainment and excitement for the mind and conscience, the health and happiness of our people, especially in the cities and large towns. We are losing something of our seriousness and steadiness, and relaxing our hold on the solid and satisfactory realities of life altogether too much, we fear, in the enervating air and languor-giving intoxication of public excitement and frivolous revels. It would be incalculably better for most of our people if they kept at home more than they do, and made that a more cheerful, attractive, satisfying place than it is.

Many people have an idea that to be happy they must go with the crowd to some ill-ventilated assembly room, and be jostled and jammed, piqued and snobbed, stepped upon and run against, bothered and bored, until worn out and ready to faint, and then get home as they can to pass a half-sleepless night and be half-sick the next day."

The main trouble is that most young folks are inclined to go to extremes in seeking amusements of which older people have already seen the folly. Such amusements as are found in the modern play-house are only a form of dissipation, terminating in physical exhaustion, if not in disease.

The only remedy is in right moral and religious training, with rational recreations at home in the family. If parents were more considerate, they would provide rational and healthful entertainments, in which all could participate—such varieties as reading aloud, recitations, dialogues, music, vocal and instrumental, light gymnastics instead of dancing.—*Phrenological Journal.*

A large part of one's religious duty is to care for the physical frame. Many a sad mood of the soul comes from a diseased body. Many religious perplexities are due to a dyspeptic stomach.

WHY OUR WOMEN FADE SO QUICKLY.

Many times we have vague impressions of a certain truth, which will never be brought to our minds with all its force unless brought out by external circumstances. It is a sad and deplorable fact, that we cannot fully appreciate a blessing until it is lost to us. A girl comes to woman's estate fair, fresh, beautiful as a velvety rose sparkling with crystals of dew in the first blush of a summer morning. One to look at her, would hardly be reminded that the lovely structure is composed of hot soda-biscuit, strong coffee, cake, sweetmeats, etc. But such is the leniency of nature, that one may arrive at this age on such fare and appear wholesome. But how transient this beauty when its consistency is tested by the stern experience of life! Under the sober cares of womanhood it fades as the morning glory in the hot sunshine. From three to five years from maturity we see evidence of decay in proportion to the meagreness of the foundations. The rich nut-brown hair becomes thin and scraggy; the pearly teeth become decayed and unsightly, so that when the mouth is opened you are reminded of the opening of a long-closed sepulchre, "full of dead bones and uncleanness." Next you perceive that the skin has lost its fresh and rosy hue. The rose and the lily have vanished and given place to something that reminds one strongly of the parchment used for drum-heads. The face that was so peachy and fresh is now shiny, flabby, and wrinkled. Is it necessary that this beauty should be so short-lived, instead of a joy that is commensurate with life? No! a thousand times no! As a rule, look at a man at the age of thirty-five, and a woman at thirty. Let them stand side by side. What a picture! The man broad shouldered, straight, stout, rosy, smooth skinned, and healthy looking. The woman thin, sallow, wrinkled.

But the early degeneracy in health of the women of our land cannot be chiefly attributed to bad dietetic habits, for if such were the case it would include the men also. It is, however, due to fashion. How can they be healthy wrapped in such swaddling bands? See them dragging about heavy, trailing, clinging skirts! some loaded like coats of mail, making it a heavy task for them to be even parlor ornaments. Such clothing hinders activity, and activity is necessary to prevent stagnation of blood. Most of us know that a bounding circulation is essential to beauty, and that a bad circulation gives a person a blue, pinched look, like a quail divested of its plumage.

Another great enemy to beauty is foul air. Men as a rule, are exposed to the best air that the market affords the greater part of the time. Hence it is that their food, although it may not be of the best quality, is better digested and assimilated. How is it commonly with women? Without sufficient bodily exercise to produce a good circulation, they also increase the difficulty by staying in close rooms heated by coal, and breathing the gases pent up therein. One cannot breathe impure air and long retain the beauty God has given her.

The remedy is obvious. First, dress healthfully. Dress so that the precious life current can have free course from the now stultified brain to those numb hands and feet. Dress so that the delicate machinery within can maintain its natural position. Dress so that locomotion, work, play, fun, or frolic will become a pleasure.

Breathe. Take long, deep draughts of pure, vitalizing air, the purest you can get. Breathe until your purple cheeks become carmine. Breath until your tallowy skin—which no cosmetic can altogether hide—becomes fresh as a little child's. Breathe until your heart and tongue break forth into song, as in the joyous days of sweet sixteen. Breathe, and let the sun every day bestow on your shrunken cheek a lingering kiss. And every day let the winds play hide-and-seek among your flowing locks until you acquire a school-girl's freshness and vivacity. And let no care press too heavily.

Work. Work off languor and low spirits. Have a heart in it. Work is a necessity to health and beauty. Have an eye single to some glory. In other words, seek an object in life worthy of your noble nature. Do not seek a dozen objects and work a little at each one. But seek one only, and bend all your energies to its accomplishment. Decide early in life upon the course you intend to pursue. Decide it by finding out what you like best—by what you are most inclined to do. That will be the calling whereunto God has called you. Do not look upon marriage as the goal—unless you decide that it is your heavenly calling—but only a side issue in human existence. As long as one-half of the human family is so fearfully dependent upon the other half, it is the height of folly to talk about equality.—*Science of Health.*

AVOID severe bodily or mental labor just before, and for two hours after a full meal.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1015. BOSTON, WEDNESDAY, APRIL 21, 1875. VOL. XLI.—NO. 2.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

MY HOME JUST OVER THE RIVER.

I am watching and waiting for Jesus to come,
Who will give me a place in that beautiful home,
Where sweet rest will be mine forever;
Rest from life's wearisome sorrow and care,
Rest with loved ones who will be gathering there
In that home just over the river.

No aching hearts will be in that beautiful land;
Tear-dimmed eyes belong not to that angelic band
Who are coming to welcome me thither;
Coming to lead me through golden paved streets,
Where I may bow in devotion at the dear Savior's [feet,
In that home just over the river.

When there I shall know why I have suffered so here;
For the way has often seemed darksome and drear,
And hope seemed to leave me forever;
But I've learned to look from earth cares away—
And have caught bright light from the beautiful ray
From my home just over the river.

Ira, N. Y., March 31st.

THE FIRST RESURRECTION AT HAND.

By the Rev Sir W. Tilson Marsh, M. A., of Oriel College, Oxford, England.

The apostle Paul did not doubt that he should share in the resurrection of the dead. He could never have entertained an idea of the possibility of his being left behind in the darkness of the tomb, when all the nations that are in their graves "shall hear the voice of the Son of man, and shall come forth." He looked onward to the resurrection of the dead as to a future, but divinely predicted, and, therefore, certain event. He anticipated that glorious morning, when "this corruptible shall put on incorruption, and this mortal shall put on immortality," and when "death shall be swallowed up in victory." He saw, with faith's clear sight, that, when his earthly tabernacle should be dissolved, there was prepar for him "a building of God, an house not made with hands, eternal in the heavens." And, in the hallowed rapture of that hope, he could say, "Now is Christ risen from the dead, and become the first-fruits of them that slept. . . . O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15 : 20, 42, 51-58; 2 Cor. 5 : 1.

But, then, what is the apostle's meaning when he also says, "If by any means I might attain unto the resurrection of the dead"? Phil. 3 : 11.

An explanation is furnished by referring to the original Greek for the word resurrection in this passage. The word is *exanastisis*, which denotes the "resurrection out from among the dead," that is, the resurrection of the righteous, exclusively, out from among the whole of the dead, both righteous and wicked. It is, in short, the *elect* resurrection or "first resurrection" of the saints, which is to take place at the second advent of Christ, at the commencement of the one thousand years of the Millennium. Rev. 20 : 5.

1. This "first resurrection" is the special resurrection of which our Lord speaks when he says, "They who shall be accounted worthy to attain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection." And this he elsewhere calls "the resurrection of the just," viz., "Thou shalt be recompensed at the resurrection of the just."

This, then, must be styled "the resurrection of the just," as distinguished from the resurrection of the unjust. And to obtain it, is to receive a peculiar privilege, and to be awarded a special honor. For our Lord speaks of those who shall be accounted worthy to attain it, as "the children of God, being the children of the resurrection." Luke 20 : 35, 36; 14 : 14.

St. Paul also announces that "the dead in Christ shall rise *first*." As our Lord was the first-fruits of this electric resurrection, so the just seem to be a kind of first-fruits of the general resurrection of the dead, as it is written—"Christ, the first-fruits, afterward they that are Christ's at his coming."

It was with this resurrection in view that the martyred saints suffered and endured, counting it all joy, "that they might obtain a *better* resurrection." And it is on those who attain to the same reward of grace that St. John pronounces the solemn and emphatic word of blessing—"Blessed and holy is he that hath part in the first resurrection." This, then, is the elect resurrection to which, above all things, St. Paul desired to attain. It is a prior resurrection. Those who participate in it will live and reign with Christ our King during the thousand years of millennial glory. Hence arises the importance of preparation. Hence the being counted worthy to obtain it is, indeed, a peculiar privilege. 1 Thess. 4 : 16; 1 Cor. 15 : 23; Heb. 11 : 25.

It will be the commencement of inconceivable happiness and glory to such as shall then rise, to be with the Lord where he is. They will "behold his glory," and see him "face to face." They will be "like him." As they behold him, they will reflect the beauty of his perfections. Love, joy and peace will form their moral character, and beautify their glorified bodies. As was the Savior on the mountain of transfiguration, so shall they be. They shall be clothed in raiment "white as the light, exceeding white as snow, so as no fuller on earth can white them." They shall "eat of the tree of life," and "of the hidden manna." They shall be "crowned with the crown of life." They shall possess "the white stone with the new name written in it." They shall have "power over the nations." They shall be "made pillars in the temple of God, and go no more out." They shall "walk in white in the streets of the new Jerusalem." Never shall their names be blotted out of the book of life. And to them it shall be granted "to sit with the Savior on his throne." Such are the rewards of the children of "the first resurrection." 1 John 3 : 2; Rev. 2 : 7, 17; 3 : 5, 12, 21; Mark 9 : 3.

2. The wise virgins, or one hundred and forty-four thousand sealed christians, who are waiting for and desiring the personal advent of Christ, will escape beforehand from the great tribulation which will usher in the dawn of the millennial day.

The millennial thousand years are to be preceded by a night of troubles. And that night will come suddenly upon the earth. Brief, indeed, will be the premonitory twilight. For, when the world is saying "peace and safety, then sudden destruction cometh; the day of the Lord will overtake them as a thief in the night." No more warning will be given than the thief gives of his approach. "As a snare will it come upon all them that dwell upon the face of the whole earth." Then will be the overwhelming flood. "The overflowing scourge shall pass through." For "this will be God's controversy with the nations." It will be "the shaking of all nations"; it will be "the gathering of the kings of the earth, and of the whole world, to the battle of the great day of God Almighty."

Then will "the earth reel to and fro. The earth shall be utterly broken down. Fear, and the pit, and the snare, will be upon its inhabitants." The breath of the Lord, when he cometh in his anger, shall be as an overflowing stream. Then "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted on that day"; then "shall men enter into the rock, and hide them in the dust, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth." Isa. 2.

But deliverance out of these troubles is secured to the sealed children of God. As, in Ezekiel's vision in chapter 9, the man clothed with linen, with the writer's inkhorn, was commanded by the Lord to "go through the midst of the city, and to set a mark on the foreheads of the men that did sigh and cry for all the abominations done in it," nor could the destruction come upon the doomed city until these had been sealed; even so God's servants must be sealed now "unto the day of redemption" by the divine Spirit, that they may be delivered from the destruction which impends upon the apostate nations of Christendom.

All the one hundred and forty-four thousand sealed ones—the definite and selected number who shall stand with the Lamb upon Mount Zion—will be caught up into the air, and changed, when the *parousia* of the Lord takes place (that is, his coming into the air near the earth, as distinguished from his *apocalypsis* or subsequent manifestation upon the earth at Mount Olivet), when "one shall be taken and another left." . . . .

For this is the special promise made to those who, at the sound of the archangel's trumpet, shall be found waiting for and desiring the coming of the Lord. They shall "escape *all* those things that shall then come to pass." They shall be delivered from the great tribulation. They shall stand in their lot at the end of the days. Being clothed in the wedding garment, they will be admitted to the marriage supper of the Lamb. Having oil in their vessels, they will be ready for their Lord's coming, and will enter in, like the wise virgins, whilst the foolish will be left outside the doors of the palace. . . . . .

Noah must be in the ark before the fountains of the great deep are broken up. Lot must be out of Sodom before the fiery tempest can descend. Elijah must have ascended in his chariot of fire before the threatened evil fall upon Israel. The Christians must have reached Pella before the armies of the Romans finally beset Jerusalem. So the church of waiting believers must escape before the sword of the Lord finally devastates Christendom. The salt must be taken away before the elements of destruction can ferment.—*Signs of Our Times.*

THE FULNESS OF CHRIST.

"I have found it an interesting thing to stand on the edge of a noble-rolling river, and to think that, although it has been rolling on for six thousand years, watering the fields, and slaking the thirst of a hundred generations, it shows no sign of waste or want; and when I have watched the rise of the sun, as he shot above the crest of the mountain, or, in a sky draped with golden curtains, sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever; his eye not dim, nor his natural strength abated, nor his floods of light less full for centuries of boundless profusion.

Yet, what are these but images of the fulness that is in Christ? Let that feed your hopes, and cheer your hearts, and brighten your faith, and send you away rejoicing. For when judgment flames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness, or veiled in the smoke of a burning world, the fulness that is in Christ shall flow on throughout eternity in the bliss of the redeemed. Blessed Savior, Image of God, Divine Redeemer, in thy presence is fulness of joy; at thy right hand there are pleasures for evermore!"—*Dr. Guthrie.*

PAUL AND THE JUDGMENT.

"But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not my own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord." 1 COR. 4 : 3, 4.

It was a malady of the old Greek commonwealths, that there was a constant tendency to factions and bigoted clans. The same also appeared in the early Greek churches, particularly the one planted by Paul in the city of Corinth. Quick at learning, these people speedily attained a wealth of spiritual gifts and scriptural knowledge for which the apostle specially commends them. But their steadfastness and continuance in progress were not so satisfactory. They presently became too learned, especially in their own conceits, undertook to judge and decide in matters beyond their sphere, and hence fell into the common vice of their race, separating into antagonistic parties, and suffering their religious zeal to run into a factious enthusiasm for this or that particular man. There soon was a Paul faction, an Apollos faction, a Peter faction, and a Christ faction. These and other consequent irregularities called forth the apostle's displeasure, and drew from him certain letters, in which he chides them as fleshly and carnal, and needing to go back and learn over again the true spirit of the religion which they had been led to profess. He finds special fault with them for their manner of judging between the ministers of Christ and of exalting one over against the other, as heads of so many different schools. And it is in connection with this point that the words now before us occur.

The subject for our present consideration, then, is, the way Paul felt with regard to the judgments of men.

1. The opinions and conclusions of people in this world he esteemed of very trifling consequence. His words are: "With me it is a very small thing that I should be judged of you or of man's judgment." The original, and other translations have "man's *day*" instead of "man's *judgment*." So also in the margin. The expression is peculiar, and stands in antithesis to "the day of the Lord," when there shall also be a rendering of judgment of a sort much more to be considered than that which men may pronounce. The time in which the apostle wrote, and the whole interval between that and the coming again of Christ to judge the world is "man's day."

This present course of things is much under the control of the human will. Man's opinions and resolves now have the sway. All the governments, courts, judgments and decisions of this world are of man's wisdom and making. The laws of society and the standing of men in it, are but the aggregate of human opinion and human adjudication. This age is the period of the exercise and rule of human self-will, in which man is the chief actor and in which things are judged according to present interests and necessities with very little regard to God, or what shall be hereafter. And according to the wisdom and conclusions which now govern, there is scarcely anything that is rightly judged. "Man's day" is particularly unfair to the things of God and eternity. Its discernment does not seem to penetrate them at all or to have any capacity to decide upon them with justice.

Judged by "man's day" the whole economy of God is reversed, the cross is a stumbling-block and foolishness, and those who live and act with reference to eternity are looked upon as weak, shunned as unphilosophic, and often denounced as enthusiasts, visionaries, and fanatics. And a miserable set of men the early christians were, if the decisions of "man's day" concerning them had been without appeal or future rectification. But the light of "man's day" is a very poor light. Its judgments are superficial, formed only from outward appearances and utterly without force beyond this brief life. They can, when favorable, bring nothing but a poor ephemeral good, and when adverse, they can inflict but a short-lived and feeble disadvantage. This is the light in which Paul viewed them, and so considered it "a very small thing" that he should be judged by these Corinthians or "of man's day" in general. No praise or censure of men could materially affect him, or have a feather's weight to turn him from his plain duty as an apostle of Christ. And blessed is that minister who can in like manner rise above what the world may think of him and live and preach in the light of other judgments than those which earth may render.

2. He did not rest even in his own judgment of himself. His conscience was indeed clear. He had nothing with which to charge and condemn himself. What he had done he had done honestly and faithfully as far as he understood his own heart. He knew of no failure on his part in the full performance of his duty as a minister of Christ. He was free from all compunctions for official dereliction, unconscious of having at any time faltered or come short. And a most blessed state it is to have a conscience thus "void of offence toward God and toward man." How few christians or ministers are able honestly to make such a profession! Many would consider it a state of perfection, than which there could be nothing higher. But Paul did not consider even this conclusive in his favor. "Yet am I not hereby justified." It is possible for the best of men to be mistaken in their judgments of themselves, as well as of other things.

People may have clean consciences and know of nothing in which they are derelict. In the best wisdom and self-searching which they can exercise, they may find nothing with which to condemn themselves. And yet in the eye of God, things may wear a very different aspect. Because we think that we are all that we ought to be, we are not to conclude that matters are with us just as we think they are. Our own consciences are not the ultimate judges. It is possible to be very conscientious and still be eternally lost. Conscience is too weak and blind a thing to count its decisions an infallible basis upon which to estimate our real standing before God. With all his great gifts and superior enlightenment, Paul would not rest in what his conscience testified, nor consider himself irreproachable, because his conscience did not reproach him. He knew the deceitfulness of the human heart, and that there was a possibility of his being led to form too favorable an estimate of his state. He knew that God might see defects where he suspected none. He would not therefore involve himself in the folly of trusting to his own judgment.

3. He committed himself to the unerring judgment of God. He was aware that God would judge him; that God's judgment alone is that by which he would have to stand or fall in the end; and that from God's judgment there is no appeal. To that, therefore, he referred his whole case, knowing that God would judge righteously as well as mercifully, and that the decisions of the great day would do him full justice, without mistake and without partiality or undue severity. It was thus his heart took refuge from the various criticisms and censures passed upon him and from the dangers of reliance upon his own self-estimation. Men could not know him as God knew him. Nor could he know himself as the Lord knew him. Human eyes could only look upon the outward appearance, but God was acquainted with all that was stirring in his heart, his inward longings, motives and strivings, his inarticulate sighs as well as his uttered prayers, and with what degree of earnestness, devotion, and self-sacrifice he had given himself to know nothing but "Christ and him crucified." He might be mistaken in his judgment of himself; but the Lord could not be deceived or mistaken. He would do right. He would judge fairly of all that was in him. And he would not wrong him by favors that he ought not to have, or by censures and disparagements which he did not deserve. Therefore, to God's judgment he appealed, and to that he referred himself as the remedy for all the misjudgments of "man's day," and as a refuge from all this world's poor decisions. And happy is that man who can at all times and in all his trials rest in the thought, "He that judgeth me is the Lord." Earthly censures have no sting to wound such a one. He is shielded as only a true christian can be shielded, against disturbances of what men may think of him, and from the follies of an overweening self-confidence. It is a fearful thought, but for a good man, it is also full of comfort. From this subject, then, let us observe and reflect.

1. There is a day of final judgment coming. We are now in "man's day;" but it will not continue forever. It will soon have an end; and then will come the "Lord's day," the day when the drag-net of this dispensation shall come to shore—the day appointed in which God shall judge the world in righteousness by that man whom he hath ordained—the day when those solemn words of Jesus shall be fulfilled: "Behold, I come quickly and my reward is with me, to give every man according as his work shall be." Nor need we be in doubt as to the coming of such a day. For almost six thousand years has the world been hearing of it from all the holy prophets and sacred books that have ever been upon earth.

A day of judgment—a day of judgment—has been proclaimed ever since the time when Enoch preached on the other side of the flood. Symptoms of it have often shaken the world, and it already began to be realized by the resurrection of Christ from the dead. It is necessitated by all the conditions of nature and of grace. Without it, the world is a mere foundation without a superstructure, accountability which lies upon us from our earliest infancy, and follows us into all the relations of life, a mere superstitious conceit, and the church a miserable interference with the native impulses of our being. If it come not, then God has no government over men and all our spiritual fears, misgivings, and apprehensions are false prophets, and the great revelation of God is nothing but a gigantic lie. Existence itself has no object, no sense, no rational explanation and justice, no reality, if there shall be no day of judgment. But there will be such a day. It is inlaid in all the structure of things. God has declared it by the mouth of all his holy prophets. Jesus has fore-announced it. Conscience refers all men to it. The eternal claims of inexorable right demand it. And however long delayed it must eventually come. You, and I, and all that shall have lived, will see it as certainly as we exist.—*Prophetic Times.*

— Greatness lies not in being strong, but in the right using of strength; and strength is not used rightly when it only serves to carry a man above his fellows for his own solitary glory.

THE OUTLOOK.

A. P. MOORE.

Never since God brought us out to "wait for his Son from heaven" have we had such abundant encouragement to "lift up our heads" as at the present time. Truly "our redemption draweth nigh." The "signs in the sun, and in the moon, and in the stars," have been witnessed, as also the signs in the moral, political, and natural world. We have lived to see the Papacy pass into the last stages of consumption, just as we have been preaching for the last half century, at least. We now live to see a war-cloud gathering in the East, that is assuming just the position of our application of the latter part of the eleventh of Daniel, when the "sick man" will be *driven* to "plant the tabernacles of his palace between the seas, in the glorious holy mountain," where he will "come to his end, and none shall help him"; and then Michael will stand up for the *deliverance* of his people.

Our prospects are glorious. The faithful, tried, "pure" and true will very soon see the "King in his beauty," and "be made like him; for we shall see him as he is." It has not been an idle tale, or a "cunningly devised fable" that we have been declaring to the world. Devout men of God have sounded the alarm in his holy mountain, and the "gospel of the kingdom" has been heralded among all the nations of the earth. The world has heard and trembled in view of its swift approaching doom.

The glorious truths that distinguish us as a people, for which we are reproached, never were spreading so fast as at the present day. When men sneer at the productions and preaching of so called Second Adventists, and men come out and stand, like Moody and Sankey, and move the whole of Europe, and Varley comes to our shores and boldly declares the grand and glorious truths of the soon coming of Jesus, to audiences of twenty thousand, and their utterances are reported for the masses to read and become familiar with, they will look at them favorably, and think perhaps there is something in that doctrine after all.

When we have tried to rescue the glorious, forgotten and buried truths on the nature of man, and his destiny and home, many have sneered, and railed, and fought; but nevertheless the truth has been working like leaven. Though men raise the cry of "*ignorance*" when Adventists speak or write, yet when such men as Prof. C. F. Hudson *dare* wield the mighty pen in honor of God's truth, many will read, and the glorious doctrine of the end of sin and the sinner receives an impetus as never before, working in a very different channel, and reaching a very different class of minds.

When Rev. Henry Constable, Prebendary of Cork, Ireland, came out before the world with his scholarly work on the "Nature and Duration of Future Punishment," it was like throwing a club into a nest of hornets; but the sensation soon passed, and now in so short a time he has nearly revolutionized Europe on the subject, and multitudes of her best ministers are ably defending the doctrine of Destruction, against that of Eternal Conscious Misery. When Dr. C. L. Ives, of Yale College, had moral courage and nobility enough to reprint Constable's work in this country, and also write his own blessed work on the Soul, it sent a thrill of joy to the heart of one class, and of terror to another;—joy to those who have labored hard and long, "bearing the burden in the heat of the day," trying to defend the truths of the Bible against that God-dishonoring doctrine of the endless wailings of the lost; and terror to those who feared their position was unsound. But the truth thus set in motion has boldly gone marching on.

When Dr. True tried to read his Essay on the destruction of the wicked before the "Methodist Preachers' Meeting" in New York, and was hissed down, little did those zealots think they were taking just the course to get men to inquiring after the truth; thus proving true that "no weapon formed against the truth shall prosper." Dr. True could well afford to be patient under such circumstances, knowing that such treatment would cause men to investigate much more readily than as though he had given his essay unmolested.

Well, thousands have embraced these grand and God-given truths since then, and some have found that we are too far down the stream of time to smother investigation. Many know of no way so effectual (seemingly to them) as to slander, falsify and try to prejudice people against our faith, like Rev. K. Atkinson in *Zion's Herald* of Jan. 18th, 1875, and as many have tried to do in the same way in the past; but in spite of all this, men will read, think and meditate upon those subjects that are agitating the world.

Well, brethren, we have nothing to fear from the whole outside world on these heaven-appointed issues. Truth is mighty, and must prevail. All our fears are from within. If we, as a people, stood as a *unit*, manifesting the spirit of the Master, what a work we might yet see. If we are to be rent and torn by envy, jealousy, hatred, variance, wrath, strife and seditions, we may rest assured God will raise up others to give these truths to the world and get the blessing. The *out*look never was so bright; but how of the *in*look? I call on all who read these lines to look to it that you have "clean hands" and a "pure heart." Live for God. Live above the world, the flesh, and the devil. Let not bickering and strife exist among yourselves, and then it will not in the body. The great day of God is at hand. Brethren, are we preparing for it? We must be "pure in heart" to enter the City's pearly portals. We must be cleansed from all sin to live with sinless beings. We must be "holy in all manner of conversation" to meet with the approbation of the King of kings. He that "hath this hope in him purifieth himself even as he is pure."

"Lift up your heads, desponding pilgrims,
Give to the winds your needless fears;
He who has said Redemption's nearing,
Soon is to reign through endless years."

My brethren in the ministry, preach the coming of Jesus. Do it in love; not as a theory, but as a solemn reality. Be terribly in earnest. Live out the truth that you preach. Warn the perishing. Labor to save souls. Live above reproach; live only for Christ. Be so humble as to have influence with God and man. Exalt Jesus, and humble self. Do not let worldly aspirations close your mouths on these truths. Magnify the riches of his grace before all the people. And soon it will be said, when called before the presence of his glory—"Well done, good and faithful servant."

Linden, N. Y.

THE TRUTH COMING OUT.

Let us now glance at the testimony of a few of the more recent expositors, and bless God that a most precious but much-neglected truth of his Word is beginning to be restored to its proper place in the esteem of many of the ablest writers.

Olshausen, the distinguised German commentator, says: "The Revelation teaches in sublime imagery, agreeing perfectly with the statements of our Lord and the apostles (which are less formal, and rather take the doctrine for granted, and thus are more incidental) that a period will come in which not only, as has already been the case, the spirit of Jesus Christ should prevail in secret, and guide men's minds, but should also gain the victory externally, and found a kingdom of peace and righteousness upon earth. Now, that with the arrival of this reign of peace there will be connected on the one hand, the appearance of Jesus Christ, and a resurrection of many saints and pious men, and, on the other, a previous mighty struggle on the part of evil—does indeed follow very naturally from the fundamental idea, and the supposed development of good and evil; but these points are only incidental. The principal idea is the perfect return of the supremacy of good, the restoration of the lost paradise to an earth which has been laid waste by sin. Millions desire this most earnestly, hope and pray for it even, without ever imagining that it is the very doctrine which they think themselves bound to oppose, or at least unable to admit, without deviating from correct belief."

Hackett, whose Commentary on the Acts of the Apostles has received the warm commendation of those best able to judge of its merits, says, on chapter 3, verse 20: "The apostle enforces his exhortation to repent by an appeal to the final coming of Christ, not because he would represent it as near in point of time, but because that event was always near to the feelings and consciousness of the first believers. It was the great consummation on which the strongest desires of their souls were fixed, to which their thoughts and hopes were habitually turned. They lived in expectation of it; they labored to be prepared for it; they were constantly, in the expressive language of Peter, looking for and hastening unto it. It is then that Christ will reveal himself in glory, will come 'to take vengeance on them that obey not the gospel, and to be admired in all them who believe,' will raise the dead, invest the redeemed with an incorruptible body, and introduce them for the first time, and forever, into the state of perfect holiness and happiness prepared for them in his kingdom. The apostles, the first christians in general, comprehended the grandeur of that occasion; it filled their circle of view, stood forth to their contemplations as the point of culminating interest in their own and the world's history, threw into comparative insignificance the present time, death, all intermediate events, and made them feel that the manifestation of Christ, with all its consequences of indescribable moment to all true believers, was the grand object which they were to keep in view as the end of their toils, the commencement and perfection of their glorious immortality. . .

It is to be acknowledged that most christians, at the present day, do not give that prominence to the resurrection and judgment, in their thoughts and discourse, which the New Testament writers assign to them; but this fact is owing, not necessarily to a difference of opinion in regard to the time when Christ will come, but to our inadequate views and impressions concerning the grandeur of that occasion, and the too prevalent worldliness in the church, which is the cause or consequence of such deficient views. If modern christians sympathized more fully with the sacred writers on this subject, it would bring both their conduct and their style of religious instruction into nearer correspondence with the lives and teaching of the primitive examples of our faith."

Alford, whose Critical Commentary on the New Testament is the most masterly production of the age, and places him in the front rank of expositors, says: "The Lord will come in person to this earth; his risen elect will reign here with him. This is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of his primitive apostolical church, before controversy blinded the eyes of the fathers to the light of prophecy." . . .

In the fifth volume of the Memoirs of Dr. Chalmers, which embraces much of his correspondence, we find a letter to Dr. Bonar in commendation of certain doctrines published by the latter, and then it is added: "It is not of your prophetical, but of your theological views, that I now speak, though to the former, also, I approximate much nearer than I did in my younger days." . . . "But without slacking in the least our obligation to keep forward this great (missionary) cause, I look for its conclusive establishment through a widening passage of desolating judgments, with the utter demolition of our present civil and ecclesiastical structures."—*Prophetic Times.*

— Suffering well borne is better than suffering removed.

SPIRITUALISM UTTERLY INCOMPATIBLE WITH THE BIBLE.

So, also, its associate idea of Incorporeal Existence—it denies the Resurrection.

To the Editor of the Press:—SIR: Our "fond desire" and "longing after" a peep into the unseen world explains the readiness with which so many intelligent persons have "sought unto familiar spirits," astrologers, and spiritual mediums. We all want to know the secrets of the great hereafter. Marvellous it is, that all we want to know is laid down for us with perfect distinctness in our Bibles, and yet that we grope for it as in the dark. We go, anxious to satisfy our curiosity, to see the speechless Benjamin Franklin, or to hear the erratic Katie King, and learn what is meant by "progress" in the spirit land; and we return with curiosity more highly stimulated, and yet more unsatisfied, but astonished to think that we have really conversed with the denizens of that better world, who turn out to be very outrageous frauds in the flesh. We revel in imaginings of our own, and through them are deceived by crafty imposters, yet we have a Book prized by millions of us, as Revelation, from the Almighty himself, which professes to tell of this better land, and which we all believe to contain the whole and exact truth. One idea alone perverts this truth, or blinds us to it; and that is the idea so strongly held by Spiritualists, that a man can be a man without a body. Now, the Bible plainly tells of a body for us in the future world as well as in the present, and it is by no means difficult to obtain from the Bible some very commonplace facts with regard to this body, which ought to be sufficient in themselves to dispel the idea on which Spiritualism is based.

Is this future body described in the Bible as immaterial? Not at all. Two instances are given of actual resurrection from the dead. In both it was necessary to remove the stone that closed the mouth of the sepulchre in order that the material person should come forth. This should remove from our minds the idea of immateriality, either for the resurrected Lazarus, or the risen Jesus, or for ourselves, since we are very plainly told that we shall be in the likeness of His resurrection, and that not in a figurative or moral sense only, but also in a very prosaic and physical sense. Then we have the assertion of our Savior that he still had "flesh and bones," and we have his call upon the disciples to handle him, and to Thomas to touch him, and to thrust his very hand into his side, that he might not doubt the solid materiality of his person. It is a matter of wonder that these positive facts should not outweigh the mere supposition of an immaterial state, regarding which we read nothing in the Scriptures.

But there is more than this. It would perhaps shock many good churchmen to be told that they will require to eat and drink in the better land no less than here. Such an idea is perfectly abhorrent to the whole theory on which Spiritualism is built. It is expected and believed that with hunger and thirst all necessity for ordinary food will be done away. Yet we only read that "they shall hunger no more; neither thirst any more," while there are special promises with respect to food. What does the Bible actually tell us? We find the risen Lazarus eating with the Jews, and our Savior also after his rising eating in the presence of his disciples, and we read his promise that they should eat and drink with him at his table in his yet future kingdom, and that he would there drink of the fruit of the grape with them. This matter of food is of no little importance in respect to a right understanding of what and how the future life will be, although it may seem that we are inquiring about a very trivial thing. Not so, however. The idea that is at the bottom of Spiritualism and of its allied theories is that of self-existence—of life self-sustained, requiring no daily food, and, therefore, wholly independent of that providential care which provides for the necessities of our present lives.

The Bible holds out no such expectation. On the contrary we are expressly told that the eternal continuance of life is to be made dependent, as at the beginning, on the use of a certain fruit of a certain tree, and that "the right" to eat of this tree and "to enter" where it may be had is the gift by which immortality will be sustained, and that this "right" will be conferred only on those who have been raised from the dead. Now, a body, which should pass through cabinet walls, or through other walls, without breach of continuity, and which shall exist deathless, yet without food, is not such a body as the Bible leads us to expect will be raised from the grave, as the "spiritual body." Such an incorporeal body would not be a body at all. The theory itself denies the resurrection of a body, and also denies other points (besides those alluded to) that are related to us in the Bible, respecting our prospects in the world to come.

If our theories of an hereafter were based upon the Bible, and not upon the traditions that have come to us from Pagan sources, we should look for their realization only at the time of our resurrection, and of the return to earth of Him who left it eighteen hundred years ago with the promise that he would return in like manner as he went away.—*Philadelphia Press.—Selected by W. F. Fahnestock.*

A GREAT MAN'S OPINION.—Mr. Gladstone says, "There is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favorable opportunity, the favorite project of re-erecting the terrestial throne of the Popedom, even if it can only be re-erected on the ashes of the city (Rome) and amid the whitening bones of the people."—*Herald of Life.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 21, 1875.

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"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent*, *Boston*, *Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks*, *compositors*, or helps in this office.

AGENT.

THE CHELSEA CONFERENCE.

The Mass. annual State Conference, held week before last at Chelsea, was very fully attended, and was a very good meeting. The weather was fine, which was favorable for large congregations. The business was transacted with much unanimity of feeling, and with christian forbearance where differences of opinion existed. The social meetings were heart-cheering, sweet, heavenly seasons. They were not injured as many are by a few monopolizing the time with long tedious prayers and exhortations, but there seemed to be a desire to work, and give all others an equal privilege with themselves. Great love for Christ, and strong sympathy, and sweet fellowship for each other were manifested. We do not know that a single jarring note was heard, or a word of strife spoken.

The preaching was esteemed by nearly all present, of our brethren and others, as being excellent, sound, appropriate and spiritual; well calculated to produce faith in Christ's speedy advent, the importance of thorough and immediate preparation for the judgment, and to raise a high standard of christian life by inducing hearty obedience to Christ. All felt confirmed in the faith that Christ's glorious appearing is emphatically near at hand. A deep conviction rested upon the people that God has led out a class of this generation, and made it their specific duty to proclaim to the world the prophetic message of approaching judgment, as Noah and Lot were called to warn the people in their day. All seemed to have the conviction revived and strengthened that it is our special duty to make this prophetic message the leading, dispensational truth, around which all other truths should cluster, as the grand central theme of human and heavenly thought at the present time.

Some idea of the size of the meeting will be known when we say that our brethren and sisters took their dinner and supper in the vestry, under the chapel, where twenty-three hundred meals were eaten, from Wed. noon till Monday morning.

We consider these general christian gatherings very important for the establishment and continuance of christian sympathy and sweet gospel associations. God has clearly manifested his pleasure in this matter, from the earliest dates of revelation to the present time.

The ancient people of God were required to meet in solemn devotion around the sacred tents in the wilderness whenever the trump of convocation was sounded. The nation was required to assemble its hundreds of thousands, notwithstanding the enormous expense, three times a year on Mount Zion, and devoutly approach the sacred altars of their holy house. When they became worldly and covetous, and lost their pleasure in these God-appointed reunions and renewals of holy covenant, withholding the sacrifices necessary for their enjoyment, God cursed them, collectively and individually, in the field, family, and temple. When they willingly brought their offerings into the store house of God, he never failed to respond with overflowing blessings from the heavenly windows.

When Messiah came to establish a new ritual and introduce new convocations, the gospel trumpet immediately sounded the notice for general assemblies, to hear the glad tidings of salvation, in town and country, in the highways and on the sea shore, in the wilderness and sides of the mountains, in the synagogues and temple. He manifested his approbation of these frequent and protracted meetings, by kindly beckoning the people to come near and hear the great proclamation from his gracious lips, and from those whom he had called to echo his voice of love and warning to all the people.

He forever ratified the principle of calling the people, under proper circumstances, to leave their homes and worldly business and spend days at the christian altar, in hearing the gospel, and uniting in holy devotion, by miraculously feeding the people so as to protract these heavenly associations. The more we are filled with the true spirit of the gospel, the more we are inclined to assemble together, and the more ready we are to sacrifice time and money to enjoy such convocations.

This is an important item of christian experience. We should be careful not to forsake the assembling of ourselves together "as the manner of some is" now, when we can see the day approaching—the day of Christ's appearing. We should not neglect to meet together, and be careful to do it "as the manner of some is;" for there will be different objects and ways of producing religious gatherings, and we should be careful to be governed by pure motives, as some are, and not like others, who meet for self-indulgence and sensational excitement.

These are days when there are very strong social currents in all the departments of human experience, sweeping men rapidly and almost irresistibly onward to some grand era—to some mighty revolution. Every body seems to be waiting for a fast train, for some captivating mania, for some new sensational wonder; any thing or any body that can start a current of excitement by a few senseless puffs from the press, or vain parade of worldly folly. These are not the influences which should call us together; but a desire to keep the commandments of God, to assembe with the friends of Jesus for earnest prayer, sacred song, and holy devotion.

Every thing connected with our meetings in these days should be solemn, serious and impressive, because they are the last in christian experience. The church is doing her last work, like the exhortations and instructions of a dying man. He minds nothing about ceremony, but makes everything practical, knowing it is his only opportunity to accomplish the object he desires. So may we conduct all of our meetings, great and small, until the Judge shall appear. Amen.

J. C.

WINNING SOULS.

The most important work in which a christian can be engaged in this world is winning souls to Christ. No temporal interests can bear any comparison with those which are eternal; therefore, the most valuable information consists in knowing the best means of leading sinners to become christians. He who is an agent in leading one from the broad road to the narrow one that leads to life eternal, has done him the greatest possible good. Knowing this fact, one can well afford to bear the cross often connected with this work. It is a sad fact that many who for years have been the professed followers of Christ, have never once made an earnest, personal effort to win a soul to Christ. It is no wonder that so few are converted, when we consider how little is done to secure this glorious result. Professing christians live in familes, work in shops, stores, or on farms the year round, with the unconverted, without ever making a single direct effort to lead them to our loving Savior. Of what use in the Lord's vineyard are such professors? He says to all his disciples, Go work in my vineyard. Instead of doing this, they are only looking on to see others work, and excusing themselves by saying they have but one talent. Such should not forget the fate of the person who hid his one talent, and thereby lost everything.

There are many fathers and mothers, whose names are on the church list, that have never talked plainly with their children on the subject of salvation. They have given them much connsel about temporal things, but not a word about eternal. Their children come to the reasonable conclusion, that their parents do not think it is of much consequence whether they are christians or sceptics. The indifference is truly alarming. It is no wonder that a large proportion of the young people are among the unbelievers, pressing their way down to destruction, and daily becoming more hardened and careless. Their parents may plead with them to leave the bowl of intoxication, but they do not urge them to accept Christ as a sure remedy and defense against all sinful habits. He who would be successful in winning souls to Christ must love them. But in order to love them, he must have the love of God shed abroad in his heart by the Holy Spirit. The more one partakes of the divine nature, the more clearly he sees the perilous condition of the sinner; and the more anxious he feels to do something to lead him to the dear Savior, that he may be pardoned, and have joy and peace in believing. And in order to keep up his interest in saving people, he must put forth efforts to rescue them from the power of Satan. We are more and more satisfied that *personal* conversation and prayer are among the most efficient means to reach the hearts of the unconverted. Of late, we have seen this satisfactorily demonstrated. Those who have resisted all other means yield when we go to them in loving kindness, and tell them of Jesus, and his willingness to forgive them, and to adopt them as his children. While they may ward off the preaching from the pulpit, or stay away from it altogether, they are captured by the tender entreaties from the lips of the warm-hearted christian, who may have only but one talent.

Those who have not yet engaged in this *personal* work have but a faint idea of the benefit they will receive *themselves*. They will find that they are growing rapidly in divine life, and will be astonished at their freedom in conversation and prayer, after they have labored with a few. It is the sweetest part of christian experience. Dear Brn. and Srs., who are looking for the coming of Jesus, let us go to work with renewed energy to lead people to Christ as soon as possible. Let no effort be spared. Never mind the cross. Glory in it for the sake of Jesus.

M. G.

SAN FRANCISCO REVIVED.

The revival in San Francisco, resulting from the meetings held by Bro. E. P. Hammond, is truly wonderful, and far surpasses anything we have ever witnessed, both as to interest and results. Those who gain their information from the reports in the daily papers of San Francisco, have but a faint idea of the work. Some of the papers are inclined to speak lighly about the subject, and to notice chiefly some little incidents, of minor importance, and put them in the foreground, as the main things. For instance, if some young people, from seven to eleven give their hearts to Jesus, they are spoken of as four-year old babies, giving the idea that Bro. Hammond's main work consists in frightening children, getting them excited, and then making them think they are converted. Nothing could be further from the truth. Instead of frightening the children and others, he dwells more on the loving character of Jesus, than any preacher we ever heard. The goodness of God is the principle motive presented by Bro. Hammond to lead men to repentance.

These revival meetings in San Francisco, conducted by Bro. Hammond, are sustained and approved by the most talented and devoted ministers in the city. And the longer they are continued, the more they are prized by the best people in all the churches. We think no live christian could attend them long without being thoroughly convinced that they are specially approved by the Lord. Many are being soundly converted, who were supposed to be past all hope. Such are numbered by scores. The whole city is stirred, and the effect is felt throughout the Pacific coast.

Next Tuesday (April 6th), all the ministers in the State are invited to meet in Union Hall, the largest in the city of San Francisco, to devise and execute plans to have union revival meetings held all over the State. Their motto is—"California for Christ." The people are astonished at what is already accomplished. It is the Lord's doings, and worthy of his great name. It looks like preparation for the coming of Christ. This great movement in Europe and America is noted for its unsectarian character. The denominational walls are as flat as were those of Jerico, when they fell in the time of Joshua. Every christian is now allowed to unite with every other christian in the glorious work of leading sinners to Christ. There is no sacrifice of any peculiar theological views, but a sweet, loving union of hearts. We thank the Lord it has been our privilege to unite for a little season in this heavenly labor.

M. G.

HEALDSBURG.

This morning (Saturday, April 3d) we are to leave Healdsburg for San Francisco. The revival interest continued to increase daily up to the close of the meetings. The Presbyterian house has been crowded every night, several having to stand. When the meetings first commenced, it was said there was not a young man in the city who was known to be a christian. There were a number of intelligent men and women, who were openly opposed to the Bible, and had no confidence in the plan of salvation as taught therein. Those persons intended to lead moral lives, and be good citizens, but were willing to be known as unbelievers in the inspiration of the Bible. Their sentiments seemed to have been adopted by a large class of the young people, as well as the middle-aged. It was a common remark, that there was more infidelity in Healdsburg than in any other place of the same size. When we came to converse with the unbelieving, we found that one prominent cause of the infidelity was the poor living of professors of religion.

But there is a wonderful change. The presentation of the prophetic Scriptures illustrated by the charts, arrested the attention of the thinking, candid men, who had come to the conclusion that those were weak-minded who accepted the Bible as a divinely inspired book. Now some of them have decided to be the followers of Jesus. Between forty and fifty have professed faith in Christ, accepted him as their Savior, and decided to follow him the remainder of their lives. A large number are under conviction, who are almost persuaded to be christians. Last evening many requested prayers. We have very rarely enjoyed such a precious season of revival meetings as these in Healdsburg. Men and women from the different churches worked nobly, in connection with their pastors, in the inquiry meetings, and in visiting from house to house. This was a great help. The union spirit was so complete, before the close of the meetings, that we might have easily concluded that we all belonged to one church. Presbyterian women talked just like Methodist women, and as freely. Not a jarring note arose in the meetings, but all seemed anxious to lead sinners to Christ. Backsliders have been reclaimed, and the strong current of infidelity that was flowing through the city has been very much reduced. Now every body seems to respect christianity. Those who talked so boldly against it a few days since are anxiously inquiring what they must do to be saved. It is said every body is talking on the subject. A general religious feeling pervades the city.

This state of interest was not gained without much prayer and earnest effort. We visited from house to house, conversing and praying with them, entreating them to accept Christ as their Savior. All but two families were willing we should pray with them. During our first visits, we were often shocked at the boldness of the infidelity of the heads of families. Some believed in no God, and many in no Savior; now there is a happy change. The power of the Holy Spirit has been most signally manifested, in convicting and converting the people. We have never seen a more genuine work.

A permanent union meeting has been established, to be held every Sunday afternoon. It is also proposed on rainy Sundays to have union meetings all day, alternating with the different churches. For instance, if next Sabbath should be a rainy day, all go to the Presbyterian church; the next rainy day, all go to the Northern Methodist; the next to the Southern Methodist, and so on during the year. In this way, the very best and most interesting meetings may be held on the rainy days; and we are inclined to think the people would long for the rainy day meetings. This was carried out practically last Sabbath, in Healdsburg with happy results.

We left many dear christian friends at H., whom we expect to meet soon in the kingdom of heaven.

M. G.

OUR HEALTH.

Through the abundant mercy of God and the effectual prayers of some of the faithful in Christ our health is much improved. Our sickness has not been very distressing or alarming, but it has given us a longer confinement than any we have suffered for twenty-five years. We have not been able to preach or labor much in meetings for five weeks. The bronchial difficulty still troubles us, and we do not expect to be able to preach as much as formerly for a number of weeks to come. Some of our Office business has necessarily been delayed on account of our sickness; we therefore hope our friends will excuse us. We sincerely desire that all the faithful in Christ will pray for us, that God may give us physical and spiritual strength to do all the will of Christ during this grand transition period, until Satan's work shall end and Christ's kingdom shall be established.

J. C.

THE CAUSE IN HAVERHILL.

A. ROSS.

Recently I enjoyed the privilege of meeting with and speaking to, in the name of the Lord Jesus, the people of Bro. D. M. Leavitt's charge, in Haverhill, Mass. The congregation was large and very attentive, and the people appeared to be well united in faith, hope and labor. I thought, truly, in all the years of struggle through which they have passed since the great disappointment, I had never seen so favorable an outlook for them as at the present.

May the blessing of the Lord rest upon pastor and people, and make them mighty in the Word of truth and power of the gospel.

FROM BRO. J. A. ANDREWS.

Dear Readers of the Crisis:—It has been a long time since I have had thoughts of writing an article for our valuable paper, the *Crisis*, and I feel my weakness very much in saying what I purpose to at this time. But as all of us have more or less influence, I feel encouraged to write, as I may drop some words that may profit some who read them.

We are living in the most perilous times this world has ever experienced, there can be no doubt; and it behooves us as disciples of the Lord Jesus and searchers after divine truth to have on the whole armor for the final conflict. We are responsible creatures in the sight of God, and more especially Advent people, because of the light which they have seen shining upon the Sacred page. The more light we have, the more we are held responsible. How it pains my heart when I see Advent people fall so much below the standard of true piety, when they should be living epistles, known and read of all men. Dearly beloved friends, these things ought not so to be. It is lamentable to see so many of those who are looking for the speedy coming of the Bridegroom, so engrossed in worldly things. We must examine ourselves and see if we are right before God. Let not our faith and the truths we advocate be trampled under foot by our misconduct. We should not return to the things we came out from; for he that once has put his hand to the plow and looks back is not fit for the kingdom of heaven. We must not be conformed to this world, but be transformed by the renewing of our minds, that we may prove what is that good, and acceptable, and perfect will of God. Unless we have the Spirit of Christ we are none of his.

Though young in experience I have deeply felt these things for the past year, and it leads me to examine myself closely, and to keep my thoughts stayed on God, and from the allurements of the ungodly world. It seems sometimes as though human nature would gain the ascendancy; but He is faithful who has promised—"My grace shall be sufficient," and we shall be without excuse in the day of judgment. That day is just before us; do we really believe it? If we do, we shall be a peculiar people, zealous of good works.

When God says his people shall be a peculiar people, he means more than a great many are aware of. The world may sneer at us if we strive to follow the meek and lowly Jesus; but he says—"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake." This is a blessed promise to me, and I will strive to endure and bear reproach for Jesus and his truth. If it were not for this reproach, how many ministers there are who would be preaching the second coming of our Lord. We must forsake all if we would be Christ's disciples. I see by the *Crisis* some are willing to make the sacrifice and come out boldly for the truth, though they lose reputation and all. How it rejoices my heart when I see from time to time such glorious manifestations of growth in the knowledge of the truth. But all this in the head will never save us unless it reaches down to the depths of the heart. It will only be worse for us unless we adorn our profession with a well-ordered life and a godly conversation. The christian is the world's Bible, and the only one that it reads. I feel for one that I will be among the redeemed in the day when they shall return and come to Zion, with songs and everlasting joy upon their heads. Let us gird up our loins, and be sober, and hope to the end for the grace which shall be brought unto us at the revelation of Jesus Christ.

Saco, Me.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$498.81
W. M. Trylor	5 00
W. D. F.	3.00
E. W. S.	5.00
P. S. Ward	1.50
John Salisbury	.75
S. B. Richmond	.75
Dr. J. Trevor (Tracts for P. G. Bowman)	5.75
B. L. Sweet " " " " "	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$88.63

YOUNG PILGRIM FUND.

Previous acknowledgments	$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston*, *Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$3,641.45
John Couch (on pledge)	100.00
L. T. Cunningham (on pledge)	50.00
Sister C. R. Blanchard (pledge paid)	10.00
Sister H. Goodale (pledge paid)	5 00
J. R. Tripp " "	5 00
W. D. F.	3.00
Sister S. F. Mathews	2.00
P. S. Ward	1.50

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$316.10

FOR BRO. L BOUTELL.

Friends at Athol, Mass. (by Bro. R. D. Grant)	$10.00

Correspondence.

From Bro. D. D. Reed.

To the Saints who are looking for Jesus soon to come:—I am now laboring in the lumbering country, where the trees stand as thick as cornstalks. Some of them are from ten to fifteen feet through, and three hundred feet tall. The woods are dark, and the grizzly, cinnamon and black bear, and deer, roam these dense forests.

This timber is called redwood, and makes excellent lumber. In the midst of this forest is quite a village, some steam saw-mills, hotel, etc., etc. The lumber is carted some twenty miles to the railroad, where it finds a good market. Here is where the Lord has sent me to preach the great Advent truths which have never been heard in this wilderness before. My first sermon was—"God so loved the world that he gave his only begotten Son," etc.

I told them there was only one class that would have eternal life;—that all the wicked God would destroy. No immortality out of Christ. Bro. Carey, who was with me, told me at the close he thought I had driven them all away, and they would not come again. He said it made him cringe. I told him to keep praying; that God was in the place and going to work with power. The next night the whole town came out to hear more of this strange doctrine. Deep conviction was all through the congregation. Truth was working mightily, as I have not seen for years. As the congregation dispersed, a lady stepped up to the desk and gave me her hand, and exclaimed with tears, "I am going to be a christian; will you baptize me?" A number of stout-hearted men made a hearty confession before that large congregation of their sins, believed on Jesus Christ, and desired baptism.

Next Lord's day we shall attend to that ordinance. The great work is going well. A saloon-keeper came out, got under conviction, closed up his shop on Sunday, and attends meeting every night. He has not been to church before for ten years. Others told me they had not been before for fifteen years; said they had never heard the Bible preached before. They could now understand it.

I showed them the character of God, and that there was no burning hell in existence; that men were not judged until the great judgment day; then all the wicked would be destroyed. They could see that God was love, and did not want any to perish. The Spirit carried conviction to their hearts, and brought forth confession of their sins. God has committed these great unpopular truths to us, and we cannot be justified and keep them in the background. And it is these very truths that the people are starving for; the *only* thing that deeply moves men. All the rest is surface work. "Seeing we look for such things, what manner of persons ought we to be." In the first place, set the motive before the people to induce them to be holy. The Lord is soon coming. Let us see to it that we are all ready.

Forestville, Cal.

From Sr. A. Dinsmore.

Dear Brn. and Srs.:—God has seemed to give me a work that I never expected—this of writing for the paper. I do not expect it will be food for all, but if God leads me to write, I will, and leave the event with him. I know I receive a great blessing in so doing; and the more I write the more I love to.

How blessed it is to work for the Master! Some seem to think that unless they can preach they cannot do anything; but I feel that I am as a little child, and expect to do a child's work. When I get older and stronger he will give me something more to do. How many there are who ought to be doing great things for the Master, who have been in the school long enough to be able to teach others, but who can be taught by those who have not been in the school half as long. A scholar may have the best advantages for learning, and yet it will avail him nothing if he lacks the energy to apply them. So in the school of Christ; our brethren and sisters may try to encourage and help us along, and God may say, Come up higher; yet we never shall, unless we make an effort ourselves.

I am real glad we are free moral agents, for that gives me a chance to come to Christ if I will. How blessed it is to feel that God is our heavenly Father, and hears us when we pray. I love him better than all the world. He takes care of me every day. How little did I know of the blessed enjoyment there is in Christ, until I made the full consecration and received the evidence that the blood of Jesus Christ cleanseth from all sin. More than a year and a half ago I received it, and the way grows brighter and brighter, and I expect it will unto the perfect day, which is not far in the distance.

O what a blessed thought, that we shall soon see Jesus face to face. It seems sometimes that I cannot wait; and ofttimes I get glimpses of him by an eye of faith. I am not going to sit down and mourn because he does not come, but I mean to do the Master's will, and try to bring precious souls into his fold. I mean to be something in the building, if it is only a pin. That is the smallest, but it holds the building together. "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus my Lord." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

East Bowdoinham, Me.

From Sr. C. D. Simmons.

Dear Brn. and Srs.:—Though fearing to take up valuable space in our dear paper, I want to say a few words to those of our precious faith scattered abroad.

First, I will tell you how grieved I was last week, on receiving the *Crisis*, to find no editorial from "J. C."; but instead, a note saying that he was sick. O, how I wished I could make myself heard through all our ranks, and beg that prayer might ascend to our God, that the power of disease might be stayed, and he enabled to stand on the outer wall and watch the fast converging rays of light that portend the glorious consummation near. The night has been so long and dark, that some descry but faint glimmerings; but my heart (and I doubt not many others) responds joyfully to the bold clarion notes of bright morning dawning just beyond, that greet us from week to week, from our dear Editor. Long has he stood on the ramparts. Chill and heavy the night dews have fallen, till his shrinking form is nearly sinking with cold and weariness, And no wonder. But gird thyself, O man of God, yet a little longer. Watch well one hour, the last hour, and tell us, scattered flock as we are, what you descry.

Many of us have no preaching but our paper. O how dearly we prize it. We know "He is able to keep that which we have committed unto him," but 'tis very dreary living where there are none to sympathize with our hope,—that hope which "we have as an anchor to the soul, both sure and steadfast." I look over the appointments from week to week, hoping by some possible chance there may be some within reach.

And now I am so pained to see the subject of a general campmeeting in N. Y. disposed of as it is by the Conference at Springwater. I have never been able to attend one of those gatherings; they are far away, and none of my family entertaining my views, it would be deemed imprudent. I hoped that somewhere in Central N. Y. we might have one "feast of tabernacles." There is a large region here that seems to be left unwarned. Are there not some "waiting ones"? Am I all alone? No; for Jesus is with me. "He will not leave me comfortless." But are there none who wish an effort made, while mercy lingers, to compel some from the highways and hedges of C——, N. Y., to come in? Let us, by united humiliation, fasting and prayer, see if there cannot be something done to get the truth before the people. We have friends convinced of the truth, but that is all. They will perish there, unless an effort can be made. Is it not the very last time? Let us then awake, and not be found idlers in the vineyard, but "receive every one their penny."

From Bro. G. W. Truell.

Dear Brn.:—When Bro. Couch was in Taunton, we little thought that in so short a time we should leave that place and people so dear to us, and come to Lawrence; yet I believe the dear Lord was in it. The door seemed so thoroughly closed there against the preaching of the speedy pre-millennial coming of Jesus, the Christ, to earth again, that we often prayed for wisdom and patience, and asked in the language of Saul of Tarsus—"Lord, what wilt thou have me to do?" when all at once we were called to this city, and here found a place to work with the dear people of God for the salvation of the perishing.

This is the second week in succession we have had the labors of Eld. W. J. Halse, of Cambridgeport; and truly God has verified his promise to this people, in bringing strong men and women to feel their need of a Savior. Many backsliders have confessed their wanderings and come back to Father's house, and every night some one or more make a start for glory, for the first time; and oh, how we praise God that he has given praying fathers and mothers their children anew to them, in the everlasting covenant of grace. Young husbands and wives are starting together for heaven, through the blood of Jesus and the Word of their testimony. One dear young sister was engaged to take part in what many think innocent—tableaux; but, bless God, when she gave her heart to Jesus she told them she could not fulfill that engagement; but now expects to follow the dear Savior in the ordinance of baptism.

Still the glorious work goes on. The dear brethren and sisters, who have long borne the burdens, are rejoicing in the Lord, and are mightily strengthened by the tokens of God's pardoning love. Bro. C. Cunningham was here last Lord's day, and drank at once into the pervading spirit, and was in full sympathy with the church and Bro. Halse. He gave the blessed gospel trumpet a *certain* sound, which I shall long remember.

Dear brethren and sisters, pray for us, that God may continue his blessed work until every stumbling-block shall be removed. O, how short time is; and what an awful responsibility rests on us as a people. Let us lay aside every weight, all side issues, and preach this last great message to the dying world.

Lawrence, Mass., April 16th, 1875.

From Sr. M. E. Huntley.

Dear Brn. and Srs.:—I have felt it my duty for a long time to let you know through the columns of the *Crisis* that God has a few dear children here in this Hals Harbor Mountain. Bless his holy name! the truth is spreading, and may it still work its way through conflicts and trials, till the Savior comes.

I feel to praise the name of my blessed Master that ever the truth reached my poor heart. It is about four years since I gave myself to the Lord, and in October last was buried with Christ in baptism, and since that time I have lived in the full enjoyment of religion. All praise to my blessed Savior for his great love to me.

There are eight of God's dear children here who believe in the soon coming of Jesus, with its kindred truths. We have a prayer meeting every Lord's day, though there are but few of us. There are quite a number of Adventists at Scot's Bay, some seventeen miles from here, and a few at Chipman Brook, four miles away. Some times I have the privilege of meeting with the church at Scot's Bay, and I feel to rejoice in God my Savior. At times God puts it in the heart of some of his servants to make us a short visit, and encourage us with the blessed news of the soon coming of deliverance.

Last fall Bro. Haliday and Fitch preached here for a short time, and baptized three; some backsliders were reclaimed, and others were encouraged to press their way onward.

Dear *Crisis* friends, pray for us, that we may prove faithful, live for Jesus, and meet all God's dear children when he comes. There will be no more sorrow there, and we shall be free from the trials and troubles of this wicked world, and rest in the arms of our dear Redeemer.

Cornwallis, Hals Harbor Mountain, N. S.

From Bro. J. J. Smith.

Dear Brn. of the World's Crisis:—I drop you a line to inform you that we have had the greatest freshets on the Tennessee River and its tributaries this season ever known to the oldest inhabitants. We have had three overflows since the 1st of January. Hundreds of thousands of bushels of corn have been swept away or submerged, until it was ruined. This will produce a great scarcity of breadstuffs, which is now greatly advancing in price. The fences are nearly all gone, and many think it impossible to *re*-fence in time to plant crops. The wheat crops on the lowlands are killed out. The inevitable result will be suffering, to the poorer class at least. Besides the damage from the overflow, the uplands are washed and torn up by the heavy falls of rain, as never known before. Much of it is gone as deep as it had ever been plowed.

Truly these are "perilous times." God moves in a mysterious way his wonders to perform." Yet the people do not seem to realize that there is a God revealing himself in these judgments. When will they learn righteousness?

From Sr. B. L. Clark.

Dear Brn.:—I wish to correct a mistake. I wrote an article for the *Crisis* of March 17th, which was headed "My experience," forgetting to sign myself *sister*, which I ought to have done. Why I correct this is because I have received a package of papers and tracts directed to Bro. B. L. Clark, and another package to esq., and also a letter in the same way.

I thank the donors for their kindness in sending the papers and tracts. I am always happy to peruse them, whether they correspond with my views or not. I hope to receive more for free distribution. I am an old pilgrim, who started many years ago for the promised land, and I am not discouraged yet, although I have had many enemies to encounter. If the lions roar, or the serpent shows his forked tongue, they will not hurt me while I am in the way, for they are beside the way. If my eye is on Jesus, they cannot harm me; so I will try by God's help to keep my feet in the way which leads to the promised inheritance. I am determined to run the race that I may obtain the prize at the end.

I have seen many who started long after I did, who run well for a little season, but they fell out by the way, and have walked no more with us. Satan is doing his last work; he is diligent in the church and out; he knows his time is short, and he is setting his snares and throwing his influences around the christian, if possible to draw them away from Christ. If christians were as faithful as the agents of the adversary are, we should see a greater work than we now do.

We are truly living in the Laodecean age,—lukewarm. It is written, "Because thou art neither cold nor hot I will spew thee out of my mouth."

O may God help us to wake up, and cry aloud, and spare not. Soon the Master will come. Let us be ready so that we may say—"Lo, this is our God; we have waited for him!"

Floyd, Floyd Co., Iowa.

From Bro. L. V. Dexter.

Dear Brn. and Srs. in Christ:—I have long felt it duty to tell you what the Lord has done for me. I am sweetly resting in Jesus. He is my best friend; dearer than all earthly friends. I am living in the midst of wicked people, surrounded by temptations on every hand; but I thank God that his grace is sufficient for me, to keep me at all times and under all circumstances. When my trust is in Christ, I am like the oak of the forest, against which the winds and storms beat in vain.

Dear brethren and sisters, let us take courage, for the day will soon dawn; the glorious day of deliverance is nigh, when all the redeemed of earth will meet in Christ's kingdom. God has called me into his vineyard, to preach the gospel of the kingdom; but I have neglected to obey the call, and have therefore lost a large portion of my enjoyment; but I wish to speak through these lines, hoping that some poor wanderer from the fold of Christ may be profited thereby.

My heart's desire and prayer to God is that I may be kept and guarded by his almighty arm, that when Christ shall come in the clouds of heaven, I, with all the saints, may hear it said unto me, "Well done, good and faithful servant, enter thou into the joy of thy Lord." I ask an interest in the prayers of all God's dear children, that I may prove faithful unto Christ.

Orford, N. H.

From Mrs. J. Taft.

Editors of Crisis:—Though a stranger to you I trust that God, the Father of us all, owns us as his. I have learned by hearing the Scriptures explained, to look for and love the appearing of our Lord and Savior, and have been hoping that the "precious faith" might be preached in our midst again. Bro. H. Pratt gave five lectures near us, and I saw the light of Bible truth brighter than before. It is nearly six years since he was with us, but I trust the light will be held up for us again soon.

From childhood I have loved the Bible, yet the precious truths did not seem to take hold of my whole life as now. All I desire in this life, is to be subject to the will of God. A few years ago I attended a revival in the M. E. church, and heard several of the brethren and sisters say they were trying to serve the Lord in "their weak way." A preacher being present that was noted for preaching the popular doctrine that all, at death, went directly to heaven or hell, arose and rather sternly rebuked the people for thus expressing their feelings, saying that any one that trusted in the Lord enough to cling to him through life, was strong, and the word *weakness* should never be used to express the way they were serving the Lord. We cannot help feeling our weakness as we look around and see the need of true workers, but we are strong when we feel the arm of God is sustaining us. I would like to write a long letter. I enjoy listening to instruction, and hope that myself and family may soon be numbered among your people. I have counted the cost, and shall look to Jesus for help.

East Rush.

From Bro. D. C. Clifford.

Dear Brethren:—The church in this place was once united and worshipped together; but new and strange doctrines have come among us, which some have endorsed, while others think they conflict with Bible truth, and they have caused divisions among us, which makes us feel sad. It seems to me it was never more important to give strict heed to the Word of the Lord than at the present time. By it we can prove all things, whether they are of God or man. If they are of God, they will agree with his Word.

My dear brethren, who are looking for speedy redemption, let us not embrace any doctrine which compels us to set aside plain Bible teachings to make room for it. Let us not wrest the Scriptures from their true meaning to suit our theories. We know what we read about adding to or taking from the Word of the Lord. I love his Word, and want to do everything he commands us to do. The doctrine of holiness I love, because He says, "Be ye holy, for I am holy." I believe the day of redemption is just at hand. I believe the nations are preparing for the final conflict. May we watch and keep our garments.

Searsport, Me., April 6th, 1875.

Sr. S. E. Smith writes from Kansas:—"My husband, J. C. Smith, is very sick with pneumonia, and desires the prayers of God's children in his behalf, that he may be raised to health to labor till Jesus comes."

TENT MEETINGS.

Our brethren and sisters respond nobly to our call for help to carry on tent meetings this season. Bro. Frank Blaisdell, and Asa Blaisdell with his wife, go with one, Bro. E. O. Dinsmore and wife go with another, and Bro. S. G. Low goes with another. We shall have efficient help, we trust. Several preaching brethren have volunteered already to give help. There will be a man with his wife in each tent. Others wishing to go can write to Asa Blaisdell, Alfred, Me., or S. G. Low, Highlandville, Mass., or to myself. I expect to make two tents, fifty feet in diameter, for use this summer, if the Lord will. H. B. Sevey.

Married.

HAINES—KINGSLEY. At Sandy Hill, N. Y., April 14th, 1875, by Eld A. W. Sibley, Mr. Charles D. Haines (Editor *Boston Weekly Guide*) Boston, Mass., and Miss Lida Kingsley, of Sandy Hill.

LAKE—KINGSLEY. Also at the same time and place, by Eld A. W. Sibley, Mr. Stephen D. Lake, of Boston, Mass., and Miss Frankie Kingsley, of Sandy Hill.

LOVELAND—DOWNING. In Rumney, N. H., March 13th, by Elder Daniel D. Page, Mr. Lewis H Loveland, Jr., of Rumney, and Miss Effie G. Downing, of Ellsworth, N. H.

BERRY—BAKER. In Limington, Me., March 28th, by Rev. A. G. Hill, Mr. George M. Berry, of Standish, and Miss Ida Baker, of Limington.

FIFIELD—DARLING. In Groton, Vt., April 1st, by J. R. Darling, Mr. Simeon D Fifield, of Warren, N. H., and Mrs. Carrie C. Darling, of Groton.

WELCH—BRYSON. In Salem, N. H., April 7th, 1875, by Eld. C. Richardson, Mr. Jesse B. Welch, of Salem, N. H., and Miss Euphamia Bryson, of Wakefield, Mass.

EDMONS—ARROWSMITH. In Portsmouth, N. H., April 8th, 1875, by E. Owen, Mr. Gardner J. Edmons, of Greenland, N. H., and Miss Pinta M Arrowsmith, of Portsmouth.

MUNGER—WOOD. In Bennington, Vt., April 10th, 1875, by Elder W. O. Higley, Mr. Franklin A. Munger and Miss Annette Wood, both of Woodford, Vt.

Obituaries.

Kenney.—In Holden, Me., March 30th, 1875, Ithamar Kenney, aged 61 years.

Bro. Kenney, in 1843, heard and received the glorious message of the soon coming of the Lord, to give immortality to his people, and to establish his everlasting kingdom; and though living when the love of many has waxed cold, yet the good seed sown in his heart became firmly rooted, and the fruit thereof has been seen in the humble, christian life, the pilgrim-like demeanor, and the love which he bore and so often expressed for the Lord and his coming. He expressed, during his last sickness, great comfort from the hope he had of soon seeing Jesus, and being made like him, to die no more. He leaves a wife and six children to mourn his loss; but they sorrow not as those that are without hope. May the Lord bless and sustain them in their affliction, and may they meet at last an unbroken family, in the kingdom of God.

Sermon by Bro. N. N. Wood. Text, Psalm 16: 11. Chas. C. Tuck.

Flagg. In Great Falls, N. H., March 2nd, 1875, Sr. Leila, wife of Lewis Flagg, and only daughter of J. R. and Hannah Nash.

The subject of this notice found Christ in belief of the truth some four years ago, but has not always been faithful; yet in her last hours she found peace, and rests in hope of a soon coming Christ. She leaves two little ones, and a poor crippled mother, who especially need our prayers. May this stroke of affliction be sanctified to the good of the dear husband and father, in whose heart death has made such a deep wound. O Lord, grant this may be an unbroken family in the kingdom of God! Words of comfort were spoken by the writer. C. S. Shattuck.

Loveland. In Romney, N. H., March 14th, 1875, Mrs. Laura J. Loveland, wife of Lewis H. Loveland, aged 54 years.

Death has entered our family and taken our dear mother from us; but Jesus is soon coming to raise the dead. Her hope was in the coming of Christ and the resurrection to an immortal life. Mrs. D. D. Page.

Davis. Fell asleep in Jesus, in Hampton, N. H., Jan. 23d, 1875, of consumption, Marcia J., wife of Joseph R. Davis, and daughter of Bro. Oliver Page, aged 19 years.

Sister Marcia started to serve the Lord at the tent meeting in Hampton a few years since, but by neglect of duty lost her hope, and went back to the world. But before she died she renewed her covenant with God, died happy, and is now "sweetly resting in Jesus." God's grace supported her as she bid farewell to parents, brothers, sisters, husband, and dear little babe. May God sanctify this affliction to their eternal good. Enoch Morrill.

Davis. In Hampton, N. H., Feb. 13th, 1875, Marcia, daughter of Joseph and Marcia Davis, and grandchild of Bro. Oliver Page, of Hampton, aged 2 months and 8 days.

Little Marcia lived twenty-one days after her mother's death. Within a year Bro. and Sr. Page have buried two children, grown up, and two small grandchildren. God bless and comfort them in their affliction. Enoch Morrill.

Hutchins. In Massena, N. Y., Dec. 11th, 1874, Albert, son of John B. and Katie Hutchins, aged 13 months and eight days.

"Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31: 16–17.

The enemy death may rob mothers of their tender offspring for a while, but Jesus has purchased the field where the victims lie, and will destroy death, and him who has the power of death, which is the devil, and will give to mothers again their little ones, robed in immortal beauty, to die no more. C. Pike.

Culbertson. In Concord, N. H., March 31st, 1875, Carrie F., daughter of N. A. and Emma K Culbertson, aged 12 years.

A constant attendant at Sunday school, naturally interested in good things, when disease fastened upon her, the change from nature to grace would hardly be expected to be very marked, yet it was so; and her experience was really mature. She entertained no apparent doubt of her salvation, and exhorted all to meet her in the kingdom. 'Even so it is not the will of your Father in heaven that one of those little ones should perish." E. O.

Berry. In Portsmouth, N. H., March 22d, 1875, Mrs. Judith A., wife of Bro. Joseph H. Berry, aged 62 years.

A devoted wife, a considerate, fond mother; a humble, unassuming christian, she sleeps in Jesus. God will bring her with him. Her husband and sons are truly deeply stricken. May God bless and sustain them. "Precious in the sight of the Lord is the death of his saints." E. O.

Plummer. In Portsmouth, N. H., April 4th, 1875, Bro. Cyrus Plummer, aged 57 years.

Suddenly and unexpectedly a wife and six children are called to mourn. Bro. P. had for many years professed faith in Christ, and loved his appearing. During his brief illness, in his lucid moments, he spoke words of faith and resignation. At the funeral I spoke from 2 Cor. 1: 3, 4, 5. E. O.

Baldwin. In East Litchfield, Ct., April 2nd, 1875, of typhoid pneumonia, James A. Baldwin, aged 44 years.

A good man has fallen. Those who knew him best loved him most. He was a friend to every every one, therefore he had many friends. May his death make a deep and lasting impression upon the minds of the people of that place. J. E. S.

FOREIGN NEWS.

Madrid, April 8. The Government has decided to send 15,000 soldiers to Cuba.

London, April 8. Advices from China say that the widow of the late Emperor died on the 27th of March.

Cardinal Manning opened the Catholic College at Kensington yesterday with an address, in the course of which he said he regarded himself as intrusted with a commission of warfare, for he believed that the Church was approaching a crisis the most fiery for three hundred years.

Paris, April 6. The Rome correspondent of the *Journal des Debats* writes to that paper that the Pope will take up his residence in the United States if it should become impossible for him to remain in Rome, and says it was with a view to such a possible emergency that Archbishop McCloskey was elevated to the Cardinalate.

Havana, April 5. A terrible case of fanaticism, superinduced by spirit-rappings, is now undergoing investigation in Pinar del Rio. A mother, believing she was acting by the orders of the spirits, tore out the eyes of her son and afterward attempted to tear out her own. This she did openly as a solemn sacrifice in the presence of the other women of the family, who prayed in a loud voice while it was going on. All the parties have been arrested and are now on trial.

Berlin, April 14. In the Upper House of the Prussian Diet to-day the bill withdrawing State grants from Roman Catholic clergymen was under debate. Prince Bismarck made a speech, in which he declared that since the Vatican Council, Catholic Bishops were merely the Pope's prefects. He said that he was not an enemy of the Catholic Church. He warred only against papacy, which had adopted the principle of extermination of heretics, and which was in enmity with the gospel as well as with the Prussian State.

The agents of the French Government have made contracts in Bohemia for 10,000 horses, to be delivered next June.

The Famine in Asia Minor.

Instead of the famine in Asia Minor having ceased its ravages in any one district, it appears to have gained in intensity everywhere. In the city of Angora itself, though bread is now sold at a comparatively cheap rate, many of the poor have not the means of purchasing, even at the lowest prices. They sold everything they had last year, and being without work now, are as dependent on charity as they were in November. One of the reports read at the meeting of the Relief Committee at Constantinople on the 9th, stated that in the district of Boghazlian very great suffering prevailed, and some deaths from starvation had occurred. In a village of two hundred houses sixty-five persons had died of starvation in a few weeks. One of the inhabitants had taken his wife to a neighboring village and sold her for eight measures of wheat, but the buyer ultimately returned her. In another village, containing eighty houses, six persons had recently died of starvation, and the greatest destitution prevailed. There, as elsewhere, no cattle or sheep remained.—*London Times.*

The French Frontier.—The batteries erected for the defence of the German coast line are about to be armed with a new and special class of heavy ordnance of great power, made on a new pattern at Krupp's celebrated Essen works. The weight of projectile is 490 pounds, and the powder charge 85 pounds to 95 pounds. Forty-seven of these guns have been finished, and are subjected to a series of tests and experimental trials by a special commission of artillery officers at Duelmen.—*London Times.*

DOMESTIC NEWS.

San Francisco, April 7. A disastrous fire, accompanied by loss of life, occurred this afternoon at the corner of Spear and Harrison streets. It was caused by an explosion of giant powder in a frame building adjacent to Hathaway's bonded warehouse.

April 8. At the present writing four bodies have been recovered from the ruins of last night's fire.

Chicago, April 9. A fearful tornado swept through Edensburg, Ill., on Thursday afternoon. The Christian Church, in which some thirty or forty young ladies and gentlemen were rehearsing, was demolished. About fifteen of the party had been taken out at last accounts. Five dwellings were also blown down and an elevator badly damaged.

Severe tornadoes prevailed in Arkansas and Illinois on Thursday. Several persons were killed and wounded, and a number of buildings were demolished.

Godlove S. Orth has received his instructions as Minister to Austria. They are of a general character, except that there is a special instruction relative to his action in the event of a general European war. This instruction directs Orth in the case of war to follow the traditionary policy of this Government, and to maintain a perfect neutrality. This is the first recognition by the State Department of the supposed impending European war.

Notices.

☞ TO THE BRN. IN MASS.

The Mass. A. C. Conference at its last annual session raised money by pledges and collections to buy a tent and put in the field. A committee was chosen to superintend the buying and running of the tent, and this committee are responsible men, and have done the best they could. They bought the tent and run it until the cold weather set in, and there is a debt on them of over $100. This they are owing to Brn. Boutell and Leslie—the two principal workers with the tent. Some of those that pledged have not paid. We hope brethren will send in the amount of their pledges at once; and we invite others that have the means to contribute to pay these brethren their due, as there is not quite enough pledged to pay the debt.

Bro. Boutell is sick, and the prospect now is he will have to lay by for a while and mend up. He has had sickness in his family also for some months, and he needs what is due him. Now, brethren, will you heed this call, and send me the sum of one hundred and ten dollars at once, so that I can pay these brethren their honest due. Send to C. Goodrich, Boston, Mass., P. O. Drawer 5140.

Notice.—Alton Bay.

The Alton Bay Campmeeting Committee are notified to meet on the camp-ground Tuesday, May 4th. J. Couch, *President.*

Alton Bay Campmeeting.

The Alton Bay Campmeeting will commence, if the Lord will, *August 21st*, and hold over two Sabbaths. J. Couch.

Notice.—Arrangements have been made with J. H. Downing, to furnish lumber for building purposes on the camp-ground at Alton Bay, at the lowest market price. Address J. H. Downing, Alton Bay, N. H. J. D. Swain, for Com.

Tent Meeting and Conference.

The Lord willing, the Connecticut Advent Mission Tent will be pitched in Oakville, Conn., Wednesday, May 12th, and remain over Sunday, May 16th.

We go to this new field by invitation of Bro. and Sr. Mills, the only family in the place of like precious faith, and who will accommodate as far as possible. Our brethren, however, had better take along blankets, and some of us can sleep under the tent, if necessary. It is proposed that all business pertaining to the Conn. A. C. Conference be disposed of Thursday, May 13th, and we hope the brethren will be prompt at the business session, that the remainder of the time be devoted to sounding the gospel of the soon coming kingdom. Pray that the Holy Spirit may attend in power.

Oakville lies three miles west of Waterbury, on Watertown Branch R. R. By present R. R. Time Table, trains leave Waterbury for Oakville at 11.50 A. M. and 6.45 P. M.

P. S. We trust the blessing of the Lord will attend, and some be converted who shall love the appearing of Jesus and his kingdom, *near at hand* and not afar off. The truths which have cost us, as a people, reputation, influence, and standing in the world, are too precious to sacrifice to dyspeptic ears, which will not endure sound doctrine, but love fables and pleasure—(more than God)—the rusty tools of a lukewarm church—fitting emblems of a generation whose god is mammon, whose pride is in imposing ceremonies, and whose end is destruction. Let us never shun to declare truths which belong to this generation, the crowning excellence of the gospel, even things which angels desired to look into. My brethren, keep the light shining.

Your Bro. in Christ, O. D. Woodruff.

The Maine Mission Tent.

It is now time that those interested should begin to arrange for the summer campaign with the tent. Two good gospel preachers, who can, with the Lord's help, entertain any congregation, go anywhere, manage any crowd, and endure any hardships, are needed, with others occasionally to assist, with good singers and exhorters; also one good man for tent master. Who will volunteer to go into this work? Let them write to me at once. Will each of the committee write to me at once, and say what they have to say,—what they think or wish? Will all who wish meetings with the tent, or who wish the tent to go into any new fields, write to me their thoughts about it? The tent ought to be in the field all through the warm season. Let us try to do all we can for the spread of truth and the salvation of souls.

I. C. Wellcome, *Yarmouth, Me.*

Tent Meeting and Conference.—It is proposed to have a Tent Meeting in connection with the Conn. Conference. The Conference business to be promptly disposed of the first day of the meeting, and followed by a Tent Meeting of days, as the Lord may direct.

If any of the churches in Conn., or brethren in the highways and hedges isolated from churches, chapels, or religious meetings of any kind, would like to have the "Conn. Mission Tent" pitched in their vicinity about the middle or twentieth of May, please correspond promptly, giving particulars, with O. D. Woodruff, Secretary, Southington, Conn.

Notice.—The 5th day of May is appointed to work on the camp-ground at Coventry Centre, R. I. We hope that quite a number will volunteer to work; but those who come with teams, as last year, ought to come the day before and stop over one night. Bring your provision with you. Come right on to the camp-ground. Bro. Hazard's cottage will be open for accommodations, with a stove and beds that can be used.

E. Bellows.

To the Adv. Chris. Conf. of Northern Pa. and Southern N. Y.—This is to notify all who may be interested in this Conference that an effort will be made, at our next annual session, to be held next September, to make some changes in our Conference Constitution. Let there be a full Conference. Done by order of vote of Conference. A. H. Briggs, Sec'y.

A. C. Times, please copy.

Notice.—The Lord willing, the Advent Christian Conference of the State of Kansas will hold its annual session at Ottumwa, Coffey Co., Kansas, *May 21st*, commencing at 10 o'clock A. M., and continue as long as the interest demands.

Let all come to this meeting who possibly can. Remember the cause is the Lord's. Let all come with hearts full of love and good will toward men, with the full determination that they will work out their salvation with fear and trembling before the Lord. Now is the time to work for Jesus. The interests of the cause of Christ in this State demand effort, self-sacrifice, and whole heartedness. O that each may come filled with the Spirit of God. Homes will be provided for all. Let each one take this meeting to the Lord, praying that all may be done to his glory.

Brethren and sisters, make arrangements to do up your spring work in good earnest, and attend this meeting. Soon Christ will come in person to claim his own. In behalf of the Conference.

Board of Directors: A. S. Corey, Warden Dunbar, Eld. J. S. Thorp, Eld. Daniel Webster, Chester Crowell. J. C. Smith, Chairman.

Wayne County Mission Tent.—The shareholders of the Wayne County Advent Mission Tent are requested to meet at the church in South Butler, Tuesday, April 27th, at one o'clock P. M., to make arrangements for the summer campaign, and transact other necessary business. The Lord has blessed the labors of this Tent in the past, and we hope to see it in the field early this season. Do not fail to be on hand promptly.

Robert C. Brown, for the Brn.

Quarterly Meeting.—The next Quarterly Meeting of the New Hampshire Conference will meet with the church at East Canaan, to commence Thursday evening, April 29th, and hold over the Sabbath, May 2nd. Ministers are desired to attend and make the meeting as interesting as possible. For Com., Levi Allen.

Ohio State Conference.—The Ohio State Conference will convene at Norwalk, Huron Co., on Friday evening, April 23d. Business session on Saturday, at 10.30 A. M. Let our brethren and sisters be present, as far as possible.

E. McCulloch, President.

Notice.—The next Quarterly Meeting of the Little Marsh Church will be held at Little Marsh, Tioga Co., Penn., commencing May 7th, and continue over the following Sunday. A general invitation is extended to all. For the Church,

E. H. Eggleston.

Speak Plain.—The brethren of this place wish it distinctly understood, that when preaching is wanted, they will take measures to procure it without the aid of voluntary appointments. "A word to the wise is sufficient."

South Ashburnham, Mass.

Notice.—If any one among the many readers of the *Crisis* have in their possession one of J. V. Himes' Prophetic Charts that they would like to sell, or can give me any information where I can procure one, it will be gladly received. Direct to F. E. Blaisdell, Belgrade Mills, Me.

Notice.—I would say to the preaching brethren, when they send their appointments to Richmond, please name the place, Reed meeting-house, Richmond Corner, or at the Village. F. Bates.

Appointments

☞ Appointments must be received as early as Tuesday morning (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
W. H. Crockett..........Sunday, April 25th

Boston (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.
I. C. Wellcome..........Sunday, April 25th

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
E. Gordon..........Sunday, April 25th

Charlestown (Hall No. 70 Main Street.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
G. W. Brown.....Sundays, April 25th and May 2nd

Chelsea, Mass. (*Advent Chapel, Heard Street.*)
J. Couch..........Sunday, April 25th

Somerville, Mass (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Wm. C. Stewart..........Sunday, April 25th

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Hartford, Conn..........Sunday, May 16th
C. E. Barnes.

Natick, Mass..........Sunday, May 2d
C. Goodrich.

Tremont, Mass..........Sunday, April 25th
Putnam, Ct..........Sunday, May 2d
J. S. White.

Wilbraham, Mass.....Friday evening, April 24th
Springfield, Mass..........Sunday, April 26th
H. F. Carpenter.

New Bedford..........Sunday, May 9th
Mattapoisett..........Sunday, May 16th
New Bedford..........Sunday, May 23d
Fairhaven, Mass..........Sunday, May 30th
M. Batchelor.

Tremont, Mass..........Sunday, May 2d
Athol, Mass..........Sunday, May 9th
S. S. Brewer.

Salem, Mass.....Thursday evening, April 22d
Lynn, Mass.....Friday evening, April 23d
New Bedford, Mass., Sabbaths, April 25th and May 2d
The five days between as Bro. Irish appoints.
New Durham, N. H..........Sabbath, May 16th
H. Munger.

Natick, Mass.....the second Sunday in each month for the present. Wm. C. Stewart.

Warehouse Point, Ct..........Sunday, April 25th
H. Pratt.

I purpose to spend the three last Sabbaths in May, and intervening time, in Western New York. Friends will please correspond with me, that I may make early arrangements to supply them as shall seem best, according to their desire. Address H. Pratt, 57 Cedar Street, Springfield, Mass.

Keene, N. H..........Sunday, April 25th
I. B. Potter.

Kennebunk, Me..........Sunday, May 2d
I. C. Wellcome.

Fitchburg, Mass.....Sundays, April 25th and May 2d
New York City..........Sunday, May 16th
F. H. Burbank.

Canterbury (Emery school-house) Sabbath, May 16th
Lake Village, N. H. (North Church) Sabbath, May 23d
Pittsfield, N. H..........Sabbath, May 30th
D. F. Leavitt.

South Windsor, Ct..........Sunday, April 25th
Square Pond, Ct..........Sunday, May 2d
S. Woodruff.

East Pepperell..........Sunday, April 25th
B. Finney.

Barnstead, N. H..........Sunday, May 2d
Rye, N. H..........Sunday, May 9th
Salem, Mass..........Sunday, May 16th
C. S. Shattuck.

Putnam, Ct..........Sunday, April 25th
B. Woodside.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. Gordon.

Providence, R. I. (Advent Chapel on Hammond St.) Sunday, May 16th. D. M. Leavitt.

Wrightville..........Sunday, April 25th
Wm. J. Ripley.

East Landaff..........Sunday, May 2d
H. B. Quimby.

Alton, N. H..........Sunday, May 16th
J. G. Smith.

South Sutton, N. H..........Sunday, May 2d
C. W. Sargent.

South Rochester, N. H..........Sunday, May 2d
S. Varney.

New Rye, N. H. (Christian meeting-house) Sunday, May 16th.
Northwood Narrows, N. H..........Sunday, May 23d
O. W. Kimball.

North Rutland, Mass..........Sunday, April 25th
Enfield, Mass. (Reith school-house)..Sunday, May 2d
Granby, Mass. (Batchelder Street)..Sunday, May 9th
North Rutland, Mass..the last Sunday in each month
Geo. A. Streeter.

Ashland, N. H. (Pease school-house) Sun., April 25th
Joseph Harvey.

Southbridge, Mass..........Sunday, May 2d
Oxford, Mass. (at Bro. Cortis' house) Saturday evening, May 8th.
Charlton, Mass..........Sunday, May 9th
Southbridge, Mass..........Sunday, May 16th
Porter J. Smith.

Lafayette, R. I..........Sunday, April 25th
Rocky Brook, R. I..........Sunday, May 2d
Charleston, R. I. (Indian meeting-house) Sun., May 9th
Westerly, R. I..........Sunday, May 16th
E. Cotton.

Augusta City, Me..........Sunday, April 25th
H. B. Sevey.

Casco, Me. (Rattlesnake Pond school-house) Sunday, April 25th. J. T. Jordan.

Addison, Vt..........Sunday, May 2d
Arthur A. Waite.

New Dover, N. H..........Sunday, April 25th
Chichester, N. H. (Pine Ground).....Sunday, May 2d
C. W. Allen.

Moultonboro, N. H. (Neck Road school-house) Sunday May 9th. Will Bro. Budgett be with me? If so, please write me immediately. Levi Allen.

Southbridge..........Sabbath, April 25th
Willard M. Hall.

Holden, Mass..........Sunday, May 2d
W. N. Pile.

Morris, Ct..........Sunday, April 25th
G. L. White.

South Ashburnham, Mass..........Sunday, April 25th
Whitakerville, Vt..........Sunday, May 2d
Please address me at Winchendon, Mass., Box 27.
J. A. Packard.

Woodhull, Steuben Co., N. Y. (Lyon school-house) evening, April 24th, and Sunday, April 25th.
South Creek, Pa..........Sunday, May 2d
E. C. Cowles.

Buffalo, N. Y..........Sunday, April 25th
Ross Mills, Chautauqua Co., N. Y..........April 27th
John T. Ongley.

West Deerfield, N. H..........Sunday, April 25th
Northwood, N. H..........Sunday, May 2d
New Durham Ridge..........Sunday, May 9th
Lee (Union meeting-house)..........Sunday, May 16th
Farmington, N. H..........Sunday, May 23d
South Berwick, Me. (Great Works) Sunday, May 30th
Great Falls, N. H. (Franklin Hall) Sunday, June 13th
If any of these conflict, please write me at South Barnstead, N. H. C. R. Parsons.

South Rochester, N. H..........Sunday, April 25th
Farmington, N. H..........Sunday, May 9th
Kensington, N. H..........Sunday, May 16th
J. F. Chamberlin.

Andover, N. H., Cylsville..........Sabbath, April 25th
Boscawen, N. H. (North Waterstreet school-house) Sabbath, May 2nd.
Lake Village, N. H. (North Church) Sabbath, May 9th
Meredith, N. H. (Dolloff Hall).....Sabbath, May 16th
Bradford, N. H. (Pond meeting-house) Sab., May 30th
Simeon Roby.

Brimfield..........Sabbath, April 25th
Geo. L. Teeple.

Palmer, Mass., the 1st and 3d Sundays in each month
Charlton, Mass..........Sunday, May 30th
H. H. Tucker.

North Easton, Mass., the third Sabbath of each month
Gloucester, Mass..........Sunday, April 25th
C. W. Rathbun.

Knowlesville, N. Y..1st and 3d Sundays in the month
Mrs. L. M. Stoddard.

Boscawen, N. H. (at Bro. Roby's) Saturday evening, April 24th.
Boscawen, N. H. (Gulf school-house) Sab., April 25th
D. W. Davis.

Waterbury, Vt..........Sunday, April 25th
Hardwick, Vt..........Sunday, May 2d
A. A. Hoyt.

Hollis Centre, Me..........Sunday, May 2d
C. H. Sweet.

Belgrade (City school-house)..........Sunday, April 25th
F. E. Blaisdell.

East Concord..........Saturday evening, April 24th and over Sunday, April 25th.
South Newmarket (where Bro. Clodman may appoint) Monday evening, April 26th. S. Hawkins.

Sutton, N. H. (Palmer school-house) Sun., April 25th
Bradford, N. H. (Bush meeting-house)..Sun., May 9th
A. S. Williams.

Dixville, P. Q. (Advent Chapel)...Sunday, April 25th
Stanstead, P. Q. (at Bro. Jacob Morrill's) Sun., May 2d
Pittsburg, N. H. (Terrill school-house) Sun., May 9th
East Colebrook, N. H. (meeting-house) Sun., May 16th
Ways Mills, P. Q..........Sunday, May 23d
U. G. Ladd.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday: Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. Jesse Gay.

Lawrence, Mass.
S. S. Brewer..........Sunday, April 25th
I. B. Potter..........Sundays, May 2nd ad 9th
E. A. Stockman..........Sundays, May 16th and 23d
W. J. Halse..........Sunday, May 30th
I. B. Potter..........Sunday, June 6th
Wm. N. Pile..........Sunday, June 13th
I. B. Potter..........Sundays, July 4th and 11th
J. Couch..........Sunday, July 25th

Haverhill, Mass. (Advent Hall.)
D. F. Leavitt..........Sunday, April 25th
D. M. Leavitt..........Sunday, May 2d
A. Ross..........Sunday, May 16th
Geo. W. Brown..........Sunday, May 23d
I. B. Potter..........Sunday, May 30th
D. M. Leavitt..........Sunday, June 6th
Wm. H. Mitchell..........Sunday, June 13th
Dr. A. M. Higgins..........Sunday, June 20th
T. W. Piper..........Sunday, June 27th

North Rutland, Mass.
Willard M. Hall..........first Sunday in each month
H. H. Tucker..........second Sunday in each month

Concord, N. H. (Centre St. Church.)
C. H. Fletcher..........Sunday, April 25th
A. Ross..........Sunday, May 2d
Simeon Roby..........Thursday evening, May 6th
H. Munger..........Sunday, May 9th
E. Owen..........Sunday, May 16th
J. Parson..........Sunday, May 23d

Concord, N. H. (Bethel, Green Street.)
C. Goodrich..........Sunday, April 25th
H. Bundy..........Sunday, May 2d
J. S. White..........Sunday, May 9th
A. Simpson..........Sunday, May 16th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher..........first Sunday in each month
D. W. Davis..........third Sunday in each month

Seabrook, N. H.
D. M. Leavitt..........Sunday, April 25th
J. F. Chamberlin..........Sunday, May 2d
J. G. Smith..........Sunday, May 9th
T. W. Piper..........Sunday, May 16th
A. Ross..........Sunday, May 23d
E. Owen..........Sunday, May 30th
Hiram Munger..........Sunday, June 6th

Rye, N. H.
J. G. Smith..........Sunday, April 25th

Rochester, N. H.
A. H. Walker..........Sunday, April 25th
T. W. Piper..........Sunday, May 2d
J. T. Libby..........Sunday, May 9th
J. Hill..........Sunday, May 16th
J. G. Smith..........Sunday, April 30th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck..........Sunday, April 25th
J. Bickford..........Sunday, May 2d
D. M. Leavitt..........Sunday, May 9th

Hampton, N. H.
E. B. Wells..........Sunday, April 25th
O. W. Kimball..........Sunday, May 2d
D. F. Leavitt..........Sunday, May 9th
I. I. Leslie..........Sunday, May 16th
J. Parsons..........Sunday, May 23d
Enoch Morrill..........Sunday, May 30th
J. F. Chamberlin..........Sunday, June 6th
Geo. W. Brown (of Elliot, Me.)...Sunday, June 20th

Portsmouth, N. H.
A. Simpson..........Sunday, April 25th
C. E. Barnes..........Sunday, May 2d
A. Ross..........Sunday, May 9th
J. S. White..........Sunday, May 16th
C. S. Shattuck..........Sunday, May 23d
J. Couch..........Sunday, May 30th
M. Batchelor..........Sunday, June 13th

Dover, N. H.
J. W. White..........Sunday, April 25th
A. Simpson..........Sunday, May 2d
I. C. Wellcome..........Sunday, May 9th
S. S. Mooney..........Sunday, May 16th

New Market, N. H. (French's Hall.)
Enoch Morrill..........evenings of the 22d, 23d, and 24th, and over Sunday, the 25th.

Franklin, N. H. (Thompson's Hall.)
Mrs. L. E. Saulpaugh..........Sunday, May 2d
G. H. Wallace..........Sunday, May 9th

East Rochester, N. H.
C. S. Emerson..........Sunday, April 25th

New Durham Ridge, N. H.
A. Ross..........Sunday, April 25th

Farmington, N. H.
E. Owen..........Sunday, April 25th

Manchester, N. H. (corner of Elm and Lowell Sts.)
D. Churchill..........Sunday, April 25th
J. Harvey..........Sunday, May 2d
C. Goodrich..........Sunday, May 9th
J. Couch..........Sunday, May 16th
A. Simpson..........Sunday, May 23d
D. M. Leavitt..........Sunday, May 30th
T. W. Piper..........Sunday, June 20th

Alton, N. H.
D. F. Leavitt..........Sunday, May 2d
E. Owen..........Sunday, May 23d

Providence, R. I. (Hammond Street.)
A. M. Higgins..........Sunday, April 25th
H. F. Carpenter..........Sunday, May 2d
Roland D. Grant..........Sunday, May 9th
D. M. Leavitt..........Sunday, May 16th
C. Goodrich..........Sunday, May 23d

Portland, Me. (Union Hall.)
E. A. Stockman..........Sunday, April 25th
E. A. Stockman.....Sundays, May 2d, 16th, and 30th

Springvale, Me.
J. R. Tripp..........Sunday, April 25th

Alfred, Me.
Jer. Hill..........Sabbath, April 25th

Biddeford, Me.
Geo. W. Brown..........Sunday, April 25th
Jesse Gay..........Sunday, May 2d
Geo. W. Brown..........Sunday, May 9th
Wm. H. Mitchell..........Sunday, May 16th
J. Albert Libby..........Sunday, May 23d
A. Ross..........Sunday, May 30th

South Berwick, Me. (Great Works.)
Geo. W. Brown..........Sunday, May 2d
J. W. White..........Sunday, May 9th
Geo. W. Brown..........Sunday, May 30th

Steep Falls, Me. (Depot Hall.)
C. H. Sweet..........Sunday, April 25th

South Elliot, Me.
H. S. Pinkham..........Sunday, April 25th
C. E. Hurd..........Sunday, May 2d
O. W. Kimball..........Sunday, May 9th

Bristol, Ct.
A. Elliott..........Sunday, April 25th
G. L. White..........Sunday, May 2d
E. L. Crumb..........Sunday, May 9th
B. Hitchcock..........Sunday, May 16th

Winsted, Ct. (Good Templar's Hall.)
R. K. Stark..........Sunday, May 2d

Milldale (Southington, Ct.)
B. Hitchcock (Baptism)..........Sunday, May 2d

Plainville, Ct.
Sr. E. L. Crumb..........Sunday, May 2d

New Haven, Ct.
R. K. Stark..........Sunday, April 25th
M. Batchelor..........Sunday, May 2nd
Wm. N. Pile..........Sunday, May 9th
Mrs. E. A. Warren..........Sunday, May 16th

Yalesville, Ct.
B. Hitchcock..........Sunday, April 25th

South West Hoosick, N. Y.
Arthur A. Waite..........Sunday, April 25th and once in four weeks.
Flora Blanchard..........Sunday, May 9th and once in four weeks.

Worcester, Mass.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. Merrill, Com.

Clinton, Mass.—Meetings are held every Sunday, also Wednesday evenings, at Union Hall. Preachers will please correspond with C. H. Hudson, Clinton.

New York City.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
Thomas J. Cox, 273 West 22d Street.

Philadelphia, Pa. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. Wilfong, No. 135 North 22nd Street.

Philadelphia, Pa. (*Adv. Chris. Church, Seventh Street, below Poplar.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. Potter.

Chicago, Ill.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St. Frank Burr, Pastor.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
Eld. H. G. McCulloch, Pastor.

Portland, Me.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

Biddeford, Me.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Dexter, Me.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

There will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. Morse.

Camden, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. Wm. H. Fay, Cor. Sec.

Rye, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. WM. C. STEWART'S address, for the present, will be Somerville, Mass., Church Street, near Union Square.

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☞ ROLAND D. GRANT'S address is Athol Depot, Mass., Box 292.

☞ C. W. SMITH'S address is New Rutland, Ill.

☞ F. A. BAKER'S address is Frankfort, Me.

☞ M. R. PHETTEPLACE'S address is Worcester, Mass.

☞ CYRUS MENDENHALL'S address is Auburn, KeKalb Co., Indiana.

☞ GEO. L. TEEPLE'S address hereafter will be Collins Depot, Mass.

☞ E. C. COWLE'S address is Wallace, Steuben Co., N. Y.

☞ LEONARD WHEELER'S address is now West Randolph, Vt.

☞ B. B. CHEDEL'S address is North Springfield, Vt.

☞ H. G. McCULLOCH'S address is 386 West Lake Street, Chicago, Ill.

☞ JER. S. COLLINS' address is Rockland, R. I.

☞ CALEB RICHARDSON'S address is Salem Depot, N. H.

List of Persons Sending Money for Others.—H Bassett, C P Dow, Parker C Marsh, Charles Sweet, H A Olmstead, I K Lombard, P H Lawrence, G W Bush, P W Hough, J D Daniels, Wm A Bassett, P A Smith, R Phelps.

Cash Received for Books and Tracts.—H Bassett 50c, Nellie M Tripp $5.00, D Garland 50c, P F Goodwin 30c, Mrs F S Davis 50c, D Young 25c, H D C Aspen $1 00, B Perham 50c, Mrs. L G Sovereign 50c, J L Chamberlin 30c, H Van Dusen 25c, D Mathewson $2 00, E B Spackman 75c, D Weaver $7 70, E J McDole 23c, W Sturtevant $2.00, D D Reed $2.87, W J Blanbhard $3 50, O Place 20c, M M Pitkin $1 00, A S Killam 25c, J W Burroughs $1.10, Mrs J Thompson 10c, J Maxim 10c, J L Field $1.25, Mrs H Tarbell 14c.

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"HE GOETH BEFORE THEM."

I should not, Savior, love
  The path prescribed for me,
Had not thy footsteps gone before;
  And I but follow thee.

Didst thou command my feet,
  And drive me with thy rod,
I could not walk the rugged way
  Through which I pass to God.

I know the pathway lies
  Through danger, toil and death;
That I a living sacrifice
  Must make my daily breath.

But when I view the love
  That faltered not for me,
I could not choose but follow on,
  Whate'er the blessings be.

Yet oft along the way
  I falter, faint, and fall;
But rise anew, revived to hear
  The music of thy call.

When o'er the chilling wave
  The path leads on to rest,
I shrink and shiver, but I lie
  Securely on thy breast.

Thus through the path of tears
  This precious faith I hold,
That I shall find, beyond my fears,
  The shelter of thy fold.

—*Selected by* M. A. GOODWIN.

THE PROPHETIC OUTLOOK.

We have observed that for some years past there has, at last, been a great and just lamentation in the religious journals respecting the deadness in the churches; although not one of them has had, as far as we know, the courage to speak the whole truth on the subject. Were it not sad, it would be amusing, to hear the multiplicity of remedies proposed. Every imaginable kind of machinery has been perfected and brought into play; but still there is no breath of life. The churches and the editors do not see they have ignored and opposed, as the case might be, the grand truth which makes religion a present issue. They have departed from the primitive attitude, and yet wonder that religion, in the minds of most, has become theoretical merely. The simple explanation is, that there is no live present issue to inflame all hearts and stimulate to exertion; that is, they have put away the one which the Word of the Lord has given us.

That is what is the matter. No wonder there is no enthusiasm. No wonder men's minds are more exercised and absorbed by what happens to be the prominent question or topic of the hour, whether political, ecclesiastical, or social. *That* comes home to them. *That* they can understand. No wonder the lawfulness, or otherwise, of worldly amusements is considered debatable ground; and no wonder that the wealthy and fashionable members have practically settled for themselves the question of habitual attendance at balls, dances, theatres, etc., etc. No wonder the world is courted and coaxed into giving, by fairs, parties, and raffles, where the main object is to please the prevalent taste of the day, and especially to amuse the young people by pleasant allusions to the relations of the sexes. No wonder the passage of Scripture in James 2: 1–3 is set at defiance, or laid away on a dusty shelf, in company with many other New Testament sayings that are not "in good taste" in our day, or that set up an "ideal standard, impossible in our day." No wonder even good people smile incredulously at the idea of the inspiration of the Scriptures.

But oh, what a waking up there will be shortly! What a going forth to meet the Bridegroom! What a sharply-defined issue taken with the world! What a new recognition of that grand old truth—"If ye were of the world, the world would love his own; but because ye are *not* of the world, but I have chosen you *out of* the world, therefore the world *hateth* you." And of this: "If any man love the world, the love of the Father is not in him." And of this: "Marvel not, my brethren, if the world *hate* you." What godly sorrow! what carefulness! yea, what clearing! yea, what indignation! yea, what fear! yea, what vehement desire! yea, what zeal! yea, what revenge! (against those who were appointed to instruct?) will there be shortly, in the day when the Lord will make his bow quite naked, even his Word! Luke 12: 46. The wonder is, that in these Laodicean days when christians "enjoy both worlds" the church is not swamped altogether. In the present state of things ecclesiastical, there is mutual action and reaction. On the one hand, the churches are not instructed in the great truths of the Lord's coming; and on the other, an overwhelming pressure is brought to bear on ministers, to make them keep back in the pulpit whatever is not popular, and especially whatever is unpopular; but the burden of blame, in that day, will be laid on such ministers, and that justly.

In the political world we often see, during the excitement preceding a general election, all minor questions for a time left out of view, being overshadowed by some leading topic that agitates the public mind; in a similar manner the grand fact that the Lord is at hand, will, in that day, absorb all other considerations in the Christian church, when once the demonstration shall be seen, in the fact that the "eagle" saints will have been miraculously "taken." For, this divine interposition, though not exciting more than a passing wonder in men's minds, as the news of the day, will be fully understood by christians. And *then* shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom.

Then, too, amid the blast of the terrible ones, involving all believers in a common danger, they will forget their minor differences, and the name of the sects will disappear, and to be *a christian* will be the only aim.

The leading visible feature of the past year, as bearing on prophecy, has been the foretastes God has sent of all the coming judgments of the day of the Lord. Even of the fire that shall devour the earth in that day (Rev. 8: 7; Isa. 66: 15), the world has had a remarkable premonition.

And hardly less remarkable has been the manner in which the predicted events of the day of the Lord have begun to take shape. We begin to perceive the forces marshalling, and the leading agents appearing in sight. Hitherto we have only been able to perceive the ultimate results, as plainly declared in the Scriptures of truth; now, it would seem, we can already distinguish some of the chief agencies by which they will be produced.

A dreadful blackness has, during the past year, overspread the political heavens. It has seemed to rise with the suddenness of the tempest gathering that grew out of Elijah's cloud no bigger than a man's hand. The most powerful monarchs of Europe regard it with apprehension.

The Internationale! How familiar the world has already become with the word! And yet at the beginning of last year it was almost unknown, and no one deemed it of much consequence. And yet the causes that have produced it have long been in operation. They originated in the forsaking of the living God, and will culminate in the idolatry of the intellect, and the embodiment of it in man-worship. In this man-worship, stimulated and shaped by demons, we behold an explanation of what used to be hard to be understood, viz., the divine declaration that at the close of this dispensation *idolatry* will be established in the earth. Rev. 9: 20; 13: 14, 15.

An interesting writer has said:—"We are continually mistaking in assigning great effects to small and inadequate causes. There is never any effect without an adequate cause; although the circumstance which brings the already existing causes into operation, and which is so often mistaken for the cause itself, may be of small or trifling importance, and only one of a hundred other circumstances which might equally have brought them into operation. The fuel is laid, and any thing that has fire in it will equally serve to kindle it up; whether it be a lighted candle, a match, a rag, a bit of paper, or a straw—it matters little."

It has spread, and is spreading, with the rapidity of a prairie fire, in materials ready to hand. Just as Luther accomplished what Huss failed to do, so now human society is ripe for what the first French revolution attempted, but failed to effect. A "reorganization" of society; which shall leave out what is "obsolete"; which shall raise mankind to the highest pitch of worldly prosperity (Dan. 8: 25—margin); and which shall ignore God and God's arrangements as but the superstition of the dark ages, and the infant condition of mankind; nothing in the prophetic page is more plainly predicted than just this.—*Prophetic Times.*

IS IT THE WORK OF DEVILS?

There has been, in these later times, a waning of the belief in devils and in spirits of darkness, and yet it might be claimed by some that they were never more active in manifesting themselves to the sons of men than at this present writing. We know that in the ancient times there was a general belief in their existence and their communications with those who sought after them. The Scriptures are full of testimony regarding them, of denunciation of their doings, and condemnation of those who have dealings with them. Are we not told of the powers of the medium at Endor, who evoked the spirit of Samuel at the request of Saul? Are not those condemned among the children of Israel who shall use "divination, or an observer of times, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer?" Did not the Savior exorcise many evil spirits from those possessed of them, and relieve one poor medium of a legion that thereafter played the devil with a herd of swine? And did he not warn us against "false prophets that shall arise and deceive many; shall show great signs and wonders?" Did not the great apostle say that "the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils?" And how about the damsel of Philippi who had a spirit of divination which was the source of much gain to her master? And then there were the oracles of the heathen world that said strange things and produced marvelous manifestations, according to the secular historian. Now it is the almost universal testimony of the older times that these things were done by devils and spirits of darkness.

There is a strange coincidence in the character of the supernatural demonstrations with which the records of human history are filled, and those which occur at this day, and are attributed by many to the agency of the departed spirits of respectable human beings. It is disheartening to many who would fain believe that the loved and lost may return to give their friends assurance of a happy immortality, and, possibly, minister comfort to the sorrowing and the heavily burdened, to find that the so-called manifestations of their presence are so trivial and absurd. Their love for darkness raises the suspicion that their deeds are evil, and there is little comfort in that. Their rappings upon tables, their fondness for banjoes, guitars and childish instruments of sound, is but an unsatisfactory testimony to their exalted character. The communications received from them are apt to be incoherent, if not unintelligible, and are oftentimes deceitful, according to the general admission of the believers.

The real substantial benefit or comfort that honest and sensible people have been able to derive from the seances is almost, if not quite, infinitessimal, and this is a reason sufficient with many honest and thoughtful people for wishing to have nothing to do with them. Devils and spirits of darkness might, indeed, indulge in the performances of which we hear so much for the gain of those who put themselves at their service, but is it not revolting to our highest sentiments to suppose that the departed souls of illustrious men, "the dead but sceptred sovereigns that still rule us from their urns," or our own lost friends whom we once held in the highest esteem, should so demean themselves as to take part in the antics of the dark circle or the mummeries of the trance or table-tipping exhibitions? And why should the class of people fitted to receive communications from the celestial sphere for us who are still stranded on this "bank and shoal of time," be in so large a measure those of a low order of intellect and obtuse moral perceptions, insomuch that it is generally admitted that a large portion of them mingle tricks and imposture with their genuine performances? Where is there a medium that can command the general confidence of thinking people who have no prejudices against the society of those of another, and, we trust a better world?

But after all, we do not profess to judge. "Behold, we know not anything," or at least not much, about this subject. The data that we have been able to obtain, even accepting the testimony of the great lights of the Spiritists faith, are most unsatisfactory. There is little in it to create a desire to hold communion with the invisible world, if that communion must be of the kind and subject to the conditions which are so common. But our present purpose was but to introduce the conclusions of a Philadelphia philosopher, who accepts all the alleged facts of Spiritism, but declares that they are the work of devils and powers of darkness, against which the Scriptures warn us. Whether he is right, we profess not to say, but his contribution to the controversy is interesting. It behooves us to consider, in seeking a solution of the popular mystery, whether or no there be devils seeking to do us a mischief, or to lead us astray from the paths of true belief. There is nothing like considering all aspects of the case, and this is one which will commend itself to some minds.—*Boston Globe.*

LOOK UP!

Church of the living God! the Master says "look up." Luke 21: 28. Do you ask me why? The soul-inspiring answer is, "because your redemption draweth nigh." Yes; eternal redemption at the putting on of immortality at Christ's glorious appearing.

Now the bowed head is the symbol of sorrow, but the uplifted head betokens joy. "Look up and lift up your heads" he commands. Or, as one renders it, "Raise yourselves, and lift up your heads." Or, as Wickliffe phrases it, "Behold ye, and raise ye your heads." Looking down begets weakness and savors of "the earth, earthy;" looking up inspires courage, hope, and might; indicates the watchful spirit, and tells the world that the heart is in heaven from whence you expect the Deliverer. You cannot fail to do this without proving disobedient to the Lord. "Raise yourselves, droop no longer, arise and be strong, have certain knowledge of the approach of the great day"! he cries. Will you do it? For centuries the bride of the Lamb has been a prey to death. Her foes have been countless, sleepless, and unrelenting; she walking her bloody, lonely path with bowed head and eyes cast down in sorrow. The grave has ever been before her, yawning to devour. But as if in expectation of a strong deliverer from the skies, she has buried her dead with their faces turned upward, and the eyes in the right direction,—up. These on opening at his bidding shall catch speedily the sight of the descending King. For the trumpet shall sound, and the good, translated skyward to meet him, shall then be like him forever. Now he is soon to arrive. We have witnessed the predicted signs. We know the proper and plainly revealed final position,—let us take it. It is the posture of expectant joy.

It is the glorious privilege as well as the sacred duty of the last generation of christians, to go about with their heads lifted up. It will be their happy privilege to stand at the bar of judgment with their heads lifted, for the shame of sin will be exchanged for the boldness of holiness. It will be theirs to march through the golden gates with their heads up. "Thou, O Lord, art a shield for me, my glory, and the lifter up of my head." Ps. 3: 3.

O christians, can we afford to become guilty by disregarding the express orders of our King, in refusing at the proper time to look towards the door of the heavenly tabernacle, about to swing back on its hinges and let forth the Bridegroom? The time has assuredly come. In the broad clear light of the breaking day there is no excuse for the recreant, the indifferent, the cold-hearted.

What an unfailing well of joy in trial; what a source of strength against the forces of sin and evil, what a weapon of warfare against Satan, this belief would everywhere prove to the dear church of God, if she would but open her eyes and perceive and embrace it. What an all-absorbing joy, what an unfailing hope as the conflict deepens, and the fierce, evil powers enhance its intensity. The great heart of Christendom would be stirred with a mighty gladness; an exultant shout would ring out through all the camp of the weary hosts; the enemy would hear the pean of victory sounded in advance, while the multitude of believers, united in the "one hope," would be engirded as with invincible strength from the everlasting arm of the Almighty.

Then lift the head, O weary watcher. Turn the eyes to behold the angel couriers of the returning Redeemer. With ears intent, wait to catch the first signal of the mighty trumpet's blast. Look up, behold it soundeth speedily, and the bell that marks the incoming of eternity is about to strike, One! To the last minute do as the Lord bids, and look up. Keep the head erect, and with it the heart clean, if at the end you would be "caught up to join the Lord in the air." Waiters, watchers, workers, Heads up!—*The Christian.*—*D. T. Taylor.*

WASHINGTON CO., KANSAS, CONFERENCE.

In response to the call of Bro. F. O. Cutler, there was a meeting of believers in the speedy coming of Christ at Peach Creek, Kan., commencing March 27th, 1875, at 2 o'clock P. M. Ministers present—F. O. Cutler, James W. Hayworth, R. F. and M. J. Clark, of Kan., and G. G. Godfrey of Nebraska; also a representation of brethren from six different A. C. churches, in said county. Bro. J. W. Hayworth was called to the chair, and C. D. Potter was chosen Secretary. A motion was made and carried to organize a Conference. The following constitution was adopted:—

CONSTITUTION.

ART. 1. The name of this religious body shall be "*The Washington County Advent Christian Conference.*"

ART. 2. This Conference shall comprise all A. C. churches and ministers in Washington county and vicinity who are in sympathy with its objects.

ART. 3. The officers of this Conference shall be a President, Secretary and Treasurer, each to be elected annually.

ART. 4. This Conference shall hold four sessions each year, and the President, or a quorum of the Quarterly Conference, shall have authority to call a special meeting when deemed necessary.

ART. 5. This Conference shall have authority to examine into the christian character of its members, and admonish as occasion seems to require. And it shall grant to persons properly qualified, and recommended by the church of which the applicants are members, licenses to preach, and to renew licenses or credentials annually. No person shall be licensed to preach until he shall have been examined and recommended by a committee of three ministers or laymen; said committee to be chosen by the Quarterly Conference.

ART. 6. The objects of this Conference are, the promulgation of the glorious truths of the Bible, as interpreted by the Advent Church, the upbuilding of the cause of truth, and the salvation of men.

ART. 7. No article of this constitution shall be changed except by a vote of two-thirds of its members present at a regular meeting.

We, the undersigned, have subscribed our names this 27th day of March, 1875:—

J. Thompson, C. D. Potter, R. Day, J. J. Brownley, A S. Field, J. S. Lusvler, J. M. Elliott, W. W. Coder, N. N. Mathews, G. H. McAtee, J. Durham, W. H. Shriner, C. Durham, G. P. Boutwell.

The following officers were elected for the ensuing year: J. W. Hayworth, President; John Batterton, Secretary, and John Brownley, Treasurer.

Voted, To send a copy of the proceedings and Constitution to the *World's Crisis* and *Advent Christian Times* for publication.

Voted, To hold the next Quarterly Meeting at Sherman Centre.

The result of the meeting has been blessed. The Spirit of the Lord has been most graciously present, and many spoke of special good received. Sweet harmony in Jesus prevailed. Two were baptized, and the church was much quickened. Bro. Godfrey rendered valuable aid in the meeting. He is devotedly attached to Jesus, and ever ready to do all in his power to advance his cause. We have great reason for thanksgiving in view of what the Lord is doing in this part of the State. When we look back and see what has been accomplished during the last year by the power of the Spirit and Word, we have abundant cause to rejoice and go forward in the good work, with increased courage and renewed hopes of still greater success. The work is going forward. Hundreds are seeing the truth, but many are crying "Peace and safety." May God have mercy on such. As it was in the days of Noah, so shall it be in the end of the world.

JOHN BATTERTON, Sec.

TRIFLES.

E. OWEN.

A very little light
In cloudy, moonless night,
May guide the steps aright
  Of weary traveller.
A very trifling act
Performed with proper tact,
May faith assure in fact,
  Of doubting caviller.

A seeming random word,
You may have deemed unheard,
Or trivial, or absurd;
  May leave impression,
Outliving moon, or star,
Felt, whether near or far,
To favor or debar
  Needful confession.

A very little care
Of what we speak, and where,
May lead to earnest prayer,
  And to salvation;
While needless, scornful slight,
May cast a withering blight,
And cause the soul to fight
  Its best relation.

Then let us watch and pray
That all we do or say
  May be inspired;
So husbands, children, wives,
Whoever us survives,
May recollect our lives
  Ever conspired

That grace to magnify,
Which led our Lord to die
Upon Mount Calvary;
  That we may share
His love, and grow in grace,
With patience run the race,
And gain that happy place
  Christ will prepare.

Portsmouth, N. H., Jan., 1875.

ROMAN CATHOLIC SCHOOLS.

While so many of our foreign prelates are assailing our common-school system, and claiming for their own Roman Catholic system an infinite superiority, it would be well for them to explain why it is that Roman Catholic education has everywhere ended in the perpetuation of ignorance and the decay of public morals. Not even Bishop M'QUAID, we suspect, or even DR. MANNING, who seems to have acquired the faculty of believing history only as it is taught by his Church, would deny that Roman Catholic countries are the worst educated of all; that Italy, France and Spain have left the larger part of their population in total ignorance, that most Irish Catholics can neither read nor write, and that Germany, Switzerland, Norway and Sweden are the best instructed countries in Europe, because they have long possessed a national system of education. Yet we are confidently required by our foreign prelates to abandon our unsectarian American mode of teaching, and adopt that which has wholly failed in France, Italy, and Spain. In France fifty per cent. of the population in the Western and Roman Catholic departments are, according to the latest statistics, unable to read and write; in Spain and Italy even a far larger proportion; and the Catholic teaching has proved so perfectly ineffective that the American system has already been introduced into Rome and projected at Madrid. No one, in fact, who looks into the condition of the papal countries can fail to reach the conclusion that the Roman Church has never really desired to educate its people; that it prefers to leave them in ignorance, and sees in knowledge its most resolute foe. And if this inference may seem to some of our more intelligent and patriotic Roman Catholic citizens an apparent injustice, yet they must admit, upon a more careful reflection, that it is true, and they may discover in the clamor of their prelates against our public schools only a dull echo of that dread of an educated people which they have learned in the papal seminaries of Europe.

The progress of knowledge, however, in all Protestant countries during the last three centuries, has forced the Papal Church to assume a different position among us in this matter from that which it has held in Italy and Spain, and to endeavor to propagate its faith by guiding the education of the young. It now claims to be willing to teach all its people, provided it can be allowed to teach them only what it thinks proper. And Bishop M'Quaid and his followers require that our republican and unsectarian system of teaching shall be abandoned, and a throng of Roman Catholic schools be maintained at the public expense. Thus, in fact, this foreign Church, having neglected the education of the people in its own native countries almost entirely, having left Italy, France and Spain centres of excessive ignorance, now that its political power has increased among us, begins to assail our common schools with foul words and pestilent accusations, and even kindly offers to instruct us in the best methods of education, and to provide a sufficient number of priests, nuns, or Christian Brothers to oversee as many schools as we may desire. Large numbers of them have, in fact, been already imported from Europe for the improvement of the manners of our city children, and have left the fair fields of Rome or Madrid, where their labors have been so remarkably unsuccessful, to assume the care of the education of young republicans. How hospitably they have been received in New York every one has seen.

Our native teachers have often been set aside to make way for the favored disciples of the Vatican. Christian brothers have been provided with the means, at the cost of the city, of opening a large number of those institutions among us, which have proved so injurious to the morals and political welfare of Spain and Italy. Had New York been dedicated effectually to the Sacred Heart, it could not have shown greater liberality to the Sisters of that mystical society, whose vision has become the guiding light of modern Romanism, and whose schools are spread among us by all the influence of papal politicians. One of them, which recently appeared before the courts of the city, having refused to pay taxes on its property, was shown to have been endowed with a regal munificence to which only our impoverished tax payers could object.

In 1867, the Sisters of the Sacred Heart became possessed of fifty acres of land for the use of their school. It might well have been supposed that one acre would have been sufficient to satisfy the rapacity of the most avaricious sisterhood, for one acre of land in the city of New York must in the course of time rise to a valuation equal to the dower of a queen. But the Sacred Heart required a richer dotation, and its foreign nuns were resolved to provide liberally for generations of future Sisters. Fifty acres of the land of a metropolis whose domain is already far too narrow for its crowded poor, were devoted to ecclesiastical purposes. The Sisters possess their domain in triumph. They promise to be the richest community of nuns ever known in the annals of celibacy. Their fifty acres are already worth millions. In no long period they will be worth fifty millions, and our opulent sisterhood will be among the wealthiest heiresses of a land of gold. But not content with their fair prospects, these avaricious Sisters are unwilling to pay any taxes. They claim that they require the whole of their fifty acres for educational or ecclesiastical purposes.

They have, it seems, four hundred resident pupils and five hundred day scholars. How much money they receive for their tuition they do not state. It is, no doubt, a large sum. But they still insist that they will pay no taxes for their land, although how fifty acres can be used for a school of nine hundred pupils—a number less than is taught in many of our public schools—does not appear. The Sisters of the Sacred Heart contend that their scholars require the whole of the land as a play-ground! On this pretext they seek to defraud the city of several thousand dollars. Many similar schools and institutions are spreading over our State and country, all equally unscrupulous, engrossing large pieces of land, refusing to pay taxes, seeking to control the education of the people, and diligent opponents of the public schools.

These Roman Catholic schools and seminaries, which Bishop M'Quaid and Bishop Ryan are so anxious to substitute altogether for these "godless and corrupt" common schools which we have long supposed were the chief sources of our prosperity, have been for three centuries the only means of education for France, Italy, and Spain. They are all founded upon the model of the Jesuit colleges, and reflect the peculiar traits of that secretive society. The Jesuits, in the first vigor of their early enthusiasm, made successful if not useful teachers; they soon gained the control of the colleges of Italy and Spain, filled the universities of Pavia and Bologna with their pupils, taught emperors or governed princes. But as the society became rapidly corrupt, its schools soon fell with it into decay. From contemporary writers we are told that Italy in the close of the seventeenth century was chiefly educated by the Jesuits, and that their seminaries had become centres of disorder and corruption. Their course of study was confined only to those branches permitted by the papal court; their discipline was wholly lost; the pupils contemned their teachers, and often drove them from their lecture-rooms. The young men of the universities were so disorderly and riotous that it was thought dangerous to walk at night through the streets of Pavia or Bologna. The Jesuit teachers thought only of winning pupils by indulgence, and even neglect; knowledge perished in all the Italian cities, and the results of Roman Catholic education may be seen in that total decay that has fallen upon the Italian intellect.

Superficial accomplishments, a faint knowledge of Latin, and a taste for useless show and idle dissipation are the usual results of the teaching of priests and nuns. In the recent debate in the French Assembly it was shown that the Catholic colleges of Belgium were infinitely inferior to those maintained by the State. And even ultramontane France hesitates to permit them to be established in its midst. But the most conclusive argument against the introduction of the papal system of teaching among us may still be found in the national traits of the lands for which they have formed the only means of education for three hundred years. If we wish our people to resemble the people of Rome and Paris, Mexico or Vienna, we need only intrust our public schools to the care of priests and nuns.

Upon the rules of public policy an equally fatal objection exists to the pretensions of the foreign prelates. The declaration of infallibility has made a total change in the relation of the Papal church to all civil governments. It now plainly assures them that wherever it gains the power, it will suppress freedom of conscience and of the press, all free government and national independence, will insist upon the punishment of heresy, and a perfect submission to the Papal See. "Toleration," Pius IX. assures us, "is a fatal error." These doctrines will in future be taught in every Roman Catholic school, under pain of excommunication. Every Roman Catholic will be urged to assail covertly or openly our free institutions. He can no longer be a good citizen of a free state. Germany has met this new danger by establishing a strict supervision over its public schools; Switzerland and Brazil banish their papal bishops and their Jesuits. Even England has shown traces of alarm at the papal pretensions. At such a moment we are asked by Bishop Ryan and Bishop M'Quaid to yield up to them the control of a large part of our public schools, and to encourage the spread of principles that in the end must be fatal to republicanism and freedom. Rather it would seem, should we labor to check the growth of these dangerous assumptions among us. Political Romanism is the chief peril that now hangs over our future progress. The immense increase by immigration of our Roman Catholic population must force upon us that unhappy strife which is raging in most European countries between ultramontanism and progress, between ignorance and knowledge, and the only sure weapon of defence against the spread of European barbarism is our system of common schools. To preserve, to perfect, and adorn that sure support of republicanism may well occupy the chief attention of our government and people.—*Eugene Lawrence, in Harper's Weekly of Feb.* 6th.

"LO, I'M WITH YOU ALWAY."

ZORA BRIGGS.

"Always with me," blessed Savior,
  Is this promise true for me?
Wilt thou ne'er in sorrow leave me?
  May I ever be with thee?

"Always with me" when the darkness
  Hovers o'er me on my way;
Sweetest words—"I ne'er will leave thee"—
  Bids my heart rejoice to-day.

"Always with me" when I'm sinking
  Down like Peter 'neath the wave;
There thine arm is stretched to hold me,
  There to cheer me and to save.

"Always with me" when I'm tempted,
  Thou'st been tempted e'en as me;
And thou knowest all my weakness;
  I shall find my strength in thee.

"Always with me"; sweet the promise,
  Till the world's sad end shall be;
Then among the saints, rejoicing,
  I may ever be with thee.

Athol, Mass.

THE COMING JUDGMENT.

WM. D. TUCKER.

Whenever the Lord has brought a judgment upon the inhabitants of the earth, to punish them for their wickedness, he has always in some manner made known to them beforehand what was coming to pass, in order that they might have an opportunity to repent of their evil doings, and turn to him for help; and by thus doing, escape the punishment and wrath of the Lord.

When wickedness was rampant in the antedeluvian age, God repented that he had ever formed man, because he had dishonored him so greatly. Therefore to punish men for their sins, he determined to bring a flood of water upon them, as a just and righteous judgment.

For one hundred and twenty years before he brought that great calamity upon them, he ceased not to warn them of the approaching danger, by his faithful servant, Noah. But they heeded not the warnings, and were lost, in consequence of their unbelief and disobedience.

Before the destruction of Sodom and Gomorrah, and the cities of the plain, the Lord sent two angels to warn the inhabitants of the approaching judgment, and took Lot and his family away from the fiery calamity which befel those ancient cities, for their unbelief and disregard of God's teachings and admonitions.

Through the warnings of the prophet Jonah, the inhabitants of Nineveh repented, and by thus doing, escaped a terrible judgment. Before the destruction of the wicked inhabitants of Jerusalem, Christ warned them of the "visitation" which must come upon them, because they would not repent of the evil which they were daily committing. There were a few in the city who were righteous, and they heeded the warning, and escaped.

And to-day, and for years past, God has not ceased to warn the inhabitants of the earth of a final judgment, which is yet in the future. "God hath appointed a day in the which he will judge the world in righteousness, by that man (Christ) whom he hath raised from the dead;" and he has continually admonished us, by signs, and by the "sure word of prophecy," that we are very near the coming judgment, when the Lord will reward every man "according as his work shall be." The righteous will escape, but the wicked will be destroyed like those of olden times, when the wrath of God was poured out upon them.

Oh, then, while we are being warned of the coming judgment, let us take heed to the warnings, and escape the wrath of the Lord.

HOW TO LOOK AT THINGS.—Two Rabbis approaching Jerusalem observed a fox running upon the hill of Zion, and Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" demanded Eliezer. "I weep," replied the Rabbi Joshua, "because I see what was written in Lamentations fulfilled: "Because of the Mount Zion which is desolate the foxes walk upon it." "And therefore do I laugh," said Rabbi Eliezer, "for when I see with my own eyes that God has fulfilled his threatening to the very letter, I have thereby a pledge that not one of his *promises* shall fail, for he is ever more ready to show mercy than judgment."—*Sel.*

THE WIT IN PRISON.—In an old account of Bedford, there is a good anecdote to the effect that a Quaker called upon Bunyan in jail, one day, with what he professed to be a message from the Lord. "After searching for thee," said he, "in half the jails in England, I am glad to have found thee at last." "If the Lord sent thee," said Bunyan, sarcastically, "you would not have needed to take so much trouble to find me out, for he knows I have been in Bedford jail these seven years past."

HE that can appreciate and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is a true warfaring christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and seeks her adversary, but slinks out of the race, where that immortal garland is to be run for not without dust and heat.—*Milton.*

A WORD IN SEASON.—A profane coachman pointing to one of his horses, said to a pious traveler, "That horse, sir, knows when I swear at him." "Yes," replied the traveler, "and so does One above." The coachman seemed to feel the reproof, and immediately became silent.

HOME AND HEALTH.

CORRUPT LITERATURE.

It may be surprising to some to learn that an extensive business is carried on, in our large cities, in the publication of obscene books and periodicals. Of necessity, it is a secret traffic; yet is no less thriving on that account. The detection and arrest of a number of such publishers and dealers in New York, lately, created quite a stir. Tons of plates and books were destroyed; yet what was thus discovered and destroyed was but a tithe of what still remains. The business flourishes, and, in most instances, the venders escape detection, while their vile stuff makes its way throughout the whole country. It finds its chief patrons among the young. That household is fortunate that escapes its damning influence. Vigilance is the price of safety.

In view of these facts the question arises, "How is it that such publications find a market? What causes the demand for them? We think every reflecting mind will admit that much is due to the corrupt literature of the day. It leans very largely in that direction—at least in its influence, if not in its character. The young are beginning to dislike everything but light literature. History, biography, travels, and science are deemed intolerable. Stories, romance, novels—these are the palatable dishes for youthful intellects to feast upon—anything and everything that runs in the direction of easy reading, requiring no effort of thought and memory. As a result, there is no invigoration of the mental powers, but rather an enervation. The mind becomes diseased for want of activity, and an unnatural craving for fiction and excitement follows. Step by step the habit grows, until even the high-toned story loses its power to please, and the way is opened for those foul leaves of the devil to supply the place.

It is well enough to suppress the traffic by law whenever detected, but the only real remedy is to nip the desire for such literature in the bud. Parents cannot be too careful in guarding their children against the pernicious effects of promiscuous novel-reading. Some of the noblest of the world's authors come in this garb. The attempt should rather be directed against an exclusive reading of stories by the young who have advanced far enough in years to be able to appreciate something different. The father and that mother act unwisely who, in selecting reading matter, considers the chief and the only qualification to be the department of stories. Exclusively story magazines and papers will bear their fruits in a vitiated taste, a depraved appetite, an unbalanced judgment, a false view of life, a false standard of conduct, and a weakened moral sense. Given these things, and one can readily see why large publishing houses can coin money by the publication and circulation of literature which is hawked by night in the streets by wary boys and girls, men and women, and smuggled into households that little dream of the existence of such literature in their midst.—*Banner of Holiness.*

MIND AND HEALTH.—The mental condition has far more influence upon the bodily health than is generally supposed. It is no doubt true that ailments of the body cause depressing and morbid conditions of the mind; but it is no less true that sorrowful and disagreeable emotions produce disease in persons who, uninfluenced by them, would be in sound health; or, if disease is not produced, the functions are disordered. Not even physicians always consider the importance of this fact. Agreeable emotions set in motion nervous currents which stimulate blood, brain, and every part of the system into healthful activity; while grief, disappointment of feeling, and brooding over present sorrows or past mistakes depress all the vital forces. To be physically well one must, in general be happy. The reverse is not always true; one may be happy and cheerful, and yet be a constant sufferer in body.—*London Times.*

OATMEAL AS A DIET.—Americans are gradually waking up to the fact that oatmeal is by no means an unimportant article of diet. As a food, the merits of which have stood the test of centuries, and which is designed to promote the sanitary condition of the nation by laying the foundation for more ready and vigorous framers for the coming generation, let us regard its general adoption as an article of diet as nothing short of a national good. Its phosphorescent qualities act as a general and healthful impulse to the brain, and on no other food can one endure so great or so prolonged mental labor as on oatmeal porridge. Properly cooked, it is not only a most healthful and nutritious food, but it is fully attested by its wonderfully rapid adoption as a popular diet by the very fastidious palates of our American people.—*American Working People.*

MOTHERS of America, if you wish to rid your own and your children's households of the destroying locusts which infest your houses and eat your substance, take a pride in educating your daughters to be perfect mistresses of every home duty; then, even if you leave them without a dollar, be assured they will never lack a warm garment, a bounteous meal, or a cosy roof, nor fail of the respect of any who know them.—*Home Guardian.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1016. BOSTON, WEDNESDAY, APRIL 28, 1875. VOL. XLI.—NO. 3.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FOREBODINGS.

Earth! what a sorrow lies before thee,
None like it in the shadowy past;
The sharpest woe that ever tore thee,
Even though the briefest and the last.

We see the fair moon veil her lustre,
We see the sackcloth of the sun;
The shrouding of each starry cluster,
The three fold woe of earth begun.

We see the shadows of its sunset,
And wrapt in them the avenger's form;
We see the Armageddon onset,—
But we shall be above the storm.

There comes the moaning and the sighing,
There comes the hot tear's heavy fall,
The thousand agonies of dying,—
But we shall be beyond them all.

—*The Restitution.*

THE PRESENT STATE OF THE WORLD INDICATIVE OF THE LORD'S SPEEDY RETURN.

By Rev. Edward Hoare, Vicar of Tunbridge Wells, and Canon of Canterbury Cathedral.

Just before the second advent of Christ, there shall be an increase of science and traveling. Daniel 12: 4—"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." These words plainly refer to the latter days; to "the time of the end;" the last period of this dispensation.

Now, of this period there are two things predicted to the Prophet; the one religious, the other social; the religious change is the unsealing of the vision, or the opening of the eyes of believers to truths hitherto concealed in prophecy; the social change is the rapid progress of traveling and science throughout the world. It is the latter of these with which we are now concerned. At the time of the end, therefore, there is to be an increase of knowledge, and of men running to and fro on the earth. Now, ask any common observer of mankind, one who looks on life without reference to prophecy or religion; ask him what he thinks the most remarkable feature in the present aspect of society, and he will tell you the rapid advance of science and increased facility of communication.

Just contrast the world at large, in respect of traveling, with what it was fifty years ago. Most truly may it be said, "Men are running to and fro on the earth." The leading commercial feature of the day is railway enterprise; the habits of society are becoming materially changed through the ease and rapidity with which we travel. Thousands and tens of thousands have now become travelers, who, a few years since, had scarcely quitted the immediate neighborhood of their native town. Nor is this confined to England. It is the same with America, Russia, India, and the whole continent of Europe.

Look again at science, at the vast improvements in machinery, at the curious discoveries in every department of useful art, at the rapid increase of knowledge throughout the world. Look again at the connection between the two. The increase of traveling is foretold by the prophet in connection with the advance of science. "Many shall run to and fro, and knowledge shall be increased." Now this connection is the remarkable feature of modern society. The two changes are acting and reacting upon each other. In every period the increase of traveling has led to the increase of knowledge; but now the increase of knowledge is no less effective in leading men to run to and fro in the earth.

The result is, that increased knowledge and increased traveling are going hand in hand throughout the world. There has already been sufficient change in these two respects to satisfy the prophecy; so that, if the advent were to be to-morrow, there is enough to convince the most hardened infidel, that Daniel's words have received a literal, complete, and most remarkable fulfillment. In this respect, therefore, the world is ripe for the Lord's second advent.

There is reason to believe from the prophetic Scriptures that the nations of Europe will be the first nations of the world at the time of our Lord's return.

It is curious to observe in history the rise and fall of the various nations which have successively occupied the foremost position in society. Like the gleam of sunshine on the landscape, civilization and power have beamed for awhile upon successive kingdoms; and then left them to be obscured and darkened by a cloud. Thus Babylon, Medo-Persia, Greece, and Rome, have successively swayed the sceptre of the world. This sceptre is now held by the European nations generally, and with a power perhaps greater than in any former age; but there is this remarkable difference between the present and any other period, that now it is possessed by no nation singly, being divided amongst several.

In former days the Roman republic was itself sovereign and supreme; there was no other which could pretend to rivalry. It is not so now; the European nations have all the advantage of unquestionable superiority over the uncivilized nations of Africa and the East; but amongst themselves there is none to which pre-eminence would be conceded by the rest. Such changes are inexplicable on merely worldly principles. The student of history may endeavor to trace the causes of a nation's gradual decline; but, why those causes themselves appeared is a question which no natural intellect can solve.

The student of prophecy, however, is not left in darkness. He sees in all these changes the exact completion of God's prophetic Scriptures, and at once solves the mystery by referring the whole to the revealed purpose of an all-wise and all-controlling God. In two separate visions these changes were all foretold by Daniel. What history says there has been, prophecy foretold there should be, viz., four ruling kingdoms in the world. We are taught this by the vision of the image and its explanation in Daniel 2: 31–15; and by the vision of the four wild beasts in Daniel 7.

From both we gather the same leading facts. (1.) That Medo-Persia, Greece, and Rome, should, in turn, succeed to the supremacy of empires held by Babylon at the time of Daniel. (2.) That the fourth, or Roman empire, should appear under a two-fold aspect, at first being united like the foot, but afterwards divided like the toes. (3.) That this fourth empire should be the last; that there should be no fifth arising to supersede it; for that in the time of the ten kings (its second, or divided period), there should arise the kingdom of the Son of man. Dan. 2: 44—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Now, as to the two first facts, there is an exact correspondence between history and prophecy. As was foretold, Persia succeeded Babylon, Greece Persia, and Rome Greece. The Roman power again has appeared under a two-fold form, first being united under the republic and the empire, and then breaking up into the kingdoms of modern Europe. The prophecy, therefore, by its two first facts, brings the history of the world's kingdoms down to our own exact position, and at the same time it teaches, by the third, that there can be no further change before the Advent. "In the days of these kings," i. e., the European nations, "shall the God of heaven set up a kingdom," i. e., the kingdom of the saints, of the Son of man in glory. With reference, therefore, to the political changes of the world, we are living under the last period of the last empire. There is to be no further shifting of the seat of power; but strength and civilization will be found resting with Europe when the Son of man appears.

According to the Scriptures, there shall be a general indifference to the subject of Christ's personal return just before it takes place.

Of course, amongst the people of God, there will be many whose hearts God will have led to the patient waiting for Christ, in the calm sobriety of a scriptural faith, like Simeon and Anna. But such cases will be the exception. The great mass of men will be altogether indifferent. They will care no more for our preaching than the men before the flood did for Noah's; they will think it an idle and enthusiastic tale, and utterly disregard the whole matter.

Some, indeed, will scoff at it. They will challenge believers to the proof of it; they will point to the world's unbroken course, and say, "Where is the promise of his coming?" They will be ready to raise the sneer against the church's hopes, and only notice the blessed tidings just to scoff at them as idle speculation. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation;" 2 Pet. 3: 3, 4.

But the scoffing spirit is not described as the general feature of society. It requires some attention even to scoff at God's promises. But the general character of the world with reference to this great subject will be apathy; downright, dogged indifference to the whole concern. Now this is the description which our Lord gives of the world before his coming. He says, men shall be found sleeping, a few blessed servants watching, but the mass sleeping, unconscious of his approach, unconcerned at his promises, unawakened even by the judgments that hurry on as the forerunners of his wrath.

The messsge, then, for our day is, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." It is impossible for any man of common observation to be blind to the fact that the great mass of men are still slumbering in reference to the speedy coming of Christ. Quick and energetic in their business, keen in their speculations, alive and alert as to the money market, they are profoundly insensible to that coming. They are content to leave the great point unsettled. They are hurrying toward the judgment-seat, and have not yet bowed before the cross. They are shortly to stand before the Judge, and for aught they know, the whole weight of God's curse still hangs over their unforgiven sin.

They have no fellowship with a Savior, no walking with God, no cleansing of guilt in the Lamb's most precious blood, no eager wrestling with God that they may have a full assurance of their name written in the book of life. A free, full, complete salvation is now offered to them; justification and restoration are promised graciously through the name of Jesus. They are warned of their danger, and invited to the Lord for safety. Yet they sleep, they slumber on; and if, perchance, they for a while raise their head to listen, it is either to scoff at the message, or to sink back into a slumber more fatal, more profound. Oh! that the Holy Ghost may condescend in mercy to awake those slumberers to activity and life! Oh! that the Spirit of the living God may himself break the spell of that fatal apathy! Oh! that in our beloved church we may see the fulfilment of the apostle's prayer:—"The Lord direct your hearts into the love of God, and into the patient waiting for Christ!"—*Signs of Our Times.*

THE SEVENTH VIAL.—Rev. 16: 17-19.

S. S. BREWER.

The importance of the book of Revelation that God gave unto his Son Jesus Christ is most certainly implied by the blessing pronounced upon them that read, hear and keep those things that are written therein. See chap. 1, ver. 3, and also the benison vouchsafed in chap. 22, ver. 7. The symbol that I have selected, and design to offer some remarks upon, is one, it seems to me, of great interest at this time. It is the last of a consecutive chain; and its effects are distinctly to be seen at this time.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Therefore they are called "the seven last plagues." If the events that were predicted to transpire under the effects of the seventh vial can now be distinctly seen, there is no necessity of entering into a detail concerning the preceding ones. "The great city," under this vial, will be divided into three parts, and the cities of the nations are to fall. If these events have transpired, we are certainly under this vial; if they have not taken place, then it is yet to be fulfilled.

The first point to be decided is this: What is "the great city"?

Will the reader please turn to the 17th of Rev., and read from the first to the seventh verse. There you will find the Romish Church under the symbol of a woman, drunk with blood; and in the 18th verse it is declared that "the woman which thou sawest is that great city which reigneth over the kings of the earth."

Rome, and that alone, has filled that prophetic mould; and furthermore, it has been their unceasing and exulting boast that the Protestants were all divided among themselves, but "the holy Roman Catholic Church was a unit." Yes, when inquisitions, dungeons, faggots, swords and crusades, with all their horrid concomitants, were invoked in the name of Christ, and kings and nations were drunk with blood and "the wine of her fornication," she was then united mind, might, and strength; but she is not a unit now.

Under the sixth vial, that dried up the great river Euphrates, three unclean spirits are seen to go forth unto the kings of the earth, and the whole world. Their mission, among other pre-designed purposes, culminates in the division of the great city into three parts.

In the memorable revolutions of the year 1848, the city of Rome—the great winepress, where all her wine of fornication, namely her corrupt, debasing doctrines, are concocted—fell into the hands of the revolutionists; and it has been subdivided into *three political parties;* viz., Monarchists, Papists, and Republicans. Once it was the Pope's paradise, and he was its *de facto* sovereign; but in 1848 he fled therefrom, to save his life.

But there is another division, and it is so in harmony with prophecy that it seems to me none can fail to see it. The annexed article corroborates the prophetic testimony of the Revelator; and if it is not what he predicted, it has in all its features a most decided similarity, to say the least. To my mind, dear friends, this is that which was spoken by the Revelator—"And the great city was divided into three parts."

I recollect that it was said, some few years before the late Ecumenical Council, the Pope declared he would yet astonish the world. Concerning what did transpire then and there, the editor of the *London Telegraph* says:—"With respect to the dogma of Papal Infallibility, the Latin Church is divided into three parties. One of these, that being true, the doctrine ought to be promulgated by the Ecumenical Council. The second, although it is true, the promulgation of the truth at such a time as the present would be highly inexpedient for the interests of the church; while the third declares it to be a monstrous fiction, unknown to the early church, and born of gross and detected forgeries."

The bitterness and hatred of these three ecclesiastical belligerents against each other is reported to be intense. I have not space to recite instances. Rome is no longer a boastful, united church, but now a decrepit relic of barbarous superstition, and detested and hated as predicted in Rev. 17: 16, and "divided into three parts." It is now settled in the most definite manner that we are now and have been for some time under the effects of the "seventh vial," or the above facts could not exist.

In the next place we invite the reader's attention to the following prediction: "AND THE CITIES OF THE NATIONS FELL."

There are two wicked powers set forth in the visions of the Revelator, under the figurative expression of a "city"; the one above described called Babylon the great, and the other in chap. 11, ver. 8. This is described as "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." As Rome is called Babylon, this must be descriptive of another power; and this, for certain reasons, we believe to be France; which nation at and from the days of Charlemagne was the great political protectorate power of Rome. See an account of his coronation in Gibbon, vol. 5, pp. 40–43. The historian says that after Pope Leo placed a precious crown on the head of the Emperor, the dome of St. Peter at Rome, where the coronation took place, resounded with acclamations of the people: "Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific Emperor of the Romans. The head and body of Charlemagne were consecrated by the royal unction, after the example of the Cæsars. He was saluted or adored by the Pontiff. His coronated oath represents a promise to maintain the faith, and the privileges of the church."

Let me say that the kings of France pursued faithfully the footsteps of their Carlovingian predecessor, and no other nation can produce such a race of cruel monsters as France. Paris, to the nations in a political sense, during the medieval age, was similar to Rome in the ecclesiastical. The testimony of Lamartine on this point is pertinent. He says:—"The royal family in France, who considered royalty as their inalienable apanage, and sovereign power as the legitimate right of their blood, were allied by marriages to all the kings of Europe; and to attack the rights of royalty in France, was to attack or threaten them all over Europe. The royal families were but one family, and the crowns dependent on them to suppress the title and rights of kings in all the capitals. Moreover it was to break off all external connection of France with the European States."—*Lamartine,* vol. 2, page 177. On pages 177, 178, he remarks:—"The king was the visible God of the nation, and it was religion to obey him. Moreover, an alliance as old as the monarchy, united religion to royalty; and to destroy the one was to destroy the other. France had two secular habits—Royalty and Catholicism; opinion and conscience were alike on their side, and it was impossible to root up the one without disturbing the other. Did royalty fall, Catholicism, as a sovereign and civil institution, fell with it, and, instead of one ruin, caused two."

The amazing power of France can in a measure be conceived, when we take into consideration its unparalleled prowess in the wars of the first Napoleon. Even after the bloody revolution of 1791 to '95, it required the allied powers to combine against her in order to suppress the fearful dread she had created among the nations of Europe. Rome and France were the two great powers—a religious and political proxyship in very deed.

I will now suggest some reasons why the following figurative expressions—"Sodom and Egypt"—may be applied to France; and in order to do this in the most vivid manner, please notice first the sins charged against Sodom, by the prophet Ezekiel (16: 49, 50)—"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me."'

1. The "pride" of France, in her abominable fashions, has corrupted all professed christian nations. Parisian fashions is the model for its devotees.

2. "Fulness of bread." Her immense revenues, and the prolific nature of her soil, enables her to riot in luxury. Her nobles are a class of epicures, and it has been said by tourists that they could live cheaper and better in France than anywhere else; consequently another predicted feature is developed, which is—

3. "Abundance of idleness." France has been the head centre of idlers from all civilized nations.

4. Among other sins of Sodomites, "they were haughty and committed abominations before me." I feel safe in stating that no other nation has developed a haughtier spirit and committed greater abominations than France. The application seems to fit France thus far in every particular.

I will now invite your attention to "Egypt." The name is introduced in a figurative sense, and may be applied in the following manner: (1) Egypt rejected God and his Word; so has France. (2) Egypt persecuted and oppressed the children of God; so has France. (3) Egypt was noted for licentiousness; so France has been. Both terms, Sodom and Egypt, seem very applicable to France.

We are now led to inquire, In what sense are we to understand this sentence—"WHERE, ALSO, OUR LORD WAS CRUCIFIED"?

We read of those who "crucify to themselves the Son of God afresh." That the term in both instances—in Heb. 6: 6, and in the one above—are designed to be taken figuratively, we can not doubt. And as France has slain more of the saints for the harlot Rome than any other power, in the language of our Lord we may apply it to France—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In this sense, "also," our Lord was crucified. I will cite you to the "Bartholomew Massacre," when the streets of Paris were reeking with the blood of the innocent Protestants. This latter one cruel instance would fix it on France, if there were no others. It has been estimated that from sixty to seventy thousand were savagely butchered in the kingdom of France during that horrid event set on foot by the Queen Catharine and her son King Charles. Then and there, also, was our Lord crucified.

With the above evidences we think that France is the power indicated in the prophecy as "the great city, spiritually called Sodom and Egypt, where, also, our Lord was crucified."

The next event predicted to transpire is—"AND THE CITIES OF THE NATIONS FELL." There seems sufficient evidence presented to show that France and Rome were the two powers indicated by the Revelator; for they conjointly have reigned over the nations. They both lost their prestige, as a proxyship, in the reign of terror—1791 to 1795—and since the late "Franco Prussian war" Rome is occupied by Victor Emmanuel, the Pope's subject of excommunication; and France has been conquered by a Protestant power—Prussia—which dictated the terms of capitulation—"one thousand millions of dollars." Royalty has had to succumb to Republicanism.

Prepare for the next great and final event predicted—"And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath; and every island fled away, and the mountains were not found." Then all the dread calamities predicted to transpire in the day (or year) of God's wrath will overtake all that are not prepared for translation. Read Rev. 16: 19–21; Job 38: 22, 23; Zeph. 1: 14 to the end. Then will be realized all that is expressed in Rev. 6: 15, 16.

Dear reader, mark the exclamations of kings, rich men, chief captains, and mighty men. "The great day of his wrath is come." All acknowledge the reality. Now, yea, now there is an opportunity to escape the fate of all that are not prepared to stand. Mark this fact. The next event is the great day of God's wrath. Not an age of probation, nor an "age to come" of probation; but the destruction of all "that know not God, and obey not the gospel of our Lord Jesus Christ." The next event, to all that are ready, is translation; and to all out of Christ is "everlasting destruction."

PREACHING CHRIST CRUCIFIED, ONLY.

G. W. STETSON.

Those only who are preaching the Second Advent of Christ, the resurrection of the dead, the judgment, and the reign in glory, know how often and for what purpose it is said, "Christ and him *crucified* is all that should be preached; that is sufficient; for Paul said that he was determined not to know or preach anything else; and what was enough for Paul to preach is enough for us and all others." Of course this statement is intended for reproof, but utterly fails of its object; for those reprimanded generally know very well that the sentiment is as fallacious in theory as it is untrue in fact, and betrays incompetency of judgment or inexcusable ignorance in the would-be reprovers, relating to the facts in the case as they existed at Corinth, and are set forth by Paul in the Record.

The declaration is false in theory, because the death of Jesus constitutes but one elemental point out of several constituting the gospel of salvation; and Christ's command was—"Go ye, therefore, into all the world, and preach the gospel to every creature. . . . He that believeth shall be saved." He that believeth *what?* Why, "the gospel," of course; that which Jesus commanded us to preach. Not simply that one simple fact, out of it, as these grumbling, fault-finding, reproving tyros of the gospel of Jesus Christ would have us believe, is enough; but the whole of it; for the gospel, without any qualifying prefix or suffix, means, always, *all* of it. But the statement annexed to the declaration is untrue in fact; for Paul says, in his letter to the Corinthians, that he preached more than that. He also says that, on account of their carnality, he could not preach to them as he was in the habit of doing to spiritual men in Christ, but must confine himself to first principles, and preach to them just as he would to unbelieving, unrepentant, unregenerate men,—Christ crucified, comprehending the doctrines of faith, repentance, and obedience. But among the perfect he spoke "God's wisdom in a mystery," revealing to us, by the Spirit, "things which God hath prepared for those who love him."

In consequence of their divisions, contentions, strifes, debates, schisms, and litigations, he had determined to confine himself on that occasion, and under those circumstances, exclusively to the subject of Christ crucified for our sins, in order to bring them to repentance. But in another part of his letter he goes beyond this, and brings out not only the faith, but also the resurrection and translation of the saints, as the hope of the church. To *them* he said that he preached what was essential to salvation, the least that could be given and received, in order to be saved,—the death, burial and resurrection of Christ; but to the Thessalonians, in addition to what he had preached to the Corinthians (though he afterwards wrote it to them), that "if we believe" in his death and resurrection, we "*must also believe,*" in his coming again, and the resurrection of the dead; and he then proceeds to give the manner of the one and the order of the other, with the results which, according to "the Word of the Lord," would follow.

His usual custom was (as to Felix, and at Athens,) to cover the ground, and embrace the whole, from the cross to the crown, from the shame and humiliation to the judgment, from the sorrow to the rejoicing and reign in glory; and to dwell largely on "the day of his appearing"—of his coming again." Hence every chapter in his first letter to the church at Thessalonica terminates with a reference to Christ's second advent, and in the second letter the first and second chapters are almost exclusively devoted to it.

The men having entered upon the ministry of the Word, are to be pitied if they have "so learned Christ" that they can only preach him as the crucified. Paul says, "If we were reconciled by his death, how much more shall we be *saved* by his life;" i. e., by his living to appear the second time, *not* to make of himself a "sin-offering," as at the first advent, in his crucifixion, but coming in the second, unto *our* salvation.

My prayer to God is, that it may never be given to me to be pastor of any professedly christian church, so carnal, that I cannot, or ought not "to preach anything but Christ crucified." To say the least, it would not be very much to their commendation as—"beloved in the Lord;" and I cannot but think that the Lord regards all church "ministers," as "the very poorest sticks that could be selected upon which to engraft the sacerdotal functions." Why, one might just as well try to span a river, with only one abutment on the hither side, and none in the center, and none on the other side to support his bridge, as to think of getting men into glory and the kingdom, on the gospel plan, with one "coming of Christ." He had, after death, to live again, by rising from the dead, and he ascended on high, to act as a mediator between God and men, for the "*middle structure;*" and he must, according to promise, come again the second time unto salvation," i. e., his work of redeeming man does not reach salvation without or until you have his second coming. That gives to us the abutment on the other side, and spans the river of death, completes the bridge of eternal life, and as a result, men (resurrected out of death), will pass over, dry shod.

But, blessed be the Lord for his faithfulness, mercy and truth. There are a few names, even in Sardis, who do try to preach a full gospel, and who keep assiduously to the work, who do "meditate on these things," and "give themselves wholly to them;" and not only does their "profiting appear unto all men," but they behold most wondrous things out of God's holy law, and "nothing doth offend them." But the days are few, and the times full of evil; therefore, brethren in the field, keep to the work! "Lift up the standard" a little higher; fling it's broad folds, unsullied, more freely to the breeze! Let it float out on the breath of heaven, free as the winds, until in victory it shall wave, and most gloriously triumph! Make your hearts a little bolder, your arms a little stronger, your swords a little sharper, your aim a little more center! Press the enemy a little closer! Deal your blows a little harder! Strike more at the heart, and oftener! Blow your trumpets a little louder, and give a more distinctive blast! Drive the plowshare of God's eternal truth into the sub-soil of the fables of error and human traditions a great deal deeper! "There is work to do for Jesus!" *We* will rest, at home in glory in the kingdom when *he* comes!

Edinboro, Penn.

THE TWO DARKNESSES.

"And it was about the sixth hour, and there was darkness over all the earth until the ninth hour And the sun was darkened, and the vail of the temple was rent in the midst." LUKE 23: 44, 45.

Was this a real darkness? "Oh yes," say all believers in the Bible. Was it a natural darkness, one produced by natural causes? "Oh no," respond the same voices. Was this darkness supernatural? "Certainly; it must have been supernatural," say each and all.

But why believe this darkness supernatural, when there can be nothing supernatural in nature? Do you who believe that this darkness was in consequence of the crucifixion and death of Christ—do you, I say, not know that in affirming this you subject yourselves to criticism and the charge of not being "happy in the ability" to "find out the causes of things?"

You seem to forget, you simple minded ones, that you are living in a day when everything in heaven and earth can be accounted for, or explained on philosophical principles. You seem to be as much in the dark as those who witnessed that darkness eighteen hundred years ago, and they, too, who wrote the account we have of it. They did not know how to explain it, and so thought and stated that "the *sun was darkened!*"

Do you suppose if the Lord Jesus Christ had lived in this age and been crucified amid such darkness as it is said there was then, that it would have been said, "the sun was darkened?" or that the darkness was supernatural? Would not our "eminent scientists" have explained the phenomenon in a "very satisfactory manner to the most scientific mind?" Would not the darkness have been attributed to the dense clouds of smoke and vapor, caused by the burning, somewhere, of extensive forests, which were being felled and cleared up? and the evaporation of large bodies of water by the heat of the sun? And all this in the spring, during the month of April and the first part of May! Would not such an explanation of that darkness have been most reasonable and satisfactory?

But cannot our scientific men now explain or tell the cause of that darkness eighteen centuries ago? Why not? They have the fact that near Jerusalem, in the valley of Hinnom, there were kept fires continually burning, to consume the filth and refuse of the city; and that often there must have been large volumes of smoke arising from this burning mass of pitch and combustible matter which had to be used in the burning of the dead bodies of men and beasts which were there consumed? Might it not be reasonable to say, that this smoke, mingled with that of burning stubble and a dense vapor, coming up from the sea of Galilee and the valleys throughout Palestine, caused the darkness, which Luke and two other evangelists speak of? Certain it is, there must have been some natural cause for that darkness; for who can believe it was supernatural? "Scientific minds" cannot admit this. If they admit that the sun was unnaturally darkened eighteen hundred years ago, then it may have been so darkened ninety-five years ago; and this will not do; for then they would be strengthening the opinion of some, that the dark day of 1780 was a fulfillment of the prediction of Christ: Matt. 24th chapter; and that, consequently, his second coming was at hand. Scientists cannot do this.

But if we are to take science and scientists to explain either of these dark days, we must, to be reasonable, let them explain *them both;* for one was as seemingly unnatural or supernatural as the other. The one of three hours was no more unnatural and wonderful than the one of nine hours, not to speak of the dark night that followed, in which a full moon had no effect to render objects visible. The darkness of three hours over Jerusalem or throughout Palestine, was certainly no more remarkable than that of nearly a whole day and a whole night over three or four times the amount of territory in another part of the world. Both were emphatically the effect of a power unexplainable by man; and he who attempts to show his wisdom by trying to give the causes of this darkness, will be thought less wise by the wiser, and perhaps displease God.

I. I. LESLIE.

FEAR.

A. RICHARDSON.

The Word says—"Blessed is every one that feareth the Lord, that walketh in his ways." "Serve the Lord with fear, and rejoice with trembling." "The fear of the Lord is to hate evil." "Be thou in the fear of the Lord all the day."

Some people wonder why we are commanded to love the Lord and to fear him at the same time. We love the Lord because he first loved us, and provided a way for our salvation. We fear him because the fear of the Lord is the beginning of wisdom.

We fear to displease our dear heavenly Father, who has been so good and merciful to us. As unworthy and disobedient as we may have lived in the past, still his eye was upon us. He loved us all the time; and oh, how we ought to love and serve him for his great love to us. How little we know as we ought to know, until we learn to love and serve the Lord. The wisdom of this world is foolishness with God; and yet how many seek the wisdom, honors, riches and pleasures of this world, at their loss of eternal life.

Lord, give me the wisdom and knowledge that comes from above—that teaches me the way to be saved. I will count all things as loss and dross here if I may but secure eternal life. I will lay aside every weight that would hinder me from running the race with patience. The Lord helping us, we can rise above the trials and perplexities of this life, and place our affections upon things above. We can look forward to that glorious day when Jesus will come and give reward to his saints.

Dear brethren and sisters, let us be faithful. We believe that the Lord is soon coming; let us show our faith by our works. Let us not faint right here in sight of the promised land. Let us not be overcharged with the cares of this life, and that day come upon us unawares. Let us watch and pray, and keep on the lookout for the snares and temptations of the enemy. Satan does not care how near ready we are, if we are not *quite* ready. We must be *all* ready if we would go into the marriage supper of the Lamb.

Sugar Hill, N. H.

CLOSE QUESTIONS.

Your tempers. How are they? Do you become impatient under trial; fretful, when chided or crossed; angry, revengeful, when injured; vain, when flattered; proud, when prospered; complaining, when chastened; unbelieving, when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, of indulgences, of honor, of ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud lovers of your own selves?

Beware! These are the sediments of the old nature. Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within and yet close your eyes to them and continue to make professsions of holiness. These are not infirmities; they are indications of want of grace.—*Banner of Holiness.*

"REMEMBER THEM THAT ARE IN BONDS."

H. LAPHAM.

Why is it that prisoners are so seldom visited, thought of, or prayed for? Is it because they are so great sinners that we pass by on the other side? Not so did the good Samaritan. Not so would our blessed Master have us do. He died for such. Some that are as innocent of crime as we, have been unjustly imprisoned for months, in this christian land, yet no one was found to pay them a friendly visit, or to tell them of that Savior who caused Paul and Silas to sing his praises even in bonds.

May the Lord help us to do as we would wish to be done by. May none of us ever hear it said—"I was sick, and in prison, and ye visited me not." "Inasmuch as ye did it not unto the least of these, ye did it not to me."

You may depend upon it that he is a good man whose intimate friends are all good.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 28, 1875.

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AGENT.

IMPORTANCE OF THE HOUR.

If we should see a number of people thrown into the water, where there was a strong current, and a few moments must carry them beyond all hope of rescue, the important question, to those beholding their perils, would be, What can be done to save them from perishing? All would say, that the best possible means which is available should be employed with the least possible hindrance or delay.

So it is with the church at the present time. The day of judgment is approaching, and uncounted millions of our race are sweeping down in the terrible currents of infidelity and unparalleled wickedness, to the gulf of eternal ruin. All is uproar and excitement; some crying Lo here, and others Lo there. The old foundations of society seem to be removed, and all appear to be seeking for some covert from the approaching storm,—some safe resting place in the unfolding future.

It is a time when every body and thing, belonging to Christ, should be employed, as life-boats and pilots, to save as many of the struggling, perishing millions as can be rescued through gospel means. Every hand, heart and tongue should be employed, to the best possible advantage, to bring as many as possible into the haven of safety. All our garments, bread and money, claimed by Jesus, should be wisely and immediately appropriated in accomplishing this infinitely important work.

Think, oh christian, that this is your last period of labor, your last opportunity to sacrifice for Christ, to warn your friends and the world of approaching danger. Consider the vast importance and untold interests crowded into this brief hour. The last accents of intercession in heaven are doubtless solemnly sounding in the most holy place. The last agonizing prayers of the church for friends and foes are ascending from the closet, the house of prayer, the dying mother and the friendless orphan. The true watchman sweeps his glass over a disturbed world, and sees a multitude of deadly foes arming for bloody conflict, impatient to pour forth a flood of pent-up revenge; fortifying old thrones and organizing new warring factions, while the earth and heavens groan, and manifest death-like throes, under the last combined forces of the curse.

Let every heart be stirred and every hand renew its hold on the instruments and means God has given his church, at this grand period of earthly experience, to finish this gospel work in a manly, noble, Christ-like manner.

J. C.

QUERY.

In our article entitled "*Human Destiny*," published March 10th, it is said: "Some wicked men are also men of destiny, because God has work to be done in the execution of his purposes, which is not in harmony with the spirit of good men to do, and so he raises up or gives power and position to those whose heart and spirit would suffer them to do it.'"

Bro. A. J. H. writes us that he does not see the correctness of the proposition, and wishes additional explanation. He says; "I fail to see the justice of holding mankind responsible, and pronouncing the penalty of eternal death on a part of the human family, when this class are persons of destiny and have been doing a part of God's work." We designed to express the idea that there is a certain class of wicked men who are men of destiny in the sense that God throws around them circumstances, elevating them to positions of power, as kings and generals, and so controlling their acts as to accomplish certain purposes of the divine government; it may be to chastise his people for their sins, or humble some proud, haughty nation, or break down some persecuting people, and thus prevent them from oppressing his faithful servants.

There was a time when Israel had grieved the Lord with their sins, and the Lord raised up the king of Assyria to chastise his people for their sins. He says: "O Assyrian, the rod of mine anger, and the staff in their hand is my indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets." Isa. 10: 5-6.

The Assyrian king was a very wicked man, who delighted in oppression and bloodshed, and had a very powerful army, which made him an appropriate instrument—a suitable "rod"—in God's hand to execute his "indignation" upon his rebellious people. The prophet proceeds to show that after the Lord had opened the way for the king to obtain these victories and secure vast treasures, he refused to give God the glory for giving him these spoils, and said—"My hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped." But God rebuked him sharply for thinking that he had done this special work without special assistance, as men gather eggs, and chop and saw wood. He says to him—"Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood."

God made that wicked nation like a rod in a father's hand, with which to chastise a disobedient son. God did not *make them wicked and oppressive*, to punish nations that they conquered; but *they made themselves wicked* by rebellion against God, and *being in that condition*, he could use them to do such a work.

Paul quotes Moses upon this question in his declaration to Pharaoh, and says: "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Rom. 9: 17.

God purposed that in leading his people out of the land of bondage into an Eden home, and delivering them from cruel oppression, the movement should become typical of a more glorious deliverance of his people at the final end of their oppressions. Therefore there must be formidable opposition to their proposed departure, and certain foreshadowing plagues must fall upon those who manifested that resistance to their exodus. It was, therefore, necessary that the Egyptians have a hard-hearted, vacillating, cruel leader, to produce such a result.

Pharaoh was just such a man as would be inclined, as a leader, to produce such results; therefore, God overruled to have him "set up," that is, made king at that time, so as to accomplish his design. He illustrates this principle by which God puts men in certain positions, by the potter and clay, declaring that he had power to use a "lump" to make a vessel "unto honor," to do a righteous, holy work; or "unto dishonor," to do a bloody, oppressive work. That Paul did not intend to express the idea that God exercises resistless power over men to control and form their moral character as the potter controls the clay, but their political and social position and work, is evident from his explanation of this figure. He says: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." 2 Tim. 2: 20, 21.

He shows that a man can change his moral position from "dishonor," sin and rebellion, to "honor," righteousness and obedience, if he will "purge himself from these"—the filthiness of his wicked acts. He can then become an honorable vessel, "sanctified and meet for the master's use, and prepared unto every good work"; that is, fitted by this cleansing, to be used in the pure and holy work of the gospel. The passive and resistless condition of the clay does not therefore represent men morally, but politically and socially. God did not make Judas wicked, irrespective of his volition; but as it was necessary to have among the disciples, to perfect the divine arrangement, one to carry the bag and to wickedly sell his Lord for thirty pieces of silver; and Jesus, knowing that Judas was covetous, a wicked sinner, chose him to become the predicted man of an awful destiny.

There is human destiny that relates to men in this world, and another quite distinct which relates to the future world. In the article under consideration, we were not discussing the destiny of the coming world, but that of the present. In both cases it is fixed, as to its moral character—contingent upon the voluntary spiritual condition of all involved. God designs no man for a holy position, to do a heavenly work, only on condition that he first voluntarily submit to him, to be cleansed from sin, sanctified—set apart—to do any holy work God may appoint him to do. So it is with the wicked. God never designs them to do a cruel, bloody work, only on condition that they first, of their own will, make themselves wicked by rebellion against him.

We cannot believe that God is the author of sin, directly or indirectly. Every sin is an act of transgression, which might have been left undone. God will punish men for doing that which they might have refrained from doing. He will also reward his people for doing that which they might have neglected to do.

Let us carefully consider, then, that we have the power in ourselves to fix the status of our own destiny in time, and also for eternity. God will give all sufficient grace to enable them to obtain a divine appointment to occupy some high and holy place here—to be entrusted with some sacred and responsible work in Christ's vineyard. But if we despise that grace, he will throw us into degrading and woeful positions, where we shall do the vile work of a vile race, and land in perdition.

Glory and immortality are placed within our reach; we may grasp them if we will, or we may slight the offer and be forced to drink from the cup of God's indignation. O the folly of choosing the bitter and refusing the sweet—of losing the kingdom of God and gaining everlasting death!

Sinner, hear the voice of wisdom, and without delay secure the greatest gift of God—eternal life. Christian, fulfill your present destiny; stand firmly at your appointed post; for by this your eternal destiny of peerage with angels and heavenly glory is secured.

J. C.

A SPECIAL CASE OF NEED.

We have received several letters from Western New York, setting forth the condition of Bro. W. S. Woodbury; and, although we do not usually publish such requests, we think this case demands notice. He is a blind brother, and has a wife with one hand disabled, and is sick unto death with a cancer. He has a little home for his family, but it is under a mortgage of three hundred dollars, which must immediately be discharged, or his family will be left homeless. He that giveth to the poor lendeth to the Lord, who will give great interest. Let all cheerfully do their duty in this and all other cases of sickness and poverty. Send to W. S. Woodbury, East Rush, Monroe Co., N. Y.

J. C.

GERMAN LIBERALS.

Recent German papers bring to us a report of a long speech delivered in the German Parliament, in defense of Prince Bismarck's policy against the Roman Church, by one of the most advanced Liberals of that body, and by a gentleman favorably known in this country as a historical scholar, Mr. Frederick Kapp. The speech, in harmony with Mr. Kapp's well-known direction of thought, is an elaborate historical argument, showing from the records of three centuries past that the effort of the Roman Church as been directed unceasingly toward obtaining political power over Germany. Mr. Kapp proves conclusively how skillfully the Roman curia has made use of its influence over the House of Austria, and over the smaller German kingdoms, to influence political affairs. He does not regard the Jesuits, at least in modern times, as a religious brotherhood, but rather as a political society. He does not consider the Romish Church, in its position toward Germany, as a religious body, but rather as an outside political power, seeking to control German politics. The great modern struggle on German soil, between Romish bigotry and free thought he considers to have been the war of Austria with Prussia, and that the great defeat of the Romish priestcraft was at Koniggratz. This struggle of the Catholic powers of Europe he believes was begun again in the war of Napoleon with Germany, and that it was the Catholic Church as a political power which was especially prostrated at Sedan and Metz.

It is well known that Mr. Kapp, and most of the Radical leaders of the German Parliament are free-thinking scholars, with no more sympathy for one form of religion than another *per se*. All that they aim at is the triumph of liberal political principles. They oppose the Jesuits because they are in the interest of arbitrary power. They oppose the Roman Curia, because it is a political despotism. They object to State grants to the Catholic Church, because that church is in hostility to a free and united Germany. They hold that the creed of the consistent Catholic is that the Pope is infallible and has authority even over the political relations of the citizen. They, in consequence, regard the whole Romish Church as opposed to the progress of free thought and free institutions. Their aim is entirely to separate the German Empire from any relation to the Roman priesthood. They would cut off grants to the clergy and all public support from the schools, leaving them entirely secular, and the Church, as a private sectarian body, to take care of itself.

In these great objects they have the sympathy of the religious and Protestant population of Germany, who for centuries have been struggling with the Roman power. They have, besides, the good will of all that large and indifferent class who do not care for religious beliefs, but who aim at uniting Germany under one great combined and parliamentary Government. They are in entire harmony with Bismarck, who cares not for creed or church, but whose sole and absorbing object is to weld Germany into one united whole, with Prussia at its head.

Germany is in a very different condition from this country. The ashes of old fires smolder under its whole soil. The German race itself is just passing through a vast historical revolution. Societies, which in ordinary times might be purely religious, become now political. When war is threatening on every hand, from foreign powers, the strong hand may be necessary at home to destroy even the germs of political opposition. Drastic measures may be indispensable now in Germany. And when the pietist and the free thinker, the Republican and the Imperialist, Von Bismarck and the Radicals, all agree in one policy, there is some ground for assuming that this is the only safe and reasonable policy under the circumstances.—*N. Y. Times.*

THE APPREHENDED FRANCO-RUSSIAN ALLIANCE.—The San Francisco *Daily Chronicle* says; "Since the beginning of the new year statesmen and politicians have viewed with undisguised alarm the tremendous military preparations of the leading European Powers. They have seen France devoting all her available resources to the single purpose of creating an immense army, equipped and furnished with all the most efficient implements of modern warfare. Such preparations, they argue, cannot be made for merely defensive purposes, inasmuch as it is certain that in the present position of European affairs France is perfecty safe from aggression unless she chooses to provoke it.

"The immense warlike preparations of Germany are made, it is said, in anticipation of a deep-laid plan on the part of the Ultramontanes to foment a great religious war. The programme of this war is declared to be to bring about a difficulty between Russia and Germany as a preliminary to a Franco-Russian Alliance. In case of the success of such a scheme, Germany and Italy would be arrayed against Erance and Russia. What part, if any, Austria would take in the struggle can scarcely be a matter of doubt.—*Signs of Our Times.*

REPORT
OF THE
MASS. SECOND ADVENT CHRISTIAN CONFERENCE.

This Conference held its annual session for 1875 with the church in Chelsea, commencing Wednesday, April 7th, and continuing five days. This meeting was of more than ordinary interest, being largely attended by brethren and sisters out of the State as well as by those within the bounds of the Conference. There was much harmony, and few questions discussed which tended to lessen the spirit of devotion, that seemed to prevail in all hearts present.

Wednesday, April 7th. The Conference was called to order at 9.30 by the President, Bro. S. G. Mathewson. Prayer by Bro. J. Couch.

The Report of the last Conference was read by the Secretary, C. E. Barnes.

On motion, a committee on credentials was appointed by the Chair, consisting of C. Goodrich, G. L. Teeple, W. G. Ruggles. The following preachers and delegates were reported by the committee:—

PREACHERS—G. L. Teeple, C. E. Barnes, S. S. Brewer, J. Couch, S. G. Mathewson, J. Hemenway, L. Boutell, R. D. Grant, C. Goodrich, B. Finney, J. S. White, T. M. Preble, I. I. Leslie, H. H. Tucker, B. Woodside, S. G. Lowe, A. M. Higgins, S. S Mooney, H. F. Carpenter, E. A. Stockman, E. Burnham, G. A. Streeter, M. R. Phetteplace, H. Munger, A. W. Sibley, A. Ross, L. T. Cunningham, J. W. Britton, Z. Boody, W. C. Stewart, B. Spaulding, C. W. Rathburn, W. H. Crockett, J. H. Clothey, M. Batchelor.

Letters were read from Brn. H. Davis, P. S. Butler, E. Morrill.

DELEGATES—C. P. Whitten, Lowell; H. Mann, Athol; E. Gordon, Chelsea; E. G. Higgins, Worcester; B. Irish, New Bedford; E. G. Kingsbury, Brimfield; P. N. White, Jr., New Bedford; A. M. Barnes, Clinton; E. E. Church, New Bedford; H. W. Balcom, Salem; E. A. Eggleston, Westfield; T. S. Pepper, Salem; D. Woodside, East Boston; J. N. Shattuck, Natick; A. Noble, Westfield; M. Batchelor, Mattapoisett.

A committee to arrange for business was appointed by the Chair, consisting of J. Couch, J. Hemenway, S. S. Brewer. This committee reported the following business:

1. To hear the report of the Treasurer of the Conference.
2. To elect officers for the ensuing year.
3. To hear report of Delegates.
4. To transact all miscellaneous business that may come before the Conference.

The Report of the Treasurer being called for, it was presented:

C. Goodrich in Acct. with the Mass. Second Advent Christian Conference, from April 1, 1874, to April 1, 1875.

DR.	
To Cash Bal. in Treasury April 1, 1874	$1 32
Amount received by collections, contributions and pledges	835 73
Total	$837 05
CR.	
Paid for Tent and fixtures, lamps, lamp fixtures, sledge hammer, etc.	$334 98
" For labor in Tent, freight, expressing Tent, telegrams, postage, etc.	$600 98
Total	$935 96
Leaving a balance due the Treasury of	$98 91

Signed, C. GOODRICH, *Treas.*

We, the undersigned, have examined the Accounts of the Treasurer, and find them correctly cast and properly vouched.

Auditors, J. COUCH. L. T. CUNNINGHAM.

The report of the Treasurer was accepted.

On motion, a committee of three was appointed by the Chair, to nominate officers for the ensuing year. This committee consisted of S. S. Brewer, G. L. Teeple, I. I. Leslie. The committee reported the following names:—

President, ... S. G. MATHEWSON.
Vice President, . . . J. HEMENWAY.
Secretary, ... C. E. BARNES.
Treasurer, ... C. GOODRICH.

Ministerial Committee: J. Couch, J. S. White, C. Goodrich, T. M. Preble, J. Hemenway.

Protracted Meeting and Tent Committee: B. Young, L. Boutell, C. E. Barnes, I. I. Leslie.

These were duly elected as Officers of the Conference for the ensuing year. C. E. Barnes declining to serve longer as Secretary of the Conference, I. I. Leslie was chosen Secretary. Adjourned to 2 P. M.

Afternoon Session. The Ministerial Committee for the last year being called upon to report, presented the following

REPORT.

The Ministerial Committee beg leave to submit their report for the last Conference year.

The following brethren have been set apart to the work of the ministry, by the laying on of hands and prayer: J. H. Clothey, W. H. Crockett, H. H. Tucker, R. D. Grant.

No charges have been preferred against any ministerial member of this Conference. We have no knowledge of any strife among our fellow-laborers within the bounds of the Conference. We earnestly pray that, as members of this christian body, we may enjoy all that sacred fellowship and holy communion which the gospel requires among the faithful in Christ. All of which is respectfully submitted.

Ministerial Committee: J. Couch, S. G. Mathewson, T. M. Preble, J. S. White, M. Batchelor.

The Report of the Ministerial Committee was accepted. The Chairman of the Protracted Meeting and Tent Committee then read the Report of that committee for the last year. The following statements are taken from the Report:

Report of the Protracted Meeting and Tent Committee. At the Annual Meeting of the Second Advent Christian Conference, held in Worcester, in April, 1874, it was voted that this Conference put a Tent into the mission field at once. A committee was chosen to take charge of the work, and subscriptions and pledges were taken for the purchase of a Tent and sending it into the field. This committee acted immediately, but it was not until the first of July that the Tent could be completed and ready for service, with laborers to go with it.

The Tent was kept in the field until late in Oct. It was pitched in six different places during the summer and autumn, and with the blessing of God attending the preaching and meetings in each place. It is with gratitude to God that we can report that a goodly number found the Lord under the Tent, and the evidences of his soon coming were heard by many for the first time. God has truly blessed this Tent as a means of salvation to many who have been prejudiced against us as a people; and we have great reason for thankfulness for what has been done by this instrumentality.

The Tent is now stored and ready for use the coming season; and it is hoped that there will be means with which to send it out into new fields with good and faithful laborers. All of which is submitted to the Conference.

L. BOUTELL.
J. HEMENWAY.
B. YOUNG.
B. WOODSIDE.

The Report was accepted.

It was moved that the Constitution of this Conference be revised, and that a committee of five be chosen to take this subject into consideration and report a revision of each article needing alteration or amendment.

The following brethren were appointed by the Chair a committee to revise the Constitution: J. Couch, J. Hemenway, J. S. White, T. M. Preble, C. E. Barnes.

The following were presented to the Conference for membership: E. Gordon, M. M. Young, H. H. Tucker, R. D. Grant, S. Julia Buswell, Abigail M. Barnes. Voted to receive them as members of this Conference.

The following motion was then offered: Moved, that as Brn. W. C. Thurman and C. H. Leverton have ceased to co-operate with us, and do not regard this body as one to which they should be amenable, that they, therefore, be suspended; and the Secretary of this Conference notify them of the same.

Moved, that as to-morrow is the State Fast, the day be spent by us in devotional exercises, and all business be adjourned until Friday the 9th of April. Carried.

Adjourned business meeting to Friday, 9 A. M.

During to-day, while the committees were out deliberating, reports were made by Preachers and Delegates from the churches. Many of these reports were most cheering, and showed that both ministers and churches throughout the Conference are awake to the importance of faithful labor in the cause of the soon coming King. In a number of localities there have been genuine conversions during the past year, and a revival of the churches to a better condition with regard to union in the great work of preparation to meet the Lord. While it was to be lamented that some had been led aside into doctrines and practices contrary to the Word of God, there was also cause for thanksgiving that so few of our churches had been disturbed by those whose work alone it seems to be to divide and draw away the faithful servants of Christ from their true work, the salvation of men.

Letters from a number of churches and absent members were received, sending greeting, and praying for the blessing of God upon the Conference and meeting. These would appear in this report if there were space for their publication.

Thursday, April 8. A full house all day. Prayer and conference meeting in the morning and at 6 P. M. Preaching by Elds. E. A. Stockman, S. G. Mathewson, H. F. Carpenter. The Spirit rested upon both preachers and hearers.

Friday, 9 A. M. Meeting called to order by the Chair. Prayer by Bro. J. Hemenway. The committee appointed to revise the Constitution reported. The report was accepted. Voted to consider and adopt each article separately.

Upon the reading of Art. 1, it was moved as an additional amendment, that the word "Second" be inserted, so that the article read—Mass. *Second* Advent Christian Conference. Adopted.

The remaining Articles as amended and revised were, after some discussion, severally adopted. The following were presented as By-Laws for the Conference:—

Art. 1. All preachers, now members of this Conference, shall receive from the Ministerial Committee a Certificate of Ordination or License.

Art. 2. The Ministerial Committee are authorized to give Certificates of License to such as apply; the applicants having suitable recommendations from the churches where they may have labored.

Art. 3. The churches of this Conference are requested not to recognize as preachers those who refuse to apply for ordination or license.

Adjourned business meeting until to-morrow, 9 A. M. Afternoon, sermon by Eld. A. Ross. Evening, Eld. J. Hemenway.

Saturday, April 10. Conference called to order by the Chair at 9 A. M. Prayer by Eld. Stockman. After further debate in regard to the By-Laws proposed yesterday, they were adopted.

It was now moved that this Conference be divided into four districts, according to Art. 12 of the Constitution; and a committee be now chosen to do this. Carried. The following were the committee to district the Conference: J. Hemenway, S. G. Mathewson, J. Couch, M. Batchelor.

Moved, that we proceed to choose a Quarterly Conference Committee of four, one from each Conference District, according to Art. 5 of the Constitution. Agreed to. The following brethren were chosen: J. Hemenway, S. G. Mathewson, J. Couch, M. Batchelor.

Moved, that all members of this Conference who have not now *Certificates of Membership*, be requested to apply for the same to the President and Secretary of the Conference Carried.

Moved, that the Protracted Meeting and Tent Committee be instructed to hold a Tent Meeting in Greenwich, Mass., during the coming summer; and request as many of our preachers, brethren and sisters, as can attend, to come with tents, etc., prepared to work in that place for the Lord. Carried.

Adjourned business meetings of the Conference *sine die.*

Afternoon. Preaching by Eld. Geo. A. Streeter; evening, by Eld. J. Hemenway.

Sunday, April 10. Through the day today there has been a large attendance, the house being crowded. The Social meetings were indeed feasts to all the dear saints of God present. Many cheering testimonies were given by the "scattered ones," who hope soon to be united to separate no more. Preaching by Elds. Stockman and Hemenway.

Thus closed one of the best State Conferences held by us for many years. The church in Chelsea have the thanks of the Conference and all who attended this meeting for the generous provisions made by them for the comfort of their brethren and sisters from abroad.

I. I. LESLIE, *Sec.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$521.56
J. Guiwits (Tracts for Bro. P. G. Bowman)	10.00
A. H. Post " " " "	5.00
Henry Lawrence....(Tracts for Bro. P. G. Bowman)	3.00
Mark Jones	2.75

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$88.63

YOUNG PILGRIM FUND.

Previous acknowledgments	$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.	
Previous acknowledgments	$3,817.95
J. B. Woodruff (pledge paid)	100.00
G. H. Sawyer, " "	25.00
Albert W. Lane " "	5.00

ACKNOWLEDGMENTS.
Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$316.10
James W. Trumbull	5.50
FOR SR. L. B. WEAVER	
From Mrs. M. J. Lester	$1.00

MISSION WORK.

To the A. A. Mission Board, Greeting.

As it is some time since I have written to the Board, I thought I would try to write once more, so as to let the dear ones know that I am still in the field, working for the Lord. I closed a protracted meeting, in company with Bro. Moss, at Rock Creek, Mitchel Co., where we organized a church. Bro. Wm. E. Moss was called to take the pastoral care of it. We had a sweet time, though opposition was strong. One M. E., who had not sinned for four years, left the church and went home, for fear that he would sin if he stayed to hear an Adventist preach; but the Spirit of Jesus was with us, and it was called the best meeting that was ever held in that house. To the Lord be all the glory!

I have lately been to Osborn Co., which is a new field, holding meetings, where great good has been done. I cut the ice, March 5th, and baptized.

On the 6th of March I started for Wilson station, on the K. P. R. R., to get the two barrels sent me by Bro. Adams. I had to drive my ponies two days to get there, and I had to camp out on the wild prairie, with only my ponies for company. I started on again in the morning, and arrived at Bro. Conklin's, where I left some of the things. I then returned to Coon Creek in Osborn Co., to fill my appointment, and to get my mail which had been forwarded to me. I received a money order from Bro. Adams, for the poor. I sent it by Bro. Conklin, to Cawker City; but there was no money in the office, and he traded it for groceries, which I have already given a part of to poor families; and I expect to load up my wagon in the morning, and go twenty miles to see another of the household of faith, and distribute the remainder.

The Lord has blessed my labors the past winter, and I have enjoyed much of the sweet peace of Jesus in my heart.

Still the work is going on in Northwestern Kansas. The field is large, and no money in it; and what is done here for the Lord must be by help of or from the dear brethren and sisters of the East.

I do believe this year will show us that the great day of God is close at hand. I remain your brother in the mission work.

E. N. BLISS.

Glen Elder, Mitchell Co., Kansas.

TOO NEAR THE WORLD.

Are not many professing christians living very near to the world? It does seem so, from the signs of the times. "Be not conformed to this world," says St. Paul. "Love not the world, neither the things that are in the world," says St. John; and he goes on: "If any man love the world, the love of the Father is not in him, For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." From this it is manifest that a professing christian who lives near to the world cannot do the will of God, and therefore cannot abide forever, in the sense of this passage.

It is truly sad to think how near we come to the world in great numbers of our doings. In amusements there are thousands in all the christian churches who live as the world does. They go to operas, and circuses, and theatres, and to dancing parties; and no one can tell which is the worldling, or which is the christian in such places. In their social entertainments, a great many professedly christian people are just like the people of the world. If one should step out of the house where the church member gives his party, and into the place where the worldly man gives his, what difference could he see? Very little, if any at all.

Wine-drinking, dancing, jewels and gold, overloaded tables, costing a great deal of money that should be better used in feeding the hungry and clothing the naked, and all the accompaniments of a gay and frivolous worldly scene, would he behold.

In the plans used to raise money for benevolent purposes, christian people come very near to the world; indeed, they sometimes follow its example fully. We often hear of juvenile operas; and at fairs, lotteries, and other arrangements for a genteel work of gambling are indulged in, by which money is to be realized for God's work. Quaint and ridiculous costumes, and manners to match, are often assumed by professedly christian young men and women, while the elder members look on with approving smiles and words, glad to hear that a vast amount of money has been taken in by these silly shows; but never thinking, alas! of the number of souls taken in the meshes of sin in the midst of such scenes, or of the lowering of the standard of purity and faith in those who are trained to regard these methods as legitimate in helping forward christian work.—*Golden Censer.*

Correspondence.

From Bro. J. H. Evans.

Dear Brn.:—I feel it duty to write a few lines to the brethren and sisters scattered abroad, who are looking for the speedy coming of our Lord. We have fallen among the last day perils, and we need to be on our watch every hour. Satan will try to make us go too fast or too slow, by making us believe we must take an advance step, or by keeping us back from duty.

"He that believeth, and is baptized, shall be saved." The question is, How shall we be baptized? I want to confess that I have been deceived on this subject. After having been convinced, by the Spirit, as I thought, that trine immersion was wrong, then finding it was practiced in the past, I thought it was right; and being willing to accept of anything that was right, I went forward, thinking that the early fathers must have been correct. After reading Bro. Sheldon's article on "Trine Baptism," showing that the trinity doctrine was brought along with it, I felt that I could not believe in the trinity.

There is one God, and one mediator between God and man. I do not believe it takes three to make one; so I cannot believe in trine baptism, because that was to show the trinity. I do not know why good men in the past were not just as liable to believe some things that were wrong, as now. They believed in the baptism of infants, which the Bible does not teach. If they had some errors, might there not be more? After I was baptized I felt badly to think that the baptism I had administered was vain. Then again, I thought, who called me to preach? and why did he not make known the right way? I gave myself to him, and received a baptism of the Holy Spirit, and felt the same power when I was called to preach the gospel. I have baptized many, and God set his seal to it. I dare not deny it; but I have not seen anything convincing when people have been baptized by trine immersion. Let others take warning by these lines, and not step into darkness, for it seems to be darkness rather than light.

Now, dear brethren, you that have believed this error with me, if you can see that it is wrong, acknowledge the error, and we will let the Bible be our only guide. Many honestly believe it, and are trying to live it, but when we make it the door into the church, we have to throw away all of our previous christian experience, which we think it very dangerous to do.

Keep a good spirit, brethren, and if others go a little wrong, be careful that you do not go too far on the other side. And may God bless and save his people from anything that is wrong, and guide us into all truth, is the prayer of your unworthy brother.

From Bro. William D. Tucker.

Dear friends of Jesus:—I can truly say I love the Lord with all my heart, and I am striving to do that which will please him and be for his glory and honor. I am striving to do some good in his vineyard. I do not rest in any works of mine, but I do trust in Jesus Christ, my Savior, for he is "the way, the truth, and the life." Praise his holy name! It was he who shed his precious blood on Calvary to wash my guilt away. O how much I ought to thank and praise him for his loving-kindness and tender mercies!

Dear friends, he has cleansed me through his precious blood, and forgiven all my sins; and to-day I stand free in Christ Jesus, and I am looking forward with joyful anticipation when Christ shall complete his glorious plan of redemption at his coming and kingdom.

He has promised to raise from the dead those loved ones that lie sleeping. Death is to me a terrible enemy. I cannot look upon it as a friend, or "the gate to endless joy." It is "the last *enemy*, and is to be destroyed at the coming of Christ.

Signs are thickening fast about us, showing that the day of God is approaching, and the realization of the christian's hope. Never before was there a time when people delighted so much in the vanities of the world as at the present day. The professed followers of Christ at the present day are becoming "lovers of pleasure more than lovers of God." It makes my heart ache when I see people who profess to love the Lord destitute of that love. It is only "through patient continuance in well doing" that we shall ever enter into the kingdom. The way to life is a way of holiness. These words of the apostle—"Be ye holy, for I am holy," and "without holiness no man shall see the Lord," are constantly ringing in my ears from the Word of God, exhorting me to live a holy, consistent, christian life before the Lord and the world. It seems to me that this is the last warning call from God to prepare a people for the coming of Christ. By his divine help I am striving to be just as the Lord would have me—"without spot and blameless." Pray for me, dear friends of Jesus.

Dear sinner, I ask you to come to Jesus, now, before the door of mercy is forever closed. Jesus is soon coming. Make your peace with him, that you may dwell with him in his blessed, eternal kingdom.

Haydenville, Mass.

From Bro. C. Pike.

Dear Brn.:—Thinking that you would be glad to know how the work of the Lord is prospering in Massena, I would say: Our congregation is increasing in numbers and interest; sinners are feeling the force of our Savior's command, "Be ye also ready." "Last Sunday we baptized three, who gave good evidence of their acceptance in Christ. Five united with the church. We remain another year with this dear flock, which is our fourth year among them.

Pray for me, dear brethren, that the Lord may help me in the future as he has in the past. I never felt more given up to Christ and his work than now. It seems to me that I never needed his divine help as much as now. I used to think when I first commenced preaching the gospel, that this

trembling, and weak feeling which would come over me just before I arose to deliver God's message would in time wear away; but, on the contrary, it increases; and I know by this what Paul meant when he said, "When I am weak then am I strong." I believe we are almost through, and I do feel to thank the Lord for the evidences of his soon coming. Oh what a glorious prospect is before us! We are almost ready to bid farewell to mortality, and then Jesus himself will introduce us into the city of the great King.

I have never seen this church in so good a condition as now. The brethren seem to be taking deep root. They appreciate their new chapel. There is no jarring note of discord among us; we may be called a harmonious people. It is truly cheering to see christians dwell together in love, and, having one motive, strengthen each other by their prayers and exhortations. It appears to be the desire of all to be ready to meet Jesus when he comes.

We are about building a parsonage on the lot by the church.

Massena, N. Y.

From Bro. Wm. Sheldon.

Dear Brn.:—During the past winter I have held meetings in several localities with cheering results. Have seen sinners coming to Christ, and error-beclouded saints struggling into the light of the truth. As the summer is nearing, let us put forth vigorous efforts to proclaim the gospel of the kingdom in new fields. We must rise above hindrances of every kind, and enter the work unitedly. While some stop to speculate, let us work for God.

Brodhead, Wis.

A VINDICATTION OF A BIBLE PHENOMENON.

In the New Testament account of the crucifixion of Christ, the earth is spoken of as—in consequence of that awful act—incurring the malediction of God, and being enveloped by an eclipse of the sun in total darkness for the period of two hours. The truth of this statement is strenuously disputed by Gibbon, the skeptic author of the *Decline and Fall of the Roman Empire*. At the close of his memorable fifteenth chapter, every sentence of which contains a covert thrust and sneer at the authority of the Bible, he says that Pliny, the great Roman astronomer, lived at the period of the crucifixion; that he, (Pliny) recorded in his journal and diary the most unimportant atmospherical phenomena that he witnessed in the heavens, but that he entirely, strange to say, omitted to notice this wonderful eclipse that marked the bloody termination of the earthly pilgrimage of the Son of God. Nothing in Gibbon is calculated to make a worse impression upon minds that are not already firmly convinced of the truth of the Scriptures.

It is, therefore, most important that the sneer of Gibbon, resting upon the silence of Pliny, should be refuted, and a distinguished scholar, Herr Kalb, has devoted himself to the task with, it is said—for we have not perused his work—the most complete success.

He has calculated the Jewish calendar to A. D. 31, and the result of his researches confirms the fact recorded by the Evangelist of the wonderful physical events that accompanied the crucifixion. His astronomical calculations also show that on the 6th of April, A. D. 31, there was a total eclipse of the sun, accompanied, in all probability, by the earthquake spoken of in St. Matthew.

This mode of reckoning is verified by another calculation made by calculating backward from the great total eclipse of April, 1818, which also gives April 6 as the date of the new moon, A. D. 31. As the vernal equinox of the year fell on March 25, and the Jews held their Feast of the Passover on the following new moon, it is clear April 6 was identified with Nisan 14 of the Jewish Calendar, which, moreover, was on Friday, the day of preparation for the Sabbath, and this agrees with the Hebrew Talmud, so that astronomy, archæology, traditional and Biblical history seem to unite in fixing the date of the crucifixion at April 6, A. D. 31.—*Ex.*

Obituaries.

McCLAREY. Died, by taking his own life by hanging, in Compton, P. Q., Dec. 16th, 1874, Harley McClarey, aged 56.

Bro. McClarey was well known to many of the readers of the *Crisis*, and was esteemed as an honest christian man. Peculiar, in some respects, he seemed to some, but he loved the truth and conscienciously devoted himself to promote its interests. He had some tendencies to insanity, and for the last few months suffered much from nervous disease, which wasted his energies and led him into a despairing state of mind. At times he would be better and would attend meetings, and, as had always been his practice, bear testimony for Jesus; although it was marked by a sad and self-depreciating feeling. On the day of his death he was much worse, and although he attempted to work he could not. He went to the barn in the afternoon, where he was found by the boys on their return from school, hanging from a beam, and life extinct. A coroner's jury decided that he was insane at the time, and not responsible for his act. We endeavored to comfort the friends from Rom. 8: 22, 23. May God's blessing richly rest upon the wife and children.

L. C. McKINSTRY.

MERRILL. In Compton, P. Q., of dropsy of the heart, Timothy Merrill, aged 69 years.

Only a few months before his death he was present at one of our meetings, and bore a humble testimony for Jesus, perhaps his last. He had loved the truths of the Bible for years, although not always professing to enjoy as much as at some times. Yet he left a good evidence that all was well. A brother who visited and prayed with him, in his last sickness, and who had known him for years, said to us, "No doubt he sleeps in Jesus." Sermon by the writer, from Job 14: 14, "If a man die, shall he live again."

L. C. McKINSTRY.

WISAWELL. In Clarksville, N. H., March 6th, 1875, Lucy M. Wisawell, wife of Norman Wisawell, aged 35 years.

She was stricken down suddenly, after a few hours sickness. She loved the doctrine of the advent of Christ and the resurrection, and we trust she will come forth in the resurrection morning to die no more. Sermon by M. McKinstry, from Rev. 21: 4. L. C. McKINSTRY.

WILCOMB. In Weirs Bridge, Feb. 17th, 1875, James Wilcomb, aged 79 years.

After many years patient waiting for the Savior's appearing, our aged father has fallen asleep, with the blessed assurance that a most glorious awakening will be his on the resurrection morn. His life has been a long example of christian patience and fortitude; his only regret was that he must sleep in the grave for a season ere the appearing of the Lord. W.

NICHOLS. In Albany, N. Y., March 29th, 1875, our beloved brother, Wm. Nichols.

He had suffered from a distressing malady for a long time, and longed to be at rest. He was a burden bearer, and was a modest, unassuming christian, remarkably genial, and his hospitality was ungrudgingly bestowed. Funeral services were conducted by Eld. Rufus Wendell.

BEAN. In Haverhill, Mass., after a short illness of fever and pneumonia, Daniel R., son of Bro. Rufus P. Bean, of West Deerfield, N. H., aged 32 years.

Bro. B. was converted, baptized, and united with the Freewill Baptist Church when but a youth. By industry and frugality he obtained a competency and means which gave him a position in the world that very few young men of his age ever attain. By his prepossessing manner he won the favor and admiration of the society in which he moved, and formed a large circle of acquaintances, among whom were many warm hearted and strongly attached friends.

He was buried from the residence of his father, where parents and seven brothers and sisters mourn for him.

We have laid our son and brother down to rest;
We hope and trust he is numbered with the blest.
Sleep, Daniel, sleep, life's industry and toil is done,
Rest, sweetly rest, until the resurrection morn.

May God bless and sanctify this affliction to the bereaved family, and the large circle of mourning friends, to their eternal good. Funeral service conducted by the writer and Eld. Lothrop, Free Baptist. ENOCH MORRILL.

PERKINS. In Kennebunkport, Me., Feb. 13th, 1875, John B. Perkins, aged 32 years.

He was a firm believer in the Advent faith up to the last hour. His last words were—"Mother, have no fear; it is well." We sincerely believe he rests in peace. It was hard to part with friends, yet, amid all our affliction we can say, It is well. He leaves one lovely child, and we would ask the prayers of our brethren and sisters in this trying hour. In the short space of eleven months we have laid away three lovely children; yet how sweet and comforting these blessed lines:

"They shall sleep, but not forever;
There will be a glorious dawn;
We shall meet to part no, never,
On the resurrection morn."

FATHER & MOTHER.

BACON. In Bingham, Pa., March 16th, 1875, Mrs. Naomi Bacon, aged 68 years.

Sister Bacon died of cancer, and her sufferings were great, but she bore them with christian fortitude. She said, "not my will, but thine, be done." She has been engaged in the service of the Lord for many years. She cherished a lively hope, and exhibited her faith by a well ordered life and a godly conversation. See leaves a large circle of relatives and friends to mourn. May God sanctify this dispensation of his providence to their salvation. Sermon by the writer, from St. John 11: 25. A. H. BRIGGS.

A. C. Times, please copy.

HENEGAR. In Chattanooga, Penn., April 8th, 1875, of consumption, Mrs. Elizabeth P. Henegar, aged 40 years.

Sister H. embraced the views of our people about a year ago, having been brought to the light by Eld. J. A. Cargile, who visited her about that time. Prior to Bro. Cargile's visit she had been regardless of the great salvation. The writer visited her the day before her death, and she said she had confessed all her sins to Jesus, and had repented of them, and that she believed he pardoned her. She leaves a husband and two little girls. God bless them. Funeral services were conducted by Eld. J. A. Cargile, assisted by the writer.

A. M. B. GRAHAM.

A. C. Times, please copy.

CLARK. At Kittery Point, Me., March 17th, 1875, Abbot Lester, infant son of Capt. Melvin J. and Etta L. Clark, aged 3 months and 7 days.

FOREIGN NEWS.

Madrid, April 16. It is reported that the Carlists have seized a number of women and children in the province of Soria, and threatened to shoot them unless ransomed.

Paris, April 16. A party of three persons ascended in the balloon Zenith to-day for the purpose of making scientific observations. The balloon attained the extraordinary height of 8000 metres, over 26,000 feet. Two of the aeronauts were suffocatated to death, and when the balloon reached the ground the third was almost insensible and has since been so ill that his recovery is doubtful.

London, April 21. The *Daily News* correspondent at St. Petersburg reports that a plot was discovered in Khiva for the massacre of all Russians in the Khanate.

The Russian papers accuse the Emir of Afghanistan of complicity. It is thought that military operations are already ordered by Russia.

Paris, April 12. *L'Union* says the Pope has made representations through the Patriarch of Venice to the Emperor of Austria that the position of the church is becoming more and more intolerable, and that if the unreasonable demands of Prussia are not resisted by the Catholic powers, the latter will lose all their influence and become subject to the German Government, which is endeavoring to bring the whole German nationality under one sceptre. The Emperor, replying to this through the Austrian Embassador at Rome, deplores the struggle between the Church and State and advises prudence.

CHINA.

Hong Kong, March 15th, and Shanghae, 17th. Particulars have been received of the fight in Formosa between the savages and Chinese troops. Two Chinese officers ventured, in January last, to enter the region of Batan, inhabited wholly by the Aborigines, and were immediately killed. On the 13th of February two hundred troops were sent to negotiate. They burned one village and put the inhabitants to death, including old men and children. On their return they were surrounded and routed, with a loss of ninety killed, among whom was the China leader. The loss of the savages is estimated at thirty. The affair causes much excitement in China, and there are rumors that large forces are to be dispatched to the scene.

DOMESTIC NEWS.

Springfield, Mass., April 12. A boiler explosion in the gingham mills at South Adams, this morning, killed William Whittle and Andrew McKenna, fatally injured Richard Ryan and Patsy Kelley was badly hurt.

THE publication of the bill of expenses occasioned by the Sumner obsequies has furnished occasion for some comment. The cost to Massachusetts for the State services was nearly $30,000. Of this amount, $1,000 was tendered to Mr. Curtis for his eulogy before the Governor and Legislature, and declined. Another $1,000 was paid to a lucky civil engineer of this city for editing the volume in which the exercises were printed. Plenty of civil engineers hereabouts, and other people, too, who would be glad to do that sort of editing for that sort of price. Prof. Churchill got $200 for reading Whittier's poem, and Miss Kellogg and Miss Phillips $1,000 for singing. The poor chaplain, for his prayer, seems to have got nothing. Altogether this is what the tax-payers have a right to call "steep." But then, it cost $6,000 to board King Kalakaua and party at the Windsor Hotel, New York, for a week, and the expense of the burial of the Duke of Wellington was, if we remember right, £12,000.—*Congregationalist.*

WHILE our thermometers were recording all the way from ten to forty degrees below zero, the opposite extreme was experienced in Australia, the weather in the vicinity of Victoria having been hotter than for a dozen years. The mercury reached 111 degrees in the shade and 150 degrees in the sun in January. The heat was so great that the country was burned over for hundreds of miles, destroying grass, fences, and in many cases buildings. One man lost a thousand sheep from this cause.

SUPPOSED OUTRAGE BY THE MINERS.—A few days ago a car laden with iron was started down the track to meet a passenger train coming the other way with some fifty passengers on board, but the telegraph operator saw it and telegraphed just in season to catch the passenger car, which was switched off. The Reading road now sends pilot engines ahead of all trains, and several piles of lumber and iron rails have been removed from the tracks. No one can ever be found who knows the culprits.

In Brief.

— The mill agents at Lowell and Lawrence are firm in refusing to accede to the demands of the discontented mill hands.

— Sixty-five lives and six vessels engaged in the Gloucester fisheries have been lost thus far this year.

— The steamship Ocean has been sunk at Shanghae by collision. Many lives were lost.

— The first official communication of Cardinal McCloskey is to call for more money from the faithful.

— Two men were killed and one fatally injured by a boiler explosion in a mill at South Adams yesterday.

Notices

Notice.—Alton Bay.

The Alton Bay Campmeeting Committee are notified to meet on the camp-ground TUESDAY, MAY 4th. J. COUCH, *President.*

Alton Bay Campmeeting.

The Alton Bay Campmeeting will commence, if the Lord will, *August 21st*, and hold over two Sabbaths. J. COUCH.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish lumber for building purposes on the camp-ground at Alton Bay, at the lowest market price. Address J. H. DOWNING, Alton Bay, N. H. J. D. SWAIN, for Com.

Tent Meeting and Conference.

The Lord willing, the Connecticut Advent Mission Tent will be pitched in Oakville, Conn., Wednesday, May 12th, and remain over Sunday, May 16th.

We go to this new field by invitation of Bro. and Sr. Mills, the only family in the place of like precious faith, and who will accommodate as far as possible. Our brethren, however, had better take along blankets, and some of us can sleep under the tent, if necessary. It is proposed that all business pertaining to the Conn. A. C. Conference be disposed of Thursday, May 13th, and we hope the brethren will be prompt at the business session, that the remainder of the time be devoted to sounding the gospel of the soon coming kingdom. Pray that the Holy Spirit may attend in power.

Oakville lies three miles west of Waterbury, on Watertown Branch R. R. By present R. R. Time Table, trains leave Waterbury for Oakville at 11.50 A. M. and 6.45 P. M. O. D. WOODRUFF.

PROTRACTED MEETING.—There will be a Protracted Meeting in Worcester, commencing *Wednesday evening, May 5th*, and continuing over the Sabbath. Meetings afternoons and evenings. Bro. E. A. Stockman will be in attendance to preach the gospel. S. G. MATHEWSON.

NOTICE.—The Mechanic Falls Campmeeting will commence *Monday, August 30th*, and hold over Sunday, Sept. 5th.

WM. H. MITCHELL, for the Com.

NOTICE.—The Lord willing, the Advent Christian Conference of the State of Kansas will hold its annual session at Ottumwa, Coffey Co., Kansas, *May 21st*, commencing at 10 o'clock A. M., and continue as long as the interest demands.

Reports from the churches should be made up to and including the 8th of April (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary. Let there be a large attendance, as there is business of unusual importance to come before the Conference.

Let all come to this meeting who possibly can. Remember the cause is the Lord's. Let all come with hearts full of love and good will toward men, with the full determination that they will work out their salvation with fear and trembling before the Lord. Now is the time to work for Jesus. The interests of the cause of Christ in this State demand effort, self-sacrifice, and whole heartedness. O that each may come filled with the Spirit of God. Homes will be provided for all. Let each one take this meeting to the Lord, praying that all may be done to his glory.

Brethren and sisters, make arrangements to do up your spring work in good earnest, and attend this meeting. Soon Christ will come in person to claim his own. In behalf of the Conference.

Board of Directors: A. S. Corey, Warden Dunbar, Eld. J. S. Thorp, Eld. Daniel Webster, Chester Crowell. J. C. SMITH, Chairman.
R. F. CLARK, Secretary.

TENT MEETINGS.—The Iowa Advent Christian Mission Tent will be pitched (the Lord willing) in Jefferson, Green Co., Iowa, Thursday, May 27th, to continue over Sunday, June 6th, and longer if duty demands. Let there be a general rally by the brethren and sisters from the surrounding country to this meeting. Let us come to labor and pray for the promulgation of the truth and the salvation of sinners. As this will be the first tent meeting of the season, let us endeavor to strike the right key-note. J. RIDLEY.
P. W. HOUGH.

NOTICE.—We expect to start for New England, if the Lord will, about the 15th of May. We shall stop at Chicago about thirty days. We shall be at liberty to engage for meetings after the above date, as far as possible, at any place east of the Missouri River. Our address will be Peach Creek, Washington Co., Kansas, until May 15th, after which, Chicago, Ill., until further notice.

R. F. & M. J. CLARK.

NOTICE.—There will be a general meeting of all Adventists who are looking for speedy redemption, and are searching the prophetic Scriptures and taking heed thereto, to be held at Rochester, N. Y., commencing Saturday evening, May 1st, and hold over Sunday. Come, brethren and sisters in Christ, let us all attend this meeting with the whole armor on. Business of importance to come before us.

The Maine Mission Tent.

It is now time that those interested should begin to arrange for the summer campaign with the tent. Two good gospel preachers, who can, with the Lord's help, entertain any congregation, go anywhere, manage any crowd, and endure any hardships, are needed, with others occasionally to assist, with good singers and exhorters; also one good man for tent master. Who will volunteer to go into this work? Let them write to me at once. Will each of the committee write to me at once, and say what they have to say,—what they think or wish? Will all who wish meetings with the tent, or who wish the tent to go into any new fields, write to me their thoughts about it? The tent ought to be in the field all through the warm season. Let us try to do all we can for the spread of truth and the salvation of souls.

I. C. WELLCOME, *Yarmouth, Me.*

TENT MEETING AND CONFERENCE.—It is proposed to have a Tent Meeting in connection with the Conn. Conference. The Conference business to be promptly disposed of the FIRST DAY of the meeting, and followed by a Tent Meeting of days, as the Lord may direct.

If any of the churches in Conn., or brethren in the highways and hedges isolated from churches, chapels, or religious meetings of any kind, would like to have the "Conn. Mission Tent" pitched in their vicinity about the middle or twentieth of May, please correspond promptly, giving particulars, with O. D. Woodruff, Secretary, Southington, Conn.

NOTICE.—The 5th day of May is appointed to work on the camp-ground at Coventry Centre, R. I. We hope that quite a number will volunteer to work; but those who come with teams, as last year, ought to come the day before and stop over one night. Bring your provision with you. Come right on to the camp-ground. Bro. Hazard's cottage will be open for accommodations, with a stove and beds that can be used.

P. S. If rainy on the 5th, the next fair day.

E. BELLOWS.

TO THE ADV. CHRIS. CONF. OF NORTHERN PA. AND SOUTHERN N. Y.—This is to notify all who may be interested in this Conference that an effort will be made, at our next annual session, to be held next September, to make some changes in our Conference Constitution. Let there be a full Conference. Done by order of vote of Conference. A. H. BRIGGS, Sec'y.

A. C. Times, please copy.

QUARTERLY MEETING.—The next Quarterly Meeting of the New Hampshire Conference will meet with the church at East Canaan, to commence Thursday evening, April 29th, and hold over the Sabbath, May 2nd. Ministers are desired to attend and make the meeting as interesting as possible. For Com., LEVI ALLEN.

NOTICE.—The next Quarterly Meeting of the Little Marsh Church will be held at Little Marsh, Tioga Co., Penn., commencing May 7th, and continue over the following Sunday. A general invitation is extended to all. For the Church,

E. H. EGGLESTON.

NOTICE.—The Second Advent Society of Lawrence, Mass., met April 19th, and elected Eld. W. J. Halse Pastor for the remainder of the year 1875. Preaching brethren can govern themselves accordingly. J. S. JOHNSON, Clerk of Society.

NOTICE.—Having closed my labors with the Advent Church at Lower Cabot, I am at liberty to engage elsewhere as the way may open to labor in his vineyard, for the salvation of the perishing around us, and the strengthening of those things that remain. Brethren and friends will please correspond with me at North Montpelier Vt. E. N. MORSE.

P. S.—I would prefer to take the pastoral care of some church. E. N. M.

SPEAK PLAIN.—The brethren of this place wish it distinctly understood, that when preaching is wanted, they will take measures to procure it without the aid of voluntary appointments. "A word to the wise is sufficient."

South Ashburnham, Mass.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

Boston (Branch Chapel) 1735 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Thursday evenings.
John G. Hook...Sunday, May 2nd

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
G. W. Brown...Sunday, May 2d

CHELSEA, MASS. (*Advent Chapel, Heard Street.*)
J. Couch...Sunday May 2d

SOMERVILLE, Mass (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Hartford, Conn...Sunday, May 16th
C. E. BARNES.

Natick, Mass...Sunday, May 2d
C. GOODRICH.

Chiltonville, Mass...Sunday, May 2d
I. I. LESLIE.

Putnam, Ct...Sunday, May 2d
J. S. WHITE.

New Bedford...Sunday, May 9h
Mattapoisett...Sunday, May 16th
New Bedford...Sunday, May 23d
Fairhaven, Mass...Sunday, May 30th
M. BATCHELOR.

Tremont, Mass...Sunday, May 2d
Athol, Mass...Sunday, May 9th
S. S. BREWER.

Natick, Mass...the second Sunday in each month for the present. WM. C. STEWART.

I purpose to spend the three last Sabbaths in May, and intervening time, in Western New York. Friends will please correspond with me, that I may make early arrangements to supply them as shall seem best, according to their desire. Address H. PRATT, 57 Cedar Street, Springfield, Mass. H. PRATT.

New Bedford, Mass...Sabbath, May 2d
Clinton, Mass...Wednesday evening, May 5th
East Pepperell...Thursday evening, May 6th
Manchester, N. H...Friday evening, May 7th
Chichester...Monday evening, May 10th
Loudon Ridge (if desired) Tuesday evening, May 11th
Pittsfield...Wednesday evening, May 12th
Clarktown, Barnstead, N. H...May 13th and 14th
New Durham Ridge...Sabbath, May 16th
Farmington...Tuesday evening, May 18th
Rochester...Wednesday evening, May 19th
Great Falls...Thursday evening, May 20th
Dover...Friday evening, May 21st
Sabbath, May 23d, at liberty. H. MUNGER.

Kennebunk, Me...Sunday, May 2d
I. C. WELLCOME.

Fitchburg, Mass...Sunday, May 2d
New York City...Sunday, May 16th
F. H. BURBANK.

Canterbury (Emery school-house) Sabbath, May 16th
Lake Village, N. H. (North Church) Sabbath, May 23d
Pittsfield, N. H...Sabbath, May 30th
D. F. LEAVITT.

Square Pond, Ct...Sunday, May 2d
S. WOODRUFF.

Barnstead, N. H...Sunday, May 2d
Rye, N. H...Sunday, May 9th
Salem, Mass...Sunday, May 16th
Colebrook, N. H. (where H. E. Higgins may appoint) Sundays, May 30th and June 6th.
C. S. SHATTUCK.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Providence, R. I. (Advent Chapel on Hammond St.) Sunday, May 16th. D. M. LEAVITT.

East Landaff...Sunday, May 2d
H. B. QUIMBY.

Alton, N. H...Sunday, May 16th
J. G. SMITH.

South Sutton, N. H...Sunday, May 2d
C. W. SARGENT.

South Rochester, N. H...Sunday, May 2d
S. VARNEY.

New Rye, N. H. (Christian meeting-house) Sunday, May 16th.
Northwood Narrows, N. H...Sunday, May 23d
O. W. KIMBALL.

Enfield, Mass. (Reith school-house)...Sunday, May 2d
Granby, Mass. (Batchelder Street)...Sunday, May 9th
North Rutland, Mass...the last Sunday in each month
GEO. A. STREETER.

North Hinsdale, N. H...Sunday, May 2d
Whitakerville, Vt...Sunday, May 9th
W. W. SUTHERLAND.

New York (Cooper Institute)...Sunday, May 2d
New York (24th Street)...Sunday, May 9th
WM. SHEPHERD.

Wilbraham...Sabbath, May 2d
Montgomery...Sabbath, May 9th
Wilbraham...Sabbath, May 16th
Brimfield...Sabbath, May 23d
Wilbraham...Sabbaths, May 30th and June 6th
Montgomery...Sabbath, June 13th
Granby...Sabbath, June 20th
Chicopee Falls...Sabbath, June 27th
GEO. L. TEEPLE.

New Hampton, N. H. (Old Institution) Sun., May 2d
Meredith Centre, N. H...Sunday, May 9th
Holderness, N. H. (Steven's meeting-house) Sunday, May 16th.
Albany, N. H. (Bell school-house)...Sunday, May 23d
N. GLIDDEN.

East Pepperell, Mass...Sabbath, May 9th
T. L. HALL.

Vittum school-house...Sunday, May 9th
Melvin Village...Sunday, May 30th
T. W. PIPER.

Southbridge, Mass...Sunday, May 2d
Oxford, Mass. (at Bro. Cortis' house) Saturday evening, May 8th.
Charlton, Mass...Sunday, May 9th
Southbridge, Mass...Sunday, May 16th
PORTER J. SMITH.

Rocky Brook, R. I...Sunday, May 2d
Charleston, R. I. (Indian meeting-house) Sun., May 9th
Westerly, R. I...Sunday, May 16th
E. COTTON.

Addison, Vt...Sunday, May 2d
ARTHUR A. WAITE.

Chichester, N. H. (Pine Ground)...Sunday, May 2d
C. W. ALLEN.

Moultonboro, N. H. (Neck Road school-house) Sunday May 9th. Will Bro. Budgett be with me? If so, please write me immediately. LEVI ALLEN.

Holden, Mass...Sunday, May 2d
Chicopee Falls...Sunday, May 16th
Fitchburg...Sunday, May 23d
W. N. PILE.

Whitakerville, Vt...Sunday, May 2d
Please address me at Winchendon, Mass., Box 27.
J. A. PACKARD.

South Creek, Pa...Sunday, May 2d
E. C. COWLES.

Northwood, N. H...Sunday, May 2d
Meredith, N. H. (Dolloff Hall)...Sunday, May 9th
Lee (Union meeting-house)...Sunday, May 16th
Farmington, N. H...Sunday, May 23d
South Berwick, Me. (Great Works) Sunday, May 30th
Great Falls, N. H. (Franklin Hall) Sunday, June 13th
If any of these conflict, please write me at South Barnstead, N. H. C. R. PARSONS.

Farmington, N. H...Sunday, May 9th
Kensington, N. H...Sunday, May 16th
J. F. CHAMBERLIN.

Boscawen, N. H. (North Waterstreet school-house) Sabbath, May 2nd.
Lake Village, N. H. (North Church) Sabbath, May 9th
Meredith, N. H. (Dolloff Hall)...Sabbath, May 16th
Bradford, N. H. (Pond meeting-house) Sab., May 30th
SIMEON ROBY.

Hardwick, Vt...Sunday, May 2d
A. A. HOYT.

Hollis Centre, Me...Sunday, May 2d
C. H. SWEET.

Palmer, Mass., the 1st and 3d Sundays in each month
Charlton, Mass...Sunday, May 30th
H. H. TUCKER.

North Easton, Mass., the third Sabbath of each month
Gloucester, Mass...Sunday, April 25th
C. W. RATHBUN.

Knowlesville, N. Y...1st and 3d Sundays in the month
MRS. L. M. STODDARD.

Yalesville, Conn...Sunday, May 9th
Campville, Conn...Sunday, May 23d
S. WOODRUFF.

South Rochester, N. H...Sunday, May 16th
Salem, Mass...Sundays, May 23d and 30th
C. E. HURD.

Otisfield, Me. (Gore school-house)...Sunday, May 2d
Mason, Me. (Union meeting-house)...Sunday, May 9th
Oxford (Craig's Mills)...Sunday, May 16th
JARED WHITMAN.

Bangor, Me...Sunday, May 9th
S. K. PARTRIDGE.

Stowe, Mass. (Osgood's Hall)...Sunday, May 2d
Cochituate (W. M. Church)...Sunday, May 9th
Natick, Mass...Sunday, May 16th
Z. BOODRY.

Bradford, N. H. (Bush meeting-house)...Sun., May 9th
A. S. WILLIAMS.

Stanstead, P. Q. (at Bro. Jacob Morrill's) Sun., May 2d
Pittsburg, N. H. (Terrill school-house) Sun., May 9th
East Colebrook, N. H. (meeting house) Sun., May 16th
Ways Mills, P. Q...Sunday, May 23d
U. G. LADD.

East Weymouth, Mass...Sunday, May 2d
New Britain, Conn...Sunday, May 9th
New York (Cooper Institute)...Sunday, May 23d
W. S. CAMPBELL.

Plymouth, Mass...Sunday, May 2d
Salem, Mass...Sunday, May 9th
Springfield, Mass...Sundays, June 6th and 13th
E. OWEN.

Charlton, Mass...Sunday, May 23d
W. M. HALL.

Glenmore, N. Y...evenings, May 13th and 14th
Higginsville, N. Y., at 10½ a. m. and 1 p. m., Sunday, May 16th.
Redfield, N. Y. (as Bro. Seymour may arrange) evening, May 20th.
Greenboro, N. Y., at 10½ a. m. and 7 p. m., Sunday, May 23d.
Boylston, N. Y. (as Bro. D. Ballou may arrange) evening, May 25th.
Lorraine, N. Y. (Randall Dist.)...May 26th and 27th
Harrisburg, N. Y., at 10½ a. m...Sunday, May 30th
C. H. WILLIAMS.

Belgrade Mills, Me...Sunday, May 2d
North Chesterville, Me. (Burrough)...Sun., May 9th
Bean's Corner, Jay, Me...evening, May 11th
Jay Corner, Me...evening, May 13th
Vienna, Me...evening, May 16th
THOMAS RINES.

Kennebunk Depot...Sabbath, May 30th
J. R. TRIPP.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

LAWRENCE, MASS.
I. B. Potter...Sundays, May 2nd ad 9th
E. A. Stockman...Sundays, May 16th and 23d
W. J. Halse...Sunday, May 30th
I. B. Potter...Sunday, June 6th
Wm. N. Pile...Sunday, June 13th
I. B. Potter...Sundays, July 4th and 11th
J. Couch...Sunday, July 25th

HAVERHILL, MASS. (Advent Hall.)
D. M. Leavitt...Sunday, May 2d
A. Ross...Sunday, May 16th
Geo. W. Brown...Sunday, May 23d
I. B. Potter...Sunday, May 30th
D. M. Leavitt...Sunday, June 6th
Wm. H. Mitchell...Sunday, June 13th
Dr. A. M. Higgins...Sunday, June 20th
T. W. Piper...Sunday, June 27th

NORTH RUTLAND, MASS.
Willard M. Hall...first Sunday in each month
H. H. Tucker...second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
A. Ross...Sunday, May 2d
Simeon Roby...Thursday evening, May 6th
H. Munger...Sunday, May 9th
E. Owen...Sunday, May 16th
J. Parson...Sunday, May 23d

CONCORD, N. H. (Bethel, Green Street.)
H. Bundy...Sunday, May 2d
J. S. White...Sunday, May 9th
A. Simpson...Sunday, May 16th
O. W. Kimball (Baptism at 12 o'clock) Sun., May 30th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher...first Sunday in each month
Enoch Morrill...Sunday, May 9th
D. W. Davis...third Sunday in each month

SEABROOK, N. H.
J. F. Chamberlin...Sunday, May 2d
J. G. Smith...Sunday, May 9th
T. W. Piper...Sunday, May 16th
A. Ross...Sunday, May 23d
E. Owen...Sunday, May 30th
Hiram Munger...Sunday, June 6th
L. E. Saulpaugh...Sunday, June 13th
Hiram Munger...Sunday, June 27th

ROCHESTER, N. H.
T. W. Piper...Sunday, May 2d
J. T. Libby...Sunday, May 9th
J. Hill...Sunday, May 16th
J. G. Smith...Sunday, April 30th

GREAT FALLS, N. H. (Franklin Hall.)
J. Bickford...Sunday, May 2d
D. M. Leavitt...Sunday, May 9th

HAMPTON, N. H.
O. W. Kimball...Sunday, May 2d
D. F. Leavitt...Sunday, May 9th
I. I. Leslie...Sunday, May 16th
J. Parsons...Sunday, May 23d
Enoch Morrill...Sunday, May 30th
J. F. Chamberlin...Sunday, June 6th
Geo. W. Brown (of Elliot, Me.)...Sunday, June 20th

PORTSMOUTH, N. H.
C. E. Barnes...Sunday, May 2d
A. Ross...Sunday, May 9th
J. S. White...Sunday, May 16th
C. S. Shattuck...Sunday, May 23d
J. Couch...Sunday, May 30th
E. A. Stockman...Sunday, June 13th
M. Batchelor...Sunday, July 11th

RYE, N. H.
J. W. White...Sunday, May 2d
C. S. Shattuck...Sunday, May 9th
E. B. Wells...Sundays, May 16th, 23d and 30th
J. W. White...Sunday, June 6th
E. B. Wells...Sunday, June 13th
Hiram Munger...Sunday, June 20th
E. B. Wells...Sunday, June 27th

DOVER, N. H.
A. Simpson...Sunday, May 2d
I. C. Wellcome...Sunday, May 9th
S. S. Mooney...Sunday, May 16th

FRANKLIN, N. H. (Thompson's Hall)
Mrs. L. E. Saulpaugh...Sunday, May 2d
G. H. Wallace...Sunday, May 9th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
J. Harvey...Sunday, May 2d
C. Goodrich...Sunday, May 9th
J. Couch...Sunday, May 16th
A. Simpson...Sunday, May 23d
D. M. Leavitt...Sunday, May 30th
Geo. W. Sederquest...Sunday, June 6th
T. W. Piper...Sunday, June 20th

EAST ROCHESTER, N. H.
C. S. Emerson...Sunday May 2d
Enoch Morrill...Sunday, May 9th
S. S. Brewer...Sunday, May 16th
J. Bickford...Sunday, May 23d
C. S. Emerson...Sunday, June 6th
T. W. Piper...Sunday, June 13th

ALTON, N. H.
D. F. Leavitt...Sunday, May 2d
E. Owen...Sunday, May 23d

WEST DEERFIELD, N. H.
Enoch Morrill...Sunday, May 2d

PROVIDENCE, R. I. (Hammond Street.)
H. F. Carpenter...Sunday, May 2d
Roland D. Grant...Sunday, May 9th
D. M. Leavitt...Sunday, May 16th
C. Goodrich...Sunday, May 23d

PORTLAND, ME. (Union Hall.)
E. A. Stockman...Sundays, May 2d, 16th, and 30th

BIDDEFORD, ME.
Jesse Gay...Sunday, May 2d
Geo. W. Brown...Sunday, May 9th
Wm. H. Mitchell...Sunday, May 16th
J. Albert Libby...Sunday, May 23d
A. Ross...Sunday, May 30th

SOUTH BERWICK, ME. (Great Works.)
Geo. W. Brown...Sunday, May 2d
J. W. White...Sunday, May 9th
Geo. W. Brown...Sunday, May 30th

SOUTH ELLIOT, ME.
C. E. Hurd...Sunday, May 2d
O. W. Kimball...Sunday, May 9th
Geo. W. Brown...Sunday, May 16th
Geo. Frank Haines...Sunday, May 23d
C. S. Emerson...Sunday, May 30th
S. S. Mooney...Sunday, June 6th
T. W. Piper...Sunday, June 13th
T. L. Churchill...Sunday, June 20th

LEWISTON, ME.
C. Goud...Sunday, May 9th
I. C. Welcome...Sundays, May 16th and 23d
J. R. Hall...Sunday, May 30th

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J. R. Tripp...Sabbath, May 2d
W. H. Mitchell...Sabbath, May 9th
Jer. Hill...Sabbath, May 23d

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J. R. Tripp...Sabbaths, May 9th and 23d

SPRINGVALE, ME.
C. E. Hurd...Sunday, May 9th
J. F. Chamberlin...Sunday, May 23d

BRISTOL, CT.
G. L. White...Sunday, May 2d
E. L. Crumb...Sunday, May 9th
B. Hitchcock...Sunday, May 16th

WINSTED, CT. (Good Templar's Hall.)
R. K. Stark...Sunday, May 2d

MILLDALE (Southington, Ct.)
B. Hitchcock (Baptism)...Sunday, May 2d
O. D. Woodruff...Sunday, May 9th

PLAINVILLE, CT.
Sr. E. L. Crumb...Sunday, May 2d
B. Hitchcock...Sunday, May 9th
C. F. Morse...Sunday, May 16th
B. Hitchcock...Sunday, May 30th

NEW HAVEN, CT.
M. Batchelor...Sunday, May 2nd
Wm. N. Pile...Sunday, May 9th
Mrs. E. A. Warren...Sunday, May 16th

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite...once in four weeks
Flora Blanchard...Sunday, May 9th and once in four weeks.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Union Hall. Preachers will please correspond with C. H. Hudson, Clinton.

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St.

FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.

ELD. H. G. McCULLOCH, Pastor.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.

G. E. MERRILL, Com.

PORTLAND, ME.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

RYE, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 p. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M.

Preaching in Quincy Hall, 127 Lescock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

Business.

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SOME OF THE LAST DAY SIGNS.

D. FRENCH.

The last day's signs are among us,
We see them at home and abroad;
Men are lovers of pleasure and self
Much more than lovers of God.

Gain now is the engine by which
This old world is moving to-day;
Men are trying hard to get rich—
Many in an unlawful way.

Some, of their good times are telling;
We fear they will see their mistake;
War clouds are already swelling,
And some mighty men are awake.

Some think that things awful and strange
May come on the earth, they say;
Some think it political change,
And some the millennium day.

But this world will ne'er be better
While under the Adamic curse;
For see, as declareth the Letter,
The wicked do wax worse and worse.

Some are crying peace and safety,
And will until it's too late;
Till sw ft destruction o'ertakes them,
From which they will not escape.

Where's the promise of his coming?
Cry scoffers; who boldly declare
That since the death of the Fathers
Things continue just as they were.

Some men's hearts are now failing
For what they think soon may be here;
Others are fearlessly telling
That the Master will shortly appear.

That I may be ready to meet him
When he comes, is my daily prayer;
With all the dear saints to greet him,
And be caught up with him in the air.

I'm neither scholar nor poet;
So excuse my blunders, I pray,
And I'll give room for the younger;
For I'm eighty years old to-day.

MISSION WORK.

Dear Brn. and Srs. in the Lord:—I do praise him for what he has done for us all. Truly we ought to be mindful of his mercies and blessings so bountifully bestowed upon us, and praise him with our whole hearts, and live so as to show forth his praise in our daily walk and conversation. If ever there was a time in the world's history that called for living epistles, it is now; —now while scepticism and infidelity fill the world with darkness; while crimes of all descriptions are abroad in the land, and when the professed church in her "luke-warm" state crieth "My Lord delayeth his coming." O what great need there is of a consistent life.

Truly we are living amid the perils of the last days, and when men's hearts fail them for fear, looking for those things that are coming on the earth. Never have I seen such an intent rush after gain, worldly honor and pleasure of all kinds. Never have I seen such manifest hatred against the pure gospel as now. The powers of darkness are alarming. Satan has truly come down in great wrath, knowing that he has but a short time to do his deadly work. O that christians of every name might arise and shine in the strength of Israel's God.

Brethren and sisters, shall we not buckle on the whole armor, and stand against the wiles of the devil? How is it? Is the warfare ended? Have you done all you can? or are your weapons of warfare laid down, and you quietly waiting to see the result? Have you lost all courage amid this wild commotion, and fear to bear the cross in the face of the mocking, scoffing, vain world, and a cold formal church?

Brethren and sisters, are your lamps brightly burning, waiting for the day star? If so, joyful will be that day to you; no shudder of dread or fear of final results; if you have "done all," you will surely "stand." Then, the warfare being ended and the victory won, in Jesus' all prevailing name, we may spend a long eternity in glory and happiness, with all the faithful and good. This is what we are endeavoring to labor for, that at Christ's appearing and kingdom we may be made like him, and stand in him complete.

Our labors thus far have been crowned with success, and we believe the great day will reveal fruits unto eternal life.

When we last wrote we were at Ward, Wilson, Co., where an effectual door of utterance was opened to us, and where we were greatly blest of the Lord. Notwithstanding the hardness of heart existing against the truth, yet the Lord raised up a little company to defend his cause. We were with them over two Sundays. Ten came together in church order, and four were buried with Christ in baptism. Seed has been sown in this county that we think will never be rooted up. The pastor of the Christian church has commenced to labor against the truth. We have received a letter from there for us to go back, if possible, and hold more meetings. The people are anxious to hear, and I trust the Lord will raise up more laborers.

Wednesday, March 4th, we came to Bro. Beman's, near Humbolt, distance twenty-five miles or more, through the snow and mud. Had meeting one evening; then came on toward Marrington, Bourbon Co. Two days hard driving through the mud, brought us to Bro. Clark's home. Bro. C. had notice sent out for meeting on Lord's day. Quite a company came out for so short a notice. We kept up meetings through the week and over another Lord's day. Sixteen manifested a determination to serve the Lord. The school teacher, an able young man, with his companion, took a bold stand.

This is a new field of labor. They have had no preaching there of our faith previous to Bro. Hunt's preaching there last winter. He was with them and spoke eleven times to full houses, and very interesting congregations. He left a good impression, and a desire among the people for him to come again.

The last Lord's day night we had a blessed season. The "broken bread" and "shed blood" were administered to the dear ones, in remembrance of our Lord till he comes. Ten or eleven came together in church order. We left them, feeling that the candle of the Lord had commenced to burn in that Co., and we trust the good work will continue until the day of Jesus Christ.

Monday morning, March 16th, we came in to Fort Scott. Did not tarry only to bait the ponies and scatter a few tracts and papers. Then came to Bro. Crowell's home, Pleasanton, Linn Co. We arrived late in the evening, after riding thirty-five miles during the cold day. We were glad to get to this point, I can assure you. Here we found a happy, quiet home, and a brother and sister who love the truth from the beginning to the end, and are doing all they can to help it forward. The Lord ever bless them for their kindness shown towards the servants as they pass along. We remained with them over two Sundays; and we trust our labor was not in vain in the Lord. We saw some fruits, and trust a goodly number will be added to the church, such as will be saved. We found a live little church, that are waiting for the Lord to come.

Monday, March 29th, we started for Arvonia, distance eighty miles. Arrived Tuesday nignt, the 30th. Found all well, and glad to see us. Time up to this date, April 9th, has been occupied in going to depot after goods for the needy, writing, reading, and attending our quarterly meeting at Plymouth, held April 3rd, and over Lord's day. Truth at this point, from the very first has been progressing and gaining ground over all opposition. Praise to the Lord on high!

Now that our annual meeting is coming on, we do hope that all will make arrangements to be there. Let each one feel that they have a duty to do for the Lord and his cause. Let each one come filled with the Spirit of Jesus, and to work for the perishing multitude that throng the downward road to ruin. Come, brethren and sisters, let us work together in the name of the Lord; and may we see much more good done the coming year than ever before.

The Lord has blest thus far, praise his name! He has given the increase in many places in this large State, and we ought to be thankful. Notwithstanding the hard times, the cause has prospered, and shall it fail now, amid the perils of these last days? No; it cannot fail if the Lord be for us. Let us lean upon his mighty arm, to save amid the dangers that surround us. Let us move forward with fear and trembling in his all prevailing name.

We hope to see a goodly number from all parts of the State at this meeting, and should be glad to see others from other States. More laborers are needed to help sound the alarm in this great Western field. May every heart be uplifted in earnest prayer to God for direction in all that may be done. I do pray that his Holy Spirit may do its office work upon the hearts of all, and that a goodly number may be constrained by love divine to follow in the narrow way and reap life eternal when Jesus comes. Pray for us. From your brother and sister in the Lord.

J. C. & S. E. SMITH.

Arvonia, Orange Co. Kan., April 9th.

THE END NEAR.

C. MENDENHALL.

That we are living in a time when all things earthly and temporal are drawing to a close must be cognizant to every Bible student. All our surroundings indicate their transient nature. We see mighty changes wrought in earth, in air, and sky. Nature seems to be disturbed; a preternatural power is evidently at work, as is seen by the mighty upheavals of the universe, the miraculous phenomena existing in the heavens, and the unsettled state of society.

Everything of a worldly nature rests upon an unsound and tottering basis. Men's hearts are sinking within them for looking after those things which are coming upon this sin-cursed earth. Its load of guilt and oppression is becoming burdensome. The cup of wrath is almost full; probation is near its close.

Reader, are you saved? Surely the end is nigh. Warning notes, clear and unmistakable in their import, are heard on every hand. God is long-suffering, will you not make yourself safe while the opportunity is open, the way is clear, and the redemptive plan still in operation?

Fellow pilgrims, our course is almost run, our warfare nearly ended; our Redeemer is coming with rest, relief, and reward. And while we feel our hearts pulsate with joyful emotions, let us never cease our vigilance, nor lay our armor down, but be up and doing. The whole world lieth in wickedness. Many, aye, very many are unpardoned, unsaved, unprepared. Oh, then work for Jesus, work for the perishing, and may the cry "Behold he cometh" resound on every hand.

"Our life to toil is given,
And he improves it best
Who seeks by patient labor
To enter into rest."

No time now for "doubtful disputations," for quarreling, or for "hobby riding;" but let all our powers, our energies, our talents, and our lives be devoted to the work of saving the perishing.

Finally, brethren, assist one another, pray in unison, work in harmony, bear each others burdens, be loving, be courteous, and be Christ-like, and may God keep us blameless and uncondemned unto that day is our prayer. Amen.

Auburn, Indiana.

A SABBATH ARGUMENT.

W. W. CATE.

Happening to be in Nevada City, on Mar. 15th, and learning that Eld. Wood, of the the Seventh day Adventist order was to speak that night at the Court House on the Sabbath, I resolved to stop and hear, as I had never heard a sermon on that subject.

The elders text was Ex. 31: 16, 17: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever.

The burden of the brother's argument was to show that the generations of the children of Israel had never ceased; that they would continue throughout the gospel age, and even into the world to come. Therefore the Jewish Sabbath must continue, in full force and effect, throughout this age. And as they usually teach that there is no salvation without observing the Seventh day Sabbath, it becomes a matter of great importance to know the truth. And I could but think if the arguments were conclusive, then other important results would follow. For instance, in Ex. 30, we find instructions for making an altar on which the priests should burn incense; and in the 8th verse it is called a perpetual incense throughout your generations. And in Ex. 40: 15, the Jewish priesthood is called an everlasting priesthood throughout your generations. In Numbers 10, we have directions for the priests to blow on silver trumpets; and in verse 8th, we read they shall be to you for an ordinance forever, throughout your generations. In Lev. 23: 9–14, concerning the feast of the first fruits, the offering of a he lamb for a burnt offering, also an offering of fine flour, oil and wine; this, we read in verse 14 shall be a "statute forever, throughout your generations, in all your dwellings." Also from the 15th to 21st verses, we find directions for the feast of Pentacost; on which occasion they were to offer seven lambs, one young bullock, and two rams for a burnt offering; one kid, for a sin offering, and two lambs, for a peace offering, etc. This, we are told in verse 21st, shall be a statute forever, in all your dwellings, throughout your generations.

Then it follows if Bro. Wood's arguments are valid, we have the Jewish Sabbath; but the same brings with it the burning of incense, the Jewish priesthood, the blowing of trumpets, sacrifices, burnt offerings, sin offerings, peace offerings, meat offerings, of flour, oil, wine, bullocks, rams, kids and lambs, with the feasts of Pentacost, trumpets, tabernacles, harvest, etc. Are we prepared to endorse the validity of their arguments, and go back to the law? Paul says (Gal. 2: 16), "By the works of the law shall no flesh be justified." And again, "If righteousness come by the law, then is Christ dead in vain." In Gal. 6: 4, he says—"Christ is become of no effect unto you. Whosoever of you are justified by the law, ye are fallen from grace." If the new covenant is a sufficient guide to salvation, and I believe it is, Paul is right, and Bro. Wood is wrong.

Hudson, Bates Co., Mo.

ENCOURAGEMENT.

E. OWEN.

A vessel was lying disabled, at sea;
A signal was raised of distress;
A hope entertained that some voyager might be
Passing near, to relieve and to bless.

The signal for help was discovered at last,
A vessel bore down to relieve;
But the current and winds were adverse, and she passed
Just as if she designed to deceive.

The signal was heightened, the pain was intense;
The captain the situation espied,
And seizing his trumpet, relieved the suspense,
"Don't fear, I won't leave you," he cried.

Then he steered to the leeward, and shifted around,
His vessel put on the "right tack,"
"Bore down," and secured the lost crew, safe and sound,
Then gladly resumed the old track.

* * * * * * *

There are christians disabled, becalmed and distressed,
In poverty, sickness, and doubt;
Who wonder while others are frequently blest,
Why it is that themselves are left out.

Then almost invariably they compare
Their condition of heart and of mind
With others, which hurries them on to despair,
Which was just what the devil designed.

A signal is hoisted, assistance invoked,
But something suggests—'Tis "too late";
The orders to aid have all been revoked;
'Tis worse than in vain that you wait.

The vessel you signalled and hoped would relieve,
Has passed you, no more to return;
She only manœuvred awhile to deceive,
'Tis now you begin to discern.

But hark! 'mid the thickening omens of doom,
When the basis of hope seems to shake,
A tender voice whispers—'tis heard in the gloom—
"I will never leave you, nor forsake."

'Tis the voice of our Captain, made perfect, we read,
Through suffering, sorrow, and pain;
Think you he one private deserts in his need?
No, never! till he come again.

New Bedford, March, 1875.

NOTES BY THE WAY.

H. B. SEVEY.

Our Quarterly Conference at Rome, the 11th of March, was well attended, and we trust was very profitable. Brethren came to labor for the furtherance of each other in the divine life, and warn the ungodly to flee from the wrath to come. Some were confirmed in their faith that we are correct. Union prevailed through our meeting. Fifty spoke Sunday morning before preaching; and some fifty gathered around the table of the Lord in the evening. It was a blessed season. We parted with the hope of soon meeting one another in the kingdom of God.

We next visited Lewiston. Found the church hungry to hear preaching on the Lord's coming. I find there is a tendency among many of our preaching brethren to keep back the part of the message due this age. I visited the brethren in Alfred, and held meetings in the Town Hall. A few came to hear on the evidence of Jesus' soon coming. Next went to Springvale. Found much prejudice. Fear the false reports about the discussion from various sources did much harm.

Held meetings Friday and Saturday evenings in their Hall. On Sunday went to the Town Hall, as arrangements were made to ordain Bro. Lewis Green, a man that lives in the place, and is said to have a good report. Brn. Jesse Gay and Wm. Mitchell were present. Bro. Mitchell made the prayer, I gave the charge, and Bro. Gay the right hand of fellowship.

Our congregation was quite large in the afternoon and evening, and the interest seemed very good. We think our meeting had a good influence upon the people. Hope some seed may fall on good ground, and bring forth fruit to perfection.

Dear brethren and sisters, let us work with all our strength, as time is so short. The nations are angry; by this we may know Jesus is soon coming, and the time of the dead, that they should be judged, and the saints to have their reward. What a blessed day is just before us. When we shall meet the loved ones of earth, that have fallen by death—the last enemy that is to be destroyod. Oh may the kingdom come.

I KNOW that some people are fond of talking about "death bed evidences." They will rest on words spoken in the hour of fear and pain, and weakness, as if they might take comfort in them about the friends they lose. But I am afraid in ninety-nine cases out of a hundred, such evidences are not to be depended on. I suspect men generally die just as they have lived. The only safe evidence that you are one with Christ, and Christ in you, is a holy life. They that live unto the Lord are generally the only people who die in the Lord. If we would die the death of the righteous, let us not rest in slothful desires only, let us seek to live his life.—*Ryle.*

A SHIP may be over-laden with silver even into sinking, and yet have compass and bulk enough to hold ten times more. So it is with a covetous man. Even though he have enough to sink him, yet never hath he enough to satisfy him; but with his soul bent upon the attainment of one object, loses his interest in everything that would tend to bring him under all true and holy influences.

WISDOM does not show itself so much in precept as in life—in firmness of mind and mastery of appetite. It teaches us to do as well as to talk, and to make our words and actions all of a color.

A LEAF FROM RICHARD BAXTER'S "HEAVENLY CONTEMPLATIONS."

"Look over the mercies of thy youth and riper years, of thy prosperity and adversity, of thy several places and relations; are they not excellent and innumerable, rich and engaging? How sweet was it to thee, when God resolved thy doubts, scattered thy fears, prevented the inconveniences into which thy own counsels would have cast thee, eased thy pains, healed thy sickness, and raised thee up, as from death and the grave! Think, then; are all these so sweet and precious that without them my life would have been a perpetual misery? Hath his providence on earth lifted me so high, and his gentleness made me great? How sweet then will his glorious presence be! How high will his eternal love exalt me, and how great shall I be made in communion with his greatness!

If my pilgrimage and warfare have such mercies, what shall I find in my home, and in my triumph? If God communicates so much to me while I remain a sinner, what will he bestow when I am a perfected saint? If I have had so much at such a distance from him, what shall I have in his immediate presence, where I shall ever stand before his throne?

Compare the joys above, with the comforts thou hast here received in ordinances. Hath not the Bible been to thee as an open fountain, flowing with comforts day and night? What suitable promises have come into thy mind; so that, with David, thou mayest say, 'Unless thy law had been my delight, I should have perished in mine affliction?' Think then, if his word be so full of consolations, what overflowing springs shall we find in God himself! If his letters are so comfortable, what will be our possession of the kingdom itself!

Think farther; what delight have I also found in the word preached! When I have sat under a heavenly, heart-searching teacher, how hath my heart been warmed! Methinks I have felt myself almost in heaven. How often have I gone doubting, and God hath sent me home persuaded of his love in Christ! What cordials have I met with to animate me in every conflict! If but the face of Moses shone so gloriously, what glory is there in the face of God! If "the feet of them that publish peace, that bring good tidings of salvation,' be beautiful, how beautiful is the face of the 'Prince of Peace.' If 'this treasure' be so precious in 'earthen vessels,' what is that treasure laid up in heaven! 'Blessed are the eyes that see' what is seen there, 'and the ears that hear the things' that are heard there. There shall I hear Elijah, Isaiah, Jeremiah, John, Peter, Paul; not preaching to gainsayers in imprisonment, persecution, and reproach; but triumphing in the praises of Him that hath raised them to honor and glory.

Think also, what joy is it to have access and acceptance in prayer; that I may always go to God, and open my case, and unbosom my soul to him, as to my most faithful friend. But it will be a more unspeakable joy, when I shall receive all blessings without asking, and all my necessities and miseries will be removed, and when God himself will be the portion of my soul. As for the Lord's supper, what a privilege it is to be admitted to sit at his table, to have his covenant sealed to me there!

But all the life and comfort there, is to assure me of the comforts hereafter. Oh the difference between the last supper of Christ on earth, and the marriage supper of the Lamb at the great day. Then his room will be the glorious heavens; his attendants, all the hosts of angels and saints; no Judas, no unfurnished guest, comes there; but the humble believers must sit down by him and their feast will be their mutual loving and rejoicing.

Concerning the communion of saints, think with thyself, what a pleasure is it to live with intelligent and heavenly christians. David says of such, 'they were all his delight.' Oh then what a delightful society shall I have above! Had I but seen Job on the dunghill, what a mirror of patience! and what will it be to see him in glory? How delightful to have heard Paul and Silas singing in the stocks! How much more to hear them sing praises in heaven! What melody did David make on his harp! But how much more melodious to hear that sweet singer in the heavenly choir!

What would I have given for an hour's free converse with Paul, when he was just come down from the third heaven. But I must shortly see those things myself, and possess what I see.

Once more, think of praising God in concert with his saints. What if I had been in the place of those shepherds, who saw and heard the heavenly host singing, 'Glory to God in the highest, and on earth peace, goodwill towards men?" But I shall see and hear more glorious things. How blessed should I have thought myself, had I heard Christ in his 'thanksgiving to his father!' How much more, when I shall hear him pronounce me blessed! If there was such joy at 'bringing back the ark,' or at 'rebuilding the temple,' what will there be in the New Jerusalem!

If the 'earth rent,' when the people rejoiced at Solomon's coronation, what a joyful shout will there be at the appearing of the King of the church. If 'when the foundations of the earth were laid the morning stars sang together, and all the sons of God shouted for joy,' what a joyful song will there be, when the world of joy is both founded and finished, when the top-stone is laid, and when 'the holy city is adorned as the bride, the Lamb's wife.' Compare the joy thou shalt have in heaven, with what the saints have found in the way to it, and in the foretastes of it.

When did God ever reveal the least of himself to any of his saints, but the joy of their hearts was answerable to the revelation. In what an ecstasy was Peter on the mount of transfiguration. 'Master,' says he, it 'is good for us to be here: let us make three tabernacles; one for thee, and one for Moses, and one for Elias.' As if he said, Oh let us not go down again to yonder persecuting rabble; let us not return to our mean and suffering state. Is it not better to stay here now we are here? Is not here better company and sweeter pleasure? How was Paul lifted up with what he saw! How did the face of Moses shine, when he had been talking with God! These were all extraordinary foretastes; but little to the beautiful vision."—*Sel. by* L. A. WHEELER.

Plainfield, Mass.

NEARING HOME.

G. L. TRACY.

There is something endearing about the word *home*. As the sick and wounded soldier, while being borne toward his distant home, raised his head feebly and inquired of those around him—"Are we almost home?" so the weary pilgrim, as he wends his way along life's rugged maze, with feet torn and bleeding, and with many a scar, inquires of his leader, Are we almost there? and as he catches the sound—"nearing home"—his drooping spirits revive, and his heart beats quick; he takes courage, and presses on.

Weary ones, we are nearing home. A few more battles, and the victory will be won. A few more persecutions, a few more tears, and all will be past. How cheering the thought! Here we have no continuing city—no abiding place. Old earth has grown drear; it has lost its charms. We weep over blighted hopes and ruined homes. We must be nearing the shore, for the breakers are all around us. The christian, taking a Bible stand-point, and gazing out upon the scene, can say, in the words of the poet,

"Then let the hurricane roar,
It will the sooner be o'er;
We'll weather the blast, and land at last
Safe on the evergreen shore."

But another thought comes. None but the pure in heart can see God. No vile person will be permitted to enter.

Dear reader, how is it with you? Have you a refuge from the storm, a covert from the tempest? Fierce angry clouds are gathering above your head; the lightning's flash can be seen as it gleams along the angry sky. The muttering thunders of the judgment day can be heard in the distance. Oh where is your place of safety? You have none out of Christ; but in him we are safe. You have no time to squander. Grasp the fleeting moments. Behold now is the accepted time, now is the day of salvation. Now you may find a home where no wave of wrath will ever sweep it away.

Reader, may you and I be permitted to enter into that kingdom prepared for those who overcome, and sit down with the redeemed of every age and clime, and be forever at home.

Oxford, Maine.

Correspondence.

From Sr. I. Loveland.

Dear Editors:—I have been thinking that perhaps the readers of the *Crisis* would like to hear how the cause they love so well, is prospering in East Glastonburg, Ct. I am here alone, battling for the truth as I understand it. All the Advent preaching we have here, is the Bible, the *Crisis*, the *Bible Banner* and the *Christian*. I lend my papers, tracts, and books to all who will read them. I tell the people that Christ within is our only hope of glory, honor, immortality and eternal life. I tell them that the prophecies and the signs of the times all show that the coming of the Lord draweth nigh, and the time when the dead shall be raised, and every man judged according to his works. This has stirred up a spirit of persecution.

Mr. Oldham, the Methodist preacher, has just finished a series of sermons on their doctrines, including the immortality of the soul. I heard one of his sermons, and that was enough for me. He took for his text John 14: 10; but he soon left it, and began to smite his fellow-servants, the Adventists, calling them "infidels," "sadducees," "annihilationists," "hypocrites," "liars;" declaring that they were wilfully perverting the Word of God, and he had no confidence in them.

A few days after he had closed his sermons I asked one of his members if his preacher had proved the immortality of the soul, and the Adventists to be infidels. He said he proved nothing, only that he was a slanderer; and that he had said a few Sabbaths before a slanderer was a murderer. Poor man, may the Lord forgive him, and fill all our hearts with love and charity, for without the spirit of Christ we are none of his.

We all like to be treated kindly, but the hope we have in Jesus is worth more to us than all the honors of this world. Oh, let us hold fast the profession of our faith without wavering; for he is faithful that hath promised. In Jesus we behold the Lamb of God that taketh away the sin of the world. The words that he has spoken, they are spirit and they are life. They are meat and drink to our souls, through which we sup with him, and he with us. They are a well of water in us, springing up into everlasting life. It is through faith in his Word that we are born of incorruptible seed, and made partakers of the divine nature, and become sons and daughters of God; because he has sent forth the Spirit of his Son into our hearts, crying, Abba Father.

Jesus, through the eternal Spirit, offered himself without spot to God, that he might make us free from sin, and become servants of God; that our fruits might be unto holiness, and the end everlasting life. If we abide in Christ, and he in us, when the last trump shall sound, we shall wake in the likeness of Jesus, clothed with glory, honor, immortality and eternal life.

Brethren and sisters, is not this a blessed hope? Let us hold fast that which we have, that no man take our crown, for Jesus has said, Behold, I come quickly.

From Bro. W. H. Kaharl.

Dear Editors:—Allow me space in our much loved paper, to give the brethren and sisters scattered abroad the knowledge of my whereabouts, and more especially of the dealings of God in the hearts of the children of men in this part of the Lord's vineyard.

The town of Foxboro, where my lot has been cast for the last three years, is some twenty-five miles from Boston, and where those of like faith are scarce, and the blessed truth of a soon coming Christ is very unpopular.

I have been asssciated for some time with a union Sabbath School, which has been gathered in the south school district, some two or three miles from any church, and where christian influence was set at nought in a great measure. The people were willing their children should attend the Sabbath School to be relieved of their presence for an hour. Very little interest, if any, manifested on the part of a large portion of the parents.

While this dark cloud has hung over our heads, God has kept in the hearts of a few faithful ones to labor and wait for the precious fruits, until the early and latter rain should moisten the dry and barren ground. This has been done in answer to prayer, and fruit is now being gathered to the glory of the Lord. Praise his holy name forever!

Many fathers who had no regard for the Sabbath, but spent it in hunting, fishing, and dissipation of every kind, are now first on their feet in the prayer-meeting to tell what the Lord has done for them and theirs. Whiskey bottles have been banished from the side-board; altars have been erected, and morning and evening sacrifice is offered in broken words, but heart-felt prayer to Him whose ear is ever open to the pleadings of the humble. Mothers rejoice and are glad; children are lisping forth praises to Him who hath redeemed them by his blood; careless ones are saying, Surely, this is of the Lord: and in some cases have expressed desires to be better.

Pray for us, that our faith fail not, and our strength be equal to our day, and the labor that God has enjoined upon us. The Macedonian cry is—"Come over and help us." Silver and gold have we none; but such as we have give we. Food and shelter will be freely given to God's faithful teachers. None others need come.

Meetings are holden every Sabbath at the school house, at one o'clock, P. M. If any of the preaching brethren or sisters happen this way, they will find a pilgrim home with Bro. W. H. Kaharl, South Foxboro, Mass.

From Bro. A. P. Moulton.

Dear friends of the Crisis:—I improve a few moments this afternoon, in writing a line or two, to let you all know that I am still striving to be an overcomer, and still love the doctrine of the soon coming kingdom. I see no reason why we should not be looking for the sign of the Son of man, which to my mind is the very next thing to look for, and the last one before the coming of Christ. There are no more to be given to this wicked and unbelieving world, which will soon be destroyed by the spirit of his mouth and brightness of his coming. What a dreadful day to the wicked!

Dear brethren and sisters, let us do all we can to persuade some to come to Christ and live. May God help us all to be ready and waiting when the Master comes, that he can say "Well done." What a glorious hope is ours!

Brethren in Haverhill have been blessed and strengthened of late through the labors of dear Bro. Potter, from Connecticut. His words were like cold water to the thirsty soul. Truly it was meat in due season. A number were converted. Thank the good Lord.

Bro. S. S. Brewer has been with us a few days also. God bless our aged brother, who, with Paul, can say, he has fought a good fight, and truly he has kept the faith; and when Bro. Paul gets his crown, we believe Bro. Brewer will get his.

The brethren in Haverhill are making ready for the coming of Christ. Brotherly love seems to prevail. Pray for us. God bless the dear ones scattered abroad, and may we all soon meet in the kingdom of our Lord.

Haverhill, Mass.

HOME AND HEALTH.

SEASONABLE SUGGESTIONS.

To many of the human family, the spring of the year is fraught with ills, in the form of colds, fevers, neuralgic aches and pains, rheumatisms, loss of appetite, billiousness, sensations of "goneness" about the stomach, and of weariness, deblility and exhaustion, throughout the whole system. Many of these bodily evils might be averted, or at least mitigated, by intelligent forethought and care.

If, as warm weather approaches, the appetite fails somewhat, do not take it as a sign that you are going into a decline. Ten chances to one it is Nature's way of telling you that your system does not require the same amount of fuel in mid-spring when thawy south winds blow, and April showers and sunshine impart moisture and heat to earth and air, as through the long four or five months of cold, keen, bracing wintry weather.

Very probably too a change in diet is sorely needed, especially if fine flour bread and biscuit, butter, syrup, sugar, fat meats and rich pastry have been among your staples. Give place in their stead to light, fresh, crisp graham gems, rolls or crackers; graham, crushed wheat, or oatmeal puddings, and porridges; milk or cream in moderation; fresh, dried or canned fruits in abundance; vegetables, seasoned if possible with cream and a little salt, instead of lard or butter; occasionally soft-boiled eggs, and, if animal food is desired, fresh fish and lean beef or mutton, instead of fat meats and gravies. Having planned intelligently for the furnishing of your table, from day to day, with a wholesome and agreeable variety of food,—eat moderately and regularly, and think no more about it.

Look to the drains and cellars, stables, barn-yards and out-houses, including henneries and piggeries, where seeds of pestilential fevers and distempers may be lying in wait, ready to sprout at the first warm breath of spring. Search them closely, and follow up the search persistently with shovels, brooms, and reliable disinfectants, (among which are none more easy to obtain or more effectual than dry earth, copperas dissolved in water, or carbolic powder), to the utter abolishment of all impurities. Allow no decaying fruit or vegetables to remain in your cellar. A coat or two of whitewash, in which is stirred a little carbolic acid, applied to the ceiling and walls will help on the work of purification. Do not forget to inspect your cistern, spring or well. See that the cows which yield your daily supply of milk are furnished with pure running water, as well as good food.

Let the sunshine and fresh air freely into your living and sleeping rooms, taking care, of course, not to sit directly in a strong draught, and to have your apartments so well warmed, or to be yourself so protected by clothing or wraps as to avoid all sense of chilliness.

Give mattrasses, blankets and comfortables frequent airings. Do not sleep in under garments which have been worn through the day. Hang these when taken off over the back of a chair, in an adjoining room if convenient,—instead of letting them lie in a heap by your bed all night. Insure abundant sleep and rest by working each day within the limits of that day's strength, and without worry or fret; by shunning excitements and evening dissipations, and by retiring at an early and regular hour at night. A nap at mid-day, or, if that is out of the question, a horizontal position on an easy lounge or a stretcher in a quiet room, or on the veranda, for fifteen or twenty minutes, if no more can be spared, will prove a means of refreshment. We can control our circumstances in little things by conscientious and systematic trial, more readily than we sometimes imagine.

Bathe often enough to keep the pores of the skin open, and the exhalant vessels active, being particularly careful to keep the feet clean. Take your baths in a warm room, use mild soft water, and wipe dry, rubbing the body briskly with the hands after each ablution.

Dress the feet and limbs warmly, and have your garments, (especially if you are a woman,) so thoroughly supported from the shoulders, so entirely escaping the ground, and so loose and easy about the waist, that you can move your arms freely, walk with comfort, and fill your lungs to their fullest capacity. Then spend all the time possible out of doors, even though you have to take it in ten minute snatches. Make the most of whatever sunshine the freakish spring skies will bestow. Put on stout easy shoes, and walk over the hills, and through the valleys and woodlands. There is no other open air exercise which can compare with walking. If your feet and limbs are weary from active work in-doors, then let the out-door condition be one of repose. Ride, or better yet, drive the country over, or sit on your snnny piazza, porch or door step, and, well wrapped, watch the blue birds and robins, and swelling buds. Take in the sweet earthy odors, which rise only in the spring-time and fill the air as with a prophecy of bloom and fruitage.

In every way practicable, get into sympathy with, and cultivate the recreative, renewing, growing, aspiring spirit which fills and thrills and possesses nature in this her up-springing time. For the spirit of a man hath much to do with his bodily infirmity, and he that doth magnify his ills, and doth complain, and grumble and pity himself continually, will find the winter of his discontent loth to leave the "lap of spring."

Whether riding, walking or sitting in the open air, do not forget to breathe. There is no better blood-purifier than deep draughts of fresh air taken into the lungs. Shut the mouth, expand the nostrils, and take full, regular inspirations. Make this a practice until it becomes a habit of your life, and you will realize the benefit in better conditions of blood, improved circulation, brighter heads and lighter hearts.—*Selected from the Laws of Life by F. P. Dingley.*

EATING.

Two results are sure to flow from a careful habit of eating: one that we will not eat too much, and the other that we will gradually acquire an instinctive aversion to unhealthy food. When a man "bolts" his food, giving it only a momentary opportunity to gratify the palate, and then sending it headlong to the stomach, he is liable to take a great deal more than he can readily digest, because the sense of taste, only rapidly and slightly exerting itself, is not sated until long after the amount has been exceeded of which the stomach can properly dispose; and, on the other hand, in this rapid process the taste has no opportunity to assert its real power of choice. It is placed at the entrance of the digestive system, not only as one of the most important members of it, but as a guard and sentinel to protect the other members. But what can be expected of it when we crowd upon, and past it, a mass of matter which it has no time to examine. Treat it fairly, and the sense of taste will demonstrate its power to do ample justice to its duties; and to this end nothing is necessary but an adequate reduction of the food by the combined working of the teeth and the salivary secretions. And it may be added that adhesion to the very simple rule suggested would not only be of the greatest benefit to health, but would indefinitely increase the pleasure of the table. Those who follow it will steadily develop their capacity to tell good from bad, or indifferent food, and will, moreover, increase their natural and delicate enjoyment of the former.—*Health Reformer.*

A HINT OR TWO.—It is the penny saved more than the penny earned that enriches; it is the sheet turned when the first threads break that wears the longest; it is the damper closed when the cooking is done that stops the dollars dropping into the coal-bin; it is the lamp or gas turned low when not in use that gives you pin-money for the month; it is the care in making the coffee that makes three spoonsful go as far as a teacupful ordinarily; it is the walking one or six blocks instead of taking a car or omnibus, that adds strength to your body and money to your purse; it is the careful mending of each week's wash that gives ease to your conscience and length of days to your garments; and last of all, it is the constant care exercised over every part of your household, and constant endeavor to improve and apply your best powers to your work that alone give peace and prosperity to the family.—*Ex.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1017. BOSTON, WEDNESDAY, MAY 5, 1875. VOL. XLI.—NO. 4.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HE DID THIS FOR ME.

On the cross he died for me;
In the grave he lay;
And he rose that I might rise
In a coming day.

'Twas for me he suffered pain;
'Twas for me he prayed;
'Tis for me he'll come again—
Promise which he made.

He has promised me a life
That shall never end;
He is coming, it to give;—
He's my dearest friend.

I shall see Him then, and be
Where he is forever;
Near his side I there shall stand,
And will leave him never.

I. I. LESLIE.

THE SOLEMN WARNING.

Church of the living God! hast thou heard the voice which spoke from heaven, "Surely I come quickly?" And hast thou responded to it gladly, "Even so, come, Lord Jesus?" Does his absence now lay heavily upon thy spirit. Does the promise of his return cheer thee? And is the thought of his speedy coming a most welcome hope in these days when men's hearts are failing them for fear? Then how is the prospect operating? Is it full of quickening, animating, stimulating power? Is it kindling up your love into greater warmth? Is it increasing the intensity of your earnestness? Is it making the separation between you and the world a more decided thing? Is it imparting a deeper solemnity to your deportment, and attaching an unutterable importance to every word and action? Is it rebuking idleness, and sloth, and vanity, and frivolity, and levity, and selfishness? Has it uprooted and destroyed in you covetousness and worldliness, those two master sins of the evil age? And has it made you liberal and generous, enlarging your heart to give,—to give with no sparing hand so long as the time remaineth?

Ah, brethren in Christ, we are surely far behind! Our religion is a poor, second-rate, ineffective thing! We are dreaming when we should be working; we are pleasing self and indulging the flesh when we should be serving the Lord. We are indolent and yielding when we should be energetic and indomitable. We are shrinking and fastidious when we should be resolute and hardy. We sit idly in our tents, with weapons sheathed and banners folded, when we should be in the thickest of the fight; for the world's last conflict is begun, and the armies are mustering for the battle of the great day of God Almighty.

And you, ye men of the earth, whose portion is not among the things unseen, have you heard the voice that speaks to you from heaven,—"Fear God, and give glory to him, for the hour of his judgment is come?" Has the warning pierced your ears and broken your mad security? How long do you count it safe to remain unreconciled? And what, short of reconciliation with God, will avail you in the day when he ariseth to shake terribly the earth? And when is he to arise? Have you ascertained the time, that you sit so easy and unalarmed? The long pent-up winds are beginning to break loose; and the sudden bursts of tempest that have over-swept the earth these few years past, are precursors of the world's last desolating storm. At present there is a lull, but it will be brief; and behind that lull there is the more terrible tempest; and behind that tempest there is the Judge of the quick and dead; and behind the Judge there are the everlasting burnings? Has this prospect no terrors for you, and have these terrors no urgency to compel you to consider the overwhelming necessity of betaking yourself to the provided shelter, ere another day, with all its gloomy uncertainties, shall have dawned upon you?

Are you ready? Are you hidden in the clefts of that rock to which no weapon, no storm, no fire can reach? He alone is safe who has reached the hiding-place; and that hiding-place stands with its unfolding gates ready to receive you now. Will you enter? Or will you remain without? Remain without, and perish in the fiery storm!—"For every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire." It is now, in these last days, as in the days of Noah. God's purpose of vengeance has been declared, the warning has come, and the judgment is making haste to follow. But the ark is still open, and the preacher of righteousness beckons you in. For one hundred and twenty years Noah preached, but the unheeding world heard him not. Then he entered the ark, and for seven days he remained there before the deluge came, and standing at the open door of the ark he delivered God's last message of grace, entreating men to come in.

It seems as if *we* were now in the period corresponding to these seven last days,—proclaiming God's last loving message to long-resisting man! For what, then, are you waiting? Are you lingering in the hope that the millennial day will softly steal in upon the world, and then you will be converted with all the rest? Alas for you! Do you not know that between you and that glory there lies a region as dark as midnight and strewed with terrors such as earth has not yet witnessed? Why, then, do you wait without? There is room enough within, and will you not go in and occupy it? There is love enough, and will you not go in and enjoy it? It will cost you nothing; and you are welcome! The Father bids you welcome; and the Son bids you welcome; and angels bid you welcome; and every saved one bids you welcome; and with so many welcomes will you still hesitate or delay?—*Horatius Bonar, in the Restitution.*

THE VINE OF THE EARTH RIPENING.

1. There is the appalling growth of wickedness. For mournful and overwhelming proof of this we refer to the public press. At our police courts and assizes things are disclosed which make the blood run cold. Witnesses depose to deeds of atrocity the mention of which a few years ago would have been rejected with loathing as the invention of a corrupt imagination. English judges, proverbially the least impassioned of men, as their responsible office requires perfect self-control, have been filled with astonishment, or moved with righteous indignation, at the worse than savage recitals which they have been obliged to hear. Of course we speak in the most general terms, as it is impossible to stain these pages with details; and the truthfulness of these general terms will not be questioned by any man who is at all aware of what is going on around him, notwithstanding the boasted civilization and enlightenment of the age. The distressing fact is,—and it can no longer be denied,—there are among us persons, despite all our ecclesiastical, educational, and legislative efforts, who can only be described in the terrible words of Peter, "as natural brute beasts, made to be taken and destroyed." In a few fearful touches Paul describes the state of the heathen:—"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful." Rom. 1.)

But surely all this is past, a woeful historical picture of the world without God, and it cannot be predicated of any of the inhabitants of a country where education, the gospel, and social science are exercising their combined influences. Those who tell us that the world is getting better, and who speak scornfully of men who believe that a supernatural intervention is essential to the accomplishment of the Divine purposes, may raise an objection of this kind. Well, if they admit that Paul was a true artist in his historical painting of heathen morals, which they readily do, why not give the same man credit for equal fidelity in his picture of the morals of the last days? Is Paul the historian more accurate than Paul the prophet? In his second letter to Timothy he reproduces the dismal delineation:—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, traitors, heady, high-minded [beclouded with pride], lovers of pleasure more than lovers of God." (2 Tim. 3.) Thus the darkest features of paganism are to mark the closing days of Christendom. Instead of a world converted to God, it will be a world ripe for the destroying angel's sharp sickle. It should be noticed too, that the canvas is of enormous breadth, embracing a vast number of persons; for all these characteristics do not meet in the same individuals. All are bad; the loathsome features of the heathen world will appear again; but as each epithet seems to be the prominent description of a class, the aggregate of wickedness will be awful, calling for the swift judgment of God.

2. There is an undisguised rejection of Scripture by some of our leading philosophers. We are very reluctant to call these men atheists. This word means that which is so repugnant to reason and common sense, so utterly subversive of all the foundations of intelligent thought, so loudly protested against by the magnificent creation around us, and so cruelly destructive of all possible hope for the future of humanity, that we shrink from applying it to those who, as gentlemen and scholars, enjoy the respect of their fellow citizens. And yet, what are we to say? If our leaders in the high schools of science can account for the existence of the universe by a fortuitous concourse of atoms, and for the being of man—with all his moral and mental powers for good or evil—by the doctrine of development from a mollusk—itself the production of "nature," that is to say, matter—"without the meddling of the gods"—what room is left for a Supreme Being, an all-wise personal God? To admit, in so many words, the possible existence of such a Being, whilst the philosophical theories of matter and mind suggest that he has done nothing in the past, is doing nothing now, and will never do anything in the limitless future, is "atheism," if the word has any meaning. To believe that God *is*, without the slightest evidence of the fact, either from matter or mind, may shield the class of professors under notice from the unwelcome name of atheists, but this is a kind and degree of faith which the believer in the Scriptures of truth has not and cannot have. He believes on evidence, which is rational; the philosopher under notice believes, or says he believes, without evidence, which is irrational. It follows, therefore that the rejection of revelation issues in practical atheism, whatever the glorifier of nature's powers may say to the contrary.

But these remarks have a meaning which stretches far beyond the individual teachers to whose doctrines they allude. What about the followers of these learned leaders, the disciples of these accomplished savans? Here is the terrible danger! Here is the hot-bed that ripens the vine of the earth! We do not say that philosophers who profess to account for the existence of the world, and all the marvellous phenomena of matter and life without the "theory" of an intelligent Creator, wish to make their countrymen atheists, but they are doing it to an extent of which christians in general have no conception. Infidelity, or disbelief in Divine revelation, with its fearful logical climax, atheism, is greatly on the increase. Every depreciative allusion to Biblical cosmogany, or Biblical facts, in public scientific lectures, is greeted with applause by the audience, and the warmth of the reception is in proportion to the boldness of the scepticism. This is a terrible thing to say in reference to many of the people of a nation that, in relation to gospel light and christian privileges, confessedly stands at the head of Christendom; but it is true, and must be accepted as one of the foreseen characteristics of the great apostasy.—*Rainbow.*

THE RESURRECTION MORNING.

R. P. ELDRIDGE.

How beautiful, how glorious will that morning appear to those who are ready to meet the Savior,—to those who have their lamps trimmed and burning, prepared to meet the Bridegroom, when his true disciples will enter into the marriage supper of the Lamb.

When the Savior told his disciples that he was going away, they were sorrowful; and to cheer their hearts he said to them—"I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." Precious promise! How has that sweet promise cheered the hearts of his children from that day to the present. Glory be to God! it cheers the writer's heart to-day while watching and waiting for that glorious morning to dawn. Though the ungodly world may say—"The Lord delayeth his coming" yet the saints lift up their heads and rejoice, for their redemption draweth nigh.

He is coming again, for the pledges he has left us and the frequent tokens of his love assure us that he forgets not his promises nor his children. He is coming again, but not as the babe of Bethlehem, to suffer and die for a guilty world; for his second coming will be "in power and great glory." He is coming to raise the dead and to change the righteous living. He is coming to destroy the wicked with an everlasting destruction, and to establish his everlasting kingdom upon the new earth. Then all the followers of Jesus, who have been despised and persecuted here, shall hear him say—"Come, ye blessed."

Then, dear afflicted ones, you and I, who have endured pain and suffering for so many long and weary years, shall find rest, sweet rest, in that country where none shall say—"I am sick."

O the blessed hope of soon beholding the King in his beauty, and of dwelling with him in his everlasting kingdom, where he is to reign King of kings and Lord of lords. Then, faithful laborers, you who have gone forth weeping, bearing precious seed, will return rejoicing, bringing your sheaves with you; sheaves which have been gathered from the highways and hedges. Be encouraged to toil on a little longer in your Master's service, for soon you will hear the "Well done," and enter into the joy of your Lord. That we all may be ready to meet the Savior at his appearing, and enter through the gates into the city, is the prayer of your sister in Christ.

Chatham, Mass.

LUTHER ON THE ADVENT.

The great Reformer was obviously in possession of that "perfect love" which "casteth out fear;" and having made Christ his friend, his strong faith enabled him to speak of the day of judgment as one for which he waited "with yearnings and sighs of heart."

A recent writer, in speaking of him, says that "his relations with his children were singularly beautiful. He was especially gentle with them, and their fancies and imaginations delighted him. 'Children,' said he, 'imagine heaven a place where rivers run with cream, and trees are hung with cakes and plums. Do not blame them. They are but showing their natural, unquestioning, all-believing faith.' One day, after dinner, when the fruit was on the table, the children were watching it with longing eyes. 'That is the way,' said he, 'in which we grown christians ought to look for the judgment day.'"

That he was wont to thus look lovingly toward the Master's return, and to draw consolation from the prospect of the promised glory, appears from many passages in his writings. Take the following, from one of his sermons, as a sample:

"We are to feel for the miserable christians; both those who are alive, and are so afflicted and oppressed, and those also who are dead and asleep in their graves, and waiting to come forth into their glory, like corn buried during the winter in the earth, or like sap concealed in the trees which, being hindered by the cold, cannot break forth into new leaves and buds, but thirstingly waits for the summer, that it might at length burst forth in buds, and grow and flourish. In the same way, we ought also to rejoice because that day is coming, and ought to say, The rigor of winter has continued for a long time, but at length the fruitful summer will come, and that summer which never shall cease. At the coming of which, not all the saints only, but also all the angels shall exult and rejoice; nay, which the whole creation expects and anxiously awaits. For the heavens, the earth, the sun, the stars, the air, and all creatures, can no longer endure the iniquity of the world; which iniquity they are compelled to witness, but with the greatest grief, because they must be abused by the indulgers in sin, and be a help to every kind of ungodliness, both to the world and to the devil; and they would fain be delivered from all this iniquity together with us, and become that new heavens or new earth, of which Peter and Isaiah speak, in which righteousness alone shall dwell."

In another place he says, "If thou be not filled with a desire after the coming of this day, thou canst never pray the Lord's prayer, nor canst thou repeat from thy heart the creed of faith. For with what conscience canst thou say, 'I believe in the resurrection of the body and the life everlasting,' if thou dost not in thy heart desire the same? If thou didst believe it, thou must of necessity desire it from thy heart, and long for that day to come; which, if thou dost not desire, thou art not yet a christian, nor canst thou boast of thy faith."—*Sermon of consolation.* pp. 22, 23.

The application of such a rule as this to the churches of Christendom would unchristianize many in our day. Actuated more by the spirit of the world than the spirit which led the seer of Patmos to say, "Come, Lord Jesus," and the reformer to remark, "I see no other prayer that is fitting, but only this, 'Thy kingdom come.'" Multitudes are at ease in Zion. Luther's longings for his Lord's return, and pleasureable anticipations of the predicted glory, are too little known among even real christians. Such desires did not unfit him for service, neither would they injure us. On the contrary they are just what we need. Oh, for more of that "simple, natural, unquestioning, all-believing faith" of which he was accustomed to speak!—*Prophetic Times.*

LIFE IN CHRIST.

M. M. PARKER.

"In him was life; and the life was the light of men." JOHN 1:4.

It is claimed by some that, as life and immortality were brought to light through the gospel, by Christ; therefore man already possessed immortality, inherently, and independent of Christ or the gospel, and that Christ's mission was to reveal to him that fact. We think however that upon a little careful study and investigation of the subject, it will appear incorrect, and entirely unfounded in the Word of God.

We find it stated in the text, that in *Christ* was *life*, not in man; and we conclude that a life different in nature from the life which man possessed was intimated; for we find that man was at that time a living, thinking being, and one capable of receiving instruction.

In John 5:26 we read: "For as the Father hath life in himself, so hath he given to the Son to have life in himself." So we find that he holds this life in the same sense as the Father, and has the same power to impart it to whomsoever he sees fit to promise it, that the Father had when he bestowed it upon him.

The nature of this life is given in John 3:14, 15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have *everlasting* life." We see that it was necessary for Christ to be lifted up upon the cross, that all who would look and believe in him might receive an *immortal* life as a free gift. John, 5th chap., gives the facts concerning the miracle which Christ performed upon the impotent man. As Christ had healed him, the people very naturally wondered at such an exhibition of power; but in the 20th and 21st verses of the same chapter he says; "For the Father loveth the Son and showeth him all things that himself doeth; and greater works than these will he show him, that ye may marvel. For as the Father raised up the dead, and quickeneth them, even so the Son quickeneth whom he will." Furthermore, he says—"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

That this life which is promised at the resurrection is to be eternal, is evident from the language of Jesus, which is recorded in Luke 20th: 35, 36, which reads thus; "But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." And that it is the life which we receive in and through Christ is proven by 1 Cor. 15:22—"For as in Adam all die, even so in Christ shall all be made alive."

We think these passages are sufficient to convince us that, instead of man being at the present time an immortal being, he is dependent upon Christ—the great Life-giver—for a future existence; and that he comes into possession of immortality and eternal life at the resurrection of the dead, which will take place at the second coming of Christ.

Laclede, Mo., April 19th, 1875.

MARANATHA.

BY E. P. M.

Do believers need a motive to personal holiness of heart and life? Let them cherish the "blessed hope" of the instant appearing and personal fellowship of the holy Jesus. Looking constantly for Christ and the coming glory will subdue the carnal, and exalt the spiritual mind.

"When Christ who is our life shall appear, then shall we also appear with him in glory. Mortify therefore your members which are upon the earth," etc. "I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like him, for we shall see him as he is; and every man that hath this hope in him purifieth himself. And if we need a motive to brotherly love, what can be more influential than the thought of the imminent coming of Him who has loved us all and given himself for us, and who has so often and earnestly entreated us to love one another. "And this I pray, that your love may abound more; . . . that ye may be sincere, and without offense till the day of Christ."

Are believers "conformed to this world"—conformed to the system of maxims, customs and things that most commonly prevail in this age, among worldlings, who are all more or less under the dominion of the wicked one? Then they are surely unmindful of their heavenly citizenship and inheritance, to be revealed at his coming. They have forgotten their pilgrim state and their eternal home.

The church is not triumphant and regnant now, but militant, and waiting for her king and her kingdom. The true bride fasts and mourns her absent bridegroom. Purple and fine linen are a mockery to her now. When the church ceases to be the expectant bride of Christ, she becomes the harlot of the world.

"Our citizenship is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." Paul speaks of the crown awaiting "all those who love his appearing," and then says, "Demas hath forsaken me, having loved this present world." He speaks of "turning from idols to serve the living God and to wait for his Son from heaven." When Peter said, "Behold we have forsaken all, and followed thee; what shall we have therefore?" Jesus replied, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses," etc.

Nothing can break the fatal spell of the world and make us "non-conformists" like this blessed hope. Nothing can cast out the idols of the heart like the expulsive power of this new and holy affection. Nothing can pale the glory of earth like a bright and steady vision of this coming glory of heaven. Nothing like this can enable us to say and sing from the heart,

"Perishing splendors pass away,
Vanishing glories that decay,
Thither I haste and cannot stay,
Mine is the rest to come.
Not for me are these earthly toys,
Not for me are these fading joys;
Mine be the glory when He comes,
Mine the eternal home."

We are warned against hasty and unjust judgments, quarrels, and litigations by the unerring judgment to be meted out when the great Judge comes, who is represented as "standing at the door." "Therefore judge nothing before the time, until the Lord come," etc.

We may advise those who wrong us that now is the best time to settle, and we may admonish them that they will be compelled to a settlement "on that day." We are exhorted to sobriety and sincerity by the same motive. "The end of all things is at hand; be ye therefore sober and watch unto prayer." "Let your moderation be known unto all men, the Lord is at hand." "That ye may be sincere and without offense till the day of Christ."

If we seek words to awaken and warn a deluded and slumbering world, let us open our Bibles and read, "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." "Behold! he cometh with clouds, and every eye shall see him; and all the kindreds of the earth shall wail because of him." "The day of the Lord so cometh as a thief in the night, For when they shall say, peace and safety, then sudden destruction cometh upon them." "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance" etc. "God now commandeth men everywhere to repent, because he hath appointed a day," etc. "If any man love not the Lord Jesus Christ, let him be anathema maranatha." Enoch, who walked with God among antedeluvian sinners, warned the wicked that the Lord was coming with ten thousand of his saints, to judge and punish the ungodly.

Lockport, N. Y.

USUALLY the greatest boasters are the smallest workers. The deep rivers pay a larger tribute to the sea than shallow brooks, and yet empty themselves with less noise.

PAUL'S PARADISE.

J. R. SMITH.

I have a letter before me that I received a few days ago from a brother who is trying to substantiate the theory of the immortality of the soul, and heaven as the home of the saints; and among other things which he brings forward to sustain his theory was Paul's paradise, found in the 12th chapter of 2nd Corinthians. After quoting the 2nd, 3d and 4th verses, he says: "After reading this, can we possibly understand the apostle as believing the soul, or spirit, could in no case be separated from the body?"

Paul was speaking of "visions and revelations of the Lord." He did not say that his soul, or his spirit, was caught up, as he is made by the brother to say; but distinctly says that "*he* was caught up into paradise." Paul was caught up in a vision, as in the case of the beloved disciple upon the island of Patmos; the only difference is that Paul did not reveal unto us what he saw in the vision, while John has. Paul says that he "heard unspeakable words, that it was not lawful [or possible] for a man to utter"; but John has told us all about it; and in speaking of the beauties and the glories of the saints' future and everlasting home, he says—"I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, . . and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Is this true? It is, glory to God!

Hark! listen to the voice of the recording angel—"And he said unto me, Write; for these words are true and faithful." "No more death" signifies there has been death where God and his people are to dwell. Has there ever been any death in heaven? Has there ever been any pain, or sorrow, or crying there?

We read again—"There shall be no more curse; for the throne of God and the Lamb shall be in it." Has there ever been any curse in heaven? "No more curse" signifies there has been curse where the throne of God and the Lamb is to be; therefore heaven is not the home of the saints. "The heaven, even the heaven of heavens is the Lord's; but the earth hath he given to the children of men." "Evil doers shall be cut off; but those who wait upon the Lord, they shall inherit the earth." "The righteous shall inherit the land, and dwell therein forever."

In referring to the future home of the saints, Peter says—"By the word of God the heavens were of old, and the earth, standing out of the water and in the water; whereby the world that then was [at the time of the flood], being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Then "violence shall no more be heard in the land, neither wasting nor destruction within her borders; thy people also shall be all righteous; they shall inherit the land forever."

That long-deferred prayer of the universal church shall then be answered, and the kingdom of God shall then indeed come, and his will be done in earth as it is done in heaven.

When Jesus was here upon earth, he promised his disciples that he would come again. He had previously told them he was going away, and that where he was they could not come. They were sorrowful and troubled about it, and to comfort their hearts Jesus said unto them—"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Glory be to God! In a little from this we "shall see the King in his beauty," and behold the land which was then afar off.

This very planet upon which we live will then be purified, beautified, glorified, and adorned in everlasting splendor, as the home of the saints, and the crucified King of eternal glory. "His dominion shall be from sea to sea, and from the rivers to the ends of the earth."

It was with bright anticipation that Paul looked forward to that heavenly mansion which Jesus had gone to prepare. "For here," says the apostle, "we have no continuing city, but we seek one to come." This was not a spiritual city, for Paul "looked for a city which hath FOUNDATIONS; whose builder and maker is God." When the home of the saints—that New Jerusalem which John saw, and which is being prepared, shall descend "from God out of heaven," as most assuredly it will, then Paul will come into full possession of the glorified mansion which Jesus promised should come down, and for which he so earnestly groaned, desiring to be clothed upon with the house from heaven. Paul did not desire to be *unclothed*, but clothed upon; that mortality might be swallowed up of life.

O, how sweet it will be when our weary feet press the shining strand, far beyond the dark river of death, to pluck fruit from Life's fair tree "which is in the midst of the paradise of God." Here we love to sing and pray together and talk of our blessed hope; but in the New Earth our hope will be changed to fruition; and "every creature which is in heaven, and all that are on earth, and all that are under the earth, and all that are in the sea, will be heard singing, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign ON THE EARTH."

New Bedford, Mass.

THE END OF ALL THINGS.

It is not strange that natural philosophers should be constantly tempted to the endeavor to pierce through the darkness of futurity and divine the fate which lies before our globe. Modern researches, and the careful collation and comparison of all ascertained facts or probable conclusions in reference to the conditions of life on this planet, have added much to the sum of our knowledge, although the great problems of the origin and destiny of the human race are as far as ever from solution. Man may still ask of himself: "Whence? and Whither?" and science can only supply him with conjectures. There are, indeed, scientific men who profess to answer these questions to an absolute certainty; but when we remember that their conclusions of ten years ago differ widely from their conclusions of to-day, it is impossible to doubt that they are still groping in the dark. Yet much has been revealed. . . .

The latest writer on the question is Prof. Clifford, who contributes an interesting article to the April number of the *Fortnightly Review*. He shows, what has often been shown before, that all life on this planet depends upon the sun for its continuance. The sun itself is cooling gradually—its sources of light and heat are wasting away, and its bulk is diminishing. Prof. Clifford is inclined to accept the belief that the earth, "instead of being attracted to the sun's centre, is attracted to a point behind the centre," and consequently that it will eventually be deprived of all heat and light, and sink into a frozen mass. Mr. Proctor, as our readers will remember, inclines to the opposite theory, and thinks it probable that the earth will fall into the sun, which orb he regards as the future abode of some race, the very germs of which at present only exist scattered through space. But all inquirers agree that the seeds of decay are in the sun itself, and that in the course of ages it, too, must cease to exist, at least in its present form. . . .

There have been stars which shone steadily in "this brave o'erhanging firmament" for unknown cycles of time, and then have disappeared altogether. There have been others which suddenly blazed out into startling radiance, and then were eclipsed into everlasting night. It is the destiny which the sacred prophet of old foretold for our earth—"the heavens shall vanish away like smoke, and the earth shall wax old, as a garment, and they that dwell therein shall die in like manner."

It is when science attempts to descry what is beyond all this that she departs from her proper province. And Prof. Clifford, like so many other philosophers of the present day, does not hesitate to express the belief that with the destruction of the earth will come the destruction of "all organized beings upon the earth," and of "the consciousness that goes with them." Man's existence and hopes perish with him. He is but a part of matter, and when he dies he returns to nothingness. Such is the dark and melancholy view of a large and constantly increasing circle of scientific men. "We," says Prof. Clifford, at the end of his article, "who hold that belief, must just face the fact and make the best of it." To our minds, there is no "best" about such a theory, and since science cannot possibly find out anything upon the subject, it is much to be deplored that its spokesmen labor so hard to destroy the belief which affords to mankind the only possible consolation and support under the endless sorrows of life.

It is this unsettling of faith which is doing so much injury to the Protestant church, and driving so many powerful minds to the Catholic church by the sheer force of reaction from one extreme to another. For there, at least, no doubts or misgivings are permitted. It rejects all the conclusions of science which are at variance with any part of its creeds, and says to all within its fold, "I alone tell you the truth, for I speak the word of God. He that doubts that word, even in the smallest particular, is lost to all eternity. He that believes it shall never die." And it is not difficult to imagine how this firm and immovable attitude in the midst of all that is changing, has irresistible attractions for men, even of the rarest intellect and acquirements. Tossed long in the sea of doubt and bewilderment, they cease to use their reasoning powers in reference to the vast problems of life, death, and the future, and find a quiet and secure haven in the Catholic church.

Those of our readers who recall the process which Dr. Newman decribes himself as having undergone will have no difficulty in understanding how and why it is that Romanism has of late years recovered so much of the ground which it had lost. It will not admit of doubt, and it laughs science to scorn. There is no good reason why Protestants should not hold with equal tenacity to the foundations of the christian religion—but the fact is plain that a large proportion of them do not. It is, however, toward belief, and not toward scepticism, that the higher feelings of man's nature will forever turn. As Clough has so well written:

"When all is thought and said,
The heart still overrules the head;
Still what we hope we must believe,
And what is given us, receive.
Must still believe, for still we hope,
That in a world of larger scope,
What here is faithfully begun
Will be completed, not undone."

—*N. Y. Times.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 5, 1875.

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THE FINANCIAL CONDITION OF THE WORLD A SIGN OF THE END.

God in his prophetic Word has given a very clear and explcit history of the specific phases and incidents of this world, in all its departments—physical, political, ecclesiastical, social and financial, which shall exist when the end of the gospel age shall come. These foretold events, when they transpire, become signs indicating the approach of that event.

Christ applied this principle when he said—"So likewise ye, when ye shall see all these things, know that it ('the end of the world') is near, even at the doors." Matt. 24: 33. The "things" were the predicted events described as taking place just prior to and in connection with his second coming. Consequently, when they are seen, the people of God are invited to lift up their heads, knowing that their redemption is nigh.

God has made these signs very definite, having presented many peculiar circumstances, not *always* existing, and giving many of that class as happening in the different departments at the same time. If but one class of events were given, and those in one department, there would be more liability to mistake them· But at one period all the specialities in all the departments must take place, to prove that any of them are signs.

What has God taught us will be the financial condition of the world when the end shall come. The Psalmist saw this condition would be the result of certain positions at the day of retribution, and said:

"The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth. He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent; his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor; he doth catch the poor, when he draweth him into his net. He croucheth, and humbleth himself, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten; he hideth his face; he will never see it. Arise, O Lord; O God, lift up thine hand; forget not the humble." Ps. 10.

Here the rich and the poor are represented as being in conflict, and the Lord lifting up himself against the rich, and this is the final judgment, for he says—"Break thou the arm of the wicked and the evil man; seek out his wickedness till thou find none." The passage does not show that the wickedness of the rich will cease because they shall be converted, but because they shall be "broken,"—destroyed; for he explains, and says:

"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found." Ps. 37: 34–36.

Again he says: "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Ps. 92: 7. These divine predictions prove conclusively that when the final judgment comes, the rich will be rapidly increasing their wealth at the expense and grinding oppression of the poor. That these oppressors will hold the "land" and compel the laborers to till it, according to their extortionary dictation.

The prophet Zephaniah evidently saw through his prophetic glass the same events, and their results; for he says, "Hold thy peace at the presence of the Lord God; for the day of the Lord *is at hand*; for the Lord hath prepared a sacrifice; he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel." Zeph. 1: 8. Their garments will be strangely ornamented, richly adorned, distinguishing this aristocratic class from their servants. He then, as the Psalmist did, presents the poor or laboring class as antagonistic to their "masters," saying, "In the same day also will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit." Vs. 9.

This language shows that the controversy between the rich and poor will eventuate in open hostilities, the laborers leaping on the threshold of their master's houses, and filling them with violence. He then proceeds to describe more minutely the fearful contest between the warring parties, and repeats, to make it more emphatic, the grand truth that when these events come to pass, "The great day of the Lord is near, *it is near*, and hasteth greatly." He says:

"Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation; they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Vs. 11–17.

These terrible scenes of destructive conflict, to take place at the day of the Lord, are typified, illustrated, by the merchants of Maktesh and a rebellious church worshiping at Jerusalem. The class who will "howl" when their servants come upon them with violence are those who handle "silver" and are possessed of "goods," "houses," "vineyards," etc., and these will become a booty not to be enjoyed by those who take them, but in their "wrath" they will waste them; for it is to be "a day of wasteness and desolation." It will result finally in real war; for the "trumpet and alarm against the fenced cities, and against the high towers" will be sounded. Then shall the blood of the rich be poured out as dust, and their flesh as the dung.

He then shows that the capitalists will seek to avert this terrible result by the use and influence of their silver and gold; but that this movement would fail them in the final struggle, and they would be ground under the awful stone of pent-up revenge. Some may very confidently interpret these predictions as applying to events long ago recorded, but we feel confident that a divine interpretation is given them in the New Testament, where their chronological application is made to the time when Christ will come a second time.

James evidently quotes from Zephaniah, and applies the predictions under consideration to a period future from his time; clearly interpreting the prophet's day of the Lord to be that of Christ's future coming. The prophet represents the people as *howling* because of distress that should come upon the merchants and capitalists; the apostle represents the same class as *howling* because of the depreciation and threatened destruction of their treasures. The prophet speaks of the garments, silver, houses and lands of the rich; the apostle speaks of the garments, silver and fields (lands) of the rich. The prophet presents the wealthy in connection with their servants, and the apostle does the same. Zephaniah shows that the two classes would have strife, as employers and employed; James states the same thing. The prophet speaks of a day of wrath and *distress;* the apostle says—"Howl for your *miseries* that shall come upon you." The prophet says—"The day of the Lord is at hand"; the apostle says—"The coming of the Lord draweth nigh." The prophet presents the church, figuratively, by Jerusalem, as sharing in the experiences of that time, and represents it as passing through testing trials, and the punishment of its unfaithful members as impending; the apostle presents the same facts, saying—"Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door." We think there is but little chance to doubt that the predictions of both relate to the same events. Those of the apostle must therefore be taken as a divine interpretation and an enlarged explanation of the prophets.

Let us now carefully examine the apostle's prophetic history of these classes and events, as signs of the approach of "the day of the Lord."

The "rich men" are represented as being distressed by circumstances thrown around them indicating adversity—"miseries that *shall* come upon them; therefore, Christ can not come until the rich capitalists are disturbed and threatened, as a class, on account of their wealth and the use they make of it.

These distressing circumstances will threaten to diminish the value of their wealth or to destroy it, like goods "corrupted," "garments moth eaten," and "gold and silver cankered." The threatened depreciation or destruction of their wealth will come on account of its being stored away, where it will not be used as it aught to be, for the happiness and comfort of all who were instruments in producing it, as garments, *not used*, become "moth eaten," and gold, not circulating, becomes "cankered."

The fact that this wealth has accumulated in the hands of one class in large quantities more than they can employ, the surplus not being used for the benefit of those who need it, is a sufficient "witness" that the rich are in the wrong in this controversy, as far as these facts are concerned.

The wealth will be concentrated in larger quantities than usual, either in the hands of very rich individuals or wealthy corporations; for the apostle says "Ye have *heaped treasure together* for the last days."

The great question of dispute, which shall threaten the property and peace of the rich, will be between them and their "laborers who have reaped down their fields," or have been instrumental in increasing their great treasures by their labor. The question will turn on the amount of "wages" or just share of the profits which they should receive for their labor.

The capitalists will "keep back by fraud"; i. e., will not pay their laborers what justice and equality demand; thus making themselves superabundantly rich at the expense and poverty of the laboring class.

These circumstances will cause the laboring class to "*cry*"—express distress, want, oppression—and petition for relief, an increase of wages, and for a distribution of the unemployed and wasting wealth which by justice and equity should be shared by them. These plaintive "cries" of hungry men, their wives and helpless children, will enter "into the ears of the Lord of Sabaoth," and should attract the attention and draw the sympathy of his servants upon the earth.

The capitalists will feel and act, as they draw near the end, like a conquering, "wanton," "slaughtering" army, who by brute force and authority of government carry away the goods that rightfully belonged to others, driving them from their homes and taking the bread out of the mouths of innocent and defenceless ones.

Such heart-rending scenes will cause the hearts of christianized, sympathetic humanity to bleed, and earnestly desire a correction of these grievous evils; but they are exhorted to "be patient,"—not attempt to correct them by human combination or efforts, but wait until the Judge shall appear; for his coming "draweth nigh."

In our next we shall attempt to show that these wonderful predictions are being rapidly and signally fulfilled. May God illuminate us, so that we may understand the signs of our times, and prepare for an eventful future.

J. C.

BRO. BOUTELL.

Bro. L. Boutell is very sick, doubtless unto death. He has had one or two shocks of paralysis, which have completely broken his nervous system, and every organ of the body seems to have lost its vitality. He is mentally and physically sinking into death. He is very rapidly failing, and if the Lord does not interpose his power to stay the curse, he must very soon sleep the dreamless sleep.

When he is conscious he is very happy, and praises God heartily and constantly. There seems to be a hallowed, sacred influence in his presence. It is sad to see one of our most faithful and beloved brethren in the ministry, who has so nobly and successfully defended the great and important truths of the gospel, sinking down at his post; but his armor is all on, and the last glances of his eye watching the strategetical movements of the enemies of Christ.

But there is a silver lining to this dark cloud; for he exhibits the heavenly characteristics of sanctified, christianized humanity. He manifests no interest in conversing upon common subjects; but when the coming of Christ, the resurrection of the dead, the signs of the times, and the blessedness of the coming kingdom are referred to, he invariably arouses, like an old soldier at the sound of martial music, and calls into action all the sinking, vital forces, in expressions of joyful praise and triumphant expectation.

We said to him—"The trees are putting forth. We know that summer is nigh." His eye brightened, and with emphatic and measured sentences he said: "Yes—that is so. So likewise ye—when ye shall see—all these things—know that *it* is near—even at the doors." He then, with a very broken voice, rapturously sung—

"Roll swifter round, ye wheels of time,
And bring the welcome day."

Again he broke out, with an energy which was beyond his own, and sung—

"In that bright world no tears will flow;
Death"—

and stopped, as if he had come to a gulf which had not been passed, and then with a falling cadence said very impressively—"Blessed—rest—thrice blessed rest." So sink good men down into death's undisturbed "*rest*."

J. C.

VALLEJO.

At the present time (April 13th) we are engaged in very interesting union meetings in Vallejo. They are being held at Faragut hall, which has been densely crowded with about one thousand people. The Methodist, Baptist, Presbyterians and Adventists are united in the work, and the interest is daily increasing. The meetings began the 8th inst., under the direction of Bro. Hammond, who remained only two days, and then returned to San Francisco.

By the way, we saw it stated in one of the eastern papers that Bro. Hammond frightens the children, by giving them shocking representations of hell. We wish to say this is not true. We have heard no preacher talk to children in a sweeter manner; attracting them to Jesus by showing them how he loved them. His tender way of presenting the dear Savior to them melts their young hearts, and causes them to submit readily to be his happy disciples. A few weeks since we stated that we had not heard Bro. Hammond preach about hell fire, but since then, he has spoken to adults on that subject.

The union meetings in this city have a promising prospect. Several have given their hearts to the Lord, and quite a number are under conviction. Strong men are becoming deeply interested, and have commenced to pray. We have three meetings a day in the hall, and an open air meeting on the street every evening before we begin at the hall. We have spoken on the street, in company with other preachers, every day, to large and attentive audiences. The people seem to be more willing to hear the good news of salvation through Christ, than at any former period. The Spirit of God is working upon their hearts. Men, who a few days ago, said they did not believe the Bible, are now attending the meetings every night, and are praying for pardon. A large number remain in the inquiry meetings to converse on the subject of salvation through Christ. These inquiry meetings are specially interesting and profitable, as they afford an opportunity for every christian to work, and to find out the state of mind of all present. We are quite surprised to see the willingness of the unconverted to converse on the subject of christianity, and equally astonished at the backwardness of many of the professed disciples of Jesus to engage in the work of trying to lead men to the Savior. Some seem to be much more anxious to proselyte them to their theology, than to persuade them to be christians. Such are often the most bitter opposers of union meetings.

If a person was drowning, what should we think of one who would not help get him out, because some of other denominations were there also to help? Sinners are going to perdition. Shall we refuse to unite with every other christian in a noble and earnest effort to save them? We trust those who are looking for the speedy coming of Jesus will be the first to unite, heart and hand, with every one who will labor to save men from the approaching destruction.

We sometimes hear the objection, "I do not believe in compromising the truth, for the sake of a union." We say, Amen. When a man is found sick, or wounded by the way side, and a Baptist, Methodist, Presbyterian, Congregationalist and Adventist, unite to carry him into the house, and each gives him a piece of money, do those men compromise their christianity, or sacrifice any truth? How would it look, if one of those five men should refuse to help save the afflicted man, because the other four held some doctrinal points of theology, differing from his own, and about which christian men honestly differ, while at the same time they truly love Jesus. Such a refusal would be a disgrace to common humanity. But how much greater the importance of uniting with every one who will assist in leading sinners to Christ. The one exceeds the other as much as eternal surpasses temporal salvation. We are too near the judgment to be building up sectarian walls, or to hold up those which never should have had any existence. Perfect love for God is a happy remedy for all these evils. The evidence is bright which shows that Jesus is coming soon. Let us do all in our power to save men. Let this be the one grand aim of all our efforts. It is the most noble work in which we can be engaged. For this object Jesus suffered and died.

This morning (Monday, April 19th) we are to take our final departure from Vallejo. In looking over the last eleven days, we find great reason to thank God for what we have seen, heard and felt. We leave this morning with a joyful heart, and happy remembrances connected with this visit. The meetings commenced by Bro. Hammond, and continued by the united efforts of all the pastors in the city, excepting the Episcopal and Catholic, have already resulted in great good. Men with grey hairs, temperate men, young men and women, and many children, have given themselves to the Lord, and are rejoicing in his love. They are truly new creatures. Many are under conviction. Among these are some of the leading men in the city. The common testimony of the people says there has never before been so good religious interest in Vallejo. One special reason for this is the fact that the Baptists, Methodists, Presbyterians, Congregationalists, and Adventists, united together to save sinners. The more they worked together the more they loved each other, and the richer the blessings from the Lord.

We had meetings at 9.30 A. M., open air meetings on the streets at 7 P. M., and in Farragut Hall at 7.30. The open air meetings reached some that would not otherwise have become interested. Good order prevailed continually. Men who had lost all interest in religious matters, now attend every evening, and are inquiring, What must we do to be saved? The revival tide is still rising, and the people are becoming more and more anxious about being ready for the coming kingdom. It was a charming sight yesterday to see the five congregations all in one large hall, so intermingled that denominational walls were not in sight. The singers from the several churches also united their voices in the stirring revival songs, that produced a charming effect upon the audience. It was the finest sight we have ever witnessed in Vallejo. Everybody seemed to be delighted with what they saw and heard. In the morning Bro. Baker, a Baptist preacher and Sabbath school missionary, preached an excellent sermon. At 2.30 P. M. a mass children's meeting was held, conducted by Bro. Trefren (Methodist), from Sacramento. He has also had the general management of the meetings for several days. He is a skillful laborer in revival meetings. At half-past six o'clock a large open-air meeting was held. At half-past seven o'clock we preached in Farragut Hall, which was crowded by some seven hundred. An inquiry meeting followed, when many remained for religious conversation. Several gave their hearts to the Lord last night, and many more are almost persuaded. The spirit of union manifested has disarmed many sceptics, and convinced them there is a reality in the christian religion, more than any thing else they have witnessed. They say if we had always seen this, we should not have been sceptics. It is certain that the blessing of the Lord is specially on real union meetings. The union was for the purpose of saving sinners. It is not a union of creeds, but of hearts in Christ. The meetings are to be continued; and glorious results are expected.

M. G.

A SPECIAL CASE OF NEED.

We have received several letters from Western New York, setting forth the condition of Bro. W. S. Woodbury; and, although we do not usually publish such requests, we think this case demands notice. He is a blind brother, and has a wife with one hand disabled, and is sick unto death with a cancer. He has a little home for his family, but it is under a mortgage of three hundred dollars, which must immediately be discharged, or his family will be left homeless. He that giveth to the poor lendeth to the Lord, who will give great interest. Let all cheerfully do their duty in this and all other cases of sickness and poverty. Send to W. S. Woodbury, East Rush, Monroe Co., N. Y.

J. C.

BRO. H. S. MCLEOD, *Healdsburg, Cal.*, writes:—"We have just closed a series of union meetings, continuing through nearly two weeks. Through them all those who already knew and loved the Lord have been refreshed and strengthened. I think I might say our souls have been feasted. We have had one among us as our leader of most christian-like spirit and mien. He has often made us think of the dear Lord himself, as he walked among the people, so meek, so earnest, so disinterested, and with habits so simple and pleasing. He also sometimes seemed as Paul must have seemed to the christians who felt the power of his eloquence and warm zeal in the Master's work. How he roused us all up to work! Every one not acquainted with Christ must be urged and entreated to give their hearts to the blessed Savior; so we all worked as never before, and God gave us richly of his Spirit, and many yielded to its blessed power and became happy children of the loving Father. Many are rejoicing who never knew this best of all joys before.

We had several children's meetings, which were well conducted and very delightful, both in their spirit and power. Many children feel that they are truly the Lord's dear children, and it is only a pleasure to them to sign the covenant card, the same as that used in Mr. Hammond's meetings, in San Francisco. One hundred of these cards have been taken here, and more are needed. A kind christian lady is to meet these young disciples once a week, to help them to grow in grace and in strong christian character.

Just before these blessed meetings began we had started a Chinese school. As is usual they are very docile, and quick to learn. There is much satisfaction in teaching them; perhaps as much as there would be in their own country for the same purpose. Our aim is to lead them to the dear Savior. We invite them to church, and every Sabbath evening they come all together, and take seats in a corner, near the pulpit, giving quite a foreign look to our audience. We long to see their minds enlightened and their hearts given to Jesus. Our trust is in God and the power of the Holy Spirit.

Our meetings closed on the evening of April 2nd. We had the last of a goodly number of practical, analytical sermons, most clearly showing how we may test our own christian character. This was followed by an excellent inquiry meeting, nearly the whole audience remaining. Now how eager were all the christian workers in the work! When could so many be brought into this state of mind and heart again,—this willingness to give up all for Jesus? How great was our joy when one and another, through the crowd, testified with beaming face that they had found him precious! One of the most thrilling events of our meetings was, when our truly consecrated leader arose from prayer, singing, "I am trusting, Lord, in thee." After this meeting, came the parting, for he was to leave in the early morning train to return to San Francisco. Our hearts were truly grateful for this precious bit of the great revival, which God had sent us by the hand of this good man. I think we might easily have understood the scene in Acts 20: 36–38."

MINUTES
Of the Second Quarterly Session of the Kansas Central A. C. Conference.

April 3rd the Conference was called to order by the Pres., N. S. Bryan. Preaching brethren present: Brn. V. F. Hunt, J. C. Smith, D. Webster and N. S. Bryan. On motion Bro. Levi S. Smith was elected Sec. *pro tem*. Conference adjourned till five o'clock, P. M. April 4th Conference convened pursuant to adjournment. Called to order by the President. A selection of Scripture was read from 23rd Psalm, and an appropriate hymn sung, after which prayer was offered by Bro. Bryan. On motion Bro. V. F. Hunt was received into this Conference. Bro. Hunt was also chosen Evangelist for this district.

On motion the Conference recommends to the State Conference, a division of the State into two Conferences. It was determined to hold the third Quarterly Conference for this district with the church at Key West, Coffey Co., Kansas, the first Saturday in July next, and over Sunday. Bro. Daniel Webster was chosen to deliver an address at the next Quarterly session.

A motion was made and carried that this Conference give to Bro. N. S. Bryan and A. Preston, letters of recommendation to the Annual Conference for license and ordination. The Conference then listened to a very able and earnest address delivered by Bro. Hunt, which was meat in due season; showing us the necessity of being earnest and active in the cause of the Lord; for the time has come when the judgment message must be preached.

A general and cordial invitation is extended to all lovers of Jesus to attend the next Quarterly meeting of this Conference.

The preaching during the session was good and earnest, and we believe that a good impression was left with those that came to hear.

There being no further business before the Conference, a motion was made and carried, to adjourn, to meet with the church at Key West, Saturday, July 1st, 1875, at two o'clock, P. M. LEVI S. SMITH, *Sec.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$542.31
Mrs. C. C. Manchester	5.00
A Friend	2.00
John G. Putnam	1.50
Mrs. S. S. Gardner	.10
G. S. Goud	5.00

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$88.63

YOUNG PILGRIM FUND.

Previous acknowledgments	$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$3,947.95
N. W. Wate (pledge paid)	100 00
L. T. Cunningham (balance of $100.00 pledge)	50 00
David Stiles (pledge paid)	5.00

ACKNOWLEDGMENTS.
Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$321.10
G. S. Goud	5.00
R. J.	2.00

TRUTH AND HER CHAMPIONS OFTEN DISOWNED.

To THE A. A. M. SOCIETY.

Dear Brethren:—The Lord has been gracious to me another month. I have tried to put in good time in the cause. The prospect in this field is very encouraging indeed. The churches seem to be coming to the Bible standard of piety.

At Bethel we had a pleasant season, considering the small congregation on account of the heavy rains. Bro. Silas Smith is still living, who has been at the point of death for eight weeks, with soft cancer on the left gland of the neck. He has been resigned to the will of God, and apparently perfectly happy during all his illness; and I learn recently that he is better. It may be that his labor is not yet done; and if not, the Lord *will* raise him.

On Friday, April 9th, I was called by telegram to the city of Chattanooga, Tenn., to attend the funeral of a Sister Henegan, who was led to embrace Jesus six months ago, through my humble efforts. For the first time, I gave those people the Bible hope of a resurrection to eternal life when Jesus comes.

Bro. A. M. B. Graham, who had been with me at my own place on the Sunday before, was also here, and took part in the funeral services. He preaches as he travels in business, and thus does much good in helping to scatter truth.

At night took the A. & C. train for Trenton, Ga. Saturday morning went to Shilo Church, where I met the little band of pilgrims, all buoyant with hope. Satan had been doing his best to sow seeds of trouble here, and divide the flock; but praise the Lord, some of the sisters, through faithful effort and earnest prayer, overcame the enemy, and now all is harmony.

Sunday we had a blessed season around the Lord's table. Bro. D. B. Waldrop was with me, and preached the gospel with much earnestness. Last Thursday night I spoke here in my own town. Friday A. M., went to Scottsboro. Met Bro. J. M. Stewart, and went with him out to his church at Goose Pond. Found the church under his care doing as well as could be expected for a young vine. Spoke Friday night and twice Saturday.

Met Sunday A. M., at 9 o'clock, to witness the organization of a Sabbath School, and assisted, gave ten minutes intermission, and spoke an hour and fifteen minutes to an attentive audience, then ten minutes intermission and came around the table to commemorate the sufferings of Jesus. Twenty-five minutes intermission, and spoke again one hour, and then it seemed (judging from their patient attention) that the people were not half so wearied as I felt.

After taking some refreshment, Bro. Stewart and I went on mules five miles into Scottsboro, where I tried to give a reason of our faith. After I closed a young Bro. Weaver, who is preparing for the ministry in the Orthodox ranks, asked me several questions, some of which had no bearing on any thing in my discourse. He convinced me that he was looking through popular theological spectacles, and did not wish to use the naked eye to look at the literal Word. Last night we had a meeting here again in my own community, with Bro. Crawford, and we told the people that God said—"Watch, for ye know not when the time is."

Brethren and sisters, I believe that to preach definite time brings reproach on the cause we love so well. Bro. Thurman, like those brethren who proclaimed '73 time, is now disappointed, and perhaps lost more or less influence in winning souls to our Redeemer. If we know what hour the thief is coming we will wait till that hour before we *begin* to watch; but if we know *not* the hour, we will be watching all night. "Watch, therefore, for ye know not *when* the time is."

At Goose Pond we received into the church Bro. John A. Bryan, a very promising young minister from the Cumberland Presbyterian church. Bro. Bryan is another one who has been excluded for preaching truth, and has sought a home among the despised pilgrims who are looking for Jesus to give them eternal life. The following is a copy of his exclusion:—

"*Whereas*, Bro. John A. Bryan, a Licentiate under the care of the Jackson Presbytery of the Cumberland Presbyterian church, as appears both from examination in open Presbytery and his own confession, holds to the doctrines commonly known among us as Second Adventism; and

Whereas, Said Bro. Bryan *refuses to refrain* from preaching said doctrines; and

Whereas, We believe that the propagation of these doctrines is and would be detrimental to the cause of Christ; therefore

Resolved, That said John A. Bryan be dismissed from the care of this Presbytery and his license revoked." (Copy test.) Signed R. D. Shook, Moderator; and T. Boyd Foster, Clerk.

Thus Bro. Bryan is dismissed from a Presbytery because he will not refrain from preaching truth; but instead of stopping his mouth they have set him free. Jesus holds a claim on him, and he is to-day the Lord's free man, and will preach his Word, and I pray that success may attend him. He is in deep earnest, and wants some tracts. His address is Henryville, Marshall Co., Ala.

Dear brethren and sisters, pray for me and mine, that we may be faithful. The Lord has opened the way for me to go more into the field, and I do not mean to be idle till he comes. My wife's health is improving, and I expect to spend more of my time out in new fields. Two years ago Bro. Smith and I struggled alone; now we have five churches and six preachers. Praise the Lord for his goodness. Let us be ready for his coming. JOHN A. CARGILE.

Stevenson, Ala., April 20th, 1875.

SALT WATER CAMPMEETING.

I would like to say a few words through our paper to correct a wrong impression, and to state a few facts in regard to distances, etc., of the grove, in Seabrook, from the sea-shore.

Bro. Munger says—"The grove is within seventy-five rods, and in plain view of 'Old Ocean.'" In the *Crisis* of April 14th he says: "It is within seventy-five rods of salt water." This is true at *high water*. From this point the ocean can be seen, at least at full tide. From here it is one and a half miles to the sea-shore, through or across the marsh, and cannot be reached except by boats; and these are dependent upon wind and tide. The distance to the sea-shore, except as above stated, is, to Salisbury Beach, six and one half miles, or, to Hampton Beach, seven miles.

If a meeting is wanted in this section, let it be located in some better place than this, where the sea-shore can be reached without the aid of boats. That is what the people want; and I think such a place can be found.

Seabrook, N. H. H. G. PRESCOTT.

Correspondence

From Sr. Sarah Philbrick.

To the Brn. and Srs. scattered abroad:—It is with emotions of gratitude that I attempt to write a few lines for the *Crisis*. I live in a remote corner of the city of Bangor, Me., where we have had prayer meetings every Tuesday afternoon for fifteen years. Brn. Lemuel Smith and John Clifford first started them. Many have fallen, but more have come in. If but two comes we can claim the promise. My dear son, twenty-four years of age, found Jesus in one of these little meetings; and, oh, what a consolation it was to us all. He stood out as long as he could, till he saw he must come or be lost; and the first time he bent the knee he found Jesus. Bless his holy name. He died in about four weeks after, with consumption.

I am now sixty-nine years of age. I was brought up to believe in a hell, prepared to burn souls in forever, and I was slow to believe what the Scriptnres say on the subject; but God opened my eyes, and I praise and thank him for it. The sleep of the dead also, is all plain to me now. I am rejoicing in the truth as it is in Jesus. I feel that my race is almost run. I may sleep, "but not forever;" for all that are in their graves shall hear his voice and come forth. I am almost home—Jesus is coming. I can see the everlasting summer time is near, very near at hand; but of that day and hour I do not pretend to know; still, if we are the children of the light, we do know that that day will not overtake us as thief.

I am expecting that when Abraham gets the land promised him, it will be under the whole heavens. All will be there who have sought for immortality and eternal life through Christ. I expect to be there. I have never suffered for Jesus as some have, but have had all I could bear. My children are all dead—two sons and two daughters. I think sometimes if I could have had one child spared to take care of me in my old age, how nice it would have been, but I asked the Lord for submission, and can say—All is well. They will come again from the land of the enemy. I do not know what to compare myself to but a bed of live coals. One would think there was no fire there, but when the *Crisis* comes it is like a heavenly breeze; it revives the coals, and gives me a new spring of joy. It is a blessed paper. Give me the *Crisis* and my Bible, then I can stand the storm. The paper comes to me by the hand of a good sister every Thursday. The Lord bless and reward her. I feel to praise him that he has some faithful watchmen giving meat in due season. I pray that God will keep them right under his wing from all harm and danger.

From Bro. P. S. W. Deyo.

Dear Editors:—I left the reader March the 22nd. When the sociable was over, we occupied the church again, unmolested, until April 1st. On the last Lord's day of March I immersed seven in Wolf Creek, and on Tuesday three more, making ten in all. Many of the people turned out to witness the ordinance.

This going into the water in early spring disturbed the enemies of the truth, and they sought to disgrace us by slander and threats, and to intimidate me, and stop the people from going to hear. This continued till April 2nd, when we stopped one night to let the church dry, as we had cleaned it that day. Then the bankers and trustees of the M. E. church, and their preacher, Eld. Moor, put in their hands with the trustees of the Congregational church or three of them, who were chosen out of the world to hold that office, and they took the key away from the sexton, who was a church member, and who wished me to continue the meeting. He told me if the leading members were willing, he would have the door opened if he had to take an axe to it; but as we are on the *peace side* we preferred to go back to the school house. We propped up the floor and began again, and preached five times.

The last night we raised $250 toward building a free house of worship. I do not

lay this [unchristian conduct to the church members, but it is quite amusing to see how things work—just as they did in the days of the apostles. They sent off for a new preacher on the last Sunday, and in the evening the M. E. preacher went over to the other church and invited the Congregational preacher to fill his pulpit, and join congregations, as he said both would be small. So they put out the lights and went over. I did not lack for hearers, as many had to leave, because they could not get in.

Twenty-four united with the church, and we still hope for more. Fifteen are yet to be baptized. There must have been nearly fifty that made a start to serve the Lord during that month's work. If an average of one a day holds out, it will be a good investment against the time to come.

I left home when the snow drifts were very deep. A brother cut a tunnel through one drift that he drove through, it being the best way to get along. While absent the snow all went off, so I was on bare ground. The friends did not forget my necessity. They brought me a buggy, and in other ways ministered to my wants.

If such united effort would be made at every place, good might be done, and many be brought from darkness to light, and from the power of Satan to God.

We propose to put up the Iowa Mission Tent there in May or June, and in our own meeting house we can freely preach Christ. I did not preach the truth for contention. I wanted peace and union, and they would not have it.

But to close up I posted Fly Leaf No. 1 that Bro. A. N. Seymore once published in the *Crisis*. I think that this last will make them come in with a flag of truce and sue for peace. For over fifteen years I was the war horse, the battle axe, and the braking plow of this state; for a few years past the team refused to pull, yet I was ready to hold the plow.

Brethren, give us the means to navigate. Old times will return to our borders, and souls be saved.

Charles City, Iowa.

Married.

GLIDDEN—SIMPSON. In Nottingham, N. H., April 21st, by Eld. A. Simpson, Mr. WARREN A. GLIDDEN, of Concord, N. H., and Miss MARY G. SIMPSON, of Nottingham.

WILSON—GRAY. In Manchester, N. H., April 8th, 1875, by Rev. L. Sears, Mr. JOHN WILSON and Miss JENNIE GRAY, both of Manchester.

SARGENT—LEAVITT. In Concord, N. H., April 3d, by Rev. J. F. Lovering, Mr. LYMAN W. SARGENT and Miss CLARA E. LEAVITT, all of Concord.

CLARK—DOW. At Meredith Neck, N. H., March 30th, 1875, by Eld. N. Glidden, Mr. M. ELON CLARK and Miss SARAH A. DOW, both of Meredith.

Obituaries.

GOODHUE. In Andover, N. H., March 19th, 1875, my mother, Mary A. Goodhue, aged 72 years.

Mother professed faith in Christ more than forty years ago, was baptized, and united with the Methodist church, of which she was a member until her death. She believed in the old-fashioned Methodist purity, and had a hope that took hold on the resurrection of the dead. During her sickness she said—"I feel the uncertainty of life, but the Word says that there remaineth a rest to the people of God, and, bless the Lord God, I believe it. I am not afraid to die. The grace of God is sufficient yet, and his mercy endureth forever. I may be cast off, but I do not believe it. My blessed Jesus will not cast off any who trust in him, and I believe in trusting in him." She requested me to get an old-fashioned Methodist minister, if I could, to preach her funeral sermon. We hope to meet her, with all the friends of Jesus, on the new earth, when the ransomed of the Lord will come to Zion, with songs of everlasting joy upon their heads, when sorrow and sighing will flee away. Funeral sermon by Geo. N. Bryant, from Ps. 103: 13. SETH GOODHUE.

BOSWELL. In Haverhill, Mass., April 12th, 1875, Bro. Benjamin P. Boswell, aged 72 years.

For many years he has led a devoted christian life. He died as he lived, safely reclining on the bosom of Christ. At almost the last he was heard to join with his daughter in singing the hymn—"Sweetly I'm resting in Jesus." It affords great comfort and consolation to his bereaved family that he fell asleep trusting in Him who will, at the early dawning of the eternal day, awaken him from his slumber, and robe him with immortality. The Advent Church of which he was a member will sadly miss him. Words on a subject dear to him were spoken at his funeral by Bro. D. M. Leavitt, from Rev. 2: 7.

"Our home is where love's star sets not,
But shines through the long sweet years,
Where the pangs of parting are all forgot,
All vanished life's bitterest tears.
Where our soul's best hope shall know no blight,
Where its chords shall feel no pain,
And the thought of ill in that world so bright,
Will never return again." M. V. S.

MORRISON. In Plymouth, Mass., March 17th, 1875, of rheumatic fever, Sister Janette E., wife of Bro. John Morrison, aged 61 years.

Sister Morrison was sick only five days. Her sufferings were beyond physical endurance, yet the last hour of life was breathed out without any apparent distress. Many of our preaching brethren and laity will look back upon her little bethel home, "down by the water side," with a pleasant remembrance, where Monday night prayer meetings were held regularly for years. Sister Janette is gone; her place can never be filled by another. The archangel's trump will disturb her dreamless repose, with the shout—"Come, ye blessed of my Father," then we shall once more greet our sister. May God bless her weeping husband and children with peace on earth and eternal salvation in the coming kingdom. Amen. Funeral services by the writer. J. K. BOYNTON.

GLASS. At Hinesburgh, Vt., Jan. 29th, 1875, Eleazer H. Glass, aged 69 years. His excellent companion, Roselle Glass, followed him in death April 14th, 1875, aged 66 years.

Our brother toiled ardently to complete the chapel recently dedicated at H. He never entered it after its dedication, but speedily sunk into the tomb. His work was well done. A pillar in the church, the brethren sadly miss him. Sister Glass attended his funeral, became ill, went to an Institute at Saratoga, died there, and now sleeps by her husband's side in Hinesburgh. They were respected, worthy, and true; lovely and pleasant in life, and now in death undivided. I buried these precious saints amid the tears of kindred and the sorrows of the church. Subjects for improvement, "The groaning creation," Rom. 8; and "The king of terrors," Job 18. Elder A. A. Hoyt assisted at the funeral of Sr. G. D. T. T.

ALLEN. Fell asleep in Jesus at Baraboo, Wis., April 17th, 1875, Sister Eliza Allen, aged 62 yrs.

Sister A. leaves a weeping companion and a number of children to mourn her absence; besides, her house was the home of God's people, especially his ministers, who have long been welcome there. We mourn, but not without hope. She breathed her life out sweetly in the arms of her Redeemer. Her dust will be guarded by angel watchers, and soon among the elect she will stand on the hills of immortality. Services by the writer. PHILO HITCHCOCK.

LOMBARD. My husband, Anson Lombard, of Carthage, Me., fell asleep in Jesus Sept. 15th, 1874, aged 36 years, after a severe illness of seven months.

He died in the triumphs of faith, looking for a glorious reunion on the new earth when Christ comes to make up his jewels. MRS. LYDIA D. LOMBARD.

SHEPARDSON. In Gerry, N. Y., April 8th, 1875, Sr. Shepardson, wife of R. Shepardson, aged 80 years.

She had been a professor of religion fifty-five years, and an Advent believer for thirty-two years. She and her husband, who is 84 years old, had lived together sixty years, lacking six months and one day. She was strong and intelligent in the faith of the Lord's coming. No one knew her but to love her, and to mourn her loss from their midst. C. W. LOW.

PLACE. In North Greenwich, N. Y., March 31st, 1875, Flora May, youngest daughter of Andrew and Jennie Place, aged one year and five months.

Where, oh where is our darling?
We have laid her away to rest
Until the sound of the trumpet
Shall bring her forth with the blest.
ANDREW PLACE.

JENNESS. At Rye, N. H., April 19th, 1875, Martha, wife of Joseph J. Jenness, aged 51 years.

A good woman has fallen. Her willing hands were ever ready to minister to the wants of the sick. May this affliction be sanctified to the good of the lonely companion and weeping children. Funeral sermon by E. B. WELLS.

BURNETT. At Chicopee, Mass., April 8th, 1875, Charles A. Burnett, only child of Henry A. and Ada J. Burnett, aged 13 months and 14 days.

Pray for us, that we may be prepared to meet our darling boy and our God. H. A. BURNETT.

ARLIN. In Colebrook, N. H., March 15th, 1875, of scarlet fever, Bertha, daughter of Alvin and Jane Arlin, aged one year.

FOREIGN NEWS.

GREECE.

London, April 24. A dispatch from Athens says considerable excitement prevails over the approaching elections. A state of siege is reported to be impending. Government is concentrating 5000 soldiers in Athens, and it is supposed intends to raise the army to a war footing.

London, May 1. A terrible explosion occurred yesterday afternoon in Bunker Hill Colliery, North Staffordshire, while the miners were at work. At midnight twelve bodies had been taken out. Twenty-three men are yet in the mine. There is no hope that any of them will be recovered alive.

DOMESTIC NEWS.

New York, April 28. Private advices state that over $25,000,000 worth of sugar estates have been burned recently in Cuba by the patriots. Affairs on the island are growing every day more serious and rapidly approaching a crisis.

The volunteers that have gone into the field are mostly laboring men and have been obliged to leave their families destitute. The money they receive while in active service is not sufficient for their wants. The misery and suffering in Havana, and indeed all over the island is heartrending. Planters and estate owners are in despair, for the work of destruction goes on, and every day brings new accounts of burning estates. The number burned during the past few months already amounts to seventy.

The policy of the rebels is by burning indiscriminately all estates belonging to Cubans and Spaniards, to lay waste the country, and deprive the Government of resources for carrying on the war. When the war is over, Cuba will be in ruins, and it will take many years of hard and patient labor to restore it to its prosperous condition. It is feared a revolution may break out in Havana any day, as dissatisfaction is general among all classes. Taxes grow heavier and more numerous every day, while the means of satisfying them are diminishing.

Memphis, Tenn., April 28. Complaints are pouring in from all the surrounding counties of the fearful destruction of horses and mules by buffalo gnats. Many small planters, especially colored ones, are ruined by having their only horses and mules killed and being unable to replace them at the time when they are so badly needed. The Ledger publishes a letter from a planter near Macon, Fayette county, which says: Not less than two hundred horses and mules have died during the past three days within ten miles of this place. I went down to my farm yesterday, distant six miles, and counted thirty-seven dead on the way. I have lost four on my farm and Dr. Hunter five on his, while some planters have lost as high as thirty head. It looks like starvation to a people without money. Some of the farmers will be compelled to turn out part of the crop planted, as they have no money to replace the stock.

SOUTH AMERICA.

The mail from the River Platte, arrived at Southampton on Friday, and brings intelligence of a terrible affair which had occurred at a Jesuit College. A telegram from Buenos Ayres states that the most appalling tragedy for the last fifteen years occurred on Sunday at the Jesuit College, at Buenos Ayres, which was assailed by a mob estimated to number from 10,000 to 30,000. The building was set on fire with petroleum, while some of the priests were killed and others badly wounded. The mob also sacked the Archbishop's palace, having taken offence at a pastoral published a few days before. The Government sent troops to protect the Government House and the convents, and several arrests were made. The National Government, in view of the critical position of affairs, has declared the province to be in a state of siege for thirty days, and proposes to take immediate steps for the prosecution of all parties implicated in Sunday's outrage.

FIRES.—A very destructive fire at Oshkosh, Wis., has nearly ruined the city, leaving a blackened, desolated district of a mile and a half in length and half a mile wide. It is estimated that the loss is $750,000. Three lives were lost, and it was said, "The city is in the hands of a mob, and extra police are on duty."

Three steamers were burned at New Orleans April 23d, and it was feared that many lives were lost.

Corey, Pa., loss $50,000; Elizabeth, N. J., loss $100,000; St. Louis, loss $100,000; Moos Head, Pa., loss $20,000; Zanesville, Ohio, loss $25,000; Jersey City, loss $130,000; Detroit, Mich., loss $150,000; San Jose, Cal., loss $50,000; Hermon, N. Y., loss $150,000.

Notices.

Tent Meeting and Conference.

The Lord willing, the Connecticut Advent Mission Tent will be pitched in Oakville, Conn., Wednesday, May 12th, and remain over Sunday, May 16th.

We go to this new field by invitation of Bro. and Sr. Mills, the only family in the place of like precious faith, and who will accommodate as far as possible. Our brethren, however, had better take along blankets, and some of us can sleep under the tent, if necessary. It is proposed that all business pertaining to the Conn. A. C. Conference be disposed of Thursday, May 13th, and we hope the brethren will be prompt at the business session, that the remainder of the time be devoted to sounding the gospel of the soon coming kingdom. Pray that the Holy Spirit may attend in power.

Oakville lies three miles west of Waterbury, on Watertown Branch R. R. By present R. R. Time Table, trains leave Waterbury for Oakville at 11.50 A. M. and 6.45 P. M. O. D. WOODRUFF.

NOTICE.—The Lord willing, the Advent Christian Conference of the State of Kansas will hold its annual session at Ottumwa, Coffey Co., Kansas, *May 21st*, commencing at 10 o'clock A. M., and continue as long as the interest demands.

Reports from the churches should be made up to and including the 8th of April (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary. Let there be a large attendance, as there is business of unusual importance to come before the Conference.

Let all come to this meeting who possibly can. Remember the cause is the Lord's. Let all come with hearts full of love and good will toward men, with the full determination that they will work out their salvation with fear and trembling before the Lord. Now is the time to work for Jesus. The interests of the cause of Christ in this State demand effort, self-sacrifice, and whole heartedness. O that each may come filled with the Spirit of God. Homes will be provided for all. Let each one take this meeting to the Lord, praying that all may be done to his glory.

Brethren and sisters, make arrangements to do up your spring work in good earnest, and attend this meeting. Soon Christ will come in person to claim his own. In behalf of the Conference.

Board of Directors: A. S. Corey, Warden Dunbar, Eld. J. S. Thorp, Eld. Daniel Webster, Chester Crowell. J. C. SMITH, Chairman. R. F. CLARK, Secretary.

NOTICE.—The York Co. A. C. Conference will hold its next quarterly session in the chapel at West Parsonsfield, Me., commencing Thursday, June 3d, at 2 P. M. We desire to see a large attendance. C. H. SWEET, Secretary.

AN APPEAL.

The season has now arrived when the special work of holding Tent Meetings should be begun. The Mass. Conference has a good Tent ready again for service in the harvest field of the Lord; and the question is: Shall it be sent forth once more with good and faithful laborers to gather in sheaves for Christ, and give the warning of the coming day of God? In order that this may be done, there must be a sacrifice made by the friends of Jesus, and means given to sustain in this way his precious cause.

It is proposed that the Tent this year be taken into *new fields*, and where our precious faith has not as yet been heard. If this is done, there will be a special necessity for contributions on the part of our churches and people in general, to defray the expenses of these meetings in these new places.

As the Committee, chosen at the late Conference to have the charge of the Tent and make arrangements for the work in connection with it, we invite all who have the means and the heart to give in sustaining this mode of reaching the people, to do so as soon as they can, that we may know how far to go in promising the Tent where it is already requested.

Contributions and pledges can be sent to the Treasurer, ELD. C. GOODRICH, Boston, Mass.

B. YOUNG, L. BOUTELL, C. E. BARNES, I. I. LESLIE, } Protracted Meeting and Tent Committee.

Notice.

The members of the Mass. Second Advent Christian Conference are requested to send to the Secretary their names and address, that each may receive a certificate of membership, according to a vote of the Conference.

I. I. LESLIE, Sec., Box 5140 Boston, Mass.

Tremont Campmeeting.

The Annual Campmeeting at Tremont, Mass., will commence *Monday, July 19th*, and continue to the 28th. Arrangements will be made to supply all with board and lodging. All who can are requested to bring Tents.

Brethren in the Lord, do make arrangements to attend this meeting, especially all who reside in the southerly part of this State. Come at the commencement, if possible. We intend to secure good profitable laborers, those who are prepared to bring out an exposition of those prophecies especially applicable to these times, and now in process of fulfillment, when the church will be delivered. This may be the last annual gathering we shall be permitted to enjoy before the Lord will gather his own to himself. Let us do what we can to save the perishing before it is too late. Bro. Munger will have charge of the meeting.

HENRY V. DAVIS, for the Committee.

PROTRACTED MEETING.—There will be a Protracted Meeting in Worcester, commencing *Wednesday evening, May 5th*, and continuing over the Sabbath. Meetings afternoons and evenings. Bro. E. A. Stockman will be in attendance to preach the gospel. S. G. MATHEWSON.

Alton Bay Campmeeting.

The Alton Bay Campmeeting will commence, if the Lord will, *August 21st*, and hold over two Sabbaths. J. COUCH.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish lumber for building purposes on the camp-ground at Alton Bay, at the lowest market price. Address J. H. DOWNING, Alton Bay, N. H. J. D. SWAIN, for Com.

NOTICE.—The Mechanic Falls Campmeeting will commence *Monday, August 30th*, and hold over Sunday, Sept. 5th.

WM. H. MITCHELL, for the Com.

ANNUAL MEETING.—The Annual Meeting of the Iowa Christian Mission Campmeeting will hold its next session at New Hartford, Butler Co., Iowa, on the old camp-ground, commencing June 10th. There will be a boarding house and grocery store, so that all who wish to board or buy can be accommodated. There will be plenty of straw free to all. Hay will be furnished at reasonable rates, also wood.

Come one, come all. Come feeling an interest to save and be saved. This may be our last meeting before Jesus comes. We expect help from abroad. Eld. A. N. Seymour and others will be at the meeting. Our lease of the grounds run out this year. Let all interested be present to devise means and make arrangements for the future.

ALONZO RAYMOND, Secretary.

TENT MEETINGS.—The Iowa Advent Christian Mission Tent will be pitched (the Lord willing) in Jefferson, Green Co., Iowa, Thursday, May 27th, to continue over Sunday, June 6th, and longer if duty demands. Let there be a general rally by the brethren and sisters from the surrounding country to this meeting. Let us come to labor and pray for the promulgation of the truth and the salvation of sinners. As this will be the first tent meeting of the season, let us endeavor to strike the right key-note. J. RIDLEY. P. W. HOUGH.

NOTICE.—We expect to start for New England, if the Lord will, about the 15th of May. We shall stop at Chicago about thirty days. We shall be at liberty to engage for meetings after the above date, as far as possible, at any place east of the Missouri River. Our address will be Peach Creek, Washington Co., Kansas, until May 15th, after which, Chicago, Ill., until further notice.

R. F. & M. J. CLARK.

The Maine Mission Tent.

It is now time that those interested should begin to arrange for the summer campaign with the tent. Two good gospel preachers, who can, with the Lord's help, entertain any congregation, go anywhere, manage any crowd, and endure any hardships, are needed, with others occasionally to assist, with good singers and exhorters; also one good man for tent master. Who will volunteer to go into this work? Let them write to me at once. Will each of the committee write to me at once, and say what they have to say,—what they think or wish? Will all who wish meetings with the tent, or who wish the tent to go into any new fields, write to me their thoughts about it? The tent ought to be in the field all through the warm season. Let us try to do all we can for the spread of truth and the salvation of souls.

I. C. WELLCOME, *Yarmouth, Me.*

TENT MEETING AND CONFERENCE.—It is proposed to have a Tent Meeting in connection with the Conn. Conference. The Conference business to be promptly disposed of the FIRST DAY of the meeting, and followed by a Tent Meeting of days, as the Lord may direct.

If any of the churches in Conn., or brethren in the highways and hedges isolated from churches, chapels, or religious meetings of any kind, would like to have the "Conn. Mission Tent" pitched in their vicinity about the middle or twentieth of May, please correspond promptly, giving particulars, with O. D. Woodruff, Secretary, Southington, Conn.

TO THE ADV. CHRIS. CONF. OF NORTHERN PA. AND SOUTHERN N. Y.—This is to notify all who may be interested in this Conference that an effort will be made, at our next annual session, to be held next September, to make some changes in our Conference Constitution. Let there be a full Conference. Done by order of vote of Conference. A. H. BRIGGS, Sec'y.

A. C. Times, please copy.

NOTICE.—The next Quarterly Meeting of the Little Marsh Church will be held at Little Marsh, Tioga Co., Penn., commencing May 7th, and continue over the following Sunday. A general invitation is extended to all. For the Church,

E. H. EGGLESTON.

NOTICE.—If any brethren or friends know of any place where a tent meeting will be productive of good, be the means of getting the truth before the people, and saving sinners, write to my address—South Killingly, Conn. Do not let any lack of means on your part hinder you from sending in your request. The Lord will provide in his time and in his own way. E. BELLOWS.

NOTICE.—Arrangements have been made to furnish lumber for building purposes on the campground at Seabrook, N. H., at the lowest market price, which will not exceed $15 per M. Address CHARLES C. DOW, Kensington, N. H.

N. H. ROBIE, for Com.

TENT MEETING.—There will be a Tent Meeting at Belgrade Mills, Me., the first of June. Particulars hereafter. H. B. SEVEY.

BRO. ROLAND D. GRANT having accepted the call extended to him by the Second Advent Church of Athol, Mass., his labors as Pastor beginning Jan. 1st, 1875, to continue at least one year, all matters of exchange and supply are submitted to him. O. F. BROOKS, Clerk.

NOTICE.—Bro. and Sr. McKinstry have received and accepted a call from the church in Danville, P. Q., to take the pastoral charge, and all arrangements for the supply of the pulpit must be made through them.

Appointments

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Tuesday, Wednesday, Thursday and Friday evenings.
James Gardner........Sunday, May 9th
Geo. W. Sederquest........Sunday, May 16th
L. L. Howard........Sunday, May 23d
John G. Hook........Sunday, May 30th

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.
M. E. Otis........Sunday, May 9th
H. L. Hastings........Sunday, May 16th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
F. H. Burbank........Sunday, May 9th
L. L. Howard........Sunday, May 16th
C. A. Brown........Sunday, May 23d
W. S. Campbell........Sunday, May 30th
J. F. Nickerson........Sundays, June 6th and 13th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
J. Couch........Sunday, May 9th

SOMERVILLE, Mass (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Tremont, Mass........Sunday, May 9th
Hartford, Conn........Sunday, May 16th
C. E. BARNES.

New Bedford........Sunday, May 9th
Mattapoisett........Sunday, May 16th
New Bedford........Sunday, May 23d
Fairhaven, Mass........Sunday, May 30th
M. BATCHELOR.

Athol, Mass........Sunday, May 9th
S. S. BREWER.

Natick, Mass.......the second Sunday in each month for the present. WM. C. STEWART.

I purpose to spend the three last Sabbaths in May, and intervening time, in Western New York. Friends will please correspond with me, that I may make early arrangements to supply them as shall seem best, according to their desire. Address H. PRATT, 57 Cedar Street, Springfield, Mass. H. PRATT.

East Pepperell........Thursday evening, May 6th
Manchester, N. H........Friday evening, May 7th
Chichester........Monday evening, May 10th
Loudon Ridge (if desired) Tuesday evening, May 11th
Pittsfield........Wednesday evening, May 12th
Clarktown, Barnstead, N. H........May 13th and 14th
New Durham Ridge........Sabbath, May 16th
Farmington........Tuesday evening, May 18th
Seabrook, N. H........Wednesday evening, May 19th
H. MUNGER.

New York City........Sunday, May 16th
F. H. BURBANK.

Canterbury (Emery school-house) Sabbath, May 16th
Lake Village, N. H. (North Church) Sabbath, May 23d
Pittsfield, N. H........Sabbath, May 30th
D. F. LEAVITT.

Rye, N. H........Sunday, May 9th
Salem, Mass........Sunday, May 16th
Colebrook, N. H. (where H. E. Higgins may appoint) Sundays, May 30th and June 6th.
C. S. SHATTUCK.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Providence, R. I. (Advent Chapel on Hammond St.) Sunday, May 16th. D. M. LEAVITT.

Alton, N. H........Sunday, May 16th
Strafford, N. H. (Robert's school-house) Sun., May 23d
Will some one meet me at Eld. Frank Varney's May 22d, at five o'clock p. m.? J. G. SMITH.

New Rye, N. H. (Christian meeting-house) Sunday, May 16th.
Northwood Narrows, N. H........Sunday, May 23d
O. W. KIMBALL.

Salem, Mass........Sunday, May 9th
Alton, N. H........Sunday, May 23d
Springfield, Mass........Sundays, June 13th and 20th
Barnstead, N. H........Sunday, June 27th
E. OWEN.

Granby, Mass. (Batchelder Street)..Sunday, May 9th
North Rutland, Mass...the last Sunday in each month
GEO. A. STREETER.

Whitakerville, Vt........Sunday, May 9th
W. W. SUTHERLAND.

New York (24th Street)........Sunday, May 9th
WM. SHEPHERD.

Montgomery........Sabbath, May 9th
Wilbraham........Sabbath, May 16th
Brimfield........Sabbath, May 23d
Wilbraham........Sabbaths, May 30th and June 6th
Montgomery........Sabbath, June 13th
Granby........Sabbath, June 20th
Chicopee Falls........Sabbath, June 27th
GEO. L. TEEPLE.

Meredith Centre, N. H........Sunday, May 9th
Holderness, N. H. (Steven's meeting-house) Sunday, May 16th.
Albany, N. H. (Bell school-house)..Sunday, May 23d
N. GLIDDEN.

East Pepperell, Mass........Sabbath, May 9th
T. L. HALL.

Vittum school-house........Sunday, May 9th
New Durham........Sunday, May 23d
Melvin Village........Sunday, May 30th
T. W. PIPER.

Oxford, Mass. (at Bro. Cortis' house) Saturday evening, May 8th.
Charlton, Mass........Sunday, May 9th
Southbridge, Mass........Sunday, May 16th
PORTER J. SMITH.

Charleston, R. I. (Indian meeting-house) Sun., May 9th
E. COTTON.

Moultonboro, N. H. (Neck Road school-house) Sunday May 9th. Will Bro. Budgett be with me? If so, please write me immediately. LEVI ALLEN.

Chicopee Falls........Sunday, May 16th
Fitchburg........Sunday, May 23d
W. N. PILE.

Meredith, N. H. (Dolloff Hall)........Sunday, May 9th
Lee (Union meeting-house)........Sunday, May 16th
Farmington, N. H........Sunday, May 23d
South Berwick, Me. (Great Works) Sunday, May 30th
Great Falls, N. H. (Franklin Hall) Sunday, June 13th
Northwood........Sunday, June 6th
Salem, Mass........Sunday, June 27th
Northwood........Sunday, July 4th
Kennebunkport........Sunday, July 11th
If any of these conflict, please write me at South Barnstead, N. H. C. R. PARSONS.

Farmington, N. H........Sunday, May 9th
Kensington, N. H........Sunday, May 16th
J. F. CHAMBERLIN.

Lake Village, N. H. (North Church) Sabbath, May 9th
Meredith, N. H. (Dolloff Hall)....Sabbath, May 16th
Bradford, N. H. (Pond meeting-house) Sab., May 30th
Canterbury, N. H. (Emery school-house) Sab., June 6th
SIMEON ROBY.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass........fourth Sunday in each month
Charlton, Mass........Sunday, May 30th
H. H. TUCKER.

North Easton, Mass., the third Sabbath of each month
Gloucester, Mass........Sunday, April 25th
C. W. RATHBUN.

Knowlesville, N. Y...1st and 3d Sundays in the month
MRS. L. M. STODDARD.

Yalesville, Conn........Sunday, May 9th
Campville, Conn........Sunday, May 23d
S. WOODRUFF.

South Rochester, N. H........Sunday, May 16th
Salem, Mass........Sundays, May 23d and 30th
C. E. HURD.

Mason, Me. (Union meeting-house)..Sunday, May 9th
Oxford (Craig's Mills)........Sunday, May 16th
JARED WHITMAN.

Bangor, Me........Sunday, May 9th
S. K. PARTRIDGE.

Cochituate (W. M. Church)........Sunday, May 9th
Natick, Mass........Sunday, May 16th
Z. BOODRY.

Bradford, N. H. (Bush meeting-house)..Sun., May 9th
A. S. WILLIAMS.

Pittsburg, N. H. (Terrill school-house) Sun., May 9th
East Colebrook, N. H. (meeting-house) Sun., May 16th
Ways Mills, P. Q........Sunday, May 23d
U. G. LADD.

New Britain, Conn........Sunday, May 9th
New York (Cooper Institute)........Sunday, May 23d
W. S. CAMPBELL.

Charlton, Mass........Sunday, May 23d
W. M. HALL.

Glenmore, N. Y........evenings, May 13th and 14th
Higginsville, N. Y., at 10½ a. m. and 1 p. m., Sunday, May 16th.
Redfield, N. Y. (as Bro. Seymour may arrange) evening, May 20th.
Greenboro, N. Y., at 10½ a. m. and 7 p. m., Sunday, May 23d.
Boylston, N. Y. (as Bro. D. Ballou may arrange) evening, May 25th.
Lorraine, N. Y. (Randall Dist.)....May 26th and 27th
Harrisburg, N. Y., at 10½ a. m......Sunday, May 30th
C. H. WILLIAMS.

Rochester, N. H.......from Thursday evening over Sunday, May 13th to 16th.
H. L. & H. B. HASTINGS.

Mercer, Me........Sunday, May 9th
Cornville........Sunday, May 16th
Jay (Bean's Corner)........Saturday evening, May 22d and Sunday, May 23d. F. E. BLAISDELL.

Square Pond, Conn........Sunday, May 16th
I. B. POTTER.

West Fairlee, Vt. (Scrabble Hollow) Sunday, May 9th
West Groton, Vt........Sunday, May 16th
Swift Water, N. H........Sunday, May 23d
North Haverhill, N. H........Sunday, May 30th
DANIEL D. PAGE.

Warehousepoint, Ct........Sunday, May 16th
MRS. E. L. CRUMB.

South Rochester, N. H........Sunday, May 9th
J. DAVIS.

Frankfort, Me........Sundays, May 9th, 16th and 23d
Levant, Me........Sunday, May 30th
F. A. BAKER.

Otisfield (Gore school-house)........Sunday, May 9th
Oxford (Richville)........Sunday, May 23d
G. L. TRACY.

Sabattusville........Sunday, May 9th
Harrison (Woodsum school-house)..Sunday, May 16th
J. ALBERT LIBBY.

Canterbury, N. H. (Emery school-house) Sun., May 23d
D. W. DAVIS.

Northwood Narrows, N. H........Sunday, May 9th
Strafford, N. H. (Robert's school-house) Sun., May 16th
J. C. DAY.

Cheshire Street, Ct........Sunday, May 9th
South Windsor, Ct........Sunday, May 16th
Cheshire Street, Ct........Sunday, May 23d
Warehousepoint, Ct........Sunday, May 30th
Campville, Ct........Sunday, June 6th
G. L. WHITE.

Melvin Village........Sunday, May 16th
T. E. LANG, JR.

Waterbury........Sunday, May 9th
Stockbridge........Sunday, May 16th
A. A. HOYT.

South Rochester, N. H........Sabbath, May 9th
S. HAWKINS.

Strafford, N. H. (Robert's school-house) Sun., May 9th
Northwood Narrows, N. H........Sunday, May 16th
Farmington Village, N. H........Sunday, May 30th
WM. BODGE.

Wallace, N. Y........Sunday, May 16th
Woodhull, Steuben Co., N. Y. (Lyon school-house) evening, May 22d, and Sunday, May 23d.
South Creek, Pa........Sunday, May 30th
E. C. COWLES.

Willand's Pond........Sunday, May 9th
Kingston Plains, N. H........Sunday, May 30th
H. S. PINKHAM.

South Shaftsbury, Vt. (Universalist Chapel) evening, May 6th.
Hebron, N. Y........Sunday, May 9th
South Shaftsbury, Vt........evening, May 13th
North Clarendon, Vt. (Baptist Chapel) Sunday, 2 P. M., May 16th.
Clarendon Springs (Union Chapel) evening, May 16th
Hoosick Falls, N. Y........Sunday, May 23d
Addison, Vt........Sunday, May 30th
ARTHUR A. WAITE.

Raymond, Me. (Rattlesnake Pond school-house) Sunday, May 9th.
Brighton Hill, Hebron, Me........Sunday, May 16th
Hartford, Me........Sunday, May 23d
South Windham, Me........Sunday, May 30th
Biddeford, Me.....Tuesday and Wednesday evenings, June 1st and 2d.
Kennebunkport, Me...Thursday and Friday evenings, June 3d and 4th. J. T. JORDAN.

North Chesterville, Me. (Burrough)....Sun., May 9th
Bean's Corner, Jay, Me........evening, May 11th
Jay Corner, Me........evening, May 13th
Vienna, Me........evening, May 16th
THOMAS RINES.

Kennebunk Depot........Sabbath, May 30th
J. R. TRIPP.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

LAWRENCE, MASS.
I. B. Potter........Sunday, May 9th
E. A. Stockman........Sundays, May 16th and 23d
W. J. Halse........Sunday, May 30th
I. B. Potter........Sunday, June 6th
Wm. N. Pile........Sunday, June 13th
I. B. Potter........Sundays, July 4th and 11th
J. Couch........Sunday, July 25th

HAVERHILL, MASS. (Advent Hall.)
A. Ross........Sunday, May 16th
Geo. W. Brown........Sunday, May 23d
I. B. Potter........Sunday, May 30th
D. M. Leavitt........Sunday, June 6th
Wm. H. Mitchell........Sunday, June 13th
Dr. A. M. Higgins........Sunday, June 20th
T. W. Piper........Sunday, June 27th

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
Simeon Roby........Thursday evening, May 6th
H. Munger........Sunday, May 9th
E. Owen........Sunday, May 16th
J. Parson........Sunday, May 23d

CONCORD, N. H. (Bethel, Green Street.)
J. S. White........Sunday, May 9th
A. Simpson........Sunday, May 16th
G. H. Wallace........Sunday, May 23d
O. W. Kimball (Baptism at 12 o'clock) Sun., May 30th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher........first Sunday in each month
Enoch Morrill........Sunday, May 9th
S. Hawkins........Sunday, May 30th
D. W. Davis........third Sunday in each month

SEABROOK, N. H.
J. G. Smith........Sunday, May 9th
T. W. Piper........Sunday, May 16th
A. Ross........Sunday, May 23d
E. Owen........Sunday, May 30th
Hiram Munger........Sunday, June 6th
L. E. Saulpaugh........Sunday, June 13th
Hiram Munger........Sunday, June 27th

ROCHESTER, N. H.
J. T. Libby........Sunday, May 9th
J. Hill........Sunday, May 16th
S. S. Brewer........Sunday, May 23d
J. G. Smith........Sunday, May 30th

GREAT FALLS, N. H. (Franklin Hall.)
D. M. Leavitt........Sunday, May 9th

HAMPTON, N. H.
D. F. Leavitt........Sunday, May 9th
I. I. Leslie........Sunday, May 16th
J. Parsons........Sunday, May 23d
Enoch Morrill........Sunday, May 30th
J. F. Chamberlin........Sunday, June 6th
Geo. W. Brown (of Elliot, Me.)...Sunday, June 20th

PORTSMOUTH, N. H.
A. Ross........Sunday, May 9th
J. S. White........Sunday, May 16th
C. S. Shattuck........Sunday, May 23d
J. Couch........Sunday, May 30th
E. Owen........Sunday, June 6th
E. A. Stockman........Sunday, June 13th
M. Batchelor........Sunday, July 11th

RYE, N. H.
C. S. Shattuck........Sunday, May 9th
E. B. Wells........Sundays, May 16th, 23d and 30th
J. W. White........Sunday, June 6th
E. B. Wells........Sunday, June 13th
Hiram Munger........Sunday, June 20th
E. B. Wells........Sunday, June 27th

DOVER, N. H.
I. C. Wellcome........Sunday, May 9th
S. S. Mooney........Sunday, May 16th
Wm. Bodge........Sunday, May 23d
C. R. Parsons........Sunday, June 20th

FRANKLIN, N. H. (Thompson's Hall.)
G. H. Wallace........Sunday, May 9th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
C. Goodrich........Sunday, May 9th
J. Couch........Sunday, May 16th
A. Simpson........Sunday, May 23d
D. M. Leavitt........Sunday, May 30th
Geo. W. Sederquest........Sunday, June 6th
T. W. Piper........Sunday, June 20th

EAST ROCHESTER, N. H.
Enoch Morrill........Sunday, May 9th
S. S. Brewer........Sunday, May 16th
J. Bickford........Sunday, May 23d
C. S. Emerson........Sunday, June 6th
T. W. Piper........Sunday, June 13th

Chichester, N. H. (Pine Ground)
Rufus P. Bean........Sunday, May 9th
C. W. Allen........Sunday, May 16th

PROVIDENCE, R. I. (Hammond Street.)
Roland D. Grant........Sunday, May 9th
D. M. Leavitt........Sunday, May 16th
C. Goodrich........Sunday, May 23d

PORTLAND, ME. (Union Hall.)
E. A. Stockman........Sundays, May 16th and 30th

BIDDEFORD, ME.
Geo. W. Brown........Sunday, May 9th
Wm. H. Mitchell........Sunday, May 16th
J. Albert Libby........Sunday, May 23d
A. Ross........Sunday, May 30th

SOUTH BERWICK, ME. (Great Works.)
J. W. White........Sunday, May 9th
T. L. Churchill........Sunday, May 23d
Geo. W. Brown........Sunday, May 30th
J. W. White........Sunday, June 13th
S. S. Mooney........Sunday, June 20th

SOUTH ELLIOT, ME.
O. W. Kimball........Sunday, May 9th
Geo. W. Brown........Sunday, May 16th
Geo. Frank Haines........Sunday, May 23d
C. S. Emerson........Sunday, May 30th
S. S. Mooney........Sunday, June 6th
T. W. Piper........Sunday, June 13th
T. L. Churchill........Sunday, June 20th

ALFRED, ME.
W. H. Mitchell........Sabbath, May 9th
Jer. Hill........Sabbath, May 23d

SOUTH ALFRED, ME.
J. R. Tripp........Sabbaths, May 9th and 23d

LEWISTON, ME.
C. Goud........Sunday, May 9th
I. C. Welcome........Sundays, May 16th and 23d
J. R. Hall........Sunday, May 30th

SPRINGVALE, ME.
C. E. Hurd........Sunday, May 9th
J. F. Chamberlin........Sunday, May 23d

BRISTOL, CT.
E. L. Crumb........Sunday, May 9th
B. Hitchcock........Sunday, May 16th

MILLDALE (Southington, Ct.)
O. D. Woodruff........Sunday, May 9th

PLAINVILLE, CT.
B. Hitchcock........Sunday, May 9th
C. F. Morse........Sunday, May 16th
Hiram Munger........Sunday, May 23d
B. Hitchcock........Sunday, May 30th

SOUTH WINDSOR, CT.
Wm. A. & M. L. Durand........Sunday, May 9th
G. L. White........Sunday, May 16th
I. B. Potter........Sunday, May 23d

NEW HAVEN, CT.
Wm. N. Pile........Sunday, May 9th
Mrs. E. A. Warren........Sunday, May 16th

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite........once in four weeks
Flora Blanchard........Sunday, May 9th and once in four weeks.

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FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. McCULLOCH, Pastor.

WORCESTER, MASS.
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REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

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THERE REMAINETH THEREFORE A REST.

A. M. MORSE.

Arouse thee to action! O do not delay!
The night swift approacheth; fast goeth the day.
Doff quickly the mantle of stupor so deep;
Enter life's great arena;—there's no time to sleep.

For wailings from voyagers on life's surging sea,
Who are dashed on its breakers, are wafted to thee;
Then out with the life boat! O haste them to save,
Ere they're lost 'mid the foamings of sorrow's dark wave!

Art weary with toiling? dost now for rest sigh?
O do not yet linger; hist! hear ye that cry?
'Tis the death dirge of victims who've been forced to yield
To foes who outnumbered on life's battle field.

Quick! gird on thine armor! there's no time to spare,
Stay not to ask Why, but for help breathe a prayer;
Heed thou the sad wail wrung from hearts that are sore,
And haste to their rescue, thou canst not do more.

Nor yet think of resting. Thy work's not yet done;
Lay not down thine armor till victory's won;
Till thou shalt rank fleetest in life's toilsome race,
O think not of rest, for earth's not its birthplace.

But rest will be thine when earth's dark night gives way
To the glorious light of an eternal day;
And it will not be long, for the dark brow of night
Is lightened by glimpses of morn's coming light.

And then O how blessed! 'tis gain what seemed loss;
Far brightest gems garnish the heaviest cross;
And thy battered armor, toilworn though it be,
Will give place to a glo y-gilt panoply.
And in that bright land where nought can molest,
Thou wilt find thine eternal and long sought for rest.

CONCESSIONS OF AN APOSTLE OF THE NEW FAITH.

T. L. WAUGH.

On the way from Albany to Niagara Falls I met with a German in a railroad car, with whose appearance I was struck. I fell into conversation with him, and was not a little surprised to find in him a man who travels around the country and delivers public lectures against Christianity. To my question whether he meant to be serviceable in alienating mankind from Christianity, he assured me with all earnestness such was the case. One word soon followed another, and I found that he, like Edward J. Hartmann, believed in a universal Spirit dwelling in the universe, and in man as self-consciousness; but he had quite Darwinian, i. e., material views in relation to the beginning of the world.

After I discovered this, I made the assertion that materialism *depended on faith* on this last ground, *as much as Theism in regard to the Bible;* for when the Bible commences with the grand sentence—"In the beginning God created the heavens and the earth," it therewith declares something that lies entirely outside of the realm of our experience and scientific research; but when materialism says—"In the beginning there were in the mundane space rotary atoms, which united themselves together as easily as possible to form earthly bodies; wisely arranged themselves to form this beautiful system from *kosmos*, and finally brought forth organized beings, which again of themselves were unfolded to make more perfect organized beings," it cannot demonstrate it, but only receive it thus on faith; set it down as an unproved supposition of an earthly riddle. And my associate admitted that materialism was as much a matter of faith in this respect as the Bible view of the world.

I now declared to him that I found the passage, "In the beginning God created the heavens and the earth," a thousand times *more reasonable* than the material dogma according to which chaotic matter must have proportionately arranged itself to form a regulated universe, to produce organic life from an inorganic dead mass, and from crude and waste material produced the thinking spirit. Yet here I had opportunity to remark that the faith of a man in no way depended upon the understanding or reasons for understanding, but is far more a matter of the heart and of the *will.* My companion powerfully resisted my second assertion, and barricaded himself behind so-called contradictions of the Bible, which I naturally disputed.

But I now presented to his mind the huge gaps admitted by Strauss as existing in the Darwinian theory of development. If then, said I, we men sprang from monkeys, why do we not to-day see a monkey by cultivation and civilization becoming a man? But, as we train, and cultivate, and chastise the monkey, he is still a beast, and remains a beast, and not a man,—not even the pale shadow—not even the memory of a man.

To my joy my companion again conceded this, but then said: "We men did not directly spring from monkeys, but from an intermediate species of beings existing between men and monkeys." "Aye, where are these intermediate beings found then?" I asked incredulously. "Well," was the answer, "they are indeed nowhere to be found longer; *they have died out.*" "Really," I asked, "where, then, do they lie buried? Who, then, has seen them since they were dead? Is there altogether any certain knowledge of their death? Pardon me; at this account the death-message of Mephisto to Martha occurs to me—'Your husband is dead, and presents his compliments to you'; and it almost seems to me as it did once to the little humpbacked minister of the empire of Detmold, who, after he had listened to a long, silly speech of a Frankfort advocate, and was begged to give an answer and a decision, said: 'Surely if I had no hump now, I should make one.' Only confess honorably, dear sir, that the history of the extinct race of monkey-men is a myth, a hypothesis, nothing but a hypothesis, with which men help themselves over the difficulties of the Darwinian doctrine of the origin of man."

And my associate admitted to me that the history of an intermediate species of of beings was truly only a *hypothesis,* i. e., an unproved assumption. I was satisfied with the admission, but soon broke off the conversation, as I perceived that every concession failed the otherwise respectable and intelligent man who attacked Christianity, and that he did not hesitate to blaspheme the dear Redeemer, whom, thanks to God, I know as the good Shepherd; which went through my heart like thrusts of a knife. Then I said—"If you knew the Lord, you would love him"; and retired.

BE content to attend to duties as they arise; take them as they are sent by Providence. Every moment brings its own responsibilities; and man's wisdom, in this world of sin, of sorrow, and of death, consists in cheerfully using present comforts, and diligently attending to present duties. Let the crumbs, the fragments of time, be gathered up, that nothing be lost.

BY climbing too high on the bough of honor you may hang yourself on the tree of dishonor.

NIGH AT HAND.

J. W. BURROUGHS.

We read in Matt. 4:17 of Jesus preaching repentance, "for the kingdom of heaven is at hand"; i. e., another dispensation was at hand, or about to be ushered in. The question is, How long a time did Jesus mean by "nigh at hand"? As near as we can ascertain, it could not have been more than about three and a half years, until "the day of pentecost was fully come," which ushered in "the times of the Gentiles," or "the kingdom of heaven." This indeed was a very short time.

I wish to notice the same term as used by our blessed Savior in Luke 21:31—"Know ye that the kingdom of God is nigh at hand." By what means are we to *know* that the kingdom of God is "nigh at hand"? By certain signs given by our Savior; namely, "signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them," etc. Are not all these things fulfilled? If not, what mean all these wonderful phenomena? what mean those spots on the sun, which astronomers tell us are larger than this earth? what means this wonderful perturbation of the sun, casting out her protuberances for millions of miles? The moon, also, has of late been greatly troubled. We clip the following from a Chicago paper: "It is alleged by astronomical observers that in some parts of it [the moon] the surface has recently become cracked, and large fissures radiate from a common centre as from a volcano. They are of vast extent, one of them being six hundred miles long, from one to three miles wide, and a depth so great that no telescope has yet been able to penetrate the abyss." These, together with the extreme variations, have had their effect on this earth.

In the stars already have appeared some wonderful signs. At a late meeting in the French Academy of Science, it was stated by the learned M. Tacchini that the planet Jupiter was in a state of unusual perturbation, exhibiting now, black stripes, and then, "immense spots," as well as shining girdles and a species of torches. The same report also intimates that Jupiter shows similar activity. Not long since it is said that a star in the northern crown, of the eighth magnitude, seemed to blaze all at once, until it looked like a star of the second magnitude; after a few hours it gradually diminished to its original size.

The earth also has been greatly agitated, as shown by the recent eruptions of Vesuvius and other volcanic mountains, earthquakes, etc.

"The sea and waves roaring." It has been noted by sailors and mariners that the sea has shown unusual commotions, besides the terrible tidal waves, such as have never been known before; not only destroying vessels, but rushing inland at a height of from thirty to fifty feet, carrying whole fleets with them. In one instance it left thirty ships dashed to pieces on the shore when it receded. At other times the tidal waves have submerged whole towns and villages, leaving but few or none to tell the sad tale. There have been more tidal waves in the last few years than have ever been known before. There have also been more storms and hurricanes, that have swept over all parts of the earth, carrying with them terror and devastation, causing "men's hearts to fail them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And *then* [at that time] shall they see the Son of man coming in a cloud with power and great glory." Jesus says—"When ye see these things come to pass, know ye that the kingdom of God *is nigh at hand.*"

We could not dispute the literal fulfillment of the above signs, even if we wished to; and the "distress of nations" is already fast culminating. The whole world seems to be preparing for the great and final conflict. Truly "the kingdom of God,"—that perfect state, when God's will "will be done in earth as it is in heaven,"—that most glorious home of God's dear people, paradise restored, is nigh at hand. According to the use of the term "nigh at hand," *we are very near* the promised possession. Soon we shall see our blessed Savior, and hear that sweet voice saying—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." O how I long for that glorious time to come when Jesus will remove sin, sickness, pain and death, and fit up this earth for the final abode of the saints. "So come, Lord Jesus, and come quickly." *Amen.*

THE GOODNESS OF GOD.

WM. D. TUCKER.

The goodness of God to me is indeed a theme worthy of contemplation. It was the exceeding great goodness of God that caused him, after men had sinned and perverted his truth and way of righteousness, to send his only begotten Son to be the Savior of the world. "By grace (divine favor to mankind—God's goodness) are ye saved, through faith; and that not of yourselves; it is the gift of God." Eph. 2:8.

As the Lord "is no respecter of persons," therefore his grace is sufficient for all. He loved the whole race of mankind, and sent his only Son—Jesus, to save them from their sins. Oh, what heavenly love was his! And Jesus, too, like the Father, had that same love and great goodness for the human race. Sin was destroying and devastating mankind. Something must be done to save them from their sins and the penalty for sin, which is death. The law of Moses and the burnt offerings could not save the people from the penalty of sin. Jesus was offered as a sacrifice upon the cross, suffered and shed his precious life-blood to wash away the guilty stains of sin, and in the end to save from eternal death those who have been washed by the cleansing stream.

Oh, what exceeding great goodness was bestowed upon us, poor unworthy creatures. We cannot half realize or express in words the goodness of our heavenly Father. If we do not have faith in him who has been so kind to offer unto us this precious "gift," it profiteth us nothing, for if we do not believe in God, we doubt his truth and distrust his power to save us. To the "unbelieving" he never will impart this precious boon. To the believer—the one who has faith in him—he will give the precious "crown of life." Through God's goodness, by faith in him, we shall be saved.

Faith is a belief in the promises of God, which he in his infinite mercy and great goodness has placed before us to read and understand in his Holy Word. Faith in God's Word is believing that Christ died for us, to redeem us, that he rose from the dead the third day, that he ascended up to heaven, there to sit on the right hand of the Majesty on high, interceding for us. It is faith in the Lord to believe that where Christ went we cannot go, and that as he went away "so in like manner" will he also "come again" to raise the sleeping dead and translate the waiting saints, and give immortality—eternal life—unto all those who believe.

CONFERENCE REPORT.

The Second Quarterly Meeting for 1875 of the St. Paul District of Advent christians convened at Minneapolis at the Advent Chapel on Friday evening, April 2nd, at 7½ o'clock. Sr. Fassett preached to us a good stirring discourse on prayer. Saturday, A. M., met for social meeting. At 2½ P. M., met for business. The President, Bro. O. R. Fassett, being in the chair, the meeting was called to order. Ministers present: L. F. Cole, O. R. Fassett, Sister L. E. Fassett, L. R. Wood, and S. C. Wellcome.

But few delegates were present on account of bad roads. Bro. Styner, from Independence, and Bro. J. A. Churchill from Cottage Grove, Brn. Duncan and Switz from Minneapolis.

The minutes of last Quarterly Meeting were read.

REPORT OF CHURCHES.

Cottage Grove, by Bro. Churchill.—Have a good live church; but seven or eight members now, some having moved away. There were formerly thirteen. We have but little preaching, but have weekly prayer-meetings, and are strong in the faith, looking for the coming kingdom, and hoping for a home in it when it comes. Have preaching once in eight weeks, by Bro. and Sr. Fassett. We had much opposition when we first organized, but God has been with us.

Independence church, by Bro. Styner.—Have no bad report to bring: consider Bro. and Sr. Fassett's coming among us was one of the greatest blessings we could have had bestowed upon us at the present time. The preaching of the Word has been blessed to me, and I thank God that I ever gave my heart to him. We keep up our prayer meetings, and Bro. and Sr. Fassett preach to us and at Rockford, alternately, on Sundays. They have preached many plain truths to us which have been received.

Minneapolis church, by Bro. Duncan.—Have been through trials, but are rising above them. Our congregation is increasing. Are out of debt. Keep up our prayer meeting weekly, and Sunday school. Bro. Cole's labors have been blessed among us. Four have united with us the past fall and winter. Have thirty-five members at present.

Monticello church (by letter).—Present pastor, O. R. Fassett. Present number of members, sixty-three. Received since last report, none. Left by letter, nine. Prayer meeting (female), one. Preaching on Sabbath, half of the time. Sabbath school, one; officers, ten; members, fifty.

Since the last report, the labors of Bro. S. C. Wellcome have closed as pastor of the church. The labors of Bro. Wellcome have been very successful at the different places that have been connected with this church, and a growing interest has been sustained. At this place no special interest has been manifested. The prayer meeting almost wholly neglected; hardly a member of the church, living within five minutes' walk of the prayer-room, has visited it for six months. A state of coldness and want of interest like this tells the reason why the church has not been prospered like other parts of the field. Bro. Wellcome has been earnest in his labor to bring about a different feeling, but has received but little help and encouragement.

A church having been organized at Big Lake, a number have withdrawn to join there, and others will follow. We have secured Bro. Fassett as pastor, to labor with us half of the time. We think that had the members of the church worked together, sacrificing personal feelings and prejudices for the welfare of the church and the holding up of the truth, we might have sustained and supported preaching each Sabbath. We earnestly pray that through the labors of our present pastor a better state of feeling may be developed, and the cause go forward with new interest. The congregation on the Sabbath is good, and good feeling seems to prevail. Samuel Wilder, Clerk.

Otsego church (by letter).—Organized by Eld. S. C. Wellcome, Jan. 16th, 1874, with nine members. United with the church since organization, thirty-two. Withdrawn from the church to unite with a church in another county, two; and one name has been dropped. Number of members at the present time, thirty-eight. Several are to be baptized soon. We have weekly prayer meetings, and have great reason to be encouraged, as our efforts are being crowned with success. Nellie A. Parker, Clerk.

Big Lake church (by letter).—Our church was organized by Eld. S. C. Wellcome, Feb. 14th, 1875, with eighteen members. Seven have been added since, making twenty-five. Most of us were converts under Eld. Wellcome's labors. We have not had time to get into good working order, yet we are well united in brotherly love. Have weekly prayer meetings, and the Lord is blessing us with a revival in our neighborhood. Henry Snow, Clerk.

REPORT OF MINISTERS.

Bro. L. F. Cole, Minneapolis: Have not much to report. I am here to do my Master's will. Have good congregations, and a good interest manifested.

Sister L. E. Fassett: We are laboring at Independence, Monticello, and other places. Have an increasing interest. There are some to be baptized from across the lake, near Rockford, soon.

Bro. S. C. Wellcome: Have been laboring at Monticello (until March), Otsego, Lilly Pond, Bailey Station, and Big Lake. Have been preaching three times on Sunday through the winter, and since the coldest weather ceased have preached nearly every night. Have seen the work of the Lord revive on both sides of the Mississippi river, where I have labored, and many sinners brought to Christ. My brother was with me a few days to assist me.

Bro. L. R. Wood, Montevideo: I have been preaching to the church at this place. Bro. Miller organized a church of seven members in 1873. Three or four have been added since. Have preached once in two weeks there, once in two weeks at Big Bend, and once in four weeks at River Side. Have had large congregations and a deep interest; have seen hard times; have had to work through the week with my hands, and preach Sundays, and have received but little. My field was one hundred and thirty or one hundred and forty miles west of Minneapolis, on the frontier. I have quite a family, and have had to move to this city to live. Am striving to do my Master's will.

Bro. O. R. Fassett: Preaching at Rockford, Independence, Cottage Grove, West St. Paul, and Monticello. Have good congregations.

After hearing report of ministers, the following resolutions were passed:—

Resolved, That we deeply sympathize with Bro. Charles Cranshaw of West St. Paul, in the loss by death of a loved companion. May God bless and comfort him and his little ones in this time of deep affliction. She was prepared to go, and they will meet her in the morning.

Resolved, That this Quarterly Conference hereby express its regrets that Elds. D. R. and M. S. Mansfield are not co-operating with us as a body; they having joined the M. E. Church and are laboring with that church at the present time.

The meeting then adjourned to meet at the call of the Chair. Preaching in the evening (after a social meeting) by S. C. Wellcome. Sunday morning had an interesting love-feast, then preaching, after which we had a Sunday School Concert, an interesting time, then a social meeting, and preaching in the evening again by Eld. O. R. Fassett. Then a large number sat down around the table of the Lord. We had a solemn time.

Our meeting, from the beginning to its close, was a success. The social meetings were good, and the preaching spirited and plain, backed by the Holy Spirit's power. The brethren and sisters did all in their power, we think, to make us comfortable, and our stay pleasant and agreeable. God bless them all is our fervent prayer.

S. C. WELLCOME, *Sec'y.*

MY WORK.

EVELYN FRANK.

What can I do for Christ?
What is "my mission" here?
Are there no wounds to bind,
No saddened hearts to cheer?
Why should I longer wait
So idle all the day,
When of the living throng
Some go the downward way?

In this fair, glorious world,
They dwell in sin's dark night;
And, surely, even I
Could point them to the light;
Could tell them of the One
Who died to make them free;
O Savior, by thy help
I will do this for thee.
For thy dear sake I take
The life-work thou hast given;
I'll bear the burdens here,
And look for rest in heaven.

Correspondence.

From Bro. P. W. Hough.

Dear Brn.:—I have been rejoiced and comforted in reading in the *Crisis* articles from "J. C." on the time of trouble and the two horned beast and image. I believe he has the truth on these questions, and I know that many of our ministers take the same view. We think that it is "meat in due season." I have no confidence in the cry now made on definite time, but I do believe we shall be united and know more about the time, as soon as the time of trouble comes. See Dan. 12:10.

Enclosed you will find a letter I received from a beloved sister, stating in her own language her experience. It seemed so full of practical truth and common sense, that I thought it would be well to publish it in this time of fanaticism and show.

"*Worthington, Minn., Feb. 23d,* 1875.

DEAR PASTOR:—I wonder if you have forgotten Sister Mattie Shell away off in Minnesota. I have heard by way of Brother Frank that you were in Mindoro, and so thought a letter might reach you there. We are all well in our little family, and sincerely hope this will find you and yours enjoying the same blessing. I am still trying in my weak way to be a child of God, and to serve my blessed Redeemer. I rejoice that he ever called after me, and cannot be thankful enough for what he has done for me in bringing me to see the truth as it is Jesus. Oh, this blessed hope is such a comfort to me, while away from home and friends. I feel sometimes just starved (so to speak) to hear a gospel sermon once more, which I have not heard in almost three years; except what I have read in my papers and my blessed Bible.

I go to church quite often, and try so hard to enjoy the meeting. The three churches, Methodist, Congregational and Presbyterian, are holding revival meetings now. I thought I would go and get all the benefit I could, seeing I am so situated as to be deprived of assembling with my own church; but I always come home sad-hearted and discouraged. It is all like an idle tale to me. The idea of there being any need of saving immortal souls from death. There are many friends in the churches that I love dearly, but none of them know anything about that blessed hope—the glorious appearing of Christ. I have had several urgent invitations to unite with one of the churches, but I cannot; although I do meet with them in the Ladies' prayer meeting, and strive to be ready to give a reason for the hope that I have. I feel as though I was in the midst of opposition. Pray for me, that I may hold out faithful, yet a little while, till Jesus comes.

My husband is still unconverted, but I know he often feels that he ought to be a christian, and I am sure he is convinced in regard to the Advent truth; but I trust the Lord will yet hear prayer in his behalf.

From one that loves Jesus.

MRS. DANIEL SHELL."

From Sr. M. Groves.

Dear Brn. and Srs.:—I have been reading the soul cheering letters in the *Crisis,* and my heart says, Praise the Lord for the blessed prospect of meeting on the evergreen shore, even if we never clasp the friendly hand here. You all seem so dear to me, I read and imagine myself talking with you, and I enjoy blessed refreshings from the Lord. I am trying to live so as to claim the precious promises made to Abraham's seed, when the earth has thrown off this old rusty dress and is robed in beauty; and I know by the signs that the day is not far distant when we shall see Christ as he is, and be made like him, if we are overcomers through the blood of the Lamb and our testimony.

Trust in God, dear ones, and work in the way that is most pleasing to our Father, not looking to ourselves to see how small we are, but look right to Jesus. "What is that to thee, follow thou me." "We see not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and base things of the world, and things which are despised hath God chosen; yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence." Let us find contentment in doing little errands for Jesus, and he will exalt us in his own good time. I am so glad Jesus loves me. I am willing to sit at his feet and learn of him. He has lifted me from the horrible pit, and put a new song in my mouth. Oh, praise his name for his goodness and long-suffering toward me.

Come, poor sinner, come to Jesus,—come now. Soon the heavens will reveal him to your terrified eyes, then it will be too late.

Bath, Me.

From Bro. S. P. Howland.

Dear Brn. and Srs. in Christ:—I will endeavor to inform you of the state of things in Kansas. There are fourteen waiting ones in and near Olathe, who are all steadfast in the faith and working in the blessed cause in which most of them seven years since enlisted. We have meetings every Sunday and also communion. We are obliged to hold our meetings in our own private houses. The people are very much prejudiced against the truth, and will not investigate.

In our meetings we form an investigating class; select some subject, and then each brother and sister reads from the blessed Word whatever they find on the subject selected; also singing, prayer, select reading from the Bible, and of the "omens of the coming day;" also words of cheer from one another, etc. All feel interested in the work.

I am glad to hear of the work progressing elsewhere. Let us do our utmost to bring others to the light. We have but a short time to work to save our fellow-men. Let them scoff at us and persecute us, our crown will only be the brighter for it. Do not give up now; the race is almost run; we can almost touch our reward. Christ, our blessed Redeemer is even at the door. Soon we shall see him face to face. *Can* we stand idly by and see millions of our fellow-men going to the grave, and nearing the judgment day without warning them? Let us improve the talents given us, and work out our own salvation by showing others the way of salvation. Let us lift up our heads and rejoice, for our redemption draweth nigh. Signs indicate his speedy coming, to abolish sin and death, and to rule in righteousness. Glorious thought! What is there attractive in this world to the watcher? Nothing ahead but bloodshed and strife, sin and death. How can a true christian dread his coming? "If ye love Him ye will also love his appearing."

Then let us be up and doing. It is no time to sleep now. Our lamps should be trimmed and burning, and we ready to meet the Bridegroom. How could the christian's hope be brighter? An assurance that our blessed Redeemer is near, and soon coming to abolish sin and death, and give all his faithful ones immortality and everlasting life!"

Let all the hosts of Satan hurl their fiery darts at us; if we have with us "the shield of faith," we will be able to quench all of them. Let us put on the whole armor of God, the girdle of truth, the breast-plate of righteousness; having our feet shod with the preparation of the gospel of peace; and, above all, the shield of faith. Take also the helmet of salvation, and the sword of the Spirit, which is the Word of God, and continue watchful and prayerful to the end. By so doing we shall gain for ourselves a crown of reward that fadeth not away. May we all hear the words addressed to us, "Come, ye blessed of my Father." Let us keep ourselves unspotted from the world, and continue faithful and earnest to the end.

Olathe, Johnson Co., Kansas.

From Bro. R. Kelsey.

Dear Brn.:—Having read the *Crisis* for nearly two years past, I have learned to love it very much indeed, but feel as though I would like to contribute my mite to its columns. The Penn. Mission Tent was here in the summer of '73,' and it was then that we heard for the first time the glorious doctrine of the soon coming of the Lord and kindred truths preached, and we (my wife and myself, and two others), embraced the faith at once, fully believing it is the faith once delivered to the saints. I can truly say, with David of old, "He brought me up out of the miry clay, and set my feet upon a rock." I can testify of Jesus that he is a very present help in every time of need, and that he will deliver all who call upon him, from the cruel bondage of evil appetites, passions, and from all sin.

I indulged in the use of tobacco for twenty-five years, but tried repeatedly, in my own strength, to leave off the use of this noxious weed, but signally failed each time. At last, after so many failures, I became convinced of my utter inability to overcome the habit in my own strength, and went to the Lord with it, and asked help of him; since that day I have never wanted it. It was a perfect deliverance.

I love God, his cause, and his people; and am striving with might and main so to live in this present evil world, that I may gain an abundant entrance into the everlasting kingdom.

This doctrine meets with bitter opposition here as elsewhere. Truly "all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." Paul must surely have referred to this present time. These persecutions and afflictions only serve to make my faith grow stronger, convincing me more and more of the truth of Holy Writ, if it were possible.

I expect to watch and wait, to labor and pray till Jesus comes, or till life's fevered, fitful dream is over, and this poor, tired, aching body and beating heart lies cold and pulseless in the dark and silent grave, there to lie and calmly sleep the long, last sleep, that shall know no waking until aroused by the voice of the archangel and the trump of God. Then earth and sea will be robbed of their sleeping sainted millions, who will rise and greet their returning Lord with the words of the grand old prophet—"Lo, this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." Unto him that hath loved us, and washed us from our sins in his own blood, and in his everlasting kingdom shall make us kings and priests unto God, to him be glory and dominion forever and ever, Amen.

Wellsboro, Penn.

From Sr. A. Dinsmore.

Dear Brn. and Srs.:—I have for some months in the past not only felt to say—Lord, here am I, send me, but, Lord I must go and help gather in the purchase of thy blood. I knew it was no use to go until he lead me out, and I knew he would let me go just as soon as I was strong enough. Praise his holy name! It is blessed to wait for the Spirit. Do not be afraid to give up all for Christ, for fear he will give you something to do that you will not want to do. I mean to have it said unto me, "Well done, good and faithful servant, enter thou into the joys of thy Lord." How blessed! I do not expect to go to heaven on flowery beds of ease.

There is a cross for me, and "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "It is a faithful saying, for if we be dead with him, we shall also live with him. Our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." "They that sow in tears shall reap in joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." How blessed! "I am not ashamed of the gospel of Christ, for it is the power of God, unto salvation, to every one that believeth." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Jesus "was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Then, and not till then, are we fitted to work for the Master.

I expect to travel this summer as God may direct. There is nothing that looks so blessed to me as winning precious souls to Christ; and when I think of leaving my little home, and going into the highways and hedges, God does so overshadow me, that I know he is willing I should go. I earnestly desire the prayers of God's children, that we may constantly be lead by the Spirit, and may be able, when Jesus comes, to say, We have done what we could.

East Bowdoinham, Me.

EVERY SEVENTEENTH VERSE.

It seems certain that very little is taught, and still less is said, about the second advent. In sermons and meetings, a great deal is said about getting ready for death. and very little about the second coming of Christ. Christ and his apostles pursued a course precisely opposite to this; for while there are more than three hundred and twenty verses in the New Testament, which directly relate to the second advent or its scenes and events, there is not one verse which tells us to prepare for death.

There are 7,959 verses in the New Testament. Nearly five hundred, or about one in every seventeen, relate to the grace of faith. Over three hundred and twenty, or one in every twenty-five, relate to the second coming of Christ. If we can judge anything of the importance of a subject by the frequency of allusion to it, we must conclude that next in importance to belief in God and Christ is belief in the second personal coming of Christ.

The passages on this subject have been counted by Mr. Bickersteth, of England, and Mr. Brooks, of St. Louis; and they say there are many more verses that allude to the advent indirectly. Who can doubt that the second coming of Christ is one of the most important subjects in the Bible?—*Herald of Life.*

HOME AND HEALTH.

THE CUP OF DEVILS.

POISONED TO DEATH.

BY D. T. TAYLOR.

Yes, poisoned to death legally! We are horrified when we are told that in China 400,000 natives die every year of opium poisoning; that in India 20,000 die annually of serpent poisoning. But what of civilized Christian America, where over 100,000 die each year of alcoholic poisoning? Five times as many die by the snake in the glass as die by the snake in the grass! *They* die in their darkness and ignorance. *We* kill off our people lawfully, complacently, and scientifically in the broad clear light of advancing day. Liberty with a vengeance! When will the people repent, shake off apathy, awake to our danger, and strike down the enemy? It lies in their power to do it. Heaven asks when?

"A poison," says Noah Webster, is "any agent capable of producing a morbid, noxious, or dangerous effect upon anything endowed with life." It is "fatal to life"—it "kills" he tells us. Now alcohol does all this. Says Dr. Alden, of Massachusetts, "On every organ they touch ardent spirits operate as a poison. To a man in health there is no such thing as their temperate use. In any quantity they are an enemy to the human constitution. They produce weakness, not strength; sickness, not health; death, not life." Shall we drink it?

Dr. Willard Parker, of New York, of high medical authority, thus writes: "By physiological inquiries it is established that alcohol, however pure, is in itself a poison; and like arsenic, opium, belladonna, and prussic acid, should be employed only when scientifically prescribed. It has been proved that when used as a beverage it shortens human life by about forty per cent." Which being true, is it right to suffer from six to forty men in every town and village to deal it out indiscriminately to whom, in such doses, and as often as their reckless cupidity pleases?

Eilsha Harris, M. D., of New York city, thus defines inebriety: "Inebriety is clearly a special and dangerous condition of poisoning and physical perversion, extending its effects to the mind, morals, and physical conditions, and it becomes the obvious duty of society to define, treat, and repress the offence as a special kind of crime." Even so. And all society does so act save that portion which has become utterly demoralized by the liquor traffic. But why not arrest the supply and so kill off the insane demand? Hear what one of the ablest physicians in England, the celebrated Kavanagh, said: "I declare solemnly that to my mind it is the most extraordinary thing imaginable, that the State does not interfere as it does in infinitely smaller matters of sanitation, to put a check upon this wholesale destruction of the population." It is astonishing indeed." ....

Dear reader, beware of the poisonous cup! Shun the vile hand that offers it! Avoid the tempting bar! Help to arrest and strike down the imperial demon whose perpetual march over this fair land is as the breath of Gehenna. He is a veritable Abbaddon. Spell his name backwards and you have the cause of our woe,—*Red rum.* Spell it forwards and behold the dreadful effect,—*Murder.—Plattsburg Sentinel.*

DIET VS. WHIPPING.

We are not about to recommend the gift of a cake or a handful of candies to a refractory child instead of the application of the traditional "birch," or other suitable punishment. We have no sympathy with this plan of bribing children to do wrong. But we wish to make a plea for the cross and fretful little ones who are so often treated with great injustice in being punished. Mothers feed their children all sorts of irritating condiments and indigestible articles of food, and then wonder at the perversity of the little ones, because they cry without apparent cause, are restless and discontented, dissatisfied with their playthings, and generally unhappy. They forget that children, even small children, only five or six years of age, or younger, have stomachs as well as themselves. Yes, and nerves, too, as well as their mammas.

Indigestible food has the same effect upon small stomachs as upon larger and older ones. Too much food, or food taken too often, will just as surely give rise to indigestion and suffering in children as in adults. What wonder, then, that they should manifest the same traits as characterize older dyspeptics? They are cross, and peevish, and fretful, because they cannot help being so; just as an old dyspeptic is morose and gloomy and hypochondriac. Their delicate nerves are irritated, and everything jars upon them. They are wholly wretched, and give expression to their misery in cries. They are told to "hush;" but they don't know how to keep still. They cannot control their feelings. Then they must have their ears slapped or pulled, or they must be shut up in the closet or the cellar until good behavior is promised. Certainly it would not do to allow such a stubborn will to go unbroken! The child must be subdued!

Scenes like this are frequent enough. They are all wrong—terrible mistakes. The child feels the injustice done him, and he either resents it, or else his moral sense becomes confused. There is no more reason for punishing a child who is suffering from the moral effects of indigestion, than there would be for the execution of a lunatic who happened to commit some deed of violence in supposed defense of himself.

Parents are more than half responsible for the peevishness and ill temper of their children in the way they feed them. What a great wrong do they commit, then, when they punish the little ones for the consequences of their own fault. Aside from the moral influence which parents may exert, there is nothing which is so conducive to sweetness of disposition and evenness of temper as a simple, unstimulating, hygienic diet.—*Health Reformer.*

LONG LIFE AND GOOD LIFE.

The persuasion that good life must be long life, and that long life must be good life, was certainly very strong with ancient people. Among the Hebrews it was very strong indeed, as the whole literature of their nation shows. The conviction comes out in every Old Testament book. It was part of the cardinal faith of the Hebrews tha the chief reward of piety was length of days. "Sinners shall be cut off"—that is, shall die prematurely—is of perpetual recurrence in the religious writings of every epoch, down at least to the captivity, if not further. The immortal poem of Job is permeated by this belief; its most impressive chapters are made impressive by it. Of Wisdom, in the Book of Proverbs, it is said: "Length of days is in her right hand, and in her left hand are riches and honor." It seem to have been one of the axioms of Providence, with the Hebrew, a first principle with Jehovah, that spiritual holiness aud temporal wholeness went hand in hand through the world. By this rule character was judged, by this rule destiny was foreshadowed.—*Herald of Health.*

TYPHOID FEVER CONTAGION.—Dr. Alfred Carpenter, an eminent English practitioner, in an admirable letter to the *London Times* shows that typhoid disease is contagious only in a limited degree. The bed-side attendant of the typhoid patient, by scrupulous care, is seldom attacked. The rules to be followed are "not to eat and drink in the patient's room, not to eat with unwashed hands after attending the sick, and to drink only water that cannot have been contaminated by the result of execretal decompositions, by which the germs bearing the granules of mischief may have been brought into contact with it by the sewer gases." Where such precautions are observed, Dr. Carpenter states the contagious power of the typhoid poison is rendered comparatively harmless.—*Herald of Health.*

The World's Crisis AND SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1018. BOSTON, WEDNESDAY, MAY 12, 1875. VOL. XLI.—NO. 5.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"JESUS LOVES ME."

S. M. H.

"Jesus loves me": precious motto,
Hung upon my chamber wall,
Whispering comfort and assurance,
As my eyes upon it fall.
"Jesus loves me": all unworthy
As I know myself to be,
Yet I know his love, so mighty,
Reaches even down to me.

Life for me hath wondrous beauty,
Since I've learned to trust his love;
On my path in daily blessing,
Falls the sunshine from above.
Yet sometimes there comes a sorrow
That no earthly friend may share;
Then I take my heavy heart-ache
To my Lord, and leave it there.

When a little child is weary,
Or hath fallen in his play,
Tenderly his mother soothes him,
Wiping all his tears away;
And he tells us, "As a mother
Comforteth her little one,
So will I, with loving kindness,
Comfort thee when troubles come."

Do we deem our wants too trifling
For the mighty King to heed?
Not as King his love reveals him,
But a *Brother* in our need;
And he feels a brother's pity
When our human hearts are sore,
For he once knew human weakness,
And our griefs and sorrows bore.

"Jesus loves me" May that knowledge
Keep our hearts amid earth's cares;
And his peace in us abiding,
Triumph over all our fears.
Precious motto: ever shining
With a glory from above;
Like a voice from heaven it whispers,
Thou art safe in Jesus' love."

East Boston Mass.

THE FIRST RESURRECTION.

M. R. STEELE.

To all appearance, the great strife in Europe will very soon break out, perhaps this year. Many students think that the resurrection of the just and the subsequent translation of those living christians who are ready, will precede the great war.

We find in the Apocalypse various companies of Jews and Gentiles translated at different times, having passed through more or less severe discipline, during the great time of trial. Last of all, "a great multitude, whom no man could number, are gathered out of all nations and tongues."

Will that descent of the Lord himself from heaven, with a shout, with the archangel's voice, and the trump of God, be visible? I think not. "Behold, I come as a thief," he says, when the demon spirits are going forth on their dread errand.

The animals heard God's call, and entered Noah's ark. Then the patriarch, with his family, heard the call, entered, and were shut in. The world *saw* the signs, but *heard* no voice. So now they will *see* that many christians have suddenly vanished, but they will hear no voice. A prophet says—"The Lord my God shall come, and all the saints with thee." Then these saints must have been already raised. They have met the Lord in the air, in the "pavilion," the "secret of his tabernacle," the "closet," to "hide" with Christ "for a little season, until the indignation be overpast." The mighty angel, who stands with one foot on the sea and one on the land, and swears by the Eternal One that there shall be time no longer, says that the mystery of God shall be finished in the days of the seventh angel, when he shall begin "to sound." This language indicates a continuous sounding, and may be heard "by those who have ears to hear," in the fearful events of the day, and in the cry, "Behold, the Bridegroom cometh."

The world in general will not bear the sounding, but will cry "Peace and safety," until they shall *see* the Son of man coming in the clouds of heaven. Therefore, "the last trump," "the trump of God," is the last of the seven apocalyptic trumpets, heard in events, in the voice of God to those willing to hear, and the Lord's shout, and the archangel's voice will be heard only by the true friends of Christ, both living and dead.

Who among us are ready and desirous to hear that mighty voice—to see that glorious face? The time is at hand. Soon it will be said, "He that is righteous, let him be righteous still; and he that is filthy, let him be filthy still." Whether church members or not, do we really, like holy Paul, "love his appearing?"

Canandaigua, N. Y.

CONFIDING IN GOD.—When a man maketh his complaint and openeth his need and grief unto his special friend, he feeleth a certain ease afterwards; so that his pain and grief, by the rehearsing thereof, is somewhat relieved, remedied, and taken away. Much more comfort and ease shall we receive by telling and opening our grief and complaint unto God. For man is soon weary and irk of our complaining; but if we should spend the whole day in praying, crying and complaining unto God, he would love, comfort and strengthen us the more.—*Coverdale.*

SCRIPTURE TRUTH EXPRESSIBLE IN SCRIPTURE TERMS.

D. K. BARRETT.

The existence of God as a being is expressly declared: "There is a God in heaven"; and his nature, attributes and character are clearly expressed. True, we cannot comprehend fully his greatness, nor find out God to perfection. All Scripture truth I believe to be expressed in clear terms; so clear that we can seldom find better terms to express any doctrine of essential importance than the Scripture uses.

If our views of any subject naturally lead us to express ourselves in unscriptural terms, we should go to searching the Word of truth, comparing our views with that, and see if they do not in *fact* vary as they do in *expression*. For example: some people's views of man's nature often lead them to use such expressions as—"immortal soul," "never-dying soul," "deathless spirit," etc. Now none of these terms, nor an equivalent, can be found any where in the Bible. On the contrary we read of souls dying (Ezek. 18: 4, 20, 27; James 5: 20; Rev. 16: 3); being cut off (Gen. 17: 14; 19: 20; Lev. 7: 25; 17: 15); and destroyed (Joshua 10: 28; Matt. 10: 28).

We hear people say of their christian friends who have died, that they have gone to heaven; but the Scriptures never once so speak of dead saints; they speak of them as "*asleep*," and their death as *falling asleep*. Deut. 31: 16; 1 Kings 2: 10; Job 14: 12; John 11: 11, 14; 1 Cor. 15: 16–19; Acts 7: 60. The expressions—"gone to the spirit land," or "world," are equally unscriptural; allusion nowhere being made to such a world. The dead are spoken of as in the "land of the enemy" (Jer. 31: 16); "land of forgetfulness" (Ps. 88: 12).

Many, holding such views, are led to depreciate, if not to deny the resurrection, which the Bible speaks of so much and so often, as well as the coming of Christ the second time, which the Rev. J. H. Brooks, D. D., says he finds directly enunciated in one verse out of thirty in the New Testament, and one out of twenty-five teaching it directly or by implication. A Baptist Bro., apparently a very devoted man, told me he saw no need whatever for the resurrection, and he should not believe it if some passages did not so plainly declare it. Many are in the position of this brother.

The expressions—"everlasting misery," "eternal torment," and the like, we would suppose, from hearing them so often, abound in Scripture; but no trace of them is to be found there. On the contrary the "everlasting punishment" of Scripture is expressly declared to be "everlasting *destruction*." 2 Thess. 1: 9. And the last named text is so often quoted *banishment*, instead of *destruction*, agreeing so much better with their view, that many think it reads so.

To make the doctrine of the destruction of the wicked appear untrue, it is usually designated as "annihilation," a term not found in the Bible, and not approved by those holding the doctrine; and because destruction does not mean *a bringing to nothing*, but only, as Webster says, "the putting an end to," or "annihilating that form of a thing which constitutes it what it is," the Bible does not teach annihilation. Rev. N. D. George, in a tract entitled "Materialism Antiscriptural," says—"They will have it that when the words *perish*, *destroy*, and *death* are used to designate the punishment of the wicked, they are to be understood literally, and not in an accommodating or figurative sense." Exactly so; these terms so often used must be taken in a *very* "accommodating sense" to suit some beliefs. Again he says—"Mr. Storrs quotes Grimshaw, to show that *perish* means 'to cease to have existence.' Page 17. On 2 Pet. 2: 1, 12, where the expressions 'swift destruction' and 'utterly perish' occur, he will have it that 'utter extermination' is taught. P. 51. The words 'die' and 'death' he defines to mean, 'to perish; to come to nothing; extinction of life.'"

Here Mr. George leaves the matter, without showing they *can* mean anything less or more. These definitions agree with those of the dictionaries, both Greek and English. "Destroy,—1, to pull down; 2, to put an end to." "Perish,—1, to be destroyed; 2, to die." "Death—extinction of life." *Webster, Worcester, Robinson's Gr.*

During a series of meetings, I overheard a conversation in substance as follows:—"Have you attended any of the meetings?" "No; have you?" "Yes; Mr. J—— has attended some; he does not like the preaching very well, because they teach the destruction of the wicked." "Why, does he think they will all be saved?" "No, but they teach that they will be *utterly* destroyed—*cut off*." "O! if that is the case, I don't blame him for not liking it." He did not, as is the case with many, seem to be aware that the Scriptures use these very terms. Ps. 37: 9, etc.

One believing in the conscious state of the dead and eternal misery of the wicked said to me a short time since—"There is one thing in which I cannot agree with you; that is, that death *means death*; I don't believe it."

A preacher who came to see me on purpose to convince me of error, told me we did not give the right import to the term "death"; that death meant a *separation* in every place in the Bible. I thought *extinction of life* would express the true idea. He thought death the *opposite* of life. A certain *union* constituted *life*, and the *separation* of the same, *death*. I remarked, "Then neither part in the separate state could *properly* be said to be *alive*, could it?" We agreed it could not *properly*,—thus unconsciously conceding the whole matter.

We have often noticed that *error* is not easily expressed in the same language as the *truth*. Let us, then, compare our ideas with the expressions of Scripture, and see that they are in harmony. "Prove all things; hold fast that which is good." First and above all, "let the peace of God rule in your hearts."

JOHN 8: 36.

L. ROBBINS.

"If the Son therefore shall make you free, ye shall be free indeed."

God created man upright and free, but he fell, and hath sought out many inventions. He became enthralled in all evil, and became servant to sin and Satan. "For," says the Savior, "whosoever committeth sin is the servant of sin." Men naturally loves what he calls freedom or liberty, that is, license to do their own will; which liberty is the worst kind of bondage. Such often suppose themselves to be free, and say with the Jews, We were never in bondage, but their bondage, being unperceived, greatly adds to their danger.

This bondage is so deep and strong, that none will ever be freed therefrom but by an Almighty Arm; but, blessed be God's holy name, the Son can make free indeed! Though the whole world lie in bondage, yet the christian may and should be free.

Is it so with all who profess to follow Christ? We see many who, instead of denying self and following Him, follow their own will. They have little time for God, for self demands the whole. They are seldom found at meetings for prayer and praise, and have no relish for spiritual worship. Such are in bondage. They know nothing of that blessed freedom which the Son of God giveth.

Many, also, are in bondage to their tongues, "which no man can tame." They do not consider that every idle word will pass in review at the last day. Others are in bondage to the "love of money," which "is the root of all evil." Therefore they are choked with worldly cares, and bring forth no fruit. Jesus will come upon such unawares.

Many are in bondage to their appetites. They indulge in food and drinks, which are injurious to body and mind. Some are servants to tea and coffee, and others to tobacco and intoxicating liquors. It is not so with those whom Christ has made free. They can truly say they are dead to all the appetites, except to fulfill the wise design of Him who implanted them. The Savior says—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares." Again the apostle saith—"They that are Christ's have crucified the flesh, with the affections and lusts."

Others are in bondage to their reputation and honor. Jesus made himself of no reputation, and says, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only." This also must be laid upon the divine altar, or we shall never know the full freedom of the gospel. Again, those persons who are impatient when things fall out differently from what they anticipated, are not free in Christ. He who is "free," recognizes the hand of God in all his providences; and such is his union with the divine will that he immediately acquiesces in all events, however afflictive.

Dear reader, are you free in Christ? or do you inquire, Can such a heart as mine be liberated from all these bonds with which Satan has bound me so many years? I answer, yes, as soon as you are willing to comply with the conditions laid down in God's Word, which are a full surrender of all we have and are, and simply believe he will do just as he has promised. This fully done, and you shall know "whom the Son makes free is free indeed."

Montgomery Center, Vt.

THE EVERLASTING KINGDOM OF CHRIST.

WM. D. TUCKER.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven. . . . And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." Dan. 7: 13, 14.

The kingdoms of this earth which are governed by man, are transitory. Ever since the time there was a nation, each one has decreased in national power until it has fallen, and been followed by the uprising of a more powerful nation, which, in its turn, has become weakened, and succumbed to a stronger government. And thus it will ever continue to be—according to the prophetic Word of inspiration—until the coming of Christ to establish his everlasting kingdom upon the earth. His kingdom is to take the place of earthly kingdoms. It will be a universal, heavenly government, established "under the whole heavens," upon a new, regenerated, and purified earth.

Christ's eternal kingdom will be stronger than earthly kingdoms, for he is "to dash them in pieces like a potter's vessel"—break them, destroy them, grind them to powder, and scatter their ashes to the four winds of heaven. The government of Christ will be a glorious government. There will be no fear of coming wars, no sound of the clashing of steel, and no jealousy among its numerous subjects; for those who enter that kingdom will be pure and holy.

We have the promise that this blessed kingdom will soon be established "*under* the whole heavens." The earth is first to be purified by fire from the evil which now pollutes it. The curse which God pronounced upon it, which blights and destroys, must be wiped away, and in its place shall come forth a new heaven and a new earth, free from all evil.

The apostle Peter gives us a few hints upon this subject. We read from his writings these words: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 10, 13.

When the earth has been purified and made new, then "shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these (earthly) kingdoms, and it shall stand forever." Dan. 2: 44. Then the wilderness will rejoice, and the desert blossom as the rose; the lame man leap as an hart, the eyes of the blind be opened, the deaf ears be unstopped, and all will rejoice to hear their Savior's voice as he speaks once more upon earth in tones of sweetness and love.

The earth, long hidden beneath the Adamic curse, will burst forth once more in all its Edenic beauty and luxuriousness. The enemy—death—will be destroyed, and "sorrow and sighing shall flee away;" and those who have proven themselves loyal to Christ here will live and dwell with him in his eternal kingdom. They will be made immortal, and therefore will never die.

Christ is soon coming; we believe that in a little while we shall see our King coming "in the clouds of heaven," and if faithful shall be "made like him." "Rejoice greatly, O daughter of Zion, behold thy King cometh unto thee; he is just, and having salvation." He will soon appear, "and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

Dear friends, let us all be ready to meet him, that when he comes he will say unto us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Haydenville, Mass.

BAPTISM A TYPE OF BODILY RESURRECTION.

BY REV. A. J. GORDON.

That the hope of the resurrection of the body, may not die out of the church—as, alas! what hope may not when her heart has turned away from her Lord, and her eyes from watching for his appearing—the Spirit has not only reiterated it in scores of texts, but enshrined it in this rite as in "a statuary of truth which may endure though the picturing and writing of it should be effaced."

And let it be noted that of all the types that have been employed to bring this hope vividly to the christian mind, not one excepting baptism is adequate to the reality. Of a general resurrection which the Scriptures foretell, we see tokens and similitudes all about us in nature; in the flower, springing up from the seed which has fallen into the earth and died; in the morning, opening the vast grave of night, and summoning a sleeping world to rise and meet the sun "as he cometh forth as a bridegroom from his chamber;" in the spring-tide, calling the earth from the tomb of winter, loosing her shroud of snow, and clothing her with renewed life and beauty; in these there are joyful parables and pledges of a resurrection. But the flower fades and dies, the morning sinks again into the embrace of night, and the earth lies down once more in the sepulchre of winter; and so, alas! these symbols only mock the hope they have kindled in the soul.

But while we are asking sorrowfully, "Is there no resurrection that is exempt from death?" we turn to this ordinance of christianity. "Risen with Christ," it says; and then adding, "knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him," (Rom. 6: 9) bids us likewise reckon ourselves to be alive with Him in the same resurrection. Thus this symbol of the gospel carries a promise and a benediction which are committed to no symbol of nature. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."—*Messiah's Herald.*

EXALT IT.

That is, exalt the Bible. It is worthy of all honor. A late writer says:

"We cannot too much honor the Bible, whether in the pulpit, or family, or in school. It is said that at the coronation of the boy King of England, Edward VI., three swords were brought, and laid before him as emblems of his power. "Bring another," said he, "I need most of all the sword of the Spirit." The Bible was brought, and has retained its place in subsequent coronations. It is the only symbol used at the inauguration of our Republican Presidents. Let us exalt the Bible always and everywhere, but especially in the schools and the church. "I have magnified my Word above all my name," saith our great Captain."

Lift it high, then. Let it have its throne in the heart's affections. Let it be lifted up in the home circle, so that every soul in the household bows in reverence. Lift it up in the schools of our land. Let no daring Papal or Infidel hand attempt to displace it there. And may our great nation be in fact, as in profession, a Christian land—magnifying the Word of God, and yielding to its beneficent sway.—*Christian Standard.*

HOLY CULTURE.—When made entirely holy we are then prepared to grow. The obstructions are removed. The graces of the Spirit are brought to perfection, in kind at least. Now, under the genial rays of the Sun of Righteousness, and the refrshing dews of grace, there may be, and ought to be, rapid growth.

"I AM CHRIST'S."

J. R. SMITH.

I am Christ's, and he is mine. I have taken him as my Savior and my friend. He has won my heart and melted it by his Holy Spirit, and I have submitted myself unto him. I find his yoke is easy, and his burden is light. The rations are bountiful, and the fare is good. He feeds me with the finest of the wheat, and out of the rock has he satisfied me. He is the strength of my heart and my portion forever. I have proved his ways are ways of pleasantness and all his paths are peace. In his presence is fulness of joy, and at his right hand are pleasures forevermore. A day in his courts is better than a thousand in the pleasures of this world. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness. The Lord God is my sun and my shield; he gives me grace and glory; and no good thing does he withhold from me whilst I walk uprightly.

Blessed is the man that trusteth in the Lord. It is not hard for me to turn away from the pleasures, honors and vain allurements of this world, to meet with those whom my Savior loves, and share with them his presence. I find sweet comfort and consolation in their fervent prayers, their songs of praise and encouraging words of exhortation. My faith is strengthened to press my way onward for the prize which is but a little in the distance. I love their places of solemn worship, and no worldly joy or festivity can ever be so dear to me as that peaceful hour of morning prayer, where God's children congregate on the first day of the week. The hallowed associations of God's dear people are held by me in blessed remembrance.

I love God's faithful children. I love them because they love my Savior. I love them because their conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ. Their interests are my interests; I am joined to them with a tie which is more hallowed and dearer than that of flesh and blood. I feel for those who are Christ's, a holy sympathy which the world knows not of. I do not love them because they are great, or wise, or rich, or honored; but I love them because they are the children of my heavenly Father.

There was a time when I did not love the company of God's dear children. I avoided their presence, and sought the company of others more congenial. But there has been a change. I have now chosen the people of God for my companions. Poor, despised and dishonored though they be, yet they are the people of my choice. Their sorrows are my sorrows, and their joys are my joys. I can weep with those who weep, and rejoice with those who rejoice. The reproach they bear for Christ I covet.

"The cross of Christ I'll cherish;
Its crucifixion bear;
All hail reproach or sorrow,
If Jesus leads me there."

I could not always sing those lines, but I can sing them to-day, Hallelujah! I once loved the honors and the riches of this world; but to-day I am Christ's. The power of the gospel has been applied to my heart, and I am so glad that we have got the blessed Bible. I love the dear old chart, and it is the guide of my life.

Until the power of this gospel has been applied to the heart, no man can say—"I am Christ's." Much that passes for religion in this day is only counterfeit. It is too much adulterated with the spirit of this world. There is no Christ in it, and will not stand the testing fires when the great and terrible day of the Lord shall come. I am not satisfied with a mere form of godliness. I want to feel the power of an endless life within my soul. I want to feel that power which regenerates and elevates, which purifies and sanctifies, and makes our bodies fit temples for the indwelling of the Holy Ghost, and our hearts a peaceful home for Jesus. I want to feel the living witness in my soul, and know of a truth that I have passed from death unto life, and feel the blessed assurance that I have been adopted into the royal family with Christ; that I am a fellow citizen with the saints and of the household of God. Glory be to his dear name! I have got the victory in my soul this morning. And this is the victory that overcometh the world, even our faith. I want none of this world's glory. I am not seeking for the honors and the riches of this world; but for the unsearchable riches of Christ, and for that honor which cometh from God only. I thank God that I have lost all relish for the leeks and onions of Egypt; that I have no desire to become the son of Pharaoh's daughter. I choose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season; I esteem the reproach of Christ far greater riches than all the treasures of Egypt. Glory be to God! I see a crown of glory awaiting God's dear saints of far more dazzling beauty than ever adorned the head of any Egyptian monarch.

With me, old things have passed away, and all things have become new. "I am Christ's." I am a new creature. I am a different being from what I once was. I cannot doubt it, or deny it. I have been changed from nature to grace; transformed from darkness to light, and from the power of Satan unto God; and by the power of the gospel I have been enabled to turn from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus. My faith assures me that in a little while I shall see the King in his beauty, and with God's blood-washed, ransomed hosts I shall come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

God bless you, dear brethren, and may you be kept by the power of God, through faith, unto salvation, with your loins girt about, and your lights trimmed and burning, with the wedding garment on, all ready to go in to the marriage supper of the Lamb.

New Bedford, Mass.

CHRISTIAN ADORNING.

EMMA I. CROUSE.

Bro. I. I. Leslie expressed my views on this subject a few weeks since, under the head of "Ornaments." I wish that every christian in the land could read it and profit by it. And then in the *Crisis* of April 14th there was another article that cheered and encouraged me. "Sinful Dressing," written by an "Old-fashioned correspondent" in the *Banner of Holiness*.

Like her, "I am becoming more and more puzzled—so many professing christians dressing themselves up in all the newest fashions." And the few who "dare to be singular," are called "self-righteous," "Pharisees," etc. But if we are taking the Word for our guide, and have the witness in ourselves that we "please God," surely we need not mind the taunts of those who love the world and its follies.

"In the last days perilous times shall come." Truly there is great need of "coming out from the world," and being separate—peculiar—not conforming to the world. O how plain the Bible teachings are on this subject, and yet how many pass them by as something non-essential!

Has the religion of Christ changed? and has the "narrow path" widened in these last days? I cannot believe it. All through the teachings of Jesus and the apostles it is plainly seen that the followers of Christ are required to "deny themselves." Can we say that it is too much for us to deny ourselves of these needless things, when we consider how much the Lord has done for us? O if we could only realize fully that "We are not our own," that all we have belongs to the Lord, and is only lent us to improve upon, surely we could not squander the Lord's money on the "gold, pearls, and costly array" that Peter and Paul have both cautioned us against.

I would not set myself up as a teacher of those who are older and wiser than I am; but if I can encourage any weak or faltering one to take a decided stand on the side of Jesus, even if it takes the dearest idol, I shall feel that I am well repaid.

May the Lord help us all to have the "ornament of a meek and quiet spirit," which in the sight of God is of greater price than all the finery with which we can adorn ourselves.

Sisters in Christ, if you have not already taken this step, I beg of you, as one that loves you, to candidly consider it, and ask for the help and guidance of the blessed Master. And when he comes may we be found "without spot ond blameless."

East Washburn, Me.

CHARACTER AND WRITINGS OF DANIEL.

Daniel was, in the early part of his life, subjected to a great many difficulties. He was carried among strangers when he was only twelve years of age. His early education must have been thoroughly pious, and it was most probable that he had a godly mother. Just think of a youth who, when twelve years of age, was exposed and urged to sin, and who dares to say he will not outrage conscience or principle for any consideration. Daniel had a "purpose firm," and he was not afraid to "make it known." In our day, what a noble leader he would be of a Band of Hope! A boy who can dare to say "No" when solicited to wrong-doing, must be a great character. A young man who takes his heavenly Father for the light and guide of his youth must always be exemplary. Daniel was pre-eminently a man of God. That was the underlying stratum in his life. It showed itself in the midst of the den of lions. That was the great and sustaining power that upheld him during all his vicissitudes and trials. Faith may be as small as a grain of mustard seed, but if it allies us to God and lifts us out of our difficulties and littleness, it makes us great and strong.

Daniel was also a prayerful man. That principle pervaded his whole life—under all the cares of State he had fixed hours for prayer. Nothing would deter or prevent him from the practice of secret prayer and devotion. He maintained fellowship with God. Any man who says he has not time for prayer, let him look through that Babylonish window of Daniel's chamber, that was opened toward Jerusalem three times a day. He knew the worth and the power of prayer. Prayer "moves the hand that moves the world." While we live we should pray; for while we pray we live. Artisans have no right to say they are the only workers. Brain workers have much harder work to do. Daniel was a brain worker of no ordinary type. God intended us all to be workers; and however mistaken some men may be in the idea of degradation attaching to work, such an idea is nowhere covntenanced in the Bible. Jesus himself said—"My Father worketh hitherto, and I work." May the God of Daniel be our God, so that at last, like him, we may all "stand in our lot at the end of the days."—*Signs of Our Times.*

TO-MORROW may never come to us. We do not live in to-morrow. We cannot find it in any title deeds. The man who owns whole blocks of real estate, and great ships over all the ocean, does not and cannot own a single minute of to-morrow! To-morrow! It is a mysterious possibility, not yet born. It lies under the seal of midnight, behind the vail of glittering constellations. Therefore, improve every moment while it is yours,—to-morrow may be too late.

HOW TO HAVE A REFORMATION.

H. S. MITCHELL.

The first thing, is to feel the need of it. However dangerous a man's condition may be, if he thinks himself in good health, he does not apply to the physician. A professed christian may be satisfied with himself, and seek no improvement, when all the while he may be in a most deplorable state.

God said to Ephraim—"Strangers have devoured his strength, and he knoweth it not; yea, grey hairs are here and there upon him, yet he knoweth it not." You know what the Lord wrote to the angel of the Laodicean church,—"Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see."

If you fancy you need no reformation, you will not seek any. The same may be said of a church. If it is content to live at a dying rate, and thinks all the while that it is very spiritual, very earnest, very active, all that it need be and that God would have it be, then it will sink into a deeper slumber than ever, and its condition will grow worse and worse.

We must feel the need of a reformation. That is the first step toward obtaining a reformation. And may God help us to feel it is my prayer.

IF HE COME NOT AGAIN.

BY REV. GEO. F. PENTECOST.

One of the saddest features in the faith and life of the modern church of Christ is the almost utter ignorance of, indifference and, in some cases, active opposition to the second personal advent of our blessed Lord. That "evil men and seducers" and the latter day "scoffers" should hate and despise the doctrine is not to be wondered at, but it is an amazing wonder that christians should not only allow "that blessed hope" to fall into darkness and disrepute, but should array themselves against it, as though it were a strange doctrine and fraught with evil.

When we consider how the consummation of the whole purposes of God in our redemption hinges on the second advent; when we remember that no "crown of righteousness" can be given to his faithful servants (2 Tim. 2: 8); that there can be no resurrection of "the dead in Christ," no glorification of living saints (1 Thess. 4: 13–18); no millennium (Rev, 20: 4); and indeed none of the glorious things of the future concerning which our Lord speaks, what must be the folly of shutting our eyes to and opposing "the promise of his coming." For if the second personal coming of the Lord is not sure, the first coming, the manger, the garden, the cross, the sepulchre, the resurrection, and the ascension are all vain. Indeed, the second coming of the Lord is the dome of the whole structure of Christianity. When He comes who is our life, then shall we appear with him in glory, and then will his great prayer in John 17th be answered. "Even so, come, Lord Jesus."—*Messiah's Herald.*

INTEGRITY.

It becomes the christian never to enter upon any course of conduct, however trivial, while a doubt of its propriety continues on his mind—never to tamper, under any circumstances, with a conscientious doubt. "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." Aim, therefore, in all things to act as "one that feareth always." Walk circumspebtly and cautiously through the world, seeking purity in the midst of its pollutions. Always in a questionable matter adopt that course which is more likely to tend to the glory of God, than to the gratiffcation of the propensities of your own deceitful heart.

Let your motives be the love of God—your aim the glory of God—and the result foı which you are in search, God's blessing and favor. Let it be your endeavor, as far as possible, to give to earth, in your society, your pursuits, your affections, and unearthly characters—to breathe in it something of the holy atmosphere of heaven; to spread the sacred influence of scriptural principle over the sphere in which you move; to win others round you to join in the same blessed course; and endeavor daily to attain a nearer resemblance to Him whom you adore, and a more intimate fellowship with him whom you love. This is to keep yourself "unspotted from the world."—*Rev. E. Craig.*

A FOOT LAMP.—One of the most interesting things in the Holy Land is the fact that one meets everywhere, in daily life, the things that illustrate the Word of the Lord. The streets of Jerusalem are very narrow, and no one is allowed to go out at night without a light. Throw open your lattice in the evening and look out, you will see what seem to be little stars twinkling on the pavement. You will hear the clatter of sandals, as the late traveler rattles along. As the party approaches, you will see that he has a little lamp fastened to his foot, to make his step a safe one. In an instant the verse comes to your memory, written in that same city three thousand years ago—"Thy Word is a lamp to my feet, and a light to my path."—*Ex.*

WE may judge of the state of our hearts by the earnestness of our prayers. You cannot make a rich man beg like a poor man; you cannot make a man that is full cry for food like one that is hungry.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 12, 1875.

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THE FINANCIAL CONDITION OF THE WORLD A SIGN OF THE END.

If we have come to the period when the fulfillment of these terrible predictions are due, we may confidently expect to find events transpiring exactly agreeing with the divine annunciations. We may expect to find the same classes discussing the same questions, feeling the same antagonisms, and the difficulties increasing, tending to open war and a fearful destruction of property and life.

1. Are the rich being drawn into a disturbed position, where they "howl"—cry out—in perplexity, fearing the opposition of their laborers, and the experience their present financial condition may result in? It is a fact, patent to all the world, that the rich are becoming more and more distinguished as a political and social class on account of antagonisms which are increasing between them and the poorer and laboring class. All legislative bodies are put to their wits' end to enact laws and execute them, so as to reconcile these contending parties. All the periodicals—political and religious—are discussing the vexed question of the prolonged and exciting controversy.

It is true that, in all time, the nature of the circumstances existing between masters and servants have distinguished them as classes subject to strife, on account of opposite interests; but never has that controversy taken on such forms and become so threatening as at the present time. The subject is now exciting all the world, and is making one of the most emphatic and interesting chapters in the history of the present century. These events certainly answer the demands of the first announcement of the prophecy.

2. The wealth of the rich, by this strife, will be thrown into a precarious condition, exposed to depreciation and destruction; like garments eaten by moths, and gold cankered by rust. It is a fact that this controversy has become so threatening to the profits of business and to the safety of capital invested in it by the rich, that they, for their protection, are combining and consolidating into vast united bodies so as to produce such crushing weight when they resist the opposing parties, that they can defeat them with a stroke. All kinds of business is being thus concentrated, and wealth heaped up, controlled by strong corporate bodies, backed by the states, so as not only to secure unjust profits, but to resist threatened opposition.

The prophet shows that the masters—rich—will be led by civil rulers; that is, aided and protected in their schemes of robbing laborers and heaping up wealth. He says—"I will punish the princes, and the kings children, and such as are clothed in strange apparel. In the *same day* will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit." Zeph. 1: 8, 9. Is it not a fact known to all, that nearly every civil government on the earth is aiding and defending the monied aristocrats and corporations with grants of power and bayonets to defend them in exercising that power? They are ready to send armed men to protect the legalized extortioners, when their business and property are threatened, but never to increase the wages, or compel the masters to feed the starving wives and children of the down-trodden laborers. It is just as the prophet saw that it would be when "the day of the Lord" should come. The rulers and rich men are confederated against the toiling millions.

But is the guilt in this strife all on one side? Are the laborers altogether righteous in their acts and purposes? No; for the prophet says—"In the same day" (when he punishes the "kings children," "and all such as are clothed with strange apparel") "will I punish all those that leap on the threshold (violently enter), which fill their master's houses with violence and deceit." We are clearly taught by these sacred testimonies that, as far as equity is connected in the distribution of profits from labor, the servants would be justified in claiming a larger proportion; but that the principles and efforts they would use to obtain their rights would be wicked, revolutionizing, wasteful, and ruinous, so that both classes will be guilty before God in laboring to injure each other, and will both be condemned to suffer the indignation of his last judgment. The masters "kept back by fraud" the wages—"hire"—of the "laborers," and the servants attempt to forcibly enter the store houses of the master, and obtain it by "violence and deceit."

Do just such circumstances as these prophets describe now exist? Are the laboring classes, generally, in the enlightened parts of the world, dissatisfied with their wages, because they do not receive an equitable proportion of the profits of labor, so as to share with the masters the blessings and luxuries of this life, given by the Father of all for the benefit of all? Such a state of feeling does exist, and is more extensively diffused and more warlike in its development than ever before. Do the masters contend that the servants are receiving as much or more wages than equity demands? and is this the question which now threatens a general financial war, that is, a war growing out of financial strife? This is a plain fact with which all are acquainted.

The Internationalists, or Communists, are the leading representative class of the laborers. We must therefore expect their acts to especially correspond with the predictions relating to the servants in this strife.

We will now give a few historic facts which show that the Communists have made arrangements to leap on the threshold of their masters houses, and make their garments moth-eaten, and their gold cankered—worthless to them—by confiscation and conflagration. Edward Beecher, D. D. in the *Christian Union*, says:

"If you consult the English *Quarterly Review*, and the *Edinburgh*, and the authentic documents in which they trust, the case is clear. So, too, if we may trust the editor of the *Nation*, and the history of the association by M. Villetard, on which he relies, there can be no doubt. Of the Internationals, the *Nation* says: 'We are dealing with barbarians, compared to whom the Goths of Alaric were peaceable and reclaimable.' The *Quarterly* terms them 'a new sect, claiming to number millions in its ranks, powerful enough to hunt out a government and to set its heel on a great city for two months (referring to the recent siege of Paris), wielding for the time a force of 150,000, and which schemes to eradicate from among human institutions at once, marriage, property, and religion.' The *Edinburgh Review* regards the Internationals as more dangerous to society than ever the order of Jesuits was, and more important to be understood than any organization that has been formed since the origin of civilization. Mr. Willis Nevins, a writer in the Engish *Record*, takes the same view. All these base their views on authentic documents and history. In the English Parliament the Hon. Mr. Cochrane says that he can prove 'that it is a society that threatens with destruction every European State.' A number of European governments take this view, and have suppressed it by law. . . . Still further, Mr. Gracey tells us that Castellar, the eminent Republican, defends it in a four hours' speech before the Spanish Cortez. Moreover, Mr. Hoar, in the House of Representatives, presented approvingly the Constitution and By-laws of the International as the work of the leading minds of the order; and Wendell Phillips, defends both the International and the Commune."—*Coming Reign of Terror. P.* 71.

Mr. Beecher says of their proposed revolution—"Of course such a movement cannot go far without attracting to itself *many violent* and visionary persons, who would attack the laws which are indispensable to all profitable industry, and to human society itself." Mr. Phillips, in a lecture in N. Y., on Communism, said:

"I have often spoken in New York when the situation was grave and the subject momentous, but I feel seriously the vast importance—I might say the terrible significance—of the cause which you invite me to present to you to-night. No event of disappointed hope, no momentary defeat, makes me despond on looking at the present demands of the laboring classes. My only feeling is one of the greatest anxiety over the startling, sudden growth of this great social force. My fear is that the easy classes of civilization itself are not ready to meet this volcanic eruption of all the sub-tier of civilized life. I have no fear about its limitations, its inadequate strength, or its ultimate success. My anxiety is on the other side. My fear, as I stand in its presence, is that the leaders of society, the owners of wealth, party organizations, and all the the other appliances of civilized life, are not ready yet to meet and recognize the popular claim, and try to guide this gigantic interference in the nineteenth century."—*Ibid. Page* 19.

Karl Marx, the man who is said to have originated Commmunism, and consequently is good authority for what they purpose to do, said—"The Communists invariably support every revolutionary movement against the existing order of things, social and political. . . . . The Communists labor for the union and association of the revolutionary parties of all countries. The Communists disdain to conceal their opinions and ends. They openly declare that these ends can be attained only by the overthrow of all hitherto existing social arrangements. Let the ruling classes tremble at a Communist revolution. The Proletarians have nothing to lose in it save their claims. They will gain a world. Let the Proletarians of all countries unite!"—*Ibid*, p. 20.

These statements from these men looking at the subject from very different standpoints, all agree that the two classes—masters and servants—now occupy antagonistic positions; the servants threatening to "leap upon" the "masters' houses" with bloody violence." As we have said, the governments all take the part of the "masters"—the "rich"—and therefore the Internationals design to overthrow and destroy their power to defend the rich; thus revolutionizing all law and social order.

The recent Spanish Minister of State, Senor De Blas, addressed a circular to the Spanish representatives in foreign countries upon this subject, and said:—

"A grave debate occurred in the Spanish Congress during the last Legislature, which was one of the most important ever sustained in any legislative assembly. Its object was to define, from the political, and consequently eminently practical, point of view, the real condition of the International Association of Workingmen. The powerful and formidable organization and the rapid development it has attained in a few years, invite the attention of all who are interested in preserving social order. The latter is menaced in its very foundations by the International, which breaks up all the traditions of humanity, erases from thought the very name of God, of the life of the family, and of inheritance; which also erases that of nations from the civilized world, and aspires only to increase the prosperity of the working classes on the basis of universal equality. . . It will not suffice that one Government alone shall take respecting it separately the most severe dispositions, neither will it suffice that its sections should be made to disappear from one single nation by means of its laws. . . . . To put down the evil, it is necessary that all Governments labor at once to the same end."—*Ibid*, pp. 21–22.

"At a meeting of the Sovereigns of Industry, held in Harmony Hall, Boston, speeches were delivered by the Rev. W. R. Alger and Mr. John Orvis. The general subject of discussion was labor reform, or the problem of securing to each man his just and equal share of this world's goods, and preventing anybody from getting more than his share. Mr. Orvis made the first speech, in which he endeavored to point out the inhumanity of the present system of trade and commerce, which, he said, was a fierce competition, based on the principle of unlimited profit, in which the weakest were trodden to death while the most selfish and unscrupulous often reaped *enormous profits out of the necessities of the poor.* Of course there were individual exceptions, but the present system might be generally described as a selfish organization of capitalists for purely selfish ends."

"Mr. Alger said the spirit of love, however was not sufficient of itself, to transform the world; there must be a method, and that method was justice. Could the products of labor and skill be distributed at cost, and every man do his *proper share towards the work of the world*, that would go far towards making this earth a heaven."—*Boston Globe.*

COMMUNISTS IN CHICAGO.

"The Communists of Chicago have for some time assumed a threatening attitude. On the 24th they became more violent than usual, and every precaution was taken by the authorities to prevent their obtaining the public arms, and to guard against an uprising."

"*Chicago, Feb.* 25. A mob of about 2000 people, composed chiefly of Communists, have assembled at the corner of Randolph and La Salle Sts., in the vicinity of the offices of the Relief and Aid Society. The most intense excitement prevails among the crowd. With the exception of a few stones thrown, no violence has been attempted on the part of the mob. The element is a dangerous one, and by no means confined to Chicago."—*S. F. Chronicle.*

The *London Times* says—"A St. Petersburg correspondent gives some interesting particulars of the Socialist conspiracy which has lately been discovered in Russia. The Procurator of the Court at Saratof got possession of certain letters which in his judgment proved that a branch of the International was at work in the neighborhood, the immediate machinery employed being the circulation of proclamations inciting the peasantry to rise against the tyranny of the nobles and capitalists. He reported his discovery to the Government, and a very large number of arrests and domiciliary visits have been made in consequence. Among those suspected are many officials, especially in the police and judical departments. Unless the Russian Government has allowed itself to be led away by a false or much exaggerated alarm, this news is of considerable importance. It has long been suspected that Socialist doctrines of the most extreme kind have taken firmer hold in Russia than in any other country, and if it be true that officials have been associated with workingmen's associations in disseminating these appeals to the peasantry, this suspicion is abundantly justified. Conspiracies of this mixed kind belong to a different order of things to the mere petulant outbursts of students at the universities which are often represented to be the only active opposition which the Russian Government has to fear. The mixture of political theory with practical recklessness, of a class which has reasoned itself into desiring revolution with a class which is led by its physical sufferings to think that any change must be for the better, is precisely the combination which renders Socialism generally dangerous.

An English writer treats largely upon this subject. In the *London Times* he said:—

"I notice that newspapers which specially represent the opinions and interests of the richer classes are alarmed at some striking indications that the poorer classes, including large numbers of artisans, have little confidence in, or respect for, the upper ranks. It seems as if this very obvious fact is usually overlooked by the titled and the wealthy, and at intervals, when they are reminded of it, they are at once frightened and puzzled."

Speaking of the rich, he said—"The English aristocracy contributes next to nothing to intelligent thought and opinion. It is not a guide to progress, but a dead weight difficult to shove along. It owns land on a bad system, hunts foxes and hares, shoots pheasants in its covers and pigeons at Hurlingham, dawdles at the clubs, drives in Rotten Row, visits the opera (paying little attention to the best music), and votes in the Lords or Commons without hearing the debates.

Is it unnatural that the workingman should ask of these people, 'What do you do for your £50,000 or £300,000 a year, your vast landed property, your streets and squares of town houses, and all the other good things society gives you?' Thirty shillings or fifteen shillings a week got by hard work are things so different from prodigious incomes obtained by the unmeritorious and irresponsible act of being born, that the workingmen of a nation are not very likely to look with favor on the privileged classes when those classes do not render any visible service at all commensurate with their receipts. . . . It is also noticed, as I have often pointed out, that the capitalists and the aristocrats pull together to keep the law so that it may be no terror to evil doers of rank and station, provided their delinquencies conform to certain conventional rules.

The general tone of feeling being that of distrust, any particular case of harshness or injustice produces a widespread and painful effect. . . . I have never been one of those who lay all the blame on the rich. I see, and have never scrupled to expose, the faults of the working class; but I know that society is a great unit, and that the condition of one part determines the state of another part. I see a plain connection between the faults and vices of the rich and those of the poor; and I believe that if we want a better state of things, we must carry on the mending process at both ends, and in the middle too."

It is plain to all that the social system now controlling these classes demands a "mending process," and men are attempting to mend it; but Inspiration teaches us to wait until the Judge shall come, who will thoroughly reconstruct and establish an eternal and perfected system of human association.

We think, in view of all these testimonies and many more which we cannot now quote, with the startling facts all around us of strikes and demonstrations of irrepressible conflict between the capitalists and laborers, and that this strife is becoming more warlike every month, and that the parties are composed of exactly the classes foretold, and those classes occupying exactly the positions described, and threatening to do just what was predicted that they would do, proves conclusively that this financial conflict is a clearly defined sign that Christ will soon appear the second time, to judge the quick and dead. Let us mark the breaking up of imperfect and sinful associations, which indicates the dawning of a day of heavenly unity and eternal harmony. J. C.

PETALUMA.

We have just closed a very interesting series of meetings in the city of Petaluma, California. We held them in the Baptist, Southern Methodist, and Congregationalist churches. We found the religious interest rather low. We commenced our meetings in the Baptist church, Tuesday evening, April 20th, and closed them in the Congregationalist church Lord's day evening, April 25th. We had three open-air meetings on the street, which were well attended, and noted for good order. We also held two children's meetings, with happy results. We trust several of them gave their hearts to Christ. We are becoming fully convinced that more effort should be made to bring the children to Jesus, before bad habits become fixed upon them. They are easily reached in their youthful days, by religious influences. It is a great mistake to let them come like weeds in the service of Satan. Parents are taught to bring them up in the nurture and admonition of the Lord. The children are taught to remember their Creator in the days of their youth. As soon as they know good from evil, they should be pointed to the Savior. They are often converted when only five or six years of age, and some even younger.

A good work began among the adults. backsliders were reclaimed, several were converted, and many more were under conviction. The last meeting, Lord's day evening, was one of special interest. About oue hundred remained to the inquiry meeting, and several decided to begin a christian life. Bro. Hutchins, the pastor of the Congregational church, was happily disappointed in witnessing such a revival interest. We were much pleased with his kind spirit. He was anxious to have us remain longer, but we had promised to return to Vallejo, to assist in the union meetings in that city. We have seldom seen richer fruits in so short a time than those at Petaluma. To the Lord be all the glory. It was accomplished by the special power of the Holy Spirit. Several were particularly interested to hear about the gift of the Spirit, and decided to present their bodies a living sacrifice to Jesus, to be entirely his for ever.

We had a pleasant visit on the cars and boat with Bro. Clifford, the Presiding Elder of the M. E. church, who said he thought there had never before been so much religious interest in California as at present. At no other time has there been so much union between ministers as at present. In this respect, there is cause for hearty thanksgiving. Although Bro. Hammond has left San Francisco, arrangements have been made to hold union meetings for months, every Sunday evening, in the great Union Hall. The ministers have entered into the work of leading sinners to Christ, with an earnest zeal that has seldom been witnessed on this coast, and which has already resulted in great good.

As we watch this movement, we are more and more convinced that it is the last gleaning before the great harvest. It is to be feared that those who now refuse to come to Jesus will soon find it too late—*too late!*

M. G.

PROBATION AFTER RESURRECTION.

It is claimed by some, that those who have not had the gospel preached to them, will be raised from the dead, and then have a chance to accept the gospel of the kingdom. Can any believe that a man who has been raised by Christ from the dead will need much urging, in order to persuade him to accept the offer of salvation. Should the Lord do this, we think he would be showing them a special partiality. We can find no proof in the Bible, that any person who dies in his sins will have another time of probation in the world to come. As we understand the Scriptures, when Jesus comes, and the dead are raised, every man's destiny is forever settled. If not ready before death, he will never be ready. We believe this is the only life and world in which to fit for the next. All are invited. A portion of the Spirit is given to every man. Their conscience accusing or condemning. They are a law unto themselves. Where there is no law there is no transgression. They that "have sinned without law shall all also perish without law." But if all that are dead, who have not heard the law, are to be raised and hear it, then *none* will "perish without law;" and the apostle was mistaken. We are not yet prepared to take such a position.

It is said God will be respecting persons, if he does not raise those who have never heard the gospel, and give them a chance to hear. Let us listen to what Paul says on this subject: "There is no respect of persons with God." Rom. 2: 11. How does that appear?

"For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Rom. 2: 12–16.

Where no law is, there is no transgression." Rom. 4: 15. "Whosoever commiteth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3: 4. Here we have it plainly stated, "where no law is, there is no transgression." This looks reasonable, and commends itself to the common sense of all candid people. But we have found Paul speaking of those who "have sinned without law," who "shall also perish without law." What does he here mean by "law?" He cannot mean "no law," for if he does, he contradicts himself, and declares punishment when there is no transgression.

When he refers to those who "have sinned without law," he must mean without the law as written in the Scriptures. Is there any other law? Certainly. Hence he says: "When the Gentiles [heathen], which have not the law [written in the Bible], do by nature the things contained in the law [in the Bible], having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness." Thus we see every man is under law, and justly condemned, if he does not obey. He who lives up to his best light, is free from condemnation. It is not the amount of light and knowledge possessed, that makes a righteous man, but receiving and using what comes within his grasp. Salvation is placed within the reach of every man in this world, so that all the lost will be without excuse. For this reason we believe no further probation will be offered to any one in the world to come. When Christ appears to judge, it will be too late for the sinner to seek pardon. If not ready when the Savior comes, we see no scripture to show that he will have any opportunity after the second advent of Jesus shall have taken place.

M. G.

WAR CLOUDS.

The war clouds in Europe continue to become more and more threatening. A special to the New York *Herald*, from Paris, April 12th, says a war may be expected, "involving Russia, Italy, Austria, Germany, and France. Bismarck is the promoter of this war, and the Papacy is the pretext." The Paris *Union* says the Pope has sent word to the Emperor of Austria that "the position of the church is becoming more and more intolerable."

The *Union* says something must be done soon, or "the Catholic Powers will lose their influence." It is stated that at least eighty Catholic ecclesiastics are now imprisoned in Posen (Germany) alone. The government has decided to withhold the support of the Catholic ecclesiastics until they fully submit to the civil power. The Bishops have been holding a secret conference to decide what course to pursue.

A crisis is evidently at hand of no ordinary magnitude. When the storm bursts forth, terrible results may be expected. Let every christian gird on his holy armor, and be ready for the coming of the great King.

M. G.

"A SIGN OF THE TIMES."

In the New York weekly *Herald*, for April 3d, when speaking of the religious interest in Europe and America, the editor says:

"We have watched the movement which is exciting the interest of tens of thousands in Europe and America with some degree of curiosity, and regard it as a sign of the times not to be ignored by any thoughtful student."

Speaking of the remarkable work in Scotland, Ireland and England, the editor says:

"We have remarked it is much easier to rouse the masses of London to overwhelming excitment than to stir up the people of New York. Moody and Sankey are doing in England a very important work. We wish Mr. Varley or any other evangelist could accomplish the same in this city. But we fear the days of eloquence are over in this country, or, at any rate, the days when an American audience can completely forget itself in the fervor of a speaker."

The editor of the *Herald* seems to have pretty clear views of the true state of things. O that thousands of earnest, unselfish men might be raised up to sound the alarm, and lead the people to Christ, instead of dogmatic creeds. Honest men, who love Jesus, cannot all be made to see alike on all points of doctrine; but they are agreed that sinners must come to Christ or be lost. Let them unite to assist in this all-important work. The results will be blessed. M. G.

A GRAVE QUESTION.

The German empire and the Papacy are decidedly hostile to each other. One or the other must bow and submit, or a fierce conflict must take place, that will result in the complete destruction of one or the other. Middle or conservative measures, are not in the programme. It is victory or death. There has recently been a very stirring time in the Prussian Parliament. Prince Bismarck made one of his characteristic speeches against the Papal power. He was earnestly applauded. The basis of his remarks appeared to be founded on the following proposition: "You shall obey God rather than man." He then went on to say: "I believe I am obeying God when I serve my King." He showed that they could not obey both the Pope and the King," and then inquired: "Shall you obey the Pope rather than the King?" [Roars of applause.] Prince Bismarck's speech produced a deep sensation.

It was evident that the Pope could expect no assistance from the German Empire, and that the Pope's priests must yield or come to an open conflict with the govenment. It will soon be decided which shall rule. The death struggle is rapidly approaching, but there is no doubt as to the results, for the Lord hath spoken. The avenger of blood is on the track of the Papacy, and there is no escape. The scenes of the judgment day are at our doors. The last call of mercy will soon be hushed forever. O sinner, do not linger, but fly at once to Jesus for salvation. Do it NOW. Do not wait another moment. Eternal life is the object to be gained or lost. Look at its value, and seek it through Christ. M. G.

THE GRANGERS have become a power in the land. It is claimed that they number over one and a half millions of members. It is stated that by means of this association its members saved five million dollars in 1873, twelve millions in 1874, and they expect to save at least twenty millions this year. It is said one hundred thousand women have united with the Grangers.

M. G.

GARIBALDI proposes to deepen the channel of the Tiber, and make a good harbor at Rome for large ships. It is but eighteen miles from the sea; while in London it is forty. The best engineers say that an excellent and commodious harbor can be constructed at that city. The cost is estimated not above twelve million dollars. M. G.

CORRECTION.—In Bro. Stetson's article in *Crisis* of April 28th, in place of "church ministers," read *such* ministers.

IN MEMORIAM.

Bro. William Nichols, of Albany, N. Y., died March 29th, 1875, aged 65 years.

He was born in Fairfield county, Conn., March 13th, 1810, and was united in marriage to Hannah M. Sperry, Sept. 15th, 1830. He was converted at a Methodist campmeeting in South Adams, Mass., in 1833. He identified himself with the Second Advent movement at its very commencement, and remained heart and soul an Adventist, being closely allied in church relations and christian labor with the people bearing that name, until he fell asleep in Jesus. His funeral was very largely attended, and it was the privilege of the writer to bear testimony to the noble character of the dear departed one, and to present the "blessed hope" which for so many years had been, through cloud and sunshine, the comfort and anchorage of his pilgrim heart.

Bro. Nichols was one of the best men that ever lived. The one great aim of his life was to walk in the footsteps of the blessed Savior, and he consequently possessed a strong and symmetrical christian character. He gave with a generous hand to the support of the gospel, and the poor and the needy ever found in him a willing helper. That he was "given to hospitality" will be the testimony of many of the Advent ministers of the land.

Bro. Nichols' knowledge of the Divine Word was extensive and profound. He never wearied in his endeavors to know the truth as it is in Jesus; and if ever a man delighted in the Scriptures—Old Testament not less than the New—because they testify of Christ, our beloved brother was such a man.

Diligence in business and fervency of spirit were happily blended in Bro. N.'s way of serving the Lord. His heart was set on the heavenly inheritance—the better country—the incorruptible crown—the city which hath foundations—the kingdom which cannot be moved—the fulness of joy in God's presence, the pleasures forevermore at his right hand.

Our brother's consistent life and transparent integrity of character won for him the respect and confidence of the community at large; and by his brethren and sisters of "like precious faith" he was very greatly beloved. He held forth the Word of life effectively, and the saints were glad to listen to his fervid and instructive utterances. They unite with the bereaved widow and children in mourning his loss, but they sorrow not as those which have no hope. They are patiently waiting the coming of the day of God which will bring to their eternal home the whole family of the redeemed. They look for the absent Bridegroom, at whose glorious appearing they expect to be forever with the Lord. May we all have part in that everlasting rest. Amen.

RUFUS WENDELL.

AN APPEAL.

TO THE CHURCHES!—ADVENTISTS!—STEWARDS OF THE LORD.

Brn. and Srs. of New Hampshire:—Have we done all we can, or that God requires us to do, in giving to the people of this State the last judgment warning—the gospel of the kingdom? Who can say that we have if a little more time is given us to labor? Again, how can our labors and the means God has entrusted us with as stewards, and will hold us responsible for, be best expended? We think that the success that has crowned judicious labors under Mission Tents, in this and other States, in a measure answers these questions. The command is "Go," and in thus going we carry our meeting-house with us. We think it a conceded point that many who would not under other circumstances attend our meetings, are induced to come to tent meetings.

And now, dear brethren, as the N. H. Advent Christian Conference has chosen us to hold protracted meetings, and have entrusted us with the N. H. Mission Tent, will you help us by prayers and means to save some through this instrumentality? We feel a great responsibility in this matter; will *you* share it with us, and then in the great harvest reap the blessing? We want to see how much can be raised and pledged, between this and the time to hold tent meetings, to carry the tent into new places. A strict account of all receipts, and how paid out, will be kept. Now, will you make one effort, and sacrifice of this world's goods, for this great and noble cause before the fires of the last day shall consume them? Let God direct. Send in your monies and pledges to the Treasurer, J. G. Smith, Farmington, N. H. Also, brethren, we want you to interest yourselves in finding places where tent-meetings are needed, and see if land to set it upon and lumber to seat it with can be obtained, and let us know as soon as you can, so that we can make our arrangements to the best advantage, and not travel over the ground more than is necessary. We intend to secure as good help as we can to go with the tent. Remember, "God loveth a cheerful giver." And as this is to give the gospel to the poor, you can thus claim the promise in Prov. 19: 17.

C. H. FLETCHER,
D. F. LEAVITT, } *Committee.*
J. G. SMITH,

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$555.91
A Sister	5.00
"A Believer—Canada."	5.00
One that loves Jesus	.75

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$88.63
"A Believer—Canada."	5.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis.*

Aug. 6th, 1874, and onward.

Previous acknowledgments	$4,102.95
Thomas W. Applebee (pledge paid)	25 00
Jacob Pike " "	10 00
A Sister	5.00
H. Carter	5.50
"A Believer—Canada"	5 00
G. S. Gates	2.85
Gillam Cast	1 00

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$328.60
"A Believer—Canada"	5.00

One Barrel of Clothing from Sr. C. S. Emerson, for Eld. J. C. Smith.

FOR WALTER S. WOODBURY.

From a Friend	$10.00
From J. B. Cook	5.00

Correspondence.

From Bro. B. Spaulding.

Dear Brethren:—I find some are inquiring what has become of old Bro. Spaulding. Let me inform such that I am alive and enjoy good health, yet quite infirm with age; although with all my infirmities I have traveled, visited and given lectures all the past cold winter, and God has preserved me from harm. I have been blest with kind, hospitable friends, who have cared for my bodily wants, as though they remembered my age and infirmities. God bless them, is my prayer.

I have visited and lectured in eight different towns. I had been silent five years, thinking I had done my work, and never should speak in public again; but I have found the subject clear as ever to my mind, and I could quote proof texts as well as ever, and even give the chapter and verse. I am somewhat run down by overwork, yet I am firm in the faith. I never have been so confident in the time question as many, yet I do believe the coming of Jesus is nigh; yes, very nigh. The signs of the times prove it clear enough for me. It does not discourage me at all that certain times, looked to with so much confidence, have passed by. God's Word has not failed, nor will it fail. Every jot and tittle of it will be fulfilled.

Let me say to my beloved brethren, read the prophecies, believe that whatsoever was written aforetime was written for our learning, and no prophecy is of any private interpretation. It may be understood. Let us live, expecting the fulfillment, looking for it, waiting for it, and prepared to meet it and our coming Lord, with lamps trimmed and hearts in order.

From Bro. W. H. Deverell.

Dear Friends in Christ:—As I am blest, week after week, reading so many blessed experiences in the *Crisis*, it prompts me to accept the cross, and try to tell you how I am longing to see our dear Savior. I often think what a blessed joy and privilege we as believers in Christ have; that of knowing that the Lord is so near. I am satisfied that the glad day is just at hand, and I try to tell some poor souls of it, and find some willing to talk upon the subject; but, oh, what darkness I find! I live in a beautiful part of God's vineyard, but there is much wickedness, as we read there shall be just before Christ comes. How often I think of the words of Jesus—"As it was in the days of Noah, so shall it be in the days of the coming of the Son of man."

Let us try this present year, if time lasts, to bring some poor souls to Christ. Dear friends, I live where I do not hear a sermon on the Lord's coming once in six months. I had one good brother call on me, and we found opposition so strong against us that we could not get any church to speak in. I even asked for the school-house, and was denied; but, thank God, they could not shut up my own house, and I had him speak three times in it, on the second coming of Christ. It did me good, for I love to have this truth spoken. By the help of God I will try and live a christian, so that when Christ comes he will say—"Well done, . . . enter thou into the joy of thy Lord."

I wish that, this coming summer, some of the brethren who have tents would come over this way; but I see they all seem to be trying to do their duty where they can.

Any brother traveling, who can call this way, will find one that trusts in Christ to welcome him,—I mean any one who preaches Christ and the gospel as it is written in the blessed Word.

Queensville, Canada.

From Bro. M. J. Hughes.

Dear Brn.:—The Lord is blessing us. I have been visiting different sections of the State, and have had more opportunities than ever before to find out the true condition of the freedmen, both spiritually and temporally. They differ so widely in knowledge, religion, manners and customs, that one could hardly believe or think that so wide a difference could exist in the state of N. Carolina. I found some of God's children, also some of the servants of Satan in every town. I found a class of people in the western part of the State, near the Tennessee line, in the mountains, who love Jesus and his appearing; and to a great extent under-

stand the Scriptures as we do in regard to the inheritance and nature of man, but believe the eternal torment doctrine. They have no hobbies or definite time questions, and they seem wholly absorbed in love and this hope. All rest in the promise that Christ will come again.

It seemed so heavenly to see and hear these children of color, in the mountains, where I supposed this compelling message that belongs to this generation, was never heard. Thanks be to God, that his truth, his love, his salvation, has found its way into the hearts of these mountaineers in N. Carolina!

I will write you more soon. The clothes came safely. Pray for me, and also for these people.

Durhams, N. C.

Married.

GLOVER—POTTER. In Morris, Ct., April 26th, by Eld J. Curtis, Mr. SIDNEY GLOVER, of Morris, Ct., and Miss HULDAH POTTER, of Thomaston, Ct.

EDGERLY—GORDON. In Portsmouth, N. H., May 31, 1875, by E. Owen, Mr. JOHN H. EDGERLY, of Durham, N. H., and Mrs. SARAH F. GORDON, of Newington, N. H.

GREEN—PAGE. At South Barnstead, N. H., May 1st, 1875, by Eld. C. R. Parsons, Mr. ORRIN P. GREEN, of Pittsfield, N. H., and Miss ELLEN A. N. PAGE, of Epsom, N. H.

Obituaries.

PHILBRICK. In Rye, N. H., April 8th, 1875, Bro. Moses C. Philbrick, aged 62 years.

Bro. P. was converted at the age of fourteen, and was baptized by his father, Eld. Ephraim Philbrick, then a member of the Christian Church at Rye; but subsequently both father and son embraced the doctrine of the soon coming of the Lord, and lived and died in the faith. Bro. Moses was well known as an earnest, working christian; one that lived his religion every day, and at whose house the servant of the Lord found a hearty welcome. His work is well done, and he rests in hope, and awaits the promised crown. While his companion and loved ones mourn their sad bereavement, they rejoice in hope of a speedy reunion in the city of God. The funeral services were conducted by the writer, assisted by Bro. Wells. Sermon from 2 Tim. 4: 6.

J. W. WHITE.

HUNTER. In Atkinson, Feb. 27th, 1875, of scarlet fever, Inez Maud, only child of George F. and Frances A. Hunter, aged two years and eight months.

It seemed very hard for the mother to part with sweet little Inez just as life was opening before her with such bright promises of earthly happiness, while the husband and father, far away on the broad ocean, knows nothing of his darling's sickness and death. Only two days before she died, her sweet voice was heard singing the hymns her quick ear had caught, with wonderful precision for one so young. Although her voice is hushed in death, and we see no more her smiling face, the promise, "They shall come again from the land of the enemy," affords comfort and consolation to the heart of the lone mother.

D. S. HUSSEY.

Herald of Life, please copy.

SALISBURY. In Ellicott, Tp., Chautauqua Co., N. Y., Sophia, daughter of Bro. and Sr. G. Salisbury, aged 41 years.

Our sister had been a constant care on her parents from a child, being an invalid; but she sleeps, and her parents "sorrow not as those which have no hope." We endeavored to give words of comfort from these words.—"The last enemy that shall be destroyed is death." 1 Cor. 15: 26.

JOHN T. ONGLEY.

LINES

Composed on the death of Louis E. Hubbard, youngest son of Dr. S. P. and Harriet A. Hubbard, who fell asleep in Jesus Feb. 5th, 1875, aged 13 years and 3 months.

We've laid him in his casket,
And covered him with flowers;
We shed our tears of sorrow
Through many weary hours.

And when night gathers over
Our quiet, lonely room,
We miss our darling Louis,
Now lying in the tomb.

Stern death—the cruel *monster*—
Laid claim unto our boy,
But Jesus soon will raise him,
And then he'll die no more.

When his young life was ebbing,
And his conscious moments few,
He raised his little prayer to heaven,
And bade us all adieu.

We do not mourn, complaining
That God has been unjust;
We leave it all with Jesus;
In him we put our trust.

Farewell, sweet darling Louis,
Sleep on and take your rest,
Till Jesus bids you welcome Come,
And be his honored guest.

FOREIGN NEWS.

AUSTRIA.

For the last few days reports have been current at Vienna of arrests and persecutions of the Christians in Bosina and the Herzegovina. It is even said that a massacre has taken place in the neighborhood of Solonica, in Roumelia.

A contract for the purchase of 10,000 horses, to be delivered at the end of June, has been concluded on behalf of France at the horse fair at Netoltz, in Bohemia.

The village of Blindenmarkt, in Lower Austria, was burnt to the ground last week. The fire broke out in a cottage, and the flames were fanned by a high wind, so that they became quite beyond control. The church, priest's residence, and school were destroyed, and not a single dwelling saved. The inhabitants have lost all they possessed.

London, May 6. A Paris correspondent of the *Times* telegraphs that uneasiness prevails in well-informed circles in Paris.

The most serious minds believe there is danger impending. Politicians from abroad, as well as those claiming to be well informed at home assert that peace or war depends on the approaching meeting of the Czar and the German Emperor.

No one denies that the powerful party in Germany, comprising the entire military element, feels that the late treaty was too lenient; that the indemnity paid has already returned to French coffers; that the possession of Belfort by France is dangerous to Germany; that France is reorganizing rapidly enough and will soon be able to furnish a formidable army to any alliance with other nations; that Germany is no richer than before the war, and her finances and social organization cannot long support the expense of the present armaments and she cannot disarm in the face of France. The military party in Germany are convinced that never was there a moment more propitious than the present to secure for their country a long era of prosperity and peace. War ought to be promptly undertaken. It is necessary to march on Paris and take up a position where a new peace can be signed which takes Belfort from France, limits her active army and exacts ten millards in twenty years. Paris could be attacked if France refused to sign. All the powers have confined themselves to timid friendly representations with regard to the Belgian notes, which only shows that to finish with France now is a duty to Germany and humanity. Europe will never be tranquil while the blunder of a treaty which leaves France ready to revive and re-enter the struggle, is unrectified.

What may be promptly executed at an insignificant sacrifice, would two years hence cost oceans of blood. Russia must be convinced of this necessity.

The *Times* correspondent adds: It would be untrue to say that these arguments are accepted, even if Germany was outside of a particular party. It would be equally untrue to say that these menaces are destined to be realized. The diplomatic world, even in Germany, declare she cannot fight against an enemy who declares for peace. Honest Germans scout the suppositions. The Emperor has scruples, but the party of immediate action urge it as a duty to sink all considerations in order to save the country. They insist that France will be made to accept a reassuring treaty, if she will not fight. Germany, in order to have the right to reproach France as the cause of uneasiness, must solemnly disclaim the above theories. The *Times*, in its editorial columns, scouts the apprehensions raised by the alarmists and the alarmed in Paris.—*Boston Journal.*

Kingston, Jamaica, May 5, via Havana. A revolution broke out in Port au Prince Sunday. Gen. Brice was dragged from church and shot. Forty foreigners have been killed. Among the victims is a servant of the British Consul General. Buildings were fired, and every species of disorder prevailed. A state of siege has been proclaimed. A British gunboat is there, and another will be sent there to-morrow. The steamers were not permitted to enter the port, and have landed their cargoes here.

DOMESTIC NEWS.

MONTPELIER, Vt., has been visited by another disastrous fire, this time the work of an incendiary, unless the people are greatly mistaken. It was discovered Friday at midnight, and soon thirty-two stores and dwellings were destroyed, involving a loss of about $114,000.

Pottsville, Pa., May 5. Last night a colliery at the Ben Franklin Colliery at Tonyville, near Shamokin, was destroyed by fire. It was owned and worked by Dorrity & Bromgardner. As this colliery has been working through the strike, the fire is supposed to have been incendiary. The loss is $100,000. Two hundred men and boys are thrown out of employment, which will be severly felt by them, as it was one of the few collieries in the region giving employment, and no work is to be had elsewhere. This is the first instance of a colliery being burnt during the strike.

At Girardnette a special engine with the superintendent of the Mahoning Branch railroad on board was stoned. The engineer had a narrow escape.

These scenes are the premonitory symptoms of that burning spirit of revenge in the hearts of laborers, which will make the rich "howl" when it shall be let loose to destroy their "heaped up treasures."

J. C.

Notices

Vermont Conference.

The next session will be held with the church at Hinesburgh, Vt., according to vote of last Conference, and will commence *Wednesday evening, June 9th.* Meetings will be held over the Lord's day, although the Conference will close Friday night.

Those coming on the Central Vermont R. R. (Eastern division) will stop at Richmond. Those coming on the Rutland and Burlington division will stop at Charlotte. Teams will meet passengers at those stations on Wednesday. Those wishing to be met at the depot on Wednesday, or on any other day, should write to Bro. A. H. Post, Hinesburgh, some days beforehand, that they may know how extensive team arrangement to make. A stage leaves Burlington daily for Hinesburgh, at about two o'clock P. M. We hope that there will be a general gathering at this meeting, for the furtherance of the gospel. Help in preaching the Word has been engaged from abroad.

H. F. CARPENTER, for Com.

PROTRACTED MEETING.—A four days meeting will be held at East Bethel, Vt., commencing *June 2nd*, and continuing over the Sabbath, June 6th. Bro. H. H. Tucker, of Palmer, Mass., and others who can, will assist Bro. Hoyt at this meeting. Come, all ye valiant soldiers, lift up the ensign for the people. H. F. C., for Com.

Tent Meeting and Conference.

The Lord willing, the Connecticut Advent Mission Tent will be pitched in Oakville, Conn., Wednesday, May 12th, and remain over Sunday, May 16th.

We go to this new field by invitation of Bro. and Sr. Mills, the only family in the place of like precious faith, and who will accommodate as far as possible. Our brethren, however, had better take along blankets, and some of us can sleep under the tent, if necessary. It is proposed that all business pertaining to the Conn. A. C. Conference be disposed of Thursday, May 13th, and we hope the brethren will be prompt at the business session, that the remainder of the time be devoted to sounding the gospel of the soon coming kingdom. Pray that the Holy Spirit may attend in power.

Oakville lies three miles west of Waterbury, on Watertown Branch R. R. By present R. R. Time Table, trains leave Waterbury for Oakville at 11.50 A. M. and 6.45 P. M. O. D. WOODRUFF.

NOTICE.—I will meet those who have written to me concerning ground to build wooden tents upon, on the camp-ground at Springfield, May 21st, from 9 A. M. till 3 P. M. Hope all will be there. You can get lumber, and all other building material and help, near by. If there are any who selected a lot last year, and are not sure of building this year, please notify me soon. You should not hold a lot from others who want to build.

H. MUNGER.

Minnesota Campmeeting.

The Advent Christian State Campmeeting for Minnesota, is to be held at the Utica camp-ground, known as the Chatham Grove, two miles south of the Utica Station, on the Winona and St. Peter Railroad, twenty-three miles west of the city of Winona, commencing *Saturday, June 12th*, at 2.30 P. M., and hold over two Sundays.

We shall provide a boarding tent and board for such as may want it, just as cheap as possible, and those that wish to board themselves can have the use of the tent stove to cook on. A pasture lot will be furnished near the camp-ground, also stabling for horses; as many as can will please bring grain to feed.

We hope that the churches and the scattered ones as many as can will come with their tents, bedding, etc., as may be necessary for a week or ten days tenting on the camp-ground. One and all think of all the things necessary for your own comfort while at the meeting, and bring them with you, and we will try to make you all comfortable. We wish all to come full of the life, power, and spirit of the Master, that God's people may be comforted, and strengthened in the faith, backsliders reclaimed, sinners converted to God, and many souls made happy in the Lord.

Preaching Brethren and Sisters expected:—Brn. C. C. Ramsay and Wm. Chapman from Iowa, Bro. and Sr. Fassett, Sr. Ruth M. Rowell, and Bro. J. W. Bursell; and we extend a cordial invitation to preaching brethren and sisters in general. We hope also that Bro. M. Grant (the Lord willing) may be with us to preach the Word. Those coming by the R. R. down the river will change cars at Minnesota City, and those coming by the Milwaukee and St. Paul R. R. will change cars at Owatonna for Utica.

The State Advent Christian Conference was adjourned to meet in connection with this Campmeeting. The State tent will be pitched on the camp-ground.

GEO. HERRING, D. CHEATHAM, O. RICHARDSON, PETER MITSON, PHILIP RAMER, } Committee.

Annual Conference.

The Annual Conference of Advent Christians of the State of Minnesota will convene at Utica, on the old camp-ground in Chatham's Grove, on *Tuesday, June 15th*, at 10.30 A. M. This Conference will be held in connection with the Campmeeting. We expect the following preachers:—Bro. and Sr. Barnes, Sister Rowell, Bro. and Sr. Fassett, Brn. Bursell, Mitson, Brown, Ramer, Chapman, Lombard, Cole, Wellcome (of Garden City), Wood, Smith, and Dewing. Let there be a general rally of our Minnesota preachers. Come to work for God and the salvation of sinners. Those who cannot come, write a report of your labors and send it in season. We want a general rally. Let every church in the Conference report either by delegate or by letter.

Come, brethren, with your tents. Lay by your work for a few days and come to this feast of tabernacles. Remember those little mission boxes. Send every dime you can for the trust fund from them. Come in the spirit of your Master—not to hear big preaching, but to work for the upbuilding of the cause. Jesus is soon coming, and we want to be ready to meet him, having our work done and well done. All reports sent after June 1st, should be directed to me at Utica, Winona Co., Minn., care of J. Cheatham. S. C. WELLCOME, Sec.

WISCONSIN CAMPMEETING—This meeting will be held at Prairie du Sac, Sauk Co., beginning on *Saturday, June 5th*, and hold over two Sundays. Bro. Grant intends to be with us. There are daily stages running to Prairie du Sac from Lodi and Baraboo, on the Northwestern R. R., and a steamer from Merrimack; also a stage from Mazomanie, on the Milwaukee and St. Paul R. R.—ten miles. Let us put up the most of our tents at the beginning of the meeting. Other particulars in time.

O. THOMAS, WM. SHELDON, H. M. JONES, } Committee.

WISCONSIN ANNUAL CONFERENCE.—This Conference will convene in connection with the State Campmeeting at Prairie du Sac, and hold its first session on the morning of the *10th of June*. Let the churches be represented by delegates or letters, and let every minister either be present in person, or report by letter.

WM. SHELDON, Sec.

TENT MEETING.—There will be a Tent Meeting at Belgrade Mills, Me., the first of June. Particulars hereafter. H. B. SEVEY.

AN APPEAL.

The season has now arrived when the special work of holding Tent Meetings should be begun. The Mass. Conference has a good Tent ready again for service in the harvest field of the Lord; and the question is: Shall it be sent forth once more with good and faithful laborers to gather in sheaves for Christ, and give the warning of the coming day of God? In order that this may be done, there must be a sacrifice made by the friends of Jesus, and means given to sustain in this way his precious cause.

It is proposed that the Tent this year be taken into *new fields*, and where our precious faith has not as yet been heard. If this is done, there will be a special necessity for contributions on the part of our churches and people in general, to defray the expenses of these meetings in these new places.

As the Committee, chosen at the late Conference to have the charge of the Tent and make arrangements for the work in connection with it, we invite all who have the means and the heart to give in sustaining this mode of reaching the people, to do so as soon as they can, that we may know how far to go in promising the Tent where it is already requested.

Contributions and pledges can be sent to the Treasurer, ELD. C. GOODRICH, Boston, Mass.

B. YOUNG, L. BOUTELL, C. E. BARNES, I. I. LESLIE, } Protracted Meeting and Tent Committee.

☞ Notice.

The members of the Mass. Second Advent Christian Conference are requested to send to the Secretary their names and address, that each may receive a certificate of membership, according to a vote of the Conference.

I. I. LESLIE, Sec., Box 5140 Boston, Mass.

Tremont Campmeeting.

The Annual Campmeeting at Tremont, Mass., will commence *Monday, July 19th*, and continue to the 28th. Arrangements will be made to supply all with board and lodging. All who can are requested to bring Tents.

Brethren in the Lord, do make arrangements to attend this meeting, especially all who reside in the southerly part of this State. Come at the commencement, if possible. We intend to secure good profitable laborers, those who are prepared to bring out an exposition of those prophecies especially applicable to these times, and now in process of fulfillment, when the church will be delivered. This may be the last annual gathering we shall be permitted to enjoy before the Lord will gather his own to himself. Let us do what we can to save the perishing before it is too late. Bro. Munger will have charge of the meeting.

HENRY V. DAVIS, for the Committee.

Alton Bay Campmeeting.

The Alton Bay Campmeeting will commence, if the Lord will, *August 21st*, and hold over two Sabbaths. J. COUCH.

NOTICE.—The Mechanic Falls Campmeeting will commence *Monday, August 30th*, and hold over Sept. 5th. WM. H. MITCHELL, for the Com.

CAMPMEETING.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th.

JER. CARR, for the Committee.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish lumber for building purposes on the camp-ground at Alton Bay, at the following prices: Hemlock, $15 00 per M.; Pine, planed and matched, $25,00 per M. All who want lumber for frames must write immediately to J. H. Downing, Alton Bay, N. H. Mr. Downing will furnish nails, windows, doors, butts, screws, etc., at Boston prices.

H. K. CHOATE, BENJ. YOUNG, } For Committee.

Seaside Campmeeting.

The undersigned having been appointed a committee to arrange for a General Campmeeting of Second Adventists at Seabrook, N. H., have accepted the position; and in compliance with urgent requests and our own convictions of duty, have leased "Beckman's Grove"; and if the Lord will, the meeting will commence *August 14th*, and continue over two Sabbaths.

The grove is pleasantly located within sixty rods of the depot, and about the same distance from salt water landing. There are excellent facilities for sailing and fishing. A large and commodious bath house will be erected, and the committee will spare no pains to procure accommodations for all who desire to build houses, or pitch tents on the ground, or to lease rooms in the neighborhood. The boarding house will be in charge of the committee. Fares will be reduced on the Eastern and other railroads. Particulars hereafter.

Committee of Arrangements: N. H. Robie, A. N. Dow, N. L. Robie, David Beckman, Robert Dow, Wm. Beckman, Charles C. Dow, John B. Adams, Charles A. Barton.

Meeting at Sugar Hill.

There will be a meeting at Sugar Hill, N. H. (D.V.) commencing *Thursday, June 3d*, at 5 o'clock P. M., and continue over Sunday, the 6th. Bro. E. A. Stockman will be present to preach the Word. It is hoped that Bro. Daniel Churchill will be able to attend also.

The object of this meeting is to glorify God, to cheer and strengthen his dear scattered saints, to awaken backsliders, and convert sinners to an experimental knowledge of the truth. For this let all the dear saints pray. N. WHEELER.

N. B. As Sugar Hill is seven miles from Lisbon Depot, and no regular line of daily conveyance, it will be necessary for those who come over the R. R. to inform me when they will arrive at Lisbon, and conveyance will be provided at reasonable rates. Trains going North, arrive at Lisbon at 11 o'clock A. M. and half past 4 P. M.; going South, at half past 9 A. M. and 3 P. M. Come to the feast. N. W.

ANNUAL MEETING.—The Annual Meeting of the Iowa Christian Mission Campmeeting will hold its next session at New Hartford, Butler Co., Iowa, on the old camp-ground, commencing June 10th. There will be a boarding house and grocery store, so that all who wish to board or buy can be accommodated. There will be plenty of straw free to all. Hay will be furnished at reasonable rates, also wood.

Come one, come all. Come feeling an interest to save and be saved. This may be our last meeting before Jesus comes. We expect help from abroad. Eld. A. N. Seymour and others will be at the meeting. Our lease of the grounds run out this year. Let all interested be present to devise means and make arrangements for the future.

ALONZO RAYMOND, Secretary.

EDINBORO, PA.—Our next Church Conference is appointed for *May 29th and 30th*. Services on Saturday, at 2 and 7.30 P. M. On Sunday, at 9.30 and 10.30 A. M., and 7.30 P. M. Administration of ordinances follow morning service. Brn., do you want preaching here and in adjacent places this year? If so, govern yourselves accordingly. Come up to this Conference and make arrangements therefor. G. W. STETSON.

TENT MEETINGS.—The Iowa Advent Christian Mission Tent will be pitched (the Lord willing) in Jefferson, Green Co., Iowa, Thursday, May 27th, to continue over Sunday, June 6th, and longer if duty demands. Let there be a general rally by the brethren and sisters from the surrounding country to this meeting. Let us come to labor and pray for the promulgation of the truth and the salvation of sinners. As this will be the first tent meeting of the season, let us endeavor to strike the right key-note.

J. RIDLEY.
P. W. HOUGH.

NOTICE.—The Lord willing, the Advent Christian Conference of the State of Kansas will hold its annual session at Ottumwa, Coffey Co., Kansas, *May 21st*, commencing at 10 o'clock A. M., and continue as long as the interest demands.

Reports from the churches should be made up to and including the 8th of April (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary. Let there be a large attendance, as there is business of unusual importance to come before the Conference.

Brethren and sisters, make arrangements to do up your spring work in good earnest, and attend this meeting. Soon Christ will come in person to claim his own. In behalf of the Conference.

Board of Directors: A. S. Corey, Warden Dunbar, Eld. J. S. Thorp, Eld. Daniel Webster, Chester Crowell. J. C. SMITH, Chairman.

R. F. CLARK, Secretary.

NOTICE.—The York Co. A. C. Conference will hold its next quarterly session in the chapel at West Parsonsfield, Me., commencing Thursday, June 3d, at 2 P. M. We desire to see a large attendance. C. H. SWEET, Secretary.

NOTICE.—Arrangements have been made to furnish lumber for building purposes on the campground at Seabrook, N. H., at the lowest market price, which will not exceed $15 per M. Address CHARLES C. DOW, Kensington, N. H.

N. H. ROBIE, for Com.

☞ Eld. M. R. Phetteplace has been engaged to supply the desk at the Advent church in Lowell for the present.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. *Preaching at* 3 *and* 7½ p. m. *Tuesday, Wednesday, Thursday and Friday evenings.*
Geo. W. Sederquest ... Sunday, May 16th
L. L. Howard ... Sunday, May 23d
John G. Hook ... Sunday, May 30th

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.
H. L. Hastings ... Sunday, May 16th
C. S. Emerson ... Sunday, June 20th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
L. L. Howard ... Sunday, May 16th
C. A. Brown ... Sunday, May 23d
W. S. Campbell ... Sunday, May 30th
J. F. Nickerson ... Sundays, June 6th and 13th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
C. Goodrich ... Sunday, May 16th

SOMERVILLE, Mass (Hawkins Hall in Union Square.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Athol, Mass ... Sabbath, May 23d
J. HEMENWAY.

Hartford, Conn ... Sunday, May 16th
Providence, R. I. ... Sunday, May 30th
C. E. BARNES.

Brimfield, Mass ... Sunday, June 6th
C. GOODRICH.

East Weymouth, Mass. (Baptism) ... Sunday, May 23d
I. I. LESLIE.

Tremont, Mass ... Sunday, May 23d
J. S. WHITE.

Westfield, Mass ... Sabbath, May 23d
ROLAND D. GRANT.

Mattapoisett ... Sunday, May 16th
New Bedford ... Sunday, May 23d
Fairhaven, Mass ... Sunday, May 30th
M. BATCHELOR.

Natick, Mass ... the second Sunday in each month for the present. WM. C. STEWART.

New York City ... Sunday, May 16th
F. H. BURBANK.

Clarktown, Barnstead, N. H. ... May 13th and 14th
New Durham Ridge ... Sabbath, May 16th
Farmington ... Tuesday evening, May 18th
Seabrook, N. H. ... Wednesday evening, May 19th
Natick, Mass ... Thursday evening, May 20th
Collinsville, Ct. (if desired) Monday evening, May 24th
Winsted, Ct ... Tuesday evening, May 25th
Bristol, Ct ... Wednesday evening, May 26th
Milldale, Ct ... Thursday evening, May 27th
Cheshire Street, Ct ... Friday evening, May 28th
Lynn, Mass ... Friday evening, June 4th
Portsmouth, N. H. ... Tuesday evening, June 8th
Biddeford, Me ... Wednesday evening, June 9th
Portland ... Thursday evening, June 10th
South Windham ... Friday evening, June 11th
Kennebunkport ... Sabbath, June 13th
H. MUNGER.

Charlton, Mass ... Sunday, May 16th
H. F. CARPENTER.

Springfield, Mass ... Sunday, May 16th
Rutland, Vt., May 19th or 20th, as convenient for the church.
Poultney, Vt ... Sunday, May 23d
J. B. COOK.

Shinecock Indians ... Thursday evening, June 3d and over the Sabbath.
Putnam, Ct ... Sunday, June 20th
Warehousepoint, Ct ... Sunday, June 27th
H. PRATT.

Canterbury (Emery school-house) Sabbath, May 16th
Lake Village, N. H. (North Church) Sabbath, May 23d
Pittsfield, N. H. ... Sabbath, May 30th
D. F. LEAVITT.

Salem, Mass ... Sunday, May 16th
Colebrook, N. H. (where H. E. Higgins may appoint) Sundays, May 30th and June 6th.
C. S. SHATTUCK.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Providence, R. I. (Advent Chapel on Hammond St.) Sunday, May 16th. D. M. LEAVITT.

Alton, N. H ... Sunday, May 16th
Strafford, N. H. (Robert's school-house) Sun., May 23d
Will some one meet me at Eld. Frank Varney's May 22d, at five o'clock p. m.? J. G. SMITH.

New Rye, N. H. (Christian meeting-house) Sunday, May 16th.
Northwood Narrows, N. H. ... Sunday, May 23d
O. W. KIMBALL.

Alton, N. H ... Sunday, May 23d
Springfield, Mass ... Sundays, June 13th and 20th
Barnstead, N. H. (Clarktown) ... Sunday, June 27th
E. OWEN.

North Rutland, Mass. .. the last Sunday in each month
GEO. A. STREETER.

Wilbraham ... Sabbath, May 16th
Brimfield ... Sabbath, May 23d
Wilbraham ... Sabbaths, May 30th and June 6th
Montgomery ... Sabbath, June 13th
Granby ... Sabbath, June 20th
Chicopee Falls ... Sabbath, June 27th
GEO. L. TEEPLE.

Holderness, N. H. (Steven's meeting-house) Sunday, May 16th.
Albany, N. H. (Bell school-house) .. Sunday, May 23d
N. GLIDDEN.

New Durham ... Sunday, May 23d
Melvin Village ... Sunday, May 30th
T. W. PIPER.

Southbridge, Mass ... Sunday, May 16th
PORTER J. SMITH.

Chicopee Falls ... Sunday, May 16th
Fitchburg ... Sunday, May 23d
W. N. PILE.

Lee (Union meeting-house) ... Sunday, May 16th
Farmington, N. H. ... Sunday, May 23d
South Berwick, Me. (Great Works) Sunday, May 30th
Great Falls, N. H. (Franklin Hall) Sunday, June 13th
Northwood ... Sunday, June 6th
Salem, Mass ... Sunday, June 27th
Northwood ... Sunday, July 4th
Kennebunkport ... Sunday, July 11th
If any of these conflict, please write me at South Barnstead, N. H. C. R. PARSONS.

Kensington, N. H. ... Sunday, May 16th
J. F. CHAMBERLIN.

Meredith, N. H. (Dolloff Hall) ... Sabbath, May 16th
Bradford, N. H. (Pond meeting-house) Sab., May 30th
Canterbury, N. H. (Emery school-house) Sab., June 6th
East Canaan, N. H. ... Sabbath, June 13th
SIMEON ROBY.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass ... fourth Sunday in each month
Charlton, Mass ... Sunday, May 30th
H. H. TUCKER.

North Easton, Mass., the third Sabbath of each month
Gloucester, Mass ... Sunday, April 25th
C. W. RATHBUN.

Knowlesville, N. Y. .. 1st and 3d Sundays in the month
MRS. L. M. STODDARD.

Campville, Conn ... Sunday, May 23d
S. WOODRUFF.

South Rochester, N. H ... Sunday, May 16th
Salem, Mass ... Sundays, May 23d and 30th
C. E. HURD.

Oxford (Craig's Mills) ... Sunday, May 16th
JARED WHITMAN.

Natick, Mass ... Sunday, May 16th
Z. BOODEY.

East Colebrook, N. H. (meeting-house) Sun., May 16th
Ways Mills, P. Q ... Sunday, May 23d
U. G. LADD.

Newark, N. J ... Sunday, May 16th
New York (Cooper Institute) ... Sunday, May 23d
Fitchburg, Mass ... Sunday, June 6th
W. S. CAMPBELL.

Charlton, Mass ... Sunday, May 23d
W. M. HALL.

Glenmore, N. Y. ... evenings, May 13th and 14th
Higginsville, N. Y., at 10½ a. m. and 1 p. m., Sunday, May 16th.
Redfield, N. Y. (as Bro. Seymour may arrange) evening, May 20th.
Greenboro, N. Y., at 10½ a. m. and 7 p. m., Sunday, May 23d.
Boylston, N. Y. (as Bro. D. Ballou may arrange) evening, May 25th.
Lorraine, N. Y. (Randall Dist.) ... May 26th and 27th
Harrisburg, N. Y., at 10½ a. m. ... Sunday, May 30th
C. H. WILLIAMS.

Dorchester, N. H. (Baptism expected) Sun., May 16th
J. B. S. PILLSBURY.

Montgomery ... Sunday, May 23d
WARREN TEFFT.

Gilmanton, N. H. (at Bro. Nutter's) Sunday, May 23d
LEVI ALLEN.

Westport (Brownell's Corner) ... Sunday, May 16th
M. E. OTIS.

Loudon Village, N. H. (where Bro. Parker may appoint) Sunday, May 23d. RUFUS P. BEAN.

Cornville ... Sunday, May 16th
Jay (Bean's Corner) ... Saturday evening, May 22d and Sunday, May 23d. F. E. BLAISDELL.

Square Pond, Conn ... Sunday, May 16th
I. B. POTTER.

West Groton, Vt ... Sunday, May 16th
Swift Water, N. H ... Sunday, May 23d
North Haverhill, N. H. ... Sunday, May 30th
DANIEL D. PAGE.

Warehousepoint, Ct ... Sunday, May 16th
MRS. E. L. CRUMB.

Frankfort, Me ... Sundays, May 16th and 23d
Levant, Me ... Sunday, May 30th
F. A. BAKER.

Oxford (Richville) ... Sunday, May 23d
G. L. TRACY.

Harrison (Woodsum school-house) .. Sunday, May 16th
J. ALBERT LIBBY.

Canterbury, N. H. (Emery school-house) Sun., May 23d
D. W. DAVIS.

Strafford, N. H. (Robert's school-house) Sun., May 16th
J. C. DAY.

South Windsor, Ct ... Sunday, May 16th
Cheshire Street, Ct ... Sunday, May 23d
Warehousepoint, Ct ... Sunday, May 30th
Campville, Ct ... Sunday, June 6th
G. L. WHITE.

Melvin Village ... Sunday, May 16th
T. E. LANG, JR.

Stockbridge ... Sunday, May 16th
A. A. HOYT.

Northwood Narrows, N. H. ... Sunday, May 16th
Farmington Village, N. H. ... Sunday, May 30th
WM. BODGE.

Wallace, N. Y. ... Sunday, May 16th
Woodhull, Steuben Co., N. Y. (Lyon school-house) evening, May 22d, and Sunday, May 23d.
South Creek, Pa ... Sunday, May 30th
E. C. COWLES.

Kingston Plains, N. H ... Sunday, May 30th
H. S. PINKHAM.

South Shaftsbury, Vt ... evening, May 13th
North Clarendon, Vt. (Baptist Chapel) Sunday, 2 P. M., May 16th.
Clarendon Springs (Union Chapel) evening, May 16th
Hoosick Falls, N. Y ... Sunday, May 23d
Addison, Vt ... Sunday, May 30th
ARTHUR A. WAITE.

Brighton Hill, Hebron, Me ... Sunday, May 16th
Hartford, Me ... Sunday, May 23d
South Windham, Me ... Sunday, May 30th
Biddeford, Me ... Tuesday and Wednesday evenings, June 1st and 2d.
Kennebunkport, Me .. Thursday and Friday evenings, June 3d and 4th. J. T. JORDAN.

Vienna, Me ... evening, May 16th
THOMAS RINES.

Kennebunk Depot ... Sabbath, May 30th
J. R. TRIPP.

Salem, Mass ... Sunday, June 6th
GEO. W. BROWN.

Clinton, Mass ... Sunday, May 16th
GEO. W. SEDERQUEST.

Bowdoinham, Me. (as E. O. Dinsmore may arrange) Saturday evening, May 22d, and over Sunday.
H. B. SEVEY.

Hatley (Old Church) at 10.30 *a. m.* and 12.30 *p. m.*, Sunday, May 16th. West Hatley (the same day), 2.30 *p. m.*, to attend the funeral services of Sr. Percival.
Melbourn Ridge (where brethren may arrange) Sunday, May 23d.
Dudswell (school-house near Bro. Merritt Bishop's) Sunday, May 30th. L. C. MCKINSTRY.

Danbury, N. H. (Town Hall) ... Sunday, May 16th
Hebron, N. H. (McClure school-house) Sun., May 30th
GEO. H. WALLACE.

Sutton, N. H. (South meeting-house) Sun., May 16th
Sutton, N. H. (Palmer school-house) ... Sun., May 23d
Warner, N. H. (Waterloo) ... Sunday, May 30th
Danbury, N. H. (Bro. Abel Ford's) Sunday, June 6th
A. S. WILLIAMS.

Nottingham, N. H. (where Bro. Geo. W. Randall may appoint) Sunday, May 16th. ENOCH MORRILL.

Gilmantown, N. H. (where Bro. Goodwin may appoint) Sunday, May 30th.
South Berwick, Me. (Great Works) Sunday, June 6th
East Rochester, N. H ... Sunday, June 20th
J. T. LIBBY. C. H. WILLEY.

Limington, Me. (Hanscom school-house, at 10.30 *a. m.* and 1 *p. m.* Anderson school-house at 5 *p. m.*) Sunday, May 16th.
South Windham, Me ... Sunday, May 23d
West Poland, Me ... Sunday, May 30th
C. H. SWEET.

Waterbury, Vt ... Sunday, May 23d
Hardwick, Vt ... evening, May 28th
" " (Jackson Bridge) ... evening, May 29th
" " (Town Hall) ... Sunday, May 30th
East Bethel, Vt ... evening, June 2d and onward over the Lord's day.
Hinesburg, Vt ... evening, June 9th and onward over the Lord's day. A. A. HOYT.

Meredith, N. H. (Dolloff Hall) ... evening, May 27th and over Sunday.
Holderness, N. H. (Page school-house) evening, May 31st, at 7 o'clock.
Campton, N. H. (Bump school-house) .. eve., June 1st
Woodstock, N. H ... evenings, June 2d and 3d
East Landaff, N. H ... evening, June 5th and over Sunday.
Whitefield, N. H ... evening, June 8th
Colebrook, Kiddersville, N. H ... evening, June 11th and over Sunday.
Pittsburg, N. H. (Terrill school-house) eve, June 14th
Hall Stream, P. Q ... evening, June 15th
Drews Mills ... evening, June 17th and over Sunday.
Ways Mills ... evening, June 21st
Stanstead (at Bro. Jacob Morrill's) evening, June 22d
Salem, Vt. (where Bro. Bergoine may appoint) evening, June 24th, and over Sunday.
Wheelock, Vt ... evening, June 28th
West Groton, Vt ... evening, June 30th
North Haverhill, N. H ... evening, July 3d and over Sunday.
D. EASTMAN.
JOHN H. EVANS.

Hamlet, Chaut. Co., N. Y ... May 11th
Collins Centre, Erie Co., N. Y ... May 12th
Nichols Corners " " ... May 13th
Homer, near Coudersport, Potter Co., Pa., May 15—19
Arcade, or Yorkshire (as Brn. appoint) ... May 20—21
Buffalo, N. Y., corner of North Division and Hickory streets, at 10½ a. m. and 7½ p. m. St. James Hall 4 p. m., Sunday, May 23d.
Brocton, N. Y. (as Bro. E. Hall appoints) ... May 24th
Ross Mills, Chaut. Co., N. Y ... May 25th
Pittsfield, Warren Co., Pa. (as Bro. Alexander appoints) May 26th.
Rootville (at home) May 30th. JOHN T. ONGLEY.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

LAWRENCE, MASS.
E. A. Stockman ... Sundays, May 16th and 23d
W. J. Halse ... Sunday, May 30th
I. B. Potter ... Sunday, June 6th
Wm. N. Pile ... Sunday, June 13th
I. B. Potter ... Sundays, July 4th and 11th
J. Couch ... Sunday, July 25th

HAVERHILL, MASS. (Advent Hall.)
A. Ross ... Sunday, May 16th
Geo. W. Brown ... Sunday, May 23d
I. B. Potter ... Sunday, May 30th
D. M. Leavitt ... Sunday, June 6th
Wm. H. Mitchell ... Sunday, June 13th
Dr. A. M. Higgins ... Sunday, June 20th
T. W. Piper ... Sunday, June 27th

NORTH RUTLAND, MASS.
Willard M. Hall ... first Sunday in each month
H. H. Tucker ... second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
E. Owen ... Sunday, May 16th
J. Parson ... Sunday, May 23d

CONCORD, N. H. (Bethel, Green Street.)
A. Simpson ... Sunday, May 16th
G. H. Wallace ... Sunday, May 23d
O. W. Kimball (Baptism at 12 o'clock) Sun., May 30th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher ... first Sunday in each month
S. Hawkins ... Sunday, May 30th
D. W. Davis ... third Sunday in each month

SEABROOK, N. H.
T. W. Piper ... Sunday, May 16th
A. Ross ... Sunday, May 23d
E. Owen ... Sunday, May 30th
Hiram Munger ... Sunday, June 6th
L. E. Saulpaugh ... Sunday, June 13th
Hiram Munger ... Sunday, June 27th

ROCHESTER, N. H.
J. Hill ... Sunday, May 16th
S. S. Brewer ... Sunday, May 23d
J. G. Smith ... Sunday, May 30th

HAMPTON, N. H.
I. I. Leslie ... Sunday, May 16th
N. M. Davis ... Sunday, May 23d
Enoch Morrill ... Sunday, May 30th
J. F. Chamberlin ... Sunday, June 6th
Wm. Sutherland ... Sunday, June 13th
Geo. W. Brown (of Elliot, Me.) ... Sunday, June 20th
O. W. Kimball ... Sunday, June 27th

PORTSMOUTH, N. H.
J. S. White ... Sunday, May 16th
C. S. Shattuck ... Sunday, May 23d
J. Couch ... Sunday, May 30th
E. Owen ... Sunday, June 6th
E. A. Stockman ... Sunday, June 13th
M. Batchelor ... Sunday, July 11th

RYE, N. H.
E. B. Wells ... Sundays, May 16th, 23d and 30th
J. W. White ... Sunday, June 6th
E. B. Wells ... Sunday, June 13th
Hiram Munger ... Sunday, June 20th
E. B. Wells ... Sunday, June 27th

DOVER, N. H.
S. S. Mooney ... Sunday, May 16th
Wm. Bodge ... Sunday, May 23d
C. R. Parsons ... Sunday, June 20th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
J. Couch ... Sunday, May 16th
A. Simpson ... Sunday, May 23d
D. M. Leavitt ... Sunday, May 30th
Geo. W. Sederquest ... Sunday, June 6th
T. W. Piper ... Sunday, June 20th

Chichester, N. H. (Pine Ground)
C. W. Allen ... Sunday, May 16th

EAST ROCHESTER, N. H.
S. S. Brewer ... Sunday, May 16th
J. Bickford ... Sunday, May 23d
C. S. Emerson ... Sunday, June 6th
T. W. Piper ... Sunday, June 13th

PROVIDENCE, R. I. (Hammond Street.)
D. M. Leavitt ... Sunday, May 16th
C. Goodrich ... Sunday, May 23d

PORTLAND, ME. (Union Hall.)
E. A. Stockman ... Sundays, May 16th and 30th

BIDDEFORD, ME.
Wm. H. Mitchell ... Sunday, May 16th
J. Albert Libby ... Sunday, May 23d
A. Ross ... Sunday, May 30th
Jesse Gay ... Sunday, June 6th
Geo. W. Brown ... Sunday, June 13th
Wm. H. Mitchell ... Sunday, June 20th
J. Albert Libby ... Sunday, June 27th

SOUTH BERWICK, ME. (Great Works.)
T. L. Churchill ... Sunday, May 23d
Geo. W. Brown ... Sunday, May 30th
J. W. White ... Sunday, June 13th
S. S. Mooney ... Sunday, June 20th

SOUTH ELLIOT, ME.
Geo. W. Brown ... Sunday, May 16th
Geo. Frank Haines ... Sunday, May 23d
C. S. Emerson ... Sunday, May 30th
S. S. Mooney ... Sunday, June 6th
T. W. Piper ... Sunday, June 13th
T. L. Churchill ... Sunday, June 20th

ALFRED, ME.
Jer. Hill ... Sabbath, May 23d

SOUTH ALFRED, ME.
J. R. Tripp ... Sabbath, May 23d

LEWISTON, ME.
I. C. Welcome ... Sundays, May 16th and 23d
J. R. Hall ... Sunday, May 30th

SPRINGVALE, ME.
J. F. Chamberlin ... Sunday, May 23d

BRISTOL, CT.
B. Hitchcock ... Sunday, May 16th

MILLDALE (Southington, Ct.)
Enoch Phelps ... Sunday, May 16th
B. Hitchcock (Baptism) ... Sunday, June 6th

PLAINVILLE, CT.
C. F. Morse ... Sunday, May 16th
Hiram Munger ... Sunday, May 23d
B. Hitchcock ... Sunday, May 30th

SOUTH WINDSOR, CT.
G. L. White ... Sunday, May 16th
I. B. Potter ... Sunday, May 23d

NEW HAVEN, CT.
Mrs. E. A. Warren ... Sunday, May 16th
Hiram Munger ... Sunday, May 30th

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite ... once in four weeks
Flora Blanchard ... Sunday, May 9th and once in four weeks.

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

Business.

Notes to Correspondents.

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JOHN T. ONGLEY'S address is Lincolnville, Crawford Co, Pa.

ELD. W. J. HALSE'S address will be 118 Bradford Street, Lawrence, Mass., till further notice.

MRS. J. N. MUHLIG'S address is Natick, Mass.

LIST OF PERSONS SENDING MONEY FOR OTHERS—S M Parsons, B Spaulding, S P Burnham, N D Wight, W L Morrill, A A Hoyt, G W Stetson, Geo W Brown.

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S. SHRINER.

O happy day so long foretold
By prophet, priest and king,
When will thy glories all unfold,
And earth with rapture sing?

The wilderness and lonely place
With gladdened song rejoice,
The desert blossom as the rose;
All shout with heart and voice?

The parched ground become a pool,
And springs of water flow,
And grass and herbs and fruit and grain
In rich abundance grow?

No thorns nor poisonous plant shall then
Earth's beauteous covering mar;
No clouds disturb the sky serene,
But such as lovely are.

No scorching heat to smite by day,
No chilling winds at night,
No blinding storms to check our way,
Or hide the glorious sight.

No ravenous beast our path shall range
To fill our hearts with fear;
No reptile with his deadly fangs
His stealthy head shall rear.

The deaf shall hear, the blind shall see,
Strength given to the weak,
The lame shall walk, from lameness free,
The tongue, once dumb, shall speak.

The ransomed of the Lord shall come
To Zion's holy hill;
Joy everlasting on their heads
Their willing vows fulfill.

Yes, the redeemed in raiment white
Shall walk, and praise, and sing;
Sorrow and sighing flee away
At sight of Israel's King.

Surely that day is near at hand,
O let it quickly come,
When all the saints who waiting stand,
Shall hear the "Welcome home!"

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THE MODERN HUMBUG.

Spiritual Manifestation Exposed in Joliet.

O. A. LADD.

For some little time past, quite a little ripple of excitement has been caused in spiritualistic circles by the advent of the "Celebrated Materialization Medium," Miss Jennie Shollenberges, of Chicago. Among the more noticeable seances given by her, was at the residence of Mr. Isaac Millspaugh, where her wonderful mediumistic and materialization powers convinced all who beheld them that there was something in it beyond their powers of understanding. The "shadow faces" of departed friends appeared and re-appeared to the astonished beholders, and as everything had been arranged to detect, if possible, any deception which might be practiced, all who saw were convinced. It was inexplicable, wonderful, supernatural, beyond the reach of earthly power to explain.

On Monday evening, the medium, who was accompanied by the mother and brother, gave a seance, at the residence of Joseph Whittier, Esq. Mr. Whittier is very well known as one of our oldest and most respectable citizens, and as a liberal sceptic in matters not according to the known laws of nature. Neighbors and friends, to the number of about twenty-five, were present, and everything being arranged under orders of the medium, the company were seated, the old gentleman being directly in front of the cabinet, which was made for the occasion by O. Johnson, in such a manner as to prevent fraud if any should be attempted. The medium was then examined carefully by a committee appointed for the purpose, made to put on other clothes than her own, and conducted to the cabinet by them, thus preventing all smuggling in of masks, whiskers, etc.

Of course the manifestations were of the most meagre description; only one face appearing at the aperture, and that strangely like the medium's, so much so that all present, with scarcely an exception, declared it a fraud, and confusion and disgust was the result. Mr. Whittier was so thoroughly convinced, that he declared that nothing but a human face had been shown or could be, and retired more a sceptic than before. Mr. Johnson, who made the cabinet, stepped in to see if it had been tampered with, and the appearance of his face at the aperture, attracted the attention of Mrs. Whittier Buffum, President of the United States Church, and editress of *News From Spirit World*, who was struck with the peculiar ghostly look it wore, precisely like that of "spirit faces." Orrin was not a "spiritual" physiognomy—and she resolved to experiment with the cabinet after the company had retired.

When the lights were turned up the medium started for the bedroom to get her clothes, but some one stopped her, telling her the old gentleman was in there going to bed. "Oh, dear!" she exclaimed, "what shall I do?" Shortly after, the Shollenbergers were shown to their rooms, and the company dispersed. Then commenced the investigation in earnest. Everything being arranged exactly as at the seance, the lamp dimly burning, being placed at one side, exactly in a line with the front of the cabinet. The editress of the *U. S. Church* entered the cabinet and presented her face at the aperture, when all exclaimed that the light upon her face was exactly like that purporting to be "spiritual light." As this remark was made she turned her eyes toward the lamp, and noticed that it was exactly in a line with her face; and they soon discovered that the shadowy, supernatural appearance was caused by simply advancing into or receding from the line of light. All by turns took positions in the cabinet, and upon all the effect was the same; and so elated were they with their new-found gift, that they spent the remainder of the night in experimenting and enjoying the heretofore unknown luxury of becoming "materialized spirits." They now know how it was done, but there was something they could not understand; as, for instance, the various faces which had been shown at previous seances, and particularly at Mr. Millspaugh's. How could the fraud be fully exposed without the secret of the bearded face, moustaches, nightcaps, etc., which had been shown on previous occasions, convincing sensible citizens of the reality of the so-called spiritual faces? Though fully satisfied of the fraud, no material proofs had been found by which to explain these various personifications.

One of the family, passing through Mr. Whittier's room the next morning, noticed something lying on the floor, and picking it up it proved to be the polonaise of the medium, Miss Shollenberger, and out of it dropped a small roll, which, on investigation proved to be a pocket handkerchief, concealed in which were a couple of pairs of moustaches, and a fine set of whiskers, most ingeniously arranged to be held on the face by the teeth. The mystery was fully solved, but the family wished also to convince their sadly duped friends, and proposed to the Shollenberger's that they give another seance the following evening. This they would not consent to do. They had been too closely watched the night before, at least they were told of the discoveries of the night before, and shown the beard and moustaches, when they both burst into tears and insisted on returning to Chicago at once. They did not fail however to speedily reclaim the moustaches and whiskers, and, procuring a conveyance, got out, cabinet and all, as soon as possible. The next morning another secret of the supernatural came to light in the shape of a fine silk mask, done up in a compact bunch.

The above facts were obtained directly from the parties above mentioned.

CONFERENCE REPORT.

The Hoosick Valley A. C. Conference held its second Quarterly session with the church at Rutland, Vt., commencing Wednesday, April 14th, 1875, and continuing over the following Sunday.

The first service was preaching Wednesday evening by Eld. C. W. Baker. Subject, *Faith*. On account of a funeral service Thursday, outside the village, at which Eld. H. K. Flagg officiated, there was no service at the chapel until evening, at which time Eld. Wm. J. Blanchard delivered an able discourse, from Rev. 3 : 18.

Met for business Friday morning at ten o'clock. President, Eld. A W. Sibley, in the chair. Prayer by Eld. H. K. Flagg.

The committee on credentials reported as follows: Preachers—C. W. Baker, Shushan, N. Y; A. W. Sibley, Sandy Hill, N. Y; W. J. Blanchard, Pownal, Vt.; W. O. Higley, Bennington, Vt.; Sister M. L. Tower, North Adams, Mass.; A. A. Waite, and H. K. Flagg, Rutland, Vt. Delegates—W. P. Lincoln, Hebron, N. Y.; S. D. Hutchins, E. D. Grandy, E. Young, Gideon Reed, Thos. A. Cheney.

Ministerial Com. reported that there was harmony throughout the Conference, and a very marked change for the better was plainly to be seen since the organization of the Conference, and that the great fundamental truths concerning the coming of Jesus and the establishment of his kingdom were never so thoroughly believed by the preachers and people as they are now.

Protracted Meeting Com.—A. W. Sibley had held two protracted meetings at Hoosick. God worked powerfully. H. K. Flagg had labored with H. F. Carpenter at Clarendon, Vt., and quite an interest was awakened among some of the most influential men in the place; but on account of severe storms the meetings were interrupted.

Reports from preachers and delegates were cheering. The preachers were determined, by the grace of God assisting them, to boldly unfurl the blood-stained banner of Prince Immanuel, and in the strength of Israel's God go forward. Among the more important items of interest that might be mentioned, we notice the following: The church at Rutland has prospered under the labors of Bro. Flagg during the past year; and although they have passed through severe trials on account of the anti-scriptural doctrines, advocated by Jacob Blain, creeping into the church, yet they were never more united than now, and have, by the unanimous voice of the church, invited Bro. Flagg to remain with them another year.

During this session of the Conference two brethren were set apart by prayer and the imposition of hands to the office of deacons.

The church at Sandy Hill never stood better than now. Bro. Sibley rather expects to close his labors with that church, as pastor, this spring.

In Hebron the church has been blessed under the labors of Bro. Blanchard, who has preached one half of the time there during the past year, but has closed his labors with them for the present. They think of securing the services of Bro. A. A. Waite of Rutland, Vt. Our churches are learning the importance of having pastors to take the oversight and feed the flock.

The church at Rutland was organized in the winter of 1856 or '57. It happened on this wise: Bro. Thomas A. Cheney secured the services of Eld. Miles Grant, who came there and held revival services, which resulted in the organization of a church numbering twelve or fifteen. It now numbers one hundred and ten.

During the session of Conference there was preaching by Brn. Sibley, Baker, Blanchard, Higley, Waite, and Sister Tower. The preaching was spiritual, and doubtless good was done.

The following resolution was passed:—

Resolved, That the churches of this Conference be urged to take up a collection and forward the same to the treasurer of the Conference, John B. White, Hoosick Falls, N. Y., three weeks before each session; the same to be used by the Conference at its succeeding session, as may be thought best.

Voted, That the next Quarterly Meeting be held at No. Adams, Mass. Probably the tent belonging to the Conference will be pitched on the occasion.

By vote of Conference the following preamble and resolution were presented for publication:—

"Believing in the great and glorious dispensational truths as held and advocated by the Advent Christian believers for the last forty years, viz., that the end of the present age is an event close at hand, embracing the second personal advent of Christ to raise all the dead, both the righteous and the wicked, to a conscious life again, to gather together all the saints that have ever lived upon the earth, to change them from mortality and corruption to incorruption and immortality, giving them eternal life, at which time the wicked will be punished with everlasting destruction from the presence of the Lord and the glory of his power, to fulfill the promise made to our fathers, the prophets, that the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, will be given to the people of the saints of the Most High, when the curse will be removed, and the earth restored to its primeval beauty and purity by Him who sat upon the throne (Rev. 21: 5), and said, Behold, I make all things new; and

Whereas, There are unmistakable evidences of divisions creeping in among us, caused by the advocacy of anti-scriptural doctrines of irresponsible persons, who are teachers of (1) Trine Baptism as the only mode taught by our Savior; (2) That all who observe the Christian Sabbath as a day of rest and worship, instead of the seventh day or Jewish Sabbath, have received the mark of the beast,—Rev. 13; (3) The pernicious doctrines advocated by Jacob Blain in a work entitled 'Hope for our race'; and

Whereas, The members of the Hoosick Valley Conference, believing said doctrines to be unscriptural in their element, distracting in their nature, and detrimental in their tendencies, by leading the people's minds from the great subject of Christ's speedy coming and kingdom, the nearness of which God has revealed to the waiting church as an incentive, encouraging them to seek a position of purity and christian holiness, without which no man shall see the Lord, that we may be found of him in peace; therefore—

Resolved, That we have no fellowship whatever with the doctrines before named, believing them to be unscriptural and injurious to the peace and sanctity of the church; neither will we give encouragement, aid nor approval to any who are preaching them."

Voted, To return thanks to the church and friends in Rutland for their kindness and hospitality during this session of Conference.

Voted, That the duty of preachers to report personally by letter, at each session of the Conference, be urged upon them.

Voted, That in accordance with suggestions made by the Tent Meeting Com., there be places named for tent meetings during the present season, and that a geographical plan be arranged and placed in the hands of the committee for the purpose of facilitating tent meetings.

Voted, That the minutes of this Conference be sent for publication to the *World's Crisis* and *Advent Christian Times*.

Voted, To adjourn *sine die*.

W. O. HIGLEY, Secretary.

Correspondence.

From Bro. L. Drew.

Dear Brethren in Christ:—My heart is thrilled with emotions of thanksgiving and adoration to the good Lord, as I think that soon we shall witness the glorious appearing of Jesus, in kingly glory, coming as Lord of lords and King of kings, and saying to all his people—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

How glowing the promise—"I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Thank God, we shall live with Jesus. He will come with a "shout, with the voice of an archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we be forever with the Lord." Blessed truth! Christ will come, the dead be raised, the saints be caught up to meet him in the air, and reign with him forever and ever.

"When he shall appear we shall be like him, for we shall see him as he is." Our vile bodies will be changed, and made like unto his own glorious body. We shall receive a kingdom, dominion, and glory that shall be ours eternally. We shall put on incorruption and immortality. We shall be clothed, with our house which is from heaven. We shall sit with Christ upon his throne, as he overcame and is set down with his Father upon his throne. "There shall be no more death, neither sorrow nor crying: neither shall there be any more pain; for the former things are passed away."

My heart yearns for the fulfillment of these precious promises. I long to see Jesus and dwell in his kingdom. I long to see the time come when Satan, who is dragging the human family into the dark ocean of sin and unbelief, will be blotted out of existence. I long to see this earth robed in its eden glory and given to the saints of the Most High.

The time is not far distant when these things will be fulfilled. The signs Jesus gave us of his coming are in the past. The sun has been darkened; the moon has withdrawn her light; the stars have fallen from heaven, and the next, and only sign that remains to be fulfilled is the sign of the Son of man; and this will soon be seen.

Let us watch. If we "look" for Jesus, he will appear to us the second time without sin unto salvation. May God prepare us to meet our Savior's face in peace. May he guide us safely through this life, and prepare for us a better life in his everlasting kingdom.

Oshawa, C. W. Ont. Co.

From Bro. A. Conklin.

Dear Brethren:—I write to let you know how we are doing in the grasshopper region. We are trying to spread the truth. The harvest is soon to be reaped, and we called to give an account of our stewardship. We do want to be found doing our Master's will.

We have had a hard winter, and it looks dark and gloomy now, but through the mercies of the Lord we have once more arrived at spring. The birds are singing, the grass is shooting forth, and the trees are beginning to bud; by this we know that summer is nigh at hand. But we know not how soon our King will come. The signs proclaim him near. Brethren, let us be ready, and have our work done; and then, when he comes, we can say—"Lo, this is our God, we have waited for him."

I was caused to rejoice when the *Crisis* came to me, as I love it so well and was so lonely without it, but could not pay for it. I have eight children to maintain, and get but little for my labor, and I am about destitute of food and raiment; but we do trust in Him who is able to help in every time of need. Although we are poor in this world, we are rich in faith, and trying to be heirs of the kingdom. I received $10 from Bro. Adams. That made it easier for me and some of my neighbors; as I gave them some, and I gave Bro. E. Bliss $2.40 to pay freight on clothing that Bro. Adams sent to him. He distributed it among the people, which relieved them some; but though it helped so many, it was not much, compared with the amount needed.

If any one can send clothing, food, seed or money to this place, it would be thankfully received, and it would be lending it to the Lord. There has been clothing and food enough sent in here to have kept all from suffering much, if the people could have got it; but the Aid Committee kept it, and swindled the poor out of it. The time will come when we shall hunger no more, and shall be clothed with immortality, if we seek for it, and continue in the faith.

May the Lord bless us in our labors, and cause us to press forward toward the mark for the prize, and ever be found doing his will and trying to prepare a people to meet him at his appearing and kingdom.

Dear Editors,—I do feel thankful to you and the Lord for your kindness in sending the *Crisis* to me, and may the Lord bless you and cause you to prosper in this life, and in the world to come give you life eternal, is my prayer for you.

My address is Lincoln Co., Ingalls P. O., Kansas. If any of the brethren send clothing, direct to A. CONKLIN, Russell Station, Russell Co., K. P. R. R., Ingalls P. O., Lincoln Co., Kansas.

From Bro. Wm. Sweet.

Dear Brethren:—While East in January last I wrote a short statement relating to my journey and some of the places where I held meetings. Held a series of meetings in Oshuwa Village, Canada West, with Eld. Patton, the pastor of the Christian church there. We had a good time. God blessed the truth in reviving his saints. We saw a goodly number of backsliders reclaimed, and some poor sinners converted and baptized. I found the pastor a devoted servant of God, and a believer in the near advent of Christ, and all the great truths we advocate connected with his coming. I asked him to send for the *Crisis*. He did so. There are others of like faith there.

I passed on from there to Vermont; visited relatives, and preached in several towns more or less. Three times at Montgomery. There are some there looking for Jesus soon to come the second time, to gather all into the fold. I held a series of meetings with Eld. Watkins, at Waterville Junction. We had a hard time to get the professors of religion to work in union, so there was not the good done that there might have been had they been united, as Jesus prayed for his flock to be.

Next I went over into Canada East. There I preached in three or four towns. I attended several good meetings with Eld. Paran Marsh and others. There was a good reformation. Several were baptized and went on their way rejoicing in hope of eternal life. It has been a hard winter East to hold meetings,—deep snows and hard winds. My lungs became inflamed, and I had to leave for Minnesota. I am better, thank God. It is also a hard and cold winter here. The spring is late. There are but a few yet who have commenced to seed (April 11th).

There are a few in and about Brown Co., in this State, who are looking for the Lord soon to come. We take the *Christian*, some the *Banner*, some the *Times*, and a number the *Crisis*; but the times are hard all through the southwest part of Minnesota. We have been more or less injured by the grasshoppers for two years past. I have lost on a small farm $500. We hope to escape this year. Yours in hope of better times in this life, and in the world to come eternal life.

Iberia, Brown Co., Minn.

From J. A. Cleaveland.

Dear Brn.:—It may not be out of order for me to write a line for the *Crisis*, to let all know that I am still on earth, endeavoring to keep the unity of the spirit in the bond of peace. I am preaching the Word as the Lord directs. We mean so to live as to bring no reproach upon the cause of Christ. We still live at Morrisville, where we labor all the time. At present our church is small, but we have a few of the choice ones of earth. They love the truth more than all else.

We have been called to mourn and lay away one of our best sisters and members of the church, in the silent grave. Sr. Bundy is dead. She died at her post. She always filled her place, and now she sleeps in Jesus. Blessed sleep! We hope to meet her on the other shore.

We are glad to see so many things that tell us Jesus is very soon coming, to take his children home. We are sorry to see so little interest manifested in the matter, by those who profess to love Jesus soon coming; so sparing of their means to support the cause; so anxious to get gain. Some, a long time ago, supposed that gain was godliness, but we learn that godliness with contentment is great gain.

Brethren, let us be careful to keep the armor on; keep it bright; so when the King comes, having his reward with him, he will say "Come, ye blessed." There is great danger of getting sleepy. It is a bilious time. The devil is administering his opiates by the way of the love of the world and otherwise. If there ever was a time I loved the cause of Christ, it is now. I know I love Jesus and his coming. Sickness and death has prevailed among us the last winter and this spring. We have had a great many deaths. Brother John Capron is at the point of death. The loved of earth are falling. We can truly pray, as did John, "Come, Lord Jesus, and come quickly."

Dear brethren, remember us in your prayers. Love to all that love our Lord Jesus Christ."

Morrisville, Vt.

From Sr. P. A. Thompson.

Dear Editors:—This is the first time that I have attempted to write for your valuable paper. How I love to read it! Next to the blessed Bible do I love it. How it cheers my heart to read the letters from brethren and sisters. Although strangers, we are our heavenly Father's children, and shall know each other in the kingdom. Praise the Lord that I ever heard the gospel of the kingdom.

It is three years since I gave my heart to God. I then joined the Baptist church. Soon after I heard Sr. Clark preach; and her preaching was different from what I had heard. I did not think there could be so much difference. We went night after night, and multitudes went to hear this gospel. The kingdom is near. Praise the Lord that Bro. and Sr. Clark were ever sent to give the warning voice to the people of this place!

My husband embraced the truth first, but I could not see it as he did then. I went to God in prayer, that he would show me the true light; and he did; praise his name forever! Now we are a divided house no longer, but are looking for his appearing to take his children home.

How it cheered my heart, when, in your issue of March 24th, I read of Sr. Stoddard's visit to the home of my childhood, in Gerry, Chant Co. How fresh it recalled many scenes of happy bygone days; especially where she spoke of Bro. Wilson. Their home was my home once. Well do I remember old "Father Wilson," the Bibleite. He is gone, but I shall see him in the new earth.

Praise the Lord forever for the glorious truths that are revealed in the Book of books! Let us be faithful unto the end, and when the Bridegroom comes, may our lamps be trimmed and burning.

Peach Creek, Washington Co., Kansas.

From Sr. J. T. Gowen.

Dear Brn. and Srs.:—The *Crisis* is all the *meeting* we have here, to cheer us on our pilgrimage to the city of God. It is a welcome guest to our humble home, bringing light and truth; and as we read, we thank our God that he puts it into the heart of his children to write and publish these blessed things, concerning the coming kingdom of our Lord and his Christ. Oh how good the "blessed hope" looks to-day, as we near its consummation. It is indeed an anchor, both sure and steadfast. While the world around see no beauty in it—no reason why they should leave the world for this; to us it is chiefest of all, and with our eye fixed upon it, we try to let our light shine that others may see and embrace it, and perfect holiness in the fear of the Lord; without which no man shall see him.

BELGIUM AND HER TROUBLES.

The little kingdom of Belgium, which is now having its difficulty with Bismarck's Germany, is one of those political pins or braces which have been devised for maintaining the balance of power in Europe. It is not like the "sick man," Turkey, for it has abundant vitality for its size; in fact, its great wealth and annual profits, in comparison with its defensive power, require its independence to be guaranteed by the great Powers, in order to save it from confiscation; just as Turkey needs to be upheld in the same way to save it from falling to pieces. Belgium is only 173 miles long and 112 miles wide, these being the greatest dimensions in both directions. The population now must be about five millions, the figures in 1866 being 4,839,094. As the area of the country is only 11,267 square miles, this gives 430 per square mile, showing it to be the densest inhabited country in Europe. It is a perfect hive of industry, all kinds of manufactures being carried on with skill and success. The density of the population and their general wealth have made the State ownership of railroads and telegraphs work so well as to deceive many into advocating the adoption of the plan in countries like this, whose wholly different situation would make the experiment suicidal.

The religious character of Belgium is almost wholly Roman Catholic, the Protestants altogether not amounting to more than 13,000. It may well be supposed, therefore, that the effort of Bismarck to unite the German nations in a strenuous condemnation of the policy of the Pope is not very warmly responded to in Belgium, especially as the note originally conveying his request made propositions, as his English friends conceded, "beyond the the bounds of good taste." That note has been succeeded by another, and althongh the full text is not yet published, it appears that the German Government, while being a little more cautious in its language, is by no means disposed to ralax its pressure. According to a statement made, it will be seen, by Mr. Disraeli, it even appears that so long ago as the beginning of the year 1874, Bismarck sought to secure the co-operation of England in remonstrating with Belgium against harboring Jesuit and Ultramontane conspirators against the peace of Germany. The English Government then discouraged the undertaking as not being consistent with the independent institutions of Belgium.

The German Premier now continues his purpose by calling upon Belgium to follow the example of Prussia by legislating against the exercise of all Papal power which trenches upon the State's sovereignty. It remains to be seen to what extent Bismarck will push his demand, which is now said to be supported both by Austria and Russia. To make any headway, it is plain that he must address himself mainly to the great guaranteeing powers, as Belgium herself is helpless in the matter. It is this European aspect of the question which gives it the importance it is generally felt to have, and which occasions the sensitiveness felt in so many quarters.—*Boston Journal*,

MY EXPERIENCE.

O. C. GORDON.

I have been thinking for some time that I would like to tell you a little of my experience, hoping it would encourage some who feel weak, and almost give up sometimes, and thinking it no use to try to be christians, the cross seems so hard to bear. The evil one is trying all he can to get you to believe his lies. Do not listen one moment to him. Say—Get thee behind me. Keep your eye on Jesus. Do every duty, and you will soon grow stronger. Your courwill increase, and the cross will grow lighter. Our heavenly Father never requires his children to do anything that they cannot do. As soon as they make up their minds to obey, he lends a helping hand. He is a present help in every time of need.

Six years ago, Bro. Wm. Doughty came to this place, and held meetings in our neighborhood for some weeks. The Lord blest his labors wonderfully. Sinners were converted and backsliders reclamed. I had been a backslider for a number of years, and could not sing the Lord's song. My harp was on the willow. I had got all buried up in the things of this world, had no interest in the meetings, and so I stayed away. I thought Eld. D. was a poor deluded man, and was round deceiving the people. After they had held meetings for some time, our children wanted to go (two small boys), but we thought it best to keep them at home; but they did not feel right; the neighbors children went, and they thought they ought to. So one Sunday my wife and they coaxed me to go. I went determined not to believe any of it, nor hear more than I could help. I tried not to hear, but somehow I could not help hearing every word Bro. D. said. Pretty soon I became interested, and before I was aware of it the Spirit of the Lord got hold of me. I began to tremble. I was afraid that what he said about the Lord's coming was true. I thought, if it is true, what will become of me? The good Lord helped me to see my lost condition. I knew if he did not come soon I must die, and I saw that I was in a very dangerous place. What could I do? there I was, in an Advent meeting, completely broken down.

When I went into the house, I was almost ashamed to be seen in such a company; now I felt that I was the greatest sinner there. What a change was wrought in my feeling! I felt that the Lord wanted I should rise up and confess my heart wanderings. Satan told me I had better keep still; they all knew how I had talked about them, and my folks would all feel badly if I said anything in an Advent meeting, for my parents and brothers (six in number) were very much opposed to that doctrine. I listened to him, Satan, a while, feeling worse and worse. Before meeting closed I made up my mind I would obey God if every friend forsook me. I arose on my feet and asked the prayers of God's children. I had taken up my cross once more, and felt that I was on the Lord's side. I thanked God, and took courage. For about a year I was very weak, could not say but a few words; my prayers were very short, and O, how crossing it was to speak or pray in public.

I devoted all my spare time in studying God's Word, and became convinced that the Adventists had more truth than any other denomination. After I had been struggling hard for about a year, I was in an Advent meeting. The house was mostly filled with unbelievers, who went more for curiosity than anything else. I felt it my duty to confess my belief. I thought I could not. I looked around on the people, and saw old friends that had never heard me speak in public. I said, anything, Lord, but this. I trembled from head to foot. At last I thought I would try to stand up. It seemed almost impossible to start, but as soon as I made an effort, I went up pretty quick. The Spirit seemed to lift me right up. I opened my mouth, and the Lord filled it. The first I knew I was talking at the top of my voice, and laying the case down with my fist on the bench in front of me. If the whole world had been there, I should not have cared then. That was the turning point with me. The Lord gave me victory and salvation, and thanks be to his blessed name, I have been free in the Lord most of the time since. He gives me enough to say now, and my faith takes hold of God and his promises. Ye weak ones, do not give up. Get hold of God and go ahead.

HOW THEY PLEAD.

Voices of tender appeal come to us from suffering humanity everywhere, imploring us to "feel our brother's care," and stretch out a helping hand. There may be no oral address, and yet the circumstances plead eloquently and powerfully.

When Leitch Ritchie was traveling in Ireland, he passed a man who was a painful spectacle of pallor, squalor, and raggedness. His heart smote him, and he turned back.

"If you are in want," said Ritchie, with some degree of peevishness, "why don't you beg?"

"Sure, it's begging I am, yer honor."

"You didn't say a word."

"Ov coorse not, yer honor; but see how the skin is speakin' through the holes of me trousers! and the bones cryin' out through me skin! Look at me sunken cheeks, and the famine that's starin in me eyes! Man alive! isn't it beggin' I am with a hundred tongues?"

The shriveled form, the tattered garments, and the famine-stricken eye, tell the story, and cry more earnestly than words, "Help us—help, brother, help!" Like the blessed Jesus, let us have bowels of compassion, and be ready to extend a helping hand to those in distress. If we say we have faith, let us make proof of it. "Faith without works is dead."—*Christian Standard*.

HOME AND HEALTH.

AIDS TO VEGETARIANISM.

Under the above heading, the article below appeared a few days since as an editorial in the New York *Daily News*. Its statements are undoubtedly true, and ought to startle every carnivorous individual in the metropolis. From the tenor of his remarks, we may fairly judge that, like one of old, the author is almost "persuaded," if he has not become an entire convert to vegetarianism. Alarming as are these facts concerning New York, there is every reason to believe that the same state of affairs exists in every large city in the country. When will the people awake to a proper consideration of this subject?

"If there ever was a reason, apart from anatomical and physiological considerations, for the adoption of vegetarianism, it is furnished by the diseased character of the meat which finds its way into our markets, after the long journeys it undergoes from southern pastures to metropolitan slaughter-houses. Jaded and exhausted sheep and cattle, half-fed and scantily watered, and covered with filth, among which they have lain for more than a thousand miles of a fatiguing journey, supply us with nearly all the beef and mutton which furnish a large proportion of our family tables. They certainly furnish the tables of the cheap boarding houses, resorted to by the laboring classes, who, of all others of our large population, require the most wholesome and most digestible, as well as the most nutritious diet. This, we believe, no one presumes to gainsay. It has been proven to be an established fact, over and over again, yet no practical benefit has resulted from its admission, because no one can be impressed with the detrimental character of its effects in the deterioration of the physical power of those who suffer from it, or the injury that it inflicts on human health, and the encouragement it gives to the spread of epidemic and contagious maladies.

Now we have another source of diseased meat which can be seen nearer home. It exists in the cow stables of Brooklyn, where milk cattle are fed on still-slop in dirty stables till their teeth fall out and their tails drop off, and after giving milk from ulcerous udders for the sustenance of thousands of hand-fed babies, and the nourishment of diphtheritic and other patients to whom a diet of pure milk is now considered one of the most important agents in their cure, they are killed for beef when they no longer have strength to furnish milk, and with their impoverished and innutritious, and positively diseased flesh, complete the damage to human health, which their pernicious milk had begun."—*Health Reformer*.

RULES FOR NERVOUS PEOPLE.

It is said that Americans are especially liable to nervous complaints, though it is an assertion to which we attach little weight. The hygienic rules laid down by Dr. Luther for such complaints, may have a wide interest. They are as follows:

"Avoid work beyond your strength, or responsibilities beyond your capacity; avoid also all avoidable worries, or dismiss them from consideration when fairly attended to; avoid all unwholesome excitement or dissipation; but seek the society of healthy, kindly, sensible people. Let your occupation be healthful, useful, and fairly remunerative in every sense of the word. Eliminate waste by taking occasional Turkish baths. Live as much in the fresh air as you can, without exhausting your strength. The Turkish bath will enable you to be much more in the fresh air than you otherwise could. Wear light clothing, to allow free access of air to the skin. This, too, the bath makes easy. Use a fair share of farinaceous and vegetable food with your diet; but whatever kind your food, eat it surrounded by cheerful influences, as it will agree with you; whereas both the stalled ox and the dinner of herbs will disagree if eaten in the midst of turmoil. Let those who have inherited a tendency to nervous maladies observe these rules, and they will have cause to congratulate themselves. As curative measures they will have more or less success, but are difficult, and can't be used simultaneously."—*Herald of Health*.

LIFE TOO SHORT, YET WASTED.

Pliny makes a striking computation in regard to the shortness of life. I never recall it without being powerfully impressed by its truth. "Consider," he says, "the time spent in sleep," and you will find that a man actually lives only half his space. The other half passes in a state resembling death. You do not take into account the years of infancy, which are destitute of reason, nor the many diseases and the many cares of old age, those penalties of longevity. The senses grow dull, the limbs are racked, the sight, the hearing, the power of walking, the teeth also, die before us; and yet all this time is reckoned in the period of a life."

But, short as life is at the best, those who complain of its brevity let it slide by them without wishing to seize and make the most of its golden moment. How much time do we waste in indecision, in vain regrets, delusive hopes, and ungrounded fears! What a vast portion of our precious existence is wasted in mere waiting—"waiting for something that seems necessary for our happiness, and the want of which prevents us from enjoying the present hour."—*Wayside*.

ADVICE TO THE YOUTH.

M. LYONS.

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."—PROV. 27 : 1.

On no morning of the year can you positively say that you will see the evening; on no evening can you be certain of beholding the approaching morning. They who promise fair for most years in this world may be the first to leave it. Consider what others were a few seasons ago, who were as young as you, perhaps as thoughtless and as gay. O think how many in the bloom of life have been cut off. Perhaps before twelve months have rolled around you may be laid to rest; your active limbs may be mouldering in the dust, your eyes closed forever. What, then, will be the pleasures of the world to you? The world seemed as enchanting to others as it can to you; but they have left it. Could some of these Christless ones address you, methinks they would say, Avoid our folly, for sin and the world have ruined us. A little while since the world appeared dressed in as gay colors to us as it does now to you. We trusted to our youth; looked on future years as our own; vanity and pride filled our hearts, and pleasure was our idol; we quenched the warnings of conscience, we scorned the admonitions of pious friends, and shunned them as enemies; we heard the tolling bell, but forgot that it would soon toll for us; we saw the graves opened, unmindful that the land of silence would soon be our home; but woe to us, our day of grace is gone, the blood of Jesus can never cleanse us, nor the compassion of God reach us.

Consider, dear friends, that depravity and corruption have led you in the way of sin, and it is its blindness that keeps you contented there. Consider, before it is too late, and pray God with the Psalmist to so teach you to number your days that you may apply your hearts unto wisdom.

Waunakee, Dane Co., Wis.

IDLENESS.

Many young people think that an idle life must be a pleasant one, but there are none who enjoy so little, and are such burdens to themselves, as those who have nothing to do. Those who are obliged to work hard all day enjoy their short periods of rest and recreation so much that they are apt to think if their whole lives were spent in rest and recreation it would be the most pleasant of all. But this is a sad mistake, as they would soon find out if they made a trial of the life they think so agreeable. One who is never busy can never enjoy rest; for rest implies a relief from previous labor; and if our whole time were spent in amusing ourselves, we should find it more wearisome than the hardest day's work. Recreation is only valuable as it unbends us; the idle can know nothing of it. Many people leave off business and settle down to a life of enjoyment; but they generally find that they are not nearly so happy as they were before, and they are often glad to return to their old occupations to escape the miseries of indolence.—*Wayside*.

EAT something within an hour after rising, especially if obliged to labor or study, but avoid both of these before breakfast, if possible.

The World's Crisis AND SECOND ADVENT MESSENGER.

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PUBLISHED ALSO AT THE SAME OFFICE, Semi-monthly,

THE YOUNG PILGRIM

An Illustrated Sunday-School Paper,

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1019. BOSTON, WEDNESDAY, MAY 19, 1875. VOL. XLI.—NO. 6.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE NIGHT COMETH.

Time's sun is fast setting,
Its twilight is nigh,
Its evening is falling
In cloud o'er the sky;
Its shadows are stretching
In ominous gloom;
Its midnight approaches,
The midnight of gloom.
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee.

The vision is nearing
The Judge and the throne!
The voice of the angel
Proclaims, "It is done."
On the whirl of the tempest
Its Ruler shall come,
And the blaze of his glory
Flash out from its gloom.
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee.

With clouds He is coming!
His people shall sing;
With gladness they hail him
Redeemer and King.
The iron rod wielding,
The rod of his ire,
He cometh to kindle
Earth's last, fatal fire.
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee.

—*Selected.*

THE GREAT GATHERING.

M. R. STEELE.

2 THESS. 2: 1, 2.

Jesus says in Matt. 24: 31, that he will "send his angels to *gather together* his elect from one end of heaven to the other. Paul says in 2 Thess. 2: 1–3, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our *gathering together* unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, or by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come an apostacy first, and that man of sin be revealed, the son of perdition."

Paul had in his first letter to the christians in Thessalonica, given them so much instruction in regard to the Lord's promised return, that he now found it necessary to check any undue expectation of his *immediate* coming, which might have resulted from a misconstruction of his first epistle, or from the teaching of deceivers, such as Hymeneus and Philetus (2 Tim. 2: 18), who said that the resurrection was past already, and overthrew the faith of some, as to the resurrection at the return of Christ.

Dr. Scott says that these men "explained the doctrine of the resurrection in a mystical and allegorical manner; as if it only meant the introduction of a new dispensation, or some moral change in men's characters, which were events in themselves, or in respect of christians, already past; and thus they denied the future resurrection of the dead. In this manner they had perverted the faith of some, and seduced several into fatal heresies, who had once made a promising profession of the gospel."

What a warning have we here against turning from the plain meaning of Scripture, to adopt some fanciful, human theory. One would think it to have been impossible, so soon after Christ's ascension, to propagate such an error as this. Christ and his apostles had plainly predicted the resurrection of the just from among the dead, to take place at his second coming; and yet people were deceived, because they had left the word of God, and turned unto fables, even as they have done in our day.

Paul warned the Thessalonian christians that the day of Christ was not immediately imminent. Eighteen centuries have passed, and we have now abundant evidence that it is immediately imminent! Great apostasies, world-wide preaching of the gospel, great signs from heaven, great national commotions, and above all, the voice of God in the advent message of these last days—"Behold the Bridegroom cometh,"—all announce "that the day of Christ is at hand," the coming of our Lord Jesus Christ, and our gathering together unto him.

What a gathering that will be! The angels shall gather his chosen from one end of heaven to the other. From Adam and righteous Abel, Enoch, Noah and Abraham, David and the prophets, the martyrs of every age of whom the world was unworthy, apostles, primitive christians, who spread their faith through Europe and Asia, then yielded to the sword of the Mussulman, or the Popist, leaving but a remnant, to be almost forgotten by man, and to re-appear in these last days, like the Waldenses of Italy, the Nestorions of Persia, or "the nameless sect" in China, where also Nestorious preached. From the isles of the sea, the depths of ocean, and the buried cities of earth, old and young, "the fulness of the Gentiles," and the "elect remnant" of believing Jews, who never bowed the knee to Baal—the dead and the living all shall be gathered together to "meet the Lord in the air: and so shall we be ever with the Lord. Wherefore comfort (or exhort) one another with these words." 1 Thess. 4: 13–18.

Perhaps the peculiar title, "the great gathering," may arrest the eye of some careless sinner, and induce him to read the article. Dear brother or sister, will you not *now choose* Jesus for your master? Then he will gather you too among his chosen. "Come with us, and we will do thee good."

Canandaigua, N. Y.

JESUS, THE RESTORER, AT THE JUBILEE.

J. B. CLARK.

The peculiar arrangements of the Jubilee were important and remarkable. One of the most important features of the Jubilee was that every Jew, who had sold himself, was now set free.

The Jubilee was announced every seventh year by the blowing of the trumpet by the priest, on the evening of the tenth day of the seventh month, which was the great day of atonement. Therefore, every seventh year was a Jubilee year, when the land was to enjoy its Sabbath; that is, it was to lie fallow, not to be in any way cultivated. It was to enjoy seven Sabbaths in the space of forty-nine years, and then came the Sabbath of Sabbaths, or Jubilee.

The term Jubilee signifies a blowing of trumpets—a *redeeming*—a *restitution*. At the beginning of each Jubilee year the bondman went free. Those Israelites, who had been forced by poverty or any other circumstance to sell or mortgage the inheritance of their fathers, now received it again. No doubt it often occurred that the seller was too poor to buy back his inheritance; then, when the Jubilee came, it came with the most joyful aspect, as a redeemer—a restorer. It redeemed all that had been sold. The land immediately returned to the original owner, and that without money and without price.

I think I may safely say that we, as a people, all anxiously look for a Jubilee, which shall indeed be the restitution of all things spoken of by all the holy prophets. We expect Jesus, the priest of God, will soon announce the great Jubilee by the blowing of the trump of God. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God."

We may form some idea of the anxiety with which the Israelites of days gone by looked forward to their Jubilee. How great must have been their joy on hearing the sound of the trumpet, as it echoed from city to village, through the length and breadth of the land. May the desire of the Israelites of old be our desire, that when the great Jubilee shall come, and the Great Restorer appear in his glory, we may rejoice with exceeding joy Every body in this world of sin is desiring deliverance, and they think to redeem themselves; but how short is the arm of flesh; how unable to save; how incompetent to restore. There is One that is mighty to save. It is "Jesus, the Son of God." Jesus is the only name given under heaven, among men, whereby we can be saved. He is the Lamb of God, that taketh away the sin of the world. He is a cleanser from all unrighteousness; our Redeemer—Deliverer, and Restorer. He is the *only* deliverer of Adam's lost race. God anointed him with the oil of gladness above his fellows. Ps. 45. And when he comes his people are to be made like him—his *glorious body*—immortal. May we ever look forward with bright hope, expecting the great Jubilee trump to sound, when all God's saints and church shall return home to Mount Zion, the city of God.

"NEARING HOME."

F. P. DINGLEY.

I have just finished reading an article in the *Crisis*, on the above subject, from the pen of Bro. G. L. Tracy; and while reading it, I felt encouraged to press onward on my pilgrim journey. I thought, how the assurance of Jesus' soon coming to take his ransomed ones home, seems to fill each heart of Father's children with joy. It is a heart-cheering message.

O let that day speedily come, which will bring back from the enemy's land all the sleeping ones, end life's ills, and usher in the new creation. I am tired of staying amid temptations and sorrows, sighing for loved ones who have passed away, and I long for that time when Jesus shall come and establish a better state of things. Like children away from home, if used ever so well, they are homesick; so we grasp at every promise of divine inspiration relative to the Master's coming to take us home.

The world may present some charms to those who are of the world, but not to us; we have our attention called to a brighter world than this—a far better and more enduring substance. We would see Jesus, and have every member of his family together, never to part.

"O what a glorious shout there'll be
When we arrive at home,
Our friends and Jesus we shall see,
And God shall say, 'Well done.'"

Having food and raiment sufficient to satisfy the demands of nature, we will try to content ourselves as well as we can till then; but while Jesus, in whom our hope centres, our captain, our all, is away, our heart beats in that direction; our conversation is there, from whence also we look for the Savior, the Lord Jesus Christ.

Jesus said to his little flock that met to hear his last words of counsel—"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." In his last prayer for them, he says, "They are not of the world, even as I am not of the world." In the same prayer he prays—"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me." Just before then, he says, "I go to prepare a place for you. And if I go . . . I will come again and receive you unto myself; that where I am there ye may be also." O precious promise! He has gone to prepare them a place; he is coming again to receive them to himself, and they will then ever be with the Lord. Messengers from glory testified to his coming again at the ascension:—"This same Jesus which is taken up from you into heaven, shall so come, in like manner, as ye have seen him go into heaven.

This doctrine of the personal coming of Jesus is not a new one gotten up by the craft of men: but it has ever been looked upon by the true people of God, as the crowning point in their hope—a bright spot in their future—a day when they should obtain joy and gladness, and sorrow and sighing would flee away. We are standing on the same line with all the prophets and apostles, in looking for this glorious appearing of our Lord and Savior. Our prospect of a future life depends altogether upon that appearing. Without it, our life here would be useless; our life beyond a blank. With it, our prospect beyond looks glorious, bright, cheering.

We are desirous of knowing the time when our eyes shall see the King in his beauty; so were the prophets and apostles. Some people try to blame us for it; but the Lord pity such. The disciples asked Jesus, "What shall be the sign of thy coming?" He tells them the signs that should precede his coming, so that they might know when to look for him. These signs have, so far, been fulfilled exactly as predicted, and in their order. The shaking of the powers of the heavens still remains to be accomplished. This may take place at any moment; and then the coming of that Just One, to take to himself his tried ones, comes next in order. The Word says: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Thank the Lord there is a speaking time coming; when the last jot is fulfilled, and the last one heeds the call of mercy, enters the ark of safety, receives the sealing, then the door of mercy will be closed, and Jesus will come forth from the holy place to bless his people.

"The Bridegroom is coming, O, hark, hear the cry,
He's coming in glory—his kingdom is nigh;
Myriads of angels await his command,
To gather the faithful from every land."

But we must be patient. If the time seems to tarry, we may know it is for some wise purpose; it is not because Jesus has forsaken his people that have trusted in him. So we will be of good cheer, and patiently wait till our change comes.

So. Casco, Me.

AN APPEAL TO THE IMPENITENT.

BY REV. S. H. PLATT.

This life is made up of a limited series of opportunities to secure the help of Christ. An opportunity is a necessity for help, and the possibility of at once obtaining it. In our case, as sinners already condemned and exposed to the wrath of God, the necessity for help is constant and imperative—constant, because the sentence is unrevoked; and imperative, because the penalty may be exacted at any moment—and the possibilities for securing help are frequent. Life is crowded with them. They come in troops of spirit-calls, and in crowds of heart-yearnings after something better than the world gives. But they are sadly, fearfully interrupted! Sleep throws its pall of insensibility over one third of our lives, and shuts God, and Christ, and salvation out of nearly eight hours of twenty-four of our trial time, on which destiny hangs! Mental occupation, so complete and exclusive as to close the mind against eternal things, is one of our most common experiences, and with multitudes it amounts to a practical prepossession, that effectually bars God out of the heart during business hours, another third of time's hours childless of opportunities to seek after God.

Now add the freqnent occasions when the will is unable to act for eternity, because of its surrender to passions and impulses, which become transiently resistless tides, sweeping the being on their drift, and how fearfully narrowed are the possibilities of finding Christ.

O, you that have been reckoning upon all of life as pregnant with possibilities of seeking mercy, learn to-day that nearly seven-tenths of your life-time is absolutely useless for the purpose of obtaining salvation.

One fell swoop, and sleep hews off a third; another, and mental pre-occupation blocks off well nigh another third; another, and inability of will narrows down the remainder, until a hand's-breadth covers all the series of opportunities to secure the help of Christ. But you say, "When death looks me in the eye I shall find no motive to procrastinate; I shall then surely begin in good earnest."

Is this your hope? Look at these thieves upon the cross in their dying hour. Not even the glimmer of a hope for them, such as our dying entertain, that possibly they may live, for others as low as they have lived. Yet, in the face of this absolute certainty of death, but one of them believed! It seem as if God then lifted upon the cross for those dying men a warning for such as you! And is it true? Do but half the dying even try to believe? Alas, the experience of humanity bears out the record; and of the half who try, how few can run successfully the terrible gauntlets of the four alternatives of the dying hour! Depend upon it, your last sickness will be likely to be marked by pain, that will not let you think; delirium, that will run wild with fruitless thinking; insensibility, that digs the grave of thought; or drug-stupefaction, that robes thought in the cerements of the tomb! Is it any wonder, then, that the last chance is fleeting, and its issue doubtful? Hence the importance of improving the one at hand, because it may be the last! The linkings of the present with the past, we know; with the future, none can know!

The last chance! the last chance! the last chance! Every soul soul has had it! Every living soul must have it! You cannot afford to lose this, lest it prove the last for you! Worldly man, you cannot afford to toss pennies over hell for the last chance of pleasure before giving your heart to God! You are crowding the risk too near the verge! Remember that there is a last chance, more momentous than that of pleasure—the last chance of penitence! the last chance for prayer! the last chance for faith! the last chance for salvation! the last chance as if to leap from hell to heaven! How thought reels, purposes stagger, and desire burns, as this last chance rushes by! Seize it, man! clutch it, mortal! Grip it as with a death-grasp, O blood-bought mortal, and heaven help you to make the most of it. Amen.—*From The Last Chance.*

RETRIBUTION.

J. C. SMITH.

"Who will render to *every man* according to his deeds." Rom. 2: 6. "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." ver. 16.

It seems to me that these words of Paul ought not to be misunderstood, when they are made so plain by him; yet there are many who wrest the Scriptures to their own destruction. Yea, very many are not willing to abide by the *positive word* of Jehovah, and the scores of passages of Scripture given by Jesus, the prophets, and the apostles, in regard to the incorrigibly wicked. God's Word has been "settled in heaven," and we cannot unsettle it, if we attempt it. Woe to him that striveth against his Maker. The Lord shall have them in derision, when his wrath is kindled but a little.

Let us carefully examine the Word of God and see what is to be done with *all* the wicked. Let us lay aside man-made notions, and come to the pure testimony, and let that settle the point. The judgment day has been appointed from the beginning. Then with all candor I would ask the wicked, as Paul asks them, Shalt thou escape the judgment of God? Rom. 2: 3. They that commit such things as Paul speaks of in the preceding chapter, will they escape the judgment of God? Does the judgment take place when a wicked man dies? if so, does not reward come to him at death? and if it does for the wicked, why not have the righteous rewarded at the same time, and so believe that both are rewarded at death? Should we not then do away with the words of Christ—"Behold, I come quickly, and my reward is with me, to *give every man according as his work shall be*"? If Christ comes at man's death, he surely comes many more times than the Bible speaks of his coming; which would impeach his Word. Again the Word says—"Who knowing the judgment of God, that they which commit such things are worthy of death." Things committed are presented in Rom. 1: 28–31. The time of execution, as declared by Paul, is to be "in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel" (Rom. 2: 16); not only upon those that are alive when Jesus comes, but "upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." "For there is no respect of persons with God." We also find the same class, after their "hardness and impenitent heart, treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God."

"Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." Rom. 12: 19. We are told that "we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. 14: 10, 11. Not that every tongue has confessed, or does confess at death; but that they shall confess at the judgment. "But now God commandeth all men, everywhere, to repent. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance (or offered faith—mar.) unto all men, in that he hath raised him from the dead."

"As he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Why tremble, Felix, if to-morrow or sometime future you die, and that is the "jugement to come" for you? If there be no resurrection, why not "eat and drink, for to-morrow we die," after which there can be no judgment? Paul says—"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." And Jesus tells us when the reaping time is. "'Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn. As therefore the tares are gathered and burned in the fire, *so shall it be* IN the end of this world." *Then* the wages that they have earned in sowing will be reaped in corruption or death. The wicked are reserved to the day of destruction. "They shall be brought forth to the day of wrath." Not that they have already been brought forth, or already been destroyed; but that they *shall be* when the Lord cometh to "judge the world in righteousness." "But the transgressors shall be destroyed *together*" (*not* one at a time at death). "The end of the wicked shall be cut off."

Jesus speaks of the broad road that leadeth to destruction," and of the "narrow way that leadeth unto life." He also makes it plain *when* the wicked are to be destroyed, and *when* the righteous receive eternal life. Not at the time of their death, which was entailed on them on account of Adam's disobedience; for all fall under that, the righteous as well as the wicked. None are exempt. "In Adam all die." "Death passed upon all"; and all are *to be raised* in their own order; some to everlasting life, and some to everlasting shame and contempt. Each one in the judgment stands or falls for himself. "The hour is coming, in the which ALL that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Paul allowed this very fact, "that there *shall be* a resurrection of the dead, both of the just and unjust."

The gospel is the power of God unto salvation to those that believe; but to those who do not believe it is a savor of death unto death. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. And death and hell were cast into the lake of fire. *This is the second death.*" "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Here we find what the end shall be of those that obey not the gospel. They reap the reward of their doings, which is "the second death," and not the death brought on them by Adam's sin. They must rise in judgment and meet what they have earned; i. e., wages for their own sins—"second death." Enoch prophesied of the Lord's coming to execute judgment upon all. When the seventh trump sounds, the dead shall be judged, and God will destroy those that have destroyed the earth. "That which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned." Are the wicked burned at the first death? "Fear him who will destroy both soul and body in hell" (*gehenna* fire). "All the wicked will God destroy." "All the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." "The queen of the south shall rise in judgment with this generation, and shall condemn it." The high priest that said Christ spoke blasphemy, "hereafter shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Did he see him coming at death? O that all would be consistent, and let the Bible harmonize.

"He that hath the Son, hath life [eternal life], and he that hath not the Son hath not life [eternal life], but the wrath of God abideth on him." This life eternal commences at the resurrection of the just, and this "wrath" will abide on the sinner, at the resurrection and condemnation of the unjust. "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them [first death]; for his iniquity that he hath done shall he die" (second death). Ezek. 18: 26.

May the gracious Father of light help all, is my earnest prayer, that our work may be done and well done in that day when Jesus shall judge the quick and the dead at his appearing and kingdom. Let us each remember that "every work will be brought into judgment, with every secret thing, whether it be good, or whether it be evil."

THE SCARLET.

"The spectacle of an ecclesiastical flamingo in the streets of New York, ruddy from the scarlet crown-button of his red cap to the pink of his holy slippers, and the vermillion of his buggy-wheels, will be a display to excite the wonder of the gamins, and afford ammunition for the light artillery of the wits. We shall doubtless, think of the "scarlet woman" of the Apocalypse. But if any one imagines that this is a silly show, after the manner of John Robinson or P. T. Barnum, he will signally fail of appreciation of Roman Catholic policy and shrewdness. The red millinery will as surely set High-Church ambition in a fever as that gilt confectionery will dazzle the eyes of a child.

What is a Cardinal? Nothing less than a Prince of Rome, standing next to a potentate who claims universal empire, both civil and ecclesiastical. It will speedily appear that the dazzling apparition is well adapted to make weak heads dizzy. America has never before had a cardinal. England has had none from the reign of Elizabeth to the year 1850. But just at that time the Tractarian controversy was bearing its sad fruit. Newman had entered the Roman communion, and started the Congregation of the Oratory. The moment was auspicious for Rome, and it was wisely used. Dr. Wiseman, Vicar Apostolic, went across the channel, and came back Archbishop of Westminster and Prince Cardinal of the Holy Roman Empire.

The fruit of that appointment may be seen in the England of to-day—seen in the advance which Romanism has made among the nobility, and which will be seen in like manner among those weak-headed Americans, whose highest ambition is to be considered representatives of blue blood on this side of the water. And here is a nucleus, a central orb for the American court—a prince who dates back his royal flowers to a period more remote than the most ancient reigning family.

When the kingly hand of Pius sows the divine seed in heretical soil, he does it with a purpose, and with the belief that the soil is fit to receive it. He knows well the weakness of our aristocratic circles in society. He plants one scarlet flower and expects to reap many golden ones, in which expectation if he is disappointed, he will be no more so than we.—*The Interior.*

THE SECOND COMING OF CHRIST.

F. A. ROUNDS.

This all important subject ought to receive the greatest attention from every believer in Christ. People talk about this subject, and especially nominal professors, as though it was some new thing gotten up by a class of people, called Adventists. This blessed doctrine is as old as the promise made in the garden of Eden, Gen. 3: 15, viz., that the seed of the woman (Christ) shall bruise thy (Satan's) head. It was to be in consequence of Christ's sufferings and death upon the cross, and the power with which he was to be invested, as Messiah and Mediator, that the power of Satan was to be broken, and a final and complete victory obtained over him. This was in fact the first gospel promise; and though Adam and Eve did not then probably understand its full import, yet it must have been a matter of great consolation to them, to be assured that the present advantage then gained over them by Satan was not to be a permanent one. That their posterity, though they might, in consequence of disobeying God, have to share in and suffer in the struggle, they should prevail and crush his evil empire in the world.

Has this been done? We answer, No. Then there is certainly something yet to be done. When is this to be done? We answer again, At the second coming of Christ. So then, the first coming of Christ involves a second coming; and hence, if one thing involves another, it so contains it that the two must go together by an indissoluble connection.

For nearly six thousand years the work of devastation and destruction, ruin and overthrow, has been going on, and the children of God have been suffering on account of its terrible work. Our own experience, and things that are transpiring before our eyes every day, tell us that the great enemy of all good has not been destroyed yet. But thanks be to God who giveth us the victory. Satan is doing his last work; and his promise yet stands good; just as good as when first made by Jehovah. To the true child of God, who is looking and watching the signs of the times, it is truly blessed. We may take encouragement from the Word of the blessed Lord, when he said, "When ye see these things come to pass, then lift up your heads and rejoice, for your redemption draweth nigh."

Weep not, sorrowing mothers, for your children will soon come again from the land of the enemy. How blessed it will be in the new earth, when it is clad in its edenic beauty. The stamp of immortality upon it, and upon everything connected with it. Perfection in its highest type will exist everywhere. What a glorious thought! What a thrill of joy it sends to the hearts of God's waiting children! This is all to be realized and enjoyed at the second coming of Christ.

It seems so strange that people, who desire peace, purity, and beauty, and everything that is good and lasting, should have a desire to put off the coming of the blessed Lord, thousands of years, or have no faith in it at all. Without the second coming of the Lord, the whole plan of salvation will be an entire failure. It is evident that they cannot claim Jesus to be the best friend they ever had, one who has done more for them than anybody else could possibly do, and not want to see such a friend. These things are inconsistent.

False theologies has much to do with these inconsistencies. People have been taught that Jesus has gone away to prepare a place for them, and that the real man at death goes to that place. All good and true theology will bear testing by the Word of God. Let us see therefore if this will bear to be tested. If he went away to prepare a place for his disciples, and the Scriptures plainly declare that he did—it is plain that there was no place prepared previous to that time. That being true, please tell us what became of all the christians that died up to the time that Christ went away?

True Bible theology teaches us that they who die, go down into their graves, and there remain unconscious, in the sleep of death, until Jesus comes back again, to raise them from their slumbers. True theology teaches us to look for the coming of Jesus again, for the very reason that unless Jesus comes to raise them from death, they must forever remain in it. Said he, "I am the resurrection and the life; whosoever believeth in me, though he be dead, yet shall he live." We have an abundance of Scripture to prove that a future life in the kingdom of God, all depends upon the second coming of Christ. Hear the great apostle Paul, in 1 Cor. 15: 32, "If after the manner of men I have fought with beasts at Ephesus, what advantage is it to me, if the dead rise not?" Now what is the idea contained in this Scripture? Just this: If there is no resurrection of the dead, there is no future life. What is the resurrection of the dead dependent upon? The second coming of Christ; and also the changing of the living, from mortal to immortality, is dependent upon the second coming of Christ.

Oh, how blessed these truths are! Changed to die no more! Glory to God! The time is close at hand. The depression of business, and the increasing rapidity with which the churches are sliding into the world and worldly things, plainly tell us that Jesus is soon coming. Lift up your heads and rejoice.

Portland, Maine.

KEEPING THEM.

To justify the open and brazen wickedness that is being practiced by the carnal and fashionable churches of the land, in the holding (for the glory of God!) of public and popular entertainments—social, convivial, dramatical, orthographical, etc.—it is pleaded that "we have a great many young people in the church, and they will have amusements, and if we do not provide amusement *in the church*, they will go somewhere else—we must please the young people, or *we cannot keep them.*"

And so, "*to keep*" the young people, the so-called church must cater to their worldly and wicked spirit, and appoint occasions for the frequent indulgence of their love of fun, and not only encourage but seek to sanctify under the name of religion, churchly customs that are as notoriously wicked and as indefensibly unpious as are any of the current and damning sins of our fashionable society. To "keep the young people," the church must turn caterer for a growing-up generation of sport-seekers, and the good genius of our holy and self-denying religion must be invoked through the prayers of God's professed ministers and people, to render innocent and *paying*, the popular and mirthful entertainments which the church appoints and applauds! To "keep" the young people, bowling alleys and billiards must be taken under christian (?) auspices, and as a part of the modern church edifice, ostensibly reared for the holy worship of a holy God, there must be the cuisine, in the form of a church kitchen, for the furnishing to "our young people" of oyster stews, and for the delectation of these same "young people's" stomachs and palates in the providing of mush suppers!

But who are these same "young people" who seem essential to the church's well-being, and whom it seems so vital for the church to "keep!" Are they pious? Then let them show their piety by their self-denial. Are they saved? Then let them show this by giving up all sin. Are they converted? Then let them not follow the ways of those who are in a state of open and wicked unconversion. Are they Christ's followers? Then let them bear his cross, and show his self-denying and mortified spirit. If these "young people" are pious and are saved, and are converted, and are the followers of Christ, they will avoid what is unpious, and will be separate from sin, and will not go into frolic and mirth like the unconverted, and will exhibit a manner of life conformed in some visible sense to the sin-reproving life of our Lord Jesus Christ. If pious, they will regard religion before revelry. If saved, they will love prayer more than play. If converted, they will esteem grace above gayety. If Christ's followers, they will seek mercy and the the means of grace sooner than merriment and mammon.

But if these "young people" are not saved, and if they show no more signs of wanting to be saved than is seen in their persistent and sinful patronizing of these current and fashionable church sins, then why does the church want to "keep them?" What good will they ever do the church? And what good will the church ever do them? Will they, even if the church can succeed in "keeping" them, add an iota to the church's spiritual weal or power? No; but just the contrary. They will, in so far as their influence can go, help on in the church's backsliding and demoralization. And can the church ever save them, while they continue thus intent on the world, and are refusing the most elementary duties of Christ's religion—self-denial, and the forsaking of sin? No. So far from this, the church is confirming them in the love of the world, love of carnal pleasure, and love of sin. Better—a thousand times better—both for these volatile and sin-loving "young people" and for the church, that they part company. Let the church, if the young people must and will have their fill of carnal and sinful pleasure, and if they have no more spiritual thoughts and tastes than their worldly and wicked passion for fun seems to imply, send them back to the world where they belong, and charge them to stay there until they obtain some rational and scriptural idea of the self-denying and sin-forsaking conditions of Christ's religion!

The church should have done with this nonsense and wickedness of pleading license for sin, to "*keep the young people.*" It is a species of jesuitical special pleading—"the end justifies the means"—that is not only detestable in character, but damning in its effects. Let the church, the Protestant church, leave all such jesuitry and double-dealing to Rome. The church that is truly christian cannot afford to practice such condescensions and compromises.—*Banner of Holiness.*

EVERY duty, however small it may appear to us, if faithfully performed, without any hope of reward, will bring happiness to ourselves, and will win the smile and approval of Him who beholdeth all our acts, great and small. O let us be faithful, earnest and true while here upon this earth. Our life will have been the means of bringing happiness to many a poor unhappy soul. And what a joyful sound in our ears will be the Master's plaudit at the last great day, "Thou hast been faithful over a few things, I will make thee ruler over many things."

IF you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 19, 1875.

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THE EUROPEAN SITUATION.

Some writers have expressed the idea that Russia aud Italy would form an alliance with France in opposing Bismarck's German policy, and thus crush the opposition to the Pope, and give France an opportunity to be avenged on Germany. But we think the prophecies, and every movement of these powers indicate that Russia and Austria will unite to sustain Bismarck, and check the Pope's usurpation of political power.

The Russian government has not only forbidden the observance of the papal jubilee, but it is using its influence to induce its subjects to abjure the Catholic faith, and unite with the Greek church. More than fifty thousand, in Poland, have left the Catholic, and united with the Greek church, within the last few months. We think the Russian government the most unlikely of any one in Europe to quietly submit to the Pope's proposed universal dictation in secular matters.

It is well known that the king of Italy is politically the Pope's most hated enemy, and that the Italian government is in deadly opposition to every principle and movement of the Jesuitical party. So we cannot see how there is any probability that Victor Emmanuel will form an alliance with any government or party to put down Germany, the strong arm, raised against his sworn enemies.

The crowned lords of these great governments have shown a good understanding and affilliation with each other, while the war question and preparations for war have been progressing, by often meeting in secret council, where it is understood that they have made arrangements to harmonize their powers, when the time for the decisive action shall come. The emperors of Russia, Germany, Austria, and the king of Italy have had frequent royal meetings within the past three years, at their different capitals, where they have had private consultations; and it has been generally understood that these meetings have been councils of war, where the heads of these governments have attempted to make a programme for the coming struggle, in which they could all agree, so as to make victory for them quite secure. Everything they have said, and every step they have taken, officially, has confirmed this supposition.

When the emperor of Austria and the heir of the English throne were visiting the emperor of Russia, at St. Petersburg, in the winter of '74, and holding a royal banquet, Alexander, in giving expression to the arrangement they had made, uttered the fact that Russia, Austria, Germany and England had united to keep the peace of Europe. It was perfectly evident that Alexander meant to say that those governments had agreed to use their power jointly, in suppressing all parties which were arising and threatening the stability and perpetuity of their thrones. It was also well understood that prominent among the threatening parties were the Jesuits and Communists. These have each separately declared and manifested a set purpose to overthrow the sovereignty and political independence of all these governments.

As long as these parties and governments maintain their positions, and these questions remain the leading war questions, we do not see how it is probable that Russia and Austria would form an alliance with any power against Germany, while she is fighting to put down the Jesuits and Communists.

To confirm these views, just now, while all Europe is ablaze with the war excitement, the emperor of Austria has visited the king of Italy, and they manifested the most perfect personal sympathy and national unity, by embracing and kissing each other, and also by long continued, national salutes. Francis Joseph did not go to Italy to salute the Pope and concoct plans with his artful priests to overthrow the sovereignty of civil governments; but he went to greet the man whom, the Pope says, made him a prisoner—Victor Emmanuel.

Just at this time, before the roar of Italian welcome dies on the ear, the vibrations of imperial salutes roll back from Berlin, announcing the arrival of the emperor of Russia. Here, William and Alexander, the great representatives of royalty, meet with enthusiastic demonstrations of personal and national friendship. Here also, meet the two imperial premiers—Prince Gortschakoff and Prince Bismarck. The two strongest governments on the earth are now closeted in secret council. What meaneth it.

The *London Telegraph*, editorially, says of it:—"It is impossible to conceal the truth. The Continental situation means this morning the very greatest aspect. If we were to say that the question of the future repose of Europe may be practically solved before forty-eight hours have passed, we would scarcely go beyond the facts."

It is well understood that both governments are at present much disturbed with the two questions and parties named, and that they are determined to bring the vexed questions to a final issue immediately. Can they do it by peace? We think that no person of sound judgment would argue that for a moment. These two threatening parties have, by peace, increased their power very much for the last ten years. War under the present circumstances would evidently change their status immediately. The hope of those great governments in sustaining themselves must rest upon an immediate, united, desperate effort to crush, at one stroke, all these factious elements. These great statesmen, now in council, have clearly manifested their understanding of this subject, as we have expressed it, by making unparalleled preparations, within the last two years, to strike this terrible blow.

Some writers suggest the idea that they have met to arrange for a disarmament of the European nations. This is a strange idea; for how can they safely disarm as long as their enemies are pursuing an aggressive warfare, arming and strengthening themselves every day? If Germany should disarm, it would simply be submitting to vassalage under the Pope, and restoring to France her gold and lost provinces. They have raised these mighty armies for specific purposes, and we think there will be manifested no children's play in the matter; but that they will use them, and either accomplish those objects, or sink in an inglorious defeat.

There may still be a prolonging of peace, and manifestations of better times, but we believe God's Word teaches that these very nations and parties must be plunged into a terribly destructive war, and some of God's watchmen will be warning the world of its approach when it comes.

If the vail, which hides from human sight the importance of present events, and the magnitude of those just rolling up into view, was rent, and all could appear as it is and will be, we believe the present hour would be looked upon as the one into which are crowded the most awful, grand, and vitally important events, rushing with greater velocity, casting a darker gloom, and reflecting a brighter light, than were ever written upon the page of human history.

The earth-groan is more death-like, its thunders are louder, its earthquakes more threatening, its tempests more destructive, the heavens show greater signs, the earth responds with distress of nations, heartless, faithless worship, blasphemous scoffing, and a plaintive cry from the sacred bride-chamber—Come speedily, earth's great Restorer, and redeem a ruined world.

We feel assured that our eternal destiny turns upon the position we occupy for the present brief period. The mystery of the gospel is finished here. The last unfolding truths are now to be accepted and proclaimed. The last brand is to be plucked from the consuming pile. Friends are just passing from our reach, sweeping down over the falls.

O that we could see and realize our position as it is; then should we cease striving about vain, worldly things, and discussing abstract senseless questions, or desiring high seats or honorable positions. We should make an earnest, untiring effort to improve every moment to do the greatest possible good in the cause of Christ. J. C.

ADDRESS TO CARDINAL MANNING.

An address and testimonial were presented by the Duke of Norfolk, on the part of the Catholics of England and Scotland, to Cardinal Manning, at Westminster, on Wednesday. . . . . The Cardinal also expressed his sorrow at the state of Europe, where seven or eight millions of armed men were ready to fly at each others' throats, adding a wish that we should return from modern to Christian civilization. Many of the leading Catholics of England were present at the presentation.—*London Times.*

The Cardinal's desire is (and he truly represents the Papacy), that Christendom may return from that civilization inaugurated by Luther's movement, which introduced faith for penance, liberty for priestly tyranny, education for religious superstition and ignorance, and the Word of God for the contradictory decrees of a blasphemous church.

We do hope that the people who are enjoying the liberty and sacred blessings secured and handed down to us by the sacrifices of treasure, fame, and the life of our fathers, who toiled long in tears and blood to give to us the great advantages of "modern civilization," will understand that this Catholic priesthood, well represented by Cardinal Manning, have hated from the beginning and are now determined to take from us all the independence of political governments, the right to read the Scriptures, education, freedom of conscience, and all that human progress has added to the enjoyments of life for three hundred years. They are determined to exterminate from the earth every thing civil and religious, which will not consent to be controlled by the decrees of the Pope. They design nothing less, and they are determined to fight for that. May God, in infinite mercy, speedily give the rulership of earth into the hands of its divinely appointed Ruler. J. C.

WAR PROSPECTS.

There is increasing evidence in favor of an approaching war in Europe of alarming proportions. An able writer says: "War is in the atmosphere." The public mind is said to be "remarkably sensitive on that subject." Fearfulness has taken hold of the people, and their hearts tremble at the signs of the times. The six leading powers of Europe now have some ten millions of men ready for fighting. No one can give any *special* reason for this mighty preparation for war, or point to the place where it may begin. The nations seem to be moved by some invisible power, that is urging them forward to get every man ready as soon as possible for the days of "blood and iron."

The Scriptures inform us that in the last days, just before the coming of Christ, "the spirits of *devils*" will not only be "working miracles," to deceive the people; but they will "go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." In connection with this state of things, Jesus says, "Behold I come as a thief. Blessed is he that watcheth." Rev. 16:14, 15. We must be very near the awful moment when these things will take place in all their terrible grandeur.

The present state of preparation cannot continue long, without ruining the nations, even if there is no fighting. The expense is enormous. Says a leading New York Daily, "All the world is held in pause and anxiety because of this condition of affairs." A few weeks since, the London *Times* stated that Europe was "a camp." It is said the time has come to "wake the slumberers," and "acquaint them with the realities of the situation." Though dethroned, the Pope is said to be "the most powerful prince in Europe—more powerful, perhaps, than any ruler in the world." No doubt, his two hundred millions of supporters will act a very prominent part in the coming conflict. Says a far-sighted political writer—"*All the signs are ominous.*" M. G.

A WISE SAYING.

We clip the following sensible statement from the San Francisco *Evangelist*:—

"Christian unity can result from nothing short of the destruction of creeds and confessions of faith; inasmuch as human creeds and confessions of faith have destroyed christian unity."

There is no room for doubt that creed-making has been a great injury to the cause of Christ, in producing and perpetuating divisions among the professed disciples of Jesus. Years ago we came to the firm decision that we would subscribe to no creed that every christian could not sign; for when we do, we shut out one whom the Savior has received. We stand ready to work with every one who truly loves the Lord, giving him the same rights we desire to enjoy.

Devoted men and women in all denominations are feeling more and more the importance of christian union meetings; and wherever they are held the blessing of the Lord rests upon them in a remarkable manner. When one gets rid of his cold sectarianism, he feels like one let out of prison. He is changed from the chills of winter to the warmth of the lovely spring-time. His light is taken from under the bushel, that it may shine upon those around, and assist them in walking with Christ, even though they may not look through his theological glasses.

Those who are looking for the speedy coming of Christ should be the most free from sectarianism, in order that they may go everywhere, entreating the people to get ready for the great event. He who has a sectarian spirit is a poor representative of Christ and his pure religion, and drives people away more than he leads them to the Savior. Satan has gained many victories by means of a sectarian spirit infused into the minds of professed christians. In these last days good people are getting their eyes open to this cunning device of the enemy, and learning the better way of uniting with all true christians against the common foe. It is not to be supposed that all will see alike on doctrinal points; but all are agreed that we must believe in Christ as the one to pardon sins, and that without pardon there can be no salvation. All can unite to save the perishing from destruction.

The Holy Spirit is now leading all true disciples of Jesus to come together in a loving union, preparatory for the advent of the Lord of lords. The present hour is one of great moment to the church of Christ. The time for her final preparation seems to be at hand. It is a great privilege to live so near the time when this mortal shall put on immortality, and death be swallowed up in victory. What a change! What rapture must fill the heart of the one who feels conscious that he has commenced eternal life, and is forever to enjoy the society of all the good people who have ever lived. Let us all praise the Lord for the wonderful plan of salvation, and omit nothing necessary to secure a home with the redeemed. We may expect the question will soon be settled, whether we shall live eternally, or die the second death. M. G.

War Preparations.—It is stated that the French government has ordered the purchase of ten thousand horses, and has contracted for the manufacture of a million stand of arms at Styria, in Austria. Germany has also made a large number of improved arms, the delivery of which has already commenced. The future aspect is a bloody one. M. G.

"TOO DIGNIFIED."

In a leading New York daily we find some editorial thoughts that are worthy of consideration. They relate to the present state of religion in the churches, and the general interest in christianity among worldly people. Although Bro. Varley has had in New York immense audiences at Mr. Barnum's Hippodrome, to hear him speak of Jesus and his coming, yet the editor sees reason to say:

"The millennium has not yet swept New York with its skirts, and though we listen ever so carefully, we cannot hear the rustle of her garments; and without doubt the opportunity to rouse the masses of the country to unusual thoughtfulness is as good now as it ever was. We are treading on the ragged edge of a panic, when men are thrown out of employment, when capitalists find it hard to keep what they have, and when fortunes and reputations are changing hands every day. The trouble lies in a lack of unity in the Protestant body. Diversity of thought has produced diversity of method, and unless a revival comes like a consuming fire and burns down all the fences, each denomination sits still within its own borders, a little bit unwilling to help any man on the road to heaven, unless he goes through their toll gate. The Evangelical Alliance gave us a vast deal of information about arms, and legs, and hands, and about there being one body to which these all belonged, but, so far as the Protestantism of the day is concerned, the Evangelical Alliance was a prophecy, but not a present reality. The multifarious sects are like the little and big stones in a wall; they help to support each other, but they are not cemented, and when trouble comes they fall apart. The Protestant Church has yet to learn the one only secret of power—a living unity. Catholicism, in its history, affords proof positive of what can be done when real unity exists, while Protestantism shows plainly enough that diversity of purpose and weakness are interchangeable terms."

It is to be much feared that many, who are truly converted, will be led astray by worldly professors in popular churches, and soon be on the backsliders' list. They forget that without holiness, "no man shall see the Lord." It is quite evident the standard of religion in many churches is below justification point; that is, it is so low, that one cannot be pardoned and remain on a level with such church members.

It is a sad state of things, when it becomes dangerous for young converts to join a popular church; but such seems to be the case at the present time. The pic-nics, fairs, festivals, excursions, etc., that follow the winter revivals, completely neutralize and paralyze the winter's labors, and after that it is more difficult to reach them and persuade them to be true christians. Conversions are superficial, because a superficial gospel is preached, instead of the deep-toned, heart-searching practical sermons, that were heard in earlier days. Much of the religion of the day is but sentimentalism, originating only in humanity. It has no divine unction, hence it is powerless. It does not produce a "new man," but merely patches up the old one. M. G.

COMING OF CHRIST.

It is a matter of interest that the most noted revivalists in the world are telling the people that Christ is coming soon. This is the case with Brn. Moody, Hammond and Varley. Let us thank the Lord. The evidence that Jesus is coming soon continues to grow brighter and brighter. Let every christian help in spreading the good news, and urge all to be ready for the glorious event. How necessary it is for the dear Lord to return to this rebellious planet, and set up his kingdom, and put an end to the works of Satan.

Governments and societies are rotten with corruption, and are continually sinking deeper in the mire of sin. There is no ground to hope for any better times till Jesus comes to put an end to the powers of darkness. His loving bride has waited long for his return to celebrate "the marriage of the Lamb"; but now she is putting on her bridal robes, and preparing to meet her heavenly Bridegroom. Her days of mourning are about to close in eternal joy; her persecution to be changed for everlasting honor; her mortality for immortality. O what a blessed hope is ours! Let us all praise Jesus, and do all in our power to persuade others to be ready to meet him gladly at his coming. M. G.

VALLEJO.

By urgent request we returned from Petaluma to Vallejo, Monday, April 26th, and assisted again in the union meetings, at Farragut Hall, to their close, Wednesday evening, April 27th. The last meeting was one of special interest. Bro. Trefren preached an excellent sermon, contrasting the times in Noah's days with those at the time of the end. A deep solemnity was manifested by the audience, and the revival interest was still very encouraging. Several were under conviction, seeking the Lord. Young converts testified of the joys they had found in Jesus. One finely educated man, who had fallen through strong drink, once a classmate of Dr. Tyng of New York, gave his heart to the Savior. The day before he consented to be a christian, he said he took forty-seven drinks from the intoxicating cup, but the next day none. It was a happy change. Others of the like habits became christians.

The religious interest in Vallejo, at the present time is said to be the best ever witnessed in the city. Sectarianism was at a low ebb, and there was a happy blending of hearts in the Spirit of Christ. No careful observer could doubt but that the Lord was pleased to see all his children united in their efforts to save sinners. It is a sad sight to see good men pulling in opposite directions, thus giving Satan the advantage. His great aim is to divide the christian workers, and thus cripple their influence for good. In this way, the Deceiver has turned many from the narrow path, or prevented them from ever entering therein. We rejoice to find good people awaking to the importance of this subject. We expect to see the union spirit spread rapidly among those who truly love Jesus, that they may be prepared for his coming. He who has broken his sectarian shackles has great reason for hearty thanksgiving.

Thursday evening, April 29th, we had a farewell meeting at the Christian Chapel, closing with the Sacrament of the Lord's Supper. It was a precious season. A large audience was present, including quite a number who requested prayers that they might be christians. They were conversed with at the close of the meeting, and pointed to the Savior, who was then ready to pardon and accept them.

The church in Vallejo, looking for the coming of Christ, is in a healthy condition, happily united in the service of their divine Master. They now expect Bro. H. F. Carpenter to be with them the latter part of May, as their pastor. Bro. C. will find some true souls to greet him, and look after his welfare. This church worked nobly in the union meetings, manifesting a genuine christian spirit. M. G.

BRO. BOUTELL.

Bro. Boutell is improving. The Lord has evidently heard prayer, which has been offered by many faithful friends of Jesus for his recovery. Let all continue to pray for him. J. C.

SAN FRANCISCO.

We closed our meetings in San Francisco, and on the Pacific coast, Sabbath, May 2nd. It was a good day in the Lord. On account of the long series of union revival meetings in the city, we did not have an opportunity to spend as much time with the church looking and waiting for the coming of Jesus, as we desired; but perhaps more good has been accomplished by working in the great union meetings, than could have been accomplished by separate meetings. This was the judgment of our Brn. and Srs. who took a part in the union effort. They were satisfied they were acting in harmony with the wishes of the Lord, and were richly blest. In this way, they were instrumental in leading many to Christ. Among these were members of their own familes. This church stands firmly in the Lord, anxiously waiting for the coming of the Son of man in glory. During the past two years, Satan has made very earnest efforts to destroy it, but he has been thus far signally defeated. When one means failed, he has tried another, but in each attack, he has found some noble, brave christian men and women, who have ever been ready to stand up in defense of the right, at all hazards, and were never more determined than now, to continue thus to the end of the christian warfare.

Their neat chapel is pleasantly and centrally located. It is now expected that Bro. D. Mathewson, of Buchanan, Mich., will become the pastor of the San Francisco church next autumn. He is a true man, and zealous in the promotion of the cause of Christ. His labors have been blest by the Lord in Buchanan, and that church is anxious to have him remain their pastor.

Our farewell meeting, Sabbath evening, was a season of special interest. Members of other chhrches were present to express their sympathy, and unite with us in the worship of the God of our fathers. Two more were baptized, making sixteen in all. Seven united with the church. We closed with the Lord's Supper, when some seventy-five partook of the emblems. It was a heavenly season, and will be remembered with much pleasure. Farewell greetings were given with tearful eyes, and hearty pledges, by the grace of the Lord, to meet again in the land of glory. M. G.

Slaughter of Christians.—A telegram from Constantinople, dated April 14th, says:

"A terrible slaughter of Christians has just been reported from Roumelia. The Turks in large numbers made an attack upon the portion of the town occupied by the Christians, and a desperate encounter resulted. Two hundred and seventy Christians, many of them women and children, were massacred. There is great excitement among the Europeans over the outrage."

This sad event may start the war train of of Europe, and be the pretext for arousing all the mighty men to meet in the grand conflict of the nations. Russia evidently desires some excuse that will allow her to blot out the Turkish empire from the map of the world. We shall watch the results of this massacre with interest. M. G.

A GREAT BRIDGE BURNED.

The Portage Bridge on the Erie Railway, the largest wooden bridge in the world, was burned last week. It was supposed to be the work of incendiaries. The timber used in its construction was 1,800,000 feet.

Incendiary fires are becoming more frequent and alarming, because they are more and more the result of revenge. We anticipate, from our understanding of the Scriptures, that this class of fires will increase and become more threatening as we approach the end. We watch its progress, therefore, as a sign of the times. J. C.

Church Union.—While Satan is arousing all his forces, and uniting them against Christ and christianity, christian men begin to feel the need of union on their part, that they may be able to stand against the common foe. To this end, a plan is proposed for a general union of all christian churches, as indicated by the following statement:

"A general meeting of the churches was held in the Presbyterian church in New York last week, to discuss the nature of the constitution to be submitted to a joint meeting of European and American churches, to be held in London on the 21st of July. The object is the formation of a confederation founded on a regular constitution, so framed as to meet the concurrence and approval of the European and American churches." M. G.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$566.66
P. S. Ward	2.00
C. B. Bellows	2.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments $93.63

YOUNG PILGRIM FUND.

Previous acknowledgments $2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, Geo. T. Adams,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$4,157.30
A Friend (on pledge)	4 00
P. S. Ward	2.00
C. B. Fellows	2.00

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$333.60
A. H. Blaisdell, for A. Conklin	3.00

For Walter S. Woodbury.

A Friend (by Elder J. S. White) $5.00

STRAIT JACKETS.

H. Munger.

Since the Annual Conference, at Chelsea, Mass., I have heard a great cry about strait jackets, by a particular class of preachers. On inquiring the cause of complaint, I was informed that it was in consequence of the by-laws passed at that Conference by which to regulate ourselves. I should have voted for them if I had been present; for we have needed such rules for some time. I learn that those who complain of the strait jacket are those who will not join the Conference, but want all the privileges which it designs to protect, without being bound by any body, or subject to gospel discipline.

All nations have rules, by which they are governed; and such as do not wish to submit to those rules, cannot reasonably ask for the advantages and protection of such a government. So with religious bodies. There must be rules and regulations, or all is confusion. Where there is a combination of effort to accomplish any enterprise, good or bad, there must be a concert of action to insure success. There must be leaders.

This principle is seen in all the living creatures God has made. Wild geese have their leaders before they start on their journey; and all kinds of beasts, wild or tamed, have their leaders. Schools of fish, families of ants, and swarms of bees, have their by-laws or rules to govern their actions. Even the drone bees must obey while in the hive, or be turned out by the working bees. This is a law of all combinations, evidently emanating from God.

I suppose the Conference only desired their by-laws for such as cannot be trusted to roam where they please, only to divide and confuse the churches; and not for good men, whether members of the Conference or not. If all were good we should not need them. There is a class that fear and hate what they call a strait jacket. I know of some who have said they did not get the strait jacket upon them by joining the Conference; but they were looking after a place to settle and become pastors of Second Advent churches. I have seen these things for twenty-five years; and I am glad the Conference has got its eyes open at last. If the Lord comes within one year, let us be in order and at work. I am with you, brethren, in these things. Bless God for order.

Correspondence.

From Bro. G. M. Dewey.

Dear Brethren and Sisters:—The barrel of goods from Rochester came safely to hand, and are now being distributed by me to those who are the most needy. I cannot find language to express the gratitude of the recipients. Christ says—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." All the children of God will be rewarded for their good deeds; not even the gift of a cup of cold water will go unrecompensed. May our Father bless you daily with the comfort of his Holy Spirit.

Perhaps you would like to hear how the truth prospers in our neighborhood. Our beloved Bro. and Sr. J. C. and S. E. Smith were here last February, and stayed about two weeks preaching the Word and trying to prepare a people to meet their soon coming King. Bro. S. accomplished a good work here, in drawing a line between truth and error, and throwing the light of Scripture on the dark traditions of men. He showed that eternal life is not in our nature, but a gift of God, through Christ our Lord.

Man, in the pride of his heart, may think and say he is immortal, that he will never die; but God thunders forth—"The soul that sinneth, it shall die." "Every soul that will not hear that Prophet shall be destroyed from among the people." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

It was the first time such a doctrine had been proclaimed in our county, and there was a great deal of prejudice and contempt manifested at first among the people; but before Bro. S. left it began to die out, and they began to search the Scriptures, to see if these things were so. It is a general remark that there has been more Bible reading among the people, than ever before. The blessed truth is spreading. Thank God for sending Bro. Smith here.

The ministers here are very bitter, and are trying to do all they can to oppose the truth, but "truth crushed to earth will rise again," as long as people read their Bibles.

Bro. S. organized a class of those of like precious faith here, and we hope he will be able to come to us again. We hope a goodly number more will be gathered into the ark. We see by the *Crisis* that our dear Bro. Boutell is sick, and wishes the prayers of God's children. The cry of our hearts has been going up to our heavenly Father in his behalf, that he may be restored to health, and labor until Jesus comes; for the harvest truly is great, but the laborers are few in this great field.

Brn. and Srs., if you have got any books or tracts, doing nothing, send them to me. I will put them to work for our blessed Jesus. Time is short. The day is far spent. Let us be up and doing with all our might, trying to save souls. Church of God, awake!

Ward P. O., Wilson Co., Kan.

From Sr. M. A. Hughes.

Dear Brn. and Srs.:—I wish to write a few lines to the dear friends, as the Spirit shall direct me. I love the Lord Jesus Christ with all my soul, mind and strength. I am daily striving to know how I may best please him. I desire to be an overcomer, to crucify the flesh with its affections and lusts, and do good as I have opportunity. I have given all for Jesus. He is my all. He has been the God of the widow to me, and by his help I will trust him while I live. I look to him, day by day, for all I have, both temporal and spiritual. He supplies every need.

I feel, dear friends, that we are nearing the judgment. Soon we shall see Jesus coming in the clouds of heaven, with power and great glory. O let us be ready, so that when he shall appear we may receive him with joy and not with grief. Let us have on the wedding garment, and have oil in our vessels, with our lamps. I have troubles and trials, and I expect to have them; for in the world we shall have tribulation, but in Jesus we shall have peace. Let us be every-day christians; loving one another with pure hearts fervently, and walking in the footsteps of our blessed Master, that we may receive a crown which is laid up for all those who love his appearing.

"That awful day will surely come;
The appointed hour makes haste,
When I must stand before my God,
And pass the solemn test."

Yes, poor sinner, we have got to stand before our God, and give an account of the deeds done in the body. That will be a solemn day. Let me invite you to flee from the wrath to come. Choose ye, this day, whom ye will serve; to-morrow it may be too late. Accept Christ now, believe, and you shall be saved.

From Bro. D. Killam.

Editors of the World's Crisis:—Dear brethren, in that glorious Bible hope, that there will be a future and better life, through Christ, by a raising of the dead,—I am old, and must shortly put off this my tabernacle, if the Desire of all nations does not soon appear to make all things new, and clothe me with immortality, before the king of terrors makes me his captive. I can say, like Paul, I scarcely know which to choose, life or death; while I feel the smarting pangs of a deranged and groaning creation. But the thing that I would choose is, to see Christ appear, and myself worthy to be clothed with immortality, and be with him in the paradise of God, without passing through the enemy's land.

The *Crisis* has strengthened me, comforted and confirmed me, and removed all doubts in regard to the Bible teaching about the future state of man. And outside of the Bible there is no knowledge on that subject, only that we see that man returns to his original elements. I have long argued against the doctrine that men are alive when dead, or that they get their reward at death. That the unfortunate man, who is not in Christ, is to have eternal life in torture, or that the soul that sins will never die, is not a Bible doctrine.

I feel happy that I have lived to see the mighty changes that are going on over so large a part of the world.

There are a few tracts I would pay for if I could get them. Henry Constable's pamphlet on the "Nature and Duration of Future Punishment," Sheldon's "Hereafter of all men," four tracts in one; "The Doctrine of Immortality," by J. H. Whitmore; the "Materiality of Man," by S. Guthrie, and T. M. Preble's pamphlet, "Let us make man."

Brooklin, Hants Co., Nova Scotia.

From Bro. M. A. Potter.

Dear Editors:—Thinking it would be a pleasure for some of the dear pilgrims to hear from one of their fellow laborers, I will write a few lines.

God is still blessing his people in this place. Last Lord's day I buried fourteen happy souls in baptism. Among the number was our eldest daughter. At eight o'clock in the evening we gathered around the bed-side of our second daughter, and saw her close her eyes in death. What a sad sight! Thank God, these sad scenes will soon be over. Jesus is soon coming, and then the loved ones will come again from the land of the enemy. I could but think of the words of Martha to Jesus—Lord, if thou hadst been here, our loved one had not died. We were surrounded with kind friends in Jesus, who shared with us our sorrows. May God bless and reward them, is my prayer.

I am about to close my labors with this dear people, and return to Keene; and after the first of June shall be able to supply the churches in my old field of labor. Dear Brn. and Srs., remember us at the throne of grace.

St. Johnsbury, Vt.

In the last *Crisis* an article was published under the caption of "Concessions of an Apostle of the New Faith." I stated in connection with it that I translated it from *Deutscher Volksfreund*, a German weekly. This fact being omitted in the publication of the article, made it appear as though I was the author of the same. I desire to give credit to the original, and not take what is not due me. T. L. Waugh.

Punctuality.—General Washington was a pattern of punctuality. When he engaged to meet congress at noon, he never failed to be at the door of the hall just as the clock was striking twelve. He always dined at four o'clock; and if the guests whom he had invited were not present, the dinner went on precisely at the appointed hour, without waiting for them. Washington would make no apology, but simply remark, "Gentlemen, we are punctual here." When those people got another invitation to dine with the President, they would be sure to be in time.

Obituaries.

KENYON. In Woodstock Valley, Ct., April 6th, of pneumonia, Bro. Eli Kenyon, aged 59 years.

Once more death has visited this christian family, and has borne a dear husband and father down to the grave. Bro. K. experienced religion about seven years ago. His attention was aroused to consider the subject of personal salvation while listening to the proclamation of Bible truth relative to the nature of man, state of the dead, and the second personal coming of Christ to raise the dead, judge the world, and establish his kingdom on the earth; all of which he heartily endorsed and firmly believed unto the end. He was a worthy member of the Advent church, and the first of its members to fall in death. We, as a church, feel our loss, and deeply sympathize with the family in their affliction. May they each find supporting grace in Christ, and much consolation in the blessed hope of soon meeting the dear ones in the kingdom of God, where suffering and separation will never come. His funeral was attended by the writer, assisted by Eld. H. Davis. Text Ps. 23: 4. P. S. BUTLER.

MORSE. In Union, Ct., April 26th, 1875, Sr. Percy Morse, aged 91 years.

Another aged pilgrim and mother in Israel has fallen in death. Sr. M. retained her physical and mental powers until her death, which was, apparently, without a moment's warning. She has suffered but very little from disease, and often expressed a desire to die without sickness; and it seems that, in this case, the desire of the righteous was granted. She has lived a devoted christian, but she now sleeps in Jesus, with a blessed hope of a part in the first resurrection. She leaves a large circle of relatives and friends to mourn, among whom are our dear Brn. Elders Amasa and C F. Morse. May the Lord sanctify this affliction to their individual good. Funeral services by the writer, from Job 17: 25–27.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep."
P. S. BUTLER.

PIERCE. In New London, Ct., April 7th, Mary A., wife of Jonathan Pierce, aged 71 years.

Sister Pierce gave her heart to the Lord in the morning of life, and at its meridian heard the sweet message, "Behold the Bridegroom cometh." She embraced this cheering truth, and since '43 has not only loved Christ as her Redeemer, but waited for him as her coming King. Her spirit was that of the Master, and her life one of devotion to his cause; the influence of which, like the fragrance of the crushed flower, will linger long in its sweetness. Her aged companion and children bow heavily beneath the stroke, but they "arise up and call her blessed." Words of comfort were spoken by Rev. John Gray, Pastor of M. E. Church. MRS. A. E. BENNETT.

BROWN. In Providence, R. I., March 29th, 1875, Leaner R. Brown, daughter of James and Susan J. Brown, aged five years.

Dear little Leaner is gone. The laughing eyes are closed, and the dimpled hands are folded for the dreamless sleep. The night is dark, but there is a flush of morn upon the mountains, and a gleam of sunlight glows along the distant hills. He who holds the keys of hell and death will come back to open the graves, and call the sleepers forth. Then he will say, as he said so long ago, —"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Funeral services by the writer. JOSEPH MIETT.

POTTER. At St. Johnsbury, Vt., May 2d, 1875, Lilean, daughter of M. A. and C. Potter, aged 13 years, 4 months.

Words of comfort were spoken by Eld. J. Smith, from 1 Thess. 4: 18. M. A. POTTER.

THOMPSON. In Wakefield, Mass., May 3d, 1875, Charles A., infant son of Charles and Georgianna Thompson. Words of comfort by B. FINNEY.

Married.

GLOVER—POTTER. In Morris, Ct., April 26th, 1875, by Eld. Joseph Curtis, Mr. SIDNEY S. GLOVER, of Morris, Ct., and Miss HULDAH A. POTTER, of Thomaston, Ct.

FOREIGN NEWS.

Berlin, May 7. Six thousand German families are preparing to emigrate from Russia on account of oppressive conscription.

The proceedings against the Prince, Bishop of Breslau, for the violation of the ecclesiastical laws, have resulted in his removal. He has been conducted to the Bohemian frontier.

May 9. In the Lower House of the Prussian Diet the bill for the suppression of religious orders was read a second time, without amendment, and the bill giving the Old Catholics a share of the Roman Catholic church property passed the third reading—202 to 75.

Instructions have been sent to the provincial authorities of Prussia to treat the collection of money for priests who have been subjected to legal penalties as a punishable offence.

May 10. The Czar arrived here to-day. He was received, on alighting at the railway station, by the Emperor William and all the Princes of the Emperor's family. Gens. Von Moltke and Manteuffel and other distinguished personages were present. The Emperor's greeting was exceedingly cordial. An immense crowd was gathered around the station and cheered most enthusiastically. The city is decorated with flags. The Czar, accompanied by Prince Gortschakoff, has visited Prince Bismarck.

London, May 5. The Standard severely criticises the letter from Mr. Gladstone read at the centennial celebration of the battle of Lexington. It remarks that the habit of toadying to Americans is discreditable in English public men and journalists. The results of the republican experiment in the United States are corruption of public life, extinction of public spirit, oppression of the minority, disgust of the honorable men with politics, and the transfer of the government into the hands of corrupt, unscrupulous and ignorant men.

May 11. Later advices swell the number of lives lost on the steamer Cadiz to sixty-two. The Cadiz was out of her course in consequence of a misreckoning of her captain. She struck a rock and sunk almost immediately.

FRANCE.

The Government has wisely resolved to keep aloof from the Ultramontanes. Instructions have just been sent to the Prefects of the Eastern Departments to use all legal means to prevent the religious orders expelled from Germany from settling there, and to sternly discountenance all attempts to foment clerical agitation against Prussia. It is probable that the projected grand Ultramontanist manifestation on the 27th of June at Montmartre will not take place.—*London Times.*

AUSTRIA.

A gun factory in Upper Austria is said to be making 250,000 rifles for Germany. It has delivered 180,000 and has received a further order for 75,000. A Vienna firm is reported to be executing a German order for 30,000,000 of cartridges for delivery in June.—*London Times.*

ITALY.

Fifty representatives of the Italian Bar and Legislature have just given a banquet to Dr. Holtzendorf, the defender of Count Arnim. Signor Sella made the speech of the evening. The company joined enthusiastically in the toast to the closer union of Italy and Germany.

DOMESTIC NEWS.

Pottsville, Penn., May 10. The situation in the Schuylkill coal region is daily growing more critical, and there are acts of violence committed in broad daylight, so bold have the miners become of late. To-day a demonstration was made by three hundred men from Locust Gap and vicinity, who crossed over the mountain and went to the Hickory Ridge Colliery, which had started to work this morning, and created great excitement among the miners by shooting off their fire-arms in the air, then advancing on them and preventing them from working. The inside boss attempted to interfere, and demanded of them to let his men work, when one of the mob struck him with a club. After the mob had accomplished their object by compelling all the men to quit work, they left for the Lancaster Colliery and stopped the miners there, and gave them to understand that this was only a warning, and that if they caught them at work again, they would come down with reinforcements and kill the whole party at work, and burn the breaker to the ground. This is the first open threat we have heard made to take life and burn coal property since the strike commenced.

Toledo, Ohio, May 10. A tornado passed over the village of Green Springs, Ohio, yesterday afternoon, blowing down three houses, by which three children were killed, and demolishing every chimney in the place. Passing northward, several houses and barns, between Green Springs and Clyde were blown down, and trees and fences destroyed. At Clyde, the Nichols house was partially unroofed, and considerable damage done to stores and residences between Clyde and Bellevue. Along the line of the Lake Shore railroad scarcely a building escaped uninjured. The course of the storm was from south to north, and its track about two miles wide.

Augusta, Ga., May 4. The details of Saturday's storm show it to have been destructive to life and property, but it is not to be compared to the cyclone which swept the State in the latter part of March. A few lives have been lost and many persons wounded. The path of the storm through the State was from west to east, following nearly in the direction of the March cyclone.

New Orleans, La., May 10. An attempt was made Sunday night to burn the town of Summit, Miss. Buckets of coal oil were placed on tops of houses. Two brothers, named Moses, have been arrested on suspicion.

By the wreck of the steamship Schiller, it is supposed that over two hundred lives were lost, including two Boston ladies. Of the 254 passengers, only forty-three are known to have been saved.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

The Committee will meet at Cooley's Hotel, Springfield, *Tuesday, June 1st*, at 12 M.

GEO. T. ADAMS, *Secretary.*

Tent and Basket Meeting.

The new Union Tent will be pitched at Belgrade Mills, Me., *Wednesday, June 2d*, and hold meetings over Sunday, and longer if thought best. Those who can, may bring food and clothing, so as to lodge in the tent if necessary. Brn. will do all they can for this meeting. A general invitation is given, and homes can be found for all within a few miles. Those who have written me to go with tents this season, will do well to come to this meeting, as Brn. Low and Blaisdell are expected to be there, and arrangements will be made at that time for each tent's company. Those who cannot come, will please write me, that we may know what to depend upon.

Those coming from the West, can take the steamer, "Star of the East," in Boston, for Augusta, Tuesday or Friday, six o'clock p. m. There take stage to Belgrade Mills. Those coming by R. R. Road will stop at Belgrade Depot. Stage fare reduced to the Mills. Come filled with the Spirit of Jesus. Call on Charles Austin, Charles H. Kelley, and Wm. Hersom, for homes.

For the brethren, H. B. SEVEY.

New York A. C. Conference.

The Annual Meeting of the New York A. C. Conference will be held with the church at Martville, commencing *Thursday evening, June 17th*, and hold over Sunday. We hope to see every church in this Conference represented by delegates. Let each church take a collection for the Conference. We expect the ministers and delegates to be present Thursday evening.

Will the churches, where our ministers labor, see that their fare is paid to and from the Conference. We expect the chapel at Martville will be dedicated during the meeting. Homes will be provided for all that come. Brn. and Srs., come praying that God's blessing may rest on the meeting.

Directions. Those coming on the New York Central, from the East or West, will change cars at Weedsport for Martville. Those coming on the Lake Shore and Watertown Road, will change at Sterling Junction for Martville. The church is but a few rods from the depot.

M. R. MILES, President.

Seaside Campmeeting.

The undersigned having been appointed a committee to arrange for a General Campmeeting of Second Adventists at Seabrook, N. H., have accepted the position; and in compliance with urgent requests and our own convictions of duty, have leased "Beckman's Grove"; and if the Lord will, the meeting will commence *August 14th*, and continue over two Sabbaths.

The grove is pleasantly located within sixty rods of the depot, and about the same distance from salt water landing. There are excellent facilities for sailing and fishing. A large and commodious bath house will be erected, and the committee will spare no pains to procure accommodations for all who desire to build houses, or pitch tents on the ground, or to lease rooms in the neighborhood. The boarding house will be in charge of the committee. Fares will be reduced on the Eastern and other railroads. Particulars hereafter.

Committee of Arrangements: N. H. Robie, A. N. Dow, N. L. Robie, David Beckman, Robert Dow, Wm. Beckman, Charles C. Dow, John B. Adams, Charles A. Barton.

Meeting at Sugar Hill.

There will be a meeting at Sugar Hill, N. H. (D.V.) commencing *Thursday, June 3d*, at 5 o'clock P. M., and continue over Sunday, the 6th. Bro. E. A. Stockman will be present to preach the Word. It is hoped that Bro. Daniel Churchill will be able to attend also.

The object of this meeting is to glorify God, to cheer and strengthen his dear scattered saints, to awaken backsliders, and convert sinners to an experimental knowledge of the truth. For this let all the dear saints pray. N. WHEELER.

N. B. As Sugar Hill is seven miles from Lisbon Depot, and no regular line of daily conveyance, it will be necessary for those who come over the R. R. to inform me when they will arrive at Lisbon, and conveyance will be provided at reasonable rates. Trains going North, arrive at Lisbon at 11 o'clock A. M. and half past 4 P. M.; going South, at half past 9 A. M. and 3 P. M. Come to the feast. N. W.

ANNUAL MEETING.—The Annual Meeting of the Iowa Christian Mission Campmeeting will hold its next session at New Hartford, Butler Co., Iowa, on the old camp-ground, commencing June 10th. There will be a boarding house and grocery store, so that all who wish to board or buy can be accommodated. There will be plenty of straw free to all. Hay will be furnished at reasonable rates, also wood.

Come one, come all. Come feeling an interest to save and be saved. This may be our last meeting before Jesus comes. We expect help from abroad. Eld. A. N. Seymour and others will be at the meeting. Our lease of the grounds run out this year. Let all interested be present to devise means and make arrangements for the future.

ALONZO RAYMOND, Secretary.

EDINBORO, PA.—Our next Church Conference is appointed for *May 29th and 30th*. Services on Saturday, at 2 and 7.30 P. M. On Sunday, at 9.30 and 10.30 A. M., and 7.30 P. M. Administration of ordinances follow morning service. Brn., do you want preaching here and in adjacent places this year? If so, govern yourselves accordingly. Come up to this Conference and make arrangements therefor. G. W. STETSON.

TENT MEETINGS.—The Iowa Advent Christian Mission Tent will be pitched (the Lord willing) in Jefferson, Green Co., Iowa, Thursday, May 27th, to continue over Sunday, June 6th, and longer if duty demands. Let there be a general rally by the brethren and sisters from the surrounding country to this meeting. Let us come to labor and pray for the promulgation of the truth and the salvation of sinners. As this will be the first tent meeting of the season, let us endeavor to strike the right key-note, J. RIDLEY. P. W. HOUGH.

NOTICE.—The Lord willing, the Advent Christian Conference of the State of Kansas will hold its annual session at Ottumwa, Coffey Co., Kansas, *May 21st*, commencing at 10 o'clock A. M., and continue as long as the interest demands.

Reports from the churches should be made up to and including the 8th of April (By-laws, Art. 8, Sec. 1), and forwarded by mail to the Secretary. Let there be a large attendance, as there is business of unusual importance to come before the Conference.

Brethren and sisters, make arrangements to do up your spring work in good earnest, and attend this meeting. Soon Christ will come in person to claim his own. In behalf of the Conference.

Board of Directors: A. S. Corey, Warden Dunbar, Eld. J. S. Thorp, Eld. Daniel Webster, Chester Crowell. J. C. SMITH, Chairman. R. F. CLARK, Secretary.

NOTICE.—If any brethren or friends know of any place where a tent meeting will be productive of good, be the means of getting the truth before the people, and saving sinners, write to my address—South Killingly, Conn. Do not let any lack of means on your part hinder you from sending in your request. The Lord will provide in his time and in his own way. E. BELLOWS.

Tent Meeting.

The Mass. Mission Tent will be pitched the first time this season in South Chelmsford, on *Friday, June 4th*. The meeting will continue over two Sabbaths, and perhaps longer, if there should be the interest it is hoped there will be.

South Chelmsford is four miles from the city of Lowell, on the Lowell and Framingham R. R. This is a new field, there never having been an Adventist meeting held in the town. There is but one believer in the place, our aged Bro. Spaulding, who is very anxious that an effort be made here for the salvation of the people.

It is earnestly requested by the Tent Committee that our brethren and sisters who can attend this meeting do so, especially those living in adjacent towns. The church in Lowell is most earnestly requested to give its time and voice in this meeting. Come all who can to work for the Lord. Bring with you food, blankets, comfortables, sheets, and all that you think will be needed for lodging in the Tent. A stove will be set for cooking whatever may be necessary. Come with the Spirit of God in your hearts, and let us make one more effort for the salvation of sinners. The time is short. For the Committee, I. I. LESLIE.

Tent Meetings.

At the last Quarterly Meeting of the Hoosick Valley Conference, it was voted that Tent Meetings be held during the coming season in all places where there was a prospect of good being done, and sufficient encouragement given by the resident people. The Tent is engaged for a Campmeeting at Fullerville, West Hawley, Mass., soon after the Springfield Campmeeting. It was voted to hold the July Quarterly Meeting in the Tent, at North Adams, Mass. For the rest of the season the Tent is not yet engaged.

The following places were proposed as favorable places for Tent Meetings, if desired: North Clarendon and Addison, Vt.; Greenwich, Lansingburg and Cambridge, N. Y. The committee are determined to do all in their power to press the matter of Tent Meetings the coming season, believing that great good will result therefrom. The services of a good and competent preacher have been secured, who also is an experienced hand with a Tent. Between the committee, Tent Master, and other preachers adjacent to the meetings held, ministerial labor cannot be wanting, if all be done by God's grace, with an eye single to his glory.

Let all who are interested in these meetings, correspond immediately—*now, at once*, with the committee. H. K. FLAGG, A. W. SIBLEY, } Tent Committee.

ACKNOWLEDGMENTS.—In behalf of the poor in Kansas I acknowledge the receipt of the following, by the hand of Bro. Geo. T. Aadams: May 5th, two barrels of clothing. Previously from the same, $10.00 in money. May the Lord bless those who have so kindly remembered the suffering poor. J. S. THORPE.

Vermont Conference.

The next session will be held with the church at Hinesburgh, Vt., according to vote of last Conference, and will commence *Wednesday evening, June 9th*. Meetings will be held over the Lord's day, although the Conference will close Friday night.

Those coming on the Central Vermont R. R. (Eastern division) will stop at Richmond. Those coming on the Rutland and Burlington division will stop at Charlotte. Teams will meet passengers at those stations on Wednesday. Those wishing to be met at the depot on Wednesday, or on any other day, should write to Bro. A. H. Post, Hinesburgh, some days beforehand, that they may know how extensive team arrangement to make. A stage leaves Burlington daily for Hinesburgh, at about two o'clock P M. We hope that there will be a general gathering at this meeting, for the furtherance of the gospel. Help in preaching the Word has been engaged from abroad.

H. F. CARPENTER, for Com.

NOTICE.—I will meet those who have written to me concerning ground to build wooden tents upon, on the camp-ground at Springfield, May 21st, from 9 A. M. till 3 P. M. Hope all will be there. You can get lumber, and all other building material and help, near by. If there are any who selected a lot last year, and are not sure of building this year, please notify me soon. You should not hold a lot from others who want to build.

H. MUNGER.

Minnesota Campmeeting.

The Advent Christian State Campmeeting for Minnesota, is to be held at the Utica camp-ground, known as the Chatham Grove, two miles south of the Utica Station, on the Winona and St. Peter Railroad, twenty-three miles west of the city of Winona, commencing *Saturday, June 12th*, at 2.30 P. M., and hold over two Sundays.

We shall provide a boarding tent and board for such as may want it, just as cheap as possible, and those that wish to board themselves can have the use of the tent stove to cook on. A pasture lot will be furnished near the camp-ground, also stabling for horses; as many as can will please bring grain to feed.

We hope that the churches and the scattered ones as many as can will come with their tents, bedding, etc., as may be necessary for a week or ten days tenting on the camp-ground. One and all think of all the things necessary for your own comfort while at the meeting, and bring them with you, and we will try to make you all comfortable. We wish all to come full of the life, power, and spirit of the Master, that God's people may be comforted, and strengthened in the faith, backsliders reclaimed, sinners converted to God, and many souls made happy in the Lord.

Preaching Brethren and Sisters expected:—Brn. C. C. Ramsay and Wm. Chapman from Iowa, Bro. and Sr. Fassett, Sr. Ruth M. Rowell, and Bro. J. W. Bursell; and we extend a cordial invitation to preaching brethren and sisters in general. We hope also that Bro. M. Grant (the Lord willing) may be with us to preach the Word. Those coming by the R. R. down the river will change cars at Minnesota City, and those coming by the Milwaukee and St. Paul R. R. will change cars at Owatonna for Utica.

The State Advent Christian Conference was adjourned to meet in connection with this Campmeeting. The State tent will be pitched on the camp-ground.

GEO. HERRING, D. CHEATHAM, O. RICHARDSON, PETER MITSON, PHILIP RAMER, } Committee.

Annual Conference.

The Annual Conference of Advent Christians of the State of Minnesota will convene at Utica, on the old camp-ground in Chatham's Grove, on *Tuesday, June 15th*, at 10.30 A. M. This Conference will be held in connection with the Campmeeting. We expect the following preachers:—Bro. and Sr. Barnes, Sister Rowell, Bro. and Sr. Fassett, Brn. Bursell, Mitson, Brown, Ramer, Chapman, Lombard, Cole, Wellcome (of Garden City), Wood, Smith, and Dewing. Let there be a general rally of our Minnesota preachers. Come to work for God and the salvation of sinners. Those who cannot come, write a report of your labors and send it in season. We want a general rally. Let every church in the Conference report either by delegate or by letter.

Come, brethren, with your tents. Lay by your work for a few days and come to this feast of tabernacles. Remember those little mission boxes. Send every dime you can for the trust fund from them. Come in the spirit of your Master—not to hear big preaching, but to work for the upbuilding of the cause. Jesus is soon coming, and we want to be ready to meet him, having our work done and well done. All reports sent after June 1st, should be directed to me at Utica, Winona Co., Minn., care of J. Cheatham. S. C. WELLCOME, Sec.

WISCONSIN CAMPMEETING—This meeting will be held at Prairie du Sac, Sauk Co., beginning on *Saturday, June 5th*, and hold over two Sundays. Bro. Grant intends to be with us. There are daily stages running to Prairie du Sac from Lodi and Barahoo, on the Northwestern R. R., and a steamer from Merrimack; also a stage from Mazomanie, on the Milwaukee and St. Paul R. R.—ten miles. Let us put up the most of our tents at the beginning of the meeting. Other particulars in time. O. THOMAS, WM. SHELDON, H. M. JONES, } Committee.

WISCONSIN ANNUAL CONFERENCE.—This Conference will convene in connection with the State Campmeeting at Prairie du Sac, and hold its first session on the morning of the 10th of June. Let the churches be represented by delegates or letters, and let every minister either be present in person, or report by letter.

WM. SHELDON, Sec.

TO THE ADV. CHRIS. CONF. OF NORTHERN PA. AND SOUTHERN N. Y.—This is to notify all who may be interested in this Conference that an effort will be made, at our next annual session, to be held next September, to make some changes in our Conference Constitution. Let there be a full Conference. Done by order of vote of Conference. A. H. BRIGGS, Sec'y.

NOTICE.—Arrangements have been made to furnish lumber for building purposes on the camp-ground at Seabrook, N. H., at the lowest market price, which will not exceed $15 per M. Address CHARLES C. DOW, Kensington, N. H.

N. H. ROBIE, for Com.

AN APPEAL.

The season has now arrived when the special work of holding Tent Meetings should be begun. The Mass. Conference has a good Tent ready again for service in the harvest field of the Lord; and the question is: Shall it be sent forth once more with good and faithful laborers to gather in sheaves for Christ, and give the warning of the coming day of God? In order that this may be done, there must be a sacrifice made by the friends of Jesus, and means given to sustain in this way his precious cause.

It is proposed that the Tent this year be taken into *new fields*, and where our precious faith has not as yet been heard. If this is done, there will be a special necessity for contributions on the part of our churches and people in general, to defray the expenses of these meetings in these new places.

As the Committee, chosen at the late Conference to have the charge of the Tent and make arrangements for the work in connection with it, we invite all who have the means and the heart to give in sustaining this mode of reaching the people, to do so as soon as they can, that we may know how far to go in promising the Tent where it is already requested.

Contributions and pledges can be sent to the Treasurer, ELD. C. GOODRICH, Boston, Mass.

B. YOUNG, L. BOUTELL, C. E. BARNES, I. I. LESLIE, } Protracted Meeting and Tent Committee.

Notice.

The members of the Mass. Second Advent Christian Conference are requested to send to the Secretary their names and address, that each may receive a certificate of membership, according to a vote of the Conference.

I. I. LESLIE, Sec., Box 5140 Boston, Mass.

Tremont Campmeeting.

The Annual Campmeeting at Tremont, Mass., will commence *Monday, July 19th*, and continue to the 28th. Arrangements will be made to supply all with board and lodging. All who can are requested to bring Tents.

Brethren in the Lord, do make arrangements to attend this meeting, especially all who reside in the southerly part of this State. Come at the commencement, if possible. We intend to secure good profitable laborers, those who are prepared to bring out an exposition of those prophecies especially applicable to these times, and now in process of fulfillment, when the church will be delivered. This may be the last annual gathering we shall be permitted to enjoy before the Lord will gather his own to himself. Let us do what we can to save the perishing before it is too late. Bro. Munger will have charge of the meeting.

HENRY V. DAVIS, for the Committee.

Alton Bay Campmeeting.

The Alton Bay Campmeeting will commence, if the Lord will, *August 21st*, and hold over two Sabbaths. J. COUCH.

NOTICE.—The Mechanic Falls Campmeeting will commence *Monday, August 30th*, and hold over Sept. 5th. WM. H. MITCHELL, for the Com.

CAMPMEETING.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th.

JER. CARR, for the Committee.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish lumber for building purposes on the camp-ground at Alton Bay, at the following prices: Hemlock, $15.00 per M.; Pine, planed and matched, $25,00 per M. All who want lumber for frames must write immediately to J. H. Downing, Alton Bay, N. H. Mr. Downing will furnish nails, windows, doors, butts, screws, etc., at Boston prices. H. K. CHOATE, BENJ. YOUNG, } For Committee.

PROTRACTED MEETING.—A four days meeting will be held at East Bethel, Vt., commencing *June 2nd*, and continuing over the Sabbath, June 6th. Bro. H. H. Tucker, of Palmer, Mass., and others who can, will assist Bro. Hoyt at this meeting. Come, all ye valiant soldiers, lift up the ensign for the people. H. F. C., for Com.

GROVE MEETING.—The Lord willing, there will be a Grove Meeting on the farm of Eld. Brian, Osage Co., Kansas, commencing at 10½ o'clock A. M., Sunday, June 20th, and continuing all day. Different preaching brethren will be present. All are invited to come, and bring their dinner, and stay all day. A good pasture furnished near the grove, free. Good running water in the grove. Come one and all. N. BRIAN. V. F. HUNT.

NOTICE.—Hitherto my work has been such that it has kept me at home most of the time. But now I am at liberty to go where the Lord may direct, and where an open door can be found. If any desire my labors among them, they can address me at Biddeford, Me., Box 1642.

G. F. HAINES.

NOTICE.—As the Mass. Tent Committee are about to start the Tent, they will need some money. Will those brethren and sisters who have subscribed for this purpose, send to the Treasurer, C. GOODRICH, *Crisis* Office, Boston, Mass., as soon as convenient?

NOTICE.—The Advent Christian Conference of Nova Scotia will hold its next annual session at Bear River, N. S., commencing Thursday, June 17th, and continue over the following Sabbath. All lovers of Jesus are invited to attend. Come to work for the Lord. J. J. WOODWORTH.

TENT MEETING.—There will be a Tent Meeting at Belgrade Mills, Me., the first of June. Particulars hereafter. H. B. SEVEY.

NOTICE.—The York Co. A. C. Conference will hold its next quarterly session in the chapel at West Parsonsfield, Me., commencing Thursday, June 3d, at 2 P. M. We desire to see a large attendance. C. H. SWEET, Secretary.

NOTICE.—The Third Quarterly Meeting of the New Hampshire Conference will hold its session with the church in Whitefield, commencing Thursday, June 10th, and continue over the Sabbath. A general invitation is given. LEVI ALLEN.

☞ Eld. M. R. Phetteplace has been engaged to supply the desk at the Advent church in Lowell for the present.

Those wishing to preach in Kennebunkport, Me., will please correspond with either of the following committee: Jonas Merrill, Chas. B. Clough, or Hugh Parsons.

The Maine Mission Tent.

It is now time that those interested should begin to arrange for the summer campaign with the tent. Two good gospel preachers, who can, with the Lord's help, entertain any congregation, go anywhere, manage any crowd, and endure any hardships, are needed, with others occasionally to assist, with good singers and exhorters; also one good man for tent master. Who will volunteer to go into this work? Let them write to me at once. Will each of the committee write to me at once, and say what they have to say,—what they think or wish? Will all who wish meetings with the tent, or who wish the tent to go into any new fields, write to me their thoughts about it? The tent ought to be in the field all through the warm season. Let us try to do all we can for the spread of truth and the salvation of souls.

I. C. WELLCOME, *Yarmouth, Me.*

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.

FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.

ELD. H. G. McCULLOCH, Pastor.

WORCESTER, MASS.

Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.

G. E. MERRILL, Com.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.

THOMAS J. COX, 273 West 22d Street.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

☞ Meetings are held every Sunday in Kennebunkport, Me., also Tuesday and Thursday evenings.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Tuesday, Wednesday, Thursday and Friday evenings.
L. L. Howard........Sunday, May 23d
James Gardner........Sunday, May 30th
John G. Hook........Sunday, June 6th

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Sunday School at 1.30 p. m. Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.
C. E. Barnes........Sunday, May 23d
C. S. Emerson........Sunday, June 20th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.
E. Gordon........Sunday, May 23d

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
C. A. Brown........Sunday, May 23d
W. S. Campbell........Sunday, May 30th
J. F. Nickerson........Sundays, June 6th and 13th
Wm. N. Pile........Sunday, June 20th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
M. Batchelor........Sunday, June 6th

SOMERVILLE, Mass. (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock p. m.

HYDE PARK, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Farmington, N. H........Sunday, June 6th
A. ROSS.

Athol, Mass........Sabbath, May 23d
J. HEMENWAY.

Providence, R. I........Sunday, May 30th
C. E. BARNES.

Brimfield, Mass........Sunday, June 6th
Abington, Ct........Sunday, June 13th
C. GOODRICH.

East Weymouth, Mass. (Baptism)...Sunday, May 23d
South Foxboro (where Bro. Kaharl may appoint) Sunday, May 30th. I. I. LESLIE.

Tremont, Mass........Sunday, May 23d
Plymouth........Sunday, May 30th
J. S. WHITE.

Westfield, Mass........Sabbath, May 23d
ROLAND D. GRANT.

New Bedford........Sunday, May 23d
Fairhaven, Mass........Sunday, May 30th
M. BATCHELOR.

Natick, Mass........Thursday evening, May 20th
Collinsville, Ct. (if desired) Monday evening, May 24th
Winsted, Ct........Tuesday evening, May 25th
Bristol, Ct........Wednesday evening, May 26th
Milldale, Ct........Thursday evening, May 27th
Cheshire Street, Ct........Friday evening, May 28th
Lynn, Mass........Friday evening, June 4th
Portsmouth, N. H........Tuesday evening, June 8th
Biddeford, Me........Wednesday evening, June 9th
Portland........Thursday evening, June 10th
South Windham........Friday evening, June 11th
Kennebunkport........Sabbath, June 13th
H. MUNGER.

Keene, N. H........evening, June 7th
Rutland, Vt........evening, June 8th
Hinesburg, Vt. (Conference)........June 9th to 13th
Addison, Vt........Sunday, June 20th
Bristol, Vt........Sunday, June 27th
Natick, Mass....the second Sunday in each month for the present. WM. C. STEWART.

Poultney, Vt........Sunday, May 23d
J. B. COOK.

Shinecock Indians........Thursday evening, June 3d and over the Sabbath.
Putnam, Ct........Sunday, June 20th
Warehousepoint, Ct........Sunday, June 27th
H. PRATT.

Dover, N. H........Sunday, May 23d
JOSEPH W. WHITE.

Barkhamsted, Ct........Sunday, May 30th
O. D. WOODRUFF.

Putnam, Ct........Sunday, May 23d
Woodstock Valley, Ct........evening, May 25th
H. F. CARPENTER.

North Pomfret, Vt........Sunday, May 30th
B. B. CHEDEL.

Bath, Me........Sunday, May 30th
Kennebunkport, Me........Sunday, June 6th
I. C. WELLCOME.

Lake Village, N. H. (North Church) Sabbath, May 23d
Pittsfield, N. H........Sabbath, May 30th
East Canaan, N. H........Sunday, June 6th
Salisbury, N. H. (where Bro. Foote may appoint) Sunday, June 13th.
Nottingham, N. H. (Freeman's Hall) Sun., June 27th
D. F. LEAVITT.

Colebrook, N. H. (where H. E. Higgins may appoint) Sundays, May 30th and June 6th.
Salem, Mass........Sunday, July 25th
C. S. SHATTUCK.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Strafford, N. H. (Robert's school-house) Sun., May 23d
Will some one meet me at Eld. Frank Varney's May 22d, at five o'clock p. m.? J. G. SMITH.

Northwood Narrows, N. H........Sunday, May 23d
O. W. KIMBALL.

Alton, N. H........Sunday, May 23d
Springfield, Mass........Sundays, June 13th and 20th
Barnstead, N. H. (Clarktown)......Sunday, June 27th
E. OWEN.

Brimfield........Sabbath, May 23d
Wilbraham........Sabbaths, May 30th and June 6th
Montgomery........Sabbath, June 13th
Granby........Sabbath, June 20th
Chicopee Falls........Sabbath, June 27th
GEO. L. TEEPLE.

Holderness, N. H. (Steven's meeting-house) Sunday, May 30th.
Strafford, N. H. (Robert's school-house) Sun., June 6th
W. W. SUTHERLAND.

Albany, N. H. (Bell school-house)..Sunday, May 23d
N. GLIDDEN.

New Durham........Sunday, May 23d
Melvin Village........Sunday, May 30th
T. W. PIPER.

Fitchburg........Sunday, May 23d
Newark, N. J........Sunday, May 30th
Holden, Mass........Sunday, June 6th
W. N. PILE.

Farmington, N. H........Sunday, May 23d
South Berwick, Me. (Great Works) Sunday, May 30th
Great Falls, N. H. (Franklin Hall) Sunday, June 13th
Northwood........Sunday, June 6th
Salem, Mass........Sunday, June 27th
Northwood........Sunday, July 4th
Kennebunkport........Sunday, July 11th
If any of these conflict, please write me at South Barnstead, N. H. C. R. PARSONS.

Bradford, N. H. (Pond meeting-house) Sab., May 30th
Canterbury, N. H. (Emery school-house) Sab., June 6th
East Canaan, N. H........Sabbath, June 13th
SIMEON ROBY.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass........fourth Sunday in each month
Charlton, Mass........Sunday, May 30th
H. H. TUCKER.

North Easton, Mass., the third Sabbath of each month
Gloucester, Mass........Sunday, April 25th
C. W. RATHBUN.

Knowlesville, N. Y..1st and 3d Sundays in the month
MRS. L. M. STODDARD.

Northfield Mountain, 10½ a. m........Sunday, May 23d
Northfield (as Bro. Gage may arrange) Sunday, May 23d, at 1½ and 5 p. m., or as brethren may arrange.
Granby, Mass. (Batchelder Street)..Sunday, June 6th
North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

Newmarket, N. H...1st and 3d Sabbaths in the month
J. L. CHUTE.

Campville, Conn........Sunday, May 23d
S. WOODRUFF.

Salem, Mass........Sundays, May 23d and 30th
C. E. HURD.

Ways Mills, P. Q........Sunday, May 23d
U. G. LADD.

New York (Cooper Institute)........Sunday, May 23d
Fitchburg, Mass........Sunday, June 6th
W. S. CAMPBELL.

Charlton, Mass........Sunday, May 23d
W. M. HALL.

Greenboro, N. Y., at 10½ a. m. and 7 p. m., Sunday, May 23d.
Boylston, N. Y. (as Bro. D. Ballou may arrange) evening, May 25th.
Lorraine, N. Y. (Randall Dist.)....May 26th and 27th
Harrisburg, N. Y., at 10½ a. m....Sunday, May 30th
C. H. WILLIAMS.

Montgomery........Sunday, May 23d
WARREN TEFFT.

Gilmanton, N. H. (at Bro. Nutter's) Sunday, May 23d
LEVI ALLEN.

Loudon Village, N. H. (where Bro. Parker may appoint) Sunday, May 23d. RUFUS P. BEAN.

Cochituate, W. M........Sunday, May 23d
Stowe, Mass. (Osgood's Hall)........Sunday, May 30th
Natick, Mass........Sunday, June 20th
Z. BOODEY.

Danbury, N. H........Sunday, May 30th
Sutton, N. H........Sunday, June 6th
JOHN PARSONS.

Jay (Bean's Corner)......Saturday evening, May 22d and Sunday, May 23d. F. E. BLAISDELL.

Swift Water, N. H........Sunday, May 23d
North Haverhill, N. H........Sunday, May 30th
DANIEL D. PAGE.

Oxford (Richville)........Sunday, May 23d
G. L. TRACY.

Canterbury, N. H. (Emery school-house) Sun., May 23d
Danbury, N. H. (where J. H. Knowlton may appoint) Sunday, May 30th. D. W. DAVIS.

Cheshire Street, Ct........Sunday, May 23d
Warehousepoint, Ct........Sunday, May 30th
Campville, Ct........Sunday, June 6th
G. L. WHITE.

Farmington Village, N. H........Sunday, May 30th
WM. BODGE.

Woodhull, Steuben Co., N. Y. (Lyon school-house) evening, May 22d, and Sunday, May 23d.
South Creek, Pa........Sunday, May 30th
E. C. COWLES.

Kingston Plains, N. H........Sunday, May 30th
H. S. PINKHAM.

Hoosick Falls, N. Y........Sunday, May 23d
Addison, Vt........Sunday, May 30th
ARTHUR A. WAITE.

Hartford, Me........Sunday, May 23d
South Windham, Me........Sunday, May 30th
Biddeford, Me....Tuesday and Wednesday evenings, June 1st and 2d.
Kennebunkport, Me..Thursday and Friday evenings, June 3d and 4th. J. T. JORDAN.

Kennebunk Depot........Sabbath, May 30th
J. R. TRIPP.

Salem, Mass........Sunday, June 6th
GEO. W. BROWN.

Bowdoinham, Me. (as E. O. Dinsmore may arrange) Saturday evening, May 22d, and over Sunday.
H. B. SEVEY.

Melbourn Ridge (where brethren may arrange) Sunday, May 23d.
Dudswell (school-house near Bro. Merritt Bishop's) Sunday, May 30th. L. C. MCKINSTRY.

Hebron, N. H. (McClure school-house) Sun., May 30th
GEO. H. WALLACE.

Sutton, N. H. (Palmer school-house)...Sun., May 23d
Warner, N. H. (Waterloo)........Sunday, May 30th
Danbury, N. H. (Bro. Abel Ford's) Sunday, June 6th
A. S. WILLIAMS.

Gilmantown, N. H. (where Bro. Goodwin may appoint) Sunday, May 30th.
South Berwick, Me. (Great Works) Sunday, June 6th
East Rochester, N. H........Sunday, June 20th
J. T. LIBBY. C. H. WILLEY.

Levant, Me........Sunday, May 23d
Monthly Conference, Saturday, May 22d, 2 p. m.
Frankfort, Me........Sunday, May 30th
Bangor, Me........Sunday, June 6th
F. A. BAKER.

South Windham, Me........Sunday, May 23d
West Poland, Me........Sunday, May 30th
C. H. SWEET.

Waterbury, Vt........Sunday, May 23d
Hardwick, Vt........evening, May 28th
" " (Jackson Bridge)........evening, May 29th
" " (Town Hall)........Sunday, May 30th
East Bethel, Vt........evening, June 2d and onward over the Lord's day.
Hinesburg, Vt........evening, June 9th and onward over the Lord's day. A. A. HOYT.

Meredith, N. H. (Dolloff Hall).....evening, May 27th and over Sunday.
Holderness, N. H. (Page school-house) evening, May 31st, at 7 o'clock.
Campton, N. H. (Bump school-house)...eve., June 1st
Woodstock, N. H........evenings, June 2d and 3d
East Landaff, N. H........evening, June 5th and over Sunday.
Whitefield, N. H........evening, June 8th
Colebrook, Kiddersville, N. H........evening, June 11th and over Sunday.
Pittsburg, N. H. (Terrill school-house) eve, June 14th
Hall Stream, P. Q........evening, June 15th
Drews Mills........evening, June 17th and over Sunday.
Ways Mills........evening, June 21st
Stanstead (at Bro. Jacob Morrill's) evening, June 22d
Salem, Vt. (where Bro. Bergoine may appoint) evening, June 24th, and over Sunday.
Wheelock, Vt........evening, June 28th
West Groton, Vt........evening, June 30th
North Haverhill, N. H........evening, July 3d and over Sunday. D. EASTMAN.
JOHN H. EVANS.

Buffalo, N. Y., corner of North Division and Hickory streets, at 10½ a. m. and 7½ p. m. St. James Hall 4 p. m., Sunday, May 23d.
Brocton, N. Y. (as Bro. E. Hall appoints)...May 24th
Ross Mills, Chaut. Co., N. Y........May 25th
Pittsfield, Warren Co., Pa. (as Bro. Alexander appoints) May 26th.
Rootville (at home) May 30th. JOHN T. ONGLEY.

Westport (Pine Hill)........Sunday, May 23d
M. E. OTIS.

Newport, Vt. (West neighborhood) evening, May 29th and over Sunday. W. P. DROWN.

Southbridge, Mass........Sunday, May 30th
W. M. HALL.

Canterbury, N. H. (Emery school-house) Sun., May 30th
Boscawen, N. H. (Gulf school-house)..Sun., June 12th
A. T. HODGDON.

Clinton, Mass........Wednesday evening, May 26th
PORTER J. SMITH.

Addison, Vt........Sunday, May 23d
Will Bro. Whitford meet me at Vergennes, on arrival of the afternoon train from Burlington?
E. N. MORSE.

Dorchester, N. H. (Baptism)........Sunday, May 30th
J. B. S. PILLSBURY.

Savoy, Mass. (New State Chapel)...Sunday, May 30th
M. L. TOWER.

Densmore Hill, in Vermont........Sunday, May 23d
Hartford, Vt. (in the neighborhood called Jerico, as Bro. Lyman may arrange) Sunday, May 30th.
ISRAEL DAMMAN.

Dixfield, P. Q. (Advent Chapel)....Sunday, May 30th
Magog, P. Q. (Pond school-house)..Sunday, June 6th
Patton, P. Q. (Garland school-house) Sun., June 13th
U. G. LADD.

Canaan, N. H., Factory Village....Sunday, May 30th
North Canaan (as Bro. Marshall may arrange) Monday evening, May 31st.
East Canaan, N. H........Tuesday evening, June 1st
Dorchester, N. H. (Town House) Wednesday evening, June 2d.
Groton, N. H. (Goodhue school-house) Friday, at five o'clock, P. M., June 4th.
Hebron, N. H. (McClure school-house) Sun., June 6th
JOS. KIMBALL.

Durham Village........Sunday, May 23d
Newcastle........Sunday, June 20th
H. S. PINKHAM.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

HAVERHILL, MASS. (Advent Hall.)
Geo. W. Brown........Sunday, May 23d
I. B. Potter........Sunday, May 30th
D. M. Leavitt........Sunday, June 6th
Wm. H. Mitchell........Sunday, June 13th
Dr. A. M. Higgins........Sunday, June 20th
T. W. Piper........Sunday, June 27th

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
J. Parson........Sunday, May 23d
John G. Hook........Sunday, May 30th

CONCORD, N. H. (Bethel, Green Street.)
G. H. Wallace........Sunday, May 23d
O. W. Kimball (Baptism at 12 o'clock) Sun., May 30th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher........first Sunday in each month
S. Hawkins........Sunday, May 30th
D. W. Davis........third Sunday in each month

SEABROOK, N. H.
A. Ross........Sunday, May 23d
E. Owen........Sunday, May 30th
Hiram Munger........Sunday, June 6th
L. E. Saulpaugh........Sunday, June 13th
Hiram Munger........Sunday, June 27th

ROCHESTER, N. H.
S. S. Brewer........Sunday, May 23d
J. G. Smith........Sunday, May 30th
Levi Allen........Sunday, June 6th
J. F. Chamberlin........Sunday, June 13th
Enoch Morrill........Sunday, June 20th
J. W. Horne........Sunday, June 27th

HAMPTON, N. H.
N. M. Davis........Sunday, May 23d
Enoch Morrill........Sunday, May 30th
J. F. Chamberlin........Sunday, June 6th
Wm. Sutherland........Sunday, June 13th
Geo. W. Brown (of Elliot, Me.)..Sunday, June 20th
O. W. Kimball........Sunday, June 27th

PORTSMOUTH, N. H.
C. S. Shattuck........Sunday, May 23d
J. Couch........Sunday, May 30th
E. Owen........Sunday, June 6th
E. A. Stockman........Sunday, June 13th
M. Batchelor........Sunday, July 11th

RYE, N. H.
E. B. Wells........Sundays, May 23d and 30th
J. W. White........Sunday, June 6th
E. B. Wells........Sunday, June 13th
Hiram Munger........Sunday, June 20th
E. B. Wells........Sunday, June 27th

DOVER, N. H.
Wm. Bodge........Sunday, May 23d
C. R. Parsons........Sunday, June 20th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
A. Simpson........Sunday, May 23d
D. M. Leavitt........Sunday, May 30th
Geo. W. Sederquest........Sunday, June 6th
A. Ross........Sunday, June 13th
T. W. Piper........Sunday, June 20th
Wm. N. Pile........Sunday, June 27th
G. H. Wallace........Sunday, July 4th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Emerson........Sunday, May 23d
C. S. Shattuck........Sunday, May 30th
T. W. Piper........Sunday, June 6th
C. R. Parsons........Sunday, June 13th

EAST ROCHESTER, N. H.
J. Bickford........Sunday, May 23d
C. S. Emerson........Sunday, June 6th
T. W. Piper........Sunday, June 13th

PROVIDENCE, R. I. (Hammond Street.)
C. Goodrich........Sunday, May 23d

PORTLAND, ME. (Union Hall.)
E. A. Stockman........Sunday, May 30th

BIDDEFORD, ME.
J. Albert Libby........Sunday, May 23d
A. Ross........Sunday, May 30th
Jesse Gay........Sunday, June 6th
Geo. W. Brown........Sunday, June 13th
Wm. H. Mitchell........Sunday, June 20th
J. Albert Libby........Sunday, June 27th

SOUTH BERWICK, ME. (Great Works.)
T. L. Churchill........Sunday, May 23d
Geo. W. Brown........Sunday, May 30th
J. W. White........Sunday, June 13th
S. S. Mooney........Sunday, June 20th

SOUTH ELLIOT, ME.
Geo. Frank Haines........Sunday, May 23d
C. S. Emerson........Sunday, May 30th
S S Mooney........Sunday, June 6th
T. W. Piper........Sunday, June 13th
T. L. Churchill........Sunday, June 20th

ALFRED, ME.
Jer. Hill........Sabbath, May 23d

SOUTH ALFRED, ME.
J. R. Tripp........Sabbath, May 23d

LEWISTON, ME.
I. C. Welcome........Sunday, May 23d
J. R. Hall........Sunday, May 30th

SPRINGVALE, ME.
J. F. Chamberlin........Sunday, May 23d

YALESVILLE, CT.
B. Hitchcock........Sunday, May 23d
B. Hitchcock........Sunday, June 27th
Enoch Phelps........Sunday, July 4th
Seth Woodruff........Sunday, June 11th
B. Hitchcock........Sunday, July 25th

BRIDGEPORT, CONN.
G. L. White........Sunday, May 23d
E. A. Warren........Sunday, May 30th
E. L. Crumb........Sunday, June 6th
E. A. Warren........Sunday, June 13th
O. D. Woodruff........Sunday, June 20th
E A. Warren.....Sundays, June 27th, July 11th and 25th, and August 8th.

MILLDALE (Southington, Ct.)
A. Elliott........Sunday, May 30th
B. Hitchcock (Baptism)........Sunday, June 6th

PLAINVILLE, CT.
Hiram Munger........Sunday, May 23d
B. Hitchcock........Sunday, May 30th

SOUTH WINDSOR, CT.
I. B. Potter........Sunday, May 23d

NEW HAVEN, CT.
Hiram Munger........Sunday, May 30th

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite........once in four weeks
Flora Blanchard........once in four weeks

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

JOHN T. ONGLEY'S address is Lincolnville, Crawford Co., Pa.

ELD. W. J. HALSE'S address will be 118 Bradford Street, Lawrence, Mass., till further notice.

MRS. J. N. MUHLIG'S address is Natick, Mass.

LIST OF PERSONS SENDING MONEY FOR OTHERS—A W Taylor, Mrs. P S Pillsbury, A B Swanesburg, Count Le Diable, Addie Scott, F P Dingley, M R Steele, Mrs C B Parker, A Damon, U G Ladd, C M Corperon, A Lear, J A Cargile, H W Buxton, H T Taylor, S P Clark.

CASH RECEIVED FOR BOOKS AND TRACTS.—L Record $1.20, M P Morgan $1.45, J Grose 13c, J A Philbrick 50c, Mrs A W Gerry 10c, S P Hayward $2.50, M R Steele 10c, D D Reed $16.41, F S Morgan $1.00, R W Wilson $5.63, M R Miles $3.00, A Wager 74c, G W Bailey 80c, W C Hall 5c, L Roberson 25c, E Hanes $1.00, J J Edmonds 25c, P G Bowman $4.00.

BOOKS AND TRACTS SENT.—By Mail—E K Barnhill, D G Sutherland, D Crouch, L Record, A J Mayhew, M P Morgan, J Grose, J A Philbrick, L P Fowles, W D Tucker, Mrs A W Gerry, W C Hall, A Wager, L Roberson, D J Perkins, M R Steele, B Crofoot, F S Morgan, R W Wilson (2 pack), J A Gargile (3 pack), W J Morrell.

By Express—F W Babcock, J C Smith, S P Hayward.

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All who have accepted Mrs. White's visions as coming from heaven, or who have been led to rest on Saturday instead of the Lord's day, should read this work. Let those who live among our Seventh-day brethren send and get a number of the books to give away. If the reader has friends at a distance who have received Mrs. W.'s Visions as true, have a copy of this work sent to them.

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THE BIBLE DOCTRINE OF THE SOUL.

An Answer to the Question: "Is the Popular Conception of the Soul that of Holy Scripture?"

BY CHAS. L. IVES, M. D.

Professor of the Theory and Practice of Medicine in Yale College.

This is a pamphlet of 119 pages, in which the Author discusses the above question in an interesting and able manner,—showing the material nature of, the mortality and destiny of the Soul,—A future immortality to be the special portion of the Righteous,—What the Bible teaches as to the future of the Wicked,—The intermediate state,—The Resurrection,—That of the Righteous and of the Wicked, etc.

The Author claims that the doctrine set forth,—"Honors God, exalts the Bible, insures preaching of future punishment, subverts Universalism and Infidelity, errors of Romanism, of Spiritualism and Swedenborgianism, helps in work of Missions, rightly values the body, brings Christian unity, and promotes personal holiness."

We are much pleased with this work. It ought to have a *wide* circulation. We have a good supply, and hope the friends will order freely. We will sell at the following prices:—25 cts. per copy; $2.00 per dozen, sent by mail; $15.00 per hundred by express. AGT.

A HUNDRED YEARS.

E. W. LANE.

A hundred years ago, and what
Of all that is to day;
The fish, the bird, the beast, the man,
Oh, tell me what were they?
And where are those who flourished then?
Oh, lives there one to know
The very places which they filled
A hundred years ago?

A hundred years to come, and where
Will all these millions be,
Who fill, to-day, the earth and sky,
And live within the sea;
The living tide, the life, the all,
That make the present hum,
Oh, who will be, and what will be
A hundred years to come?

Ah well! a hundred years agone,
A hundred years to come,
But tell that quick to mortal man
The sands of life are run;
In one great play we act a part
'Mid scenes of hopes and fears,—
Scenes, actors change, and we're forgot,
Oft, in a hundred years.

Be this a maxim—yours and mine—
In life make most of present time.

NOTES BY THE WAY.

H. MUNGER.

As our message is a flying one, it is interesting to know what is going on; and if no one wrote, nothing would be known. Those that have settled over one church know but little outside of that church; and so few have settled, compared to our number, the general information needed for the main body must come from the missionaries who go from place to place, scattering seed, distributing tracts, mending up breaches, comforting the weak and isolated ones, and acting as agents to introduce our good paper.

This is the way the first Advent message was spread through the then known world. The second Advent message was started in the same way.

But few men have variety enough to keep up an interest more than one or two years, if the church is a living one. New ground bears the best generally, but there is hard work in breaking it up. This accounts for constantly cultivating old, worn-out fields. The plough-cutter, that has broken so many roots, may get dull, or worn out, and must be used on different land, or be sharpened, or laid up to give place for a new one that can do the work. We cannot last only about so long, and then must give way for new gifts. It is God's way to use each generation for their time and work. As we believe our work was assigned for the last generation, we should not stop it, nor compromise this truth. I suppose the apostles might have united with the old Jewish church, if they would have softened down on the doctrine of the resurrection. So might Luther with the old Catholic Church; and Wesley with the Church of England. But they were men for their time and those truths, and would not compromise it for the sake of union.

What is our position, as a people? is a great question at this time. God's prophetic truth has stirred the theological waters, or people of the world, and I think the danger is in our being induced to take down our colors to half mast, for the sake of union. Never, since I heard Bro. Miller preach at Three Rivers, have I doubted the message being of God. Although this truth, like all others, has suffered from its pretended friends, yet it has a power in it, when properly presented; and many are giving attention to it now, among all denominations. They feel, and some acknowledge, the truth and are calling for light; and it is the very time the devil wants us to cut down the truth and preach what others preach.

Many christians in other churches, who have been kept in the dark till their eyesight is dim, are now crying for light.

Said a preacher a short time ago, "Our whole denomination is tinctured with your Advent doctrines, and now is your time to press them; for you have five *cousins* to one *brother* in the world; and there must soon be a giving way and coming over to you." Another said: "Your little humble Advent Chapel is preaching to us about our pride. We are in debt twenty-five thousand dollars for our church, and less union and religion than you have, and less truth." Another said—"I have got tired of our church debt, which gives rise to such foolish practices in the church to raise money; and a number of us think of joining your people."

Many others, within two years, have said, "We went to your Advent meeting to hear your doctrine preached, and did not hear a word different from what we have at home. Now this is the state of feeling at this time; and those who know it should report it for the encouragement of others.

I have been out most of the time since last fall, and it has been the coldest winter I ever experienced. Eight weeks the weather was 10 degrees below zero, on an average, and some of the time 20 to 30. One cold day I rode three miles and preached three times; but took cold, and just escaped congestion of the lungs. Preaching every evening caused a loss of fifteen pounds of flesh, yet I kept at work every day but three in the home mission field, going only two hundred miles from home. This is something for an old man of 69 years in the hard winter of 1875. The best encouragement was larger congregations and better attention than for ten years on the same ground; which showed an interest to hear the truth. It is not expected, by men of understanding in this matter, that since so many have got into the valley of decision, against this truth, and in favor of the popular, formal religion of the day, we can move the masses as formerly. Events are preaching now, and we, as a people, are watching them as Christ told us to do. The late union revivals have very little reformation in them.

Well, brethren, I am yet with you in our prophetic position, and will do what I can to keep the colors at mast head, till we get the victory. With all the truth we must have a union with Christ, in spirit, to be saved. I don't have much sympathy with doctrine alone, without a Christ in it; nor a professed holiness without a love to see the Author of holiness. I think many are deceived on this great subject. I hope all our coming campmeetings will be Second Advent meetings. We ought to scatter a large lot of tracts at these meetings; for people will read them. Let us all work, and work in harmony.

So closely does self-love cling to us, that when, through God's mercy, the inward eye is opened to discern the ugliness within, we are still continually tempted to look through a false medium and see ourselves with the partial eyes of others.

THE TRUTH WORKS ITS WAY ON.

I. C. WELLCOME.

We are glad to see that the "History of the Message" makes good impressions. Our neighbors seem more friendly. Brethren who stood in strong opposition reverse their arms. They who have doubted the propriety of giving us fellowship seem brotherly. Mr. Ackinson's views of us go at a large discount, even at home. We here give several Reviews of the "History of the Second Advent Message," which are particularly interesting, as they show how our neighbors think of us, and how they differ one from another in their thoughts.

FROM "ZION'S HERALD."

"From being a simple cry in the wilderness, 'Prepare ye the way of the Lord,' 'Second Adventism' has become a denomination, with its regular organization and established creed and ordinances. We were not prepared, however, to find its history requiring so large a volume as the fine octavo sent us by its author, Rev. I. C. Wellcome. It bears the title of 'History of the Second Advent Message, and Mission, Doctrine, and People.' It makes a royal octavo volume of over seven hundred pages. Its mechanical execution is complimentary to the publisher, and the volume is one of general as well as of denominational value. It will be an important contribution in gathering up the ecclesiastical history of the last quarter of a century in this country.

The volume gives a very full history of the Advent movement, from the time of Wm. Miller down to the present hour. One of its most interesting and valuable features is its full sketches of all the chief Second Advent preachers, and of the different periods fixed upon for the Savior's appearing, the Scriptural arithmetic upon which they were founded, and the modification of views occurring from time to time.

We cannot review the volume in such a notice as this. It will excite attention, and be of permanent interest for reference."

The "WATCHMAN AND REFLECTOR" says: "Isaac C. Wellcome has prepared a 'History of the Second Advent Message and Mission.' There are many christians who may hold totally different views from the author in respect to scenes connected with the second advent of Christ; and yet, to them this history of a great religious movement, which at various times has agitated so deeply the public mind in America, will prove exceedingly interesting. The author confines himself to an account of events and leading characters since 1820. The volume is largely biographical. These personal sketches are, in many instances, preceded by likenesses of the more distinguished advocates of the Millennial theory. There is a very striking picture of Dr. John Cumming, the great London preacher. The reader of these pages will be pleased with the clear statement which the author gives to his views, and the very candid spirit which he manifests in admitting the errors and follies which fanatical men have been guilty of under the influence of this doctrine of Christ's immediate coming. The book without question is the best expression of the faith of the Second Adventists, and the fullest and most accurate history of their great leaders, and their great religious movements. The book is published by the author, at Yarmouth, Me., and at Boston (160 Hanover St.) by the Advent Christian Publication Society."

We extract from comments from the *Congregationalist*:—"Our own religious beliefs and sympathies have never carried us in the direction of Millerism, or Millenarianism, or any such literal and measured interpretations of Scripture; but we will not withhold from those brethren from whom we are obliged to differ on these points that tribute of our respect and esteem which so many of them deserve. The faith of the Adventists we regard as largely evangelical; we are sure that the spirit of a true and devoted piety resides in them to a very great degree; the exaggerated forms in which they hold some truths are an inseparable outgrowth of their mental structure; and in the doing of any good thing they may have the power to confer upon this sin-stricken world we wish them a hearty God-speed."

JOY AND GLADNESS.

F. H. CHAMBERLAIN.

Sounds of sorrow, voices of weeping and wailing, have been heard on this earth for many generations. And truly there has been sufficient cause for this. But a change is coming. Weeping will not continue forever. "Joy cometh in the morning." Every vestige of sorrow, all clouds and darkness will depart, and their shadows will be seen no more. For "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

Mortal ear hath never heard sounds so sweet, symphony and harmony so perfect, such continued strains of rapture, showing forth the joy, the ecstasy of bliss, of those who dwell in the city of our God. The eye of man hath not seen anything to be compared with the beauty and the glory of that heavenly country and that eternal city.

At the coronation of King Solomon there was such a noise of rejoicing that the earth rang again. But when He who is "greater than Solomon" is crowned, the thrills of joy will extend to the utmost bound of the everlasting hills, and the echo of that shout will reach the ears of all living.

REPORT.

The Maine Westerly Quarterly Conference met with the church at the Lancaster school-house, according to appointment, Thursday evening, and had a prayer-meeting. The blessing of God was with us.

Friday morning we had another prayer-meeting, and in the afternoon a discourse by Eld. I. C. Wellcome. It was a practical and impressive sermon. In the evening another social meeting. Saturday morning the brethren and sisters came to the house with smiling faces and a sweet spirit; and the result was we had a good meeting. In the afternoon we had a sermon by I. C. Wellcome, from 2 Pet. 1: 12. In the evening another prayer and conference meeting. One started for the first time to be a christian, and a backslider confessed her heart wanderings. It was good to be there.

Sunday morning our love-feast continued till noon. In the afternoon we had preaching by Bro. H. D. Reed, on the resurrection, and in the evening a good powerful prayer-meeting. This closed one of the best quarterly meetings we have had for some time.

I do wish the brethren and sisters had more interest in such meetings, for, as a whole, they are the best meetings we can have to get up a reformation. And may the good Lord awaken us to the great work of saving souls. Preachers: I. C. Wellcome, H. B. Jaques, H. D. Reed, and H. S. Mitchell.

HIRAM S. MITCHELL, *Sec.*

DIVINE FAITHFULNESS.

The God I trust,
Is true and just;
His mercy hath no end;
Himself hath said
My ransom's paid,
And I on him depend.

Then why so sad,
My soul—though bad,
Thou hast a friend that's good;
He bought thee dear,
Abandon fear;
He bought thee with his blood.

So rich a cost
Can ne'er be lost,
Though faith be tried by fire;
Keep Christ in view,
Let God be true,
And every man a liar.

—*Sel. by* CHAS. C. BLAISDELL.

Correspondence.

From Sr. J. A. Goodrich.

Dear Brn. and Srs. in Christ:—God bless you all. Again I write of the goodness of God. He is the chiefest among ten thousand, and the one altogether lovely. O how many times have I expressed these same words, and I can say it from the depths of my heart. He is a precious Savior. How often I cry unto him. I can find relief in no other way. He is my life, and he knows just what I am—a poor helpless sinner, saved by grace. We have the promise that grace shall be given us through all the journey of this mortal life, and bring us safely home at last.

How blessed it is to trust in a loving Savior, and feel that we can go to him in hours of deepest distress, make all our wants and wishes known, and know that he is never tired of listening to our cries. He has promised to give us the bread of life. "He that cometh to me," says Christ, "shall never hunger, and he that believeth on me shall never thirst." It is our fault if we go hungry, while our Father spreads the table. Let us eat and be satisfied. Thank God, there is enough for each, enough for all, and enough forevermore.

I often look back on my past life and see how little I knew of the goodness of God or the plan of salvation. But while passing through the furnace of affliction God has taught me. These hours have been the happiest of my life. Not because I wish to suffer; I shrink from it; but I will be submissive, and feel that my heavenly Father will do just right, and bring me, at last, where no sickness can reach us. Jesus, our great High Priest, has gone to prepare a place for all his waiting ones. I have great reason to rejoice in God my Savior, being so good to me. He has stood by me all these years, and led me in a way which I knew not. His watchful eye is over all his suffering ones, and the best of all is, we are never left to ourselves. Jesus has promised to be with us, and we need fear no evil. Though an host encamp against me, my heart shall not fear. We read in Ps. 125: 2—"As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even forever." Blessed thought!

While thinking of the Lord this morning, these words came to me—"Let not your heart be troubled; ye believe in God, believe also in me." It is a blessed promise. I followed all through the chapter, it seemed so good; every verse is so rich and full of meaning. O how often I thank my heavenly Father for the blessed Bible. How much we find in it to cheer and comfort us. It is a precious book to me, and each day I live I prize it more and more.

Cheer up, dear suffering ones; be of good cheer, and with renewed strength we will press onward until Jesus comes and we hear the invitation—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

From Sr. S. Shriner.

Dear Brn. and Srs.:—Although I have been a reader of the *Crisis* but a short time, and am a stranger to most of its contributors, yet I am not a stranger to the doctrines which it advocates, nor to the blessed hope set before us in the gospel; and I feel as though it would be a privilege to express through its columns my gratitude to the Giver of all good for the mercy and grace which he has been pleased to bestow upon this neighborhood.

A few months ago there was no religious life or activity around us, only a very few who professed to be christians; and to those few it might have been said, as it was to the church in Sardis, "I know thy works, that thou hast a name that thou livest, and art dead." But thanks be to our heavenly Father, that he put it into the hearts of Bro. and Sr. Clark to come to this place to preach the glad tidings of the kingdom of God. Faithfully and earnestly have they labored with this people, and the truth spoken has been like seed sown in good ground, and is bearing fruit, which we trust will redound to the glory of God.

Professed followers of Christ have been roused to new zeal and energy in his service; backsliders who had long been walking in the broad road to destruction, have been brought back to the straight and narrow way, and now feel that the yoke is easy and the burden is light; and many who never before entered the service of the Master, are now rejoicing in his love, and feel that it is blessed to walk in all his commandments and ordinances. A goodly number, all around us, have embraced the truth concerning the near coming of our Lord, of immortality alone through Christ, and other kindred doctrines. I have seen Bro. Clark lead over thirty willing souls into the water, to be buried with Christ by baptism into his death, and still there are others standing ready; some expecting to follow the Savior in this blessed ordinance to-morrow. Last Sunday there were five.

The change wrought throughout this part of the country is deep and wonderful. "It is the Lord's doing, and it is marvellous in our eyes." It is true the enemy has risen in opposition to the work, crying out that "These that have turned the world upside down, are come hither also." And many false and evil reports have been circulated, to injure those who have so faithfully presented the truth to the people; but we feel like saying, "The servant is not greater than his Lord. If they have persecuted him, they will also persecute us;" and with unfaltering steps let us press forward in this labor of love, and try to bring people to a knowledge of the truth. "As thy day is so shall thy strength be," and the promises of God are yea and amen. May he ever be our portion, our strength, our rock, and our fortress.

For myself I can say, this has been the most blessed winter of my life, because I have enjoyed so much of the presence of the Lord. He has seemed so near to me, I could take right hold of him by faith, and feel that he was standing by me to uphold me. Never before could I realize the meaning of the words of John, "Perfect love casteth out fear;" for though I have been a professed follower of Christ from my childhood, yet much of my life has been spent in darkness and doubt, and I often felt as though I was serving God through fear of the eternal torment which I believed was in reserve for the ungodly, more than from love. But praise be to his name, I can say now I know that I love him, and I thank him daily for the light which has been thrown upon the sacred Word; and that now I can see him as a God of love and faithfulness, full of compassion and tender mercy.

I was led to believe in most of the doctrines taught by Adventists, nearly four years ago, by reading some of their publications. But although my mind assented to their views, yet I never saw half the beauty and harmony which is to be found in them, nor did I realize the importance of spreading the light, and leading others to a knowledge of those blessed truths as found in the Word of God, until I heard the preaching of Sr. Clark.

Brethren and sisters, pray for the little band of disciples, which have been gathered in this section of the land, looking for the glorious appearing of our Lord and Savior Jesus Christ. Pray that all may be faithful unto the end, and be gathered with all the redeemed, in the kingdom which is to be established at the coming of the Master.

Washington Co., Kansas.

From Bro. A. H. Smith.

Dear Brn.:—While reading the report of the Chelsea Conference, I felt to thank God that there was one place, at least, where the speedy coming of Christ was made a prominent theme in the preaching. This is as it should be. It is "meat in due season."

If the Advent message is of any importance, it is of very great importance; and for one, I do not feel willing to compromise this great, sanctifying truth, nor stir it in with last day fables till it loses its identity and becomes powerless for good. I know there is a great deal being said just now about union, and that the different sects are being thoroughly stirred together, and that all sectarian walls are falling; but I am thinking that if any of the sheep or lambs should begin to jump out and stray away to other folds, and get a taste of better pastures, the walls would go up as high and as strong as ever.

It is saith "union is strength." Yes, if united on the truth; otherwise it is weakness itself. I like to see people come out and unite on present truth, and help roll the car of salvation ahead; but I cannot go back to Egypt and unite with those that are groping their way in darkness. The christian course is onward; and when the pillar and the cloud rises and moves forward, we have got to move with it, or be left in the darkness behind.

Perhaps I shall be called a radical, or sectarian, but I cannot help it. I must confess that I have yet to learn how two can walk together, any length of time, except they be agreed.

Wolcott, Ct., May 4th, 1875.

From Sr. J. G. Goutermout.

Dear Editors:—By your permission I would like to say a few words through your valuable paper. I have just finished reading the *Crisis* of April 21st. I love to read the testimonies of others, and will, by the grace of God, add mine to the list.

It is now over two years since I gave my heart to God, and he spoke peace to my soul. My desire is to serve him faithfully, he has done so much for me. He has taken my feet from the mire and clay, and placed them on a safe foundation. He has put a new song into my mouth, even the song of praise. I regret to say that I have not always lived as near to God as I should. The enemy at times has had me in his power; but I have never desired to go back into the world again. I pray that the good seed sown in my heart may take deep root, and hope that its fruit will be unto holiness, and the end everlasting life.

We have a few in this place who are looking for the coming of the chief Shepherd, to reward the righteous and punish the wicked with everlasting destruction. We are scoffed at by some, but, thanks be to God, we read in his Word that there will be scoffers in the last days.

O that God may help them to see their folly, that they may turn before Christ comes to judge the world.

We have Advent preaching by Eld. C. H. Williams. May God abundantly bless him, both spiritually and temporally. God grant that he may be the means of leading many sinners to Christ. I often think how blessed it will be when we get into the kingdom. We shall behold our Master face to face, and be like unto him. We shall live forever.

God grant that we may be faithful, that we may have an abundant entrance into the everlasting kingdom.

Harrisbrugh, Lewis Co., N. Y.

From Sr. S. Ingham.

Dear Brn.:—I feel it duty to drop you a line of thanks for the continuance of the *Crisis*. It has been a welcome visitor in our family ever since its birth, and I would sadly miss its cheering presence. I am about discouraged in living at this rate; no meetings, lectures, or music, no oasis, or gleam of sunshine along my shadowed life path, to cheer the weary heart while toiling in this haven of unrest.

Rest! how strange the name! Is it all a dream, or did I once know the meaning that sacred word implies, of which I have but faint scintillations? Good bye, thou almost forgotten, peaceful rest; no more to be mine to know in this life. I am only waiting till the shadows shall be lifted "out beyond." It is not all of life to live, or all of death to die. The only satisfaction I have had of late, is to know that the time is near at hand when I shall have *rest eternal*.

AN APPEAL.

TO THE CHURCHES!—ADVENTISTS!—STEWARDS OF THE LORD.

Brn. and Srs. of New Hampshire:—Have we done all we can, or that God requires us to do, in giving to the people of this State the last judgment warning—the gospel of the kingdom? Who can say that we have if a little more time is given us to labor? Again, how can our labors and the means God has entrusted us with as stewards, and will hold us responsible for, be best expended? We think that the success that has crowned judicious labors under Mission Tents, in this and other States, in a measure answers these questions. The command is "Go," and in thus going we carry our meeting-house with us. We think it a conceded point that many who would not under other circumstances attend our meetings, are induced to come to tent meetings.

And now, dear brethren, as the N. H. Advent Christian Conference has chosen us to hold protracted meetings, and have entrusted us with the N. H. Mission Tent, will you help us by prayers and means to save some through this instrumentality? We feel a great responsibility in this matter; will *you* share it with us, and then in the great harvest reap the blessing? We want to see how much can be raised and pledged, between this and the time to hold tent meetings, to carry the tent into new places. A strict account of all receipts, and how paid out, will be kept. Now, will you make one effort, and sacrifice of this world's goods, for this great and noble cause before the fires of the last day shall consume them? Let God direct. Send in your monies and pledges to the Treasurer, J. G. Smith, Farmington, N. H. Also, brethren, we want you to interest yourselves, in finding places where tent-meetings are needed, and see if land to set it upon and lumber to seat it with can be obtained, and let us know as soon as you can, so that we can make our arrangements to the best advantage, and not travel over the ground more than is necessary. We intend to secure as good help as we can to go with the tent. Remember, "God loveth a cheerful giver." And as this is to give the gospel to the poor, you can thus claim the promise in Prov. 19: 17.

C. H. FLETCHER,
D. F. LEAVITT,
J. G. SMITH, } *Committee.*

A SONG OF SOLACE.

Thou sweet hand of God,
That so woundest my heart,
Thou makest me smile
While thou makest me smart.
It seems as if God
Were at ball play, and I,
The harder he strikes
The higher I fly.

I own it—He bruises,
He pierces me sore,
But the hammer and chisel
Afflict me no more.
Shall I tell you the reason?
It is that I see
The Sculptor will carve
New beauties for me.

I shrink from no suffering,
How painful soe'er,
When once I can feel
That my God is so near.
For soft on the anvil
The iron shall glow,
When the Smith with his hammer
Deals blow upon blow.

Afflictions press me hard,
But he gives patience too,
And I say to myself,
"'Tis no more than my due."
And no tone from the organ
Can swell on the breeze,
Till the organist's fingers
Press down on the keys.

So come, then, and welcome
The blow and the pain;
Without them no mortal
To heaven can attain.
For what can the sheaves
On the barn floor avail,
Till the thresher shall beat out
The chaff with his flail?

'Tis only a moment
God chastens with pain,
Joy follows on sorrow
Like sunshine on rain.
Then bear thou what God
On thy spirit shall lay;
Be dumb—but when tempted
To murmur, then pray.

—*Sel. by* THERA B. WEAVER.

LOOKING UNTO GOD.

D. K. HARGRAVES.

We are living in a time when it requires an entire subjection to God on the part of the believer, to enable him to withstand the temptations of the devil. The world is full of evil influences, iniquity abounds on every hand, Satan is working mightily to draw the saints away from the truth, knowing that his time is short. Many of his devices have an appearance of truth, and it requires a constant looking unto God, by prayer, to enable us to discern his works from those of God.

We are surrounded by those having a form of godliness, and it requires the spirit of God in the heart, to determine whether the power is there also. If we are wholly consecrated to God, having the Spirit in our hearts, being willing to be led by it, we shall not err concerning these things, for it will lead us into all truth. By it we shall be enabled to discern between light and darkness, between the workings of Satan and God.

Children of the faith, we have but a little time longer to fight Satan and his satelites; soon the warfare will be over. Let us put on the whole armor of God, looking unto him for strength to fight the battle manfully, and he will bring us off conquerors, and give us an entrance into his everlasting kingdom.

May the Lord help us to look unto him constantly, that we may receive strength at his hand.

THE SIZE OF THE ARK.

Infidels have objected to the size of the ark; have asserted that it is absurd to suppose that there could be a vessel constructed large enough to hold all the creatures that must have been placed in it, with sufficient food, it may be, for six or twelve months—water for fish, corn for four-footed animals, seed for birds, and so on. Now we will take the dimensions of the ark from the records of Moses, and calculate them on the lowest possible scale. There are two definitions given to a cubit, one that it is eighteen inches, or a foot and a half, and the other that it is twenty inches; we will take it only at the lowest. Moses states that the ark was 300 cubits long. This would make it 450 feet long, of about the length of St. Paul's cathedral, London. The breadth he states to be fifty cubits; we have it seventy five feet in breadth. He states it to be thirteen cubits high. In other words, it was as long as St. Paul's cathedral, nearly as broad and half as high.

The tonnage of the ark, according to the computation of modern carpenters, must have been 32,000 tons. The largest sized English ship (of a size altogether unimaginable to those who have never seen it) is 3,500 tons burden; so that the ark must have been equal to twenty-six first-rate ships or war, and if armed as such ships are, it would have contained beyond 18,000 men, and provisions for them for eighteen months. Buffon has asserted that all four-footed animals may be reduced to 250 pairs, and the birds to a still smaller number. On calculating, therefore, we shall find that the ark would have held more than five times the quantity of food to maintain them twelve months.—*Christian Advocate.*

HAS "ZION'S HERALD" GONE OVER TO ROMANISM?

The agents of anti-Christ have held high carnival in the Athens of America.

Boston has bowed down and worshiped "the beast and false prophet." A real live Cardinal has drawn the Governor, the Mayor, and any number of the mighty men of earth after him.

The hub of the universe has been "raised," and the faithful have now, after the splendid pomp and ceremony, an Archbishop to further the interests of poor trembling Pius the IXth.

A recent number of "Zion's Herald"—Methodist newspaper and advertising medium—closes an article on the ceremonies, with the following item:—

"Archbishop Williams has now an excellent reputation in our city. We congratulate him upon his new honors, and wish him a long and very useful discharge of its important duties."

I confess to a feeling of disgust at this spirit of toadyism as manifested in the apparent desire to keep the good will of the "Roman dunghill," as Martin Luther was not ashamed to call the abominations of the papacy.

Let us see how it looks. *Zion's Herald*, speaking for the host of followers of John Wesley, congratulates a representative of the power of the Wicked One, of whom John in Rev. 17th chapter wrote these hard but true words: "And upon her forehead was written *Mystery, Babylon the Great, the mother of harlots and abominations of the earth.* And I saw the woman drunken with the blood of the martyrs of Jesus."

"A long and very useful discharge of its exalted duties,"—not a bit of it!! Rather let us labor and pray that priestcraft in every form may come to a speedy end. Let us cry out with the fervent "Amen; come, Lord Jesus, come quickly," and sweep Pope, Cardinals, Archbishops, and all the belongings of Romish iniquity, from the face of the earth, that the meek may receive and enjoy the promised inheritance forever.

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SALVATION FREE.

G. E. MERRILL.

Yes, salvation is free—free to all. If it were not, some would be unable to obtain it. But it is offered to every one without money and without price. O! so free. The invitation is, "Come." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." "The Spirit and the Bride say, Come. . . . And let him that is athirst come. And whosoever will, let him take the water of life freely." What a privilege! The rich, the poor, the bond, the free,—all may drink. We may not only drink from the healing flood, but, like the Syrian leper, we may "wash and be clean."

Kind reader, let me exhort you to seek this free salvation.

Worcester. Mass.

HOME AND HEALTH.

SUNLIGHT AND HEALTH.

Many of our people seem to have the idea that sunlight is their greatest enemy. They carefully exclude its beams from their rooms, close the blinds and curtain the windows. It fades the carpets and stuffed furniture, and is a general destroyer of delicate and fashionable things. Then, too, sunlight tans the face and hands, and it is a great misfortune to suffer that, for it is fashionable to be pale and and delicate. The young damsels of the household must preserve delicacy and whiteness of their complexions, let it cost what it will, for they are in the market to secure a future husband, and it would be a pity to spoil their chances of getting a foppish, senseless and worthless vagabond; which, by the way, are rather good matches—that is, in regard to the real worth of the parties, generally one is about as worthless as the other. Sensible young men, however, are getting their eyes open, and are seeing that those pale, delicate girls, who are so plenteous in the market, make capital invalids for life, but very poor helpmates. They are perceiving that the brown-cheeked, healthy girls are really the true metal after all; and these are reared in the sunlight, and work for a living.

But weak-minded mothers will go on for some time yet excluding the sunshine from their homes, and rearing pale and sickly children. This exclusion of light is also a protection against the flies, and this is much esteemed. To be sure flies will not live in a darkened room, and they seize the first opportunity to escape; thus showing the superiority of their instinct over the deluded reason of human beings.

There are, however, very good reasons why the sunlight should be freely admitted to our houses at all times of the day. The light of the sun is very essential to the growth of vegetation. . . . A familiar example of this kind of growth is the potato sprouts found in dark cellars after warm weather comes on. These sprouts taken into the sunlight wither and die. If chemically examined they are found to contain a deadly poison, *solanine*. . . .

Much of the nutrition of the human body takes place through the medium of chemical changes under the direction of the vital force, and sunlight is a great promoter of these changes. It increases the vital power of the system, and promotes all healthy processes. During the darkness of the night the vital force is depressed more or less for the want of this vivifying power of the sun, and it is during the night that disease, more frequently than at other times, attacks the system. It is peculiarly the time for exacerbation of neuralgias, of the delirium of fevers, and aggravations of the cough of consumptives; all showing a lowering of the vital force dependent upon the absence of sunlight.

The consideration of the importance of sunlight to the growth of the vegetable kingdom, and its powerful influence also in the animal kingdom, will enable us better to appreciate the injuriousness of its exclusion from our homes. It also affords an explanation of why children, and young girls who are excluded from the sunlight in order to preserve their complexion of a delicate whiteness, are so feeble in health and unable to cope with the diseases and hardships of life. Persons thus excluded from the light suffer a marked lowering of their vital forces, and the proper and healthy nutrition of their bodies is interfered with.

Sir James Wylie, while physician to the Emperor of Russia, attentively studied the curative effects of light in the hospitals of St. Petersburg. He found that the number of patients who were cured in the rooms which were properly lighted was four times greater than that of those who were confined in dark rooms.

In all cities visited by the cholera, it was found that the greatest number of deaths took place in narrow streets, and in those houses having a northern exposure, where the direct rays of the sun were excluded. Persons who dwell in houses much shaded by trees, are much more subject to asthma, dropsy, scrofulous diseases, and other affections, than those whose dwellings are fully exposed to the sun. A New York merchant noticed that for years every book-keeper that came to him got sick, however healthy he appeared when he came. It occurred to him that the cause might be in the room, which was on the first floor, and from which the sun was excluded. He changed the room to the story above, where the sun freely shone in, and had no further trouble about his book-keepers getting sick.—*Herald of Health.*

SHALL WOMEN STAND OR SIT?

The practice of compelling girls and women to stand all day, as clerks and teachers, without the privilege of sitting, under the penalty of at least a reprimand, is being discussed by the Women's Physiological Society, of Brooklyn, and also by a large number of noble women of New York.

It is very fatiguing to men and boys. There are physiological reasons why women should not do it. Added to this is their unnatural way of supporting their clothes, fastening them about the waist, instead of making the shoulders carry their weight. The whole muscular structure is dragged down in this way. After a time the muscles lose their power to contract, and all the organs drop a little out of place, and the lower organs are crowded as far down as the bones of the pelvis will permit. It is this that gives women that tired, dragged, all-gone sensation they are all trying to remedy. Under such circumstances standing all day is an inhuman practice.

Why could not each clerk have a seat made to turn under the counter, so they could sit when they are idle? Their employers would lose nothing, and the girls and coming generations would be great gainers.

Let the humane people help agitate this subject, until the employers are wakened up to the inhumanity of the practice.—*Herald of Health.*

THE DATE.

The following article from *St. Nicholas* will doubtless be of interest to many of our readers who have long since learned the value of the saccharine subject of it as a substitute for bogus syrups and adulterated sugars:

"Dates, to us merely an occasional luxury, are to the Arab the very 'staff of life,' just as the camel is his 'ship of the desert.' The date tree, one of the large family of palms, is a native of both Asia and Africa, and will grow readily in any sandy soil where the the climate is not too cold.

"The Bedouins, or wild Arabs of the desert, who consider it beneath their dignity to sow or plant or cultivate the soil in any way, depend upon gathering the date where they can find it growing wild, but the Arabs of the plains cultivate it with great care and skill, thus improving the size and flavor of the fruit, and largely increasing the yield. In some varieties they have succeeded in doing away with the hard seed, and the so-called seedless dates, being very large and fine, are highly prized.

When ripe, the date is of a bright golden color, fragrant and luscious, and in the dry, hot countries where palms grow, no better food for morning, noon or night can be found, while one never wearies of the sweet, pulpy fruit gathered fresh from the tree. But the trees do not bear all the year round, of course, and so the Arabs make what they call date honey, using for this the juice of the ripe fruit, and those who can afford it, preserve dates fresh through the year by keeping them in close vessels covered over with this honey."—*Health Reformer.*

FISH BONES.

It is well known that there is much pain and danger resulting from the lodging of small fish bones in the throat. But perhaps it is not generally known that the white of an egg poured down the throat at such times gives immediate relief. The reason is obvious. Small bones, like pins and needles, often lie across the passage into the stomach, slightly adhering by the points, the egg clings to them and carries them down. If this knowledge should ever come as acceptable to any one as it did to him who asks you to publish this, when during an hour of intense anxiety of mind he saw his beloved child relieved from suffering, and prospect of a horrid death, then would the contributor and publisher be repaid a thousand fold.—*Selected by* C. E. Preston.

The World's Crisis AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1022. BOSTON, WEDNESDAY, MAY 26, 1875. VOL. XLI.—NO. 7.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HEIR OF THE KINGDOM.

Heir of the kingdom, O why art thou sleeping?
Why dost thou slumber so near thy blest home?
Awake thee, arouse thee, and gird on thine armor;
Speed, speed, for the moments are hurrying on.

Heir of the kingdom, say, why dost thou linger?
And why weary grown when in sight of the prize?
Up and adorn thee, the Bridegroom makes ready,
O, haste to receive him, descending the skies.

Earth's mighty nations, in strife and commotion,
Are trembling with terror, and filled with dismay;
List to the sound of his chariot's loud rumbling;
Heir of the kingdom, no longer delay.

Stay not, O stay not for earth's vain allurements—
Wealth, honors, friendships are passing away;
Break the strong fetters the foe hath bound o'er thee,
Heir of the kingdom, away, O away.

Keep the eye single, the head upward lifted—
Watch for the glory of earth's coming King;
Soon o'er the mountain top morn will be breaking:
Heir of the kingdom, rejoice ye and sing!

—*Selected by* E. C. PEASE.

WHAT FIRE IS IT THAT PRESERVES ITS VICTIM?

L. T. CUNNINGHAM.

A fire that preserves, one would suppose would be of service to mankind, especially if its qualities could be discovered so as to be applied at a time like the present, when such disastrous conflagrations are so frequent; but as we have no knowledge of this kind of fire, nor have seen or heard of any illustration of its working from any legitimate source, we have serious doubts of its existence.

Mankind naturally fears fire of the opposite character, when not confined within due limits; for all the exhibitions witnessed (except by divine interposition), from the overthrow of Sodom and Gomorrah to the present time, has impressed all with the fact that the element of fire consumes—destroys—renders unserviceable—whatever is capable of being injured by it. We do not question the power of God to preserve men in the midst of fire, or any material substance, for we have examples of this in the case of the three Hebrews in Babylon, and the burning bush in the days of Moses. In the former case God rendered the element of fire inoperative upon the bodies of those three worthies, and also miraculously preserved the bush from being consumed; but the fire that went out from the Lord *devoured* Nadab and Abihu, the sons of Aaron, for the offence of offering *strange* fire unto him. So every visitation from God to wicked men by fire, has destroyed their lives, but in no instance has it preserved them.

In the great number of instances upon record of God's judgment upon men by fire, all have been executed *literally*. This principle holds good in the diversifications of judgments already experienced by the human family. The flood was literal; the plagues on Egypt were also literal; earthquakes, tornadoes, famines, pestilences,—every scourge or judgment of God visited upon the earth has been of this character. All has resulted in destroying life. We think it safe to follow this principle in interpreting the divine Word to the *future* judgment of God upon the wicked. The declarations in God's Word are profuse that set forth the nature of the punishment of the wicked at the second coming of Christ, also after the second resurrection, in which the wicked dead will come forth to be cast into the lake of fire, which is the second death. As certain as the earth was once overflowed with water, and all save Noah and his family perished in the deluge; so in the fire to which the heavens and earth are now reserved will the ungodly meet their doom. The righteous are to "be recompensed in the *earth*," it is declared; "much more the wicked and the sinner."

As neither of these last statements have as yet been fulfilled, they must be in the future; and as it is incompatible with the clear statements of Scripture that the righteous will enjoy the dominion under the whole heaven, while at the same time the wicked will be suffering eternal torment on the earth, filled with the glory of God,—in the holy mountain where there shall be nothing to hurt nor destroy; it follows that any theory that is involved in such an absurdity must be false. The idea that the wicked are to be *preserved* in fire in the glorified earth to come, is a most preposterous and unscriptural supposition. The Holy Spirit, by the mouth of David, teaches us *who* are preserved by the Lord. Hear him: "The Lord *preserveth* all them that love him; but all the wicked will he destroy." Again: "The Lord loveth judgment, and forsaketh not his saints; they are *preserved* forever; but the seed of the wicked shall be cut off."

Here the Holy Spirit sets forth the righteous as the class that are *preserved*, when the wicked are "cut off" and "destroyed." Throughout the 37th Psalm, and an abundance of corroborative texts in various parts of Scripture, the same great truth is most distinctly set forth. While it is true that the wicked will wail and gnash their teeth in the "furnace of fire," suffering excruciating agony, we are yet to learn that that fire will *preserve* them.

A recent writer, treating on Mark 9: 49—"For every one shall be salted with fire, and every sacrifice shall be salted with salt"—says: "Fire is the symbol of God's judgment—of his wrath. The 'unquenchable fire' of the previous verses is the *asbestos* fire. *Asbestos* is a mineral which fire will not consume. It is here asserted by our loving Savior that the fire will *preserve* its victim. Consequently it is not *common* fire. Every unrepentant, wicked man is destined to feel this. The fire will *preserve*, not *save* them. Every 'sacrifice' to God shall be salted with salt; i. e., shall be preserved and saved forever (verse 49); therefore teaches both a terrible and glorious truth."

We fail to discover that our Savior makes such an assertion; viz., "that the fire will *preserve* its victim." He says—"Every one shall be salted with fire" Murdock's translation reads—"For every *thing* will be salted with fire." If this latter rendering is valid, then every thing will be *preserved*, according to the view of this writer; but if it should be rendered "every *one*," and if this refers to the wicked exclusively, we think it conveys very emphatically the idea of the utter destruction of the wicked. But the baptism of fire mentioned by John the Baptist, in Matt. 3: 11 and Luke 3: 16, may be what our Lord refers to in Mark 9: 49. If so, then, according to our version, the American Bible Union trans., and Murdock's trans., that baptism of fire is to be on those that are baptized with the Holy Spirit; and thus may refer to that period when the heavens shall be on fire, and the elements shall melt with fervent heat."

While this fire is declared to result in the "perdition of ungodly men," the saints of God will survive it, being made immortal previously. And as Isaiah saith to the church—"When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 45: 2. But the opposite to this is to be the effect upon the wicked, as we read in Ps. 97: 3—"A fire goeth before him, and *burneth up* his enemies round about." Paul says—"Our God is a consuming fire"; and he will "consume the earth with her increase, and set on fire the foundations of the mountains."

We find from these scriptures that the class that are to be preserved amid the awful scenes of the judgment are the righteous; while the wicked are to be consumed—burnt up "root and branch," and "be as though they had not been." Our Savior saith—"Every sacrifice shall be salted with salt." This evidently refers to the requirement under the law—"And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thy offerings thou shalt offer salt." Lev. 2: 13. Also, see Ezek. 43: 24. The antitypical meaning of this requirement evidently shadows forth the uncorrupt and perfect character of Christ, our great sacrifice; and also shadows forth the duty of the church of Christ to be possessed of like character, while they "present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service."

We will close this article in the words of Dean Goode, copied from *Messiah's Herald*: "Keep close to God's own Word. Let no man, call himself what he will, move you from the foundation. And amidst all the varied interpretations of that Word, keep to that which a prayerful, earnest and diligent perusal of it carries home to your conscience. When you stand before the bar of God hereafter, no dependence upon human teaching will be your vindication for not having acted upon God's Word as he gave it to you. He who allows any man to come between him and God's message to him must take the consequences of preferring man's word to God's." To this we say, Amen. We have adhered to this principle for the last thirty years, and shall endeavor to till the Lord comes from heaven to summon us to our account. And may both writer and reader be found ready for the blessed life and immortality. Amen.

SONG OF THE REDEEMED.

J. R. SMITH.

In Scripture we find many sweet songs, which were sung on very important occasions. After the miraculous deliverance of the children of Israel, and their passage through the Red Sea, we hear Miriam, the prophetess, and all the women, with timbrels and music, singing unto the Lord triumphant songs of deliverance. It was with hearts overflowing with thanksgiving to God that they exultingly sang—"O who is like unto thee, O Lord, among the mighty ones? who is like unto thee, glorious in holiness, fearful in praises, doing wonders? Sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." This was indeed a grand and glorious triumph.

But more grand, and infinitely more glorious, will be that Apocalyptic song of deliverance which will be sung at the grand coronation day, on the morning of the resurrection, by the redeemed of God. God's sleeping saints shall then awake and sing. They are held captive now; they are under the dark dominion of death, and therefore they cannot praise the Lord; but, glory to God, the day is not far distant when the sleeping captives shall be delivered from the tyrant's power, and shall come singing unto Zion. They shall come "with songs, and with everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall forever flee away." "Their sun shall no more go down; neither shall the moon withdraw herself; for the Lord shall be their everlasting light, and the days of their mourning shall be ended." Every thing that hath breath shall then praise the Lord. "The heavens will rejoice, and the earth will be glad; the mountains and the hills shall break forth before them into singing; and all the trees of the fields shall clap their hands." Even "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing."

O, how our hearts will bound with joy when we stand upon Mount Zion's lofty heights, among the redeemed of God, and our eyes behold the King in his beauty. Then we shall feel the everlasting arms, and be cheered by his gentle voice, and led by his own loving hand. God's dear saints, who have been hunted like beasts of prey, who have wandered in deserts and mountains and caves of the earth, fleeing from their pursuers, suffering from hunger, their tongues parched with thirst, shall hunger no more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." God's own soft hand shall wipe away tears from off all faces. Through the dashing spray we can almost discern the beacon light that blazes on the ramparts of the eternal City, and above the roaring of the storm listen to the voice of harpers as they chant the song of Moses and the Lamb. Jesus will stand upon Mount Zion, and "we shall see him as he is," and be permitted to join in "the new song." Sweet song! song of the blessed! song of the glorified! It is a song which the angels cannot sing; none but the redeemed of God can sing that grand Apocalyptic song.

The whole family of God will be gathered; not one will be forgotten, or left behind. Redemption's song will then be sung by heaven's white-robed throng. That universal anthem of glory shall roll outward and inward, and upward and downward, until every creature which is in heaven, and all that are on the earth, and all that are under the earth, and all that are in the sea, shall be heard singing, "Blessing, and honor, and glory and power, be unto Him that sitteth on the throne, and unto the Lamb forever and ever." For thou, dear Savior, wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us kings and priests unto God; and we shall reign on the earth. Hallelujah to Jesus! Let the inhabitants of the Rock sing! Let them shout from the top of the mountains! for the Lord God omnipotent reigneth.

New Bedford, Mass.

HOUSE AND TABERNACLE.

C. PIKE.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 COR. 5: 1.

There is no passage of Scripture which has been thrown further into the fog by commentators, and by many professed ministers of the gospel, than the one cited above. It has been used by those who advocate the doctrine of the soul's immortality, as one of their strongest proof texts, to show that at the dissolution of the man the soul leaves the body and goes through the air with great velocity, and in a short time is in the presence of Jesus Christ, who is now at the right hand of the Father. It is quite common to hear them take the word *tabernacle* to illustrate the old body, and the word *we* to illustrate the soul; thus making it appear as though the body was a house, and the soul was the man dwelling inside of the same.

We listened to a contrariety sermon, not long since, founded upon the above text. The preacher in the first place asserted that the doctrine of the immortality of the soul had been believed from the earliest antiquity; and for proof he said that the Grecians had founded many of their fables upon it, and that the Indian believed it, "for he would often bury his blanket, tomahawk, and his faithful dog, thinking that possibly the soul of his departed friend would want them in the other world." We thought, were we identified with a religious sect, who could find no better proof of their position being a correct one than can be derived from Grecian fables, or from the wild and fanciful idea entertained by the savage, or from the writings of some ancient heathen philosopher, who gathered his ideas from things outside the Bible, we would at once choose (if it were to be found) a place among a people who had at least one positive "thus saith the Lord" for every fraction of their faith.

When the speaker, to whom we have alluded, made the assertion that the doctrine of the immortality of the soul had been believed from the earliest antiquity, we felt very sure that he was speaking at random, or talking upon a subject he did not fully understand. We would like very much to have him tell us where, in the five books of Moses, he finds one positive text to prove the immortality of the soul. This certainly is the oldest history extant. It is well for those who believe in the immortality of the soul that there were transmigrationists, Grecian fables, and the wild Indian; for without these they would be left without any proof of man's natural immortality. Certainly it is not to be found in the inspired Word of God.

The above evidences are not reliable. We prefer the writers of the Old and New Testaments upon which to base our hope of a future life.

We are told by good and reliable authors that "the first time the phrase 'immortal soul' occurs in a Christian work is in the Epistle to Diognetus, written about A. D. 135."—*Whitmore on Immortality, p.* 139. The passage in which it occurs is as follows: "The immortal soul dwelleth in a mortal tabernacle; and so do Christians dwell by the side of that which is perishable, while they *wait for* immortality from *heaven*."—*Ep. to Diognetus, c.* 6. It is very strange that christians have believed in the immortality of the soul from the earliest ages, while the phrase "immortal soul" does not occur in all the word of God, nor in any christian work earlier than A. D. 135. This Bro. took the position referred to above; that the tabernacle was the natural body, and at death the earthly house (this body), like the heathen's mud house, would decompose; but the soul had a house eternal in the heavens. His remarks for a while conveyed the idea of the soul leaving the old tabernacle (body) and moving into another house up in heaven. But this idea of the subject would destroy the importance of the resurrection of the old body. For, should the soul return and enter the old body at the resurrection, it would leave a body in heaven without a soul; which would cause death in heaven. Such a thing can never be.

Whether the preacher saw the absurdities surrounding his ideas we are not prepared to say; but one thing is sure: if his idea of the soul going from one body into another had been carried out, it would have been nothing more than was taught by the originator of the doctrine of the transmigration of souls—Pythagoras—who believed that they went from one body to another, and finally returned to their original state.

Without giving us any knowledge of what the heavenly house was, which was to become the home of the soul between death and the resurrection of the old body; and after relating instances foreign to his subject, he went on proving the resurrection of the old body, and said it would be the *identical body* which the soul would dwell in eternally. Thus the soul did not get its house at death, but at the resurrection. So, if the earthly house of the soul is our physical body, the heavenly or eternal house of the soul must be our physical body, in its resurrected, immortal state. Hence the doctrine of no real home for the soul (except the grave) between death and the resurrection remains true.

When it can be shown that the soul has a body in heaven, which will take the place of the old one at death, in which the soul is to remain through eternity, it will be time then to assert that the earthly house in 2 Cor. 5: 1 is the old physical body. Where is the theologian who dare take such a position? Should he, the doctrine of the resurrection would be virtually discarded.

We think the rendering of this text by James Macknight, D. D., together with his comment, is to the point:—"For we know that *when* our earthly house, *which is a tent*, is destroyed, we have a building from God, an house not made with hands, eternal, in the heavens." He says, when commenting upon this:—"Our translators have rendered this passage in the following manner: 'For we know that if our earthly house of this tabernacle were dissolved; by *this tabernacle* meaning our body. But the impropriety of that interpretation will appear from the following considerations: (1) 'Our earthly house of this tabernacle' being opposed to 'the building from God,' which, according to the common translation, we are to receive when our earthly house is destroyed, if 'our earthly house' be our present mortal body, 'the building of God, an house not made with hands, eternal, in the heavens,' spoken of ver. 1, must by necessary consequence be our resurrection body, and we must receive it when our mortal body is dissolved; which is not true. Neither is that true which is affirmed in this verse, that our resurrection body is in heaven.

(2). If 'the building of God,' which we are to receive when the earthly house of this tabernacle is dissolved be our resurrection body, what is said, ver. 2, is not true; viz., that it is 'a house from heaven.' For the glorified body of the righteous who are dead is not to come from heaven, but from the grave. So we are told in 1 Cor. 15: 52, 53. . . . 'By interpreting this passage of the *earthly* and *heavenly* body of the saints, such a jarring of metaphors is introduced in vers. 2 and 3 as is perfectly absurd. For what idea can any one form of a tabernacle which is clothed upon with a house, and which, if it is not so clothed, the person who inhabits it will be found naked? For these reasons, I think the passage should be translated in apposition as above, and that its meaning is this: *We know that when our earthly house*, our house on earth, *which*, however magnificent and beautiful, *is* but *a tent*, compared with the building which the saints are to have from God; when this house *is destroyed*, together with the earth on which it is built, we have a building from God, etc. . . . This building is the city which Abraham and his sons, who were heirs with him of the promised country, looked for while they lived in tents; and of which city the builder and maker is God. Heb. 11: 10. To this city St. Paul and the other inspired writers have given the name of Jerusalem—New Jerusalem—the city of the living God." —*Macknight on the Epistles.*

The above is very plain, and by putting the two nouns, *earth* and *tabernacle* (or tent), in the same case (which would read house, which is a tent, just as verse 5, "who hath given us the earnest of the Spirit," means "given us the earnest which is the Spirit"), it makes all plain with Christ's promise made to his disciples, as recorded in John 14: 2, 3, which reads as follows: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The reader cannot fail to see the harmony between Christ and Paul. The latter in the text refers to the time when the saint bids farewell to his *earthly* tent (or house), and the earth in its present state; while the former brings to view, as an encouragement to all saints, the fact that when he "BRINGS his REWARD WITH HIM" at his second appearing, each saint shall have a mansion (or house) which shall last eternally. This house will be from heaven; and hence it is called a "building from God; a house not made with hands, eternal, in the heavens. This house is in heaven now; but as we consult John the Revelator, we hear him exclaiming—"I John saw the holy city, new Jerusalem, coming down from God out of heaven. . . . And I heard a great voice out of heaven, saying, Behold the *tabernacle* of God is with men; and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." "But yet, in this *tent* [earthly, temporary house] we groan, earnestly desiring *to go permanently into our habitation* which is heavenly."—*Macknight.* When our houses can protect us no longer from the sweeping tornadoes, and when the earth is about to be waapped in its fiery winding sheet, then shall we with gladness enter our eternal house, and mortality will be swallowed up of life.

Massena, N. Y.

UNBELIEF OF PRETENDED SCIENCE IN REFERENCE TO THE LORD'S SECOND COMING.

"There shall come in the last days scoffers, saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 PETER 3: 3, 4.

In modern times there has arisen a school of thought which turns the reasoning of the scoffer into an axiom of pretended science, and makes the constancy of the laws of nature its plea for setting aside the great hope of the christian church, and denying the solemn certainties of the second coming of Christ, the resurrection of the dead, and eternal judgment.

The creed of the scoffer implies that the laws of nature exist of themselves, without the fact of a supreme Lawgiver, and that all things continue and must continue as they have been from the creation, because there is no power capable of suspending or reversing the firm and settled course of things. Ungodly science will clothe its icy creed with the flowers of fancy and speak elegantly of a power which

"Warms in the sun; refreshes in the breeze;
Glows in the stars, and blossoms in the trees;
Lives through all life; extends through all extent;
Spreads undivided; operates unspent."

But belief in a living God is rejected. Now, it is plain that the scientific theory, that the course of nature admits of no disturbance, is fatal to the reception of those great doctrines which Scripture prophecy proclaims. . . . The maxims of pretended science, and the lively hope of the Lord's coming, cannot dwell together in the same heart.

But since perverted science will dare to set itself up against the revealed warnings of Jehovah, the apostle ventures boldly into her domain, wrests her own weapons from her puny grasp, and turns them into arrows to pierce the conscience, and alarm the stout-hearted sinner into repentance and godly fear. The heavens and the earth which now are, are "stored with fire," he tells us, "against a day of judgment and perdition of ungodly men." The agencies do not require to be created, which the Almighty will employ, to clear the earth from the dominion of evil, and introduce the promised kingdom of righteousness and peace. From Adam to Noah the waters were already in existence, by which the flood was brought on the world of the ungodly, and when once the signal was given, and the windows of heaven were opened, and the fountains of the great deep broken up, they came forth spontaneously to do the bidding of Him who had treasured them against the time of judgment.

And so also, from Noah until now, the heavens and the earth are already stored with treasures of fire, which are ready to execute the threatenings, and to fulfil the counsel of the Almighty.

"What is creation else
But a capacious reservoir of means,
Wrought by His will, and ready for his use?"

What is the secret of the two main discoveries which have stamped their character on the present age of advanced science and eager enterprise?

LATENT HEAT AND LATENT ELECTRICITY.

But these watchwords of science, the talisman of her power, by which she has wrought wonders, suggest a deeper meaning to thoughtful ears. All creation, yes, every drop of water, as science in her triumphs is compelled to bear witness, is stored with treasures of secret fire, and one of her latest conclusions, after full research, is that the hidden electricity of each single drop of rain is equal to the production of a violent thunderstorm.

All creation, then, down to each dewdrop and blade of grass, is stored with the hidden fire of electricity; and it needs but one touch from the finger of the Almighty, one secret, imperceptible change of its laws, or even perhaps, without a change of law, some foreseen and foreappointed accumulation of its hidden powers, to produce a tempest of fire that would consume the whole human race, and completely change all the physical features of the planet on which we live. It is a childish science which treats such a catastrophe as impossible and incredible. It is a proud and stout-hearted folly, which having merely wetted its feet in the spray of the great ocean of natural laws, pretends to have sounded their unfathomable depths, and dares, in the confidence of its own foresight, to reject the solemn warnings of a judgment to come.

But perhaps some may urge that the long period which has elapsed since these warnings were given, and given as of an event near at hand, may well abate our confidence in their truth, and justify the doubting inquiry—"Where is the promise of his coming?" Have not sixty generations passed away with no trace of Messiah's return, though the first generation of believers were taught to expect it in their own lifetime. Here, too, the apostle supplies us with an answer. The length of the delay confirms, instead of weakening, the certainty of the judgment.

This is the time of God's long-suffering. And just as, in the history of Joseph, seven years of plenty were purposely given, because the famine that would follow would be intense and severe, so also it is part of the wisdom of God, that a judgment, solemn beyond all example, should be introduced by the richest, fullest, and most enduring display of grace and forbearance towards sinners. This is the true secret of the calm constancy of the laws of nature, and the silent course of sixty generations of mankind, since the Son of God returned to the bosom of the Father from which he came.

This long-suffering of God is our salvation. It is by this long delay that his elect are gathered in, and the message of his gospel is sent to the utmost bounds of the human family. But the time will come when the voice will go forth from the throne in heaven, saying, "It is done," and the mysterious delays of grace be followed by the hour of open judgment. (Revelation 16).

We have many signs around us which may well lead us to the conclusion that this judgment, so long delayed, is near at hand. The gospel is once more being preached in all the world, for a witness to all nations. The fig-tree begins to blossom, in the new awakening among the Jewish people, and the numerous converts who have been gathered from among them into the fold of Christ. Matt. 24: 14, 32, 33.

The moral conflict which has been carried on for ages, first between Christianity and heathen idolatry, Popery and Mohammedanism—enemies without, and secret corruption within—is passing over into the East again. And if the evil passions of mankind come to be once more unchained after a long peace, by the sounds of war, who can tell what bitter fruits of a rejected gospel may reveal themselves in these last days of Gentile dominion? In our own favored nation we hear almost daily the sorrowful report of hateful crimes, that should make us blush with shame, and tremble with fear, lest Sodom itself should rise against us in judgment, to condemn our more aggravated abuse of mercy.

And if once the hateful infection of infidelity should spread more widely through all christian lands, so that the gospel be rejected with scorn by sensual profligates and covetous oppressors, or philosophical unbelievers, and Christianity itself be regarded as a worn-out and worthless thing, a secret voice will then be addressed by the God of holiness to his waiting people, "Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the world for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26: 20, 21.

How solemn is this certainty of a judgment to come, when once we realize the true force of the divine warning! The laws of nature, though sure and constant, are not so sure and unchangeable as that perfection of the Almighty Lord of providence which involves the moral necessity of a coming day of retribution. The stars in their silent course are measuring out, one by one, the appointed hours of merciful delay. The heavens and earth, which are now, are stored with treasures of fire, against the season when the Lord shall come out of his secret hiding place, and call to the heavens and to the earth, that he may judge his people.

Beyond it there is a vista of eternal bliss and glory to all the children of God, and ages of recovered beauty and holiness to our fallen world. But before that glory can dawn, there is a day of darkness and gloominess, a day of clouds and thick darkness, and strange and fearful judgment to the workers of iniquity. O how needful to be sheltered in that hour, and to have the blood of the true Passover sprinkled upon the lintels of our hearts, that the destroying angel may pass by. Prophets, long ago, have trembled in themselves, that they might rest in the day of trouble.

But an ark of mercy is now open before us. In Christ there is safety and full deliverance. Whosoever believeth in him shall not be confounded. Whoever builds on this foundation is securely sheltered, and safe for eternity. The rain may descend, the winds may blow, the floods may rise and beat on that house, but it cannot fall, for it is founded on the rock. May we build on this Rock of ages, instead of relying on the vain, delusive promises of science, falsely so called, the presumptuous ignorance of the scorner, which sets itself in array against the truth of God, and tells us that all things must continue as they were from the beginning of the creation. May we listen for the approach of the true King and Judge, and catch the distant sound of his returning chariot wheels.

Amidst wars and rumors of wars, and the fermenting changes of a sinful world that is never at rest, but wearies itself for very vanity, may we catch the dawning beams of the day-spring that will soon visit the earth once more, and when these things begin to come to pass, "look up and lift up our heads, because our redemption is drawing nigh."—*Prof. Birks, of Trinity College, Cambridge, Eng.*—*Messiah's Herald.*

ON THE GOVERNMENT OF OUR THOUGHTS.

SELECTED BY T. FOOTE.

A multitude of cases occur, in which we are no less accountable for what we think, than for what we do. As, first, when the introduction of any train of thought depends upon ourselves, and is our volnntary act, by turning our attention toward such objects, awakening such passions, or engaging in such employments, as we know must give a peculiar determination to our thoughts.

Next when thoughts, by whatever accident they may have been originally suggested, are indulged with deliberation and complacency. Though the mind has been passive in their reception, and therefore free from blame, yet, if it be active in their continuance, the guilt becomes its own. They may have intruded at first, like unbidden guests; but if, when entered, they are made welcome, and kindly entertained, the case is the same as if they had been invited from the beginning.

If we are accountable to God for thoughts either voluntarily introduced, or deliberately indulged, we are no less so in the last place, for those which find admittance into our hearts from supine negligence, from total relaxation of attention, from allowing our imagination to rove with entire license, "like the eyes of the fool, toward the end of the earth." Our minds are in this case, thrown open to folly and vanity. They are prostituted to every evil thing which pleases to take possession. The consequences must all be charged to our account; and in vain we plead excuse from human infirmity. Hence it appears that the great object at which we are to aim in governing our thoughts, is, to take the most effectual measures for preventing the introduction of such as are sinful; and for hastening their expulsion, if they shall have introduced themselves without consent of the will.

But when we descend into our breasts, and examine how far we have studied to keep this object in view, who can tell "how oft he hath offended?" In no article of religion or morals are men more culpably remiss, than in the unrestrained indulgence they give to fancy; and that too, for the most part, without remorse. Since the time that reason began to assert her powers, thought, during our waking hours, has been active in every breast, without a moment's suspension or pause.

The current of ideas has been always flowing. The wheels of the spiritual engine have circulated with perpetual motion. Let me ask, what has been the fruit of this incessant activity, with the greater part of mankind? Of the innumerable hours that have been employed in thought, how few are marked with any permanent or useful effect? How many have passed away in idle dreams, or have been abandoned to anxious, discontented musings, to unsocial and malignant passions, or to irregular and criminal desires?

Had I power to lay open that storehouse of iniquity which the hearts of too many conceal; could I draw out and read to them a list of all the imaginations they have desired, and all the passions they have indulged in secret, what a picture of men should I present to themselves! What crimes would they appear to have perpetrated in secresy, which to their most intimate companions they durst not reveal. Even when men imagine their thoughts to be innocently employed, they too commonly suffer them to run out into extravagant imaginations, and chimerical plans of what they would wish to attain, or choose to be, if they could frame the course of things according to their desire.

Though such employments of fancy come not under the same description with those which are criminal, yet wholly unblamable they seldom are.

Besides the waste of time which they occasion, and the misapplication which they indicate of those intellectual powers which were given us for much nobler purposes, such romantic speculations lead us always into the neighborhood of forbidden regions. They place us on dangerous ground. They are for the most part, connected with some one bad passion; and they always nourish a giddy and frivolous turn of thought. They unfit the mind for applying with vigor to rational pursuits, or for acquiescing in sober plans of conduct. From that ideal world in which it allows itself to dwell, it returns to the commerce of men unbent and relaxed, sickly and tainted, averse to discharging the duties, and sometimes disqualified even for relishing the pleasures of ordinary life.

Salisbury, N. H.

LOVE.—"Get the heart, and you have got the man." Love "makes drudgery divine." Love cannot help itself; it outruns and leaves law far behind. The question is not, What *must* I do? but, What *may* I do? In grieving its object love grieves itself. This is the secret spring of the believer's actions, which makes him often pass in the world as an enthusiast. Love will stop at nothing; it takes up its cross and travels after its object over every mountain and hill of difficulty. It was this that strengthened Mary when the soldier quaked with fear. It was this that kept her hovering round the sepulchre when all the disciples went to their own homes. Love desires all to be partakers of its own bliss; it overleaps human opinion; it runs on with an unceasing cry, "What shall I render for such benefits?" "Speak, Lord, for thy servant heareth."

As ONE candle cannot light another unless itself be lighted, no more can a minister inflame others with the love of God if he be void of it.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 26, 1875.

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AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*"

MILES GRANT.

THE KINGS SHALL REFUSE TO DRINK.

"And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink."—JER. 25:28.

An ancient mode of executing capital punishment upon criminals was to cause them to drink a cup of poison, thus producing death. God in several passages has represented the overthrow and destruction of the wicked with his judgments by the figure of this execution. Jeremiah, in his 25th chapter, presents the last terrible battle, in which all the kingdoms on the face of the earth shall be destroyed. He represents their destruction, typically, by the overthrow of Babylon and Jerusalem.

Babylon was overthrown according to the forewarnings God had given, and this resulted in the deliverance of his people. So it was in the destruction of Jerusalem. It occurred as God had said, and his people were saved by taking heed to his fore warnings.

In those cases the governments labored to delay or prevent the threatened calamities; but at the time appointed were compelled to drink the cup of national death. So it will be with all the nations upon the earth when the Apocalyptic Babylon shall come to the appointed time for the antitypical judgments to be mingled, when she must drink, and all the nations, the poison of eternal death.

God did not bring his appointed judgments upon those nations and cities without first witnessing or publishing to them his purposes to overwhelm them with ruin for their persistent rebellion against him. So it must be at the end of Roman rule. The gospel of the kingdom must be published to all nations, "as a witness" that their period of judgment has come, and then the "end" of the gospel age, "shall come."

The striking figure of the cup of death in the text is evidently parallel with or borrowed from the seventy-fifth Psalm. The Psalmist first expresses "thanks" "that thy name is near;" that is, God is "near" as the Judge and Ruler of the world, and gives us evidence that he is near. "Thy wondrous works declare;" that is, what he is doing in the world are signs that he is near, as Judge; for he says,—"When I shall receive the congregation (of all nations. Matt. 25:32) I will judge uprightly."

He then expresses what shall take place in connection with his judging the people. The earth and all the inhabitants thereof are dissolved; that is, the same fire which dissolves the earth will dissolve or burn up the wicked. See 2 Pet. 3:7, 10. He then adds—"I bare up the pillars,"—maintain the foundation of it, so as to perpetuate it; but in a renewed—in a more glorified state.

He continues the prophetic strain: "I said unto the fools, deal not foolishly; and to the wicked, Lift not up the horn." Horn signifies regal, kingly power; and the passage shows that when the Judge is "near," there will be a foolish strife between certain claimants, who shall set the "horn on high," or exercise supreme, civil power on the earth. But God rebukes each party for their unyielding claims to this power, and says—"Speak not with a stiff neck." Do not contend as if you had a divine, immutable right to it; "for promotion cometh neither from the east, nor from the west, nor from the south; but God is Judge; he putteth down one, and setteth up another."

The Judge, when he comes, will put down all the factious Romans, striving for the supreme rulership of the world, and will exalt the heavenly Heir—David's Son—as earth's eternal Ruler.

He then expresses the manner of putting down these foolish claimants to earthly power, by using the figure of the cup, as in the text, and says: "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them."

This passage cannot apply to God's judgments, that only come on a city or nation, but only to that one when "all the wicked of the earth" are punished; consequently can apply to none but the last judgment. To show that this is the emphatic point, he repeats it, and says—"All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted."

All the contending parties, arming and preparing to exalt themselves, or to maintain themselves in their exaltation of supreme civil power, will be put down; not by human agencies used by human skill, but by drinking God's cup of death in his last judgment. Jeremiah evidently applies the symbol to the same scenes, for he gives it the same universal application. He says—"And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them." Again he says—"For, lo, I begin to bring evil on the city, which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." Vs. 29.

Here Jerusalem and the Jewish nation is presented, because it was a typical city and nation; and this typical, exterminating judgment "begins" there, because the type must precede the antitype. The Gentile nations have gloried in the fact, as the prophets intimate, that they were "utterly unpunished" by the sword which God called to punish Jerusalem for rejecting Christ at his first advent; but God shows that they will not escape unpunished, for they will all be as guilty of rejecting Christ in his second advent as were the Jews in his first advent; and, therefore, shall all the wicked inhabitants of the earth drink, and wring out the dregs—receive the full contents—of this fatal cup.

He then, lest there might be some misunderstanding of the terrible scenes, gives a brief detailed account of the effect of the cup upon the nations, and says:—

"A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord." Vs. 31-37.

In this startling description of the scenes resulting from drinking this judgment cup, the nations are not only involved in the terrific scene, but the church is there also; for the shepherds—priests—are made to howl, and wallow themselves "in the ashes," because the "Lord had spoiled their pasture."

It is a remarkable fact that, in harmony with all these predictions, there is a fierce controversy now going on between the nations, civil governments, and the church, on the question of who shall be exalted to supreme power to govern the world as did Nebuchadnezzar, Cyrus, Alexander and Cæsar.

The Revelator, we think, presents the same idea, that the struggle, introductory to the last battle, will be a fierce contention between the kings and church, when he says—"And the ten horns (kingdoms) which thou sawest upon the beast, these shall hate the whore (church), and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. . . . And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

This passage presents the same terrible conflict in which the nations and church are also engaged, contending for civil power. The church is represented as formerly reigning over the kings of the earth; but in this last struggle they are shown to be robbing the church of supremacy and glory, and in the final issue will "burn"—utterly destroy her. Reader, do you fail to see that the two classes have passed through, and are in exactly these conditions to-day? Did not the Roman church reign over the kings for ages? and are not the kings triumphing over her now in a fearful conflict upon the question of who shall reign as supreme arbiter of the political world—the Pope or the kings? Is not this the great question of the age, and threatening a general war? All must answer it is so. Then the Word of God is true in its predictions, and these events, of world-wide interest, clearly indicate where we are in the march of human progress.

Another clearly defined feature of this subject is, the kings will see the coming death struggle, and fear it, so that they will make great efforts to repel the cup, and thus prolong the time of delay before drinking. These will be their very last national efforts before the great bloody scene will commence.

The kings are now making just such an effort, which certainly seems to meet the demand of the prophecy. A few statements of facts from well informed authors will give the present position of the great powers. An editor of the *Paris Moniture*, May 17th, in an editorial referring to the course taken by the British Government during the recent war alarm, says: "England, by raising her voice in favor of peace, has naturally recovered her just authority and influence in Continental affairs, and the present ministry has acquired a degree of strength and power which will procure for it the grateful respect of Europe."

The London *Times*, May 18th, says: "A special dispatch from Berlin says while critical events were apprehended, Russia, Austria, England and Italy offered to mediate between Germany and France. It is supposed that the Russian propositions to Germany were accompanied by offers of eventual support."

The New York *Times*, in an editorial upon the same subject, says—"There can be very little doubt that Europe has once more been upon the brink of war—a war which would inevitably have dragged within its vortex nearly every one of the great powers. Russia and England together have temporarily managed to preserve the peace, but that the train was already laid by Bismarck, and the match about to be applied, there is no room for question. . . . It has been thought that Russia wants India, but if she does, the chances are ten to one that she will never get it. But, at any rate, she certainly is not going to try just at present. And therefore she can with perfect consistency act with England in maintaining the peace of Europe. It is probable that the effort will be successful for a time, but the great struggle is only deferred. France will constantly be growing more and more prepared for it; and Germany less and less so. Such are plainly the facts, and it will answer no good purpose to deny or conceal them. If Bismarck is *foiled* for the *moment*, we may rest *assured that it is only for the moment*, and that the new '*irrepressible conflict*' will sooner or later break out again."

When these kings, according to the Word of God, "refuse to drink," and thus delay the irrepressible conflict," the world breathes freer; but it is only a brief delay before the awful end of human governments will come. May God save us from drinking the contents of this deadly cup.

J. C.

THE LABOR WAR.

The following editorial from the N. Y. *Times* truly expresses the smothered war spirit which is now breaking forth between laborers and capitalists all over the world; and unless immediately suppressed must culminate in a terrible scene of blood and destruction.

J. C.

"The intimidation and violence which have marked the conduct of the miners' strike in Pennsylvania should be sternly repressed, if the whole military force of the State is needed for the task. The right of a working man to sell his labor on his own terms should be as inalienable as his right to dispose of anything which he has legally earned. It vitally concerns the future of this country as a whole, and of its mining and manufacturing districts in particular, that it should cease to be possible to establish any such system of terrorism over labor as now prevails in a portion of the anthracite coal region. On the other hand, the gross outrages against law and order perpetrated by the miners need not shut our eyes to the very ungracious and uncompromising spirit exhibited by the operators. There is neither sense nor justice in refusing to accede to the request of the men for proof that the state of the market will not permit the operators to grant the increase asked for. This method of approaching the question is the very basis of the principle of arbitration, and unless so obvious a line of argument can be adopted on both sides, there can be no possible escape from the brute force of the settlement by strikes. The English coal-owners, who are not remarkable for considerate treatment of their men, have never refused to allow an inspection of their books for the purpose of demonstrating that they could not afford an increase, or that they were right in seeking to enforce a reduction of wages."

HOMEWARD BOUND.

Once more we are able to say, "homeward bound" from the Pacific coast. We arrived in San Francisco Saturday evening, Nov. 2d, 1874, and left Monday morning, May 3d, 1875. The weather seemed as warm when we departed as in July in New England. The extensive wheat farms looked promising, and a large portion of the wheat is headed, and past the point of failure. The flower-painted fields are as beautiful as ever, presenting a charming view to the traveler. In some places the wheat crop will be a failure for want of sufficient rain.

A heavy tide of emigrants is settling in upon California. During the past year, between thirty and forty thousand have arrived, and it is thought a hundred thousand will come in the next twelve months. No doubt many of them will have hard times at first, but those who can obtain land for farming purposes, and are industrious, will soon secure a comfortable living. Most of those who go into mining districts may expect to continue poor, as the mines are now owned and run by rich companies, so that the poor man can only get day wages. We learn that the mines are already overstocked with workmen; hence the emigrants who go there to get employment are sadly disappointed. The Californians have formed associations to assist the emigrants on their arrival, in finding suitable homes. This is a step in the right direction.

When we arrived on our homeward trip at Sacramento, we were glad to meet at the depot Bro. G. W. Ficks, and Damon Nichols, who are preaching in that city and elsewhere the gospel of the kingdom. They are promising young men, who love Jesus and his Word. Bro. Nichols has a brother in Sacramento, who is also preaching the same good news. Thus the truth is being spread, and many are rejoicing in the results. There are a number in that city who love the coming of Jesus,—and are not ashamed of their hope.

Leaving Sacramento, we again began to climb the Sierra Nevada mountains, justly noted for their wild, romantic, and grand scenery. Mountains on mountains are piled till their tops rise among the summer snows, while canons, or ravines, sink to alarming depths below, where the rivers of snow waters flow in their serpentine way to supply the miner, as he washes the golden earth for hidden treasures. It is truly marvelous to see what an amount of dirt has been removed by the miners in their search for gold. Should they seek as diligently for the heavenly treasures to be found in Christ, their salvation would be secured, but instead of this, they strive for the temporal, and neglect the eternal.

After passing the mountains, we come to the plains between the Humboldt mountains, watered by the Humboldt river. We were much annoyed by dust between Humboldt and battle mountain. The latter place has been the stronghold of gamblers and pickpockets; but an effective law has been recently passed in the Nevada Legislature against gambling, which has put a stop to it at Battle mountains, and other places in the State, to the joy of all good people, and comfort of travelers.

In this section may be found the Shoshone Indians, who gather about the depots on the arrival of the trains, to receive gifts of food from the passengers. This tribe now numbers about three thousand persons. They are scattered over the eastern part of Nevada. They wander about, without homes, or head quarters. They formerly lived by plunder, robbery and murder, but since the opening of the railroad, they have not dared to continue such work. The Shoshones are brave in a fight, but very treacherous. They now live by hunting and fishing. They are polygamists, and punish with death their unfaithful wives. They are tall, tawny, straight, muscular, having an eagle eye, and a beaked nose. Their hair is long, black and glossy, often decked with brilliant feathers. Their leaders wear silver ornaments in their nose and ears, and silver bands and bracelets on their arms, wrists and ankles. Their buckskin hunting suits are gaily trimmed; their belt and moccasins are abundantly flowered with colored beads, and when the chief's face is covered with war paint, his crimson blanket wrapped about his manly figure, and with quiver, bow and tomahawk, he presents a commanding appearance, that would challenge the respect of "pale faces."

The Indian language is highly figurative. When referring to the moon, he calls it "the eye of the night;" the wind he calls "the whisper of the Great Spirit," and so on. Their words are few, and thoughts remarkably condensed. They never forget an act of kindness, and can also remember an injury. The common Indian is quite different, and is far from being at all inviting in his appearance and manners. He is indeed an object of pity, if not of contempt.

When we arrived at Ogden, we fell in company with an intelligent Mormon, from Salt Lake City. He formerly belonged to the Church of England. After he became a Mormon, he labored among the Waldenses in Italy, and in other parts of Europe, trying to persuade the people to embrace the Mormon faith. He considers the Book of Mormon as truly inspired as the Bible, and accepts it as of the same authority; so do the Mormons generally. They believe there are three classes, or degrees, of saved ones, and a few who will be utterly destroyed, and cease to exist as conscious beings. They believe in a "spirit world," where some are fitted up after death; that man has an immortal soul, the size of his body, which leaves him at death, to live in "the spirit land." This is the same as held by the Spiritualists. Several of the Mormons have become open and avowed Spiritualists at Salt Lake. Should the Mormons give up their belief in the immortality of the soul, their system would fall to the ground, as would every false system of religion, when stripped of this false dogma, which originated with Satan, and has been his pet hobby since he announced it to Adam and Eve in the garden of Eden, when he contradicted the Lord, and said man should "*not*" die. Gen. 3:4.

We have great reason to thank the Lord that this noted lie of Satan has finally been fully exposed, and is now being rejected by thousands of holy men and women, on both continents. We think any one who will carefully examine the Bible on this subject, will be satisfied that the doctrine of the immortality of the soul is not taught in the sacred Scriptures, therefore, it is not a Bible doctrine.

We had a very pleasant interview on the cars with Bro. Hunter Corbett, from Chefso, China. He is a Chinese missionary, who has spent many years in China, and is familiar with the Chinese language. We found him a true christian of rich experience. After a visit to his friends in the States, he intends to return and spend the rest of his days in leading the Chinese people to Christ. He gave us interesting facts in relation to the Chinese, which we have not time or space to mention. He said that in one province of some twenty-nine million of people, nearly all had heard about Jesus as a Savior, but it is difficult to persuade them to give up their religion. Those who do so are often bitterly persecuted; but the persecution is generally borne with a true christian spirit, thus showing they are thoroughly converted. The missionaries are now protected by the government, so that they can work to better advantage than in former years. Still they are in danger from mobs. Bro. Corbett has been frequently abused. It is usually brought about by false stories concerning the missionaries, which if true would make them to be very wicked men, and they persecute them on the ground that the stories are true. Such has ever been Satan's mode of attack upon the true disciples of Christ, in all countries, even to this day.

While passing through the rich farming districts in Nebraska, Iowa and Illinois, one will be surprised to see the great correspondence between the western States and California. There is this difference in California, they do the same work in November, December, and January, that is done in the western States in May; that is, they plough their land, and sow their wheat. In the West the present season is late. They are now (May 8th) just well begun at their ploughing. The soil in California, Nebraska, Iowa, and Illinois, is very similar.

Here we close. We are now nearing Chicago, having had a pleasant trip, thus far, across the continent. The weather has been warm all the way. We have needed no fire, and most of the way it has been pleasant to have the windows open. Those traveling between Chicago and Omaha will be specially pleased with the Chicago, Burlington and Quincy route. The speed is rapid, the cars excellent, the road bed smooth, and the conductors gentlemanly.

We arrived in Chicago Saturday P. M., May 8th, feeling fresh, and ready for work. We found Bro. F. Burr, editor of the *Advent Christian Times*, in good health, and resting sweetly in Jesus. He is a true man, and worthy of the confidence of all christain people. The *Times* is an excellent paper, and deserves the hearty support of those who wish a good religious paper. On Lord's Day, May 9th, we had excellent meetings in the Green Street Tabernable.

M. G.

THE CAUSE IN CALIFORNIA.

We have now spent the last five winters in California, holding meetings in San Francisco, Sacramento, San Jose, Santa Clara, Vallejo, Stockton, Healdsburg, Nevada, Napa, and Petaluma. During the present visit, we have labored in twenty different churches, and become acquainted with some thirty of the principal ministers on the coast, from whose minds a large amount of prejudice has been removed. They have finally become satisfied that one may believe in the speedy coming of Christ, which some of them believe, the sleep of the dead, and the destruction of the wicked, and at the same time love the Lord with all the heart. We found they had some very wild notions concerning our views of the Scriptures, both in relation to doctrine and practice.

Never before has there been so wide a door open for us in California, as at the present time. We think more has been accomplished the past season, than during any other visit, excepting the first. Before we got through with our meetings the first winter, the ministers began to build up walls to keep their members away, and succeeded largely in accomplishing their object. Now their confidence has been gained, and there are many in the different churches, who believe the glorious truths for which we had been despised, and shut out of their places of worship. A happy change has taken place, and we expect many more will embrace the blessed hope. Honest hearts are inquiring for light on these special subjects. There are strong men in the churches who believe as we do on the nature and destiny of man, who do not hesitate to express their views, on proper occasions.

During the present visit, a large number have been added to our list of christian friends, whom we expect to meet when the saints are gathered home. Our union is in Christ, rather than creeds. We have not compromised a particle of truth for the sake of a union, but have borne with each other in kindness, hoping, ere long, to "see eye to eye." We have found a stronger cord of union than a theological basis, which is the love of God shed abroad in the heart. This bond is ever abiding and growing stronger. It is peculiar to the family of Christ. It tolerates honest differences of opinion, when Jesus is the centre of affection.

When we review the scenes of the past few months, they afford pleasing emotions. There have been some buffetings of Satan, but the sweet peace of God has been perpetual, without a moment's interruption. It has been greater sometimes than others, but has been constantly flowing. Praise the Lord for "perfect peace." We can truly say, "Jesus is all in all." He is indeed a precious friend.

We never felt better satisfied that his glorious coming is near at hand, than at the present time. The signs keep on increasing in favor of the nearness of this great event. We long for the opening of the glad day, when we can behold the King in his beauty.

"Come and reign, come and reign,
Jesus, on thy throne."

M. G.

A DEFINITION OF AN IMMORTAL SOUL.—In a volume of gospel sermons, so called, published in New York, without the owner's name, is one sermon on the value of the soul. In defining the soul the writer says: "The soul, what is it? It is a simple substance, without form or parts. It has no outside, no inside, no length, no breadth; the body may be blown into a thousand parts, and the soul remain unhurt." Let him who can, give a better definition of *nothing*.

J. S. WHITE.

INCREASE OF CATHOLICS IN THE UNITED STATES.—The *Christian Union* says:—

"The Pope has appointed seven new bishops for his church in this country, and has raised the dioceses of Boston, Philadelphia, Milwaukee, and Santa Fe to the grade of archdioceses. The Boston diocese will probably include the New England States, where Catholicism has grown quite rapidly within forty or fifty years. In 1825 there was one priest in Massachusetts, one in Maine, and one in New Hampshire. In 1835 there were in New England twenty-seven priests and twenty-two Catholic churches. In 1844 the number of Catholics in New England was about sixty thousand, and there were thirty priests and thirty-seven churches. In 1875 there are about one million of catholics, with one archbishop, five bishops, four hundred and forty-one priests, and four hundred and thirty-two churches."—*Advent Review.*

BISHOP HAVEN estimates the wealth of the Methodist Episcopal denomination as at least one thousand millions of dollars.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$570.66
M. E. Fuller	.50
A. A. Fowler	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$93.63
D. Dunton	.25

YOUNG PILGRIM FUND.

Previous acknowledgments	$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$4,165.30
John Couch (balance of pledge $150.00)	50 00
"C." of New York	50 00
"C." of Maine	1.00
N. W. Libby (pledge paid)	25.00

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$333.60
Half barrel of clothing from Lawrence (no name.)	

FOR WALTER S. WOODBURY.

A Sister	$1.00
Contributions from Rutland, Vt. (forwarded by Elder J. B. Cook)	6.00

Correspondence.

From Bro. P. Vos.

Dear Brn. in Christ:—I will employ the few leisure moments I have this morning in writing you a few lines, which I hope will meet you enjoying the Lord's best blessings.

I am still by the grace of God in the work of the blessed Master. I have been laboring most part of the time this winter in Muskegon county, at White River township and vicinity, among the German brethren; and the good Lord has blessed my labors. Yes, praise be to his holy name, my feeble efforts have not been in vain.

Those Germans were first, for the greatest part, members of the German Baptist Church, but have come over to the whole truth, as it is revealed in God's never erring Word. They have cast the fables of man overboard, including their immortal soulism, and are now looking for that blessed hope, and glorious appearing of our Lord and Savior Jesus Christ. A great work has been done among them. Many others, who were yet in the broad way to death, have realized their lost condition, cried for mercy and obtained it; have put on Christ by baptism, and are now abstaining from the works of darkness, and walking in newness of life. They are a poor people in the goods of this world, but rich in faith, standing out boldly for God and the truth.

I had the strongest opposition there I ever had; was called a preacher of the doctrine of devils, and a man who came to deceive the people. I have gladly borne it all, praying for my enemies, while their ministers prayed to the Lord to protect their flock, for the devil had come among them. I suppose I was that very devil. I was present and heard it, and prayed in silence, Father, forgive them, they know not what they do. I know that if I would reign with Christ, I must also suffer with him. If they called the master of the house Beelzebub, will they not much more those of his household?

The Baptist minister, instead of coming to hear, was standing far off, firing his darts at me, sending warnings around to the people not to go near our meetings, as we were worse than infidels. At first the people were afraid; but after some had been there once, they began to say, There is truth in what that man says. He has the Bible, and it does not seem to be so dangerous after all to go and hear him. When the Baptist minister found that he could not stop the people from coming, he sent round to his brother preachers to come and help him. He said the church was in danger of apostatizing, and they should come and help him prove the falsity of the Advent doctrine. Only one came; and when they had their meeting I went to hear what they had to say. But, to my surprise, the Advent doctrine was never touched; for reasons I suppose best known to themselves.

In Sheridan Co., doors have been opened for me, and by the blessing of the Lord some of them have given up their hope of reward at death, and expect it when Jesus shall come again the second time, without sin, unto salvation; and are now looking for the speedy fulfillment of that blessed hope.

I do not write this with the desire to show what great work I have done. I do not believe in sounding my own trumpet. The glory belongs to my heavenly Father, and to him be all the praise given. Truly it is good to work for Jesus. I hope to do it faithfully, the Lord helping me, until my change comes, which I hope will be very soon. But while it is called to-day, I must work, for the night cometh when no man can work. The end is at hand. May our work be done.

Dear Brn., I wish to go on in the great work of the blessed Master. I have lately heard of an opening in Minnesota, where there is a new settlement of Germans. They have no preaching of any kind. I would like to go to them, the Lord willing, and sound the warning cry, that they may prepare to meet their God, while the Judge stands before the door. Time is short, and what is done must be done quickly. Redemption's day draws nigh. The child of God will soon receive his reward; but what of those who are yet without hope? If the way should be opened for me, and the Lord willing, I would request the Mission Society to give me a helping hand, as they have done in the past, so that I may be enabled to go on.

White River Tp., Muskegon Co., Mich.

From Bro. G. A. Streeter.

Dear Brn. and Srs.:—As I took up the *Crisis* I saw that Bro. Boutell was very sick, and his work most done. My heart was made sad to think that the old soldiers were falling; for there never was a time when the church needed strength and help, by advice and encouragement, as now. Those who have had experience in the war, who have seen the way the enemy makes his attacks, have met him on the field, have conquered, and know all about him,—these old veterans cannot well be spared. The church needs pillars that are sound and strong, in order to stand the storm and trials of these last perilous days. My prayer is that God would spare them, if only to sit in the door and give the signals. "Young men for war, but old men for counsel." Young men are apt to think that they can get along alone; but experience proves their error. Young preachers, let us heed the old soldiers, who are true; those who have come up covered with scars, and whom Jesus has defended. Do not despise the old pilgrims. Do not think you know it all. Much can be learned by counsel. You may think me out of place in this, but my observation and experience have taught me.

Church of the living God, pray for your preachers, young and old; give them a place in your sympathies and churches. Encourage their poor, lone, tired hearts. God bless all, is my prayer. We are nearing home. We are entering the port. The way is dangerous. Many hidden rocks lie in the way. None but a skillful pilot can steer the old ship through. Christ is the captain, and his ministers are acting as pilots. So we must heed the voice of the Captain. O how careful ought we to be to mind the chart; to "keep an eye out for breakers."

I believe with all my heart we shall see the land soon. And my daily prayer is, Lord, keep me; help me to be all that I ought to be—a child ready for the coming of Jesus. I often think I am not doing as much as I would like to; but I am willing to go anywhere the Master may say, or do anything that can benefit the church. With severe trials and manifold temptations I am struggling on in the good way, and mean to share with the dear ones in the kingdom of God. Pray for us.

N. B.—I forgot to say that I held one meeting Friday evening, May 7th, at the Town Hall in Greenwich. Had a good season. The people turned out well, and reports say they were interested. They are looking eagerly forward to the campmeeting. We shall have a larger one than last year, I think. I shall throw in the leaven now and then, as the Lord will. Pray for Greenwich.

No. Dana, April 10th, 1875.

From Bro. L. Boutell.

My dearly beloved Brethren:—I wish to say to the glory of God, whom I serve, that the prayer of faith has prevailed, and the Lord has raised me up and strengthened me so that I look forward with joyful anticipations. It is the Lord's doing, wonderful, and marvelous in our eyes. O may our faith be increased in the promises of the Bible. Praise ye the Lord. Amen. I will praise him. Thine in the love of Jesus.

Chelsea, Mass., May 24th, 1875.

From Bro. Geo. Thomson.

Dear Brn. and Srs.:—I have suffered a great deal lately, but the Lord has been good to me, and he will not fail to reward you for your kindness to me. I acknowledge with many thanks the following since my last: Bro. Henry Pollard, $3.50. Mrs. C. D. Lyman, $2. Bro. Willard Grinnell, $2. Bro. S. E. Jones, by the hand of Bro. Frank Burr, $10. P. S. Butler, $5. Julius Parr, 50 cents. Eld. W. A. Newcomb, by the hand of Frank Burr, $1.

Obituaries.

SUTLIFF. Fell asleep in Jesus, in Southington, Conn., April 22d, 1875, my dear grandmother, Mrs. Chloe H. Sutliff, aged 90 years.

People at this advanced age in life are often considered a burden, but not so with grandma; we all felt she was a comfort. Her cheerful countenance and amiable disposition endeared her to us all; and what made her more precious was the strong faith and confidence she had in God. She never talked of doubts and fears, but always of submission to the will of God, and a hope in Christ that would carry her through to the end of life. Two days before her death, while one of the family was engaged in prayer at her bedside, she became very happy and praised the Lord aloud, and also repeated the text she had chosen years ago for her funeral occasion, found in Ps. 27:1.

Many of our preaching brethren well remember precious seasons enjoyed uniting with her in conversation and prayer. She enjoyed the blessed hope of seeing Jesus and being made like him; and may we, by taking heed to her counsel and following her example as she followed Christ be prepared to live with dear grandma in the paradise of God, where scenes of parting will forever be unknown.

E. C. WOODRUFF.

Herald of Life, please copy.

SCOTT. In Vernon, Vt., May 4th, 1875, Bro. O. A Scott, aged 63 years.

Bro. Scott has been a great sufferer for years from asthma. About four months ago he was taken with a swelling in the side which proved to be tumor of the liver. This terminated his days; but his sun has gone down in peace. He was among the first to welcome the glad tidings of the coming kingdom, and has done much to give stability to the Advent cause in his own native town. May his death be sanctified to the good of his deeply afflicted wife, and brothers and sisters, who mourn, but not as others who have no hope. The funeral was attended by the writer, and words of comfort spoken to a large company of people from Rev. 14:13.

But yesterday, 'mid tokens of the summer near,
The swelling buds of trees,
And starting grass bedewed with tears,
We laid the good man down
To sleep that pulseless sleep.
Safe from the tongue of strife,
And every pang that springs from mortal cares,
We laid him down, to rest in hope
Till the bright morn of resurrection life shall break.
True, in the prison cell
And icy grasp of man's last foe;
But in the bed of promise so divine,
So sure ("Thy dead shall live again")
Made by the elder Brother.

A. ROSS.

RILEY. At Newport Centre, N. H., April 28th, 1875, of consumption, Lurella, wife of F. P. Riley, aged 30 years.

She knew Christ as her friend and Savior, and through years of failing health leaned trustingly against his blessed heart. Such we know death cannot find unprepared. The husband is left in loneliness, but may submission to Jesus bring him to a reunion beyond the shadows of the tomb.

The toilsome march is ended;
The tired feet now rest;
The weary hands are folded
Upon the tranquil breast;
The sun, so long o'erclouded,
Sank brightly in the west.
For her is no more terror,
For her is no more pain;
No weary, hopeless waiting,
No watching, all in vain;
But heaven's eternal glory,
The saints' immortal gain.

E. C. P.

GREENLEAF. Fell asleep in Jesus, in Holderness, April 12th, 1875, of quick consumption, Ann C., wife of Hiram Greenleaf, aged 65 years.

A husband and six children are left to mourn the loss of a wife and mother, who endeared herself by thoughtfulness, refinement and affection, to her happy home. As a christian her life shone brighter in deeds than in words. During her last illness her faith in God grew deeper, and she rested all with implicit confidence in the Redeemer. Not one who stood beside her and felt the gentle touch of her emaciated hand, or saw the calm, sweet smile that played over her features, but felt themselves irresistibly drawn towards something pure and holy. She knows not the wild anguish of our hearts to-day, yet her image will never be forgotten, her voice will never die. There is only a vacant place on the earth—another name added to the long list of silent sleepers—another spirit awaiting the resurrection of the saints. Words of comfort were spoken by Rev. D. Batchelder, from James 6: 13. L.

THAYER. In Rutland, Vt., April 13th, 1875, Alvah Thayer, aged 64 years.

Very many of our ministering brethren will remember Bro. Thayer as one of the first converts to the Second Advent faith, under the preaching of Bro. Wm. Miller, in this vicinity, forty-two years ago. Bro. Thayer was one of the few living witnesses who could talk from personal knowledge of the rise, progress and history of these last and glorious dispensational truths. He sleeps in death, yet he died at his post, in the triumph of faith. He leaves a companion and five children, who deeply feel his loss, as do also the church of which he was a devoted member, having proved his love to God and his truth by deeds of personal sacrifice through some of his darkest trials. A large number of sympathizing friends of Rutland and vicinity were present at the funeral. Words of comfort were spoken by the writer, assisted by A. W. Sibley and A. A. Waite. H. K. F.

LEONARD. In Saratoga, Cal., April 17th, 1875, Sr. E. M. Leonard, wife of Volney Leonard, in the 40th year of her age.

For many years she has been a firm believer in the Advent truths, bringing them with her from the East. When in Oregon, two years ago, we spent some weeks at her house, and found her zealous in advocating the truth. She died in full hope of a glorious resurrection soon to eternal life. Her husband has watched over and cared for her with a tenderness and patience unexampled. Two years ago he was a skeptic; but through the wonderful dealings of the Lord with with them, in her sickness, he has been brought to believe in a Savior, and experience his pardoning love. He is left lonely and sad, with two little girls, but sorrows not as those without hope. Funeral services by Eld. D. D. Reed, assisted by Eld. Haley. M. S. REED.

A. C. Times, please copy.

NASH. In Great Falls, N. H., April 22nd, 1875, Bro. Joseph K. Nash, aged 74 years.

After an illness of months, the enemy has conquered, and we have laid him away to rest until Jesus comes, whom he expected to see ere he fell asleep. When about twenty-three, he married in Elliot, Me., where he spent his early married life. After twelve years death took his companion, leaving him with three small children. Thirty-seven years ago he married again, and soon after gave his heart to God. He embraced the coming of the Lord while hearing Bro. Miller, and has kept the faith to the last. He lived his religion, and all are ready to say—A christian has fallen. He was ever ready with open hand, purse, and house, to feed and clothe the servants of God and the poor. God bless his memory, and sanctify his death to the good of his bereft companion and family, who deeply feel his loss. Words of comfort were spoken by Bro. D. Churchill. C. S. SHATTUCK.

PENDERGAST. In Barnstead, N. H, March 14th, 1875, my dear mother, Mrs. Ann M. Pendergast, aged 67 years.

She experienced religion in early life, and has ever been true to her Savior. Her sickness was long and painful, but she bore it all without a murmur, and left behind the blessed assurance that ere long she will live in a land where pain and weeping will never come. She leaves one son and five daughters to mourn her loss. May we all meet her in the paradise of God, where cruel death can never come. Words of comfort were spoken by Eld. W. Rogers, from a text chosen by herself. 2 Tim. 4: 7, 8.

"Sleep, dearest mother, sleep;
Death cannot hold thee long;
For in the morning thou shalt wake
And join the blood-washed throng.

E. J. MARDEN.

JONES. In South Barnstead, N. H., March 15th, 1875, of cancer, Sister Harriet Jones, wife of Stephen S. Jones, aged 52 years.

Her sufferings were great, but she bore them with christian fortitude, and a perfect resignation to the will of God. She sought and found the Savior about thirty years ago, and for the last fifteen years has been a firm believer in the speedy coming of Christ, to give to his dear people a home where death and the tomb can divide no more. May the Lord sanctify this event to the good of the relatives and friends.

R. W. CASWELL.

FIELD. In Shipton, P. Q., April 12th, 1875, Bro. Francis D. Fields, aged 75 years.

Bro. Fields was born in Danville, Vt., but has lived in Danville, Canada, and vicinity, fifty-three years. He has for many years been a believer in the glorious doctrines of the Advent, and has lived an exemplary, quiet, christian life, respected by the community where he resided. His acquaintances say—"*He was a good man.*" He bore his sickness with christian patience and resignation, and yielded to his enemy, death, quietly and peacefully, and we bore him away to the tomb to rest till Jesus comes. Funeral sermon by the writer, from 2 Tim. 4: 6. L. C. MCKINSTRY.

TABOR. Fell asleep in Jesus, in Rochester, Mass., April 7th, 1875, Sr. Desire P. Tabor, aged 40 years, leaving a husband and three little daughters to mourn their great loss.

She was a devoted christian, and a shining light. As the sun, when sinking from sight, often gathers a bright halo of glory, so our sister calmly and serenely, when conversing of her approaching end, fell sweetly asleep to awake when our Lord shall appear in his glory. Dear readers, prepare to meet her when the pure in heart shall see God.

S. S. BREWER.

THORNTON. In Springfield, Me., Dec. 17th, 1874, Permelia Thornton, wife of Samuel Thornton, aged 54 years.

Our dear mother has fallen asleep, after years of suffering, patiently endured. She will sleep in Jesus till the glorious resurrection morning; then she will awake to immortal life. She loved the Bible. It was her constant study. Often would she say—"This precious book." We expect soon to join her in that land where we shall experience no separation. L. A. H.

SMITH. Fell asleep in Jesus in West Stafford, Conn., April 16th, 1875, Sr. Lulie J., wife of Bro. Selden H. Smith, aged 27 years.

Sister Smith embraced the Savior when quite young, and lived a humble, devoted life to the time of her death. She was a firm believer in the soon coming of the Lord Jesus. She was loved and respected by all who knew her. She leaves a husband and child and other friends to mourn her loss. May God sustain the afflicted ones. Funeral services by the writer. I. B. POTTER.

HOWARD. Fell asleep in Jesus, in Springfield, Mo., April 7th, 1875, Melissa J. Howard, widow of the late Martin L. Howard, in the 25th year of her age.

One dear little son, four years old, is left an orphan. I am glad that One that is mighty has promised to be a Father to the fatherless.

MRS. M. F. HOWARD.

SWEET. At Port Perry, Prov. Ont., May 9th, 1875, Lula Gertrude, second daughter of B. F. and Maggie Sweet, aged one year, seven months and seven days.

We rejoice in the blessed assurance that our little flower will bloom again when the earth is restored to its Eden beauty. B. L. SWEET.

DANEY. In Frankfort, Me., May 7th, 1875, Mrs. Annie A. Daney, aged 38 years.

A beloved wife and affectionate mother has been taken away very suddenly. She was dear to all who knew her. Her death is a dreadful blow to all the relatives, and a deep loss and grief to the community. May God sustain the dear mourners. Sermon by the writer, from Ps. 119: 67.

F. A. BAKER.

Married.

JOHNSON—DUSTIN. In Sutton, N. H., April 29th, 1875, by Eld. D. W. Davis, Mr. DAVID H. JOHNSON, of Warner, N. H., and Mrs. MERRIBAH A. DUSTIN, of Sutton, N. H.

BENSON—DAVIS. In Bow, May 6th, by Eld. A. Martin, Mr. LEVI BENSON and Miss MARY A DAVIS, both of Bow.

ENRIGHT—FROST. In Shipton, P. Q., at the residence of the bride's father, by Eld. John Porter, EDWARD C. ENRIGHT, of Montreal, and CHRISTIANA ELIZABETH FROST, of Shipton.

FOREIGN NEWS.

GERMANY.

A Berlin correspondent telegraphs:—"Serious disturbances have occurred at Plusnitz, in the province of Western Prussia, on the occasion of the installation of a Roman Catholic priest who has subscribed to the new ecclesiastical laws, the Rev. Herr Golebiewski. A crowd of Ultramontanes belonging to the parish besieged and eventually demolished the vicarage, carrying off the newly-installed vicar by force beyond the parish boundary. The mob also seized the keys of the Church. Military assistance had to be summoned to quell the riot. Further disturbances are apprehended."—*London Times.*

TURKEY.

The dismissal of Hussein Arni Pasha as Grand Vizer has made a favorable impression at Vienna. His successor, Essad Pacha is considered well disposed towards Austria. It is therefore concluded that the Sultan has recognized the necessity of better relations with Austria as well as the material advantages likely to accrue to the Turkish Empire from the junction of the railways. Austria has been supported in her views by Germany directly and by Russia indirectly; thus the alliance of the three Northern Powers has again proved beneficial.

Berlin, May 18. The Roman Catholic Bishops of Germany who addressed a petition to the Emperor and received a reply last month from the Minister of State, have made a rejoinder that to reject the decision of the Vatican Council would be equivalent to an abandonment of Catholicism, and that they are convinced the Holy See would never be unwilling to act in conformity with all proper decisions of the State government.

London, May 15. A dispatch from Peshuawur, British India, reports that that place has been visited by a very destructive conflagration. Half of the city was laid waste. At one time the powder magazine was in peril, but the fire was happily stopped before reaching it. The conflagration leaves 15,000 people homeless.

Paris, May 17. It is announced that a manifesto from Prince Napoleon in favor of the Republic and in opposition to the restoration of the Empire will soon be published.

DOMESTIC NEWS.

Cincinnati, Ohio, May 11. A special dispatch to the Commercial says: Three ladies, daughters of Peter Harnum, of Upper Sandusky, Ohio, were drowned in the Sandusky river, near that place, yesterday, while attempting to cross the stream in a wagon.

Zanesville, O., May 17. Last night Alonzo Jackson and Albert Smith, with both of their wives and two children each, went over the falls in a skiff, drowning both women and one child of the Jackson's and one of the Smith's. It is said the men were drunk.

In Brief.

— France will probably arm and equip as soldiers all her able-bodied male citizens, with a view to the coming war of vengeance.

— Secessions from the Catholic to the Orthodox Greek church continue on a large scale in Russian Poland.

— The troubles in the Pennsylvania mining regions continue, with manifestations of lawlessness.

— A terrific gale, with disasters to shipping, is reported from Leamington, Ontario.

— A Belgian doctor reports a cure of apoplexy, with paralysis of the right side, by causing the patient to inhale pure oxygen.

— The grasshoppers in Nebraska are devastating the land and blockading the railway trains.

— Eleven members of the British Parliament, elected a year ago, have lost their seats by having bribery proven against them.

— The official confirmation of the fact that Prince Bismarck asked the Pope for his mediation with Gambetta for the conclusion of peace in the war of 1870 causes great sensation.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

The Committee will meet at Cooley's Hotel, Springfield, *Tuesday, June 1st*, at 12 M.

GEO. T. ADAMS, *Secretary.*

Tent and Basket Meeting.

The new Union Tent will be pitched at Belgrade Mills, Me., *Wednesday, June 2d*, and hold meetings over Sunday, and longer if thought best. Those who can, may bring food and clothing, so as to lodge in the tent if necessary. Brn. will do all they can for this meeting. A general invitation is given, and homes can be found for all within a few miles. Those who have written me to go with tents this season, will do well to come to this meeting, as Brn. Low and Blaisdell are expected to be there, and arrangements will be made at that time for each tent's company. Those who cannot come, will please write me, that we may know what to depend upon.

Those coming from the West, can take the steamer, "Star of the East," in Boston, for Augusta, Tuesday or Friday, six o'clock p. m. There take stage to Belgrade Mills. Those coming by R. R. Road will stop at Belgrade Depot. Stage fare reduced to the Mills. Come filled with the Spirit of Jesus. Call on Charles Austin, Charles H. Kelley, and Wm. Hersom, for homes.

For the brethren, H. B. SEVEY.

New York A. C. Conference.

The Annual Meeting of the New York A. C. Conference will be held with the church at Martville, commencing *Thursday evening, June 17th*, and hold over Sunday. We hope to see every church in this Conference represented by delegates. Let each church take a collection for the Conference. We expect the ministers and delegates to be present Thursday evening.

Will the churches, where our ministers labor, see that their fare is paid to and from the Conference. We expect the chapel at Martville will be dedicated during the meeting. Homes will be provided for all that come. Brn. and Srs., come praying that God's blessing may rest on the meeting.

Directions. Those coming on the New York Central, from the East or West, will change cars at Weadsport for Martville. Those coming on the Lake Shore and Watertown Road, will change at Sterling Junction for Martville. The church is but a few rods from the depot.

M. R. MILES, President.

Seaside Campmeeting.

The undersigned having been appointed a committee to arrange for a General Campmeeting of Second Adventists at Seabrook, N. H., have accepted the position; and in compliance with urgent requests and our own convictions of duty, have leased "Beckman's Grove"; and if the Lord will, the meeting will commence *August 14th*, and continue over two Sabbaths.

The grove is pleasantly located within sixty rods of the depot, and about the same distance from salt water landing. There are excellent facilities for sailing and fishing. A large and commodious bath house will be erected, and the committee will spare no pains to procure accommodations for all who desire to build houses, or pitch tents on the ground, or to lease rooms in the neighborhood. The boarding house will be in charge of the committee. Fares will be reduced on the Eastern and other railroads. Particulars hereafter.

Committee of Arrangements: N. H. Robie, A. N. Dow, N. L. Robie, David Beckman, Robert Dow, Wm. Beckman, Charles C. Dow, John B. Adams, Charles A. Barton.

NOTICE.—If any of the churches in Conn., or brethren in the highways and hedges, isolated from churches, chapels, or religious meetings of any kind, would like to have the "Conn. Mission Tent" pitched in their vicinity this summer, please correspond with O. D. Woodruff, Southington, Ct.

CONFERENCE.—A Conference will commence at Indian River, Addison, Me., June 17th, and hold over the Sabbath. An invitation is extended to all. Come praying that God may bless this meeting to the salvation of many in this vicinity.

M. W. CORLISS.

Tent Meeting.

The Mass. Mission Tent will be pitched the first time this season in South Chelmsford, on *Friday, June 4th*. The meeting will continue over two Sabbaths, and perhaps longer, if there should be the interest it is hoped there will be.

South Chelmsford is four miles from the city of Lowell, on the Lowell and Framingham R. R. This is a new field, there never having been an Adventist meeting held in the town. There is but one believer in the place, our aged Bro. Spaulding, who is very anxious that an effort be made here for the salvation of the people.

It is earnestly requested by the Tent Committee that our brethren and sisters who can attend this meeting do so, especially those living in adjacent towns. The church in Lowell is most earnestly requested to give its time and voice in this meeting. Come all who can to work for the Lord. Bring with you food, blankets, comfortables, sheets, and all that you think will be needed for lodging in the Tent. A stove will be set for cooking whatever may be necessary. Come with the Spirit of God in your hearts, and let us make one more effort for the salvation of sinners. The time is short. For the Committee, I. I. LESLIE.

Tent Meetings.

At the last Quarterly Meeting of the Hoosick Valley Conference, it was voted that Tent Meetings be held during the coming season in all places where there was a prospect of good being done, and sufficient encouragement given by the resident people. The Tent is engaged for a Campmeeting at Fullerville, West Hawley, Mass., soon after the Springfield Campmeeting. It was voted to hold the July Quarterly Meeting in the Tent, at North Adams, Mass. For the rest of the season the Tent is not yet engaged.

The following places were proposed as favorable places for Tent Meetings, if desired: North Clarendon and Addison, Vt.; Greenwich, Lansingburg and Cambridge, N. Y. The committee are determined to do all in their power to press the matter of Tent Meetings the coming season, believing that great good will result therefrom. The services of a good and competent preacher have been secured, who also is an experienced hand with a Tent. Between the committee, Tent Master, and other preachers adjacent to the meetings held, ministerial labor cannot be wanting, if all be done by God's grace, with an eye single to his glory.

Let all who are interested in these meetings, correspond immediately—*now, at once*, with the committee.

H. K. FLAGG, } Tent
A. W. SIBLEY, } Committee.

Vermont Conference.

The next session will be held with the church at Hinesburgh, Vt., according to vote of last Conference, and will commence *Wednesday evening, June 9th*. Meetings will be held over the Lord's day, although the Conference will close Friday night.

Those coming on the Central Vermont R. R. (Eastern division) will stop at Richmond. Those coming on the Rutland and Burlington division will stop at Charlotte. Teams will meet passengers at those stations on Wednesday. Those wishing to be met at the depot on Wednesday, or on any other day, should write to Bro. A. H. Post, Hinesburgh, some days beforehand, that they may know how extensive team arrangement to make. A stage leaves Burlington daily for Hinesburgh, at about two o'clock P M. We hope that there will be a general gathering at this meeting, for the furtherance of the gospel. Help in preaching the Word has been engaged from abroad.

H. F. CARPENTER, for Com.

Meeting at Sugar Hill.

There will be a meeting at Sugar Hill, N. H. (D.V.) commencing *Thursday, June 3d*, at 5 o'clock P. M., and continue over Sunday, the 6th. Bro. E. A. Stockman will be present to preach the Word. It is hoped that Bro. Daniel Churchill will be able to attend also.

The object of this meeting is to glorify God, to cheer and strengthen his dear scattered saints, to awaken backsliders, and convert sinners to an experimental knowledge of the truth. For this let all the dear saints pray. N. WHEELER.

N. B. As Sugar Hill is seven miles from Lisbon Depot, and no regular line of daily conveyance, it will be necessary for those who come over the R. R. to inform me when they will arrive at Lisbon, and conveyance will be provided at reasonable rates. Trains going North, arrive at Lisbon at 11 o'clock A. M. and half past 4 P. M.; going South, at half past 9 A. M. and 3 P. M. Come to the feast. N. W.

Minnesota Campmeeting.

The Advent Christian State Campmeeting for Minnesota, is to be held at the Utica camp-ground, known as the Chatham Grove, two miles south of the Utica Station, on the Winona and St. Peter Railroad, twenty-three miles west of the city of Winona, commencing *Saturday, June 12th*, at 2.30 P. M., and hold over two Sundays.

We shall provide a boarding tent and board for such as may want it, just as cheap as possible, and those that wish to board themselves can have the use of the tent stove to cook on. A pasture lot will be furnished near the camp-ground, also stabling for horses; as many as can will please bring grain to feed.

We hope that the churches and the scattered ones as many as can will come with their tents, bedding, etc., as may be necessary for a week or ten days tenting on the camp-ground. One and all think of all the things necessary for your own comfort while at the meeting, and bring them with you, and we will try to make you all comfortable. We wish all to come full of the life, power, and spirit of the Master, that God's people may be comforted, and strengthened in the faith, backsliders reclaimed, sinners converted to God, and many souls made happy in the Lord.

Preaching Brethren and Sisters expected:—Brn. C. C. Ramsay and Wm. Chapman from Iowa, Bro. and Sr. Fassett, Sr. Ruth M. Rowell, and Bro. J. W. Bursell; and we extend a cordial invitation to preaching brethren and sisters in general. Those coming by R. R. down the river will change cars at Minnesota City, and those coming by the Milwaukee and St. Paul R. R. will change cars at Owatonna for Utica.

The State Advent Christian Conference was adjourned to meet in connection with this Campmeeting. The State tent will be pitched on the camp-ground.

GEO. HERRING,
D. CHEATHAM,
O. RICHARDSON, } Committee.
PETER MITSON,
PHILIP RAMER,

Annual Conference.

The Annual Conference of Advent Christians of the State of Minnesota will convene at Utica, on the old camp-ground in Chatham's Grove, on *Tuesday, June 15th*, at 10.30 A. M. This Conference will be held in connection with the Campmeeting. We expect the following preachers:—Bro. and Sr. Barnes, Sister Rowell, Bro. and Sr. Fassett, Brn. Bursell, Mitson, Brown, Ramer, Chapman, Lombard, Cole, Wellcome (of Garden City), Wood, Smith, and Dewing. Let there be a general rally of our Minnesota preachers. Come to work for God and the salvation of sinners. Those who cannot come, write a report of your labors and send it in season. We want a general rally. Let every church in the Conference report either by delegate or by letter.

Come, brethren, with your tents. Lay by your work for a few days and come to this feast of tabernacles. Remember those little mission boxes. Send every dime you can for the trust fund from them. Come in the spirit of your Master—not to hear big preaching, but to work for the upbuilding of the cause. Jesus is soon coming, and we want to be ready to meet him, having our work done and well done. All reports sent after June 1st, should be directed to me at Utica, Winona Co., Minn., care of J. Cheatham. S. C. WELLCOME, Sec.

WISCONSIN CAMPMEETING.—This meeting will be held at Prairie du Sac, Sauk Co., beginning on *Saturday, June 5th*, and hold over two Sundays. Stages run daily to Prairie du Sac from Lodi and Baraboo, on the Northwestern R. R., and a steamer from Merrimack; also a stage from Mazomanie, on the Milwaukee and St. Paul R. R.—ten miles. Let us put up the most of our tents at the beginning of the meeting. Other particulars in time.

O. THOMAS,
WM. SHELDON, } Committee.
H. M. JONES,

WISCONSIN ANNUAL CONFERENCE.—This Conference will convene in connection with the State Campmeeting at Prairie du Sac, and hold its first session on the morning of the *10th of June*. Let the churches be represented by delegates or letters, and let every minister either be present in person, or report by letter.

WM. SHELDON, Sec.

NOTICE.—Arrangements have been made to furnish lumber for building purposes on the campground at Seabrook, N. H., at the lowest market price, which will not exceed $15 per M. Address CHARLES C. DOW, Kensington, N. H.

N. H. ROBIE, for Com.

QUARTERLY CONFERENCE.—The next Quarterly Conference of Northern Pennsylvania and Southern New York will be held at South Creek, Bradford Co., Pa., commencing Friday evening, June 18th, and continue over the following Sunday. We hope to see a general gathering of the friends of truth. Ticket by Railway from Corning to Gillet Station. E. C. COWLES, Pres.

A. H. BRIGGS, Sec.

AN APPEAL.

The season has now arrived when the special work of holding Tent Meetings should be begun. The Mass. Conference has a good Tent ready again for service in the harvest field of the Lord; and the question is: Shall it be sent forth once more with good and faithful laborers to gather in sheaves for Christ, and give the warning of the coming day of God? In order that this may be done, there must be a sacrifice made by the friends of Jesus, and means given to sustain in this way his precious cause.

It is proposed that the Tent this year be taken into *new fields*, and where our precious faith has not as yet been heard. If this is done, there will be a special necessity for contributions on the part of our churches and people in general, to defray the expenses of these meetings in these new places.

As the Committee, chosen at the late Conference to have the charge of the Tent and make arrangements for the work in connection with it, we invite all who have the means and the heart to give in sustaining this mode of reaching the people, to do so as soon as they can, that we may know how far to go in promising the Tent where it is already requested.

Contributions and pledges can be sent to the Treasurer, ELD. C. GOODRICH, Boston, Mass.

B. YOUNG, } Protracted Meeting
L. BOUTELL, } and
C. E. BARNES, } Tent Committee.
I. I. LESLIE,

Notice.

The members of the Mass. Second Advent Christian Conference are requested to send to the Secretary their names and address, that each may receive a certificate of membership, according to a vote of the Conference.

I. I. LESLIE, Sec., Box 5140 Boston, Mass.

Tremont Campmeeting.

The Annual Campmeeting at Tremont, Mass., will commence *Monday, July 19th*, and continue to the 28th. Arrangements will be made to supply all with board and lodging. All who can are requested to bring Tents.

Brethren in the Lord, do make arrangements to attend this meeting, especially all who reside in the southerly part of this State. Come at the commencement, if possible. We intend to secure good profitable laborers, those who are prepared to bring out an exposition of those prophecies especially applicable to these times, and now in process of fulfillment, when the church will be delivered. This may be the last annual gathering we shall be permitted to enjoy before the Lord will gather his own to himself. Let us do what we can to save the perishing before it is too late. Bro. Munger will have charge of the meeting.

HENRY V. DAVIS, for the Committee.

Alton Bay Campmeeting.

The Alton Bay Campmeeting will commence, if the Lord will, *August 21st*, and hold over two Sabbaths. J. COUCH.

NOTICE.—The Mechanic Falls Campmeeting will commence *Monday, August 30th*, and hold over Sept. 5th. WM. H. MITCHELL, for the Com.

CAMPMEETING.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th.

JER. CARR, for the Committee.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish lumber for building purposes on the camp-ground at Alton Bay, at the following prices: Hemlock, $15 00 per M.; Pine, planed and matched, $25,00 per M. All who want lumber for frames must write immediately to J. H. Downing, Alton Bay, N. H. Mr. Downing will furnish nails, windows, doors, butts, screws, etc., at Boston prices. H. K. CHOATE, } For
BENJ. YOUNG, } Committee.

NOTICE.—As the Mass. Tent Committee are about to start the Tent, they will need some money. Will those brethren and sisters who have subscribed for this purpose, send to the Treasurer, C. GOODRICH, *Crisis* Office, Boston, Mass., as soon as convenient?

PROTRACTED MEETING.—A four days meeting will be held at East Bethel, Vt., commencing *June 2nd*, and continuing over the Sabbath, June 6th. Bro. H. H. Tucker, of Palmer, Mass., and others who can, will assist Bro. Hoyt at this meeting. Come, all ye valiant soldiers, lift up the ensign for the people. H. F. C, for Com.

NOTICE.—I have on hand a large lot of cast loose Joint Butts—4×4, 5×5, and 6×6. I will ship to any address all that can be used for a church or benevolent institution, free of charge except freight and cartage. Some evidence will be needed to know that the parties ordering are the committee of such church or benevolent enterprise.

T. S. SCOVILLE, Elmira, N. Y.

GROVE MEETING.—The Lord willing, there will be a Grove Meeting on the farm of Eld. Brian, Osage Co., Kansas, commencing at 10½ o'clock A. M., Sunday, June 20th, and continuing all day. Different preaching brethren will be present. All are invited to come, and bring their dinner, and stay all day. A good pasture furnished near the grove, free. Good running water in the grove. Come one and all. N. BRIAN.

V. F. HUNT.

ANNUAL MEETING.—The Annual Meeting of the Iowa Christian Mission Campmeeting will hold its next session at New Hartford, Butler Co., Iowa, on the old camp-ground, commencing June 10th. There will be a boarding house and grocery store, so that all who wish to board or buy can be accommodated. There will be plenty of straw free to all. Hay will be furnished at reasonable rates, also wood.

Come one, come all. Come feeling an interest to save and be saved. This may be our last meeting before Jesus comes. We expect help from abroad. Eld. A. N. Seymour and others will be at the meeting. Our lease of the grounds run out this year. Let all interested be present to devise means and make arrangements for the future.

ALONZO RAYMOND, Secretary.

EDINBORO, PA.—Our next Church Conference is appointed for *May 29th and 30th*. Services on Saturday, at 2 and 7.30 P. M. On Sunday, at 9.30 and 10.30 A. M., and 7.30 P. M. Administration of ordinances follow morning service. Brn., do you want preaching here and in adjacent places this year? If so, govern yourselves accordingly. Come up to this Conference and make arrangements therefor. G. W. STETSON.

TENT MEETINGS.—The Iowa Advent Christian Mission Tent will be pitched (the Lord willing) in Jefferson, Green Co., Iowa, Thursday, May 27th, to continue over Sunday, June 6th, and longer if duty demands. Let there be a general rally by the brethren and sisters from the surrounding country to this meeting. Let us come to labor and pray for the promulgation of the truth and the salvation of sinners. As this will be the first tent meeting of the season, let us endeavor to strike the right key-note. J. RIDLEY.

P. W. HOUGH.

NOTICE.—The Advent Christian Conference of Nova Scotia will hold its next annual session at Bear River, N. S., commencing Thursday, June 17th, and continue over the following Sabbath. All lovers of Jesus are invited to attend. Come to work for the Lord. J. J. WOODWORTH.

NOTICE.—The York Co. A. C. Conference will hold its next quarterly session in the chapel at West Parsonsfield, Me., commencing Thursday, June 3d, at 2 P. M. We desire to see a large attendance. C. H. SWEET, Secretary.

NOTICE.—The Third Quarterly Meeting of the New Hampshire Conference will hold its session with the church in Whitefield, commencing Thursday, June 10th, and continue over the Sabbath. A general invitation is given. LEVI ALLEN.

TENT MEETING.—There will be a Tent Meeting at Belgrade Mills, Me., the first of June. Particulars hereafter. H. B. SEVEY.

QUARTERLY MEETING.—The Second Quarterly Meeting of the Washington Co., Kan., Adv. Chris. Conference will be held with the church at Sherman Centre, commencing Saturday, June 26th, and hold over Sunday. There will be preaching on Saturday, at eleven o'clock *a. m.*, and a business meeting at two *p. m.* It is requested that each church in the conference be fully represented, and that all be there on Saturday, as it is desired to finish all business on that day.

JOHN BATTERTON, Sec.

CONFERENCE.—A Conference will commence at Milltown, Me., July 1st, and continue over the Lord's day. It is requested that our ministering brethren come to aid in the interests of this meeting. Come all that can, and let us labor to accomplish the greatest amount of good for the cause of Christ and the salvation of men.

M. W. CORLISS.

NOTICE.—The next meeting of the First Christian Church of Wayland and Loon Lake, called the Church of God, will be held at Wallace, Steuben Co., N. Y., commencing Saturday, June 12th, at 1.30 P. M., and continue over the following Sunday. A general invitation is extended to all.

For the church, E. C. COWLES, Pastor.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Tuesday, Wednesday, Thursday and Friday evenings.
James Gardner........Sunday, May 30th
John G. Hook........Sunday, June 6th

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.
C. F. Morse........Sundays, May 30th and June 6th
C. S. Emerson........Sunday, June 20th
J. S. White........Sunday, June 27th

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
W. S. Campbell........Sunday, May 30th
J. F. Nickerson........Sundays, June 6th and 13th
Wm. N. Pile........Sunday, June 20th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
M. Batchelor........Sunday, June 6th

SOMERVILLE, Mass. (Hawkins Hall in Union Square.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*

HYDE PARK, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Natick, Mass........Sunday, May 30th
MILES GRANT.

Farmington, N. H........Sunday, June 6th
A. ROSS.

Providence, R. I........Sunday, May 30th
C. E. BARNES.

New Bedford, Mass........Sunday, May 30th
Brimfield, Mass........Sunday, June 6th
Abington, Ct........Sunday, June 13th
C. GOODRICH.

South Foxboro (where Bro. Kaharl may appoint) Sunday, May 30th. I. I. LESLIE.

Plymouth........Sunday, May 30th
Putnam, Ct........Sunday, June 6th
Chelmsford (Tent Meeting)........Sunday, June 13th
Tremont, Mass........Sunday, June 20th
J. S. WHITE.

Fairhaven, Mass........Sunday, May 30th
Mattapoisett........Sunday, June 13th
Providence, R. I........Sunday, July 4th
M. BATCHELOR.

Milldale, Ct........Thursday evening, May 27th
Cheshire Street, Ct........Friday evening, May 28th
Lynn, Mass........Friday evening, June 4th
Portsmouth, N. H........Tuesday evening, June 8th
Biddeford, Me........Wednesday evening, June 9th
Portland........Thursday evening, June 10th
South Windham........Friday evening, June 11th
Kennebunkport........Sabbath, June 13th
H. MUNGER.

Keene, N. H........evening, June 7th
Rutland, Vt........evening, June 8th
Hinesburg, Vt. (Conference)........June 9th to 13th
Addison, Vt........Sunday, June 20th
Bristol, Vt........Sunday, June 27th
Natick, Mass......the second Sunday in each month for the present. WM. C. STEWART.

Kennebunkport, Me. (Advent Chapel) Sun., May 30th
EDWIN BURNHAM.

Springfield, Mass........Sunday, May 30th
H. F. CARPENTER.

Shinecock Indians........Thursday evening, June 3d and over the Sabbath.
Putnam, Ct........Sunday, June 20th
Warehousepoint, Ct........Sunday, June 27th
H. PRATT.

Barkhamsted, Ct........Sunday, May 30th
O. D. WOODRUFF.

North Pomfret, Vt........Sunday, May 30th
B. B. CHEDEL.

Bath, Me........Sunday, May 30th
Kennebunkport, Me........Sunday, June 6th
I. C. WELLCOME.

Pittsfield, N. H........Sabbath, May 30th
East Canaan, N. H........Sunday, June 6th
Salisbury, N. H. (where Bro. Foote may appoint) Sunday, June 13th.
Nottingham, N. H. (Freeman's Hall) Sun., June 27th
D. F. LEAVITT.

Kingston, N. H........Sunday, June 20th
J. F. CHAMBERLIN.

Barkhamsted, Ct........Sunday, June 13th
ENOCH PHELPS.

Fitchburg, Mass........Sunday, June 6th
East Weymouth, Mass........Sunday, June 13th
New Britain, Ct........Sunday, June 20th
Newark, N. J........Sundays, June 27th and July 4th
W. S. CAMPBELL.

East Stafford (Works school-house)...Sun., May 30th
H. DAVIS.

Cabot, Vt........Sunday, May 30th
Stowe, Vt........Sunday, June 6th
Stockbridge, Vt........Sunday, June 13th
H. B. QUIMBY.

Casco Village, and baptize........Sunday, May 30th
Sabattusville (Jones' Hall)........Sunday, June 6th
Bath........Sunday, June 13th
J. ALBERT LIBBY.

Hebron, N. H. (McClure school-house) Sun., May 30th
Bridgewater, N. H. (at M. Flander's house) Sabbath, June 6th. Baptism.
Franklin, N. H........Sabbath, June 13th
Danbury, N. H........Sabbath, June 20th
GEO. H. WALLACE.

Colebrook, N. H. (where H. E. Higgins may appoint) Sundays, May 30th and June 6th.
Salem, Mass........Sunday, July 25th
C. S. SHATTUCK.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Strafford, N. H. (Robert's school-house) Sun., May 23d
Will some one meet me at Eld. Frank Varney's May 22d, at five o'clock p. m.? J. G. SMITH.

Springfield, Mass........Sundays, June 13th and 20th
Barnstead, N. H. (Clarktown)........Sunday, June 27th
E. OWEN.

Wilbraham........Sabbaths, May 30th and June 6th
Montgomery........Sabbath, June 13th
Granby........Sabbath, June 20th
Chicopee Falls........Sabbath, June 27th
GEO. L. TEEPLE.

Holderness, N. H. (Steven's meeting-house) Sunday, May 30th.
Strafford, N. H. (Robert's school-house) Sun., June 6th
W. W. SUTHERLAND.

Melvin Village........Sunday, May 30th
T. W. PIPER.

Newark, N. J........Sunday, May 30th
Holden, Mass........Sunday, June 6th
W. N. PILE.

South Berwick, Me. (Great Works) Sunday, May 30th
Great Falls, N. H. (Franklin Hall) Sunday, June 13th
Northwood........Sunday, June 6th
Salem, Mass........Sunday, June 27th
Northwood........Sunday, July 4th
Kennebunkport........Sunday, July 11th
If any of these conflict, please write me at South Barnstead, N. H. C. R. PARSONS.

Bradford, N. H. (Pond meeting-house) Sab., May 30th
Canterbury, N. H. (Emery school-house) Sab., June 6th
East Canaan, N. H........Sabbath, June 13th
Meredith, N. H. (Dolloff Hall)........Sabbath, June 20th
SIMEON ROBY.

Webster, N. H. (Old meeting-house) Sabbath, July 4th
MRS. L. E. SAULPAUGH.
SIMEON ROBY.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass........fourth Sunday in each month
Charlton, Mass........Sunday, May 30th
H. H. TUCKER.

North Easton, Mass., the third Sabbath of each month
Gloucester, Mass........Sunday, April 25th
C. W. RATHBUN.

Knowlesville, N. Y...1st and 3d Sundays in the month
MRS. L. M. STODDARD.

Granby, Mass. (Batchelder Street)..Sunday, June 6th
North Rutland, Mass...the last Sunday in each month
GEO. A. STREETER.

Newmarket, N. H....1st and 3d Sabbaths in the month
J. L. CHUTE.

Salem, Mass........Sundays, May 23d and 30th
C. E. HURD.

Lorraine, N. Y. (Randall Dist.)....May 26th and 27th
Harrisburg, N. Y., at 10½ a. m........Sunday, May 30th
C. H. WILLIAMS.

Stowe, Mass. (Osgood's Hall)........Sunday, May 30th
Natick, Mass........Sunday, June 20th
Z. BOODEY.

Danbury, N. H........Sunday, May 30th
Sutton, N. H........Sunday, June 6th
JOHN PARSONS.

South Sutton, N. H........Sunday, May 30th
C. H. FLETCHER.

Collinsville, Ct........Sunday, June 6th
S. WOODRUFF.

Chichester, N. H. (Pine Ground)........Sunday, May 30th
Canterbury, N. H. (No. 1 school-house, in Bro. Tucker's district) Sunday, June 6th. RUFUS P. BEAN.
J. C. SMITH.

Chiltonville, Mass........Sunday, May 30th
B. FINNEY.

North Haverhill, N. H........Sunday, May 30th
DANIEL D. PAGE.

Danbury, N. H. (where J. H. Knowlton may appoint) Sunday, May 30th. D. W. DAVIS.

Warehousepoint, Ct........Sunday, May 30th
Campville, Ct........Sunday, June 6th
G. L. WHITE.

Farmington Village, N. H........Sunday, May 30th
WM. BODGE.

South Creek, Pa........Sunday, May 30th
E. C. COWLES.

Kingston Plains, N. H........Sunday, May 30th
Newcastle........Sunday, June 20th
H. S. PINKHAM.

Addison, Vt........Sunday, May 30th
ARTHUR A. WAITE.

South Windham, Me........Sunday, May 30th
J. T. JORDAN.

Kennebunk Depot........Sabbath, May 30th
J. R. TRIPP.

Salem, Mass........Sunday, June 6th
GEO. W. BROWN.

Dudswell (school-house near Bro. Merritt Bishop's) Sunday, May 30th. L. C. MCKINSTRY.

Warner, N. H. (Waterloo)........Sunday, May 30th
Danbury, N. H. (Bro. Abel Ford's) Sunday, June 6th
A. S. WILLIAMS.

Gilmantown, N. H. (where Bro. Goodwin may appoint) Sunday, May 30th.
South Berwick, Me. (Great Works) Sunday, June 6th
East Rochester, N. H........Sunday, June 20th
J. T. LIBBY. C. H. WILLEY.

Frankfort, Me........Sunday, May 30th
Bangor, Me........Sunday, June 6th
F. A. BAKER.

West Poland, Me........Sunday, May 30th
C. H. SWEET.

Hardwick, Vt........evening, May 28th
" " (Jackson Bridge)........evening, May 29th
" " (Town Hall)........Sunday, May 30th
East Bethel, Vt........evening, June 2d and onward over the Lord's day.
Hinesburg, Vt........evening, June 9th and onward over the Lord's day. A. A. HOYT.

Meredith, N. H. (Dolloff Hall)....evening, May 27th and over Sunday.
Holderness, N. H. (Page school-house) evening, May 31st, at 7 o'clock.
Campton, N. H. (Bump school-house)...eve., June 1st
Woodstock, N. H........evenings, June 2d and 3d
East Landaff, N. H........evening, June 5th and over Sunday.
Whitefield, N. H........evening, June 8th
Colebrook, Kiddersville, N. H........evening, June 11th and over Sunday.
Pittsburg, N. H. (Terrill school-house) eve, June 14th
Hall Stream, P. Q........evening, June 15th
Drews Mills........evening, June 17th and over Sunday.
Ways Mills........evening, June 21st
Stanstead (at Bro. Jacob Morrill's) evening, June 22d
Salem, Vt. (where Bro. Bergoine may appoint) evening, June 24th, and over Sunday.
Wheelock, Vt........evening, June 28th
West Groton, Vt........evening, June 30th
North Haverhill, N. H........evening, July 3d and over Sunday.
D. EASTMAN.
JOHN H. EVANS.

Friendship, Me........Sunday, June 6th
Richmond, Me. (Reed meeting-house) Sun., June 13th
J. R. HALL.

South Livermore, Me........Sunday, May 30th
North Norway, Me........Sunday, June 6th
L. L. HOWARD.

South Rochester, N. H........Sunday, June 6th
Springvale, Me........Sunday, June 20th
S. VARNEY.

Putnam, Conn........Sunday, May 30th
B. WOODSIDE.

Sabbattusville, Me. (Jones' Hall)........Sunday, May 30th
C. GOUD.

West Deerfield, N. H........Sunday, May 30th
North Pembroke, N. H........Sunday, June 6th
Chichester, N. H. (Pine Ground)........Sunday, June 13th
GEO. W. RANDALL.

Greenwich, N. Y. (as Bro. Place may arrange) May 29th, and over the Sabbath.
North Easton, N. Y. (as Bro. Frier may arrange) May 31st and June 1st.
Fort Ann, N. Y........June 3d and over the Sabbath
WM J. BLANCHARD.

Newport, Vt. (West neighborhood) evening, May 29th and over Sunday. W. P. DROWN.

Southbridge, Mass........Sunday, May 30th
W. M. HALL.

Canterbury, N. H. (Emery school-house) Sun., May 30th
Boscawen, N. H. (Gulf school-house)..Sun., June 12th
A. T. HODGDON.

Dorchester, N. H. (Baptism)........Sunday, May 30th
J. B. S. PILLSBURY.

Savoy, Mass. (New State Chapel)...Sunday, May 30th
M. L. TOWER.

Hartford, Vt. (in the neighborhood called Jerico, as Bro. Lyman may arrange) Sunday, May 30th.
ISRAEL DAMMAN.

Dixfield, P. Q. (Advent Chapel)....Sunday, May 30th
Magog, P. Q. (Pond school-house)..Sunday, June 6th
Patton, P. Q. (Garland school-house) Sun., June 13th
U. G. LADD.

Canaan, N. H., Factory Village........Sunday, May 30th
North Canaan (as Bro. Marshall may arrange) Monday evening, May 31st.
East Canaan, N. H........Tuesday evening, June 1st
Dorchester, N. H. (Town House) Wednesday evening, June 2d.
Groton, N. H. (Goodhue school-house) Friday, at five o'clock, P. M., June 4th.
Hebron, N. H. (McClure school-house) Sun., June 6th
JOS. KIMBALL.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

HAVERHILL, MASS. (Advent Hall.)
I. B. Potter........Sunday, May 30th
D. M. Leavitt........Sunday, June 6th
Wm. H. Mitchell........Sunday, June 13th
Dr. A. M. Higgins........Sunday, June 20th
T. W. Piper........Sunday, June 27th

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

CONCORD, N. H. (Centre St. Church.)
John G. Hook........Sunday, May 30th
A. Ross........Sunday, June 6th
D. M. Leavitt........Sunday, June 13th
J. Parsons........Sunday, June 20th

CONCORD, N. H. (Bethel, Green Street.)
O. W. Kimball (Baptism at 12 o'clock) Sun., May 30th
Sr. M. McKinstry........Sundays, June 6th and 13th
C. Goodrich........Sunday, June 27th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher........first Sunday in each month
S. Hawkins........Sunday, May 30th
D. W. Davis........third Sunday in each month

SEABROOK, N. H.
E. Owen........Sunday, May 30th
Hiram Munger........Sunday, June 6th
L. E. Saulpaugh........Sunday, June 13th
Hiram Munger........Sunday, June 27th

ROCHESTER, N. H.
J. G. Smith........Sunday, May 30th
Levi Allen........Sunday, June 6th
J. F. Chamberlin........Sunday, June 13th
Enoch Morrill........Sunday, June 20th
J. W. Horne........Sunday, June 27th

HAMPTON, N. H.
Enoch Morrill........Sunday, May 30th
J. F. Chamberlin........Sunday, June 6th
Wm. Sutherland........Sunday, June 13th
Geo. W. Brown (of Elliot, Me.)........Sunday, June 20th
O. W. Kimball........Sunday, June 27th

PORTSMOUTH, N. H.
J. Couch........Sunday, May 30th
E. Owen........Sunday, June 6th
E. A. Stockman........Sunday, June 13th
C. E. Barnes........Sunday, June 20th
W. H. Mitchell........Sunday, June 27th
S. S. Brewer........Sunday, July 4th
M. Batchelor........Sunday, July 11th
J. S. White........Sunday, July 18th
E. A. Stockman........Sunday, July 25th

RYE, N. H.
E. B. Wells........Sunday, May 30th
J. W. White........Sunday, June 6th
E. B. Wells........Sunday, June 13th
Hiram Munger........Sunday, June 20th
E. B. Wells........Sunday, June 27th

DOVER, N. H.
C. R. Parsons........Sunday, June 20th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
D. M. Leavitt........Sunday, May 30th
Geo. W. Sederquest........Sunday, June 6th
A Ross........Sunday, June 13th
T. W. Piper........Sunday, June 20th
Wm. N. Pile........Sunday, June 27th
G. H. Wallace........Sunday, July 4th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck........Sunday, May 30th
T. W. Piper........Sunday, June 6th
C. R. Parsons........Sunday, June 13th

EAST ROCHESTER, N. H.
C. S. Emerson........Sunday, June 6th
T. W. Piper........Sunday, June 13th

PORTLAND, ME. (Union Hall.)
E. A. Stockman........Sunday, May 30th
Geo. W. Burnham........Sunday, June 6th
C. Cunningham........Sunday, June 13th
S. S. Brewer........Sunday, June 20th
E. A. Stockman........Sunday, June 27th
A. W. Sibley........Sundays, July 25th and Aug. 1st

BIDDEFORD, ME.
A. Ross........Sunday, May 30th
Jesse Gay........Sunday, June 6th
Geo. W. Brown........Sunday, June 13th
Wm. H. Mitchell........Sunday, June 20th
J. Albert Libby........Sunday, June 27th

SOUTH BERWICK, ME. (Great Works.)
Geo. W. Brown........Sunday, May 30th
M. M. Young........Sunday, June 6th
J. W. White........Sunday, June 13th
S. S. Mooney........Sunday, June 20th

SOUTH ELLIOT, ME.
C. S. Emerson........Sunday, May 30th
S. S Mooney........Sunday, June 6th
T. W. Piper........Sunday, June 13th
T. L. Churchill........Sunday, June 20th

LEWISTON, ME.
J. R. Hall........Sunday, May 30th

YALESVILLE, CT.
B. Hitchcock........Sunday, June 27th
Enoch Phelps........Sunday, July 4th
Seth Woodruff........Sunday, June 11th
B. Hitchcock........Sunday, July 25th

BRIDGEPORT, CONN.
E. A. Warren........Sunday, May 30th
E. L. Crumb........Sunday, June 6th
E. A. Warren........Sunday, June 13th
O. D. Woodruff........Sunday, June 20th
E. A. Warren......Sundays, June 27th, July 11th and 25th, and August 8th.

MILLDALE (Southington, Ct.)
A. Elliott........Sunday, May 30th
B. Hitchcock (Baptism)........Sunday, June 6th
O. D. Woodruff........Sunday, June 13th
Seth Woodruff........Sunday, June 20th

BRISTOL, CT.
S. Woodruff........Sunday, May 30th
R. K. Stark........Sunday, June 6th
E. L. Crumb........Sunday, June 13th
Enoch Phelps........Sunday, June 20th

PLAINVILLE, CT.
B. Hitchcock........Sunday, May 30th

NEW HAVEN, CT.
Hiram Munger........Sunday, May 30th

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite........once in four weeks
Flora Blanchard........once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

☞ Meetings are held every Sunday in Kennebunkport, Me., also Tuesday and Thursday evenings.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ S. S. BREWER'S address will be Alton Bay, N. H., till further notice.

JOHN T. ONGLEY'S address is Lincolnville, Crawford Co, Pa.

ELD. W. J. HALSE'S address will be 118 Bradford Street, Lawrence, Mass., till further notice.

MRS. J. N. MUHLIG'S address is Natick, Mass.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—L C McKinstry, A H Graffam, H H Tucker, F A Baker, N Wheeler, J C Shorey, Geo W Brown, C B Reed, J S Thomasson, L C McKinstry, L Ingmire, H Bailey.

CASH RECEIVED FOR BOOKS AND TRACTS.—A S Lozier $1.86, E Gordon $1.00, L C McKinstry $4.38, H Smith 50c, Geo Gibbs $1.00, C B Fellows $1.00, H V Davis $15.00, J H Merritt $1.15, W Dunn 25c, W Milton Bigelow $1.00, F. A. Baker 20c, J. Weston $6.62, M A Buckland 25c, Mrs F A Dean 75c, H A Hitchcock 50c, J S Thomasson 25c, J M Durfee 25c, W Corson 25c, Frank W Babcock $6.25, W H Bishop 75c, B L Clark 25c.

BOOKS AND TRACTS SENT.—By Mail—J J Edmonds, Peter Vos, A S Lozier, H T Taylor, J Credford, G Gibbs, L C McKinstry, R C Jackman, C B Fellows, J H Merritt, B Perham, H Smith, W Dunn, J Weston, W M Bigelow, J Willey, G M Dewey (2 pack), J D Corey (2 pack), H A Hitchcock, W Corson, M A Buckland, F A Baker, M A Mackie, J M Durfee, Mrs F A Dean, E Owen, W H Bishop, A W Sibley.

By Express—W J Blanchard.

ARTICLES RECEIVED.—E C Pease, F P Dingley, W S Willey, M R Steele, D R Hargrave, J R Smith, F A Rounds, J E Clark, H Munger, T Foote, C Denen, L T Cunningham, I Ahlborn, M A Potter, S M Libby, G M Dewey, J A Cargile, A Thomson, T L Waugh, C Pike, L C McKinstry, Geo A Streeter, J P Marquand, S S Brewer, R H Gresham, E F Sergisson, B Martin, W Hobbs, E D Kentfield, E Marston, T Weaver, P Vos, M StClair.

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THE BIBLE DOCTRINE OF THE SOUL.
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BY CHAS. L. IVES, M. D.
Professor of the Theory and Practice of Medicine in Yale College.

This is a pamphlet of 119 pages, in which the Author discusses the above question in an interesting and able manner,—showing the material nature of, the mortality and destiny of the Soul,—A future immortality to be the *special* portion of the Righteous,—What the Bible teaches as to the future of the Wicked,—The intermediate state,—The Resurrection,—That of the Righteous and of the Wicked, etc.

The Author claims that the doctrine set forth,—"Honors God, exalts the Bible, insures preaching of future punishment, subverts Universalism and Infidelity, errors of Romanism, of Spiritualism and Swedenborgianism, helps in work of Missions, rightly values the body, brings Christian unity, and promotes personal holiness."

We are much pleased with this work. It ought to have a *wide* circulation. We have a good supply, and hope the friends will order freely. We will sell at the following prices:—25 cts. per copy; $2.00 per dozen, sent by mail; $15.00 per hundred by express. AGT.

EVER BRIGHT SHORE.

GEO. THOMSON.

Let the storms of life beat around us;
Bye and bye they will come nevermore;
With Christ for our captain and pilot,
We will land on the ever bright shore.
Cho.—Happy, happy, happy evermore,
Happy forever on the ever bright shore.

We will fear not the howling tempest,
Neither quake when the wild winds roar;
We know He will bring us through safely,
And we'll land on the ever bright shore.
Cho.—Happy, etc.

With helm hard apoit and Zionward,
With our compass and chart all secure,
We'll escape the rocks, shoals and breakers,
And anchor on the ever bright shore.
Cho.—Happy, etc.

Homeward bound! how swiftly we're gliding;
In a little the storm will be o'er;
We'll enter the bright port of glory,
To go out nevermore, nevermore.
Cho.—Happy, etc.

A sound from the outlook is ringing;
See a light shining bright more and more;
And sweetly the angels are singing
Hosannas on the ever bright shore.
Cho.—Happy, etc.

With shouting we'll enter the harbor,
Where sorrow and sickness come no more;
Immortal like Jesus, and with him
We shall reign on the ever bright shore.
Cho.—Happy, etc.

TO THE A. A. M. SOCIETY.

Dear Brn.:—I feel grateful this morning that it is well with me, even here, away from home and among strangers. I want to tell the dear ones scattered abroad, how the Lord has led me during the last ten days.

On Saturday, a week ago, I visited Oak Grove church, four miles from Stevenson. Found the dear brethren and sisters struggling to hold up the true light for the people. Spoke at eleven o'clock, A. M., and at five P. M. baptized a brother in the name of Jesus. At nine o'clock, P. M. went, with lamps and torches, back to the stream, and buried a sister in the likeness of Christ's death. Started at eleven that night, and walked into Stevenson. Got on the train at two, and Sunday morning, six o'clock, found us in Ooltewah, East Tenn. Met Bethel church in communion, and Bro. G. W. Crawford preached at Oak Grove.

At Bethel we had a pleasant meeting, and found Uncle Silas Smith still living, who has been expected to die at any time for the last twelve weeks. He is still in the crucible, and rejoicing in the hope of eternal life.

Reached home last Thursday, at eight o'clock, A. M., and at ten bade adieu to loved ones, and started on horseback, with Bro. J. S. Bankson, M. D., of Stevenson. Came to Tenn. river, and found it very rough on account of a high wind. We waited two hours and then started on. The ferryman informed us that he would not be responsible for our lives or horses on the rough waves, and in an old rickety boat. But we started, trusting God to see us over. Water came over the gunnel occasionally, and it was with much difficulty our horses stood up in the rocking boat. I have never seen the ocean, but the surging waves made me think of stories I have read of sea life. By the help of God we landed, and started at two o'clock, P. M. from the river, and rode across Sand Mountain, which is about eighteen or twenty miles wide, and reached the edge of Will's Valley just at dark. Stopped with a Baptist man, Bro. Crow, who treated us kindly, and charged us nothing.

Friday morning started early across the valley, and ascended Lookout Mountain about ten o'clock, and rode across it some nine or ten miles. On this mountain I found a large stream, some thirty yards wide. It seemed strange to see a river rolling along on top of a high mountain. At three P. M. we arrived at Spring Creek, where there is so much confusion on account of some brethren having read Bro. Sheldon's "Life beyond death."

The Baptist church here has divided, and about twenty out of thirty-one or two members, have taken a firm stand for truth. A Baptist preacher, Henry Blalock, has made several sweeping efforts to upset the truth by stirring up the minds of the people and filling their hearts with prejudice; and finally challenged Bro. Frank R. Blankson, a minister who loves the truth, to discuss the immortality question. Bro. B. accepted, and I learn from outsiders here that he ably defended his position. Bro. Blalock said he would debate with any Adventist. Bro. Bankson wrote for me. I came to meet him in the name of Jesus, and found on my arrival that about six or seven hours before, the champion, having heard I was coming with God's Word, hurriedly packed his valuables, bade adieu to all his friends, and started, saying that he was bound for Illinois.

I am sorry to find in this community, so much confusion on account of the truth being preached by Brn. Bankson and Livingston. Bro. Livingston is a fearless, humble, bold defender of truth, who has been excluded from his church for heresy.

We began meetings Friday night, in a private house. On Saturday visited the church where the trouble started. Heard the following resolution adopted in Conference: "We will not let certain parties, who teach materialism and annihilation, have the use of our house." Saturday night we had a good audience, and announced that we would speak on Sunday, at three P. M., at a place prepared by the brethren.

On Sunday, A. M., we visited the church in order to show brotherly love, and, if possible, throw cold water on the devils's fire, which is eating up the Christianity of this neighborhood. At the close of Bro. Moon's discourse, a kind-hearted sinner arose and asked the church to let Mr. Cargile have the use of their house in the evening, saying that it was the request of outsiders entirely. Said he—"Come, now, show a christian spirit." But hearing what I did the day before, I told them that I was not aware that they were going to make that request, and said that I felt grateful for their respect, but had been excluded by them, and did not wish the house.

In the afternoon we met a large congregation on the spot prepared for God's worship; and we had a good time, and saw the spirit of love beaming in several faces. Sunday night tried to preach again. Bro. Livingston invited us to go ten miles, to Cedar Spring, and preach again last night. We went, and found a good number, who gave the best attention, and some of them showed their appreciation of truth by contributing to aid me on my journey.

This morning, May 4th, we came back with Brn. Bankson and Livingston, and will hold meetings here till Wednesday, and then start for Dade Co., Ga. I received a subscriber for our beloved *Crisis*, at Cedar Springs, in Cherokee Co., Bro. L. B. Miller, who really loves truth, and is not afraid to investigate. I have the promise of more before I leave. The truth here has spread like wildfire, just from that one copy of "Life Beyond Death." There are five ministers already breasting the storm, and they will not flinch for love or money. One impediment is a lack of the spirit of Jesus. There is too much stubbornnesss manifested by both parties.

O, how sad I feel to see those claiming to love Jesus refuse to speak to each other! I pray that all parties may submit to Christ, get up to his cross, and let go their old and long-cherished churchanity, and lay hold of a pure and soul-cheering Christianity. If we do not possess a forgiving spirit, how can we expect to be forgiven? It is vain for us to pray with our hearts filled with hatred, malice, or prejudice.

Dear brethren and sisters, here are several good people on both sides of the question, who honestly think they are doing God's service by contention. The two parties are in law about the possession of the church house, and I do feel so sad over it. O that mine eyes were a fountain of tears, that I might relieve my burdened soul of its troubles, by bitter weeping and prayer!

Let us pray that this may soon pass away, and love and Jesus prevail.

Pray for me and mine. I am now in the field, and expect to die there, unless the Master comes soon. Pray that I may be strengthened. Yours in Jesus.

J. A. Cargile.

Spring Creek, Cherokee Co., Ala.

ARMAGEDDON AT HAND.

The *San Francisco Chronicle* says: "A careful survey of the existing European situation seems almost sufficient to justify a belief in the prediction of the enthusiasts who declare that the true interpretation of John's Apocalyptic vision shows that 'the battle of the great day of God Almighty at Armageddon,' is actually at hand. All Europe is at present like one vast camp. The nations are arming from the British Channel to the Ural Mountains; from the Mediterranean to the Baltic, as if with a prophetic understanding that a terrible and portentous crisis is at hand. According to the Paris *Republique Francaise*, a German 'camp of manœuvres for one hundred and fifty thousand men is about to be formed near Treves, under the immediate command of the Emperor.' According to the *Kolnische Zeitung*, (Cologne Journal) the French are about establishing a similar great camp for drill and military manœuvers near the German frontiers. The nations are becoming armies; the general masses of the people are being turned into soldiers. Russia has a greedy eye on India and the Sick Man. Austria has long coveted a portion of the territory of Turkey. France is said to be still cherishing feelings of bitterness, and revolving schemes of revenge.

"There are also those who predict a great Ultramontane combination for the restoration of Rome and the temporal power of the Supreme Pontiff. Rumors of schemes of conquest, of plots, conspiracies, and new alliances fill the circumambient air, as motes people a sunbeam. The arsenals are busy shaping more deadly implements of destruction than were ever before known. The founderies are casting colossal cannon, compared with which those heretofore used in warfare are but children's toys. The powder with which these mighty engines were to be charged was not thought to have sufficient power, and the world is now given to understand by the *Baltic Gazette* that the German government has discovered or secured the secret of a new 'prismatic powder' for its heavy guns, which is immensely superior to any used or known elsewhere in Europe.

"When we contemplate the present attitude of the Continental Powers; when we estimate the vast numbers of their standing armies; when we consider the amount of interruption to the arts of peace, and the crushing burdens upon the people, which they entail; when we see Germany and France arming to the teeth, and by their vast preparations compelling their neighbors to strain every nerve and tax every resource for the same purpose, in order to be ready for the fearful crisis which all seem to anticipate—when we see these things we may well feel thankful that our happy position on the American continent, with no powerful nations upon our border, exempts us from such necessities; that with a feeble navy, and a standing army inferior to that of any fourth-rate power of the whole world, we still draw peaceful breath, and sleep untroubled by dreams of danger from any external foe."

The ex-Premier, Mr. Gladstone, says: "There is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favorable opportunity, the favorite project of re-erecting the terrestrial throne of the Popedom, even if it can only be re-erected on the ashes of the city (Rome), and amidst the whitening bones of the people."

The *Illustrated London News*, referring to the recent war rumors, says: "Within the last few days a slight political earthquake has been felt on the Continent, which, although of brief duration, attested the existence, and, to a certain extent, the activity of pent-up volcanic agencies, that, at no very distant period, may possibly exert a destructive power.

"Just now Prince Bismarck has enough on his hands. The conflict which he is waging against the Papacy is one which, whatsoever may be the issue, sufficiently taxes his energies. The influence of the Church of Rome over the Latin races is not to be despised, and it is highly probable that, under any circumstances, Germany will have to bear the brunt of the struggle alone. She cannot afford to provoke other opponents. She might possibly bring into the field against her not merely France, but France more or less intimately allied with Austria, Italy, and Spain."

A writer in the *Baptist*, of April 28, says: "To me two things are beyond all question, that a terrible European war is looming in the distance, and secondly, that the present race of foreign diplomatists (including those of Great Britain) are not by any means equal to its prevention.

"The elements of strife and violence are rapidly increasing between France and Germany, and in a scarcely inferior degree, between Prussia and the Vatican; or, to state the matter more distinctly, between the friend and foe to the temporal power of the Pope. The orthodox Catholic with true Jesuitical cunning and strategy, has sullenly submitted to an inevitable and unavoidable necessity, but it is well known that he has secretly been sharpening his weapons against the day of purposed revenge. That day is nearer than English Protestants imagine, and it is of growing importance to inquire how shall Protestant England keep herself free from that deluge of human blood?

"Honestly, I see no recourse but in earnest, wrestling prayer. What if churches and the minisry appointed set seasons for united prayer, for this special purpose? Is it not promised to us that the nations 'shall learn war no more?' Then why not exercise mighty prayer for the fulfilment of this promise?"

We may remark on the above excerpt from the *Baptist*, that no amount of prayer can avert the predicted war of Armageddon, when God shall bring it as a final judgment upon the nations; but we can pray for its speedy accomplishment, and the consequent introduction of the millennial reign of the Prince of Peace, when swords shall be beaten into ploughshares, and they shall learn war no more.—*Signs of Our Times.*

FORGIVENESS.

J. B. CLARK.

The duty of the forgiveness of injuries is a prominent item in the christian religion. The Lord said—"If ye forgive not men their trespasses, neither will your Father forgive your trespasses." The Savior's answer to Peter's inquiry—"How oft shall my brother sin against me, and I forgive him?"—shows that pardon should be unlimited as far as the number of offences is concerned. "I say not unto thee until seven times, but until seventy times seven" (490 times). Christ manifested this spirit of forgiveness not only through his whole life, but upon the cross, when dying, he cried—"Father, forgive them."

Again, we see this manifested in the commission to his apostles. Having told them to go into all the world and preach the gospel, he added, "beginning at Jerusalem;" which was the same as saying, let my murderers have the first offer of merey. Peter on the day of pentacost, charged their guilt home upon them, for he said—"Him (Christ) ye have taken, and by wicked hands have crucified and slain." Yet for this most dreadful crime, the same apostle had been commissioned by his Master to offer them a free and full pardon, through Christ.

Sometimes one brother will trespass against another; and it will be readily admitted that injuries are more keenly felt, and more difficult to bear, if inflicted by a brother, than if they proceeded from an alien. This is illustrated by those words found in the 55th Psalm, which had their fulfillment in the experience of Christ, when sold by Judas for thirty pieces of silver. "For it was not an enemy that reproached me, then I could have borne it. . . . But it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

We are not to foster any ill-will against those who have misjudged us. As God has forgiven us, so we are to forgive one another. If thy brother who has trespassed against thee, turns, and says—"I repent," you are to forgive him; even though this turning, saying, "I repent," occurs hundreds of times, yet you are to forgive him every time. Again, if thy brother trespass against thee, may be he will not come to thee, saying, "I repent." Then what? You are to go to him, and tell him his fault between him and thee alone (Matt. 18). It may have been only a misunderstanding; and it may turn out, after all, to be only imaginary; or, if real, perhaps not intentional. How wise the counsel, to go, and ascertain.

What a vast amount of trouble might often be spared, by attention to this precept. The spirit of forgiveness is essential to the very existence of the christian character. The gentle, forbearing, forgiving spirit will yield, if necessary, more than half way, and if all would comply with the teachings of the Savior, reconciliation might speedily be effected. The parable of the prodigal son, and the story of Joseph in Egypt, are beautiful illustrations of the true spirit of forgiveness.

Fair Haven, Ct.

BISMARCK AND BELGIUM.

Bismarck and the Germans often meet with scant justice in English society. We scan their faults too harshly, and forget the difficulties of the battle they are fighting, and the gain to humanity and civilization that must ensue from their success. It is not fair for us, after enjoying an unbounded liberty for many years, to talk as if such a state could be summarily imitated by nations in quite a different position. True liberty is the child of peace, and while any war shadows cast their gloom over a community, its first thoughts are not liberty, but safety. The amount of despotism now existing in Germany is nothing like so great as that which raged in these islands during the reigns of the first three Georges and the Regency of George IV., and yet, perhaps, at no portion of those dismal periods was England in a position that needed more vigilance and care than the newly united Germany does at this time.

Prince Bismarck's war with the Papacy—a war to which his determination to preserve German Unity has necessarily led him—is the most important movement Europe has seen since the days of Luther; and if he wins the battle, he will be the hero of a new reformation even greater than the old. This is lost sight of in most of the common criticisms passed upon his proceedings. His own position was defined by himself the other day in the Prussian Diet. He is not, he said, the enemy of the Roman Catholic religion, but of the Papacy, as a policy placed in deadly hostility with civil governments by the pretensions which Pio Nono has revived and exaggerated. No principle is more thoroughly identified with liberty and progress than that which affirms the supremacy of the civil government over any ecclesiastical power. It is for this essential principle that Bismarck contends, and it is one of the widest and deepest application. One church after another, in various countries, has tried to obtain supremacy; and whenever the ecclesiastical authorities have succeeded in subjecting the civil powers to their despotism, the worst results have ensued. The doctrine of liberty is, that individual conscience should be free, but that no combination of priests or theologians should either rival or control the civil power.

In this country the feeling is steadily tending towards the complete independence of the churches, on the condition of their respecting the independence and the supreme authority of the State. We have to a great extent, realized this, and are progressing towards its more complete fulfillment, as the children of men who had to fight the battles of their day somewhat in the Bismarck fashion. We can be more tolerant than he finds it advisable, because of victories our forefathers won long ago; and if his plans succeed, and the attempt of the Romish church, through he Pope, to sweep away millions of Germans from their true allegiance is defeated, the next generation will witness a large development of civil freedom, unless it is hindered by fresh wars.

The disposition to make a bugbear of Prince Bismarck is, of course, fostered in every country by the Ultramontanes; but if he is entitled to a just consideration anywhere, it is surely in this land, where the Protestant feeling is so strong. A hearty sympathy with the Germans in their warfare with the Pope is by no means inconsistent with a very friendly feeling towards France. On the contrary, the French Liberals—the only party who can save the country—will be strengthened if Bismarck triumphs in this particular quarrel. It is one of those cases in which a great race fights for humanity as well as for itself; and the heartiness with which German opinion rallies to the great statesman is one of the most hopeful signs of our curious and often perplexing times.—*London Times.*

AID ME.

I. AHLBORN.

Aid me, oh! thou great Jehovah,
Stretch thou out thy arm of might;
For I sink in sin's deep valley,
For I grope in sin's dark night.

Aid me, oh! thou mighty Helper,
Thou who weakness canst not know;
Send to me as to Elisha,
Angel hosts to meet the foe.

Aid me, thou whose love, compassion,
Never, never know an end;
Hope into my heart will enter,
When I feel thou art my friend.

But through thee I think to conquer;
Lord, without thee I must die;
Oh! thou wilt not to the fainting
Thy support and love deny.

Aid me, oh! thou great Jehovah!
In all strife I look to thee;
From the foes that plan my ruin,
Thou alone canst succor me.

BISMARCK AND THE POPE.

The starting point of the interminable dispute between Germany and the Vatican is to be found in the new attitude under which the Vatican decrees present the Pope to European statesmen. Prince Bismarck assumes, with some show of justice, that since the late council, "the Roman Catholic church is the Pope, and if you want to speak of the rights of the Roman Catholic church, you cannot explain them better than by saying the rights of the Pope. . . . At the present time the Bishops are mere Prefects of the Pope; he may put himself in their places, he can displace every one of them." According to the German way of looking at the matter, the Pope must be dealt with, not as the head of a voluntary association of Christians, but as the absolute dictator of "the most powerful political corporation in the world." The Bishops of the Roman Church, according to the same view, are not mere private persons, devoted to the teaching of a form of religious faith, but high officials of this same corporation. Their pastorals must be dealt with as the manifestoes of a sovereign power of vast influence and still vaster pretensions, and unless the States in which these Bishops "live and officiate as publicly recognized dignitaries" are prepared to bear the responsibility for their utterances, it will come to be essential to the peace of Europe to establish "some international authority before which the Roman Catholic Church may be held responsible."

Whatever party may quarrel with these assumptions, it certainly ought not to be the Ultramontanes in the Church of Rome. In dealing with the Church as a State within the State, Prince Bismarck has merely taken the leaders of Roman Catholic policy at their word. If the Roman Pontiff not only is, but always has been, incapable of error when speaking from the Chair, then, to mention only one case, Boniface VIII. must have spoken a truth binding for all time on the Church, when he affirmed that "God had set him over Kings and kingdoms," and that the Holy See was equally empowered to release subjects from their allegiance, and to declare a throne vacant of whose occupant it did not approve. The Vatican decrees revive and confirm the most arrogant pretensions which have ever been formally and publicly made by Roman Pontiffs, and the party which inspired these decrees, ought to be the last to complain of the very literal interpretation which German statesmen persist in putting on them.

But, then, the question arises, is it either wise or politic on the part of any State to accept the valuation which the Roman church puts upon itself? In the eye of the law, international or otherwise, that Church can only be regarded as a religious corporation, composed of those who voluntarily adhere to it, and subject to such general restrictions upon the sphere of its action as are imposed upon all similar associations. Should the State deem the purposes of this corporation so admirable as to contribute public money to its maintenance, such grants may be accompanied by any conditions which both parties to the bargain may accept. If the State finds that these conditions have been violated, or that the purposes for which its money is being spent are not the purposes for which it was granted, then let it withdraw such support. If the State is to go further than this, it must be prepared to show that the existence of the religious corporation in question is incompatible with its own safety, or necessarily involves a breach of its own laws. On this latter ground, the United States might, logically enough, proceed to suppress the Church of the Latter-day Saints as at present constituted. Whether so sharp a remedy would be a sound measure of policy is quite a different question.

The whole apology for the recent ecclesiastical legislation of Prussia is to be found in the assumed necessity of transferring to the King a portion of the allegiance which is claimed from Prussian Catholics by the Pope. Prince Bismarck says that the centralization of the Roman Church is a standing menace to the unity of the Empire, and that so far as Prussia is concerned, she cannot afford to have the order of an Italian priest held of more account within her borders than her own laws. The weakness of all this legislation is that it is directed not against overt acts, but against speculative opinions which are assumed to be certain to result in acts detrimental to the State. Prussian priests and Bishops must, according to Prince Bismarck, be subjects of Prussia first and delegates of the Pope afterward, and by way of putting their allegiance to a practical test, laws have been enacted which they cannot possibly obey and continue to be officers of the Roman Catholic Church. Hence, new penal statutes, fines, imprisonments, and a general line of policy which can only end in proscribing the profession of the Romish creed throughout the land.

So far, the anti-Papal struggle in Prussia is merely a renewal of the contest which was waged and settled in England some three hundred years ago. But it assumes an entirely new relation to the politics of Europe, when Prussia not only insists on dealing with the Pope as a hostile sovereign, having subjects and supporters within her own borders, but insists that every country in Europe should adopt the same theory.—*New York Times.*

STUMBLING BLOCKS.

While reading an article in the "Christian Woman," upon "Stumbling Blocks," how plainly was a part of my own life brought to mind. When I was first converted, I was very anxious to be a true Bible christian. I felt the necessity of coming out from the world, and "abstaining from every appearance of evil." The subject of dress was particularly impressed on my mind. I thought it could not be right to dress as I did when I was living for the world. I did not dare to wear gold, which I thought was plainly forbidden in the Word of God.

But after I had been in the church some time, I began to look at other professors, especially those in whom I had great confidence, who were considered leaders in the church. Finding that they had no such feelings in regard to dress, but could wear jewelry, flowers, or any other useless ornaments, I thought, "Surely I must be mistaken; these good people must understand the Bible better than I do; it surely does not mean what it says when it speaks so plainly concerning 'outward adornments.'" I finally concluded that if others could dress just as the world did, and still be christians, I could do the same. That was my first step back into the world.

But some christians say, "They do not think it is wrong to wear gold, because they do not *feel* that it is so." I would ask, how far is safe to trust our feelings? Just so far, I would answer, as our feelings accord with the plain written word of God. When his Word plainly prohibits the "putting on of gold and costly apparel," shall we wait until we feel that it is wrong before we lay them aside? Again, when we are told to come out from among, them, and be separate," and to "keep ourselves unspotted from the world," how long shall we wait to consult our feelings, before we break loose from the follies and vanities of the world?

If christian women were willing to adorn themselves "as becometh women professing godliness," laying aside all useless ornaments, would it so often be thought necessary to resort to "suppers" and "festivals" to keep up church expenses? How many young christians have been led astray by such entertainments? There can be no doubt in their minds about the propriety of attending such places, as they are gotten up and patronized by leading members of the church. But as the doors are open for all who have money, they find many there who are not fit companions for young christians. It may be that in such places they will meet their worldly associates, whom they have been trying to shun. They meet together for the evening; the old desire for their company is renewed, and how many young christians might date their first step back into the world from such places of merriment? Can we wonder that so many young converts are lost to the church, when the church itself places so many "stumbling blocks" in their way?

Oh, when will the church arise and put on her "beautiful garments," without "spot or wrinkle, or any such thing," that it may be "holy and without blemish?"—*Banner of Holiness.*

THE CHURCH SURRENDERING.

T. De Witt Talmage, speaking of the present position of the churches, says:—"I simply state a fact when I say that in many places the church is surrendering and the world is conquering. When there is one man brought into the kingdom of God through christian instrumentality, there are ten men dragged down by dissipations. Fifty grog shops are built to one church established. Literary journals in different parts of the country are filled with scum, dandruff, and slag, controlled by the very scullions of society, depraving everything they put their hands on. Three hundred and ten newspapers, and journals, and magazines in New York, and more than two hundred of them depraving to the public taste, if not positively inimical to our holy Christianity.

Look abroad and see the surrender, even on the part of what pretend to be christian churches, to Spiritualism and Humanitarianism and all the forms of devilism. If a man stand in his pulpit and say that unless you be born again you will be lost, do not the tight kid gloves of the christian, diamonds bursting through, go up to their foreheads in humiliation?"

The true christian, who knows by experience what it is to deal with his own heart, finds it infinitely more difficult to beat down one sinful thought from rising up in him, than to keep down a thousand sinful thoughts from breaking out into open action. Here lies the chief labor—to fight a phantasm, or airy apparition, such as thoughts are. He sets himself chiefly against these heart sins, because he knows that these are sins that are most of all contrary to grace, and do most of all weaken and waste grace. Outward sins are like the many caterpillars, that devour the verdure and flourishing of grace; but heart sins are like so many worms, that gnaw the very roots of grace.—*Hopkins.*

AN APPEAL.

To the Churches!—Adventists!—Stewards of the Lord.

Brn. and Srs. of New Hampshire:—Have we done all we can, or that God requires us to do, in giving to the people of this State the last judgment warning—the gospel of the kingdom? Who can say that we have if a little more time is given us to labor? Again, how can our labors and the means God has entrusted us with as stewards, and will hold us responsible for, be best expended? We think that the success that has crowned judicious labors under Mission Tents, in this and other States, in a measure answers these questions. The command is "Go," and in thus going we carry our meeting-house with us. We think it a conceded point that many who would not under other circumstances attend our meetings, are induced to come to tent meetings.

And now, dear brethren, as the N. H. Advent Christian Conference has chosen us to hold protracted meetings, and have entrusted us with the N. H. Mission Tent, will you help us by prayers and means to save some through this instrumentality? We feel a great responsibility in this matter; will *you* share it with us, and then in the great harvest reap the blessing? We want to see how much can be raised and pledged, between this and the time to hold tent meetings, to carry the tent into new places. A strict account of all receipts, and how paid out, will be kept. Now, will you make one effort, and sacrifice of this world's goods, for this great and noble cause before the fires of the last day shall consume them? Let God direct. Send in your monies and pledges to the Treasurer, J. G. Smith, Farmington, N. H. Also, brethren, we want you to interest yourselves in finding places where tent-meetings are needed, and see if land to set it upon and lumber to seat it with can be obtained, and let us know as soon as you can, so that we can make our arrangements to the best advantage, and not travel over the ground more than is necessary. We intend to secure as good help as we can to go with the tent. Remember, "God loveth a cheerful giver." And as this is to give the gospel to the poor, you can thus claim the promise in Prov. 19: 17.

C. H. Fletcher, D. F. Leavitt, J. G. Smith, } *Committee.*

IS ANYTHING TOO HARD FOR THE LORD?—Gen. 18: 14.

J. P. MARQUAND.

A similar passage of Scripture is found in Jer. 32: 17, and also another in Matt. 19: 26. We understand by this question that God can do all things that are consistent with his character for veracity and wisdom, in consonance with his established laws of the universe. God cannot, from the rectitude of his nature, do anything wrong or harmful. His attributes shine out in all his works and ways, and reflect his benignance, honor, virtue, truth, wisdom, love and power.

Many persons limit God as to his ability to perform his word and carry out his plans and purposes; but He who made the worlds and keeps them in beautiful order and symmetry, knows how to control, govern and direct all things for his own glory and the best good of his intelligent creatures. The more we study into the works of nature, and behold its wonders, and see its harmonious operations, the more we can admire and love that omnipotent being who is the Architect and God over all, blessed forevermore.

As we are informed that man was made in the image of God, we get some faint idea from this that God possesses mechanism, skill, adaptation, symmetry, art, fitness, combination; and that all sciences come from him. "In him are hid all the treasures of wisdom and knowledge." "He doeth his will in the army of heaven and among the inhabitants of the earth."

The power and wisdom of the Lord is distinctly seen in the works of creation, but particularly so in the work of man's redemption. For four thousand years no man or woman had lived without sin, until there came a child on the plains of Bethlehem. His name was called Jesus; that is, a "Savior from sin." He suffered, bled and died. Then he was raised from the dead by the Father, who made him both "Lord and Christ." He endured temptation, resisted all sin, lived a life of holiness and purity, and became the first fruits of the resurrection. Here was a model man, who was lifted up that all might be drawn unto him. This was the seed of the woman that should bruise the serpent's head—the devil.

It was necessary to make the leader or captain of our salvation perfect through sufferings, in order that he might bring many sons unto glory. This man "offered himself to God, without spot, through the eternal Spirit," and was accepted. He was a pure, sinless being, and consequently the penalty of the law, which was death, had no claim on him. The third day he rose again, and became a mediator between God and man.

In all this is exhibited the love and tenderness of the Father, and it leads us to say—"Is anything too hard for the Lord?"

This work of grace, which was done for his Son, he can do for us, if we will only come like little children and ask, in faith, believing. Nothing is too hard for God. He can wash away our sins, and make us white as snow. He can cleanse away all our crimson stains.

Oh, let us believe and trust him, and remember that "without faith it is impossible to please him." Unbelief is the worst of all sins, and is that which so easily besets us.

Who doubts that the apostles were converted, sanctified and saved? Yet these men were taken from a low, sinful state; men that were carnal, earthly, sensual, full of evil; but divine grace wrought on their hearts. They were changed and purified, until John could say, "He that is born of God doth not commit sin."

A Prophecy.—The following was prophesied in 1848, by Father Morrow, a monastery in St. Croix:

"In the last part of the nineteenth century there will be a republic in Switzerland, France and Italy, and signs in the whole world; pestilence, famine, and war; and great cities will be destroyed, and kings and religion be destroyed; and they will seemingly get the victory, but will afterwards be defeated. The Catholic church will be stripped of everything, and the Pope will be kept in captivity by his enemies, and the Pope's chair will be vacant; but there will be no more Popes, for the Son of God will come, and bring peace with him."—*Selected.*

Once when I was going to give our minister a pretty long list of the sins of one of our people that he was asking after, I began with, "He's dreadful lazy." "That is enough," said he, "all sorts of sins are in that one; that is the sign by which to know a full-fledged sinner."

HOME AND HEALTH.

HINTS ABOUT THE PREVENTION OF SCARLET FEVER.

Scarlet fever is a very infectious and very dangerous disease. A mild case is as infectious as a severe one; and scarlet fever is never so mild that it may not in the long run prove dangerous to life, or even fatal.

One case of scarlet fever is always derived from some other. It is, therefore, the duty of every parent, or person who has charge of a case, to remember that they are responsible for a disease that tends to spread, and to adopt such precautions as will prevent it from doing so. These are all embraced in the words isolation and disinfection.

ISOLATION.

Isolation means the separation of the sick from the neighborhood of every person not necessary for proper nursing and treatment. This may be done in two ways. First, by sending the patient to a hospital, which, as a rule, is the only perfect way. Second, by keeping the patient at home, and cutting off all communication with the healthy. This is more difficult, and in the case of the majority of families impossible to do. It involves, if done perfectly, a great many points, the chief of which are:

1. Send the children who are well out of the house. At least, keep them out of the sick-room.

2. When a choice is possible the room selected should be large, well ventilated, and have a fire burning.

3. Remove carpets, curtains, hair-cloth chairs or sofas, and every unnecessary piece of furniture. Iron bedsteads, hair, or still better, straw mattresses, and kitchen chairs, in short, all articles which will not take in infection, and which can easily be disinfected, are to be preferred. . .

4. The room must be occupied only by the patient and the person nursing, and never entered by any one unnecessarily. No child belonging to the family should go to school. No person nursing a child in scarlet fever should go shopping or visiting. The gown or outer garment should be a washing print, and winceys or other stuff dresses should not be worn. Women, especially, should avoid neighbors' houses where scarlet fever is, particularly during canvalescence. Much mischief is done by parents gossiping in each others' houses, or even making sympathetic visits, in such circumstances.

5. No teacher of a school should receive a pupil who is known to have had scarlet fever recently, or to belong to a family any member of which has scarlet fever, until a certificate of freedom from infection has been presented, signed by a qualified medical practitioner, or by the medical officer of health.

DISINFECTION.

The body, and everything about and discharged from the body of a person infected with scarlet fever, is infected, and therefore capable of imparting the disease to other persons. Disinfection includes all methods by which the infected matter or material can be deprived of infecting power.

Cleanliness, not of a surface sort, but thorough, in all the holes and corners of the house—below the furniture as well as in the middle of the floor, in all the folds of the bedding, as well as in the coverlet—is the first and essential step toward disinfection. All the dust swept up or rubbed down should be placed in the heart of the fire and so burned, not thrown among the ashes and sent to the ash-pit.

Ventilation is a part of cleanliness, and is best maintained by leaving a chink of the window open at the top, and keeping a nice bright fire burning. There is no danger of cold draughts if this is done constantly; but there is danger, if now and then, or only when the doctor or inspector calls, the window is drawn down, and a rush of cold air admitted to the over-heated room.

DISINFECTION DURING SICKNESS.

Scarlet fever patients always cast their skin, and so long as a particle of old skin is visible the patient is infectious.

The dead skin comes off partly in flakes, but partly also as dust, which flies everywhere and clings to everything. To prevent this, so soon as the redness begins to disappear, rub the whole surface of the body over with camphorated oil, mutton fat, or any other agreeable and convenient oil or fat. Do so every night, and whenever the patient is able to stand it, give a warm bath, washing the whole body with carbolic acid soap. A succession of such baths, followed by oiling until the whole skin is removed, will prevent the infectious dust from flying about, and in the end will disinfect the patient's body.

This oiling and bathing is the most important disinfecting process which can be adopted in scarlet fever, but a few more directions are these:

Use separate bits of rag for wiping the poisonons discharge from the mouth and nose, aud burn each bit as it is used.

Put chloride of lime into the vessels used for the discharges, remembering that the spit or discharge from the throat is particularly poisonous.

Prepare a steep in a tub containing a wine-glassful of clear carbolic acid, or a wine-glassful and a half of Burnett's Fluid to each gallon of water, and put all bed and body clothes removed from the patient therein until washed. They should afterward be well boiled.

DISINFECTION AFTER RECOVERY OR DEATH.

After the last bath, when every particle of old skin is away and recovery perfect, a fresh suit of clothes from the skin out should be put on by the patient, and also by the nurse; and disinfection of the apartment, bedding and other infected articles, should forthwith be carried out. It is impossible to give instructions which unskilled persons can follow, as to fumigating rooms, etc.

In case of death the body should be interred with the least possible delay, and in houses where the living must remain in the same apartment, the body ought to be interred immediately.—*Herald of Health.*

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1021. BOSTON, WEDNESDAY, JUNE 2, 1875. VOL. XLI.—NO. 8.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

AFTERWARD.

Now, the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the pruning, sharp, unsparing,
Scattered blossom, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward the perfect beauty
Of the palace of the King.

Now, the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the hallelujah song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"

—*F. R. Havergall.*

THE WATCH TOWER.

"In such an hour as ye think not."

A short time ago, in a conversation, the question was asked, why is it that there is such confusion, and opposition and deflection so frequent among professing christians?

The writer replied, that while things were not as should be expected among them, still it ought not occasion any surprise, for those differences and dissensions and deflections were only forebodings, along with a host of other signs in the civil and material worlds, of the disruption and passing away of the present dispensation.

The remarks were not so cordially received, and the questioner soon disclosed the fact that he was among the numerous class whose expectations for the ultimate success of Christianity before Christ's coming were exceedingly strong and hopeful. "O!" said he, with evident satisfaction, "that is an old story of Christ's coming soon. Three hundred years ago, in Luther's time, and many times since, dates have been fixed for the second advent, but all have failed in being correct. There is far too much of this studying prophecy, and fixing of times and dates for the destruction of the world. The prophecies are too deep for men and better be let alone."

Without saying a word in reference to the indifferent and the ignorant, such is the way many intelligent and good workers for the cause of religion allow themselves to be misled in regard to the most striking truths. They can discern very well the face of the sky in the gross deflections of christians, and in the decay and change of things politic, but cannot read the signs of the times, as too often, with reproach they are ready to say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

It is too often taken as an argument against the possible advent of our blessed Lord, that expectations in the past have not been realized, and that the setting of times and dates and seasons by the over-zealous students of prophecy has done little short of bringing the whole subject into contempt. But it is not saying too much to declare that the grand subject of our Lord's second advent claims to-day as much thought and attention, if not more, than it ever did.

To come to the conclusion that the Lord Jesus will fail of his promise to come to this earth of ours in power and great glory at his appointed time, because weak fallible man has erred and miscalculated, is worse than folly. To reject such a glorious promise on such a weak and trifling plea, is certainly to reject the testimony of prophets and apostles; nay more, to reject the words of our Lord himself, who said in one of the most solemn hours of his earthly ministry,—"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." And again in another place, where he depicts the suddenness of the event,—"Watch ye therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

These passages are not intended to make prophets of men, but to warn them that there is a day of assize when judgment shall be meted out, and to keep them in readiness, whether living or dying, to meet the Son of God.

The constant habit of setting aside from the thoughts such passages as these, is only intensifying the means for the fulfillment of the Savior's prophecy. Surely if people allow themselves to grow more and more careless and disbelieving in regard to the second advent, is it not what may be expected, as the more careless they grow the nearer are they brought to that time of which Christ said, "When the Son of man cometh shall he find faith on the earth?"

The last days of the Christian dispensation will be its worst days, and the deflections of christians and others will be the more and more intensified the nearer its disruption. If some were found in Luther's day to look for the near advent of the Lord, and if many since his day have eagerly looked for his appearing, far less will be found, if any indeed, to expect him on the eve of the judgment. Yes many, even then, who long watched and waited will be slumbering and sleeping when the cry is made, "Behold the Bridegroom cometh; go ye out to meet him."

Some, as I before hinted, are kept from giving much thought on the second advent from the great results that they yet expect from the spreading of Christianity. But the Christianity of the present is too faulty to accomplish the results they so confidently anticipate. Certainly not all that is counted such, is by any means capable of treasuring divine truth in the world around us.

The Christianity of to-day and the Christianity of the past can scarcely be called identical. The Christianity of the past mainly consisted in preaching the cross, living for Christ, and a strong upholding the faith once delivered to the saints, but that of the present, for the most part, is far from doing this.

In the present day Christianity is greatly corrupted by worldliness; so much so, that it is difficult to distinguish sometimes between those who are connected with the church and those who are not. The line of separation is not clearly marked, and hence we too often see among professing christians the same love of pleasures, and wealth, and dress, that we know to be common among the followers of the world.

The Christianity of the present suffers from the inroads of science. Already, with too much success, has human progress been made a part of it, and by some it is accepted only in so far as they can reconcile it with scientific or natural law.

Again the Christianity of the present is corrupted by false doctrine. Christians at one time, notwithstanding how they differed with respect to their way of worship, were at least jealous for the great doctrines of the Bible. But now there is such freedom of thought, such latitude of opinion, among all denominations, that it is a part of heroism to call in question and doubt the true foundations of the faith. Is it a wonder, then, that we see a deep shade thrown over the truth of our Lord's divinity; an evasion of the doctrine of the atonement, and a denial of the resurrection of the body? Is it a wonder, then, that many are carried to and fro by every wind of doctrine, and led to give heed unto seducing spirits and the doctrine of demons? Such a Christianity may please the world, but it will never convert it by bringing Christ into every heart. It may say peace and safety, but never truly fit men for that judgment, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

Surely if such a Christianity as exists now among us were going to bring all men to the cross, Christ never would have said, in referring to the days of Noah and Lot, "Even thus shall it be in the day when the Son of man is revealed."

Without a solitary passage more, this gives us a forcible portraiture of the apostacy of the last days; for the Lord here evidently forewarns us, that it is while people are living in carelessness and false security, and for the most part given up to world worship that "he will come as the thief at night-fall, or in such an hour as we think not."

None believed in Noah's day (but the righteous few) that God was going to send the flood. But it came, and swept them all away except those who were in the ark. The people of Sodom thought perhaps they were secure enough until the fire came from heaven and destroyed them all except Lot, his wife, and his daughters. And our Savior declares that the like things will happen again at his second appearing; for it is "when men shall say peace and safety, that sudden destruction cometh upon them."

Surely if any subject, by reflection and study, can help us to watchfulness and searchings of heart, it is the second personal and sudden appearing of our great God and Savior; for so sure as judgment will be meted out to all those who know not God and obey not the gospel, so sure will everlasting blessedness be the portion of those who are found steadfast in the faith and loving the Lord Jesus Christ in sincerity and in truth. Blessed is that servant whom the Lord when he cometh shall find watching."—*Prophetic Times.*

HISTORY'S TESTIMONY TO CHRISTIANITY'S TRUTH.

The Divine origin and truth of Christianity is shown and proved in many ways. Its evidences may be termed legion, and all its enemies have never been able to refute them to the satisfaction of truthful, sincere, honest, and scientific minds. It comes before us with a strong prestige of universal opinion in its favor. All that is best and noblest in the world at the present day, all the best and noblest that has been in the world the last eighteen hundred years, is due to belief in this gospel. It comes down to us with the full assent of the greatest intellects of our own country, and of thousands and tens of thousands of intellects of the second order. All the countries of the world where Protestant Christianity is believed have risen to civilization and liberty; where Christianity is not is barbarism, despotism, and slavery.

We find the civilized world full of Christianity, and if we go back as far as we will in the literature and history of eighteen centuries we find historical notices of various kinds, some by heathen writers, some by christian writers, proving the existence of Christianity in the world, and a belief in Jesus Christ as a divine teacher, a worker of miracles, as crucified, as risen from the dead. We have extant the writings of Ignatius, Pliny, Tacitus, Josephus, and all these writers, christian, heathen, Jewish, show us bodies or churches of believers already existing in considerable numbers. No event of ancient history has an equal amount of historical evidence to prove it. The history of the life and death of Jesus Christ is affirmed by more irrefragable testimony than any other event in ancient history. It is interlaced with innumerable threads of profane history; and it is inconceivable that a woof of so much truth should cross a warp of falsehood. But the force of the remark is immensely increased when we recollect that this historical character of Christianity extends to many centuries before the birth of Christ, for the New Testament is based upon, and makes itself responsible for, the Old Testament, and the Old Testament is as inextricably interwoven with the profane history of contemporary nations as the Gospel history is with that of Rome and Judea; so that the history of every nation under the sun contributes something in support of Christianity.

Reader, as Christianity has thus been given by God to the world to be its balm and solace, has it touched and moved you? Have you allowed it to have its legitimate influence over you?—*London Times.*

THE TEMPLES OF GOD.

J. R. SMITH.

A temple, says Webster, is "any place in which the Divine presence specially resides." The inspired apostle, while addressing the Corinthians, says—"Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Again, to the children of Israel God made a conditional promise,—if they would keep his commandments, he would "walk among them." The definition of the term "among" signifies "conjoined or associated with."

It is written of Noah that "he was a just and perfect man." Enoch also was a perfect man, and "walked with God," and "was translated that he should not see death; for he had the testimony that he pleased God."

To walk with God we must be in perfect harmony with him, and obey his written Word; for "how can two walk together except they be agreed?" Therefore to walk with God is to live in sweet communion with him; having the abiding witness of the Holy Spirit. We must walk in all his ordinances and commandments blameless, and have a conscience void of offence toward God and man. We must bring forth fruits of living faith, and have the Divine assurance that we are approved and accepted of God. We must submit ourselves to be guided and directed by his Holy Spirit It is very important that we walk according to the requirements of the gospel; for God has never promised to dwell with any others save those who obey him. "He that keepeth his commandments dwelleth in God, and God in him. And hereby we know that he abideth in us, by his Spirit which he hath given us." Those who dwell in God and in whom God dwells are no longer strangers to each other. They possess the Holy Spirit of promise. They know they have passed from death unto life, and have the blessed assurance that their names are written in the Lamb's book of life.

If we are not very watchful and prayerful, these temples may become defiled; and "if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." There are many ways whereby the temple of God may become defiled. They very frequently become defiled by the unruliness of the tongue, which fills the world with contention and strife. It is a little member, but James says "it is a fire, a world of iniquity." On account of giving this unruly member too much latitude, professed followers of Christ are barren and unfruitful. They do not dwell in Christ, nor Christ in them. They often complain of the way being rough and thorny, and of the cross being heavy and hard to be borne; but God says—"My ways are ways of pleasantness, and all my paths are peace." On account of giving loose rein to the tongue, many professed followers of Christ have lost the blessedness they once knew. They no longer walk with God; they deny Christ by their daily life and conversation, and are living under condemnation. Occasionally, in a lively prayer meeting, you will hear them confess they are doing things they ought not, and "making crooked paths"; which is all very good, as far as confession is concerned; but leave off doing the things you ought not to do; leave off making crooked paths, and learn to "make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Leave off backbiting, cease to do evil, and "follow peace with all men, and holiness, without which no man shall see the Lord." There is an enemy. Beware of him. Be on your guard, for he has come down with great power, knowing that his time is short. Thank God that his time is short. Sometimes he transforms himself into an angel of light; therefore be very watchful, lest he make error appear to be truth.

Let us live "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation." Let us be like a city set on a hill, whose light cannot be hid. Then we shall shine forth as the light of the world; holding forth the Word of life," and will rejoice in the day of Christ that we have not run in vain, neither labored in vain." Thank God! he has got a little flock who have not defiled their garments; and they shall walk with him in white, for they are worthy." God has got a few down here in this nineteenth century, who have never bowed the knee to Baal, and they are going through by the royal way of the cross. They "have access, by faith, into this grace wherein they stand, and rejoice in hope of the glory of God." They glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them.

New Bedford, Mass.

UNEASINESS IN EUROPE.

WM. D. TUCKER.

All over the world at the present time there is "a fearful looking for" of something that is coming upon the earth. This is especially so among the nations of Europe. There seems to be great uneasiness and anxiety in regard to political affairs, and vast preparations in the military line among the respective governments, which looks as if they were fearing some great event, and were preparing to meet it. That event will probably be a continental war.

Jealousy among the European nations is causing them to lay out vast sums of money for arms and ammunition, and thousands upon thousands of soldiers are being gathered together—for what? For "the battle of that great day of God Almighty." This we believe to be true because we have passed the signs which Christ gave us as foretokens of the end, and next in order is "the time of trouble"—the great battle—and then "the sign of the Son of man in heaven."

The following we copy from the *New York Weekly Witness* of May 15th.

"POLITICAL UNEASINESS IN EUROPE.

During the first week of September there will be in session at the Hague, the Association for the Reform and Codification of the Law of Nations. It is expected that the meeting will be large and influential; and the topics to be discussed are the methods for reducing the armaments of Europe, the delays which should precede declarations of war between nations, and arbitration as a means to settle international disputes. Whatever will tend to make wars less frequent, and direct the energies of nations into better efforts than entering into trials of strength on the field of battle is deserving of every aid and support from christian nations. The association above mentioned may do a great deal by wise discussions and appropriate resolutions, not only towards preventing war, but diminishing the horrors which invariably attend the hostile encounter of vast bodies of armed men.

"But the signs in the political world are not such as betoken a prolonged period of peace in Europe. France is daily adding to her armaments, and busily drilling her soldiers in anticipation of the time when she can retaliate upon Germany for the humiliation inflicted upon her in and at the close of the late war. Germany views these preparations with alarm, knowing not only the deep-seated resentment of the enemy which she had so recently vanquished, but the possibility that other countries, jealous of the new empire, may join France in a war of revenge. Without attaching too much importance to the dispatch published a few days ago, stating that a war party in Germany was urging a war with France, it cannot be denied that there is a very widely spread uneasiness throughout the continent of Europe.

"On working men and the producing classes generally a war will fall heavily, both in the demands upon them for service in the field and in the payment of taxes. They regard the future with apprehension, and will readily seek an asylum where they will not be subject to exacting and oppressive military laws, and be liable to sustain burdensome taxation."

The next and most important feature among the nations of Europe is the deep and subtle revenge of the Catholic powers because of lost authority and constant humilation from her adversaries, the Protestants of Europe. That the Roman Catholic power will make one last great effort—her death struggle—is evident from what her leading orators say upon this subject, and what indeed many say.

The spirit of Catholicism is that of deep-seated hidden revenge, which will burst forth in demoniacal fury when the desired moment arrives, and her subjects will fight for life and ecclesiastical power to the end, and then will be "the time of trouble," such as has never been; no, nor never shall be.

To escape that terrible "time of trouble," our names must be found written "in the "Lamb's book of life," and remain there "until the indignation is overpast;" and then we shall receive "the crown of life," and live and dwell with Christ in his eternal glorious kingdom.

O friends of Jesus, are we awake to a realizing sense of our position in regard to the eternal welfare of mankind? Are we urging sinners to "flee from the wrath to come?" Let us be up and doing, "for the night cometh when no man can work." Sinner, delay not one moment. To-morrow never comes. Soon it will be forever too late. Flee to the Rock of ages. There is no time to spare. Lord, help us all to be ready when Jesus comes, is my prayer. Amen.

Haydenville, Mass.

SPENDING MONEY.—Money is hard to get and easy to spend. There is peril in it, and there is blessedness in it. To the wise and good it is the best of servants, to the weak and foolish it is the most terrible of tyrants.

"I BESEECH YOU, BRETHREN, SUFFER THE WORD OF EXHORTATION."

S. S. BREWER.

Dearly beloved reader, permit me to invite your attention to the solemn fact that you are now living at a time when what the apostle in his day called "the ages to come" (Eph. 2: 7) is about closing up, and the Arbiter of human destiny is coming to decide once and forever who has accepted "the exceeding riches of his grace in his kindness toward us through Christ Jesus."

"The mystery of God" is finishing. It is now the season set forth in the parable, called "the time of harvest." It is the eventful period when it appears to me that mankind are shaping their destiny, and will occupy the prophetic position designated in 1 Cor. 15: 23—"every man in his own order," band, troop, or company. The "three unclean spirits" have now about consummated their prophetic mission, and have their myriads of amphibious croakers brooding in every department of the religious and political world, rendering their respective departments hideous and repulsive with their heterogeneous and bombastic vaporings.

I feel safe in saying that never has Satan assumed so many successful devices to perplex, annoy, and if possible destroy the children of God, and invalidate his sacred Word, as at this very moment. Perils seem mysteriously to concentre. "And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." 2 Cor. 11: 14, 15.

This present dispensation will terminate precisely as God hath declared by his Son and the holy apostles; and under precisely such a condition of the church, world, and nature, as we see at this very time. The present condition of the world is clearly indicated in the holy Scriptures, and to be taken by faith through the light of Christ's testimony as the certain, unerring precursor of the day of judgment and perdition of ungodly men.

We have watched the signs of the times in the light of God's Word for many years. Scenes of surpassing magnitude have frequently passed before our observation, of many of which we have spoken. They are too multifarious to attempt to enter into any detail. Permit me, however, to refer to one in particular, as that is the last one enunciated by the Son of God that precedes "the shaking of the powers of the heavens," when the "sign of the Son of man" is to be seen in heaven, and all the tribes of the earth shall mourn.

That sign was the falling stars, Nov. 13th, 1833. O how grand, yet inspiring, was the event! To me it was rendered more solemn on account of persons gathering under my chamber windows, and calling me to arise, exclaiming in a doleful manner—"The day of judgment has come." O solemn, sad, and to me awful thought! Millions that might now prepare to meet their soon coming Judge in peace, and hail him with rapturous delight, will permit these evidences all to pass unheeded, with all the gracious invitations of the gospel, and call in vain for mercy amid the ravings of despair.

Let me exhort all to make their calling and election sure. A point of time, a moment's space, only remains. The ages that in the apostles' day were *to come*, are now ending. Please keep ever in mind the fact that the very next event which the Son of God declared should succeed the falling of the stars is the shaking of the powers of the heavens; then, the sign of the Son of man in heaven. Mark well what he declares will be the result: "And then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory." O how precious, blessed, consoling, these words that follow, to every true lover of the coming One. Read them, dear, tried, tempted ones. Weary and tempest-tossed brother and sister, be faithful; watch, pray, and patiently wait.

O this blessed promise—"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Then will cease the night of weeping, and these poor tottering bodies, that groan and travail in pain, will, in an instant, in the twinkling of an eye, "bear the image of the heavenly."

It is written concerning those of Thessalonica, in the apostles' day, that they "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven." The church has waited through a long dark night of tribulation and mourning. The bride of Christ now occupies an entirely different position. It is now an expectant position,—a looking for the Lord from heaven; not a revelation of "that man of sin," but the Lord from heaven, "who shall change our vile body, that it may be fashioned like unto his glorious body."

Dearly beloved, let us labor to enter into rest. Ever keep in mind the fact that we are engaged in an uncompromising warfare against sin in every shape. Ours is an irrepressible conflict. Ancient Roman liberty was declared to be maintained at the expense of "eternal vigilance"; and so is the liberty of the gospel. O maintain it like God's valiant ones.

In conclusion, let me exhort all to be sober, for the end of all things is certainly at hand. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Amen. "Even so, come, Lord Jesus."

CONSCIENCE is man's most faithful friend.

MORE WAR RUMORS.

The alarm created by the recent minatory note of Germany to Belgium has scarcely been allayed for more than a week, before new warlike rumors find expression in a letter published in the *Times* last Thursday, upon which the *Standard* comments as follows:—"A very significant letter, from which we give an extract in another column, is published by the *Times* of to-day. It is written apparently by a Frenchmen whose knowledge of English is almost perfect, and relates to the grave apprehensions as to the immediate future now felt among the people best informed in France. Germany is said to be longing for the peace and security which are endangered by the rapid recovery of France. Alone she can easily manage France. She has ascertained that England will not move unless Belgium is touched. Italy will be quiet, and so will Austria. It only remains to ascertain the temper of Russia.

"This will be done at the forth coming interview between the Emperors of Russia and Germany. Then, if Russia allows, an army is to be marched to Paris to extort a treaty limiting the French army, and imposing an indemnity of rather more than £20,000,000 a year for twenty years. The argument supporting it has much consistency. The *Times*, in a leading article, throws ridicule upon it, but leaves absolutely untouched the chief reasons for suspecting that there may be some truth in it, preferring to rely on the idea that Prince Bismarck's scruples would prevent him from committing such a crime, and that whatever he might wish his master would not be found pliable. But the present apprehension of war finds its chief support in facts which the *Times* utterly ignores, but to which we have before called attention. The military power and the prosperity of France are increasing side by side; but Germany is being ruined by her armaments. She dares not disarm, she cannot afford to go on as now. What then? Is there any other choice but to crush the only enemy she fears, and rest in peace?"

Another London paper remarks upon this: "Next Monday, May 10th, the Emperor of Russia will visit his 'friend and brother' Emperor who reigns over united Germany. He will remain at Berlin several days, and while, so far as the external world is concerned, the time will pass in reviews and festivals, we shall certainly not be far wrong if we assume that a stratum of sober business will underlie the glittering surface. A feeling has gone abroad, partly caused by recent utterances in Berlin itself, and partly the fruit of effervescent French alarms, that there is some imminent danger of an European war, or at least a renewal of the secular strife between the Teutons and the Gauls. Since an uneasy feeling has found expression, it will certainly be the subject of commentaries more or less to the point. The constant flitting to and fro of warlike rumors necessarily creates astir in the public mind.

"While certain German newspapers, moved by the reorganization of the French army, indulge in somewhat provocative criticisms, a genuine or affected fear seems to have taken possession of some among the French people. The wildest stories are circulated. Prince Bismarck hopes to gain something from the Czar's sojourn in Berlin. He will, it is said in the Austrian capital, assure the Emperor that, while Germany has only peace in view, French armaments suggest doubts as to the aims of France; and starting from this basis, he will urgently request the Czar to set before the Government of Marshal MacMahon the pacific intentions of the German Court. Russian power has recovered once more a position in Europe, which imparts great importance to the line she may think proper to follow under the somewhat perplexed condition of the Continent."

It is unnecessary to say that Russia will turn the present state of things to the best advantage for the promotion of her ambitious policy in regard to the acquisition of Turkish and Asiatic territory. But whether the next move upon the European chess-board will be an alliance between Russia and Germany, or between Russia and France, it is difficult to hazard an opinion.

This much, however, is quite clear from the prophecies of Daniel and Revelation, according to standard interpretation, that a tremendous and unparalleled war will before long break out in Europe, in which those nations will act the prominent part, and the result will be quite contrary to what most people would at present consider probable. —*Signs of Our Times.*

BIBLE STUDY.

It is incredible to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures with reference to the parallel passages, without any other commentary or exposition than that which the different parts furnish for each other.

I will not scruple to assert that the most illiterate christian, if he can but read his English Bible, and will take the pains to reed it in this manner, will not only retain all that practical knowledge which is necessary to his salvation, but, by God's blessing, he will become learned in everything relating to his religion, in such a degree that he will not be liable to be misled, either by the refined arguments or by false assertions of those who endeavor to ingraft their own opinions upon the oracles of God. He may be safely ignorant of all philosophy except what is to be learned from the sacred book, which, indeed, contains the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history except so much of the history of the first ages of the Jewish and of the Christian church, as is to be gathered from the canonical books of the Old and New Testaments.

Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these books were dictated, and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake the learned christian's faith.—*Bishop Horsley.*

MAN'S POWER AND GOD'S POWER.

Mr. Moody recently said, in London, that "If all the talent and ability which are expended in the crusade against the evil of strong drink were directed to bringing souls to Christ, we would not want any act of parliament to keep men from drunkenness."

So we find the above in a religious exchange, and we do not doubt either the genuineness or the truth of the quotation. The bane of our later religion is its uniform and utter detachment from society as an instrumentality, or rather as the instrumentality divinely ordained for the suppression and cure of the various forms of social sin that afflict and curse our world. The common thought is, that religion, as a business of Sunday, and as an in-door affair, to be confined within church walls is a very commendable and a very genteel thing. And on account of the good credit which public opinion has come to associate with religion, and because of its general recognition now-a-days as a sort of social accomplishment, its profession is assumed for reasons of public respectability and caste. The idea that christianity, the simple gospel, Christ's naked religion, unreinforced by policies that are human, unsupplemented by man-made auxiliaries, is able to cope with and destroy sin in its multiform social aspects, is a modern absurdity! Such an idea was natural enough and necessary, in the earlier centuries, and the simple-minded christians who lived in primitive times, who trusted in Christ's gospel alone for the correction of social wrongs and the uprooting of public sins, are entitled to our forbearing judgment, and are more to be pitied than blamed, because they did not possess the advantages and modernly patented methods of "reform" which characterize our later civilization! "Thank God, that we are not as other men, or even as those poor publican" sinners of the post-apostolic centuries!

We would like to see a generation of (religiously) sensible people, that would just hold out of the way their humanly concocted plans for "reforming" society, (as they call it), and let the pure, simple, naked gospel get at the people! But no. Human conceits are so plausible, human devices so hopeful, human pride so constantly and so eagerly in quest of something wherein to glory—in short, man is so much wiser than God, in the matter of rescuing society from its wrongs and its wickedness, that between the gospel and the lost masses there must be thrust man-made systems and processes for the doing of that which the mere gospel is thought unequal to do! To do the simplest things that need to be done in the way of "reform" (so-called) men must organize a plan. To save men from swearing, an "anti-swearing" society must be organized —to save them from tobacco, an "anti-tobacco" society—to save them from drunkenness, an "anti-drinking" society. Meetings must be called—a "moral reform" constitution adopted—a "moral reform" president (whose vanity is tickled by his or her elevation to office) elected; also a "moral reform" secretary, (who exults in the opportunity the office brings to get his or her name into print); also a "moral reform" treasurer, who not unfrequently awaits the largest influx of funds to perpetrate a "moral reform" (defalcation); and so on. Committees must be appointed to report resolutions that in the disinterested, self-sacrificing, philanthropical, christian understanding of the case which the society of "moral reform" entertains, it is deeply and wickedly wrong to swear, to steal, to use tobacco, to drink alcohol! Of course, the "resolutions" are unanimously adopted, and go into or rather on to the society's platform, which is already mortised, and ready for the "planks." And what of all this? Nothing! Only a little brief, spasmodic protest against sin, and—a little self-glorification! That's all. Swearers still swear; thieves will steal; smokers and snuffers still snuff and smoke; and drinkers still drink!

And where is the gospel, meantime? No where! That is—not the true gospel. Men are not looking to that to reach or to consummate the "reform." It is to the organization" they are looking. It is from the "society" that they expect salvation, not from Christ's gospel. It is man's wisdom, not God's power that is trusted in! We have a very deep conviction that the very best thing for the world that could happen to this modern race of Babel-building "reformers," would be some such divine visitation as might confound and disperse its multitudinous babblers, in some way similar to that in which the Almighty anciently confounded and scattered those impious busybodies on the plains of Shinar. Certain are we that this is so, if such a judgment would bring the world back to its earlier reliance upon the gospel for its social salvation, and to its plain, honest, simple trust in God for the redemption of its lost generations!

Do the people of this age believe that "the gospel is the power of God unto salvation?" Then let them resort to it—and use it—and throw away their thousand-and-one "moral reform" devices, we say. Amen.—*Banner of Holiness.*

RICH gifts wax poor when givers prove unkind.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 2, 1875.

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THE WATCHMAN'S PRESENT DUTY.

A watchman's duty is always connected with present anticipated danger, and involves a knowledge of the danger, and a warning to those exposed to it. A watchman is not prepared to attend to his duties until he understands what things are liable to take place to produce such danger, so as to watch for their occurrence. A mistake in that department would be liable to produce a fatal neglect of duty.

If a watchman upon the walls of a city was anticipating no danger from external foes, and only turned his eyes to see the movement of internal enemies, an invading army might fatally invest the place, while the inhabitants were reposing in confidence, that if danger should approach from any quarter, the watchman would give them timely warning. It is therefore pre-eminently important that all watchmen should first gain a knowledge of the persons, elements, and things, their positions, actions, and designs threatening the safety of the lives, happiness, or property of those for whom he acts as an agent of safety.

The second imperative duty of a watchman is to give his special and unremittant attention to looking for those things of which he is notified, as the agencies of harm.

The third duty in proper order is to give timely and intelligent warning to those exposed to approaching danger, when the threatening agencies are seen in the positions indicating trouble. These principles are involved in the duties of all watchmen, whether they are guarding the temporal or eternal interests of men.

All governments, whether human or divine, which are designed to become guardians to the interests of their subjects, employ watchmen, in some capacity, for their safety. All human associations, political, ecclesiastical, financial and social, families, states and empires, are put under such protecting care.

These principles are so self-evident, as to their importance and merciful results, that all men, whether civilized or heathen, adopt them.

God, the great father and friend of all his creatures, has incorporated these beneficent principles into every department of his government. He has infused them into the natures of the lower grades of earthly creatures, so that their instincts produce protective governments, under which some of a class are selected to watch, to protect the safety of others. A robin or raven will sound the note of alarm to summon help, and notify the exposed to escape from the snare when danger is seen. Beasts and fish have sentinels and signals, by which their communities are notified of approaching danger. Even the inanimate elements of the earth and heavens give alarming tokens of coming convulsions. Death usually hoists its signals, and gives its watching victims time to offer a dying prayer and pronounce a parting blessing.

All these things prove that the great Originator of earthly history has mercifully introduced these principles of safety and salvation, through all the departments of his government, where snares and dangers exist. This important truth appears in its most lovely aspect connected with the church of God.

The militant church is represented as being in constant and imminent danger, exposed to a great variety of snares and enemies, which threaten her present and eternal interests. God represents the church as the special object of his care and love; therefore we might expect a corresponding manifestation of his divine watch-care over her.

When we turn to the Holy Scriptures, we find that he has made the most abundant provisions for such watch-care, both as to means and agencies. He represents himself as standing at the head of all watchful beings, earthly and heavenly, who guard with untiring vigilance the Lamb's espoused Bride, while she is exposed to the insults, seductions, and judgments of a corrupted, cursed world. He limits Satan in his purposes to destroy her, and makes the thunder-bolt, earthquake, sea-storm, and consuming fire harmless in her presence. He sends the angels, visible and invisible, to guard her foot-path, so that no beast can destroy her, or the winds and tempests overwhelm her.

When the blood-thirsty nations attempt to annihilate her, the heavenly watchers lead her into the solitary wilderness and protect her there. When the world offers her gold, fame, and worldly pleasures, her heart is filled with a loathing for their ensnaring vanities.

God also employs men as watchers to go about his Zion, to see what foes and perils they can descry within and without the sacred city. God appoints and calls men to this work; for he will entrust the selections for work so responsible and vastly important, to those liable to mistake the requisite preparations and qualifications for such sacred duties. The interests involved in the faithful discharge of these heaven-appointed works are too infinite to allow of worldly policy or human speculation, to vary them as to the work done or the results designed to be accomplished.

God will employ no men in this work, on which eternal life is hinged, whom he cannot control by his Word and Spirit. They must consent to receive their instruction, as to the nature of their work, the means to be employed for its accomplishment, and the specified periods when particular parts of it must be done, from him.

The man who engages to work for a farmer must first consent to do farm work. He must then consent to use the axe, plow, hoe, and scythe. He must consent to do the spring work in the spring, and the fall work in the fall.

Some men would be glad to receive the farmer's money for their labor, but they want to be gentlemen, and work in the counting room. So it is in the christian work. Many desire to receive the reward of the righteous—eternal life—but they are determined to float on the popular wave with gloved hands, and not do the unwelcome work of going without the camp, bearing reproach for Jesus' sake.

God gives his watchmen instruction in his Word, what enemies and dangers his people will be exposed to, the direction from which they will come, and the manner of their attack. Some of these are always present; some depend on special circumstances, and others come at stated periods. The temptations of Satan, charms and influences of the world, and the fleshly lusts, are always threatening, and the faithful servant will always keep them before the church as present dangers.

There are certain wicked habits, customs, and fashions of the people, which vary in different places and times, according to changing circumstances. These should be carefully studied, and their nature and danger, as presented in the Scriptures, shown to the people; then if they are persisted in, the guilt will fall upon them, and the watchman will be blameless.

There are specific events which happen, some at stated periods, and others only once in the history of the world. These are always the most dangerous to the generations exposed to them, because they are not so readily understood, and are of that nature which more fully blinds the people to their real danger; so that a larger share of the generations exposed to them are ensnared than those of any other class.

In countries where destructive earthquakes frequently occur, the people are ready to believe, on slight evidence, that one is approaching; and their frequency causes them to prepare for them in erecting their buildings, and keeping in general readiness. But in this country, where long ages have passed without such an occurrence, it would be very hard to convince the people that such a catastrophe was impending. They are not looking for such an event, and therefore have made no preparation in their buildings, or otherwise to meet it.

It is perfectly vain to talk about people preparing for that which they do not expect. No man can do it in worldly matters, much less in spiritual. The best of christians, when disease brings them down to death's door, find some christian duties to do, which they never could have done before. There are the last exhortations and warnings, the last testimony of christian confidence which can only be given in the trying hour. These were their finishing acts of loyalty to Christ, just as important and necessary as any they had ever performed. So it will be with the church when the last judgment comes. A specific preparation to meet it, like the last acts of a dying christian, must be made.

To meet the emergency, God has given signs, as forewarnings to his church, of the coming judgment, as he has given sickness as a warning of coming death; and they are designed to produce the same result—wean us from the world, and cause us to make all things ready for the great change.

This principle has been manifested in the divine economy in connection with every judgment that God has sent upon men since the fall. Preparations for the events depended upon receiving the evidences God gave of their approach, which proves that he designed those signs to cause those who saw them to prepare for the events they indicated.

These facts show that the watchman's duty is very imperative and responsible, when God's judgments are approaching; for he is required to give to the people the truths God has appropriated, for the purpose of causing them to prepare for the event. It seems to us exceedingly dangerous to teach that any course, outside of this plan of God, will lead to safety, and prepare the people for the last approaching judgment.

God's remedies for human malady are never sweetened to suit the depraved palate; so that his prescriptions can never be relished by the worldly masses; while Satan's are always designed to suit the popular taste, and therefore open a broad way in which the multitudes of a religious world rush gaily and pleasantly down to perdition.

The great temptation to Christ's servants has always been to take away the odium of the cross, by holding back some of the most bitterly hated truths, and half disowning their faithful advocates, and thus open a wide door of supposed usefulness, which is only a wide gate to the broad way.

Ye servants of Christ, beware how you prepare soft pillows for your heads, when eternal life depends upon not going to sleep. Be sure that you understand how to give the trump a *certain* sound, so that men shall prepare for the *battle*, and not feel that they are entering upon a glorious *truce* in this world. J. C.

REST.

While we are under the curse we shall feel the weaknesses and imperfections of our frail bodies, which are subject to weariness and disease under the pressure of mental and manual labor. Our mental labor, for the last seven months, has been very arduous and unremitting, not having one hour, not even during our sickness, of rest from pressing cares and exhausting anxieties, excepting the limited sleep we have enjoyed. We now feel a duty and almost a necessity to obtain a little mental rest, which Providence has seemed to open the way for us to enjoy for a few coming weeks.

Bro. Grant has returned from California, and will take the care and responsibility of the Office work, and give us the opportunity of retiring to N. H., our native State, and the scenes of our earlier experiences. Our private address for June will be Sugar Hill, N. H. J. C.

LOGANSPORT.

We have been spending the last few days in Logansport, Indiana. It is a growing city, containing some fifteen thousand inhabitants. We found some true christian men and women, but the general religious interest is very low. We became somewhat acquainted with six ministers of the Baptist, Presbyterian, Christian, and Methodist denominations, who look upon Logansport as a hard soil to cultivate. There is manifested an unusual state of indifference in religious matters by the people. Business and pleasure receive due attention, while but few appear to be making any preparation for the world to come. Most live as though there was no hereafter, and no judgment to come. It is a sad sight to see men so completely careless about their eternal interest. If it were not thus, the evidence would not be so clear that we are in the last days. We may expect there will be a general lack of interest in sacred things at the time of the end, while the true bride of Christ, composed of all the real christians in the world, will be wholly given up to her divine Lord, anxiously longing and waiting for his coming.

Our meetings were held in the Christian [Campbellite] chapel, and the Methodist Tabernacle. We gave a course of lectures on the prophecies of Daniel and John, illustrated by the great chart. Some expressed a desire to become disciples of Jesus, and others were very much interested in looking at the evidence which shows that the kingdom of God will soon be given to the saints of the Most High. So far as we could learn, these were the first lectures that had been given in this city on the prophecies and signs of the times. The people seemed astonished at the strength of the evidence in favor of the speedy coming of Christ. They had thought that those who have been looking for the second advent of our Savior, based their whole argument on some chronological points and periods which have passed, and hence the whole thing was a failure; but when they saw that the strong evidence of the Lord's soon appearing was not affected in the least because some had set times when they had expected the Savior to appear, then they were glad to hear on the subject. Those times were based on human calculation, so far as their chronology was concerned. But the grand evidence lies in the fulfillment of prophecy in the accomplished history of the Babylonian, Medo-Persian, Grecian, and Roman kingdoms. The prophecy relating to the last one, appears to be about all fulfilled; therefore the kingdom of God cannot be far in the future. We found the interest in these things increased while the meetings continued. They were closed last evening (May 23d). We had a pleasant home with Bro. and Sr. Walker, who love the blessed hope. They formerly lived in Nevada, Ohio. M. G.

THE POPE'S WAIL.

Quite frequently things come to the surface, showing that the Pope and his supporters are much troubled about the situation of affairs in Popedom. His prospect is gloomy, and growing darker continually. It is said that on the 5th of May, the Pope received a thousand French pilgrims. In reply to an address from these pilgrims, in which he was assured that France wished to atone for the past by a greater affection, he said:

"How can I help counting upon France? It has given me a thousand proofs of love. The more we are threatened, the more it is necessary to show that love by all possible means. Pius V. had armies and fleets which fought against the Mohammedans, and he made pilgrimages, and when Colonna said to him, 'Rest and preserve a life which is precious,' Pius refused to rest, and he saw the Turk defeated. We are without armies and fleets. The Governments which reign are deaf to our voice. I myself am a prisoner in this palace, deprived of the consolation of going out to bathe the holy stairs with my tears, but in spirit I am with you. Our arms are prayer and an exemplary life. Let us bow our head; let us adore the Divine decrees; let us implore the Celestial benedictions for a threatened France and world!" M. G.

HOME AGAIN.—We arrived home from California to-day (May 27th), after being absent over seven months, having enjoyed perfect health and "perfect peace" all the time, for which we thank the dear Lord. We found friends all well, excepting Bro. Boutell, who has been very sick, but is slowly improving. Things in the office have gone on nicely during the winter, and the outlook is encouraging for continued prosperity. Praise the Lord. M. G.

WE spent Sabbath, May 30th, with the church at Natick, Mass., and had a blessed refreshing from the Lord. Members of different churches were present, taking an active part in the meetings, and feasting on the word of the Lord. Their eyes are being opened to the signs of the times, and they are preparing to meet the coming King. M. G.

THE FUTURE.

He who will carefully and thoughtfully consider the future, in all its overwhelming interests, must come to the conclusion that the affairs of this life are of but small moment, when compared with what is yet to be revealed. One is temporal, the other eternal.

There are certain great events in the future, that well command the attention of every one upon the earth, when they shall transpire. The kings, mighty men, great men, rich men and poor, old and young, bond and free, Jews and Gentiles, saint and sinner, all classes ages and conditions, will be deeply interested, and turn from all other pursuits to give attention to the opening scenes. This will be the case when the Lord of Lords shall appear "in the clouds of heaven, with power and great glory." Stock in banks, railroads, mines, houses and lands, ships and merchandise, will be of small value then. One would give them all for one smile of approval from the King of kings. Then the richest of the rich would give their last mite to be in the place of some poor saint, now supported by public charity. Then the most honored of the great men of earth would gladly exchange all their glory received of men, for the blessed "hope of glory" in the old colored woman that has worked in the kitchen of their mansions. Then, the clean heart of a town pauper will excel in value all the treasures of the rich. Then sin will be seen in its true light, and holiness will be esteemed above all other possessions. Then, all worldly wealth, glory, honor, show of fashion, and rich ornaments, will seem as they are—a pile of worthless rubbish, when compared with the priceless value of a pure heart.

But a scene of deeper interest must follow, which is the day of judgment. Then things will be *real*. Each will appear in his true light, to give account for himself. The correct scales will then be applied to each person's character. What the world may have thought of us will be of no value in that hour. No one will then appear with bribes in his hand for the Judge. This once in their life, they will stand before impartial justice, where a correct verdict will be given. Each will see himself as he *is*. No wonder that there will be weeping, wailing, and gnashing of teeth, on the part of those who paid no attention to the offer of pardon and salvation, so kindly extended to them during this present life. They might have had eternal life, but they would not accept it through Christ, the Son of the Highest. They have scorned their best friend, their only Savior, and despised the fountain in which they might have been cleansed from their corruption, and made fit to mingle with the pure and holy. But O what agony must fill their hearts when they see and know that eternal destruction must be their doom. What a future awaits them! Oblivion's waves must roll over them for ever and ever. What a solemn hour for the wicked! It must come. The eternal Jehovah has spoken. The day of doom is rapidly approaching, but the enemies of God are as careless now as were the antediluvians the day that Noah entered the ark, or the Sodomites the morning that Lot went out of their city. They laugh at the warning of faithful friends, and scoff at the idea of an impending judgment day. What madness! They have sold eternal life, honor, glory and happiness, for foolish vanities and pleasures, that lasted but an hour, and were far below the joys of the christian, even in his fiercest conflicts with the powers of darkness. It seems hardly credible, that rational beings will act as they do, and live as they are living, with such a terrible future awaiting them as the result.

If we look a little in the distance, we see them shivering with agony before the throne of "the high and lofty One that inhabiteth eternity," as they are about to receive "the wages of sin, which is death." We turn from thinking of their horrid end, and leave them to "utterly perish in their own corruption," to be heard of no more during the eternal ages.

To the humble disciple of Jesus, the day of judgment will be the hour of his everlasting deliverance from everything disagreeable; the time of union with all the good out of every kindred, tribe, tongue and nation, that have ever lived upon this planet; a joint heir with God's only begotten Son, "when this corruptible must put on incorruption, and this mortal must put on immortality." Then the time will have come for every saint to say farewell for ever to all sickness, pain and sorrow, and to begin the eternal life of glorious happiness, in the kingdom of heaven. When millions of years shall have passed, as many more remain to be enjoyed. When the imagination has reached its utmost bound in an effort to comprehend the duration of the future life of the saints, it is like a man trying to touch the sun with his finger.

O, what a glorious future awaits the friends of Jesus. Let us all be his true disciples. M. G.

WHAT A WASTE!

It is said that in New York city, there are seven thousand and ten licensed saloons, and two thousand that are unlicensed, making over nine thousand in all. The average receipts of each are twenty dollars per day, making the enormous sum of fifty-one million, and one hundred thousand dollars a year. This is for the *licensed* saloons. Add fourteen million, and six hundred thousand dollars for the unlicensed, and the total is sixty-five million, and seven hundred thousand dollars wasted by the one million of people in New York city for spirituous liquors. This amount of money would furnish about sixty gallons for every man, woman and child in the city.

If one could witness all the poverty, misery, mental and physical suffering, caused by the liquors drank only in New York city, and then add to all this the more terrible fact, declared in the sacred Scriptures, that no drunkard "shall inherit the kingdom of God," and the sum total is truly terrible.

The rum demon is one of Satan's prime ministers in leading men to destruction.

It is too bad to waste such enormous sums of money to produce such shocking results. How low the human race has fallen below the dignity of noble manhood. We may well pray earnestly, Lord, "let thy kingdom come." M. G.

THE POPE'S AGE.—On May 13th, 1875, the Pope was eighty-three years of age. He has been Pope several years longer than any other one of the two hundred and sixty-three who have filled the Pontifical chair. It is said the Catholics have a tradition that the Pope who holds his office over twenty-five years will be the last. The present Pope is the only one who has reigned twenty-five years. He has now been at the head of the church nearly thirty years. His age forbids his remaining much longer. Besides a terrible storm is gathering about his head, which threatens to utterly demolish "the Apostolic Empire," as the Pope's dominion is called "by the chief orator of the Ultramontanes, in the Austrian parliament."

The German government continues to draw the lines tighter upon the Catholic priesthood, and is giving them to understand very plainly that they must submit to the laws of the empire. This they are very unwilling to do, and seem disposed to make a grand resistance before they finally yield.

LONDON, May 11th.—A special dispatch from Berlin to the *Pall Mall Gazette* says: "The Catholic association has left Mayence for Rome to present the Pope with an address congratulating him upon the anniversary of his eighty-third birthday, which will occur on the 13th inst. The address, which is said to have one million signatures to it, is couched in terms of the deepest devotion and allegiance." M. G.

GREAT FIRE IN SPRINGFIELD.—Sabbath, 2 P. M., a fire broke out in Springfield, Mass., which resulted in the destruction of thirty-five buildings, among which was the Second Advent Bethel Church. The total loss caused by the fire is estimated at two million of dollars. It is truly alarming to see how calamities are multiplying.

In Boston, May 26th, a drug store was accidentally blown up, and twenty wounded, some of whom have died. In Holliston, Mass., May 27th, three acres of land were burnt over, destroying twenty buildings. In Holyoke, May 27th, a French Catholic Church took fire, resulting in the destruction of eighty lives. What next? M. G.

NEWSPAPER FAILURES.—Last year was a hard season for newspapers. It is said over one thousand newspapers failed last year, in this country; "the loss to publishers, subscribers and advertisers, amounting to over eight million dollars. The *Republic* of New York, alone, losing half a million." It is not expected that this year will be one of prosperity. M. G.

The Phrenological Journal and Life Illustrated for June comes to us a few days later in the month than is its wont; a delay owing probably to the recent death of its well-known publisher. No material change will be made in the business, except to enlarge and improve its usefulness commensurately with the improved facilities lately secured at the new office, 737 Broadway, New York. Price, by the year, $3. A new volume begins with July. S. R. WELLS & CO., Publishers.

A CARD.

It is known by the readers of the *Crisis* that a Conference Campmeeting was decided to be held the last of June, somewhere in the Province of Quebec, Canada, and designed to be wisely and permanently located; and by a "Report of Progress," that appeared in the *Crisis* of Dec. 16th, 1874, Magog was mentioned as the place, and funds asked for from those interested, to prepare the ground. But as no funds have arrived, and for other reasons, nothing has as yet been done by way of preparation; although the grove and ground are still there and waiting for occupancy. Every member of the committee is hereby notified and requested to meet on the ground at Magog, P. Q., Wednesday, June 10th, 1875, to take *final action*, and, if thought best, make arrangements to have a meeting the first of September next. We hope this will receive due attention, and all will come.

C. P. DOW.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments..............$572.16
A Friend.............................. .50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments..............$93.88

YOUNG PILGRIM FUND.

Previous acknowledgments..............$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.
Previous acknowledgments..............$4,291.30
Miles Grant (on pledge)..............100.00
"C."..............1.00

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments..............$336.60

FROM J. C. & S. E. SMITH.

Dear Editors, and all the loved ones in Jesus, Greeting:—Since our last letter to you, I have been quite sick. Over labor and exposure to all kinds of weather brought me down with lung fever, while on my way to Leavenworth county to fill appointments. The day we left Melvern for Franklin Co. was very cold, wind blowing from the north-east all day, and we had to face it. This was too much for me to bear; and on our arrival at night to Bro. Kawbs', I was completely prostrated, with pains all through my system. By sweats I broke the fever, and with the best of care from my companion, and the prayers of God's children, in a week's time I was able to sit up a little. The brethren and sisters all came to see me with words of cheer. The Lord bless them, and ever keep them in the good old way.

As soon as it was thought prudent, we returned to Arvonia, where we found much work to be done before the Conference met. Since then we have had but a little rest; so that I have not gained as fast as I should have done could I have enjoyed quiet for a season.

The past three weeks we have traveled over three hundred miles by team, to Arvonia Station, Osage City, Key West, Ottumwa, scattering clothing, tracts, papers, etc. The barrel and box, with five dollars from Bro. and Sr. J. G. Smith, of Farmington, N. H., came all right; also one large box from the church at Coventry, R. I., with eight dollars to defray expenses. Two barrels were sent us from Bro. and Sr. Wood, of Portsmouth, N. H., with five dollars for shipping. Bro. Tenney and wife, for the church in East Haverhill, Mass., sent one barrel, and four dollars for freight. A Bro. and Sr. Bullard, of Springwater, N. Y., sent five dollars for the Kansas sufferers. Another Bro. from Golden City, Cal. (as I observed by the postal mark), sends five dollars, simply saying, "I send in this five dollars," without giving name or P. O. address. Will the Bro. please write to me.

The clothing sent us from Bro. Adams, and the above named persons and churches, has been given away to the best of our judgment. In distributing them we have received many thanks for those who have been so kind in sending them. We have given where they were actually in need. Have scattered them in five different counties; viz., Leavenworth, Franklin, Osage, Coffey, and Woodson. Besides this, have shipped a barrel to O. D. Benton, Solomon City, Dickenson Co., a portion of which is to go to Bro. Conklin, of Lincoln Co. Over two hundred persons, men, women and children, have received a share of the goods. All have been well pleased for the generous supply, and often tears of gratitude flowed as they were administered.

Last week we rode some forty miles, and visited seven families, donating to them things needful for the body. One of the families, of nine persons, were destitute of almost everything,—no quilts to cover them during the cold winter that is past; hardly enough clothing to cover their nakedness. They had no means to get bread for the little ones. The last penny had been spent a few days before for a little flour. They have had nothing but dry bread to eat all winter. Surely those who have everything that heart could wish, ought to visit them, and have their hearts softened a good deal. This family knew not where the next flour was coming from, after the little was used. But He that feedeth the ravens when they cry, and has ever been the widow's God, will never leave nor forsake those who put their trust in him. So with this family. We endeavored to do what we could for them, in giving them clothing and five dollars to get bread with.

The remainder of the money sent us from Bro. Adams has been distributed as follows: Bro. Bryan, fifteen dollars, to help him in getting a pony to ride over these wide prairies to preach the word of life. Bro. Wilford, of Franklin Co., five dollars. Bro. Rote, preaching Bro., of Eudora, Douglas Co., ten dollars. Poor woman in Woodson Co., fifty cts. Bro. Preston, of Burlington, Coffey Co., ten dollars more. Bro. Ward, of Wilson (Baptist Bro.), and his son-in-law, with large family of nine, who have suffered for food the past winter, ten dollars. The poor man with large family mentioned above, five dollars. Bro. Eubanks, of Ottumwa, Coffey Co., three dollars. Five dollars I sent to Bro. O. D. Benton, of Solomon Rapids, to help defray expenses on a barrel sent him. The five dollars sent us by Bro. and Sr. Bullard we gave to the poor widow that Bro. Hunt mentioned in the *Times* of May 12th.

Thus, dear brethren and sisters, we have endeavored to use judgment and discretion in giving the generous supply sent to us. Not a dollar has been given but has been gratefully received and was actually needed. We thank the Giver of every good and perfect gift for all his mercies and benefits upon the suffering ones in this State. We also thank you, dear brethren and sisters, for your kind remembrance of us all. The Lord reward you a hundred fold here, and in the world to come life everlasting. Remember the words of the faithful Promiser—"He that giveth to the poor lendeth to the Lord, and that will he repay again"—"good measure, pressed down and running over."

I am glad the time is not far distant when want and poverty will never be known; but when all who have loved and obeyed the Lord will be *rich—eternally rich.*

"No poverty there—no, the saints are all wealthy;
The heirs of His glory, whose nature is love;
Nor sickness can reach them; that country is healthy;
O say, will you go to the Eden of love?"

The Lord grant us an abundant entrance into his everlasting kingdom, is our earnest prayer.

Arvonia, Orange Co., Kansas.

TO THOSE INQUIRING, *and interested to know*, I would say, my health is improving steadily, I think. My left lung became affected a year ago this spring, and has been weak and painful more or less since. One sermon a day is about as much as it is wise for me to perform, and with intervals of days without preaching. Paul said, "Pray for me." I would make the same request, and with all the faithful hope to share the "grace to be brought at the appearing of Christ."

C. P. DOW.

ELD. J. H. F. VARNEY, of Rochester, N. H., makes request for the prayers of the church of God for his restoration to health; being prostrated with spinal and nervous affection. J. G. SMITH.

Correspondence.

From Sr. L. A. Wheeler.

Dear Brn. and Srs. in Christ:—In looking over the last twenty-two years of my life, I was reminded of the children of Israel's journey from Egypt to Canaan. The angel of the Lord went before them in a cloud by day and pillar of fire by night. When that moved onward they journeyed; when that stopped they stayed in their tents; whether it was a day, a month, or a year. And I think we, many of us, know a little how they felt while they were stopping. They had got started for the goodly land, and to stop a year or so, from time to time, would have been discouraging, had they not known that God was surely leading them in the way. A knowledge of this fact alone could give patience in that trying position. No doubt they many times hoped the next time the cloud moved it would bring them into the promised land; but when that stopped, what could they do but wait and trust?

The apostle Paul, in addressing a certain class, says—"Ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Many of us know somewhat the meaning of that word "*patience*," while the cloud has been stopping. But just as sure as God's ancient people knew that God was leading them, just so sure do we know that it is the word of the Lord that has brought us out here to wait for his Son from heaven.

Right here comes instruction from the apostle Peter, when he says—"the Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance." Here is duty plain for us. While the cloud waits, we must be pressing the subject home to our children and neighbors; for his long-suffering will be the salvation of some. We must go out into the highways and hedges, compelling them to come in. Our work must be so done, that when the angels come to gather us, we shall have no unfinished work to look back upon, like Lot's wife when leaving Sodom, and her children perishing in the flames.

May God save us from being so faithless in his word, and so stupid in his service, that we shall neglect to do anything that we can do for the salvation of our fellow creatures.

From Sr. M. D. St. Clair.

Brn. Editors:—Although a stranger to you, I love to read your articles in the *World's Crisis*. I hail with joy any tidings of the return of our absent King. What a blessed time it will be for the people of God; but oh, when we think of the many that will be caught in the snare, how our hearts ache; but if they will not hear God's message they must suffer the fearful consequence.

I am glad there are some who dare brave the scoffs and frowns of the world, and proclaim the coming of our blessed Lord to a perishing world. Time is swiftly bearing us on. Soon the trump of God will sound, and they that are ready will be admitted to the marriage supper of the Lamb, and the door will be shut. I desire an entrance into that blessed home. The prayer of my heart is, "Nearer my God to thee." I am waiting anxiously for the return of my glorious Redeemer.

Dear brethren, yours is a blessed mission. May the dear Lord Jesus give you many stars in your crown of rejoicing. You have the prayers of many whom you may never see in this world, but you will meet them in God's everlasting kingdom. Will not this earth be beautiful when it is made new again? We shall never hear of any sick ones; no dying, no pain, no tears. O, glory to God. The time passes slowly to the people of God, but the morning will soon dawn. Darkness will flee away. Everything seems to say—It is near, it is near. I love to think it is so. Then we shall see our dear ones again, and never part. O what a prospect! I shall be glad when the kingdoms of this world shall become the kingdoms of our Lord and his Christ. Be faithful a little longer. Let the tidings of your absent but soon coming King ring far and near, for the day of grace will soon be over. May many more be brought to see their dangerous position, and flee from the wrath to come. I hope all who love Jesus may have enduring faith to hold out to the end, for such alone shall be saved.

East Randolph, Vt., May 7th, 1875.

J. W. BURROUGHS writes:—"I have made arrangements to be at the New Hartford, Iowa, Campmeeting, from June 14th to the close. I hope to meet many of the dear children of God there, to praise the King of kings and Lord of lords, whom we expect soon to see coming in the clouds of heaven, to reward every one according to his works. Let us be at work while the time tarries."

Obituaries.

NELSON. Fell asleep in Jesus in Sutton, N. H., Feb. 20th, 1875, Eld. Frank Nelson, aged forty years.

Bro. Nelson was converted and took a decided stand for Christ in 1854. About seven years ago, feeling that woe was his if he preached not the gospel, he was publicly ordained to the work of the ministry. He labored in various places to good acceptance, but in no place was his labor more appreciated or his exhortations better received than in his own town. His upright christian character—possessing as he did in a very high degree all those noble qualifications which go to make a true man and christian—had won for him the esteem and respect of all his fellow citizens and christian associates. He was a worthy member of the Advent Christian Conference of N. H., and a firm believer in the speedy and literal coming of the Lord and resurrection of the dead.

May the Lord sustain our beloved sister, thus bereft of one so dear to her, and the blessed hope cheer her in her loneliness. May the blessing of heaven attend the children in all their walks in life, and the dear family meet again where death can never come. Funeral services by Eld. C. H. Fletcher, of Newport, assisted by J. D. Waldron, Pastor of the F. W. Baptist Church. D. W. D.

ALLEN. In Chicopee Falls, Mass., May 15th, 1875, Maria B., wife of Levi Allen, aged seventy-six years.

The funeral services were held in the Advent Chapel, conducted by our venerable Bro. J. B. Cook, who preached an excellent sermon on the gospel hope, embracing the resurrection of the dead to immortality at the appearing of Christ. Long years ago, the home of father and mother Allen was a place where the Methodist preachers of those days delighted to resort, and perhaps some of them still live to remember their kindness and hospitality. Later, after their reception of the gospel of the kingdom of God at hand, they have ever been the helpers of those laboring to carry the glad tidings of the "regions beyond." For some years she has suffered, but now she sleeps, we trust in Jesus, with four of their daughters, who were laid low by the last enemy before their mother, to awake in the morning of the resurrection to everlasting life. May all the surviving relatives be ready to meet them at that day, to part no more. J. D. MERRIAM.

MANSON. In Portsmouth, N. H., May 12th, 1875, Jennie W., wife of Mr. Frank Manson, aged thirty-eight years.

Her death was the first to occur in a family of twelve children, ten of whom, with the aged father and mother, were present at the funeral. Their grief, as also of the lonely husband, seemed unusually intense. The sleeper had been a sufferer a long time, but in her last illness gave evidence of having found "Him of whom Moses in the law and the prophets did write." She rests in hope.

"We may sleep, but not forever." E. O.

CARROLL. In Portsmouth, N. H., May 23d, 1875, Olivia M., wife of Bro. Addison Carroll, aged fifty-nine years.

For eight or more months an abdominal tumor had confined her to her bed, and subjected her to intense suffering. A surgical operation was decided upon, and though temporarily successful, resulted as above. She had long loved the blessed hope, though nominally connected with the M. E. church of this place. She rests in hope. A husband and two sons are left to mourn.

"How long shall death the tyrant reign?" E. O.

HOYT. In Portsmouth, N. H., May 10th, 1875, Sr. Almira O., wife of Deacon Samuel W. Hoyt, aged twenty-nine years.

As a wife, a mother, a neighbor, and a member of Christ's church, she unusually illustrated the power of grace, and exemplified the effects of the Spirit's presence with her, by her prayers, exhortations, and her general life. She will be deeply missed by genuine mourners, aside from her stricken husband, father, mother, and three little ones. May a covenant keeping God care for them.

"Asleep in Jesus, blessed sleep." E. O.

FLINT. In Sutton, N. H., March 21st, 1875, of consumption, Edmund A. Flint, aged 29 years.

Death has taken from our society a young man of much promise, loved and respected by all who knew him. By this death a union has been dissolved, and a heart made sad and lonely. May the same hope that sustained our brother in his dying hours be her comfort and support in this hour of affliction. May father and brother heed his dying counsel, and be prepared to meet where death will never come. D. W. DAVIS.

MERRILL. In Kennebunk, Me., May 7th, 1875, Caroline Merrill, aged seventy-nine years.

For a number of years our sister has suffered the infirmities consequent on life's decline, but has ever found support in leaning upon an arm that is always strong. She passed suddenly away, and now rests in hope of living in a world where the infirmities of age are never known. The writer, assisted by Bro. Emery, endeavored to comfort the mourning friends who gathered at our chapel, Sunday, May 9th. W. H. MITCHELL.

CHASE. In Portland, Me., May 13th, 1875, Sr. Tamson J. Chase, aged fifty-six years.

Sr. Chase had been a christian for many years, and for a considerable time a firm believer in the personal and speedy coming of Christ. She was a very amiable and much beloved woman, a faithful wife, and a tender and devoted mother. Her loss is deeply felt by all who knew her. She was taken to Topsham for burial, where her silent form will rest till the voice of the descending Lord will quicken his myriad sleepers into fadeless bloom and beauty. S.

PARK. At Searsport, Me., May 13th, 1875, Eddie J. Park, son of James R. and Margaret A. Park, aged seven years.

Eddie was an interesting, affectionate and beautiful boy, and of a religious turn of mind. He prayed with his parents, and on the bed of death comforted them by telling them of Jesus' coming and the resurrection. Funeral services by the writer. F. A. BAKER.

CHAMBERLAIN. In Sutton, Mass., suddenly, May 14th, 1875, Francis H. Chamberlain, aged forty-seven years.

The deceased was a sufferer for many years, from an injury received while on a whaling voyage. Some of his bones were broken by a whale; but his sufferings are ended, and he sleeps in Jesus.

He leaves a wife and three children to mourn their loss. S. S. C.

MARTIN. At Warren Summit, N. H., April 27th, 1875, Mr. Steven Martin, aged seventy-three years.

His life was such that they took knowledge of him that he had learned of Jesus. On the above occasions the writer endeavored to comfort the mourning ones with the precious promises of God's holy word. N. WHEELER.

DUSTAN. At Sugar Hill, N. H., April 22d, 1875, Mrs. Lydia Dustan, aged thirty years.

She was baptized by Bro. D. M. Leavitt, at Manchester, some four years since, and has taken part in our meetings since she came to this place. N. W.

COOKSON. At Pierce's Bridge, Bethlehem, N. H., April 27th, 1875, Mr. John Cookson, aged seventy-five years.

He was formerly from Montpelier, Vt. Has lived and died in faith of soon seeing Jesus come the second time. N. W.

STALBIRD. In Whitefield, N. H., March 31st, 1875, Mrs. Benj. Stalbird, aged sixty-eight years.

They mourn the loss of a christian companion and mother. N. W.

ROBINSON. In Canaan, N. H., May 3d, 1875, of chronic diarrhea, Sister Elizabeth Robinson, aged 80 years.

Words of comfort and good hope were spoken by the writer, from 1 Thess. 4: 13,—"That ye sorrow not even as others, which have no hope." J. L. KIMBALL.

MASON. In Ayer, Mass., April 8th, 1875, after a long and distressing illness, Bro. Aaron Mason, aged seventy-five years. E. C. M. BOYES.

ALDRICH. In Monson, Mass., April 18th, 1875, John Aldrich, aged eighty-two years, one month, and twenty-eight days.

Words of comfort by the writer. Text, Heb. 10: 23. "He is faithful that promised." H. H. TUCKER.

POWELL. In North Leominster, Mass., Chas. H. H. Powell, son of Herman and Mary Powell, aged four months and twenty-one days.

Their little first born sleeps, but not forever. Sermon by the writer. Text, Ps. 30: 5. H. H. TUCKER.

TUTTLE. In Boston, Mass., May 8th, 1875, Sr. Lucretia E. Tuttle, from Dexter, Me., formerly of Bangor, Me., in the thirty-fourth year of her age.

Funeral at Cambridge, Me., attended by Elder Jonathan Lane. DEXTER SHEPLEY.

Married.

HASKINS—ELDRIDGE. In North Carver, Mass., May 19th, by Elder J. R. Boynton. Mr. STEPHEN D. HASKINS, of Marion, Mass., and Mrs. ELLEN D. ELDRIDGE, of North Carver.

GREGG—HILBORN. In the A. C. Church, Nevada, Ohio, May 13th, by Elder E. M'Culloch, assisted by Rev. A. B. Kirtland, Mr. GEO. W. GREGG and Miss SARAH A. HILBORN, all of Nevada.

FOREIGN NEWS.

LONDON, May 22. A dispatch to the *Standard* from Rome says that the Italian Government has ordered the removal of all Bishops who have not received the royal exequatur indorsing their appointments. The Archbishop of Palermo has already been notified to leave his See.

May 24. A special dispatch to the *Times* from Vienna says a dreadful accident has occurred on the river Mur, at the town of Judenburg, Province of Tyrol. A ferry-boat having on board a number of Catholic pilgrims to the shrines on the other side of the Mur from Judenburg, sunk in the middle of the stream. Fifty-nine of the pilgrims are known to have been saved, but seventy-six are missing, all of whom are believed to be drowned.

May 28. Messrs. Moody and Sankey, the American revivalists, continue to hold a number of revival meetings daily. There is no diminution in the number of people who gather to hear them. Among their hearers, yesterday, were the Earl of Shaftesbury, Lord Cairns, the Earl of Cavan, and many clergymen.

May 28. Despatches just received here, this morning, report the occurrence of a most disastrous earthquake in the Province of Broussia in Asia, Over 348 persons were killed and wounded. The destruction of property was terrible.

DOMESTIC NEWS.

ANNIVERSARY week, this year, will long be remembered for the horrors and calamities which have agitated and appalled our citizens. The terrible Warren avenue tragedy and the murderous freak of insanity on Summer street were supplemented by a disaster which finds no parallel in the previous record of Boston's misfortunes. A business building on Washington street, at an hour when the sidewalks were thronged with pedestrians, was blown almost to atoms by some terrific explosive, whose nature as yet is shrouded in mystery. Its results thus far reported are four persons killed, one fatally wounded and fifteen others suffering more or less painful injuries, while the damage to property will probably exceed $100,000, as all the buildings in the immediate vicinity were more or less shattered.—*Boston Journal.*

Kansas City, May 28. Rain has poured down in torrents almost incessantly the past thirty-six hours. Reports brought in by towns on roads running into the city show the rain to have been general in every direction for upwards of a hundred miles. Considerable damage was done to fences, railroad embankments and some damage to the growing crops, the low lands having been flooded; but the greatest injury has been done to the grasshoppers, untold millions having been destroyed by the flood. They were washed into the gutters and sewers of the city, and the streams in this vicinity are full of them The Missouri river opposite the city has been black with them, and the engineer of the railroad bridge reports there is hardly any estimating of the number that floated past. The levee was visited by hundreds of people to witness the gratifying sight. There is no question but the bulk of the insects in this vicinity have been destroyed by the flood. The ground at this place is thickly covered with dead grasshoppers killed by the beating rain. The feeling of dread is rapidly giving way to one of rejoicing, and Gov. Harden will doubtless be called upon to issue a proclamation of thanksgiving instead of one of fasting and prayer.

St. Louis, Mo., May 27. Governor Hardin has issued an address stating that there is much destitution in various parts of the State from the ravages of grasshoppers, and asking that a contribution be taken in the churches on June 3d, which he has proclaimed a day of fasting and prayer. There is great destruction in the southwesterly section of the State. The most successful means of stopping them is to dig a trench and drive them into it, and then destroy them. In some parts of the State the farmers are cutting down trees to feed their stock on the leaves. They have issued an address calling for aid.

FIRES.—At Pine Meadow, Ct., loss $100,000; Norwalk, Ct., loss $150,000; Lexington, Ky., loss $100,000; New Glasgow, N. S., loss $25,000; Rutland, Vt. (incendiary), loss $100,000; a second incendiary fire at Rutland, loss $5,000; Port Lynden, N. Y., loss $200,000; Minneapolis, Minn. (incendiary), loss $66,000.

Very destructive forest fires have been raging in Penn. and some other parts of the country. The angel of fire has already commenced his terrible work. J. C.

Notices.

New York A. C. Conference.

The Annual Meeting of the New York A. C. Conference will be held with the church at Martville, commencing *Thursday evening, June 17th*, and hold over Sunday. We hope to see every church in this Conference represented by delegates. Let each church take a collection for the Conference. We expect the ministers and delegates to be present Thursday evening.

Will the churches, where our ministers labor, see that their fare is paid to and from the Conference. We expect the chapel at Martville will be dedicated during the meeting. Homes will be provided for all that come. Brn. and Srs., come praying that God's blessing may rest on the meeting.

Directions. Those coming on the New York Central, from the East or West, will change cars at Weadsport for Martville. Those coming on the Lake Shore and Watertown Road, will change at Sterling Junction for Martville. The church is but a few rods from the depot.

M. R. MILES, President.

Seaside Campmeeting.

The undersigned having been appointed a committee to arrange for a General Campmeeting of Second Adventists at Seabrook, N. H., have accepted the position; and in compliance with urgent requests and our own convictions of duty, have leased "Beckman's Grove"; and if the Lord will, the meeting will commence *August 14th*, and continue over two Sabbaths.

The grove is pleasantly located within sixty rods of the depot, and about the same distance from salt water landing. There are excellent facilities for sailing and fishing. A large and commodious bath house will be erected, and the committee will spare no pains to procure accommodations for all who desire to build houses, or pitch tents on the ground, or to lease rooms in the neighborhood. The boarding house will be in charge of the committee. Fares will be reduced on the Eastern and other railroads. Particulars hereafter.

Committee of Arrangements: N. H. Robie, A. N. Dow, N. L. Robie, David Beckman, Robert Dow, Wm. Beckman, Charles C. Dow, John B. Adams, Charles A. Barton.

QUARTERLY CONFERENCE.—The next Quarterly Conference of Northern Pennsylvania and Southern New York will be held at South Creek, Bradford Co., Pa., commencing Friday evening, June 18th, and continue over the following Sunday. We hope to see a general gathering of the friends of truth. Ticket by Railway from Corning to Gillet Station.
E. C. COWLES, Pres.
A. H. BRIGGS, Sec.

NOTICE.—Arrangements have been made to furnish lumber for building purposes on the campground at Seabrook, N. H., at the lowest market price, which will not exceed $15 per M. Address CHARLES C. DOW, Kensington, N. H.
N. H. ROBIE, for Com.

CONFERENCE.—A Conference will commence at Indian River, Addison, Me., June 17th, and hold over the Sabbath. An invitation is extended to all. Come praying that God may bless this meeting to the salvation of many in this vicinity.
M. W. CORLISS.

WILL Chas. A. Severance please send his address, if he sees this notice, to R. D. G., Box 292, Athol, Mass?

Tent Meeting.

The Mass. Mission Tent will be pitched the first time this season in South Chelmsford, on *Friday, June 4th.* The meeting will continue over two Sabbaths, and perhaps longer, if there should be the interest it is hoped there will be.

South Chelmsford is four miles from the city of Lowell, on the Lowell and Framingham R. R. This is a new field, there never having been an Adventist meeting held in the town. There is but one believer in the place, our aged Bro. Spaulding, who is very anxious that an effort be made here for the salvation of the people.

It is earnestly requested by the Tent Committee that our brethren and sisters who can attend this meeting do so, especially those living in adjacent towns. The church in Lowell is most earnestly requested to give its time and voice in this meeting. Come all who can to work for the Lord. Bring with you food, blankets, comfortables, sheets, and all that you think will be needed for lodging in the Tent. A stove will be set for cooking whatever may be necessary. Come with the Spirit of God in your hearts, and let us make one more effort for the salvation of sinners. The time is short. For the Committee, I. I. LESLIE.

Tent Meetings.

At the last Quarterly Meeting of the Hoosick Valley Conference, it was voted that Tent Meetings be held during the coming season in all places where there was a prospect of good being done, and sufficient encouragement given by the resident people. The Tent is engaged for a Campmeeting at Fullerville, West Hawley, Mass., soon after the Springfield Campmeeting. It was voted to hold the July Quarterly Meeting in the Tent, at North Adams, Mass. For the rest of the season the Tent is not yet engaged.

The following places were proposed as favorable places for Tent Meetings, if desired: North Clarendon and Addison, Vt.; Greenwich, Lansingburg and Cambridge, N. Y. The committee are determined to do all in their power to press the matter of Tent Meetings the coming season, believing that great good will result therefrom. The services of a good and competent preacher have been secured, who also is an experienced hand with a Tent. Between the committee, Tent Master, and other preachers adjacent to the meetings held, ministerial labor cannot be wanting, if all be done by God's grace, with an eye single to his glory.

Let all who are interested in these meetings, correspond immediately—*now, at once,* with the committee.
H. K. FLAGG, } Tent
A. W. SIBLEY, } Committee.

Vermont Conference.

The next session will be held with the church at Hinesburgh, Vt., according to vote of last Conference, and will commence *Wednesday evening, June 9th.* Meetings will be held over the Lord's day, although the Conference will close Friday night.

Those coming on the Central Vermont R. R. (Eastern division) will stop at Richmond. Those coming on the Rutland and Burlington division will stop at Charlotte. Teams will meet passengers at those stations on Wednesday. Those wishing to be met at the depot on Wednesday, or on any other day, should write to Bro. A. H. Post, Hinesburgh, some days beforehand, that they may know how extensive team arrangement to make. A stage leaves Burlington daily for Hinesburgh, at about two o'clock P M. We hope that there will be a general gathering at this meeting, for the furtherance of the gospel. Help in preaching the Word has been engaged from abroad.
H. F. CARPENTER, for Com.

TENT MEETINGS.—The Hoosick Valley tent will be pitched for the first series of tent-meetings, at North Clarendon, Vt., two miles and a half south of Rutland. The meetings will commence Tuesday evening, June 8th, and continue every evening, including two Sabbaths, till Sunday evening, June 20th. Arthur A. Waite will have charge of the tent. Preaching a good share of the time except the Sabbaths. Other good and able preachers are engaged to be present during the meetings, so that ministerial labor cannot be wanting.
H. K. FLAGG, } Tent
A. W. SIBLEY, } Committee.

GROVE MEETING.—The Lord willing, there will be a grove meeting held on the farm of Elder Brian, Osage Co., Kansas, commencing the second Sabbath in June, at 10.30 *a. m.*, and continue during the day. A number of preaching brethren are expected. A good pasture near the grove will be furnished free. There is good running water in the grove. All are invited to bring their dinners and stay all day. Come one and all.
ELD. N. BRIAN.
V. F. HUNT.

TENT MEETING.—Providence permitting, there will be a tent-meeting in Montpelier, Vt., commencing June 13th, to continue through the week and over Sunday, June 20th. It is hoped that brethren and sisters living in adjoining towns, who can make it convenient, will attend this meeting. Come filled with the Spirit, and come to work for God. Several brethren are expected to assist in preaching the word.
J. C. WRIGHT.
R. N. STETSON.

QUARTERLY MEETING.—The Second Quarterly Meeting of the Washington Co., Kan., Adv. Chris. Conference will be held with the church at Sherman Centre, commencing Saturday, June 26th, and hold over Sunday. There will be preaching on Saturday, at eleven o'clock *a. m.*, and a business meeting at two *p. m.* It is requested that each church in the conference be fully represented, and that all be there on Saturday, as it is desired to finish all business on that day.
JOHN BATTERTON, Sec.

To the Brn. and Friends of Barkhamstead, Ct., and vicinity:—Whereas some have received information from various sources that there would be no more meetings in Barkhamstead, which has had a tendency to keep many away, I would here say, *Come to the meetings.* There will be preaching once in two weeks, as there has been in the past, if the Lord will. God's blessing is still upon the meeting. S. WOODRUFF, Pastor of church.

Annual Conference.

The Annual Conference of Advent Christians of the State of Minnesota will convene at Utica, on the old camp-ground, in Chatham's Grove, on *Tuesday, June 15th,* at 10.30 A. M. This Conference will be held in connection with the Campmeeting. We expect the following preachers:—Bro. and Sr. Barnes, Sister Rowell, Bro. and Sr. Fassett, Brn. Bursell, Mitson, Brown, Ramer, Chapman, Lombard, Cole, Wellcome (of Garden City), Wood, Smith, and Dewing. Let there be a general rally of our Minnesota preachers. Come to work for God and the salvation of sinners. Those who cannot come, write a report of your labors and send it in season. We want a general rally. Let every church in the Conference report either by delegate or by letter.

Come, brethren, with your tents. Lay by your work for a few days and come to this feast of tabernacles. Remember those little mission boxes. Send every dime you can for the trust fund from them. Come in the spirit of your Master—not to hear big preaching, but to work for the upbuilding of the cause. Jesus is soon coming, and we want to be ready to meet him, having our work done and well done. All reports sent after June 1st, should be directed to me at Utica, Winona Co., Minn., care of J. Cheatham. S. C. WELLCOME, Sec.

Minnesota Campmeeting.

The Advent Christian State Campmeeting for Minnesota, is to be held at the Utica camp-ground, known as the Chatham Grove, two miles south of the Utica Station, on the Winona and St. Peter Railroad, twenty-three miles west of the city of Winona, commencing *Saturday, June 12th,* at 2.30 P. M., and hold over two Sundays.

We shall provide a boarding tent and board for such as may want it, just as cheap as possible, and those that wish to board themselves can have the use of the tent stove to cook on. A pasture lot will be furnished near the camp-ground, also stabling for horses; as many as can will please bring grain to feed.

We hope that the churches and the scattered ones as many as can will come with their tents, bedding, etc., as may be necessary for a week or ten days tenting on the camp-ground. One and all think of all the things necessary for your own comfort while at the meeting, and bring them with you, and we will try to make you all comfortable. We wish all to come full of the life, power, and spirit of the Master, that God's people may be comforted, and strengthened in the faith, backsliders reclaimed, sinners converted to God, and many souls made happy in the Lord.

Preaching Brethren and Sisters expected:—Brn. C. C. Ramsay and Wm. Chapman from Iowa, Bro. and Sr. Fassett, Sr. Ruth M. Rowell, and Bro. J. W. Bursell; and we extend a cordial invitation to preaching brethren and sisters in general. Those coming by R. R. down the river will change cars at Minnesota City, and those coming by the Milwaukee and St. Paul R. R. will change cars at Owatonna for Utica.

The State Advent Christian Conference was adjourned to meet in connection with this Campmeeting. The State tent will be pitched on the camp-ground.
GEO. HERRING,
D. CHEATHAM,
O. RICHARDSON, } Committee.
PETER MITSON,
PHILIP RAMER,

AN APPEAL.

The season has now arrived when the special work of holding Tent Meetings should be begun. The Mass. Conference has a good Tent ready again for service in the harvest field of the Lord; and the question is: Shall it be sent forth once more with good and faithful laborers to gather in sheaves for Christ, and give the warning of the coming day of God? In order that this may be done, there must be a sacrifice made by the friends of Jesus, and means given to sustain in this way his precious cause.

It is proposed that the Tent this year be taken into *new fields*, and where our precious faith has not as yet been heard. If this is done, there will be a special necessity for contributions on the part of our churches and people in general, to defray the expenses of these meetings in these new places.

As the Committee, chosen at the late Conference to have the charge of the Tent and make arrangements for the work in connection with it, we invite all who have the means and the heart to give in sustaining this mode of reaching the people, to do so as soon as they can, that we may know how far to go in promising the Tent where it is already requested.

Contributions and pledges can be sent to the Treasurer, ELD. C. GOODRICH, Boston, Mass.
B. YOUNG, } Protracted Meeting
L. BOUTELL, } and
C. E. BARNES, }
I. I. LESLIE, } Tent Committee.

Notice.

The members of the Mass. Second Advent Christian Conference are requested to send to the Secretary their names and address, that each may receive a certificate of membership, according to a vote of the Conference.
I. I. LESLIE, Sec., Box 5140 Boston, Mass.

Tremont Campmeeting.

The Annual Campmeeting at Tremont, Mass., will commence *Monday, July 19th,* and continue to the 28th. Arrangements will be made to supply all with board and lodging. All who can are requested to bring Tents.

Brethren in the Lord, do make arrangements to attend this meeting, especially all who reside in the southerly part of this State. Come at the commencement, if possible. We intend to secure good profitable laborers, those who are prepared to bring out an exposition of those prophecies especially applicable to these times, and now in process of fulfillment, when the church will be delivered. This may be the last annual gathering we shall be permitted to enjoy before the Lord will gather his own to himself. Let us do what we can to save the perishing before it is too late. Bro. Munger will have charge of the meeting.
HENRY V. DAVIS, for the Committee.

Alton Bay Campmeeting.

The Alton Bay Campmeeting will commence, if the Lord will, *August 21st,* and hold over two Sabbaths. J. COUCH.

NOTICE.—The Mechanic Falls Campmeeting will commence *Monday, August 30th,* and hold over Sept. 5th. WM. H. MITCHELL, for the Com.

CAMPMEETING.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th,* and hold over Sunday, Sept. 12th.
JER. CARR, for the Committee.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish lumber for building purposes on the camp-ground at Alton Bay, at the following prices: Hemlock, $15 00 per M.; Pine, planed and matched, $25,00 per M. All who want lumber for frames must write immediately to J. H. Downing, Alton Bay, N H. Mr. Downing will furnish nails, windows, doors, butts, screws, etc., at Boston prices.
H. K. CHOATE, } For
BENJ. YOUNG, } Committee.

NOTICE.—As the Mass. Tent Committee are about to start the Tent, they will need some money. Will those brethren and sisters who have subscribed for this purpose, send to the Treasurer, C. GOODRICH, *Crisis* Office, Boston, Mass., as soon as convenient?

TENT FOR SALE.—A wooden tent on Alton Bay camp-ground (Tent. No. 202), with furniture, such as stove, chairs, lounge, crockery, etc. Price $150 00. Correspond with, or call on, C. GOODRICH, at *Crisis* Office, Boston, Mass.

CONFERENCE.—The Maine Easterly Quarterly Conference will be held, if the Lord will, in Frankfort, Maine, commencing Thursday evening, June 17th, and continue over the Sabbath, June 20th. Preachers and people are invited to come. Provision will be made for man and beast. The object of this meeting is to labor for the salvation of sinners and the perfecting of saints. Call on F. A. Baker or J. Woodman. Per order,
F. A. BAKER.

PROTRACTED MEETING.—A four days meeting will be held at East Bethel, Vt., commencing *June 2nd,* and continuing over the Sabbath, June 6th. Bro. H. H. Tucker, of Palmer, Mass., and others who can, will assist Bro. Hoyt at this meeting. Come, all ye valiant soldiers, lift up the ensign for the people. H. F. C., for Com.

NOTICE.—I have on hand a large lot of cast loose Joint Butts—4×4, 5×5, and 6×6. I will ship to any address all that can be used for a church or benevolent institution, free of charge except freight and cartage. Some evidence will be needed to know that the parties ordering are the committee of such church or benevolent enterprise.
T. S. SCOVILLE, Elmira, N. Y.

GROVE MEETING.—The Lord willing, there will be a Grove Meeting on the farm of Eld. Brian, Osage Co., Kansas, commencing at 10½ o'clock A. M., Sunday, June 20th, and continuing all day. Different preaching brethren will be present. All are invited to come, and bring their dinner, and stay all day. A good pasture furnished near the grove, free. Good running water in the grove. Come one and all.
N. BRIAN.
V. F. HUNT.

ANNUAL MEETING.—The Annual Meeting of the Iowa Christian Mission Campmeeting will hold its next session at New Hartford, Butler Co., Iowa, on the old camp-ground, commencing June 10th. There will be a boarding house and grocery store, so that all who wish to board or buy can be accommodated. There will be plenty of straw free to all. Hay will be furnished at reasonable rates, also wood.

Come one, come all. Come feeling an interest to save and be saved. This may be our last meeting before Jesus comes. We expect help from abroad. Eld. A. N. Seymour and others will be at the meeting. Our lease of the grounds run out this year. Let all interested be present to devise means and make arrangements for the future.
ALONZO RAYMOND, Secretary.

NOTICE.—The Advent Christian Conference of Nova Scotia will hold its next annual session at Bear River, N. S., commencing Thursday, June 17th, and continue over the following Sabbath. All lovers of Jesus are invited to attend. Come to work for the Lord. J. J. WOODWORTH.

NOTICE.—The Third Quarterly Meeting of the New Hampshire Conference will hold its session with the church in Whitefield, commencing Thursday, June 10th, and continue over the Sabbath. A general invitation is given. LEVI ALLEN.

CONFERENCE.—A Conference will commence at Milltown, Me., July 1st, and continue over the Lord's day. It is requested that our ministering brethren come to aid in the interests of this meeting. Come all that can, and let us labor to accomplish the greatest amount of good for the cause of Christ and the salvation of men.
M. W. CORLISS.

NOTICE.—The next meeting of the First Christian Church of Wayland and Loon Lake, called the Church of God, will be held at Wallace, Steuben Co., N. Y., commencing Saturday, June 12th, at 1.30 P. M., and continue over the following Sunday. A general invitation is extended to all.
For the church, E. C. COWLES, Pastor.

NOTICE.—If any of the churches in Conn., or brethren in the highways and hedges, isolated from churches, chapels, or religious meetings of any kind, would like to have the "Conn. Mission Tent" pitched in their vicinity this summer, please correspond with O. D. Woodruff, Southington, Ct.

WISCONSIN CAMPMEETING.—This meeting will be held at Prairie du Sac, Sauk Co., beginning on *Saturday, June 5th,* and hold over two Sundays. Stages run daily to Prairie du Sac from Lodi and Baraboo, on the Northwestern R. R., and a steamer from Merrimack; also a stage from Mazomanie, on the Milwaukee and St. Paul R. R.—ten miles. Let us put up the most of our tents at the beginning of the meeting. Other particulars in time.
O. THOMAS, }
WM. SHELDON, } Committee.
H. M. JONES, }

WISCONSIN ANNUAL CONFERENCE.—This Conference will convene in connection with the State Campmeeting at Prairie du Sac, and hold its first session on the morning of the *10th of June.* Let the churches be represented by delegates or letters, and let every minister either be present in person, or report by letter. WM. SHELDON, Sec.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

BOSTON (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Tuesday, Wednesday, Thursday and Friday evenings.
John G. Hook...Sunday, June 6th

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.
C. F. Morse...Sunday, June 6th
C. S. Emerson...Sunday, June 20th
J. S. White...Sunday, June 27th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. F. Nickerson...Sundays, June 6th and 13th
Wm. N. Pile...Sunday, June 20th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
Miles Grant...Sunday, June 13th
M. Batchelor...Sunday, June 27th

SOMERVILLE, Mass. (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Benj. Woodside...Sunday, June 20th
Geo. Sederquest...Sunday, June 27th
Wm. C. Stewart...Sunday, July 4th

HYDE PARK, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Natick, Mass...Sabbath, June 6th
So. Framingham, in Waverly Hall, Tuesday, Wednesday, and Thursday evenings, June 8th, 9th and 10th, where we purpose to use the large Chart, showing the divine inspiration of the Bible, and that the coming of Jesus may be expected very soon.
MILES GRANT.

Farmington, N. H...Sunday, June 6th
A. ROSS.

Brimfield, Mass...Sunday, June 6th
Abington, Ct...Sunday, June 13th
C. GOODRICH.

Putnam, Ct...Sunday, June 6th
Chelmsford (Tent Meeting)...Sunday, June 13th
Tremont, Mass...Sunday, June 20th
J. S. WHITE.

Mattapoisett...Sunday, June 13th
Fairhaven, Mass...Sunday, June 20th
Providence, R I...Sunday, July 4th
Hyde Park, Mass...Sunday, July 18th
M. BATCHELOR.

Lynn, Mass...Friday evening, June 4th
Portsmouth, N. H...Tuesday evening, June 8th
Biddeford, Me...Wednesday evening, June 9th
Portland...Thursday evening, June 10th
South Windham...Friday evening, June 11th
Kennebunkport...Sabbath, June 13th
H. MUNGER.

Keene, N. H...evening, June 7th
Rutland, Vt...evening, June 8th
Hinesburg, Vt. (Conference)...June 9th to 13th
Addison, Vt...Sunday, June 20th
Bristol, Vt...Sunday, June 27th
Natick, Mass...the second Sunday in each month for the present. WM. C. STEWART.

Bridgewater, Vt...Sunday, June 6th
H. F. CARPENTER.

Hyde Park, Mass...Sundays, June 20th and 27th
New Bedford, Mass...Sunday, July 4th
Mattapoisett, Mass...Sunday, July 11th
Fairhaven, Mass...Sunday, July 18th
Tremont, Mass., Campmeeting, Monday, July 19th, through the week, and over Sunday, the 25th.
A. SIMPSON.

Clinton, Mass...Sunday, June 6th
M. A. POTTER.

Shinecock Indians...Thursday evening, June 3d and over the Sabbath.
Putnam, Ct...Sunday, June 20th
Warehousepoint, Ct...Sunday, June 27th
H. PRATT.

Kennebunkport, Me...Sunday, June 6th
Round Pond, Me...Sunday, June 13th
I. C. WELLCOME.

East Canaan, N. H...Sunday, June 6th
Salisbury, N. H. (where Bro. Foote may appoint) Sunday, June 13th.
Nottingham, N. H. (Freeman's Hall) Sun., June 27th
D. F. LEAVITT.

Kingston, N. H...Sunday, June 20th
J. F. CHAMBERLIN.

Barkhamsted, Ct...Sunday, June 13th
ENOCH PHELPS.

Fitchburg, Mass...Sunday, June 6th
East Weymouth, Mass...Sunday, June 13th
New Britain, Ct...Sunday, June 20th
Newark, N. J...Sundays, June 27th and July 4th
New York (Cooper Institute)...Sunday, July 18th
W. S. CAMPBELL.

Stowe, Vt...Sunday, June 6th
Stockbridge, Vt...Sunday, June 13th
H. B. QUIMBY.

Sabattusville (Jones' Hall)...Sunday, June 6th
Bath...Sunday, June 13th
J. ALBERT LIBBY.

Bridgewater, N. H. (at M. Flander's house) Sabbath, June 6th. Baptism.
Franklin, N. H...Sabbath, June 13th
Danbury, N. H...Sabbath, June 20th
GEO. H. WALLACE.

Colebrook, N. H. (where H. E. Higgins may appoint) Sunday, June 6th.
Salem, Mass...Sunday, July 11th
C. S. SHATTUCK.

Peabody (Rock school-house) Thursday eve., June 10th
Clinton...Friday evening, June 11th
Bristol, Ct...Monday evening, June 14th
Pleasant Valley...Tuesday evening, June 15th
Westfield, Mass., Middle Farms...evening, June 16th
Northampton, Mass...Thursday evening, June 17th
Springfield, Mass...Sundays, June 13th and 20th
Barnstead, N. H. (Clarktown)...Sunday, June 27th
E. OWEN.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Wilbraham...Sabbath, June 6th
Montgomery...Sabbath, June 13th
Granby...Sabbath, June 20th
Chicopee Falls...Sabbath, June 27th
GEO. L. TEEPLE.

Bonny Eagle, Me...Sunday, June 13th
Standish Neck, Me. (school-house) Sunday, June 20th
South Windham, Me...Sunday, June 27th
North Scarboro, Me. (Free Chapel)...Sunday, July 4th
C. H. SWEET.

Strafford, N. H. (Robert's school-house) Sun., June 6th
W. W. SUTHERLAND.

Holden, Mass...Sunday, June 6th
W. N. PILE.

North Whitefield...Sunday, June 6th
Bangor, Me...Sunday, June 13th
S. K. PARTRIDGE.

Kingston, N. H. (Chapel near Franklin Gales) Sunday, June 6th. ALBERT S. BURNHAM.

West Lebanon, Me...Sunday, June 6th
South Rochester...Sunday, June 13th
West Lebanon (Garrish school-house) Sun., June 20th
C. P. GARFIELD.

West Salisbury, N. H. (Union meeting-house) Sunday, June 20th. C. H. FLETCHER.

Canterbury, N. H. (Emery school-house) Sun., June 20th
London Village (as Bro. Parker may arrange) evening, June 20th.
Chichester, N. H. (Pine Ground)...evening, June 22d
S. HAWKINS.

Otisfield (Gore school-house)...Sunday, June 6th
Oxford, Richville...Sunday, June 20th
G. L. TRACY.

Square Pond, Ct...Sunday, June 6th
South Windsor, Ct...Sunday, June 20th
I. B. POTTER.

Hebron, Me. (Brighton Hill)...Sunday, June 6th
J. T. JORDAN.

Northwood...Sunday, June 6th
Salem, Mass...Sunday, June 27th
Northwood...Sunday, July 4th
Kennebunkport...Sunday, July 11th
If any of these conflict, please write me at South Barnstead, N. H. C. R. PARSONS.

Canterbury, N. H. (Emery school-house) Sab., June 6th
East Canaan, N. H...Sabbath, June 13th
Meredith, N. H. (Dolloff Hall)...Sabbath, June 20th
SIMEON ROBY.

Webster, N. H. (Old meeting-house) Sabbath, July 4th
MRS. L. E. SAULPAUGH.
SIMEON ROBY.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass...fourth Sunday in each month
H. H. TUCKER.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

Granby, Mass. (Batchelder Street)...Sunday, June 6th
Greenwich, Mass. (Town Hall) Friday eve., June 4th
Northfield (as Bro. Gage may arrange) Sun., June 13th
North Rutland, Mass...the last Sunday in each month
GEO. A. STREETER.

Newmarket, N. H...1st and 3d Sabbaths in the month
J. L. CHUTE.

Natick, Mass...Sunday, June 20th
Z. BOODEY.

Sutton, N. H...Sunday, June 6th
JOHN PARSONS.

Collinsville, Ct...Sunday, June 6th
S. WOODRUFF.

Campville, Ct...Sunday, June 6th
G. L. WHITE.

Newcastle...Sunday, June 20th
H. S. PINKHAM.

Salem, Mass...Sunday, June 6th
GEO. W. BROWN.

Danbury, N. H. (Bro. Abel Ford's) Sunday, June 6th
A. S. WILLIAMS.

South Berwick, Me. (Great Works) Sunday, June 6th
East Rochester, N. H...Sunday, June 20th
J. T. LIBBY. C. H. WILLEY.

Bangor, Me...Sunday, June 6th
F. A. BAKER.

East Bethel, Vt...evening, June 2d and onward over the Lord's day.
Hinesburg, Vt...evening, June 9th and onward over the Lord's day. A. A. HOYT.

East Landaff, N. H...evening, June 5th and over Sunday.
Whitefield, N. H...evening, June 8th and over Sunday.
Colebrook, Kiddersville, N. H...evening, June 11th and over Sunday.
Pittsburg, N. H. (Terrill school-house) eve, June 14th
Hall Stream, P. Q...evening, June 15th
Drews Mills...evening, June 17th and over Sunday.
Ways Mills...evening, June 21st
Stanstead (at Bro. Jacob Morrill's) evening, June 22d
Salem, Vt. (where Bro. Bergoine may appoint) evening, June 24th, and over Sunday.
Wheelock, Vt...evening, June 28th
West Groton, Vt...evening, June 30th
North Haverhill, N. H...evening, July 3d and over Sunday. D. EASTMAN.
JOHN H. EVANS.

Friendship, Me...Sunday, June 6th
Richmond, Me. (Reed meeting-house) Sun., June 13th
J. R. HALL.

North Norway, Me...Sunday, June 6th
L. L. HOWARD.

South Rochester, N. H...Sunday, June 6th
Springvale, Me...Sunday, June 20th
S. VARNEY.

North Pembroke, N. H...Sunday, June 6th
Chichester, N. H. (Pine Ground)...Sunday, June 13th
GEO. W. RANDALL.

Fort Ann, N. Y...June 3d and over the Sabbath
WM. J. BLANCHARD.

Boscawen, N. H. (Gulf school-house)...Sun., June 12th
A. T. HODGDON.

Magog, P. Q. (Pond school-house)...Sunday, June 6th
Patton, P. Q. (Garland school-house) Sun., June 13th
U. G. LADD.

Groton, N. H. (Goodhue school-house) Friday, at five o'clock, P. M., June 4th.
Hebron, N. H. (McClure school-house) Sun., June 6th
JOS. KIMBALL.

Canterbury, N. H. (No. 1 school-house, in Bro. Tucker's district) Sunday, June 6th. RUFUS P. BEAN.
J. C. SMITH.

East Topsham, Vt...Sunday, June 6th
Lisbon, N. H. (Streeter school-house) Saturday evening, June 12th, and over Sunday, June 13th.
DANIEL D. PAGE.

Lewiston, Me...Sunday, June 13th
Brunswick, Me. (as Bro. Storer may arrange) Sunday, June 20th.
Richmond, Me. (Reed meeting-house) Sun., June 27th
Augusta, Me...Sunday, July 4th
Starks, Me...Sunday, July 11th
THOMAS RINES.

Warehousepoint, Ct...Sunday, June 6th
MRS. E. A. WARREN.

Addison and Bristol, Vt., evenings during the week, ending June 5th.
Addison, Vt...Sunday, June 6th
North Clarendon...Tuesday evening, June 8th and through the week, with the tent.
Hebron, N. Y...Sunday, June 13th the week following, with the tent.
Hoosick, N. Y., morning and evening, Sun., June 20th
Pittstown Corners, same Sabbath, at 2 p. m.
Addison, Vt...Sabbaths, June 27th and July 4th
ARTHUR A. WAITE.

Meredith Centre, N. H. (Baptism) Sunday, June 13th
N. GLIDDEN, J. MOULTON, S. DINSMORE.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

HAVERHILL, MASS. (Advent Hall.)
D. M. Leavitt...Sunday, June 6th
Wm. H. Mitchell...Sunday, June 13th
Dr. A. M. Higgins...Sunday, June 20th
T. W. Piper...Sunday, June 27th

NORTH RUTLAND, MASS.
Willard M. Hall...first Sunday in each month
H. H. Tucker...second Sunday in each month

CHICOPEE FALLS, MASS.
I. B. Potter...Sunday, June 20th
G. L. Teeple...Sunday, June 27th
Mrs. E. L. Crumb...Sunday, July 4th

CONCORD, N. H. (Centre St. Church.)
J. G. Smith...Sunday, June 6th
D. M. Leavitt...Sunday, June 13th
J. Parsons...Sunday, June 20th

CONCORD, N. H. (Bethel, Green Street.)
Sr. M. McKinstry...Sundays, June 6th and 13th
C. Goodrich...Sunday, June 27th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher...first Sunday in each month
D. W. Davis...third Sunday in each month

SEABROOK, N. H.
Hiram Munger...Sunday, June 6th
L. E. Saulpaugh...Sunday, June 13th
J. G. Smith...Sunday, June 20th
Hiram Munger...Sunday, June 27th

ROCHESTER, N. H.
Levi Allen...Sunday, June 6th
J. F. Chamberlin...Sunday, June 13th
Enoch Morrill...Sunday, June 20th
J. W. Horne...Sunday, June 27th

EAST ROCHESTER, N. H.
C. S. Emerson...Sunday, June 6th
T. W. Piper...Sunday, June 13th

SOUTH ROCHESTER, N. H.
C. E. Hurd...Sunday, June 6th
J. Davis...Sunday, June 13th

HAMPTON, N. H.
J. F. Chamberlin...Sunday, June 6th
Wm. Sutherland...Sunday, June 13th
Geo. W. Brown (of Elliot, Me.)...Sunday, June 20th
O. W. Kimball...Sunday, June 27th

PORTSMOUTH, N. H.
E. Owen...Sunday, June 6th
E. A. Stockman...Sunday, June 13th
C. E. Barnes...Sunday, June 20th
W. H. Mitchell...Sunday, June 27th
S. S. Brewer...Sunday, July 4th
M. Batchelor...Sunday, July 11th
J. S. White...Sunday, July 18th
E. A. Stockman...Sunday, July 25th

RYE, N. H.
J. W. White...Sunday, June 6th
E. B. Wells...Sunday, June 13th
Hiram Munger...Sunday, June 20th
E. B. Wells...Sunday, June 27th

DOVER, N. H.
C. R. Parsons...Sunday, June 20th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
Geo. W. Sederquest...Sunday, June 6th
A Ross...Sunday, June 13th
Simeon Roby...Friday evening, June 18th
T. W. Piper...Sunday, June 20th
Wm. N. Pile...Sunday, June 27th
G. H. Wallace...Sunday, July 4th

GREAT FALLS, N. H. (Franklin Hall.)
T. W. Piper...Sunday, June 6th
C. R. Parsons...Sunday, June 13th

PORTLAND, ME. (Union Hall.)
Geo. W. Burnham...Sunday, June 6th
C. Cunningham...Sunday, June 13th
S. S. Brewer...Sunday, June 20th
E. A. Stockman...Sunday, June 27th
A. W. Sibley...Sundays, July 25th and Aug. 1st

BIDDEFORD, ME.
Jesse Gay...Sunday, June 6th
Geo. W. Brown...Sunday, June 13th
Wm. H. Mitchell...Sunday, June 20th
J. Albert Libby...Sunday, June 27th

SOUTH BERWICK, ME. (Great Works.)
M. M. Young...Sunday, June 6th
J. W. White...Sunday, June 13th
S. S. Mooney...Sunday, June 20th
Geo. W. Brown...Sunday, June 27th
H. S. Pinkham...Sunday, July 4th

SOUTH ELLIOT, ME.
S. S. Mooney...Sunday, June 6th
T. W. Piper...Sunday, June 13th
T. L. Churchill...Sunday, June 20th
H. S. Pinkham...Sunday, June 27th
O. W. Kimball...Sunday, July 4th

YALESVILLE, CT.
B. Hitchcock...Sunday, June 27th
Enoch Phelps...Sunday, July 4th
Seth Woodruff...Sunday, June 11th
B. Hitchcock...Sunday, July 25th

BRIDGEPORT, CONN.
E. L. Crumb...Sunday, June 6th
E. A. Warren...Sunday, June 13th
O. D. Woodruff...Sunday, June 20th
Mrs. E. A. Warren...Sunday, June 27th
A. H. Steele...Sunday, July 4th
Mrs. E. A. Warren...Sunday, July 11th
W. N. Pile...Sunday, July 18th
Mrs. E. A. Warren...Sunday, July 25th
O. D. Woodruff...Sunday, Aug. 1st
Mrs. E. A. Warren...Sunday, Aug. 8th

PLAINVILLE, CT.
A. Elliott...Sunday, June 6th
B. Hitchcock...Sunday, June 20th
G. L. White...Sunday, June 27th
Hiram Munger...Sunday, July 4th

SOUTH WINDSOR, CT.
Mrs. E. A. Warren...Sunday, June 6th
I. B. Potter...Sunday, June 20th
Mrs. E. L. Crumb...Sunday, June 27th

BRISTOL, CT.
R. K. Stark...Sunday, June 6th
E. L. Crumb...Sunday, June 13th
Enoch Phelps...Sunday, June 20th

MILLDALE (Southington, Ct.)
B. Hitchcock (Baptism)...Sunday, June 6th
O. D. Woodruff...Sunday, June 13th
Seth Woodruff...Sunday, June 20th

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite...once in four weeks
Flora Blanchard...once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

Business.

Notes to Correspondents.

We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

ELD. S. S. BREWER'S address will be Alton Bay, N. H., till further notice.

ELD. JOHN T. ONGLEY'S address is Lincolnville, Crawford Co., Pa.

ELD. W. J. HALSE'S address will be 118 Bradford Street, Lawrence, Mass., till further notice.

MRS. J. N. MUHLIG'S address is Natick, Mass.

LIST OF PERSONS SENDING MONEY FOR OTHERS—E McCulloch, H H Tucker, A C Greene, I N Thompson, Warren Tenney, A Cressey, J Morse, Theo. S Thomasson, John R Mitchell, V Vennink, Louisa S Cook, J M Tozier, M R Miles.

CASH RECEIVED FOR BOOKS AND TRACTS.—H J Sweetland 20c, H H Fellows $1.60, Mrs C F Pomeroy 47c, C L Jones $3 00, Geo McAtee 35c, E D Kentfield 10c, B Perham $1.25, P W Fitzer 25c, M M Young $2.70, C Pike $1.00, A Staege $1.50, Dr J Fondey 20c, Thos Pray Jr. $10.00, J R Mitchell 50c, Theo S. Thomasson 20c. J V Miller 25c, M M Caswell 53c, Mrs H Townsend 75c, A Dixon 50c, L Marsh 20c, M C Twiss 25c.

BOOKS AND TRACTS SENT.—By Mail—Mrs B L Clark, H J Sweetland, Mrs C F Pomeroy, H H Fellows, C L Jones, Geo McAtee, C Pike, E D Kentfield, P W Fitzer, Mrs H Townsend, A Staege, M M Caswell, F Cox, A Dixon, J V Miller, Dr J Fondey, L Marsh, M R Miles, T L Lewis, M C Twiss.

By Express—Warren Tenney, A S Burnham, J Hemenway, A Thompson.

ARTICLES RECEIVED.—J P Marquand, D K Barrett, G W Howard, M St.Clair, M Smart, I Ahlborn, J R Smith, E F Sergisson, D R Hargraves, G L Tracy.

THE BIBLICAL MESSENGER.

This monthly is well printed, and is a bold advocate of Bible truth. It gives prominence to holiness of heart, and the speedy return of Christ to resurrect the dead and set up his everlasting kingdom. EDITORS: A. A. Hoyt, H. F. Carpenter, A. W. Sibley, Frank Burr, M. R. Phetteplace, C. Mendenhall. TERMS: *Sixty cents a year.* Send for sample copies. Agents wanted.

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BY MILES GRANT.

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On the Sabbath of the Old Covenant. An investigation of Mrs. E. G. White's Visions, showing that they are not from God.

All who have accepted Mrs. White's visions as coming from heaven, or who have been led to rest on Saturday instead of the Lord's day, should read this work. Let those who live among our Seventh-day brethren send and get a number of the books to give away. If the reader has friends at a distance who have received Mrs. W.'s Visions as true, have a copy of this work sent to them.

It contains 106 pages, and we will send it at the following prices: Single copy, 20 cts.; per doz., $1.75 by mail; per hundred, $10.00 by express. AGENT.

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SAD PARTINGS.

L. C. MCKINSTRY.

Dear ones are bidding us all farewell,
Down in the darkness of death to dwell;
Down into silence to moulder away,—
To mingle with earth, their crumbling clay.

Sad are our partings; our hearts are sad;
Earth affords nothing to make us glad;
Jesus alone can dry our tears;
He only can calm our death-chill fears.

Down in the darkness, among the dead,
He once pillowed his sacred head;
Then, mid that darkness of his cold tomb,
Lighted a lamp to dispel its gloom.

Forth then he came on that first day;
Quickly the shadows melted away;
He arose in triumph to die no more;
Arose, and went up where he was before.

So now, "them that sleep" shall "awake" again,
Free from the tortures of piercing pain;
To "live," like their everlasting Head,
Tenants no more among the dead.

Soon we shall meet them on that fair shore,
Where tearful partings can come no more;
Where "the redeemed of the Lord" shall meet,
"Worshiping at the Savior's feet."

NATIONAL CAMPMEETINGS.

Nothing more strikingly reveals the weakness of human nature than the universal disposition to transfer dependence from the Divine to the human. It is the infirmity first contracted and last cured. It is a stubborn trait, and adheres with strange tenacity to even the servants and children of God. The strength of the propensity was shamefully manifest in the Jews, when after the mighty miracles in the wilderness, they transferred trust from God to a calf. Indeed, so constantly besetting and dominant was this inclination, that the chosen people could only be held back, and saved from rushing headlong into idol worship, by being continually entranced through wondrous interpositions on the part of God. He had to divide seas, rain down manna from heaven, and make dry rocks gush with streams of crystal water, to keep them from going after other gods.

The same frailty characterizes christians. The apostle reprovingly writes to the Galatians, "Are ye so foolish? having begun in the spirit, are ye now made perfect in the flesh?" Gal. 3 : 3. These words are applicable to all churches, and most christians. A spiritual beginning, a fleshly ending. In this respect, the history of revivals repeats itself. Over and over again, most sadly and most disastrously a human dependence has been substituted for the Divine. In a thousand instances, and to as many churches, and more individuals, it may be said with painful appropriateness: "But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?" Gal. 4 : 9. This does not describe a case of ordinary backsliding, to which it is generally applied, but a transfer of hope and trust from God, to weak and beggarly supports. It is the substitution of human and material "elements" and agencies, for the Holy Ghost. And this is often unwittingly done by christians, and the best of christians, too; because the act puts on an aspect of religiousness and faith. It is not apostatizingly casting away our confidence, but exercising it strongly, and for purposes of salvation also; though upon improper objects. The sin lies not so much in unbelief, as in the misdirection of faith. It is dishonoring God by withdrawing our trust from him, and placing it in men, and in outward and material instrumentalities. It is the old custom of hewing out cisterns—broken cisterns that will hold no water. It is resting in the seen and the temporal, rather than in the unseen, in the Eternal, and in the Almighty.

What has this homily to do with National Campmeetings? "Much every way." The tendency is, or at least may be, to trust in National Campmeetings, because they are National Campmeetings, forgetting that these visible preparations are no more to the saving grace and power required, and mercifully given through them, than the bark is to the vital juices of a thrifty tree.

Such is the infirmity of human nature, that we are apt to attach some sort of intrinsic virtue to a means or method through which God has condescended to communicate his power and his salvation. It is not so much God as the divinely sanctioned instrumentality that we are prone to depend upon. It is against the indulgence of this tendency that we should caution ourselves. We can not too often, or too emphatically remind ourselves that the excellency of the power is of God. All believe this, and some are offended if their faith is challenged; and yet the perpetual scramble and effort to inflate the church with some kind of gas, or worldly influence, to increase her prosperity, and send her up balloon fashion, is proof that their faith does not steadily locate the power in God alone. We are naturally predisposed to lean upon some factitious aid; as a fine church, a commanding title, a shrewd or unique preacher, an imposing ritual, a large and popular meeting, bearing a high sounding name, or the presence and performances of celebrated men. It is in this way the church forsakes the fountain of living waters, and vainly seeks to support herself by bruised reeds and artificial things. It is a kind of worldly barter, which is sure to bring disappointment, failure, and sin. It was the bewitching dazzle of such figments, and the foolish hankering of the people after them, that destroyed the usefulness of the ordinary campmeeting. The pulpit was virtually converted into a forum for the trial efforts of competing preachers, while the camp was made a fair ground for personal display and comparison. The congregation heard the different ministers, enjoyed the entertainment, and assigned each man his rank, with or without the blue ribbon, as he made a good or poor impression. These discriminations were often made with a free use of slang phrases; as the "big gun," or "small fry," the "metropolitan," or "backwoods" preacher.

One-half the tent owners sat with groups of friends in their airy apartments, and did not come into the audience circle once a day. Many sat in their cottage doors and gazed upon the panoramic scene of gaiety and frolic, and fashion, which was continually moving through the avenues and aisles. The Sabbath was desecrated, and various kinds of ungodly traffic were allowed on or near the grounds. Such practices breathed a mildew upon the services, and brought the very name of campmeetings into disrepute. They were justly characterized as picnics, devoted to pleasure, gossip and fun.

Now the same follies will be re-enacted at the National Campmeetings, unless prevented by deep humiliation, scrutinizing watchfulness, fervent prayer, and a resolute determination to keep at all hazards to the simplicities and spiritual object of their origin. Elements of degeneracy have already begun to insinuate themselves among the hallowing scenes. The success of the National movement revived and popularized campmeetings all over the land. Immediately they were multiplied for purposes of speculation, and the divine glory of the meeting was made to shade off and tone down into an equivalent for a seaside resort, or inland watering place. Men are now invited to these places, not to get sanctified, but to rusticate. Another worldly indication, is the attractive names which are selected, names that invite attendance both on the ground of religion and of recreation.

Now just in proportion as the pleasure element comes in, the sanctifying element goes out. The great obstacle to power and success is self-exaltation, or provision for physical ease and gratification. To-day the church is unwilling to get upon her knees and chasten her soul, or to prostrate herself in the dust before the Lord. God cannot and will not bless her, for he "resisteth the proud, but giveth grace to the humble."

Dear reader, let us remember what our Lord hath said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." There is a monopoly in poverty of spirit.—*Christian Standard.*

[We commend the above exhortation as worthy of adoption. Let all read it carefully. J. C.

A LETTER FROM BRO. COLEGROVE.

To the Readers of the Crisis:—A somewhat painful necessity of silence has been imposed on me, in part, on account of the pressure of labors (manual, for the most part), which have rested with oppressive weight on my hands, causing me often to cry out in anguish, "How long, O Lord?" I speak thus because of the preciousness of passing weeks and years, and the infirmities of health not the most suitable for arduous physical toil. But patience! There are many occasions for thankfulness. Often I take such a simple and practical Scripture as this—"Come unto me all ye that labor and are heavy laden,"—and so I do come. I do lie at the feet of that majesty; heart-heavy and sick, I lie there, resolved, if need be, to die there, and I can say I find rest there, as the Teacher promised. For example, among other things, perhaps, I have a sick patient, whose situation gives me anxiety, and I say to Jesus, "I am heavy laden—I need rest, I come and take thee at thy word. Heal this sick friend, for that will give me rest."

Through all this freezing and bitter March and April past, I have found rest, by the recovery of the sick, giving glory only to the King. Still there is much more room for rest, much more need for it. I must be free from other and different labors (if God will), that I am not fit or able to perform. I desire to have room and time to preach the gospel, and not hide a gift of God in a napkin. Let us see how very painful and discouraging the situation may be at certain times.

For truth's sake we cannot go over to orthodoxy,—cannot surrender Christ, the resurrection and only hope of all men living or dead, cannot, cannot—though often sorely tempted, and tempted to think thus: "If there is no field of labor among Adventists, why not rather go over to Baptist or Methodist ranks, and, hiding the truth, or suppressing it, do good as we can, preaching many excellent and useful gospel precepts and doctrines, and thus avoiding a sort of appalling compulsion to rust or rot in inaction?" But when the proposition comes up fairly, there is a mountain in the way. Jesus the only hope of life, is inscribed on our banner, and how can it be renounced or concealed?

It is often said—why, it is possible and expedient to be silent on a few specific points. But I will just show how hard it is. For example, at the funeral of my wife's father, the Methodist minister, without intending we will suppose, to cross or hurt any listener's feelings or convictions, prominently advocated inherent immortality. It was painful for me to hear. Having a previous appointment to say a few words in relation to the deceased, I felt mightily impelled to add something by way of respectful but earnest resistance on the true state of man in death, a state of positive unconsciousness from which the only salvation under heaven, is the resurrection at Jesus' advent. Here, then, enforced silence must have been a bitter necessity, if through some contract or compromise, a man were disabled or debarred from uttering a timely and vehement protest in the way of an honest and God-honoring declaration of one's sincere faith.

But what is the difficulty? Seemingly this. Among Adventists are exceedingly few pastorates. There is little of an element of quiet and cemented pastoral union between people and preacher. Many churches are divided and broken. There is much that is unsettled, and is it too much to say—semi-chaotic? The mournful proclivity to attempted time definitions and determinations, is a more or less constant source of division and weakness. So, for want of being wanted, or in such a way that a man through honest remuneration, may or can afford to renounce heart-breaking secular labor that he is not able to perform, he will do this very thing, and do it year after year, that his family may have food and apparel, for a neglecter is worse than an infidel, and only a moderate share of conscientiousness would set him firm as a flint, to toil on, that no sarcasm or reproach might assail him for violating a rule of Scripture, a dictate of reason, and an instinct of affection.

I speak of what I might mention in an unstudied way as the positive attempted horology of Adventism, where failure brings heart-breaking—and speak tenderly too, since experience of error in any direction should give the sufferer charity, and inspire moderation. Yet, the writer, in a recollection of mistake for the time being, would most fervently pray and study to learn from one miss—a permanent lesson of care, and never, if God will, repeat a prophetic misconjecture. The repeated precipitations and disasters of day-defining for our Savior to come in person to earth, seems to be a cause for destructive divisions.

Some preaching brethren, in this way or in some way, look out sadly, feeling that the field of usefulness is straitened, and so go on groaning, and hoping, and waiting, for God in his supreme goodness and almighty power, to prepare a way, and prepare his servant by grace to fit, and fill, and occupy a way or a place made ready to hand.

But I wave the subject, wishing to suggest a thought in another direction. For example, there is the sleep of the dead, which we credit as incontrovertible, from hints and analogies in nature and positive Scripture testimony. Still we ought to beware of allowing any one to suppose that when he dies he will experience even unconsciousness; for as the dead know nothing, it seems upon a prudent and protracted meditation on the subject, that judgment comes immediately after death, in anything which might be dignified or defined with the denomination of experience. "It is appointed unto men once to die, and after this the judgment." Unconsciousness is wholly without any account of time in relation to a state of death. When a man dies, therefore, he does go to the judgment, and that judgment is to him immediate, although as a matter of fact it does not occur until the coming and kingdom of Christ.

It is true, therefore, that while death is not in a strict theological sense, a gate to felicity or perdition, yet there is nothing whatever that comes between death and the solemn sequel of judgment, seeing that unconsciousness, ages even, are of no account to the dead.

We thus therefore of necessity agree with our orthodox friends in the practical and experimental succession of death and judgment, but differ altogether in the manner of its accomplishment, and the order of events as fixed in the unutterable arrangements of the Divine administrator. In other words, there is no disembodied consciousness, no inherent, death-surviving life-force, no immortality of mind, no undying inwardness, or Adamism of any kind to be magnified or made a note of, except the Adamism of Christ at his second advent, coming to raise the dead, as is most fit for a second Adam, at the second advent.

But I must omit many things, though having many things current in my mind, which for lack of time cannot be current in my pen to say.

We need prudence, as a positive and well taught lesson, and finally settled characteristic. We need meekness, and a most God-pleasing union of zeal with moderation. Many have drunk of some cup of bitterness. Furrows chisel their way in cheeks not withered with age. Cares, sorrows, burdens, pains, and even distresses are not unknown. May God arise for us. Let us not despond, or, if we do, may we escape speedily the paralyzing power of discouragement. How much we need, or think we need such a one as Jesus to speak personaly one good word, to bend upon us personallly one reviving look of recognition and approbation.

Some are sorely tempted, tempted even it may be more than some martyrs who have gone to the stake or guillotine. Temptations are hard to bear, and the more especially for those who are of a sanguine or nervous temperament, and who sensitively feel either others neglect, or even yet more keenly by far, their own disappointments or imperfections, or failure in many ways to have rounded out a life that might be luminous or beautiful, as they hoped. Such are not uncommon things in the human experience.

And now in closing these very hurried suggestions, we still survey a world subject to death, disasters, contentions, convulsions and misery. There is trouble and disorder more or less, everywhere. There is no stable or profound peace, no absolute happiness or security. Creation groans. Madness often and often rules the hour. Men act as if they were immortal on the little stage where they flourish in brief and sometimes frenzied activity. All things but such as are perverted or insensible, stretch out their hands toward heaven for its precious treasure. Jesus, to come. Nature lifts herself up imploring. The world is sick of bondage. Bitter winds and bitter winters wear out human kind, that cannot, like rocks of granite or pillars of adamant, bear unmoved the unfriendly forces of nature. Prayer bestirs itself even in the broken and downcast heart. Hope looks up, even out of sorrow, crying, how can pity forbear, or power delay, when a word from heaven can send salvation and joy among millions of the living and dead?

THOUGHTS THAT COMFORT.

MRS. V. D.

Oh, these delightful spring mornings! How they inspire the heart with gratitude to God for the restitution of life and beauty brought forth from the cold ice-bound grave of winter.

"Oh wonder of God! how bounteous and good!
We feel that thy presence is here;
The work of thy hand is abroad in the wood,
And we know that our Father is near."

If these bright spring mornings are so cheering to us in this fallen world, what will be our emotions of joy in the glad morning of the resurrection, when those who sleep in their graves shall awake and leave their gravelly pillows, and all the saints shall put on immortality, and gaze for the first time upon the glories of the new earth,—the long lost paradise restored; and know that is home—sweet home, forever!

Never, until then, will we be able to comprehend how great is the gift of eternal life—a life forever with Jesus and the shining ones. We know that we have the "earnest of an inheritance" here, and by faith we look for the "purchased possessions" in the beautiful beyond. Yet we are mortal, and our sorrows and trials are still remembered. But in that blest morning of our redemption that is drawing nigh, God will wipe away all tears from our eyes, and there will be no more death, neither sorrow nor crying, neither will there be any more pain; for the former things shall have passed away.

Oh child of sorrow, thou tempest-tossed and tried, whose weary feet press the thorns at every step, be patient, be strong to suffer and wait yet a little while, and "he that shall come will come and will not tarry." God will have a tried and faithful people for himself. Then "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Various are the afflictions and ways that teach the christian faith, and the very things that befall us may be what we most dread, and feel the least able to bear. But faithful is he that has promised strength for our day; and soon the Master will say, It is enough; and we shall pass through the fire for the last time; the dross will disappear, and the fine gold will be fit to adorn the city of our God, where the saints shall gather "who come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." And they shall "serve him day and night in his temple, and he that sitteth on the throne shall dwell among them."

Oh that the spirit of truth would lead many to accept offered mercy now, that they might not be shut out of the beautiful home of the redeemed in the morning of the resurrection. Would that we had reason to hope that all those, in whose society we find pleasure here, would be safely sheltered there. We would not have any left without to perish, but pray, Oh our Father, leave the "gates ajar," that not only our friends, but even our enemies, might enter in and find a safe retreat from the woes and miseries of the lost in the great day of God's wrath.

Let us, "who have fled for refuge to lay hold upon the hope set before us," be watchful and prayerful; let us be patient and kind, submitting to be led through just such paths as our heavenly Father sees best. Let us be willing our bark of life shall glide wherever he will; whether it be over placid waters or upon the rough billows, for we know that Jesus will appear and say "peace be still," and we shall rest in our Eden home.

Ira, N. Y.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,
Pray don't forget your own;
Remember, those with homes of glass
Should seldom throw a stone;
If we have nothing else to do
But talk of those who sin,
'Tis better to commence at *home*,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide;
Some may have faults—and who have not?
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And one that works full well,
I try my own defects to cure
Before of other's tell;
And though I sometimes hap to be
No worse than some I know,
My own short-comings bid me let
The faults of others go.

Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know;
Remember, curses sometimes, like
Our chickens, "roost at home";
Don't speak of others' faults until
We have none of our own.

—*Sel. by* E. W. BUZZELL, *Concord, N. H.*

IN MEMORIAM.

Lulie J. Adams, wife of Selden H. Smith, died April 16th, 1875, aged 27 years.

"Blessed are the pure in heart, for they shall see God."—*Christ.*
'The memory of the just is blessed."—*Solomon.*
"Blessed are the dead which die [sleep] in the Lord."—*St. John*
"He [the Lord] will beautify the meek with salvation."—*David.*

The funeral was attended by Eld. I. B. Potter, at Square Pond, who spoke from 1 Cor. 15: 52, 53—"For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

It takes a whole christian to say, "Thy will be done," when the untimely Harvester comes and takes a dear wife, mother, daughter and sister and hurries her away from home and loved ones. It was not untimely to sister Lulie, for she was ready to go; but to the mourning friends left behind it was all too soon; and we feel like exclaiming in the bitterness of our grief—O, cruel Death! to her thou art more kind than to the sorrowing ones left behind.

We are lonely and sad. We deeply feel our loss, because we know her worth. Her work is done, and well done, and she is sweetly sleeping in Jesus. She was rich in good works, in faith, in hope, in charity. She loved very dearly her heavenly Father, her Savior, her Bible, and all her friends. The *World's Crisis*, which has for many years been her welcome weekly visitor, was also very precious to her. Her contributions to its columns were few, but of a high order—spiritual gems, rich in life-thought. There was no waste material about her To her, life was a great and glorious reality. She weighed all her words, for she felt that even a little word may have influence for good or evil. Her friendships were slowly and wisely formed on the basis of honor, charity, and virtue; and were as lasting as life.

As a teacher in the public schools, where she spent several of the best years of her life, she was always successful. It is there that she has done her life work, and eternity only can reveal it in all its grandeur. She always secured the love of her pupils by firmness, justice, kindness, and interesting herself in their behalf.

In the last letter which it was my pleasure to receive from her, after speaking tenderly of our uncle's (Erastus P. Pease) death, she used this significant language—"Life is short. How careful we should be to spend the passing moments as we shall wish we had when we come to stand in the presence of the King of glory. God help us to see to it that we secure the life to come. Everything in this life is transitory and fleeting. Every joy is mingled with sorrow. The notes of sorrow fall on the ear everywhere, and all too soon we may be called to drink the bitter cup that other lips have tasted. There is no safety out of Christ. He is our only hiding-place from the storms of life—our only refuge in time of trouble. He has promised never to leave nor forsake those that love and trust him, and his words cannot fail."

A wife not quite a year, and a mother but a few weeks, her attachment to life never could have been as strong before; yet she felt, and said to those who gathered around her dying couch, "I am ready to die or to live." Again she said, "I am not afraid to die, but I would rather live." Who would not and should not choose life? She wanted to live to love and care for her husband and little one, and make those around her happy.

We have buried our sister, but not our sorrow; our cup of affliction is full to the brim; yet there is some sweet in it. It contains another link of the chain that reaches from our hearts into heaven. To us in our weeping Christ comes, and says—"Blessed are they that mourn, for they shall be comforted." Here is the consolation—"I [Jesus] am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live."

It is enough. We will dry our tears, follow in her footsteps, and live with her through a never-ending eternity of perfect peace. She rests from her labors, but her work will follow her as a sweet incense.

"She has lain down to rest till the morning,
Where-storm-blasts of time never sweep.
'Mid life's conflicts and toils she grew weary,
So He gave his beloved one sleep.

She has lain down to rest 'mid earth's shadows,
But, oh! when the morning shall break,
And the Life-giver comes for his chosen,
With joy, yea, with singing she'll wake."

A. L. ADAMS.

Newark, Del., May 20th, 1875.

MATT. 21: 25.

J. P. MARQUAND.

"The baptism of John, was it of heaven, or of men?"

The first question to be asked is, What was John's baptism? Let John answer. "I indeed baptize you with water *unto* repentance." He used water in the ordinance, and it was as a preparation for repentance. He does not baptize them after they had repented, but only *unto* repentance. But he told his followers that there was another baptism (by Jesus Christ) of more grand importance; and this would include repentance and faith, etc.

John's baptism related to the outward or external; but Christ's baptism related to the inward or internal. John's baptism was to decrease, but Christ's to increase. "Except a man be born of water [the Word] and of the Spirit, he cannot enter the kingdom of God." It does not make much difference whether a man has the Spirit or the Word first; but he must be born of these two principles in order to qualify him for being a true christian. John's baptism is not to be undervalued or thrown aside. It has its place; but Christ's baptism is essential. We venture to say that no man or woman can ever be saved without the baptism of the Holy Ghost (Christ). We now quote a few scriptures.

"If any man have not the Spirit of Christ, he is none of his." "The second Adam [Jesus Christ] was made a quickening Spirit." "He that believeth and is baptized [with the Holy Spirit] shall be saved." "It is the Spirit that quickeneth; the flesh profiteth nothing." "My words they are spirit and they are life." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

We now come back to our text—"The baptism of John, was it of heaven, or of men?" We answer, it partook of both, as John was a prophet at the close of the Mosaic dispensation, and came to herald a new dispensation—the Christian. Jesus said he was the greatest prophet up to that time, but that the least in the new kingdom was greater than he. Christ came to establish a holy, spiritual household; and each one should be born of the Spirit. Our great Exemplar was baptized with water, as a testimony to the law, but he was also baptized with the Spirit of God, as a testimony to the gospel.

It was said of Jesus "he was put to death in the flesh, but quickened by the Spirit." We knew a man who was baptized by two or three denominations with water; first by the Baptists, second by the Adventists, and third by the Mormons; but all this did not change his flinty heart. He needed one more baptism, that of the Holy Spirit, to show him the nature and vileness of sin, and lead him to sincere repentance and faith.

On the day of Pentecost, Peter told the people to repent and be converted, get their sins blotted out, and they should receive the gift of the Holy Ghost. Now if we should be asked why professors of religion are so obtuse and lifeless, we should say they have not received or been baptized with the Holy Spirit. They have a form of piety, but not the power. They have not been weaned from the world. Self has not been crucified. They are strangers to self-denial, to bearing the cross, and the life of Christ within.

Correspondence.

From J. P. Hodgdon.

Dear brethren and sisters scattered over the land:—Some of you are in sickness and poverty, perplexed and distressed, and nearly discouraged, but do not give up. We are just in sight of the prize. Hold on a little longer. Trust Jesus; he never leaves nor forsakes one that puts their trust in him. If you feel the hand of poverty hard upon you, pressing you down, and you do not know which way to turn, or what course to take, go to him; tell him all about it; he will lead you in the right way, for he has promised to be with his children in six troubles, and in the seventh he will not forsake them.

If you feel forsaken by friends, hold on to the rod, and you can walk the cable Bro. Couch tells us about, with safety, looking unto Jesus. He knows our weakness, and is always ready at any moment to help us out of all trials and difficulties by which we may be surrounded.

We are living amid the perils of the last days, when great wickedness abounds, and the love of many is waxing cold. Let us go to God daily, and get our strength renewed, so we may have grace to overcome all things.

From Sr. E. Marston.

Dear Editors:—It has been some time since I have written anything for the *Crisis*, but my love for the paper and the cause it advocates has not abated. I do not know what I should do without it. It is nearly all the comfort I have. There are but very few of like precious faith in this place, and we have our trials; but we are told to "count it all joy," and remember that "tribulation worketh patience." We will strive to keep our hearts right before God, knowing that he will judge us at the last great day, when Christ shall come to make up his jewels.

Christ says, "If ye were of the world, the world would love its own; but because I have chosen you out of the world, therefore the world hateth you." Let us try to live near God, resting in the promise that if we be followers of that which is good, no one shall harm us.

We have but little gospel preaching here, and the little flock is divided and scattered. Every week I look over the list of appointments, hoping that some one among the many may be for this place. Many times I have wished we could be blessed with a tent meeting. There seems to be no means of reaching people's hearts like a good tent meeting. There seems to be quite a large corner of the Lord's vineyard here left uncultivated. We ought to do all we can to spread the truth. Let us try to help one another, that we may hear the "well done," when Jesus comes.

Ashland, Mass.

From Bro. R. H. Gresham.

Dear Brn. and fellow pilgrims:—When I last addressed you through the *Crisis*, I was sojourning at Ashville, N. C. Now I am fifteen miles west of that place. My address is Turnpike, Buncombe Co., N. C., where I will be glad at all times, during my stay here, to receive letters, papers and pamphlets from any of like precious faith. Should any of the dear brethren and sisters come this way, I trust they may be advised of my whereabouts, and call to see me. I am at the house of Mr. Jasper L. Smothers.

My labor in the cause of truth last year, at Ashville, I am satisfied is working for good for a few persons. Perhaps I should not expect greater results under existing circumstances. In my present position I do not see so many persons as at Ashville; yet I am at work as opportunity offers. This is a good point for a manufacturing village, being situated on the beautiful stream, called Hommony creek; and I would be truly glad to see a dozen or more families here, all of the one faith and one hope, and all striving to serve God with pure hearts, fervently.

On my return to this highland country, after my visit to Indiana, last March, I stopped for near a week with the brethren at and near Stevenson, Alabama, and had a very delightful visit with Brn. J. J. Smith, J. A. Cargile, G. W. Crawford, J. W. Carlton, Sr. Irby, and with their pleasant families and neighbors. I have never in my life had the pleasure of associating with a band of learners, with their opportunities, who seemed to be more intensely hungering and thirsting after knowledge and after holiness than those dear people. Step by step, as they advance, their earnest appeals seem to be—Lord, what wilt thou have us to do? And they are cautious (as well they should be), to avoid taking and adopting the *ipse dixit* of any fallen man. They are like the noble Bereans. Yours in the one hope.

From Bro. C. Dennen.

Dear Brethren:—I have been called to attend the funeral of my brother Levi, whose home is situated on the ridge of land called Pigeon Hill. He died April 29th, 1875. He has been a great sufferer from spinal disease, having been thrown from a carriage eight years ago. So death robs us of friends.

While there I spent a part of two days on the camp-ground, the place so dear to some of us, and where the Lord has been pleased to lead our minds into his glorious truth by his servants, who have declared his Word so faithfully. Many hearts have rejoiced in the truth, and have felt, like Peter, that it was good to be here.

It is my prayer that the Lord will still be with us on the old camp-ground, and manifest himself unto us as he doth not unto the world. Let us pray earnestly for his Spirit to lead and guide us into the path of duty. We need to gird on the whole armor, and stand up for the truth, that we may stand in the day of his coming.

Bro. George Strout has moved on to the camp-ground, and will care for it. The tents are all in good condition. May the Lord lead us, as he did Israel of old, through the wilderness into the promised land.

North Turner Bridge.

From L. B. Weaver.

Dear ones in Jesus:—My heart sighs for the land that is fairer than day. Lord, hasten the coming kingdom, is my prayer. I am suffering, yet patiently waiting for the coming of Jesus. I want to get home. There are sighs, tears, sorrows and death all over the land. The loved ones are falling, and some of God's dear shepherds of the flock are dropping, one by one. I am glad I have caught a glimpse of a better world, where none of these things come. What is there in this world to make us desire it to continue? When once the Master takes possession of our hearts, we shall not care for the vanities of the world. There will be no desire for joking and jesting, which are not convenient, neither christian like. It will grieve the true child of God to hear it.

O how much lack of earnestness there is in the cause of Jesus at the present day. Almost up to the judgment, and so little engagedness in the things of God; so little laboring for the careless sinners. If our friends were upon the brink of a terrible precipice, almost ready to step off, could we keep still? Should we not lift our voices in tones of love and pity, and tell them there was danger ahead? How much greater the danger of those who are unprepared to meet Christ! Must they rush as it were, blindfolded, to the bar of God, with none to tell them of the awful danger?

O ye who stand upon the walls of Zion, call loudly, cry mightily to the perishing; persuade them to be reconciled to God; to give up all for Jesus, and come to the ark.

North Dana, Mass.

ACKNOWLEDGMENTS.

We return thanks to the dear christian friends who sent us money to enable us to retain our house. We give a list of the names and amount sent: Sr. L. A. Davis, $5. A friend in Chicago, $1. H. N. Howard, $1. One tenth, $5. A friend at Cohoes, $1. A friend in Orlean, $1. J. F. Busch, $2. Friends of Christ, $2. Mary Young, $1.25. John Lyle, 50 cts. H. C. and C. S. Weltz, $1. Geo. Leach, $7. A lover of the Lord, $2. Gilman Huntley, $2. R. Sitser, $1. G. S. Goud, $1. Sr. H. H. Rouley, $2. Wm. Hambly, $5. Sr. J. A. Welch, $1. A sister in Syracuse, $1.10. A friend, Gloucester, $1. A sister in Bangor, 70 cts. A friend in Lynn, Mass., $1. Sr. A. Loury, $1. A Bro. in Phila., $1. E. W. Jilson, $1. Sr. E. M. Glidden, $1. James Bailey, $1. Thos. W. Brooks, $3. C. Greene, $1.50. A friend in Conn., $5. J. Trevor, $5. J. L. Bowman, $1. Sr. A. Hardy, $1. Sr. S. A. Coburn, 50 cts. W. M. Bigelow, $1. Sr. M. W., $5. E. Woodward, $1. A friend in No. Haverhill, $1. Sr. S. C., $5. H. Pollard, $2. T. E. Arnold, $5. R. Mc'll, $1. P. Chesley, $1. W H. Simmons, $1. S. E. Jones, $28.25. A friend in Savoy, $1. A friend in Wallace, 50 cts. A sister in East Kingston, N. H., $1. A friend, 50 cts. T. Williams, $1. A Bro. in Milford, $1. R. C. Jackman, $2. C. W. Smith, $1. A friend in Mass., $2. W. S. & M. M. WOODBURY.

East Rush, N. Y.

DRESS.

C. HELMS.

As christians, we are required to do everything to the glory of God. Our first inquiry, then, in relation to dress should be, How can I glorify God in my apparel? I know of no other way than by making it answer just the end for which it was originally designed. In the third chapter of Genesis, we learn that the object of dress was to provide a decent covering for our bodies; which, I think, may be summed up in the following particulars: (1) A modest covering for our bodies. (2) A defence against the hostile elements. (3) An acknowledgment of our spiritual nakedness and exposure to the wrath of God, and our need to be clothed with the righteousness of Christ. Whenever we pervert it from these ends to the gratification of our pride or vanity, we not only do not glorify God therein, but we commit actual sin.

A few things are necessary to be observed in relation to our apparel. First, all that we have is the Lord's. We have nothing but what he has given us; and this we have solemnly promised to employ in his service. We have no right, therefore, needlessly to squander it upon our persons. The apostle Paul (1 Tim. 2 : 9) directs women to adorn themselves with modest apparel, and forbids the wearing of costly ornaments and jewelry. The apostle Peter also repeats the same exhortation.

The love of finery displayed by many in our congregations, some of whom are professors of religion, is directly at variance with these passages of Scripture. But if the Bible had been entirely silent on the subject I cannot see how christians could reconcile so much needless expense upon their persons with the spirit of benevolence which the gospel breathes, when so many are perishing without any knowledge of the only way of salvation, or while so many around us are suffering from penury and want. This is certainly contrary to the spirit of Christ. He who for our sakes became poor; who led a life of self-denial, toil and suffering, that he might relieve distress and make known the way of salvation, could never have needlessly expended upon his person what would have sent the gospel to the destitute or supplied the wants of poverty. Extravagance in dress is, therefore, obviously inconsistent with the christian character.

But, no precise rule can be laid down in relation to this matter. It must be left to the sober judgment of christians, and of propriety. By asking ourselves two or three questions, when we think of purchasing a new article of dress, we may very easily decide upon the path of duty. "Do I need this? Is it necessary for my comfort, or for my decent appearance in society? Can I glorify God in wearing it?

Second, our time is the Lord's. We have no right to waste it in needless attention to dress. One of the greatest evils of the present extravagant modes of dress is that so much precious time is consumed at the toilet. I need not here advance any new argument to show that, if we spend any more time than is necessary in the adjustment of our apparel, we sin against God.

Third, it is our duty to pay some regard to personal appearance. A christian, by appearing slatternly, brings reproach upon the cause of Christ, instead of glorifying God. The apostle enjoins upon women to adorn themselves with *modest* apparel. Modesty signifies purity of sentiment and manners. When this idea is applied to dress, it immediately suggests to the mind a neatness, taste and simplicity of dress, alike opposed both to extravagance and finery, and to negligence and vulgar coarseness.

Next we are to have a regard to health. It is our duty to use all proper means for the preservation of health. Among these means attention to dress is not the least important. Great care should always be taken that it be suited to the season, and a defence against the inclemency of the weather. This is a christian duty; and any pride of appearance or carelessness of habit which leads us to neglect it is sin.

Above all things, avoid the compression of any part of the body for the purpose of improving the appearance. This is a most pernicious practice. It is astonishing that intelligent people can so blindly follow the mandates of fashion as to indulge in a habit so destructive of comfort and life. I need use no argument to convince a christian that it is duty to avoid this species of conformity to the world. I can regard it in no other light than a palpable violation of the sixth commandment.

Once more: do not make too much of the matter of dress. It is our duty to avoid every species of conformity to the world which requires the sacrifice of religious principle. It does not appear that Christ, the apostles, nor the early christians, adopted any peculiarity of dress. There is such a thing as a pride of singularity; and this is often manifested in the preparation and adjustment of the wardrobe. Satan is ever on the alert to observe the bent of the mind, and carry it to extremes. Be not ignorant of his devices. Watch and pray, that you enter not into temptation.

Hingham Centre, Mass.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1022. BOSTON, WEDNESDAY, JUNE 9, 1875. VOL. XLI.—NO. 9.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

OUR REFUGE.

I. AHLBORN.

Refuge art thou, Lord, in danger,
Fortress where thy people flee;
When the foes against us counsel,
Not in vain we call to thee.
Thou hast promised to deliver,
Yea, though all the world forsake;
And thou art to us a tower
That no enemy can take.

Blessed is the lot of Zion,
For Jehovah is her aid;
For he rules in Zion's battles,
And her foes retreat dismayed.
Ah! through him we yet shall conquer,
For his promise aid insures;
And though all as grass doth wither,
Yet the word of God endures.

THE SECOND COMING OF CHRIST.

SERMON BY REV. D. J. BURRELL, OF CHICAGO.

"Where is the promise of his coming?"—2 PET 3:4.

Scene: the Mount of Olives. Time: forty days after Christ's resurrection. A group of friends have come together by appointment to take a last farewell of their beloved Master. While waiting for his appearance they talk in low murmurs of the years that are past so eventful in toil, and suffering, and glorious promise. Down below them flows the brook Cedron; how often they had crossed it on their way to the sacred shadows of Gethsemane! In the distance are the homes and temples of Jerusalem. Whichever way they look is holy ground; the footprints of their Lord are on every path and hillside; and memories come crowding thick and fast upon the minds of the watchers of Olivet. But suddenly he stands before them!

"Peace be with you!" How eagerly they gaze upon the face that so recently was stained with blood and grave-mold! He renews the promise of the outpouring of the Spirit, and repeats the injunction "Go ye into all the world and preach the gospel unto every creature!" They gather around him in love, and wonder, and reverence. He lifts his pierced hands in blessing, and slowly rises from their midst. "Earth has lost her power to keep, the waiting heavens claim him as their own. But still as he ascends through the yielding air his eyes are bent on these up-looking men."

"Ye men of Galilee, why stand ye gazing up into heaven?" Two men in white apparel are standing before them, and with these words they recall the followers of Christ from the contemplation of the voiceless skies to the demands of present duty. This is no seasonable hour for gazing upward; life with all its tasks and trials is before them. The world still shrouded in sin and darkness calls to them in the words of their great commission: "Go ye; preach the gospel!" Make bare your arms; thrust in the sickle; for, lo, the fields are white for the harvest! It is no time to be dreaming over the past, or seeking with curious eyes to pierce the veil behind which the Lord has disappeared. "Why gaze ye upward? This same Jesus who is taken up from you shall so come in like manner as ye have seen him go into heaven!"

This, then is not his final departure. The green earth shall once more be trodden by the feet of Him who has vanished from their sight. But for this assurance, their hearts would have been exceeding sorrowful; as it was, they looked into each other's faces with the gladness of a new and glorious hope, and, murmuring, "He shall come again, he shall come again!" they went back to Jerusalem with great joy and were continually in the temple, praising and blessing God.

From this time onward a more hearty zeal is evident in the work of these early disciples; they have something to live and labor for. The disguised King who had breathed his life away amid the blood and darkness of Golgotha is coming again to take unto himself his great power—coming in the clouds of heaven, and all his holy angels with him! What strength and patience, what earnest of honor and victory, in the words with which they greet each other, "The day is at hand!" Why should they tremble at the rabbi's anathema, or the roaring of the beasts of the amphitheatre? The day is near at hand when the Lord shall avenge his own elect. In the not far-off future they see the throne of Israel rebuilt and occupied by One more splendidly arrayed than Solomon in all his glory, the eagles of hated Rome dragged in the dust, and God's armies treading their enemies under foot. No doubt they fully expected to see all this in their own day and generation; but in this they were doomed to be disappointed. Eighteen centuries have passed away since then, and still the eyes of the Lord's people are turned towards the clouds of heaven as they wait for his appearing.

Hope deferred maketh the heart sick; and many a time when the church has felt as bitterly as Israel in Egypt the lash of the hard task-master, a cry from the depths has gone upward: "How long, O Lord, how long? Come and make no tarrying." Yet still he waits, and the years go by and the ages with their slow-revolving wheels; and the eyes of the watchers grow weary, and the scornful words of the ancient unbeliever have worn at length upon the patience of the church, like the long dropping of water upon a stone, till christians, hoping against hope, begin to ask, "Where is the promise of his appearing?" It is nothing unusual for learned men to assert that the long-hoped-for advent of the Lord Jesus is to be merely a spiritual manifestation; that is, that he will not come visibly, but rather by the exercise of saving grace, and the power of his spirit in the salvation of souls. This, however, is a poor equivalent for the glorious hope of the early church which led them to believe that one day the clouds would separate and Christ would come in like manner as he was taken up into heaven.

This word of promise, uttered with no uncertain sound, and oft-repeated, admits of no question or peradventure. He shall so come in like manner as he was taken up; they saw him go, and they shall see him come. Then shall appear the sign of the Son of man in heaven, and he shall come with power and great glory. We have not followed cunningly-devised fables when we made known unto you the coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. So Peter warns the disciples that scoffers would appear in the latter day saying "Where is the promise of his coming?" And to meet this objection, he reminds them how the deluge was long delayed, but came at last when men were no longer looking for it; reminds them also that with God a thousand years are as one day, and one day as a thousand years; and repeats the assurance that when the day of the Lord does come it will come as a thief in the night.

From this it is evident that the apostles and early christians fully believed in the advent of the Lord Jesus, and that his coming would be in person, visible and glorious. This article of faith was ever before them, and they urged it upon the attention of all believers as a motive to patience and gladness, and holy living. "There is laid up for me a crown," says Paul, now "ready to be offered"—"a crown which the righteous Judge shall give me at that day, and not to me only, but unto all them that love his appearing." If this testimony of the apostles be taken in connection with the promise of the "two men in shining apparel," and with the many unequivocal words of Christ himself, then, brethren, we may look to the skies with a confident hope that in the fulness of time the man Christ Jesus shall, through them, come in person, to reign King over all, and blessed forevermore.

The world that saw him robed in the cast-off purple of a Roman magistrate, crowned with thorns, scourged, spit upon, buffeted, fainting under the burden of a cross, and "lifted up" to die in shame and agony, will yet see him robed in the white raiment of heaven, and crowned with the diadem of the universe. The clouds that mourned in sackcloth when the quivering limbs of the dying Christ were still, shall gather their brightest hosts together for the throne and canopy of him who is alive again and liveth forevermore. The legion of angels that hovered in the darkness over Calvary, and mourned because they might not tear their dying King from his cross, shall throng his chariot wheels and cry, "Prepare ye, prepare ye the way of the Lord, for behold he cometh, and all nations shall fear before him." And the Christ who wandered, footsore and homeless, over the hills of Galilee, shall reign upon the same earth in light and glory that is unapproachable. The same earth, and yet not the same; for it shall be made ready for his appearing. Instead of the thorn shall come up the fir tree, and instead of the briar shall come the myrtle tree, and all the trees of the field shall clap their hands, and the hills shall break forth before him into singing. The last remnant of the curse shall have been swept away. The wicked shall have been suddenly removed by the death-angel to their own place; and the saints, "caught up into the air" during the great conflagration, shall descend again in the grand triumphal advent to reign with Christ a thousand years. This is the picture that was ever before the mind's eye of the ancient disciples. Nor was it a mere hopeful dream. Its brightest colors were caught from the visions of prophets and apostles.

Oh, brethren, if we did but realize that all this is coming, is not afar off, our short-lived day would be crowded with duties that must needs be wrought before the setting sun, and our life would seem like that passover night when Israel stood, girt and sandaled, with staff in hand ready for the journey of deliverance. But the watch-word of the early church, "The time draweth near," falls upon our ears, dulled with long listening, like an idle oft-told tale. The oil of faith which the saints provided for their lamps when the words of promise were spoken so long ago has been well-nigh exhausted; but this also was foretold. "When the Son of man cometh shall he find faith on the earth?" It is one of the signs of the near approach when the foolish virgins lie asleep with "their lamps gone out." Darker and darker must grow the night of unbelief, till at midnight the great cry will be heard by all people, "Behold, the Bridegroom cometh!"

The one thing needful is devotion to present duty. Let our loins be girded about and our lights burning, and we ourselves like men that wait for the coming of their Lord, that when he cometh and knocketh we may open unto him immediately. And if he shall come in the second watch or in the third watch, and find us so, "blessed are those servants." Be ye therefore ready, for the Son of man cometh at an hour when ye think not. The man who is living a life of faith in the Son of God is the man whose loins are girded, and whose light is burning. Fitness for his appearing does not imply angelic perfection; it requires no man to retire into solitude and wear ascension robes. Why stand ye gazing up into heaven? The voice of duty calls our eyes away from the clouds to scenes of guilt and sorrow, to the patience of hope, and the labor of love, to a life of doing and suffering for Jesus' sake. Why stand ye gazing upward? Go preach the gospel unto every creature. Happy is the man who at the Lord's appearing shall be found in the act of feeding the hungry with the bread of life, or putting a cup of cold water to the lips of the least of his little ones. Busied thus, if his Lord come in the second watch or in the third watch, he is ever ready to open unto him immediately.

And, friends, let us lose none of the gladness of our hope by reason of our Lord's long waiting. For yet a little while, and He that shall come will come and will not tarry. Though it be not right to stand gazing upward all the day long, yet the soul may often be refreshed by an upward glance at the skies. Perhaps these very fleshly eyes of ours shall one day see the parting of those clouds, for who can discern the signs of the times, who can tell how nearly the "little while" is ended, who knoweth the day or the hour? Under the frost of winter the roots of herb and tree, unseen by human eyes, are ever preparing for the approach of spring. So the mysterious forces of history, its wars, and tumults, and confusions, visible only to the sight of the omniscient God, are weaving the banner for the great triumphal advent of the king. The years to us pass slowly, but with him they are flying like a weaver's shuttle; and ever and anon his voice is heard, "Be patient, weary souls, a thousand years are one day; and behold I come quickly." In this there is hope, and strength, and comfort, for all christian hearts; for the day of the Lord will be for his people as for himself a day of triumph and coronation. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Therefore let us not sleep as do others, but let us watch and be sober. Once he came as the slow-dawning light, yet once again will he come as the lightning. Watch, for ye know not when the Master cometh, at even, or at midnight, or at the cock-crowing, or in the morning. And he that testifieth these things saith, surely, I come quickly. Amen. Even so come Lord Jesus.—*Restitution.*

PERFECT LOVE.

When the heart is cleansed from all pollution, and entirely sanctified, love to God reigns exclusively. The Holy Spirit is possessed in measure to the extent of the soul's capacity, and in this sense is enjoyed in its fulness. Hence all the graces of the Spirit exist in perfection, not in measure, but in kind; in quality and in measure corresponding to the present capacity and necessity of the soul.

Having been cleansed from all unholiness, and "filled with the Spirit," the graces exist in the soul without alloy, or antagonism, and it is complete in Christ, who of God is made to him, "wisdom, righteousness, sanctification, and redemption." Grace and truth having expelled everything opposed to God from the soul, it becomes truly "dead unto sin and alive unto God through our Lord Jesus Christ." In this state, the individual lives and walks in the Spirit, which, as Dr. McKnight observes in his commentary on the fifth chapter of Galatians, says: "It is love to God and men; joy occasioned by that excellent affection; peace with all men; the patient bearing of injuries, a soft, sweet manner of speaking; a beneficent disposition; fidelity to engagements, promises and trusts; calmness under persecution; temperance in the use of meats and drinks."

How blessed and desirable such a religious state; that we may be joyful in God, greatly useful in life, and present to the world the clearest and most convincing specimens of the moral workmanship of our great Redeemer.

What a privilege, and what a duty! And I will add what a fearful responsibility! The fruit of the Spirit in the entirely sanctified soul is unmixed, without any opposite, or opposition within itself. Mark, I did not say it has no opposition from without; but it has none within itself; all is pure, and right, and friendly to God there. In the one thus saved, there are constantly, perfect love, perfect peace, perfect long suffering, perfect gentleness, perfect meekness, and perfect humility. Perfect in kind, but limited in degree to the capacity of the soul. The capacity and powers of the subjects of this great salvation are capable of expansion and enlargement, the fruit of the Spirit increases in volume and power from day to day, and from year to year, nay, even from the time they receive it until they die.

Hallelujah, to the great God! Jesus dwells and reigns in every pure heart without a rival; and his fire springs up into everlasting life. Is it a wonder that it is written, out of their hearts shall flow "rivers of living water?"

Bless the Lord! So long as the entirely sanctified remain steadfast in the faith, the flesh, with its affections and impure lusts, is dead, and they do not commit in any sense "adultery or fornication," or "idolatry," or "witchcraft," or "hatred," or "variance," or "emulation," or "wrath," or "strife," or "sedition," or "heresy," or "envyings," or "murder," or "drunkenness," or such like. They are saved from all these works of the flesh in being cleansed from inbred sin by the blood of Jesus, and by being filled and kept by the Holy Ghost. They do not, as is common with those in but a partially purified state, overcome inbred sin, and keep it under, but have salvation from it. It is neither chained nor held in subjection, but exterminated, cast out and dead. Hence the war within has ceased.—*Christian Standard.*

"OUR FATHER."

GEO. W. HOWARD.

When the disciples said to Jesus—"Lord, teach us to pray," he said unto them, "When ye pray, say, Our Father which art in heaven, hallowed be thy name." Jesus also taught the woman, saying, "God is a spirit, and they that worship him must worship him in spirit and in truth." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Paul said—"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Have we ever thought, dear reader, while we thus approach God in prayer, that, if God be our Father, we must keep his commandments? Some people argue that God is the Father of all mankind, whether obedient or disobedient; but Jesus said to the Jews, "If God were your Father, ye would love me. . . . . Ye are of your Father the devil." Jesus also said—"The tares are the children of the wicked one." Paul said of Elymas, the sorcerer—"Thou child of the devil." John said—"He that committeth sin is of the devil." "In this the children of God are manifest and the children of the devil. Whosoever doeth not righteousness is not of God; neither he that loveth not his brother." "Now if any man have not the Spirit of Christ, he is none of his."

We see from the foregoing scriptures that the unconverted have no claim on God as their Father. God loves sinners, and is ready to adopt them into the heavenly family; but we become "the children of God by faith in Christ Jesus."

Paul, speaking to the Corinthians, said—"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness. . . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

It was told Jesus on one occasion that his mother and brethren were without, desiring to see him. "But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Dear reader, although you may be a stranger to God and an alien from the commonwealth of Israel, be assured that Jesus died to redeem you. God calls after you. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Come now to Jesus. Do not delay longer. The Master is coming. The signs betoken his speedy approach. Then hasten. Tarry not in all the plain lest thou be consumed. May God preserve us unto his heavenly kingdom.

Stowe, Me.

LIFE AND DEATH.

J. F. MARQUAND.

"I have set before you life and death."

There are but two questions growing out of the Scriptures; the one is life, the other is death. God is the author of life. Death is the wages of sin. Man is called upon to choose which road he will take,—the one that leads to life, to happiness and God; or the road that leads to vice, sorrow, anguish, and death. How wonderful is the long suffering, compassion, and mercy of God to fallen man, to open up a way to glory, honor, immortality, eternal life, and condescend to invite his acceptance of the same; but man, fickle, vain, and unbelieving, refuses to listen or comply with God's easy terms. How can we account for this apathy and unconcern; this unwillingness to come to the light, and embrace the truth (which makes free) and obey its dictates? How can we account for the fact that men prefer darkness and death, rather than virtue and life? Why was it necessary for God to hold up life before the people continually, from Adam down to our times? Because man was a sinner and under the penalty of death. This was the burden of patriarchs, prophets, apostles and martyrs for six thousand years. Turn from the ways of death, and seek *life*. This was the language of the Nazarene. "I am come that they may have *life*, and that they may have it more abundantly." "I am the resurrection and the *life*." "Ye will not come unto me that ye may have *life*." "I am the way, the truth, and the *life*." "If thou wouldst enter into *life*, keep the commandments." This principle of life is like its author, pure, holy, and full of energy. It is the opposite of sin and death. It comes through the power of the Holy Spirit, and quickens and vitalizes the man, and makes him a new creature; fills with love and pity, makes the heart tender, hopeful, confiding, and gentle. It is from above, and while it is peaceable, easy to be entreated, it is full of mercy and good works.

Some persons say that these blessings of the Spirit do not come until Christ comes, and thus put them in the future. We say, enlist in the cause and army of God, and you will get your new clothes, and the bounty money; or, in other words, the earnest of the Spirit, and your heart will be made glad and joyous. Give yourself wholly to God to be his forever, through good and evil report, in adversity or prosperity. Follow the example of all the saints of past ages, who have made a full consecration, and not flinched in the day of trial. The man or woman who endures trials and temptations, and hopes against hope, relying on the word and strength of the Omnipotent, shall prosper.

Let us be determined, resolute and brave in the service of God, and fight the good battle of faith. What is the difference between a true christian, and one that is not? The true christian has a principle of life, or divinity, within him, and keeps his soul in peace and quietness; while he endeavors to do all the will of God, as it is made known to him, and carries out the law of love to all mankind. The law of God is to him meat and drink, and an abiding reality. After a time, he becomes rooted and grounded in the truth, which makes him free, and produces sanctification and full assurance of faith. But an impenitent man, or woman, is like the troubled sea, which cannot rest; full of confusion and unrest, tossed to and fro with every wind of doctrine and the cunning intrigues of men. They are never satisfied or contented, but are full of complaining and murmuring. All such persons had better go to the fountain of *life*, and ask for a new heart and a new spirit, and persevere until they get it. Like the importunate widow, go often to God for help and strength, and plead his promises, which are in Christ Jesus unto eternal glory. Did you ever hear of any one who was in earnest who was sent away without a blessing? Never, *never*. The story of the little boy whom his mother told to ask God for a new heart is in point. He prayed many times for a new heart, but did not get it, until he thought of a new idea. He would ask God as he asked his mother sometimes; so he said, "Please, God, give Johnny a new heart," and then he got it as soon as he was in earnest. O the sweet simplicity and artlessness of childhood. "Except ye be converted, and become as little children, ye cannot enter into the kingdom of God."

INDIVIDUAL EFFORT.

There is a folly abroad in the land. Because organized effort is in very many cases advantageous, people have gone deft over it. Organization has become a hobby, and in many instances a curse, an incubus that sadly needs to be shaken off. The land is afloat with the flood of societies. Portentously long is the list of their officers and directors and members and honorary members; and great is the show which they make *upon paper*. Many of these bodies use nearly their whole resources, both financial and personal, in keeping their own machinery oiled and running—actually accomplishing less outside *work* than a single earnest christian could easily do. And the partners in ownership of these benevolent toy engines delude themselves with the idea that by keeping the thing in motion they are actually doing something. They forget that the one hundredth part of nothing is a small credit to one's account as partner in the concern. A small boy with a hand-cart will certainly transport more goods than a train of the company's cars, provided the latter can only get up sufficient energy to whistle and make a smoke.

Imagine a piece a work to need doing, a job of grading, a thousand tons of earth to be moved a short distance. Let us consider two different methods of doing the work. Ten good, resolute men with wheelbarrows may undertake it. They need not elect a president, nor even a secretary. Let each man elect for himself a smooth, bright shovel, and, entirely without ceremony, pitch into the work. It is not even essential that the men should all be of the same political party. They may even speak different languages, and yet the work go on. Only an earnest mind to work is needed; and in ten days or so the work will be done. On the other hand, a great car capable of moving ten tons at a load may be built. It will take several weeks to build the car, to be sure, but then this will be doing the thing in a style worthy of a progressive age. Let it be built, and decked with flags and streamers. Let a thousand people swarm around it, push at the wheels, tug at the ropes, and fill the air with shouting. It will enable a great many lazy people to feel (and very cheaply) the thrilling sensation of being engaged in doing something. Instead of a paltry bank of sand wheeled ignominiously into a gully, we have a great and beneficent public work, monopolizing public attention, and reflecting glory upon the manager and his three dozen official subordinates. But, alack-a-day! when we come to estimate means and results in cold figures the exhibit does not look well. At its best estate the great car can not be loaded, moved to its destination, emptied and tugged back again, in less than an hour; that is to say, moving a hundred tons a day, and requiring ten days to finish the work. Divers mishaps and runnings off the track lengthen out these ten days to fourteen. Thus we have three weeks' preparation, a heavy cash outlay, and fourteen thousand days' work—to accomplish what the contemptible wheelbarrows would do with a hundred days' work.

To point the moral without further verbiage, a very great proportion of all the work God has for us to do is best done—far best—by earnest individual effort; not, to be sure, disregarding and antagonizing other servants of the Master, but each laboring mainly upon his own responsibility.

It is to be feared that the preference for organizations arises partly from real covetousness. A man who, if he had concentrated most of his effort upon a work which he had made specially his own, would feel impelled to spend a thousand dollars a year upon it; he, by interesting himself in forty different society works, helping some more, some less—to an average of five dollars each—persuades himself that he has done a great deal of christian service, when he has only given one fifth of the sum which his heart would otherwise have bidden him give. The self-deception may not, after all, be very complete. The mind looking with one eye upon the long list of respectable donations, and with the other upon the eight hundred dollars comfortably nestling in the pocket-book, says, Organization is a great thing. It is true that not a very large proportion of christians have means sufficient to give a thousand dollars a year, but the same mischief may work to a certain extent in those of less resources.

The renewed heart attains to a desire to come into the closest and most intimate relations with the Master's service. The unrenewed heart begs, as a last boon, to be allowed to buy off from personal connection with the matter; it will consent to decorously serve the Lord by proxy, but not to go itself personally into the vineyard. A man of the latter class would hardly buy five dollars' worth of Bibles, and give them himself to the persons who ought to receive them; he would greatly prefer to give five dollars to the Society, and have the thing off his mind. Would we respond to the invitation of a dear friend by proxy? Who would wish to send by proxy the kiss of affection? What mother would prefer to send by the lips of a stranger a reproof to her wayward child? Organized work must be to a great extent proxy work. Heartlessly, soullessly, perfunctorily done much of it will be; and much of it thanklessly, grumblingly received. To feel gratitude, respect and affection for a mere corporation is really not an easy matter. This curse of proxy is not reason for abandoning christian work which cannot well be done by direct contact between actor and recipient; it is reason, and weighty reason, for preferring direct methods when they are available.

But, says one, if such sentiments as these are generally accepted, the practical result will be disastrous. The most worthy societies, having in charge work of vital character, work which cannot be done by organized individuals, will be crippled if not destroyed, if every christian seeks an individual field. The writer thinks not; he judges that if every christian should seek an individual field, as well as increasing very greatly the actual total of work done, the sums received by worthy and needful societies would also increase. The crumbs that fall from a devoted christian man's table are more, by twelve baskets full, than the entire repast of the worldly-minded professor. The expenditure of considerable sums in one cherished line of service accustoms a person to liberal giving, and is one of the best possible antidotes for covetousness. And there are few followers of Jesus that do not greatly need a deep and thorough course of discipline to exterminate the roots of covetousness from their hearts. A man resolves on a little rest and recreation, and buys a ticket for a railway trip. With what mental calmness and easy indifference he makes this expenditure of a number of dollars! Motives of duty constrain him to spend a similar sum for the Master, and how different his mood! A mental and moral perturbation, absurdly out of proportion to the sum involved, agitates him. Why should it? Evidently he is undisciplined in benevolence. Once get the hearts of those who profess Christ warmed and unlocked, and the treasury of Christ is not going to remain empty. The idler in the vineyard, who gave twenty-five cents at the call of the society's collector, will give a dollar after having given himself to some other department of the work.

Organized bodies differ from each other in almost every possible point and degree as to their utility, needfulness, economy, honesty and ability; as to the practicability or otherwise of the objects aimed at; and as to the scriptural or unscriptural methods in which these objects are pursued. Let each be judged according to its deeds; it were great folly to judge them promiscuously. If any disciple chooses for himself as his chief service the support of some worthy society, his choice is to be respected. Let him make sure that his bounty is well applied—and applied in accordance with the Lord's directions—and then strive earnestly to make that bounty as large as practicable. Whether taking hold with many others in an organization, or taking hold alone of some important work, or taking hold informally with one or more who have opened a good work before him, it is urged that the christian worker limit himself chiefly to few lines of effort. In worldly business men follow one calling with success, but if they attempt a dozen callings at once, failure is very probable. The same principles apply, to a great extent to the Lord's work. To guard against a narrow and contracted spirit, as well as to avoid the charge of indifference to worthy causes other than his favorite one, the disciple should divide some portion of his bounty among the multitude of seemingly proper calls. If his chosen cause is one which can not give him personal work to do, but only receive and apply his money, he will need something in addition which can supply this deficiency. Cash alone will not support the luxuriant spiritual growth which should distinguish the devoted servant of Jesus.

It does not follow that individual effort must be out of harmony and out of connection with the work of other individuals, like a cog wheel disjoined from its fellows in the machine. There is such a thing as cogging things too much. It was at first supposed that a locomotive must be connected with the track on which it ran by cog-work. It travels much better without any such connection. More independence is good for it. If religion were false, if there were no Spirit of God indwelling in every member of the mystic body of Christ, to direct it, then indeed every thing must be exactly and firmly organized to prevent hiatus and collision; but, now that God rules, they who walk near to him scarcely need binding with bands; they become like the two hands, which, without chain or ratchet or cog to hold them, utterly refuse to move in contrary circles. Such co-operation as will naturally grow up between servants of the Master engaged in similar work has the good effect of organization without the evil. A few warm hearts meet and establish a prayer-meeting; they have no organized form, and need none. A half dozen servants of Christ assemble a Sunday school; probably they do adopt a constitution, etc.; but they will hardly realize much practical benefit from it, and will perhaps even forget what its provisions are. A sick neighbor needs watchers, and those whose hearts are moved to that duty apportion the time among themselves, and supply the need without even the thought of forming a benevolent society. A family of the worthy poor need help. A. discovers the fact, and mentions it to his friends. B. suggests C. as a proper person to receive donations for them. D. and E. offer clothing; F. G. and H. offer provisions; A. B. and C. make such additions as the circumstances require, and the affair is finished and dismissed, without encumbering the world with the half-living dry bones of another society. Even the need, usually urgent, and usually also supplied with difficulty, religious supervision of the efforts and condition of individuals, does not absolutely demand an organization to supply it. In a course of patient waiting upon God, the proper person grows naturally into the place and the others grow as naturally into the acceptance of his service. The servant picked out by machinery for this difficult service is quite likely to be one not well fitted for the work. Christian union, and the unity of Christian labor, must come from within rather than from without.—*The Free Word.*

DARKENING OF THE SUN.

Brn. Editors:—The following is the close of the 15th chapter of Gibbon (the so-called skeptic author), in which his record of the darkness at the crucifixion so exactly harmonizes with that of the Bible, that I think it worthy of a place in the columns of the *Crisis*, and send it *verbatim*. J. DAVIS.

"But how shall we excuse the supine inattention of the pagan and philosophic world to those evidences which were represented by the hand of Omnipotence, not to their reason, but to their senses? During the age of Christ, of his apostles, and of their first disciples, the doctrine which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, demons were expelled, and the laws of nature were frequently suspended for the benefit of the church. But the sages of Greece and Rome turned aside from the awful spectacle, and, pursuing the ordinary occupations of life and study, appeared unconscious of any alterations in the moral or physical government of the world.

Under the reign of Tiberius the whole earth, or at least a celebrated province of the Roman empire, was involved in a preternatural darkness of three hours. Even this miraculous event, which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history. It happened during the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence, of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of nature—earthquakes, meteors, comets, and eclipses—which his indefatigable curiosity could collect. Both the one and the other have omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe.

A distinct chapter of Pliny is designed for eclipses of an extraordinary nature and unusual duration; but he contents himself with describing the singular defect of light which followed the murder of Cæsar, when, during the greatest part of a year, the orb of the sun appeared pale and without splendor. This season of obscurity, which cannot surely be compared with the preternatural darkness of the Passion, had been already celebrated by most of the poets and historians of that memorable age."—*Gibbon.*

IT is not the mere daily routine of praying for certain things that will obtain the blessing. But there must also be the need within, and the real filial asking of God the things which we need, and which he delights to give

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1022. BOSTON, WEDNESDAY, JUNE 9, 1875. VOL. XLI.—NO. 9.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

OUR REFUGE.

I. AHLBORN.

Refuge art thou, Lord, in danger,
Fortress where thy people flee;
When the foes against us counsel,
Not in vain we call to thee.
Thou hast promised to deliver,
Yes, though all the world forsake;
And thou art to us a tower
That no enemy can take.

Blessed is the lot of Zion,
For Jehovah is her aid;
For he rules in Zion's battles,
And her foes retreat dismayed.
Ah! through him we yet shall conquer,
For his promise aid insures;
And though all as grass doth wither,
Yet the word of God endures.

THE SECOND COMING OF CHRIST.

SERMON BY REV. D. J. BURRELL, OF CHICAGO.

"Where is the promise of his coming?"—2 Pet 3: 4.

Scene: the Mount of Olives. Time: forty days after Christ's resurrection. A group of friends have come together by appointment to take a last farewell of their beloved Master. While waiting for his appearance they talk in low murmurs of the years that are past so eventful in toil, and suffering, and glorious promise. Down below them flows the brook Cedron; how often they had crossed it on their way to the sacred shadows of Gethsemane! In the distance are the homes and temples of Jerusalem. Whichever way they look is holy ground; the footprints of their Lord are on every path and hillside; and memories come crowding thick and fast upon the minds of the watchers of Olivet. But suddenly he stands before them!

"Peace be with you!" How eagerly they gaze upon the face that so recently was stained with blood and grave-mold! He renews the promise of the outpouring of the Spirit, and repeats the injunction "Go ye into all the world and preach the gospel unto every creature!" They gather around him in love, and wonder, and reverence. He lifts his pierced hands in blessing, and slowly rises from their midst. "Earth has lost her power to keep, the waiting heavens claim him as their own. But still as he ascends through the yielding air his eyes are bent on these up-looking men."

"Ye men of Galilee, why stand ye gazing up into heaven?" Two men in white apparel are standing before them, and with these words they recall the followers of Christ from the contemplation of the voiceless skies to the demands of present duty. This is no seasonable hour for gazing upward; life with all its tasks and trials is before them. The world still shrouded in sin and darkness calls to them in the words of their great commission: "Go ye; preach the gospel!" Make bare your arms; thrust in the sickle; for, lo, the fields are white for the harvest! It is no time to be dreaming over the past, or seeking with curious eyes to pierce the veil behind which the Lord has disappeared. "Why gaze ye upward? This same Jesus who is taken up from you shall so come in like manner as ye have seen him go into heaven!"

This, then is not his final departure. The green earth shall once more be trodden by the feet of Him who has vanished from their sight. But for this assurance, their hearts would have been exceeding sorrowful; as it was, they looked into each other's faces with the gladness of a new and glorious hope, and, murmuring, "He shall come again, he shall come again!" they went back to Jerusalem with great joy and were continually in the temple, praising and blessing God.

From this time onward a more hearty zeal is evident in the work of these early disciples; they have something to live and labor for. The disguised King who had breathed his life away amid the blood and darkness of Golgotha is coming again to take unto himself his great power—coming in the clouds of heaven, and all his holy angels with him! What strength and patience, what earnest of honor and victory, in the words with which they greet each other, "The day is at hand!" Why should they tremble at the rabbi's anathema, or the roaring of the beasts of the amphitheatre? The day is near at hand when the Lord shall avenge his own elect. In the not far-off future they see the throne of Israel rebuilt and occupied by One more splendidly arrayed than Solomon in all his glory, the eagles of hated Rome dragged in the dust, and God's armies treading their enemies under foot. No doubt they fully expected to see all this in their own day and generation; but in this they were doomed to be disappointed. Eighteen centuries have passed away since then, and still the eyes of the Lord's people are turned towards the clouds of heaven as they wait for his appearing.

Hope deferred maketh the heart sick; and many a time when the church has felt as bitterly as Israel in Egypt the lash of the hard task-master, a cry from the depths has gone upward: "How long, O Lord, how long? Come and make no tarrying." Yet still he waits, and the years go by and the ages with their slow-revolving wheels; and the eyes of the watchers grow weary, and the scornful words of the ancient unbeliever have worn at length upon the patience of the church, like the long dropping of water upon a stone, till christians, hoping against hope, begin to ask, "Where is the promise of his appearing?" It is nothing unusual for learned men to assert that the long-hoped-for advent of the Lord Jesus is to be merely a spiritual manifestation; that is, that he will not come visibly, but rather by the exercise of saving grace, and the power of his spirit in the salvation of souls. This, however, is a poor equivalent for the glorious hope of the early church which led them to believe that one day the clouds would separate and Christ would come in like manner as he was taken up into heaven.

This word of promise, uttered with no uncertain sound, and oft-repeated, admits of no question or peradventure. He shall so come in like manner as he was taken up; they saw him go, and they shall see him come. Then shall appear the sign of the Son of man in heaven, and he shall come with power and great glory. We have not followed cunningly-devised fables when we made known unto you the coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. So Peter warns the disciples that scoffers would appear in the latter day saying "Where is the promise of his coming?" And to meet this objection, he reminds them how the deluge was long delayed, but came at last when men were no longer looking for it; reminds them also that with God a thousand years are as one day, and one day as a thousand years; and repeats the assurance that when the day of the Lord does come it will come as a thief in the night.

From this it is evident that the apostles and early christians fully believed in the advent of the Lord Jesus, and that his coming would be in person, visible and glorious. This article of faith was ever before them, and they urged it upon the attention of all believers as a motive to patience and gladness, and holy living. "There is laid up for me a crown," says Paul, now "ready to be offered"—"a crown which the righteous Judge shall give me at that day, and not to me only, but unto all them that love his appearing." If this testimony of the apostles be taken in connection with the promise of the "two men in shining apparel," and with the many unequivocal words of Christ himself, then, brethren, we may look to the skies with a confident hope that in the fulness of time the man Christ Jesus shall, through them, come in person, to reign King over all, and blessed forevermore.

The world that saw him robed in the cast-off purple of a Roman magistrate, crowned with thorns, scourged, spit upon, buffeted, fainting under the burden of a cross, and "lifted up" to die in shame and agony, will yet see him robed in the white raiment of heaven, and crowned with the diadem of the universe. The clouds that mourned in sackcloth when the quivering limbs of the dying Christ were still, shall gather their brightest hosts together for the throne and canopy of him who is alive again and liveth forevermore. The legion of angels that hovered in the darkness over Calvary, and mourned because they might not tear their dying King from his cross, shall throng his chariot wheels and cry, "Prepare ye, prepare ye the way of the Lord, for behold he cometh, and all nations shall fear before him." And the Christ who wandered, footsore and homeless, over the hills of Galilee, shall reign upon the same earth in light and glory that is unapproachable. The same earth, and yet not the same; for it shall be made ready for his appearing. Instead of the thorn shall come up the fir tree, and instead of the briar shall come the myrtle tree, and all the trees of the field shall clap their hands, and the hills shall break forth before him into singing. The last remnant of the curse shall have been swept away. The wicked shall have been suddenly removed by the death-angel to their own place; and the saints, "caught up into the air" during the great conflagration, shall descend again in the grand triumphal advent to reign with Christ a thousand years. This is the picture that was ever before the mind's eye of the ancient disciples. Nor was it a mere hopeful dream. Its brightest colors were caught from the visions of prophets and apostles.

Oh, brethren, if we did but realize that all this is coming, is not afar off, our short-lived day would be crowded with duties that must needs be wrought before the setting sun, and our life would seem like that passover night when Israel stood, girt and sandaled, with staff in hand ready for the journey of deliverance. But the watch-word of the early church, "The time draweth near," falls upon our ears, dulled with long listening, like an idle oft-told tale. The oil of faith which the saints provided for their lamps when the words of promise were spoken so long ago has been well-nigh exhausted; but this also was foretold. "When the Son of man cometh shall he find faith on the earth?" It is one of the signs of the near approach when the foolish virgins lie asleep with "their lamps gone out?" Darker and darker must grow the night of unbelief, till at midnight the great cry will be heard by all people, "Behold, the Bridegroom cometh!"

The one thing needful is devotion to present duty. Let our loins be girded about and our lights burning, and we ourselves like men that wait for the coming of their Lord, that when he cometh and knocketh we may open unto him immediately. And if he shall come in the second watch or in the third watch, and find us so, "blessed are those servants." Be ye therefore ready, for the Son of man cometh at an hour when ye think not. The man who is living a life of faith in the Son of God is the man whose loins are girded, and whose light is burning. Fitness for his appearing does not imply angelic perfection; it requires no man to retire into solitude and wear ascension robes. Why stand ye gazing up into heaven? The voice of duty calls our eyes away from the clouds to scenes of guilt and sorrow, to the patience of hope, and the labor of love, to a life of doing and suffering for Jesus' sake. Why stand ye gazing upward? Go preach the gospel unto every creature. Happy is the man who at the Lord's appearing shall be found in the act of feeding the hungry with the bread of life, or putting a cup of cold water to the lips of the least of his little ones. Busied thus, if his Lord come in the second watch or in the third watch, he is ever ready to open unto him immediately.

And, friends, let us lose none of the gladness of our hope by reason of our Lord's long waiting. For yet a little while, and He that shall come will come and will not tarry. Though it be not right to stand gazing upward all the day long, yet the soul may often be refreshed by an upward glance at the skies. Perhaps these very fleshly eyes of ours shall one day see the parting of those clouds, for who can discern the signs of the times, who can tell how nearly the "little while" is ended, who knoweth the day or the hour? Under the frost of winter the roots of herb and tree, unseen by human eyes, are ever preparing for the approach of spring. So the mysterious forces of history, its wars, and tumults, and confusions, visible only to the sight of the omniscient God, are weaving the banner for the great triumphal advent of the king. The years to us pass slowly, but with him they are flying like a weaver's shuttle; and ever and anon his voice is heard, "Be patient, weary souls, a thousand years are one day; and behold I come quickly." In this there is hope, and strength, and comfort, for all christian hearts; for the day of the Lord will be for his people as for himself a day of triumph and coronation. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Therefore let us not sleep as do others, but let us watch and be sober. Once he came as the slow-dawning light, yet once again will he come as the lightning. Watch, for ye know not when the Master cometh, at even, or at midnight, or at the cock-crowing, or in the morning. And he that testifieth these things saith, surely, I come quickly. Amen. Even so come Lord Jesus.—*Restitution.*

PERFECT LOVE.

When the heart is cleansed from all pollution, and entirely sanctified, love to God reigns exclusively. The Holy Spirit is possessed in measure to the extent of the soul's capacity, and in this sense is enjoyed in its fulness. Hence all the graces of the Spirit exist in perfection, not in measure, but in kind; in quality and in measure corresponding to the present capacity and necessity of the soul.

Having been cleansed from all unholiness, and "filled with the Spirit," the graces exist in the soul without alloy, or antagonism, and it is complete in Christ, who of God is made to him, "wisdom, righteousness, sanctification, and redemption." Grace and truth having expelled everything opposed to God from the soul, it becomes truly "dead unto sin and alive unto God through our Lord Jesus Christ." In this state, the individual lives and walks in the Spirit, which, as Dr. McKnight observes in his commentary on the fifth chapter of Galatians, says: "It is love to God and men; joy occasioned by that excellent affection; peace with all men; the patient bearing of injuries, a soft, sweet manner of speaking; a beneficent disposition; fidelity to engagements, promises and trusts; calmness under persecution; temperance in the use of meats and drinks."

How blessed and desirable such a religious state; that we may be joyful in God, greatly useful in life, and present to the world the clearest and most convincing specimens of the moral workmanship of our great Redeemer.

What a privilege, and what a duty! And I will add what a fearful responsibility! The fruit of the Spirit in the entirely sanctified soul is unmixed, without any opposite, or opposition within itself. Mark, I did not say it has no opposition from without; but it has none within itself; all is pure, and right, and friendly to God there. In the one thus saved, there are constantly, perfect love, perfect peace, perfect long suffering, perfect gentleness, perfect meekness, and perfect humility. Perfect in kind, but limited in degree to the capacity of the soul. The capacity and powers of the subjects of this great salvation are capable of expansion and enlargement, the fruit of the Spirit increases in volume and power from day to day, and from year to year, nay, even from the time they receive it until they die.

Hallelujah, to the great God! Jesus dwells and reigns in every pure heart without a rival; and his fire springs up into everlasting life. Is it a wonder that it is written, out of their hearts shall flow "rivers of living water?"

Bless the Lord! So long as the entirely sanctified remain steadfast in the faith, the flesh, with its affections and impure lusts, is dead, and they do not commit in any sense "adultery or fornication," or "idolatry," or "witchcraft," or "hatred," or "variance," or "emulation," or "wrath," or "strife," or "sedition," or "heresy," or "envyings," or "murder," or "drunkenness," or such like. They are saved from all these works of the flesh in being cleansed from inbred sin by the blood of Jesus, and by being filled and kept by the Holy Ghost. They do not, as is common with those in but a partially purified state, overcome inbred sin, and keep it under, but have salvation from it. It is neither chained nor held in subjection, but exterminated, cast out and dead. Hence the war within has ceased.—*Christian Standard.*

"OUR FATHER."

GEO. W. HOWARD.

When the disciples said to Jesus—"Lord, teach us to pray," he said unto them, "When ye pray, say, Our Father which art in heaven, hallowed be thy name." Jesus also taught the woman, saying, "God is a spirit, and they that worship him must worship him in spirit and in truth." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Paul said—"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Have we ever thought, dear reader, while we thus approach God in prayer, that, if God be our Father, we must keep his commandments? Some people argue that God is the Father of all mankind, whether obedient or disobedient; but Jesus said to the Jews, "If God were your Father, ye would love me. . . . . Ye are of your Father the devil." Jesus also said—"The tares are the children of the wicked one." Paul said of Elymas, the sorcerer—"Thou child of the devil." John said—"He that committeth sin is of the devil." "In this the children of God are manifest and the children of the devil. Whosoever doeth not righteousness is not of God; neither he that loveth not his brother." "Now if any man have not the Spirit of Christ, he is none of his."

We see from the foregoing scriptures that the unconverted have no claim on God as their Father. God loves sinners, and is ready to adopt them into the heavenly family; but we become "the children of God by faith in Christ Jesus."

Paul, speaking to the Corinthians, said—"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness. . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

It was told Jesus on one occasion that his mother and brethren were without, desiring to see him. "But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Dear reader, although you may be a stranger to God and an alien from the commonwealth of Israel, be assured that Jesus died to redeem you. God calls after you. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Come now to Jesus. Do not delay longer. The Master is coming. The signs betoken his speedy approach. Then hasten. Tarry not in all the plain lest thou be consumed. May God preserve us unto his heavenly kingdom.

Stowe, Me.

LIFE AND DEATH.

J. P. MARQUAND.

"I have set before you life and death."

There are but two questions growing out of the Scriptures; the one is life, the other is death. God is the author of life. Death is the wages of sin. Man is called upon to choose which road he will take,—the one that leads to life, to happiness and God; or the road that leads to vice, sorrow, anguish, and death. How wonderful is the long suffering, compassion, and mercy of God to fallen man, to open up a way to glory, honor, immortality, eternal life, and condescend to invite his acceptance of the same; but man, fickle, vain, and unbelieving, refuses to listen or comply with God's easy terms. How can we account for this apathy and unconcern; this unwillingness to come to the light, and embrace the truth (which makes free) and obey its dictates? How can we account for the fact that men prefer darkness and death, rather than virtue and life? Why was it necessary for God to hold up life before the people continually, from Adam down to our times? Because man was a sinner and under the penalty of death. This was the burden of patriarchs, prophets, apostles and martyrs for six thousand years. Turn from the ways of death, and seek *life*. This was the language of the Nazarene—"I am come that they may have *life*, and that they may have it more abundantly." "I am the resurrection and the *life*." "Ye will not come unto me that ye may have *life*." "I am the way, the truth, and the *life*." "If thou wouldst enter into *life*, keep the commandments." This principle of life is like its author, pure, holy, and full of energy. It is the opposite of sin and death. It comes through the power of the Holy Spirit, and quickens and vitalizes the man, and makes him a new creature; fills with love and pity, makes the heart tender, hopeful, confiding, and gentle. It is from above, and while it is peaceable, easy to be entreated, it is full of mercy and good works.

Some persons say that these blessings of the Spirit do not come until Christ comes, and thus put them in the future. We say, enlist in the cause and army of God, and you will get your new clothes, and the bounty money; or, in other words, the earnest of the Spirit, and your heart will be made glad and joyous. Give yourself wholly to God to be his forever, through good and evil report, in adversity or prosperity. Follow the example of all the saints of past ages, who have made a full consecration, and not flinched in the day of trial. The man or woman who endures trials and temptations, and hopes against hope, relying on the word and strength of the Omnipotent, shall prosper.

Let us be determined, resolute and brave in the service of God, and fight the good battle of faith. What is the difference between a true christian, and one that is not? The true christian has a principle of life, or divinity, within him, and keeps his soul in peace and quietness; while he endeavors to do all the will of God, as it is made known to him, and carries out the law of love to all mankind. The law of God is to him meat and drink, and an abiding reality. After a time, he becomes rooted and grounded in the truth, which makes him free, and produces sanctification and full assurance of faith. But an impenitent man, or woman, is like the troubled sea, which cannot rest; full of confusion and unrest, tossed to and fro with every wind of doctrine and the cunning intrigues of men. They are never satisfied or contented, but are full of complaining and murmuring. All such persons had better go to the fountain of *life*, and ask for a new heart and a new spirit, and persevere until they get it. Like the importunate widow, go often to God for help and strength, and plead his promises, which are in Christ Jesus unto eternal glory. Did you ever hear of any one who was in earnest who was sent away without a blessing? Never, *never*. The story of the little boy whom his mother told to ask God for a new heart is in point. He prayed many times for a new heart, but did not get it, until he thought of a new idea. He would ask God as he asked his mother sometimes; so he said, "Please, God, give Johnny a new heart," and then he got it as soon as he was in earnest. O the sweet simplicity and artlessness of childhood. "Except ye be converted, and become as little children, ye cannot enter into the kingdom of God."

INDIVIDUAL EFFORT.

There is a folly abroad in the land. Because organized effort is in very many cases advantageous, people have gone deft over it. Organization has become a hobby, and in many instances a curse, an incubus that sadly needs to be shaken off. The land is afloat with the flood of societies. Portentously long is the list of their officers and directors and members and honorary members; and great is the show which they make *upon paper*. Many of these bodies use nearly their whole resources, both financial and personal, in keeping their own machinery oiled and running—actually accomplishing less outside *work* than a single earnest christian could easily do. And the partners in ownership of these benevolent toy engines delude themselves with the idea that by keeping the thing in motion they are actually doing something. They forget that the one hundredth part of nothing is a small credit to one's account as partner in the concern. A small boy with a hand-cart will certainly transport more goods than a train of the company's cars, provided the latter can only get up sufficient energy to whistle and make a smoke.

Imagine a piece a work to need doing, a job of grading, a thousand tons of earth to be moved a short distance. Let us consider two different methods of doing the work. Ten good, resolute men with wheelbarrows may undertake it. They need not elect a president, nor even a secretary. Let each man elect for himself a smooth, bright shovel, and, entirely without ceremony, pitch into the work. It is not even essential that the men should all be of the same political party. They may even speak different languages, and yet the work go on. Only an earnest mind to work is needed; and in ten days or so the work will be done. On the other hand, a great car capable of moving ten tons at a load may be built. It will take several weeks to build the car, to be sure, but then this will be doing the thing in a style worthy of a progressive age. Let it be built, and decked with flags and streamers. Let a thousand people swarm around it, push at the wheels, tug at the ropes, and fill the air with shouting. It will enable a great many lazy people to feel (and very cheaply) the thrilling sensation of being engaged in doing something. Instead of a paltry bank of sand wheeled ignominiously into a gully, we have a great and beneficent public work, monopolizing public attention, and reflecting glory upon the manager and his three dozen official subordinates. But, alack-a-day! when we come to estimate means and results in cold figures the exhibit does not look well. At its best estate the great car can not be loaded, moved to its destination, emptied and tugged back again, in less than an hour; that is to say, moving a hundred tons a day, and requiring ten days to finish the work. Divers mishaps and runnings off the track lengthen out these ten days to fourteen. Thus we have three weeks' preparation, a heavy cash outlay, and fourteen thousand days' work—to accomplish what the contemptible wheelbarrows would do with a hundred days' work.

To point the moral without further verbiage, a very great proportion of all the work God has for us to do is best done—far best—by earnest individual effort; not, to be sure, disregarding and antagonizing other servants of the Master, but each laboring mainly upon his own responsibility.

It is to be feared that the preference for organizations arises partly from real covetousness. A man who, if he had concentrated most of his effort upon a work which he had made specially his own, would feel impelled to spend a thousand dollars a year upon it; he, by interesting himself in forty different society works, helping some more, some less—to an average of five dollars each—persuades himself that he has done a great deal of christian service, when he has only given one fifth of the sum which his heart would otherwise have bidden him give. The self-deception may not, after all, be very complete. The mind looking with one eye upon the long list of respectable donations, and with the other upon the eight hundred dollars comfortably nestling in the pocket-book, says, Organization is a great thing. It is true that not a very large proportion of christians have means sufficient to give a thousand dollars a year, but the same mischief may work to a certain extent in those of less resources.

The renewed heart attains to a desire to come into the closest and most intimate relations with the Master's service. The unrenewed heart begs, as a last boon, to be allowed to buy off from personal connection with the matter; it will consent to decorously serve the Lord by proxy, but not to go itself personally into the vineyard. A man of the latter class would hardly buy five dollars' worth of Bibles, and give them himself to the persons who ought to receive them; he would greatly prefer to give five dollars to the Society, and have the thing off his mind. Would we respond to the invitation of a dear friend by proxy? Who would wish to send by proxy the kiss of affection? What mother would prefer to send by the lips of a stranger a reproof to her wayward child? Organized work must be to a great extent proxy work. Heartlessly, soullessly, perfunctorily done much of it will be; and much of it thanklessly, grumblingly received. To feel gratitude, respect and affection for a mere corporation is really not an easy matter. This curse of proxy is not reason for abandoning christian work which cannot well be done by direct contact between actor and recipient; it is reason, and weighty reason, for preferring direct methods when they are available.

But, says one, if such sentiments as these are generally accepted, the practical result will be disastrous. The most worthy societies, having in charge work of vital character, work which cannot be done by organized individuals, will be crippled if not destroyed, if every christian seeks an individual field. The writer thinks not; he judges that if every christian should seek an individual field, as well as increasing very greatly the actual total of work done, the sums received by worthy and needful societies would also increase. The crumbs that fall from a devoted christian man's table are more, by twelve baskets full, than the entire repast of the worldly-minded professor. The expenditure of considerable sums in one cherished line of service accustoms a person to liberal giving, and is one of the best possible antidotes for covetousness. And there are few followers of Jesus that do not greatly need a deep and thorough course of discipline to exterminate the roots of covetousness from their hearts. A man resolves on a little rest and recreation, and buys a ticket for a railway trip. With what mental calmness and easy indifference he makes this expenditure of a number of dollars! Motives of duty constrain him to spend a similar sum for the Master, and how different his mood! A mental and moral perturbation, absurdly out of proportion to the sum involved, agitates him. Why should it? Evidently he is undisciplined in benevolence. Once get the hearts of those who profess Christ warmed and unlocked, and the treasury of Christ is not going to remain empty. The idler in the vineyard, who gave twenty-five cents at the call of the society's collector, will give a dollar after having given himself to some other department of the work.

Organized bodies differ from each other in almost every possible point and degree as to their utility, needfulness, economy, honesty and ability; as to the practicability or otherwise of the objects aimed at; and as to the scriptural or unscriptural methods in which these objects are pursued. Let each be judged according to its deeds; it were great folly to judge them promiscuously. If any disciple chooses for himself as his chief service the support of some worthy society, his choice is to be respected. Let him make sure that his bounty is well applied—and applied in accordance with the Lord's directions—and then strive earnestly to make that bounty as large as practicable. Whether taking hold with many others in an organization, or taking hold alone of some important work, or taking hold informally with one or more who have opened a good work before him, it is urged that the christian worker limit himself chiefly to few lines of effort. In worldly business men follow one calling with success, but if they attempt a dozen callings at once, failure is very probable. The same principles apply, to a great extent to the Lord's work. To guard against a narrow and contracted spirit, as well as to avoid the charge of indifference to worthy causes other than his favorite one, the disciple should divide some portion of his bounty among the multitude of seemingly proper calls. If his chosen cause is one which can not give him personal work to do, but only receive and apply his money, he will need something in addition which can supply this deficiency. Cash alone will not support the luxuriant spiritual growth which should distinguish the devoted servant of Jesus.

It does not follow that individual effort must be out of harmony and out of connection with the work of other individuals, like a cog wheel disjoined from its fellows in the machine. There is such a thing as cogging things too much. It was at first supposed that a locomotive must be connected with the track on which it ran by cog-work. It travels much better without any such connection. More independence is good for it. If religion were false, if there were no Spirit of God indwelling in every member of the mystic body of Christ, to direct it, then indeed every thing must be exactly and firmly organized to prevent hiatus and collision; but, now that God rules, they who walk near to him scarcely need binding with bands; they become like the two hands, which, without chain or ratchet or cog to hold them, utterly refuse to move in contrary circles. Such co-operation as will naturally grow up between servants of the Master engaged in similar work has the good effect of organization without the evil. A few warm hearts meet and establish a prayer-meeting; they have no organized form, and need none. A half dozen servants of Christ assemble a Sunday school; probably they do adopt a constitution, etc.; but they will hardly realize much practical benefit from it, and will perhaps even forget what its provisions are. A sick neighbor needs watchers, and those whose hearts are moved to that duty apportion the time among themselves, and supply the need without even the thought of forming a benevolent society. A family of the worthy poor need help. A. discovers the fact, and mentions it to his friends. B. suggests C. as a proper person to receive donations for them. D. and E. offer clothing; F. G. and H. offer provisions; A. B. and C. make such additions as the circumstances require, and the affair is finished and dismissed, without encumbering the world with the half-living dry bones of another society. Even the need, usually urgent, and usually also supplied with difficulty, religious supervision of the efforts and condition of individuals, does not absolutely demand an organization to supply it. In a course of patient waiting upon God, the proper person grows naturally into the place and the others grow as naturally into the acceptance of his service. The servant picked out by machinery for this difficult service is quite likely to be one not well fitted for the work. Christian union, and the unity of Christian labor, must come from within rather than from without.—*The Free Word.*

DARKENING OF THE SUN.

Brn. Editors:—The following is the close of the 15th chapter of Gibbon (the so-called skeptic author), in which his record of the darkness at the crucifixion so exactly harmonizes with that of the Bible, that I think it worthy of a place in the columns of the *Crisis*, and send it *verbatim*. J. Davis.

"But how shall we excuse the supine inattention of the pagan and philosophic world to those evidences which were represented by the hand of Omnipotence, not to their reason, but to their senses? During the age of Christ, of his apostles, and of their first disciples, the doctrine which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, demons were expelled, and the laws of nature were frequently suspended for the benefit of the church. But the sages of Greece and Rome turned aside from the awful spectacle, and, pursuing the ordinary occupations of life and study, appeared unconscious of any alterations in the moral or physical government of the world.

Under the reign of Tiberius the whole earth, or at least a celebrated province of the Roman empire, was involved in a preternatural darkness of three hours. Even this miraculous event, which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history. It happened during the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence, of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of nature—earthquakes, meteors, comets, and eclipses—which his indefatigable curiosity could collect. Both the one and the other have omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe.

A distinct chapter of Pliny is designed for eclipses of an extraordinary nature and unusual duration; but he contents himself with describing the singular defect of light which followed the murder of Cæsar, when, during the greatest part of a year, the orb of the sun appeared pale and without splendor. This season of obscurity, which cannot surely be compared with the preternatural darkness of the Passion, had been already celebrated by most of the poets and historians of that memorable age."—*Gibbon.*

It is not the mere daily routine of praying for certain things that will obtain the blessing. But there must also be the need within, and the real filial asking of God the things which we need, and which he delights to give

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 9, 1875.

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HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

This meeting will commence (the Lord willing) **Saturday, August 7th,** and continue over SUNDAY, THE 14TH. Full particulars in due time.
GEO. T. ADAMS, *Sec.*

WHAT SHOULD BE PUBLISHED IN THE CRISIS?

The question of what subjects and what arguments and treatment of subjects will be most pleasing to God, and most profitable to his church and the world, to be published in the *Crisis*, is one which should be very prayerfully examined and answered by all the christian friends of our paper.

We believe God would have us publish it, or we would never take our pen, or raise our hand again to give another issue. Then it is designed by him to accomplish some specific good—to do some work in the execution of that plan. The question should be answered then by consulting the divine will manifested through his Word, Spirit, and providences. It will only be approved and used by him when it is made a medium of communicating useful, sacred, and holy things; such subjects as shall tend to improve society, establish gospel principles, and be instrumental in preparing men for the kingdom of God.

These are very important considerations, and should control all its friends, its contractors, its contributors, its supporters, and its readers.

It is not a financial matter, which demands that we publish that which will give it the widest circulation, and secure the largest profits; neither is it a political organ, so that it is required to publish the views of some popular party, and is expected to eulogize some rich candidates, so as to get the filth of their bribes. But it should be used to speak for God, echoing the voice of the prophets, of Jesus, and the apostles. It should earnestly contend for the "old paths"—"the faith once delivered to the saints."

It has a specific work to do in publishing the gospel of the kingdom to all nations, witnessing that the end of the world is at hand. It should make this the great headlight—the grand central, specific truth of the age; while it should speak faithfully on all other important, gospel truths, which relate to the faith, hope and salvation of men. It should make specially prominent those unpopular Bible truths which are rejected or neglected by other christian publications and teachers; thus standing in defence of a pure and perfect gospel. It should keep constantly before the eye of its readers, the present history of the world; that given by the prophetic record relating to the last days; showing that present history duplicates ancient prophecy. It should earnestly advocate a thorough and present preparation to meet the soon coming Judge.

Its columns should never be smutted with unkind sentences, or personal reflections upon professed friends or foes. Strife and controversy about abstract questions or doubtful sentences should never breathe one jarring sound through this gospel trumpet.

It should faithfully echo the voice of Jesus, in giving safe and timely instruction to the friends of God, and warning the world, with the spirit of kindness and love, to flee from coming wrath. It should be filled with gospel arguments upon the great and vitally important subjects revealed in the sacred Scriptures, and with earnest, faithful exhortations to the church, now exposed to dangerous snares and fierce temptations.

Let it not be filled too much with matter of local and personal interest. Conference reports should not be made, as they generally are, too long. It is not important to our readers to know who was in the chair at each session, and who made the prayers, and when were the hours of adjournment, and much such matter. The business that is important for the brethren in the State to know, and the spiritual character and results of the worship is all that is necessary to be published.

Many obituaries are longer than is profitable to our readers. There are many incidents and experiences connected with deceased friends which would be interesting to the family circle to have published, but would not interest strangers. We think that, as a general rule, a brief statement of the faith, hope, and general christian character of the deceased, with the sadness and hopefulness of reunion of bereft friends, is sufficient, without noticing all the particulars of personal history, places of residence, marriages, offices held, circumstances of sickness, places of funeral, congregation present, place of burial, etc. Much of this might be profitably left off; but it is very difficult for an editor to abridge an obituary, because the friends are more sensitive in relation to these articles, than any others, because their hearts are then so tender that they cannot bear such a correction.

Notices of meetings are often much longer than is necessary, to give all particulars important to be published, and are inserted more times than is necessary to give proper notice. We think that, if these suggestions were followed, our paper might be improved and made more useful to the waiting flock.

It seems to us that there never was a time when Bible truth and sound gospel arguments were more important to be preached and published than at the present time. Fiction and blinding error are becoming popular, and the masses are swallowing deadly doses of infidelity and atheism, while divine truth, as the prophet says, "is fallen in the streets."

May God assist each of us, during these perilous times, to stand like faithful sentinels at our post, until the fearful battle between truth and error shall be fought. J. C.

DANGERS.

The sailor finds his special dangers near the end of his voyage, at the coast landing. That is the place for shipwrecks. According to the prophetic scriptures, the last part of the christian voyage on the old ship Zion, will be particularly *perilous*. Says the apostle: "This know also, that in the last days perilous times shall come." That we are now living in perilous times, no one can doubt, who is a careful observer of the signs of the times. Satan is making special efforts, in various ways, to destroy the church of Christ. Pride, covetousness, envy, jealousy, ambition, love of the world, pleasure parties, fun, frolic, fashion, vanity, hatred, variance, and other evils are brought to bear upon christian pilgrims with great force in these last days. Every artifice that demons can use to conquer the soldier of the cross, is being employed by the powers of darkness. He who steps aside from the narrow path will find himself at once beset by strong foes, bent on his ruin; but he who keeps continually *in* Christ, has nothing to fear. He who attempts to meet the enemies of the cross in his own strength is sure to be defeated.

The perils of these last days seem peculiar. One of them, as foretold by Paul, is this: "Despisers of those that are good." He speaks of them as "having a form of godliness, but denying the power thereof." "Godliness" is God-likeness, or being like God. "The power of godliness" is vested in the Holy Spirit. Hence, those who have "the form of godliness," without the power, must be those who are opposed to holiness, and hold the truth in unrighteousness. Such will be "despisers of those that are good." Being "despisers," of course they will manifest that spite by unchristian treatment of those whom they despise. Their spite arises from the natural enmity of the human heart against holiness. So long as the heart is impure, so long it is hostile to what is good. When a root of bitterness takes possession, a grudge, hatred, or variance, towards one that is good, it often becomes very bitter, and will spare no pains to ruin the innocent.

In these last days, Satan is exceedingly busy in this direction, consequently, there is special "danger" of being caught in this snare. His chief object seems to be to pull down the "good." To accomplish this result, every possible means will be employed. One of his most successful modes of attack is by misrepresentation, slander, lying, and making false charges against the "good." This he did towards Jesus, and the martyrs. But so long as this cruel treatment is borne patiently, Satan is defeated in his efforts. When Jesus was reviled, he "reviled not again. When he suffered, he threatened not, but committed himself to Him that judgeth righteously." We are taught to arm ourselves with the mind that was in Christ. Again, the Scriptures say: "What glory is it, if, when if ye be buffeted for your *faults*, ye shall take it patiently? but if, when ye do *well*, and suffer for it, ye take it *patiently*, this is acceptable with God." The great danger to the good consists in his liability to get out of patience with the one who misrepresents and abuses him. There is also special danger that his *friends* get out of patience, on account of their sympathy for the abused person. They often say, we would not mind it, if it had been spoken against *us;* but we will not see our innocent Bro. or Sr. in Christ abused. No doubt Peter had some of that feeling when he cut off the man's ear, who was arresting Jesus.

He who would be a true christian must decide to bear *patiently* all kinds of abuse that can be heaped upon him by those who despise the good, otherwise, Satan will get the advantage. No matter what is said or done to injure him, the good man must bear it all in a kind spirit, praying for his enemies.

All those who would be ready to meet Jesus at his coming, should be specially careful lest Satan persuade them to return evil for evil, to feel hard towards those who have persisted in trying to do them an injury. Leave it all in the hands of Jesus. He will take care of those who put their trust in his strength. In a little while we shall be beyond the reach of the slanderer's tongue. M. G.

CONVERSATION.

It is to be feared that a large number of professors of religion have but a faint idea of the importance of a right use of the tongue. Says James:—"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1: 26. When the heart is right, the conversation will be also; "for out of the abundance of the heart the mouth speaketh." Matt. 12: 34. Whenever bad words come from the mouth or pen, they afford positive proof that the heart is bad. When we hear a man relating obscene stories with delight, or making vulgar jokes, we may be sure his heart is corrupt. When one talks unkindly, uses bitter words, expressing hatred, or variance, then it is certain his heart is not right; it is not pure, and he is unfit for the society of the redeemed, so long as he remains in that condition.

Jesus says: "Blessed are the pure in heart, for they shall see God." Matt. 5: 8. No pure fountain can send forth "sweet water and bitter," "salt water and fresh." James 3: 11–12. If "bitter" and "salt water" comes forth from the "fountain," then it follows that it is not "sweet" and "fresh." It is true that a person may speak christian words at one time, and bad ones at another, and those who only hear his good words may conclude he has a pure heart; but when on other occasions, he uses words full of bitterness, spite, malice, and revenge; then the true state of his heart comes to light. It is not clean, pure, or holy. A heart filled with the Spirit of God is free from all these bad things, hence they do not come out of the mouth.

When foolish talk is heard, then there must be foolishness in the heart. Covetous conversation indicates a covetous heart. But the Scriptures say: "Let your conversation be without covetousness." Heb. 13: 5. He who speaks unkind words only exposes what abounds in his heart. As the tongue is an index observed by the physician to tell him the condition of the human system; so the words from the tongue and pen show the moral state of the man's heart. If the tongue uses defiled words, it shows the heart is defiled. Jesus says, when speaking of the new heavens and earth, and the New Jerusalem: "There shall in no wise enter into it anything that defileth; neither whatsoever worketh abomination, or maketh a lie." Rev. 21: 27.

Says the Christian *Standard:* "The bane of spiritual religion to-day, in all the churches, is the style of social intercourse." We believe this statement to be true. The light, trifling, joking, foolish conversation, from hearts filled with these things, lead others into the same condition, who mingle in society, where such idle conversation is allowed; hence, the necessity of a separation from such company, if we would keep "unspotted from the world." If a person has not sufficient strength and firmness to avoid unholy conversation when in company where it is used, then he should avoid such society. It is far better to be silent, than to talk sinful words. If they are in the heart, keep them smothered, and do not let them escape to injure others.

We are well satisfied that the right use of the tongue is not receiving the attention it demands by professing christians, if they expect to be ready to meet Jesus; but in order to have the "conversation aright," the heart must be made clean, and filled with the Spirit of God, then pure words will be the sure result. A pure heart affords "a pure language." M. G.

ALEXANDER AT JERUSALEM.

When Alexander the Great was on his way to conquer Media and Persia, as foretold by Daniel the prophet centuries before it came to pass, the Jews became alarmed, and feared he would destroy Jerusalem, as he had just taken Tyre and Gaza, being somewhat offended at the Jews. In this dilemma, Josephus says Jaddua, the high priest, dreamed that he should be of good courage, adorn the city, open the gates, and have the people dress in white garments; but the high priest himself should appear in his official robes and lead the procession which should go out to meet Alexander, without fear, when he drew near the city, and welcome him to its hospitalities. All this was done with complete success.

Alexander then went into the temple, and offered sacrifices to God, according to the decision of the high priest. Josephus goes on to say:—"And when the book of Daniel was shown him [Alexander], wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended."—*Josephus Ant.*, B. 11, c. 8, sec. 5.

This proves that Daniel's prophecy was written before the conquest of Media and Persia by Alexander, which was B. C. 331. There is no reasonable room for doubt but that Daniel lived and wrote in the time of Nebuchadnezzar, king of Babylon, at the time the Jews were captives under that king. The Bible and history agree on this subject. The fulfillment of the prophecy of Daniel proves its divine inspiration, and shows we are near the end of the kingdoms of this world, and at the time when "the God of heaven shall set up a kingdom which shall never be destroyed." This is truly good news, called in the Scriptures "the gospel of the kingdom." M. G.

IS IT SO?

Bro. George F. Pentecost, pastor of the Warren Avenue Baptist Church, Boston, is saying some strong things to that church. He tells them Jesus is coming again personally, and soon. He is urging them to live holy lives, that they may be ready to meet the coming Bridegroom. The following is a paragraph from the report of his sermon, May 30th:—

"The most common and flagrant sin in the churches of Boston is an outward and local pride, an immense effort to build up above our neighbors. We have had also an insatiable desire for success, instead of waiting for God's own time; but God in all his word has never said 'Be successful,' but 'Be true to me,' 'Be faithful,' 'Well done, good and faithful servant'; not 'Well done, good and successful servant.' We have not had the internal but the external success at heart, and we have not used the proper methods to perpetuate this success. We have used means without being sure of God's approval of them; we have used the energies of the flesh, and not the energies of God, in the work of the church. What we want is God. We have turned short of God in this, that we have sought the prosperity of the church, and not of God. Some of you have done it ignorantly, thoughtlessly, I have no doubt. It has come to be a by-word in the world, that when a man has turned out a thief, a defaulter, a murderer, the first remark made is, 'What church does he belong to?' What does it mean?' It means that we are hiding iniquity, covering sin in our hearts. There are men in all the churches of Boston who are a stain upon religion. What we need, my brethren, is purging. All our churches need it. We need to cleanse our hands and to put away sin from among us."

What Bro. Pentecost has said about Boston churches may be said of churches generally, as bodies. The *living* souls in the churches are being satisfied that things are going wrong, and that something must be done speedily, or Satan will have the chief control of church as well as political matters. The perils are increasing rapidly. These proclaim the end at hand. M. G.

STRIKES.

The strikes among the laboring classes are becoming more and more frequent and troublesome, and in some places quite serious. This is the case in the Pennsylvania coal mines. The following despatch, June 3d, from Mahonoy City, Pa., shows the condition of things:

"The first disturbance occurred at King, Tyler & Co's colliery below the town. When the Sheriff, with his possee, ordered the rioters to disperse and go to their homes, one of their chiefs replied that they could not drive them away. At the same time a man fired on the Sheriff. The firing then became general, the rioters pouring a volley of fire on the citizens, who were greatly outnumbered. The miners also had the advantage, being on the hill-side. Two hundred shots were fired by both parties. The Sheriff, finding himself beaten, retired to the town and reorganized his force, the citizens generally volunteering, and every fire-arm to be found was brought into requisition. He telegraphed for military aid. After the firing had ceased the raiders formed in line and marched defiantly through the town, headed by music. Of the two thousand men in line who went down the valley one thousand returned. Then forming into small squads they went in different directions. About six hundred of the raiders came from Haselton, having marched the greater part of the night, and compelling every man they met to accompany them."

The question is now, whether the Miner's Union shall rule, or the State of Pennsylvania. It will be seen among the news items that a serious strike has occurred in Chicago. M. G.

THE INTERLINEAL TRANSLATION of the Scriptures, with grammatical and critical notes, by Dr. Tafel, is a very valuable work for Bible students. Eight numbers are now issued—four from the Old Testament, and four from the New. The four from the N. T. include the four Gospels and the Acts of the Apostles. The first three numbers of the Old Testament extend from Genesis to the 26th chap. of Leviticus. The fourth number contains Daniel and Ezra, including that portion of the Bible originally written in *Chaldee*. This great work of Dr. Tafel's contains a word for word translation from the original, which is very valuable to the common English reader, in helping him to understand the Sacred Scriptures. The price to *subscribers* is $2 a Vol. for the Old Testament No.'s, and $1.50 for the N. T. Address L. H. Tafel, 635 Arch St., Phila. M. G.

NATICK.—We had another blessed day in Natick, Sabbath, June 6th. The meetings were held in Clark's new hall. Three discourses were given from the great chart, showing that we are very near the great day of the Lord. The people were astonished at the strength of the evidence, and were anxious to hear more. Several brethren were in from surrounding towns, and many from the different churches in Natick, besides those who are counted as skeptics. The Spirit of the Lord rested upon the people. Urgent requests were made for a full series of sermons on this important subject. Four were baptized, and others are almost persuaded to follow their example. The time has come when every christian should be earnestly awake in preparation for the coming of Christ. All delay is perilous. M. G.

NATIONAL CAMPMEETING.—It is decided to commence our next great National Campmeeting at Springfield, Mass., *Saturday, Aug. 7th,* and hold it over two Sabbaths. We took a walk on the camp-ground with the committee, a few days since. It looked inviting, and brought up many hallowed scenes, and produced a longing for their return. We expect a blessed season of refreshing from the Lord at the coming gathering. Let the saints make a special effort to be present this year. It is important that a grand effort be made to reach the unconverted, and to arouse every professed follower of Christ to prepare for his coming. Do not fail to be present. M. G.

EXCHANGES.—The *Rainbow* for May is before us, with its usual amount of solid and interesting reading. It is ably edited by Dr. W. Leask, No. 34 Sandringham Road, Kingsland, London, Eng. Price $2.50 per year. This monthly should have a wide circulation. Henry Constable and other able men, are its contributors. Bro. Leask has stood up nobly in the defense of the great truths of the Bible, for which he has suffered considerable persecution. He deserves help and sympathy.

The Bible Echo, published by Bro. Wm. Kellaway, 10 Warwick Lane, Paternoster Row, E. C., London, Eng., is a valuable *weekly* paper. Bro. K. is laboring very earnestly to spread the truths we love so well, and is meeting with good success. He needs material aid. The opposition is strong, but Bro. K. is persevering. The *Bible Echo* is $3 a year, and is worth the money. Give Bro. Kellaway a lift, if you can spare the means.

The *Health Reformer* for June is received, and contains valuable reading on the science of health. This is one of the best health journals. It is published at Battle Creek, Mich. Price $1 a year. M. G.

BRO. HENRY COTTLE, of North Westport, Mass., has recently had one of his legs broken.

"Carriages without horses shall go,
And accidents fill the world with woe."
Selah.

PRAYERS have been answered in behalf of Bro. Boutell. He is happy in the Lord, and gaining strength daily, and almost able to commence preaching again. M. G.

LET prayer be offered for Bro. J. A. Libby, that his health may be restored. See his letter. M. G.

OUR appointment for Chelsea is changed from the 13th to the 20th of June. No meeting there until the 20th. M. G.

GOD'S GRACE.

RUTH P. ELDRIDGE.

I would like, if it were possible, to bear testimony before a congregated world, how gloriously my adorable Jesus condescends to save me by his grace. Oh, the wondrous power of the precious "grace of God." How it elevates, expands, renovates, and sets in motion every faculty of the entire being, making one not only to talk, but to feel and act in harmony with the teachings of God's eternal truth. How richly he gives us to feel his grace flowing through our hearts. Praise his name forever, for while I write, I feel that I am redeemed, "not with corruptible things, as silver and gold, but with the precious blood of Christ."

'Tis sweet to feel that we are loved by dear ones of earth; but oh, how the heart thrills with joy, and swells with gratitude, when we think that the Spirit answers to the blood, and tells us that we are born of God. Then we feel that we are loved by the mighty Lord of heaven. Pain may rack these mortal bodies, earthly friendships may be sundered, but the Lord enables us to prove, by blessed experience, that his grace is sufficient for any emergency. "Glory be to God" for this saving and supporting grace. Precious boon! How often have the hearts of God's suffering ones, been cheered by that sweet promise—"My grace is sufficient for thee."

I never felt more like trusting in Jesus than at the present time, for there is light around the cross, and there is help above. There is so much of trying to mix the precious with the vile at the present day, that there is great need for those who enjoy the saving grace of God, to watch and pray, that they may endure all things, even unto the end.

Then let us who believe that we shall soon behold the King in his beauty, take fresh courage, and so run, that we may obtain the prize. Oh, the soul-cheering hope that we are soon to reach our fair eden home, with our sufferings all ended, our trials all over, and spend a blest eternity in Christ's coming kingdom, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Yes, Jesus is soon coming, and we are to be made like him, "for we shall see him as he is." May we have our loins girt about, "our lamps trimmed and burning," ready to exclaim, This is our Lord, "we have waited for him."

Chatham, Mass.

CONFERENCE REPORT.

By appointment, the Conn. A. C. Conference met under the Conn. mission tent, at Oakville, Thursday, May 13th, 1875. The meeting was called to order by the Pres., Bro. Seth Woodruff, at 2 P. M. Prayer by Bro. Elliott. Delegates present: David E. Mansfield, Campville; Wm. Reynolds, Bristol; Ransom Sweatland, do.; Reuben Palmer, Waterbury. Preachers present: Seth Woodruff, A. Elliott. Bro. Enoch Phelps, of Westfield, Mass., being present, was invited to take part in the proceedings. Bro. H. C. Smith requested through letter to become a member of this conference, and was voted in. It was voted that Bro. B. Hitchcock be added to the Campmeeting Com.

Report showed the church at Campville to be in good condition. They are about organizing a Sabbath school. Some ten were converted last winter. Have had preaching one half the time, but intend to supply the church every Sabbath hereafter. Preaching nearly every Sabbath at Bristol. No special interest, but are endeavoring to maintain their position. Sabbath school improving, with a good library. A few in Waterbury are waiting for their Lord from heaven. They have prayer and conference meetings, but little preaching. The preaching Brn. reported their labors among the scattered flock with varied success, endeavoring to prepare a people to meet the Bridegroom.

If we were to judge the value of the Conn. A. C. Conference by the attendance at its last sitting, we should say its friends had, through neglect, left it alone to die. If, however, it should again be convened, we hope the friends and admirers of this body will either attend its funeral out of respect, as mourners should do, or rally around and prevent an untimely death.

The tent-meeting, which followed the session of conference, resulted in considerable interest among the people, and some three or four manifested an interest to become Christians. The Spirit of the Lord was present, and many were under conviction. To the name of our blessed Master be all the glory. Our thanks are due to Bro. and Sr. Mills, who so kindly entertained those present. O. D. WOODRUFF, Sec'y.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SEELEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments..............$572.66

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments..............$93.88

YOUNG PILGRIM FUND.

Previous acknowledgments..............$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.	
Previous acknowledgments	$4,392.30
Ira M. Colby (pledge paid)	25.00
R. White (balance of pledge)	12.50
Flora R. Blanchard (pledge paid)	5.00
W. S. Moulton (on pledge)	10.00
A Young Lady (left at the Office without any name being given)	10.00

FLORIDA.

TO THE A. C. P. SOCIETY.

Dear Brethren:—I feel it a duty I owe to the Society to account for the tracts you so kindly sent me last August. They have all been faithfully placed in hands to read, which I hope, by the blessing of God, will profit by the glorious truths they teach. In my tour South, I visited the Brn. in Orange Co., having been invited to visit them some weeks before leaving home. They are about two hundred miles south of this place, and twenty-seven from the St. John's river. I have always thought myself a little more than ordinary, as a pedestrian; but that twenty-seven miles over a sandy road, with a Florida August sun pouring upon my head, a heavy satchel of tracts, charts, books, etc., convinced me that human legs were not always to be relied on. The brethren would have been glad to have met me at the river with a team, but I wished to make all my stoppages for preaching and distributing tracts on my way out; and as I knew not where the Lord would open the door for me to labor, I could not send them word when to meet me. I found far more opportunity to proclaim the gospel of the kingdom than time to do it.

The brethren of Orange county have been brought to see the great light that now shines on God's word, through the instrumentality of Bro. John Fenn. He came from N. Y. State and settled among them. He is not a public preacher, but has been from house to house teaching the glorious news of Christ's speedy coming. He does it not for hire, but of a ready mind, working with his hands the thing that is good. He is a carpenter by trade. He also has an orange grove. As the people believe, he baptizes them, and there is no country that I have seen which presents such facility for complying with that beautiful ordinance. Within a few rods of most every man's door is a beautiful lake, with water as clear as crystal. In riding through the country, hardly one lake disappears before another comes in sight. The converts are strong in the Lord. They appear to be established in what they believe. I was with them four days. The last night I preached at Orlando, the county seat, to a good and attentive audience. They are very anxious for me to come again, and I am in hopes to go soon.

I have felt my labors were so much needed by the church here at Jacksonville, that it would not be profitable to the cause of Christ for me to be absent at present. Satan has been trying for a long time to annihilate the church here that is looking for the coming of Jesus. Shortly after our house of worship was built, a cyclone blew it down. Last year, it underwent a baptism of fire by the burning of a large two-story building next to it, the wind bearing the flame down upon its humble roof; but it was preserved, to the joy of the brethren, and wonder of sinners. Of late, the members have been passing through a fiery ordeal, in consequence of some brethren from the North, who hold to the old heresy of "trine immersion." Jesus says we may know a tree by its fruit. Before this heresy came among us, we were all united, dwelling together in the unity of the Spirit; but now there is confusion and vain babblings, which eat like a canker. We are very thankful for the timely articles in the *Crisis* on trine immersion.

I consider the *Crisis* and *Times* as pure in the doctrines of Scripture as any papers I have ever seen; and I feel to say with Bro. Munger, "Let us keep the colors at the mast head." It is a difficult feat to cross the ocean in two ships at the same time. I am satisfied that when Jesus comes, those that are changed in a moment, in the twinkling of an eye, will be a pure people; hence heresies must come, "that they which are approved may be made manifest among you."

While I think of these things, the word of the Lord by Micah is before my eyes: "The day of thy watchman and thy visitation cometh; now shall be their perplexity. Trust ye not in a friend; put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me." Micah 7: 4–7. Your Bro. in Christ,

Jacksonville, Fla. C. W. CONOLLY.

WHEN God appeared to Moses, it was not in the lofty cedar, nor in the sturdy oak, nor the spreading palm, but in a bush—an humble, slender, abject bush. As if he would, by these selections, check the conceited arrogance of man.

Correspondence.

From Sr. S. E. Teeple.

Dear ones in Christ, and readers of our much-loved paper, the *Crisis*, may grace, mercy and peace be ever with you, and ever keep you amidst these days of peril. My thoughts have been led to roam over the hills and through the valleys, where the multitudes have assembled to worship, and also many a little group for the same purpose; while others are deprived of such privileges, and perhaps have not heard a sermon in years, or met in a prayer circle; but the time is coming when all can and will assemble at one meeting, and at the same time. Here we often mourn because it is not convenient at all times to meet with the people of God. Others, who might, do not esteem it a privilege, therefore absent themselves; but at the final meeting there will be no excuse. If not ready, they will have to attend at the call of the Master. Here, many meet because it is customary; it is popular, and they can act from choice; but there we shall meet to get our reward for all that we have done in this life. Solemn thought! momentous hour, and it hasteth greatly. We meet here to get strength, to talk of our joys, our sorrows, our conflicts, our trials, our peace; to point the sinner to "the Lamb of God, which taketh away the sin of the world; to tell the backslider of his doom, unless he repents and does his first work over again; and to bear one another's burdens, and so fulfill the law of Christ. Here we meet and part again, as round and round we roam; but when the vast multitude meet, which no man can number, it will last forever. Praise the name of Jesus. Hallelujah to the Lamb.

I have been to the Conn. Conference, in Oakville. I had not enjoyed the privilege of meeting with any people in seven long months, and it was like cold water to a thirsty soul. It was a feast, and one long to be remembered. I have had to go in the strength of many a little feast for the last few years more than forty days, and if I have to go on the strength of that blessed means of grace more than that length of time, I shall ever be glad I went. It does one good to see old familiar faces, that have been in the army of the Lord these many years, with their faces still as a flint Zionward, and clinging to this "blessed hope," which is so soon to be consummated. It is the best of all hopes. Praise the Lord that I ever obtained it, and still love and cherish it. I cannot give it up. I have no desire to go back. I love the people that love this hope. Their God is my God. I love to meet among them now, though weakest of them all. I fear, I tremble sometimes; but where do I belong, if not with the children of God? Where is my place in the body, or in the building? I am sure I have a place there, and care but little where, if only in it; whether a pin in the building, or the smallest member in the body; but will praise God for a place. The thought is most blessed, and inspires me to press my way onward, bear a few more crosses, endure a few more trials, suffer a little longer, if need be, that at last I may wear the crown that fadeth not away. Your sister in Christ.

Hotchkissville, Ct., May 30th, 1875.

From Bro. J. A. Libby.

DEAR BRETHREN:—An attack of pneumonia, a few weeks ago, has left me with a dry, hard cough, and my strength greatly reduced. I am unable to fill my appointments at present, but wait for the healing hand of God. Pray that it may be laid upon me. The following lines, written upon my bed, express my feelings:

All done with life so soon?
Must I now yield?
And at my day's bright noon
Forsake the field?
The extended harvest white,
With reapers few;
And scattered from my sight,
Needeth me too.
Must I my sickle drop?
Resign my breath?
And all of earth give up
To awful death?
Lord of the harvest, see,
I know the way,
And love to work for thee,
O let me stay.
'Twere better far to live
Through toil and care;
My all to thee I give,
O hear my prayer.

West Poland, June 5th.

From Sr. A. Adams.

To all the brethren and sisters in Jesus:—I wish to say a few words in the *Crisis*. I am still looking for Jesus, and trying to live in readiness to hail him with joy at his coming. I believe the great time of trouble is about to come, which will bring deliverance to all who are waiting for him and loving his appearing.

Let us all see that our lamps are trimmed and burning; for in such an hour as ye think not he will come. I long for that rest that remains for those that have set their affections on things above, and are pilgrims and strangers on the earth.

Pray for me that I may endure unto the end, for I know that the prayers of the righteous availeth much. So let us watch and pray that we may be accounted worthy to escape the things that are coming on the earth, and to stand before the Son of man.

Syracuse, N. Y.

From Bro. R. Mosher.

Dear Brethren:—Perhaps some would like to know where I am, and what I am doing. I am in Sandy Hill, N. Y., and doing but little, in consequence of sickness in my family. I have been confined at home for some eight months, only preaching a few times here, and at Lake George. As my family is now better, I am ready to attend calls where my labor is desired, and where God's cause may be built up. I feel much like proclaiming God's great truth abroad, that Christ is soon coming to judge the world, and take home his saints. I feel God's love and word like a fire shut up in my bones, and I long to speak that I may be refreshed. My address is Sandy Hill, Washington Co., N. Y.

May 31st, 1875.

From Sr. S. Cristman.

To all the family scattered abroad:—How does the prospect look to you? Are you all living in constant expectation of being gathered out from among the tares into the presence of our blessed Lord? I must say for myself that I feel more than ever convinced that the great change is about to take place, which is so clearly pictured before us on the inspired pages of God's holy book. Even those who dislike to hear anything of the Lord's coming, and who profess to believe in the Bible, acknowledge that something is about to take place in our world that will create a universal change;

but they will not allow that it is the coming of Jesus.

O, how will they stand when he appears, for whom they are told to wait and welcome with joy and gladness? Let us all that are of the day, see that our lamps are constantly burning; for in such an hour as ye think not, he will come.

Syracuse, N. Y.

THE NEW RELIGIOUS MOVEMENT.—As was to be foreseen the Orthodox movement is steadily progressing in Poland, and will very shortly lead to the extinction of the United Greeks. If the intelligence we receive be correct, nearly 250,000 persons in the Provinces of Siedlce, Lubin, Suvalki, and Lomsa have already embraced the established faith of the Empire. The Uniad remnant left is estimated at only 30,000, and as the priests who are adverse to the movement are running away to Galicia, the last trace of the sect will soon disappear. The political advantage accruing to the Russian Government from this wholesale conversion of a religious community, half-Roman Catholic and half Greek, cannot well be overrated. Not only are all their subjects of Russian blood brought within the pale of the national church, but a number of Poles being likewise included in the sweeping change of creed, a way is paved to further and even more comprehensive conquest in the same field.—*London Times.*

Married.

RAWSON—DAY. In Medford, Mass., May 28th, 1875, at the house of the bride's father, John E. Preston, by Eld. John G. Hook, Mr. JOHN C. RAWSON and Mrs. CARRIE E. DAY, both of Medford.

Obituaries.

HOYT. At Magog, P. Q., May 8th, 1875, by accidental drowning, at Cherry river bridge, near the village, Oloff Nason, only son of Asa and Hannah Hoyt, aged twenty-three years.

At night, Saturday, the 8th, Oloff drove a spirited horse to the village, where he presided as worthy chief of a Lodge of Good Templars, and returning alone about ten o'clock, during a terrific thunder storm, it is supposed that as he came on the bridge a sudden flash of lightning and terrible crash of thunder frightened his horse, and revealed to him a small pile of new lumber carelessly left on the north side of the bridge, causing him to rush to the south side, where, unfortunately and criminally, the railing was off, as it had been for some time, and down the horse plunged, carrying with him his precious living freight to the river's muddy bed, twelve feet below its surface, where Oloff, if not stunned and killed by the lightning, was soon overcome by the dark waters of death, amid the gloomy scenery of the wild night storm, with no friend near, unless it might have been the sinner's friend, a compassionate God. The wagon was found at the bottom at the south side of the bridge; the shaft irons broke in the descent, and the thills remained attached to the horse, which, strange to tell, made his way out through an almost impassable morass, and reached home, a mile distant, about six o'clock the next morning, to silently tell the family the first tidings of the sad tale. The parents supposed that some friend of his at the village had kindly kept him through the night, as it was so dark and stormy, although it was not like him to remain away for a night even, if he could get home; but now it was evident that Oloff had had trouble. The news spread rapidly. A crowd of willing hands and sympathizing hearts were soon gathered to the place of the dire disaster to search the dark waters below, and about ten o'clock Mr. Hoyt's dead son was taken from the water.

His character was without a stain. He was noted for his perfectly temperate habits, chaste conversation, and gentlemanly bearing towards all; his natural kindliness of disposition being such that parental reproof was never necessary. He was a graduate from Eastman's Business College, Poughkeepsie, N. Y., having obtained the highest honors of the institution.

His funeral was attended the Wednesday following his death, and was said to be the largest and most sympathizing concourse ever gathered on a like occasion in Magog. His death is a great loss to the town, as well as to the large circle of bereaved relatives. Sermon by the writer. Four other ministers were present, three of whom participated in the services. He rests in Mount Hope Cemetery.

C. P. DOW.

QUIMBY. In Lisbon, N. H., May 15th, 1875, of consumption, Widow Lydia Quimby, in the eightieth year of her age.

Sister Quimby leaves a large circle of relatives and friends to mourn their loss, among whom are five children, twenty-seven grand-children, twenty-one great grand-children, and one great-great grand-child. She has been a member of the Free Baptist church for many years, and has always maintained a christian character, and died trusting in Christ as an all sufficient Savior. She rests, as we trust, in hope of a crown of life in the resurrection morning.

I. H. SHIPMAN.

SMITH. Fell on sleep May 1st, 1875, Sr. Lydia Ann Smith, wife of A F. Smith, of Chapmanville, Venango Co., Pa., aged fifty-three years.

Sister S. has been a great sufferer for the past two years. She was converted to Christ when young, among the Methodists, and being quite a searcher of the Scriptures, she became dissatisfied with her sprinkling for baptism, and was baptized by the Baptists, and was a member of that church for the past thirty-four years; but for the past seven years of her life she has believed in the sleep of the dead until the resurrection. She was anxious for her children to be the children of God, as also those around her. Her faith was strong in the Lord, and in the soon coming of her Savior. She had hoped to live to see him coming in the clouds of heaven; yet, if it was the Lord's will that she should sleep a little while, she could say, Amen; and if it could be that the writer could be present at her funeral, she wished him to preach from Ps. 17: 15—"I shall be satisfied, when I awake, with thy likeness." She lived to know that her husband, three daughters, and a son-in-law were baptized in the blessed hope of a resurrection of the dead, which was a great source of comfort to her. She leaves other children to mourn her loss who are yet out of Christ. We trust a mother's prayers may yet be answered in their behalf. As the writer could not be present on the occasion, Eld. Armagast, the Baptist minister of the place, officiated.

JOHN T. ONGLEY.

GEER. In Rootville, Penn., June 1st, 1875, Thomas A., son of Alba and Celestia Geer, of membranous croup, aged one year.

The writer endeavored to encourage the believing parents with the hope that the little one would sleep but a little while; also to warn others present to be in a prepared state to have a part in the resurrection morning. Text for the occasion, Isa. 40: 8,—"The grass withereth, the flower fadeth; but the word of our God shall stand forever."

JOHN T. ONGLEY.

LAMPREY. In Moultonborough, Long Island, May 12th, 1875, of pneumonia, Lora B., daughter of Bro. B. B. and Sr. Lucie C. Lamprey, aged eight months.

This is the second time that death has visited their little family circle, leaving them only one child. But they sorrow not as those that have no hope, expecting, as they do, to meet their little ones in the morning. The Lord grant them special grace. Services by the writer.

T. W. PIPER.

TAYLOR. In Plymouth, Vt., May 14th, 1875, of canker-rash, Henry P. Taylor, aged four years and seven days.

Alas! our little Henry
Is with us here no more;
But he'll awake when Jesus comes,
And live forevermore.

H. N. TAYLOR.

PURRINGTON. In West Bath, May 12th, 1875, Bro. Simeon Purrington, aged fifty-nine years.

Bro. Purrington was a faithful christian. He leaves a wife and five children to mourn, but not without hope.

H. D. REED.

FOREIGN NEWS.

HONG KONG, June 3. The town of Macao, in the province of Quang-Tong, was visited yesterday with a terrible hurricane. Considerable property on the island was destroyed, and the shipping in the harbor suffered severely. The storm was unusually violent and lasted several hours. It is reported that a number of lives have been lost.

LONDON, June 4. It is stated in well-informed official circles that a war between Great Britain and Burmah is imminent. The Government will shortly propose a confederation of the British Colonies in South Africa.

INDIA, A telegram from Calcutta, dated May 22nd, states that intelligence received from Peshawur announces that half the city has been destroyed by a great fire. The powder magazine was at one time imperilled. The fire lasted over sixty hours, owing to a high wind. One-fifth of the town in area, one-third in population, and one-half as to wealth have been affected. Fifteen thousand people are houseless, and pecuniary aid is urgently required.

DOMESTIC NEWS.

Chicago. June 4. The Coal Exchange recently passed a resolution reducing the rate paid to coal wheelers from five to three dollars a day, and the wages of other employes in the coal yards in proportion. In consequence of this action several hundred organized strikers belonging to the Heaver's Union assembled yesterday forenoon, and determined to force their demand for five dollars per day for wheelers, and a proportionate rate for shovelers, or drive away all laborers who attempted to work for two or three dollars a day. They went so far as to use personal violence in a number of cases, besetting the non-union men at the several yards with clubs and revolvers. They drove off all the workmen in the several yards with one exception, and warned them to desist from further labor on peril of their lives. Seven or eight non-Union men were thrashed. One man was injured, perhaps fatally, and one man was thrown into the river and narrowly escaped drowning. The movement was so sudden that the police could not be summoned until after the assault. The strikers were generally armed. They were very bold in their denunciations of their employers, and hold that as they are employed only a short time, unless they can obtain good prices, they and their families must go destitute during the winter. It is reported that a gathering of eight hundred Union men will take place to-day, and that a concentrated movement will be made as was done yesterday.

Indianapolis, Ind., June 3. Another heavy rain storm occurred last evening, causing the White river and all the smaller streams near this city to overflow their banks. A large amount of damage was done by the wind and flood in various parts of the city. The whole northern section is overflowed to the depth of from three to five feet, filling the cellars and lower stories of a large number of private dwellings in the best part of the city. The old skating rink building was blown down, and a colored man was buried under the ruins and seriously injured.

The damage to the railroads in the vicinity is very severe. The trestle work of the Indianapolis, Bloomington and Western Railroad bridge, five miles west of this city, is washed away, and the Eagle Creek bridge, on the Indianapolis, Cincinnati and Lafayette road is destroyed.

Port Jervis, N. Y., June 3. Great suffering ensued in the northern counties of Pennsylvania from the burning of scores of houses in the lumbering settlements, during the past week. On the mountain from White Haven to Gouldsboro, fifty-two farm houses were burned, with barns, farm implements, stock, etc. Besides these, heavy individual losses are reported in the Monroe county region, including 10,000,000 feet of manufactured lumber, twelve saw-mills, four stores, and over two hundred head of valuable horses and cattle. The losses in the region, independent of standing timbers are $500,000. The main losses fall on poor people, who are homeless. An organization to solicit aid for the sufferers has been formed with William Ellis of Stoddardsville, Treasurer. The loss on bridges is about $10,000. The village of Mud River was totally destroyed. This place was one of the extensive lumbering stations in Northern Pennsylvania. Five mills, with a total capacity of 500,000 feet a day, were destroyed and not less than 30,000,000 feet of lumber.

SINGULAR DISCOVERY.—An interesting but melancholy discovery was made the other day at the foot of Mont Blanc. A block of ice, separated from the mass of the mountain by the thaw, rolled down into the valley. Upon closer inspection it was found to contain enclosed the remains of the American, John Blackford, who about three years since attempted an ascent, and has never since been heard of He evidently met with his death on that occasion, and has since lain in his cold crystalline coffin, which has preserved his body and clothing admirably. When found, his features were unchanged, as if he had only breathed his last half an hour before.

JOSEPH CURRY, who says he is Christ, and not long ago was driven out of Georgia for forming a free-love colony, has started a new religious society in Springfield, Mass. A negress is worshiped by him and his few followers as queen of earth and heaven. He and this woman now represent themselves as fasting forty days and forty nights, and they have nearly starved themselves in a rigorous observance of the rite. They are terribly emaciated, and so weak that they can hardly walk. Curry says that at the end of forty days they will be transported to heaven in a chariot of fire.

DEFEAT OF THE JESUITS.—The Brussels Court of appeal has given judgment in an important lawsuit. The late Mdlle. Deneef had been induced to bequeath her immense fortune to the Jesuits. The Court decided that the will was not valid, and that the fortune must go to the legitimate heirs. An idea may be formed of the amount of the fortune by the fact that the Jesuits had offered the sum of 3,000,000f. to some of the legitimate heirs if they would not go to law.

FIRES.—In Worcester, May 28th, loss $263.500. Portland, N. B., one church and sixty-eight houses burned; one hundred and forty families homeless; loss $250,000. In New York City, June 1st, loss $123,000. In Pennsylvania forests, loss $1,000,000. Fifty-two farm houses were burned, over two hundred head of valuable horses and cattle, besides some 30,000,000 feet of lumber, twelve saw-mills, and four stores.

Notices.

Hoosick Valley Tent Meeting.

The second series of tent meetings for this season, in the Hoosick tent, will commence on *Tuesday evening, June 22d*, on land owned by Truman Aldrich, ten miles south east of Rutland, near a village called Northham, in Shrewsbury, Vt. The meetings will continue afternoons and evenings till Sunday evening, July 4th, including two Sabbaths, if the interest sustains the meetings. This is a new field, and the interest throughout the whole region seems to warrant a success for truth. It is expected that brethren from Bridgewater, Plymouth, Mt. Holley, Rutland, and other towns, will attend these meetings. Plenty of hay, grain, and good pasturing for horses at old fashion farmer prices. Also good lodging in the tent or neighborhood, and provisions provided near the tent by the owner of the ground. Those coming to lodge in the tent bring your blankets and buffaloes. Preachers: Waite, Blanchard, and Flagg, with perhaps others.

H. K. FLAGG, A. W. SIBLEY, } Tent Committee.

GROVE MEETING.—According to previous arrangements, made one year ago, Bro. F. A. Baker and myself gave out word there would be a meeting held in West Levant, Me., in the grove now owned by John Emerson, to commence on the *first day of July*, at two o'clock P. M., and hold over the 4th. The grove will be fitted up for tenting. We expect a large tent will be pitched for meetings in case it should be stormy. For the accommodation of the poor, bring clothing and provision, all who can. Those that can, bring your small tents. Let us have a friendly greeting once more in Christ, and contemplate his coming soon, with joyful hope. The day of trouble is upon us. Let all come who love our Lord Jesus Christ, and strive for peace in Christ, and let it be our chief aim to be ready for the day of the Lord, and get others ready. Preaching brethren are invited to come and labor for their Master.

ISRAEL DAMMAN.

TENT MEETINGS.—The Hoosick Valley tent will be pitched for the first series of tent-meetings, at North Clarendon, Vt., two miles and a half south of Rutland. The meetings will commence Tuesday evening, June 8th, and continue every evening, including two Sabbahts, till Sunday evening, June 20th. Arthur A. Waite will have charge of the tent. Preaching a good share of the time except the Sabbaths. Other good and able preachers are engaged to be present during the meetings, so that ministerial labor cannot be wanting.

H. K. FLAGG, A. W. SIBLEY, } Tent Committee.

New York A. C. Conference.

The Annual Meeting of the New York A. C. Conference will be held with the church at Martville, commencing *Thursday evening, June 17th*, and hold over Sunday. We hope to see every church in this Conference represented by delegates. Let each church take a collection for the Conference. We expect the ministers and delegates to be present Thursday evening.

Will the churches, where our ministers labor, see that their fare is paid to and from the Conference. We expect the chapel at Martville will be dedicated during the meeting. Homes will be provided for all that come. Brn. and Srs., come praying that God's blessing may rest on the meeting.

Directions. Those coming on the New York Central, from the East or West, will change cars at Weadsport for Martville. Those coming on the Lake Shore and Watertown Road, will change at Sterling Junction for Martville. The church is but a few rods from the depot.

M. R. MILES, President.

Seaside Campmeeting.

The undersigned having been appointed a committee to arrange for a General Campmeeting of Second Adventists at Seabrook, N. H., have accepted the position; and in compliance with urgent requests and our own convictions of duty, have leased "Beckman's Grove"; and if the Lord will, the meeting will commence *August 14th*, and continue over two Sabbaths.

The grove is pleasantly located within sixty rods of the depot, and about the same distance from salt water landing. There are excellent facilities for sailing and fishing. A large and commodious bath house will be erected, and the committee will spare no pains to procure accommodations for all who desire to build houses, or pitch tents on the ground, or to lease rooms in the neighborhood. The boarding house will be in charge of the committee.

Fare from Boston to Seabrook and return, $1.40. Portland to Seabrook and return, $2.25. The fare is reduced from August 10th to 26th. Fare will be reduced from all stations in proportion, in due season.

Committee of Arrangements: N. H. Robie, A. N. Dow, N. L. Robie, David Beckman, Robert Dow, Wm. Beckman, Charles C. Dow, John B. Adams, Charles A. Barton.

TENT MEETING.—Providence permitting, there will be a tent-meeting in Montpelier, Vt., commencing June 13th, to continue through the week and over Sunday, June 20th. It is hoped that brethren and sisters living in adjoining towns, who can make it convenient, will attend this meeting. Come filled with the Spirit, and come to work for God. Several brethren are expected to assist in preaching the word.

J. C. WRIGHT.
R. N. STETSON.

QUARTERLY MEETING.—The Second Quarterly Meeting of the Washington Co., Kan., Adv. Chris. Conference will be held with the church at Sherman Centre, commencing Saturday, June 26th, and hold over Sunday. There will be preaching on Saturday, at eleven o'clock *a. m.*, and a business meeting at two *p. m.* It is requested that each church in the conference be fully represented, and that all be there on Saturday, as it is desired to finish all business on that day.

JOHN BATTERTON, Sec.

QUARTERLY CONFERENCE.—The next Quarterly Conference of Northern Pennsylvania and Southern New York will be held at South Creek, Bradford Co., Pa., commencing Friday evening, June 18th, and continue over the following Sunday. We hope to see a general gathering of the friends of truth. Ticket by Railway from Corning to Gillet Station.

E. C. COWLES, Pres.
A. H. BRIGGS, Sec.

CONFERENCE.—A Conference will commence at Indian River, Addison, Me., June 17th, and hold over the Sabbath. An invitation is extended to all. Come praying that God may bless this meeting to the salvation of many in this vicinity.

M. W. CORLISS.

Annual Conference.

The Annual Conference of Advent Christians of the State of Minnesota will convene at Utica, on the old camp-ground in Chatham's Grove, on *Tuesday, June 15th*, at 10.30 A. M. This Conference will be held in connection with the Campmeeting. We expect the following preachers:—Bro. and Sr. Barnes, Sister Rowell, Bro. and Sr. Fassett, Brn. Bursell, Mitson, Brown, Ramer, Chapman, Lombard, Cole, Wellcome (of Garden City), Wood, Smith, and Dewing. Let there be a general rally of our Minnesota preachers. Come to work for God and the salvation of sinners. Those who cannot come, write a report of your labors and send it in season. We want a general rally. Let every church in the Conference report either by delegate or by letter.

Come, brethren, with your tents. Lay by your work for a few days and come to this feast of tabernacles. Remember those little mission boxes. Send every dime you can for the trust fund from them. Come in the spirit of your Master—not to hear big preaching, but to work for the upbuilding of the cause. Jesus is soon coming, and we want to be ready to meet him, having our work done and well done. All reports sent after June 1st, should be directed to me at Utica, Winona Co., Minn., care of J. Cheatham.

S. C. WELLCOME, Sec.

Minnesota Campmeeting.

The Advent Christian State Campmeeting for Minnesota, is to be held at the Utica camp-ground, known as the Chatham Grove, two miles south of the Utica Station, on the Winona and St. Peter Railroad, twenty-three miles west of the city of Winona, commencing *Saturday, June 12th*, at 2.30 P. M., and hold over two Sundays.

We shall provide a boarding tent and board for such as may want it, just as cheap as possible, and those that wish to board themselves can have the use of the tent stove to cook on. A pasture lot will be furnished near the camp-ground, also stabling for horses; as many as can will please bring grain to feed.

We hope that the churches and the scattered ones as many as can will come with their tents, bedding, etc., as may be necessary for a week or ten days tenting on the camp-ground. One and all think of all the things necessary for your own comfort while at the meeting, and bring them with you, and we will try to make you all comfortable.

Preaching Brethren and Sisters expected:—Brn. C. C. Ramsay and Wm. Chapman from Iowa, Bro. and Sr. Fassett, Sr. Ruth M. Rowell, and Bro. J. W. Bursell; and we extend a cordial invitation to preaching brethren and sisters in general. Those coming by R. R. down the river will change cars at Minnesota City, and those coming by the Milwaukee and St. Paul R. R. will change cars at Owatonna for Utica.

The State Advent Christian Conference was adjourned to meet in connection with this Campmeeting. The State tent will be pitched on the camp-ground.

GEO. HERRING, D. CHEATHAM, O. RICHARDSON, PETER MITSON, PHILIP RAMER, } Committee.

To the Brn. and Friends of Barkhamstead, Ct., and vicinity:—Whereas some have received information from various sources that there would be no more meetings in Barkhamstead, which has had a tendency to keep many away, I would here say, *Come to the meetings.* There will be preaching once in two weeks, as there has been in the past, if the Lord will. God's blessing is still upon the meeting.

S. WOODRUFF, Pastor of church.

DISTRICT MEETING.—The District Meeting of the Melbourn District P. Q. Conference will be held in Dudswell, P. Q., in the River school-house, or in Bro. Merritt Bishop's grove near by, commencing *Thursday evening, June 24th*, at seven o'clock, and holding over the following Sabbath. The first service will be held in the school-house, and if the weather is pleasant, in Bro. Bishop's grove afterward. Three services may be expected on Friday, Saturday, and the Sabbath. The brethren and sisters there cordially invite the scattered ones to gather together with them for worship and blessing, and it is hoped that there will be a good attendance of those who love and look for the appearing of Jesus. Those who may go by cars will go by way of Sherbrook, over the Quebec Central R. R., leaving the cars at the Dudswell station. Teams will be provided for. Now, brethren and sisters, on the district and elsewhere, do make special effort to be present at this meeting, which is at once a district and grove meeting, ready to engage heartily in the service of the Lord. Several preachers will be present to preach the word.

C. P. DOW, President of Conf.
L. C. MCKINSTRY, Sec. *pro. tem.*

BASKET MEETING.—There will be a basket meeting held in the barn of M. Smith, at South Rochester, the 3d and 4th of July, and hold over Sunday. We trust the Lord will send some of his servants to preach the word. All are invited to come with the armor on.

S. HAWKINS.

THE Mechanic Falls Campmeeting committee are requested to meet at Danville Junction, on arrival of the nine o'clock A. M. train from Portland, June 22nd, to make arrangements for the coming campmeeting, and such other business as may come before them. All of the Board are requested to be present.

For the Com., C. DENNEN.

AN APPEAL.

The season has now arrived when the special work of holding Tent Meetings should be begun. The Mass. Conference has a good Tent ready again for service in the harvest field of the Lord; and the question is: Shall it be sent forth once more with good and faithful laborers to gather in sheaves for Christ, and give the warning of the coming day of God? In order that this may be done, there must be a sacrifice made by the friends of Jesus, and means given to sustain in this way his precious cause.

It is proposed that the Tent this year be taken into *new fields*, and where our precious faith has not as yet been heard. If this is done, there will be a special necessity for contributions on the part of our churches and people in general, to defray the expenses of these meetings in these new places.

As the Committee, chosen at the late Conference to have the charge of the Tent and make arrangements for the work in connection with it, we invite all who have the means and the heart to give in sustaining this mode of reaching the people, to do so as soon as they can, that we may know how far to go in promising the Tent where it is already requested.

Contributions and pledges can be sent to the Treasurer, ELD. C. GOODRICH, Boston, Mass.

B. YOUNG, L. BOUTELL, C. E. BARNES, I. I. LESLIE, } Protracted Meeting and Tent Committee.

☞ Notice.

The members of the Mass. Second Advent Christian Conference are requested to send to the Secretary their names and address, that each may receive a certificate of membership, according to a vote of the Conference.

I. I. LESLIE, Sec., Box 5140 Boston, Mass.

Tremont Campmeeting.

The Annual Campmeeting at Tremont, Mass., will commence *Monday, July 19th*, and continue to the 28th. Arrangements will be made to supply all with board and lodging. All who can are requested to bring Tents.

Brethren in the Lord, do make arrangements to attend this meeting, especially all who reside in the southerly part of this State. Come at the commencement, if possible. We intend to secure good profitable laborers, those who are prepared to bring out an exposition of those prophecies especially applicable to these times, and now in process of fulfillment, when the church will be delivered. This may be the last annual gathering we shall be permitted to enjoy before the Lord will gather his own to himself. Let us do what we can to save the perishing before it is too late. Bro. Munger will have charge of the meeting.

HENRY V. DAVIS, for the Committee.

ACKNOWLEDGMENTS.—We are thankful for the aid we have received from the following friends: Bro. G. W. Brown, $2.00; W. R. Wilson, $1.00, Mr. and Mrs. D. F. Yaw, $2.00; Bro. D. D. Reed, and friends through him, $4.00; A. M. George, $1.00; A. C. Johnson, $2.00; M. G. Wise, and another brother, $5.00; Sr. S. L. Wise, 50 cts. This is all except what came through Bro. G. T. Adams, $27.00. We are truly thankful to Bro. Couch for his kindness in publishing the notice of our needs in the *Crisis.*

W. S. & M. M. WOODBURY.

Alton Bay Campmeeting.

The Alton Bay Campmeeting will commence, if the Lord will, *August 21st*, and hold over two Sabbaths.

J. COUCH.

NOTICE.—The Mechanic Falls Campmeeting will commence *Monday, August 30th*, and hold over Sept. 5th.

WM. H. MITCHELL, for the Com.

CAMPMEETING.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th.

JER. CARR, for the Committee.

THE committee of the Coventry Centre Campmeeting, R. I., will meet at the house of Bro. J. Slocum's, Wyoming, *Saturday, June 20th.*

E. BELLOWS.

CONFERENCE.—The Maine Easterly Quarterly Conference will be held, if the Lord will, in Frankfort, Maine, commencing Thursday evening, June 17th, and continue over the Sabbath, June 20th. Preachers and people are invited to come. Provision will be made for man and beast. The object of this meeting is to labor for the salvation of sinners and the perfecting of saints. Call on F. A. Baker or J. Woodman. Per order,

F. A. BAKER.

GROVE MEETING.—The Lord willing, there will be a Grove Meeting on the farm of Eld. Brian, Osage Co., Kansas, commencing at 10½ o'clock A. M., Sunday, June 20th, and continuing all day. Different preaching brethren will be present. All are invited to come, and bring their dinner, and stay all day. A good pasture furnished near the grove, free. Good running water in the grove. Come one and all.

N. BRIAN.
V. F. HUNT.

NOTICE.—The Advent Christian Conference of Nova Scotia will hold its next annual session at Bear River, N. S., commencing Thursday, June 17th, and continue over the following Sabbath. All lovers of Jesus are invited to attend. Come to work for the Lord.

J. J. WOODWORTH.

NOTICE.—The Third Quarterly Meeting of the New Hampshire Conference will hold its session with the church in Whitefield, commencing Thursday, June 10th, and continue over the Sabbath. A general invitation is given.

LEVI ALLEN.

CONFERENCE.—A Conference will commence at Milltown, Me., July 1st, and continue over the Lord's day. It is requested that our ministering brethren come to aid in the interests of this meeting. Come all that can, and let us labor to accomplish the greatest amount of good for the cause of Christ and the salvation of men.

M. W. CORLISS.

NOTICE.—The next meeting of the First Christian Church of Wayland and Loon Lake, called the Church of God, will be held at Wallace, Steuben Co., N. Y., commencing Saturday, June 12th, at 1.30 P. M., and continue over the following Sunday. A general invitation is extended to all.

For the church, E. C. COWLES, Pastor.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish lumber for building purposes on the camp-ground at Alton Bay, at the following prices: Hemlock, $15.00 per M.; Pine, planed and matched, $25,00 per M. All who want lumber for frames must write immediately to J. H. Downing, Alton Bay, N. H. Mr. Downing will furnish nails, windows, doors, butts, screws, etc., at Boston prices.

H. K. CHOATE, BENJ. YOUNG, } For Committee.

NOTICE.—I have on hand a large lot of cast loose Joint Butts—4×4, 5×5, and 6×6. I will ship to any address all that can be used for a church or benevolent institution, free of charge except freight and cartage. Some evidence will be needed to know that the parties ordering are the committee of such church or benevolent enterprise.

T. S. SCOVILLE, Elmira, N. Y.

NOTICE.—Arrangements have been made to furnish lumber for building purposes on the camp-ground at Seabrook, N. H., at the lowest market price, which will not exceed $15 per M. Address CHARLES C. DOW, Kensington, N. H.

N. H. ROBIE, for Com.

NOTICE.—As the Mass. Tent Committee are about to start the Tent, they will need some money. Will those brethren and sisters who have subscribed for this purpose, send to the Treasurer, C. GOODRICH, *Crisis* Office, Boston, Mass., as soon as convenient?

TENT FOR SALE.—A wooden tent on Alton Bay camp-ground (Tent. No. 202), with furniture, such as stove, chairs, lounge, crockery, etc. Price $150.00. Correspond with, or call on, C. GOODRICH, at *Crisis* Office, Boston, Mass.

NOTICE.—If any of the churches in Conn., or brethren in the highways and hedges, isolated from churches, chapels, or religious meetings of any kind, would like to have the "Conn. Mission Tent" pitched in their vicinity this summer, please correspond with O. D. Woodruff, Southington, Ct.

THE Maine Union Tent will be pitchhd in East Wilton, June 10th, and over Sunday, the 13th.

H. B. SEVEY.

NEW HAMPSHIRE.

Preachers going to Franklin, please correspond with B. C. Stevens, or Moses Burbank,

Preachers going to East Canaan, please correspond with E. G. Mudgett.

Preachers going to Great Falls, will please call on Joseph K. Nash, No. 48 Maine Street.

Preachers going to Portsmouth, please correspond with T. J. Spinney, John Shannon, or John Downing.

Preachers going to Newcastle, please correspond with Rufus Yeaton, William W. Martin, Chas. W. White.

Preachers going to Rye, please correspond with E. B. Wells, Pastor, North Hampton Depot, care of Chesley Bros.

Preachers going to East Rochester, please correspond with James Quimby, or John C. Shorey.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Tuesday, Wednesday, Thursday and Friday evenings.
John G. Hook......Sunday, June 13th
Mrs. Jane Benson......Sunday, June 20th
Hiram Munger......Sunday, July 11th
D. M. Leavitt......Sunday, July 25th

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.
C. S. Emerson......Sunday, June 20th
J. S. White......Sunday, June 27th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
Hiram Munger......Wednesday evening, July 14th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
J. F. Nickerson......Sunday, June 13th
Wm. N. Pile......Sunday, June 20th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
Miles Grant......Sunday, June 20th
M. Batchelor......Sunday, June 27th
Hiram Munger......Tuesday evening, July 13th

SOMERVILLE, Mass. (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
John Dixon......Sunday, June 13th
Benj. Woodside......Sunday, June 20th
Geo. Sederquest......Sunday, June 27th
Wm. C. Stewart......Sunday, July 4th

HYDE PARK, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Somerville (Hawkins' Hall) Tuesday and Wednesday evenings, June 15th and 16th.
Subject: Demonstrative proof of the Divine inspiration of the Bible, illustrated by the great historic chart. MILES GRANT.

New Durham Ridge......Sunday, June 13th
A. ROSS.

Tremont, Mass......Sunday, June 13th
C. E. BARNES.

Abington, Ct......Sunday, June 13th
C. GOODRICH.

North Pembroke, N. H. (Brick school-house) Sunday, June 20th, at 10½ A. M. and 1 and 5 P. M.
JOHN G. HOOK.

Chelmsford (Tent Meeting)......Sunday, June 13th
Tremont, Mass......Sunday, June 20th
Plymouth......Sunday, July 4th
J. S. WHITE.

Mattapoisett......Sunday, June 13th
Fairhaven, Mass......Sunday, June 20th
Providence, R. I......Sunday, July 4th
Hyde Park, Mass......Sunday, July 18th
Brimfield, Mass......Sunday, Aug. 8th
M. BATCHELOR.

Portland, Me......Thursday evening, June 10th
South Windham......Friday evening, June 11th
Kennebunkport......Sabbath, June 13th
Biddeford......Tuesday evening, June 15th
South Berwick, (Great Works) Wednesday, June 16th
Great Falls......Thursday evening, June 17th
Dover......Friday evening, June 18th
Portsmouth......Tuesday evening, June 22d
Newmarket (if desired) Wednesday evening, June 23d
Exeter, N. H......Thursday evening, June 24th
Hampton......Friday evening, June 25th
Taunton, Mass. (as Doctor Hubbard appoints) Thursday, July 15th.
Mattapoisett......July 16th
H. MUNGER.

St. Johnsbury, Vt......Sunday, June 13th
M. A. POTTER.

Lynn, Mass......Sunday, June 20th
E. A. STOCKMAN.

Hinesburg, Vt. (Conference)......June 9th to 13th
Addison, Vt......Sunday, June 20th
Bristol, Vt......Sunday, June 27th
WM. C. STEWART.

Hyde Park, Mass......Sundays, June 20th and 27th
New Bedford, Mass......Sunday, July 4th
Mattapoisett, Mass......Sunday, July 11th
Fairhaven, Mass......Sunday, July 18th
Tremont, Mass., Campmeeting, Monday, July 19th, through the week, and over Sunday, the 25th.
A. SIMPSON.

Putnam, Ct......Sunday, June 20th
Warehousepoint, Ct......Sunday, June 27th
H. PRATT.

Round Pond, Me......Sunday, June 13th
I. C. WELLCOME.

Salisbury, N. H. (where Bro. Foote may appoint) Sunday, June 13th.
Nottingham, N. H. (Freeman's Hall) Sun., June 27th
D. F. LEAVITT.

Kingston, N. H......Sunday, June 20th
J. F. CHAMBERLIN.

Canterbury, N. H. (Emery school-house) Sunday, June 13th
A. T. HODGDON.

Brimfield, Mass......Sunday, June 20th
A. MORSE.

Ellsworth, Ct......Sunday, June 13th
Cheshire Street, Ct......Sunday, June 20th
G. L. WHITE.

Alton Bay camp-ground......Sunday, June 20th
C. E. HURD.

Morris, Ct......Sunday, June 13th
Square Pond, Ct......Sunday, June 27th
Barkhampsted......Sunday, July 11th
S. WOODRUFF.

Barkhamsted, Ct......Sunday, June 13th
ENOCH PHELPS.

East Weymouth, Mass......Sunday, June 13th
New Britain, Ct......Sunday, June 20th
Newark, N. J......Sundays, June 27th and July 4th
New York (Cooper Institute)......Sunday, July 18th
W. S. CAMPBELL.

Stockbridge, Vt......Sunday, June 13th
H. B. QUIMBY.

Franklin, N. H......Sabbath, June 13th
Danbury, N. H......Sabbath, June 20th
GEO. H. WALLACE.

Salem, Mass......Sunday, July 11th
C. S. SHATTUCK.

Peabody (Rock school-house) Thursday eve., June 10th
Clinton......Friday evening, June 11th
Bristol, Ct......Monday evening, June 14th
Pleasant Valley......Tuesday evening, June 15th
Westfield, Mass., Middle Farms...evening, June 16th
Northampton, Mass......Thursday evening, June 17th
Springfield, Mass......Sundays, June 13th and 20th
Barnstead, N. H. (Clarktown)......Sunday, June 27th
E. OWEN.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice.
A. GORDON.

Montgomery......Sabbath, June 13th
Granby......Sabbath, June 20th
Chicopee Falls......Sabbath, June 27th
GEO. L. TEEPLE.

Bonny Eagle, Me......Sunday, June 13th
Standish Neck, Me. (school-house) Sunday, June 20th
South Windham, Me......Sunday, June 27th
North Scarboro, Me. (Free Chapel)...Sunday, July 4th
C. H. SWEET.

Bangor, Me......Sunday, June 13th
S. K. PARTRIDGE.

South Rochester......Sunday, June 13th
West Lebanon (Garrish school-house) Sun., June 20th
C. P. GARFIELD.

West Salisbury, N. H. (Union meeting-house) Sunday, June 20th.
C. H. FLETCHER.

Canterbury, N. H. (Emery school-house) Sun., June 20th
Loudon Village (as Bro. Parker may arrange) evening, June 20th.
Chichester, N. H. (Pine Ground)...evening, June 22d
S. HAWKINS.

Oxford, Richville......Sunday, June 20th
G. L. TRACY.

South Windsor, Ct......Sunday, June 20th
I. B. POTTER.

Salem, Mass......Sunday, June 27th
Northwood......Sunday, July 4th
Kennebunkport......Sunday, July 11th
If any of these conflict, please write me at South Barnstead, N. H.
C. R. PARSONS.

East Canaan, N. H......Sabbath, June 13th
Meredith, N. H. (Dolloff Hall)......Sabbath, June 20th
Bradford, N. H. (Pond meeting-house) Sab., July 11th
SIMEON ROBY.

Webster, N. H. (Old meeting-house) Sabbath, July 4th
MRS. L. E. SAULPAUGH.
SIMEON ROBY.

Cabot, Vt......Sunday, June 13th
East Roxbury, Vt......June 15th
West Bethel, Vt. (Camp Brook)......June 16th
Keene, N. H......June 17th
Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass......fourth Sunday in each month
H. H. TUCKER.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

Northfield (as Bro. Gage may arrange) Sun., June 13th
Greenwich, Mass., camp-ground, Sunday, June 20th, at 10½ a. m. and 1½ p. m.
Will Brn. and Srs. in the vicinity come and help?
North Rutland, Mass...the last Sunday in each month
GEO. A. STREETER.

Newmarket, N. H...1st and 3d Sabbaths in the month
J. L. CHUTE.

Natick, Mass......Sunday, June 20th
Z. BOODRY.

Newcastle......Sunday, June 20th
H. S. PINKHAM.

East Rochester, N. H......Sunday, June 20th
J. T. LIBBY. C. H. WILLEY.

Hinesburg, Vt......evening, June 9th and onward over the Lord's day.
A. A. HOYT.

Colebrook, Kiddersville, N. H......evening, June 11th and over Sunday.
Pittsburg, N. H. (Terrill school-house) eve, June 14th
Hall Stream, P. Q......evening, June 15th
Drews Mills......evening, June 17th and over Sunday.
Ways Mills......evening, June 21st
Stanstead (at Bro. Jacob Morrill's) evening, June 22d
Salem, Vt. (where Bro. Bergoine may appoint) evening, June 24th, and over Sunday.
Wheelock, Vt......evening, June 28th
West Groton, Vt......evening, June 30th
North Haverhill, N. H......evening, July 3d and over Sunday.
D. EASTMAN.
JOHN H. EVANS.

Richmond, Me. (Reed meeting-house) Sun., June 13th
J. R. HALL.

Springvale, Me......Sunday, June 20th
S. VARNEY.

Chichester, N. H. (Pine Ground)......Sunday, June 13th
GEO. W. RANDALL.

Lisbon, N. H. (Streeter school-house) Saturday evening, June 12th, and over Sunday, June 13th.
DANIEL D. PAGE.

Lewiston, Me......Sunday, June 13th
Brunswick, Me. (as Bro. Storer may arrange) Sunday, June 20th.
Richmond, Me. (Reed meeting-house) Sun., June 27th
Augusta, Me......Sunday, July 4th
Starks, Me......Sunday, July 11th
THOMAS RINES.

Hebron, N. Y......Sunday, June 13th
the week following, with the tent.
Hoosick, N. Y., morning and evening, Sun., June 20th
Pittstown Corners, same Sabbath, at 2 p. m.
Addison, Vt......Sabbaths, June 27th and July 4th
ARTHUR A. WAITE.

Meredith Centre, N. H. (Baptism) Sunday, June 13th
N. GLIDDEN, J. MOULTON, S. DINSMORE.

East Randolph, Catt. Co., N. Y......Sunday, June 13th
Norwalk, Ohio......Sunday, June 20th
MRS. L. M. STODDARD.

Dorchester, N. H. (Town House) Sunday, June 20th
JOS. KIMBALL.

Northwood Narrows, N. H......Sunday, June 20th
Loudon Ridge, N. H......Sunday, June 27th
W. W. SUTHERLAND.

Westbury, N. Y......evenings, June 22d and 23d
South Butler, N. Y......evening, June 24th
Savannah, N. Y. (Bro. Crandall's Dist.) Sunday, June 27th.
C. H. WILLIAMS.

Woodhull, Steuben Co., N. Y. (Lyon school-house) evening, June 26th, and Sunday, June 27th.
Cameron (near Bro. P. Drake's) Sunday evening, June 27th.
E. C. COWLES.

Alton, N. H......Sunday, June 13th
W. M. HARMON.

Athol, Mass......Sabbath, June 27th
SALMON COOK.

Providence (Hammond street)......Sabbath, June 20th through the week, and over the Sabbath, June 27th.
ROLAND D. GRANT.

Dorchester, N. H......Sunday, June 13th
East Acworth, N. H......Sunday, June 20th
J. B. S. PILLSBURY.

Fremont, N. H. (where Bro. Rogers may appoint) Sunday, June 20th.
ENOCH MORRILL.

Bradford, N. H. (Bush meeting-house) Sun., June 13th
South Sutton, N. H......Sunday, June 20th
Sutton, N. H. (Palmer school-house) Sun., June 27th
A. S. WILLIAMS.

Holden, Mass......Sunday, June 13th
W. N. PILE.

Wrightville, Ct......Sunday, June 13th
ALEX. ELLIOTT.

South Livermore, Me......Sunday, June 20th
JARED WHITMAN.

Patton, P. Q. (Garland school-house) Sun., June 13th
Colebrook Corner, N. H. (where Bro. Daniel Chadsey may appoint) Sunday, June 20th.
Pittsburg, N. H. (Stream school-house) Sun., June 27th
Ways Mills, Barnston, P. Q......Sunday, July 4th
U. G. LADD.

Newport, Vt (West neighborhood) Sunday, June 27th
Communion season.
W. P. DROWN.
J. C. WRIGHT.

Danbury, N. H. (Town Hall)......Sunday, June 27th
D. W. DAVIS.

South Casco, Me......Sunday, June 13th
J. T. JORDAN.

Erie, Pa. (Bethel Hall, foot of French Street) 10.30 A. M. and 7.30 P. M., Sunday, June 13th.
J. T. ONGLEY.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice.
JESSE GAY.

NEW BEDFORD, MASS.
Miles Grant......Sunday, June 13th
C. Goodrich......Sunday, June 20th
A. Simpson......Sunday, July 4th
E. A. Stockman......Sunday, July 11th
H. Munger......Sunday, July 18th
and then at Tremont Campmeeting.

HAVERHILL, MASS. (Advent Hall.)
Wm. H. Mitchell......Sunday, June 13th
Dr. A. M. Higgins......Sunday, June 20th
T. W. Piper......Sunday, June 27th

NORTH RUTLAND, MASS.
Willard M. Hall......first Sunday in each month
H. H. Tucker......second Sunday in each month

CHICOPEE FALLS, MASS.
I. B. Potter......Sunday, June 13th
M A. Potter......Sunday, June 20th
G. L. Teeple......Sunday, June 27th
Mrs. E. L. Crumb......Sunday, July 4th

CONCORD, N. H. (Centre St. Church.)
D. M. Leavitt......Sunday, June 13th
J. Parsons......Sunday, June 20th

CONCORD, N. H. (Bethel, Green Street.)
Sr. M. McKinstry......Sunday, June 13th
C. Goodrich......Sunday, June 27th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill......Sunday, June 13th
C. H. Fletcher......first Sunday in each month
D. W. Davis......third Sunday in each month

SEABROOK, N. H.
L. E. Saulpaugh......Sunday, June 13th
J. G. Smith......Sunday, June 20th
Hiram Munger......Sunday, June 27th
J. G. Smith......Sunday, June 20th
John F. Chamberlin......Sunday, July 11th
D. M. Leavitt......Sunday, July 18th
J. Bickford......Sunday, July 25th

ROCHESTER, N. H.
J. F. Chamberlin......Sunday, June 13th
Enoch Morrill......Sunday, June 20th
J. W. Horne......Sunday, June 27th

EAST ROCHESTER, N. H.
T. W. Piper......Sunday, June 13th
J. Bickford......Sunday, June 27th
C. S. Emerson......Sunday, July 4th

SOUTH ROCHESTER, N. H.
J. Davis......Sunday, June 13th

HAMPTON, N. H.
Wm. Sutherland......Sunday, June 13th
Geo. W. Brown (of Elliot, Me.)...Sunday, June 20th
O. W. Kimball......Sunday, June 27th

PORTSMOUTH, N. H.
E. A. Stockman......Sunday, June 13th
C. E. Barnes......Sunday, June 20th
W. H. Mitchell......Sunday, June 27th
S. S. Brewer......Sunday, July 4th
M. Batchelor......Sunday, July 11th
J. S. White......Sunday, July 18th
E. A. Stockman......Sunday, July 25th

RYE, N. H.
E. B. Wells......Sunday, June 13th
Hiram Munger......Sunday, June 20th
E. B. Wells......Sunday, June 27th

DOVER, N. H.
Wm. Bodge......Sunday, June 13th
C. R. Parsons......Sunday, June 20th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
A Ross......Sunday, June 13th
Simeon Roby......Friday evening, June 18th
T. W. Piper......Sunday, June 20th
Wm. N. Pile......Sunday, June 27th
G. H. Wallace......Sunday, July 4th

GREAT FALLS, N. H. (Franklin Hall.)
C. R. Parsons......Sunday, June 13th

PORTLAND, ME. (Union Hall.)
C. Cunningham......Sunday, June 13th
S. S. Brewer......Sunday, June 20th
E. A. Stockman......Sunday, June 27th
A. W. Sibley......Sundays, July 25th and Aug. 1st

BIDDEFORD, ME.
Geo. W. Brown......Sunday, June 13th
Wm. H. Mitchell......Sunday, June 20th

SOUTH BERWICK, ME. (Great Works.)
J. W. White......Sunday, June 13th
S. S. Mooney......Sunday, June 20th
Geo. W. Brown......Sunday, June 27th
H. S. Pinkham......Sunday, July 4th

LEWISTON, ME.
C. Goud......Sunday, June 13th
J. T. Jordan......Sunday, June 20th

PLAINVILLE, CT.
B. Hitchcock......Sunday, June 20th
G. L. White......Sunday, June 27th
Hiram Munger......Sunday, July 4th

SOUTH WINDSOR, CT.
I. B. Potter......Sunday, June 20th
Mrs. E. L. Crumb......Sunday, June 27th

YALESVILLE, CT.
B. Hitchcock......Sunday, June 27th
Enoch Phelps......Sunday, July 4th
Seth Woodruff......Sunday, June 11th
B. Hitchcock......Sunday, July 25th

MILLDALE (Southington, Ct.)
O. D. Woodruff......Sunday, June 13th
Seth Woodruff......Sunday, June 20th

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite......once in four weeks
Flora Blanchard......once in four weeks

BRIDGEPORT, CONN.
E. A. Warren......Sunday, June 13th
O. D. Woodruff......Sunday, June 20th
Mrs. E. A. Warren......Sunday, June 27th
A. H. Steele......Sunday, July 4th
Mrs. E. A. Warren......Sunday, July 11th
W. N. Pile......Sunday, July 18th
Mrs. E. A. Warren......Sunday, July 25th
O. D. Woodruff......Sunday, Aug. 1st
Mrs. E. A. Warren......Sunday, Aug. 8th

SOUTH ELLIOT, ME.
T. W. Piper......Sunday, June 13th
T. L. Churchill......Sunday, June 20th
H. S. Pinkham......Sunday, June 27th
O. W. Kimball......Sunday, July 4th

BRISTOL, CT.
E. L. Crumb......Sunday, June 13th
Enoch Phelps......Sunday, June 20th

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ISRAEL DAMMAN'S address will be Corinna, Me., till further notice.

☞ B. P. STEVENS' address hereafter will be Butler Centre, Wayne Co., N. Y.

☞ ELD. R. F. CLARK'S address is 168 West Madison Street, Chicago. Ill.

☞ SR. M. J. CLARK'S address is Springfield, Ms.

☞ ELD. S. S. BREWER'S address will be Alton Bay, N. H., till further notice.

☞ ELD. JOHN T. ONGLEY'S address is Lincolnville, Crawford Co , Pa.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—C H Williams, A Andrews, J Weston, H T Hart, A M Bancroft, R F Clark, L F Cole, E Finn, M W Corliss, E Bellows, C B Fellows.

CASH RECEIVED FOR BOOKS AND TRACTS.—Mrs C B Parker 50c, Kate Pattillo $1.00, P White Jr. $3 00, I Case $1.00, D M Leavitt 28c, L Record $1.35, R C Jackman $1.55, W J Blanchard $3.71, H G McCulloch 20c, H M Stevison $1.10, J C Smith $10.00, D B Channell 10c, A D Peaslee $1.00, A Humphrey $3.00, C Angle 20c, C B Fellows 65c.

BOOKS AND TRACTS SENT.—By Mail—P White Jr., S B Skiff, Mrs C B Parker, K Pattillo, L Record, J Burleigh, S M Busch (2 pack), H M Stevison, W T Jefferson, H G McCulloch, D B Channell, A D Peaslee. By Express—Dr. R W Warner.

ARTICLES RECEIVED.—J A Libby, M Graves, J W Burroughs, R P Eldridge, B H Blake, I K Lombard, J W Thomas, E F Sergisson, C E Preston, S Shriner, J A Cargile, A G Gordon, G E Merrill, C A DeLong, C W Conally, S E Teeple, R Mosher.

THE BIBLICAL MESSENGER.

This monthly is well printed, and is a bold advocate of Bible truth. It gives prominence to holiness of heart, and the speedy return of Christ to resurrect the dead and set up his everlasting kingdom.

EDITORS: A. A. Hoyt, H. F. Carpenter, A. W. Sibley, Frank Burr, M. R. Phetteplace, C. Mendenhall. TERMS: *Sixty cents* a year. Send for sample copies. Agents wanted.

The *Biblical Messenger* and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 160 Hanover Street, Boston, Mass.

PRICE REDUCED.

The great Map of History, twenty-two feet long, and about thirty inches wide. This valuable work, of which mention has been made in the *Crisis*, we now have a supply of, and will send to those who may order at the publisher's reduced price of $12.00 per copy, by express. We have them on rollers, and in book form, and can supply either way.

The best method of using the chart or map of history is to hang the frame on the wall of the room (the map being in the frame, of course), by the two hooks in the *upper bar* of the frame, high enough to stand, or sit, in front of it, and there examine or study it.

Students and beginners in history should occasionally look over the map in its entire length—drawn out on the wall, or tables, or on the carpet—until they are well acquainted with the entire outlines, plan and compass of the map, which embraces *all history.*

AG'T.

THE DOCTRINE OF IMMORTALITY.

BY J. H. WHITMORE.

The former pamphlet edition of this valuable work having long since been exhausted, another edition has just been published, and we are now ready to supply orders for this book of 310 pages, for wide and general circulation, at the following very low rates: Single copy, 25 cents; per dozen. $2.50 *by mail;* $17.00 per hundred, *by express.*

AG T.

THE TRUE SABBATH.

WHICH DAY SHALL WE KEEP?
AN EXAMINATION OF
MRS. ELLEN G. WHITE'S VISIONS.
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A'GT.

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AG'T.

DARE TO STAND ALONE.

Be firm, be bold, be strong, be true,
And dare to stand alone;
Strive for the right whate'er you do,
Though helpers there are none.

Nay, bend not to the swelling surge
Of popular sneer and wrong;
'Twill bear thee on to ruin's verge
With current wild and strong.

Stand for the right! Humanity
Implores with groans and tears
Thine aid to break the festering links
That bind her toiling years.

Stand for the right! Though falsehood reigns
And proud lips coldly sneer,
A poisoned arrow cannot wound
A conscience pure and clear.

Stand for the right! and with clean hands
Exalt the true on high;
Thou'lt find warm and sympathizing hearts
Among the passers by.

Stand for the right! proclaim it round,
Thou'lt find an answering tone
In honest hearts, and thou no more
Be doomed to stand alone!

POSITIVE RELIGION.

Perhaps there has never been a period, in all the history of the church, when positive, unequivocal, outspoken religion was more needed to smite, on the one hand, the boasted statements of scientists and modern philosophers; and silence, on the other, the unfounded claims of Romanism to the possession of the only true faith. The doubting, hesitating, uncertain, "don't know, and hope so" statements which have been made in many pulpits, and by many professors of religion, have been, and still are producing their legitimate results, in a scepticism which denies and doubts all religion, and in a superstition which gulps down the most monstrous pretensions and the most unscriptural dogmas. It is in the presence of these facts that we reassert, a positive religion is demanded, producing an unmistakable christian character and life, and calling forth an unhesitating testimony as to its reality, its supernaturalness, its glory, and its power.

But neither the outward character and life, nor the testimony of the mouth can be had without the inward, conscious experience. And in this statement, we think we strike at the very foundation of the whole difficulty in the way of the progressive triumph of our holy religion. No careful observer of the status of the churches of our own country can doubt that there has been a sad and serious decline in the spirituality, the clearness of experience, and the satisfactoriness of the religious life during the last quarter of a century. And, what may be regarded as both a cause and effect of this condition of things, there has been a rapid and wide-spread increase of worldliness, sloth, and indifference to divine things, in individuals, families, and churches. The tone of the religious life has been lowered, its spirit weakened, and, indeed, its pristine spirituality and power emasculated. We are now speaking of the church generally. In many instances, and in local districts, these remarks will not apply; but as a general view of the condition of the christian churches—our own [Methodist] not excluded—they will be regarded as truthful.

Now this is very far from the character, the spirit, and the testimony of the primitive church, and of our own early church history. Then the experience was clear, full, and glorious, and the testimony was correspondingly clear and strong. Their language was, "I know whom I have believed"—"we know that we have passed from death unto life.' "We know that all things work together for good to them that love God"—and "We know that if the earthly house of our tabernacle were dissolved," etc. These are only a very few specimens of the positive manner in which they spoke of their religious life and hopes. It must be evident, however, that such testimonies must be based upon a clear conviction of the truths of religion, and an undoubted persuasion of their divine origin. Any doubt, or fear, or hesitation here is fatal. The oft-uttered thought that "it makes no matter what a man believes if his heart is only right," is as false in philosophy as it is in religion. No man's heart or life will be right whose faith is radically wrong. It is eternally true that "as a man thinketh, so is he."

One reason why the faith of many professors of religion runs so low is, that they habitually neglect the reading of God's word—and confine their attention to the newspaper, or the novel. We hear much now a-days about brain-food and brain-culture; we want to hear more about heart-food and heart-culture. No person can become a strong, steady, useful and happy christian, without the knowledge of God's eternal truths. But something more than a mere theoretical knowledge, and a mental conviction is needed. What is needed is an experience in consciousness, which is knowledge of these truths. I must know in my soul that my sins are forgiven me, and that I have been born again, before I can truthfully say that this is my experience. I must know that I am fully saved, washed in the blood of the Lamb, and sanctified by the Holy Ghost before I can testify to these things.

But when the Holy Spirit has borne his testimony in the depths of my consciousness, that thus it is with me, and when I realize in my character and life the corresponding fruits, it is an easy matter for me to speak of it—in fact I cannot but speak the things which I have seen by faith, and felt in my consciousness. This is in accordance with the promise of the blessed, redeeming, and risen Lord, only a moment before "he ascended up far above all heavens, that he might fill all things:"—"Ye shall receive power, after that the Holy Ghost has come upon you, and ye shall be witnesses unto me." What then the church needs in its collective capacity, and in its individual membership, is this power—this divine, supernatural power—producing a supernatural life within, and a supernatural life without. Where these factors exist, the testimony will be positive and powerful. We want to be able to tell to this ungodly, unbelieving world, that just as surely as we know the sun shineth in the heavens, and as we know that the blood tingles in our veins, and as we know that physical life exists within us, so we know that we are saved, that we are "justified freely by the grace of God, through the redemption that is in Christ Jesus;" that we are born of God by the power of the Holy Ghost; that "the blood of Jesus Christ cleanseth us from all sin;" and that as blessed results of these experiences we are full of peace, joy and hope. This testimony, borne in life and in death, is the mightiest weapon in the christian armory. Our old fathers and mothers used to sing,—

"A pure testimony put forth in the Spirit,
Cuts like a sharp, two-edged sword."

And so it does. "They overcame by the blood of the Lamb"—as the efficient, meritorious cause; "and by the word of their testimony,"—as the instrumental means.—*Christian Standard.*

HERETICS.

"A man that is a heretic, after the first and second admonition, reject."—TITUS 3: 10.

Perhaps no scriptural expressions common in the theological world are less understood than the terms heretic, heresy, and heresies.

Heresy is often applied to any error, or supposed error, in religious teachings or doctrines. By the more generous, those only are considered heretics who hold to some error that affects a so-called "fundamental" doctrine of Christianity.

Let us look at the scriptural use of the word. "Heretic," from the Greek word *hairetikos*, occurs only in Titus 3: 10. "Heresies," Greek *hairesis*, may be found nine times in the New Testament, five times translated *sect*, three times *heresies*, and once *heresy*, as follows; "Of the sect of the Sadducees."—Acts 5: 17. "Certain of the sect of the Pharisees."—Acts 15: 5. "The sect of the Nazarenes."—Acts 24: 5. "Straightest sect of our religion."—Acts 26: 5. "As concerning this sect."—Acts 28: 22. "The way which they call heresy."—Acts 24: 14. "There must be also heresies."—1 Cor. 11: 19. "Strife, seditions, heresies."—Gal. 5: 20. "Shall bring in damnable heresies."—2 Peter 2: 1.

It would seem from the use of the word, either that heresy only meant sect, or that division and sect-making constituted heresy. Let those who have the sect-making spirit beware, for even if their theology be more scriptural than those from whom they dissent, if they have the spirit of division, the word of God stamps them as heretics. No one can divide and separate himself from a christian, or any body of christians, without taking upon himself the stamp of heresy.

A christian brother may hold to an error in religion, and yet be no heretic; indeed, he may hold to a thousand errors without being a heretic; but if one has all truth, and with it the spirit of division, God's word brands him with the fatal mark of "heretic." Heresy is of the heart and not of the head. It is of the flesh, and not of the intellect. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, murders, drunkenness, revellings, and such like. . . . They which do such things shall not inherit the kingdom of God." Gal. 5: 19–21.

If we follow the flesh, we may have the spirit of heresy before we know it; elbowing one, putting a strait-jacket upon another, separating ourselves from a third, and so, with all the truth which we may even think we have, we may do more harm than a weak Christian brother who has a head full of wrong theology.

The apostle talks plainly upon this point, though sectarians make crooked work in explaining it. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have heard of us, and avoid them."—Rom. 16: 17. Let the church of Christ ever beware of dividers and sect-makers, for such are heretics.—*Bible Banner.*

POST-MORTEM EPISCOPACY.

Without just now stopping to argue, either *pro* or *con*, the doctrine of disembodied ghosts, or man's capacity for being alive and dead at the same time, it shall be sufficient to say that, were we to tabulate and classify all the heresies, extravaganzas, phantasies, tricks of legerdemain, of fabulous imposture, and of downright blasphemy, which have had their birth, florescence and maturity out of this prolific soil, our readers would hardly give us credit for sanity. It is nevertheless a task to which we shall probably feel ourselves imperiously summoned before long; and as we have no fear of disturbing the dead by any such process, so our faith is equally strong that the living will hasten to thank us. It is only the fathers of fraud and the doctors of divination who need be in any alarm. To them indeed, in a sense not contemplated by Sir Walter Scott when he wrote his poem of Marmion, may be applied the prophetic warning of the murdered Constance—

"Yet dread me from my living tomb,
Ye vassal-slaves of bloody Rome."

But our design to-day is limited to the chronicling of one of the earliest of these "merrie conceits," which, whether "merry or wise," may also carry a moral with it; and that moral is a caveat against any further attempts to buttress either truth or error by cabalistic or fraudulent machinery. It occurs in Dean Stanley's "Lectures on the Eastern Church," where he relates the manner in which the unanimous subscription was obtained of all the bishops who had assisted in the construction of the Creed and Canons of Nicæa in the Council of the year 325.

Two of the three hundred and eighteen bishops, Chrysanthus and Mysonius, who had entirely concurred in the views of the Council, died before the close of its session and were buried in the cemetery of Nicæa. When therefore the day for the final subscription arrived, the surviving members of the Council, having first written their own names in the volume containing the aforesaid creed and canons, and leaving two blank spaces for the signatures of their deceased brethren, then carried the book to their grave, and solemnly adjured them, that if then, in the brightness of the Divine Presence, they still approved, they would descend, and sign with their brethren the decrees of the faith. The volume was then sealed up and laid upon the tomb, the surviving bishops meanwhile watching all night in prayer; and when the morning light permitted them to break the seal, they found the following declaration signed by the two dead men: "We, Chrysanthus and Mysonius, fully concurring with the first holy and œcumenical Synod, although removed from earth, have signed the volume with our own hands."—*Bible Echo.*

THERE is a large and fertile space in every life in which might be planted the oaks and fruit trees of enlightened principle and virtuous habits, which, growing up, would yield to old age and enjoyment a glory and shade.

A SUGGESTION.

Dear Editors:—While thinking upon the day of Pentecost and its glorious results, my mind reverted also to the great centennial celebration proposed to be held in Phila. next year. On the day of Pentecost there were parties present at Jerusalem, out of every nation. It will, no doubt, be somewhat similar in that respect, at Philadelphia Those strangers at Jerusalem, many of them at least, carried home with them a new gospel, the gospel of Jews. Thus was inaugurated the first step toward preaching the gospel in the whole world. Now, if the Lord should delay his coming until after 1876 (which I devoutly pray he may not), how can we utilize that event for the spread of the truth? We may not expect any more interposition of Providence, but might not the use of proper means in connection with that event, result, with God's blessing, in introducing the blessed truth of Jesus' soon coming, among nations who have not yet heard it?

I would suggest the holding of a prolonged series of tent meetings, in various localities, in Phila., and the employment of whatever foreign talents we could secure among our brethren to assist in those meetings. Surely the Lord will not be displeased if, while men are seeking their own glory, we should make an effort to promote his honor and cause.

No doubt the great deficency during the Celebration will be a want of accommodation for lodging. Our tents could thus be utilized for the use of our brethren gathering from different parts. This would be quite a consideration. Such also might prove an inducement for many of our dear brethren to attend at times, and assist in the meetings, who could not otherwise see their way clear. I should like to have some of our brethren of experience express their opinion in the *Crisis*. I have not suggested any details of plans. Of course the dissemination of tracts, in foreign languages, would be a most efficient agent.

Prairie du Sac, Wis. GEO. THOMSON.

LOVING GOD.

D. R. HARGRAVES.

It is often our lot to come in contact with persons professing Christianity, who, when asked if they love the Lord, will reply, "I hope I do." If asked if they are doing all they can for the upbuilding of his cause, will answer, "I am trying to do about right; there is not much that I can do. I am so busy with the cares of life, and my business is such, that I do not have time to do as much as I ought to perhaps; but I try to be honest, and deal fairly with all men, and hope to be saved."

Dear friend, is this all that the Lord requires of us? Is this reflecting back the love that God has bestowed upon us, as much as it is our privilege, and therefore our duty to do? Is it not our privilege to know of a surety that we love God? And, loving him, shall we not strive to do his will, may we not know that we shall be saved? God's love toward the children of men was not inactive, but fruitful; and was made manifest by his long suffering toward us, and the giving of his only begotten Son to die on the cross, that we, through him, might obtain eternal life. O what love in that was made manifest! Who can fathom it?

Dear reader, we are living in a time when it is our duty to examine ourselves carefully, to see if we are of a truth loving God. To find out whether there be anything standing between us and God; to see if our chief pleasure is in serving him; for in the last days, the word says, that men would be "lovers of their own selves," and "lovers of pleasures more than lovers of God." How faithfully we see this prediction being fulfilled. On every hand we see men plunged into business, whose chief aim is to buy, and sell, and get gain; having no thought of God in their hearts, but that they may gratify their own ambitions, and procure the pleasures of this evil and sinful world.

Friends, let us look to it. Let us come out from the world. Let us be in a position where we can say with confidence, and of a truth, that we love God; being willing to sacrifice any and all things for his cause, because it is his. If we are in this position we shall have no fears for the consequence, for God will give us the Spirit, to answer with ours, that we are his. Brethren, we have got but a little time longer to be faithful. Soon the Master will come and "give to every man as his work shall be." How frivolous the excuses that we make for not being more diligent in the service of the Lord will look then. If we are found among those that are lost, how we shall wish that we had been more in earnest in the matter, and had not rested until we had learned to love Him wholly, and above all things else.

May the Lord help us to be faithful, and to stand in our lot and place, that we may be able with Paul to say, "I have fought a good fight; I have finished my course; I have kept the faith." The Lord bless us, and keep us, till he comes, and give us a crown of life in his everlasting kingdom, that we may reign with him forever. Amen.

Auburn.

WITH ALL THE HEART.

That was a striking thing said of one of the kings belonging to the Hebrew royalty, when the work and the results of his successful reign were being summed up: "He did it with all his heart and prospered."

This doing things with a hearty enthusiasm is often what makes the doer a marked person, and his deeds effective. It is so everywhere. The most ordinary service is dignified when it is performed in that spirit. Every employer wants those who work for him to put heart into the toil. He soon picks out those whose souls are in their service, and gives them evidences of his appreciation. They do not need constant watching. He can trust them in his absence. The places of honor and profit naturally fall to them. They are the rising members of the toiling brotherhood. They grow. They succeed. They are honored. They are in demand. They rebuke indifference and inspire fidelity in others by their example. They prosper, for they work in harmony with the law which God has established and maintained in the world.

In the sphere of religion this heartiness in service is specially needful and vital. What is not done heartily here is hardly done at all, as God estimates it. He wants sincerity, resolution, persistence, enthusiasm—not merely the consenting word and the formal act. A service that begins and ends with the letter is never acceptable service with him. The Pharisee's tithes of mints and anise and cummin are often an offence; the publican's penitent cry, and the poor woman's gift of two mites, wear a right royal glory in his eye, because he sees the whole-souled devotion that lies behind them.—*Morning Star.*

ARE YOU A THIEF?

D. K. BARRETT.

I mean, do you take what is another's, and appropriate it to your own use, without the owner's consent? "Why, no! I never was called such a person; have always meant to be an honest man."

Well, an *honest* man is the right kind of man. The Jews to whom Malachi prophesied would not have liked to be called dishonest men, I presume.

Is it any less wicked to steal from God than from man? To rob God! What an offence! But "will a man rob God?" God tells the Jews—"Ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." How was this?

God created all things, and hence all belongs to him. He has said—"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. . . . The world is mine, and the fulness thereof." Ps. 50: 10–13. He had told the Jews what to do with a tenth part of what was given into their charge, and directed them in regard to certain offerings. But instead of their doing as God directed, they used it in their own selfish way, and thus robbed God—using another's property as though it was their own.

Do you do this? I would ask. Do you acknowledge that you are accountable to God for the use you make of whatever he has entrusted to you? The Savior calls us stewards of "the unrighteous mammon." "Moreover it is required in stewards, that a man be found faithful." "If, therefore, ye have not been faithful in the unrighteous mammon [riches], who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

To us is entrusted the gospel, and much light from God's word. His direction is—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." As ye have freely received, so freely give, whether it be the light of truth, worldly goods, or something else. It shall be required of a man "according to that he hath, and not according to that he hath not." We are then "stewards of the manifold grace of God."

We sometimes hear people say, "I am my own; I can do as I please." "My tongue is my own, and I have a right to say what I choose." "What! know ye not that your body is [if it serves the purpose God would have it] the temple of the Holy Ghost which is in you, which ye have of God, and *ye are not your own*? For ye are bought with a price." Your mind, power of speech, hearing and seeing, yea, your whole body, by right belongs to God. Have you been robbing God in any of these things? Have you been at work for yourself instead of God? come back, then, and restore the stolen goods to their owner. "Present your bodies a living sacrifice." It is only your "reasonable service." Acknowledge all you have and are as God's, and henceforth do business as God's agent or steward. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." You shall not "want any good thing." And finally it shall be said to you—"Well done, good and faithful servant, . . . enter thou into the joy of thy Lord."

Chester, Vt.

DRESS AT CHURCH.

The best bred people of every christian country but ours, avoid all personal display when engaged in worship and prayer. Our churches, on the contrary, are made places for the exhibition of fine apparel and other costly and flaunting compliances with fashion, by those who boast of superior wealth and manners.

It is often said, "If I have money of my own I have a right to spend it as I choose." We have no money of our own. The earth is the Lord's and the fullness thereof. We are only stewards of what he sees fit to entrust us with. We have no right to squander it in riotous living, and shall be called to give an account for every farthing. Is it not a vain hope then, we have of heaven, when, contrary to the word of God, we adorn ourselves with all that money can purchase, for outward show, and come to the altar of worship flaunting in the face of the meek and lowly Jesus our forbidden vanity, while we profess to bow in humble reverence and obedience to his commands? And this too, when our next door neighbors are awed into staying away from the house of God because of the contrast between our costly array and their humble attire.

We may flatter ourselves that we are not our brother's keeper, and it is their privilege to stay away, and indeed our pleasure, for we do not care to come in such close contact with the vulgar, but we cannot dissemble before God. No matter how much of selfishness and pride may be hidden beneath our costly robes, or how much of outward show we may make of mock humility; the eye that never slumbers nor sleeps, penetrates through all. And our most secret motives are known to Him by whom we shall be judged. Would it not be well then, if we choose perdition, to lay aside all pretentions to be a follower of Christ, and not be a stumbling block in the way of others? or better, to lay aside our vanity, and use the means God has placed in our hands for his glory, in providing the necessities of life for those who are ready, and in opening up the way so that all may have a taste of the bread of life which is broken to the perishing in the sanctuary of our God?—*Banner of Holiness.*

THE SIZE OF THE ARK.—In the *Crisis* of May 19th we find an article under the above caption, in which we find some good figuring; but either the writer has made a great mistake, or else there is a typographical error, which makes the ark *less than half its true size*. It reads that the ark was "thirteen cubits high." The Bible reads that the ark was "*thirty* cubits" high. See Gen. 6: 15. We want the *whole* truth in these days of skepticism. J. W. BURROUGHS.

THE BLOOD OF CHRIST.

What avails the blood of Christ? It avails what mountains of good works heaped up by us, what columns of the incense of prayer curling up from our lips toward heaven, and what streams of tears of penitence gushing from our eyelids, never could avail. "The blood of Jesus Christ, his Son, cleanseth us from all sin." "Helps us to cleanse ourselves, perhaps?" No; cleanseth us. "Furnishes the motive and the obligation for us to cleanse ourselves?" No; it cleanseth us. "Cleanseth us from the desire to sin?" No; cleanseth us from sin itself. "Cleanseth us from the sin of inactivity in the work of personal improvement?" No; from all sin. But did you say the blood does this?" Yes, the blood. "The *doctrine* of Christ you must mean?" No; his blood, his blood.

Oh, what hostility the world still betrays toward this essential element of christianity! Can anything be stated more plainly in language than the entire word of God declares, that our redemption from sin is by the blood of Christ? And yet what strenuous efforts are constantly made to set aside this plain, essential, wonderful and most glorious truth, that "the blood of our Lord Jesus Christ cleanseth us from all sin"!—*German of Krummacher.*

IN MEMORY OF SISTER ABBIE LADD.

M. ST.CLAIR.

Once again the earth is lovely
With the fragrant flowers of May;
Through the vale the dashing river
Still pursues its onward way.
Once again the grand old elms
Are arrayed in robes of green,
And the blithe and bright-hued songsters
Mid their branches fair are seen.

Nature all is just as lovely
As she was one year ago;
Just as bright the dress of elms,
Just as sweet the river flows;
And the music of the robins
Falls as gently on the ear,
As when she, now gone before us,
Blest us with her presence dear.

Still the clouds have silver linings,
Brilliant rainbows arch the sky;
But we miss the form that's sleeping
Where the May flowers bloom and die.
Miss we now the voice that cheered us,
And the hands that ours once pressed;
For they are in silence lying,
Clasped across her pulseless breast.

Oh, our hearts grow sad and lonely,
And the hot tears wildly flow,
Though we know she'll come with Jesus,
Robed in garments white as snow.
But as birdling seeks, when weary,
Shelter in its parent nest,
So we'll hail with joy the morning
Of that glorious time of rest.

But the burden will grow heavy,
Till we gently lay it down;
And in that triumphant moment
Hear the glorious trumpet sound.
We shall view the wondrous beauty
Of that shining happy band;
We shall feel the eager clasping
Of that darling daughter's hand.

THE HATLEY DISTRICT MEETING.

This meeting convened at Ways Mills, Barnston, as per appointment in the *Crisis*, March 19th, and onward over the Sabbath; but was thinly attended on account of extreme weather, and other causes. Yet there were manifest tokens of the divine Spirit's influence, and the preaching for the most part was good, and the social meetings interesting and profitable to some extent.

The Free Baptist Quarterly Meeting that held its session at Coaticook the week before, invited a representation of our conference and christian work, which was given by Eld. Mc.Kinstry, who was present, and was kindly received and well treated. They, by motion and vote, appointed one of their best preachers, Eld. Lester, to meet with us at our District Meeting. He was by some means prevented from attending, but other ministers of the order were present, and bore their part in the service, and exhibited a true christian spirit. So much for our order and conference arrangement. By respecting ourselves, we command others' respect.

Eld. F. M. Drake was present, and made due amends for previous opposition to our conference work, and for giving his influence to fanatical and disorderly persons and parties. He was kindly received and freely forgiven, and we deeply regret his present diseased condition, and utter inability to serve the cause of truth he loved so well. May he gain the kingdom, and wear a crown of life.

We were made to feel our loss by not seeing Bro. Steven's pleasant countenance in our midst. We heard no words of warning or good cheer from his lips, as on other occasions of the kind. Why was he not with us? Death had made him a captive, and locked him up alone, and will forcibly detain him until Jesus comes.

In our business meeting the following resolution was passed: "Whereas, since our last District Meeting, the Vice President of this conference, our beloved brother and fellow laborer, Eld. Norman Stevens, has been suddenly smitten down by death, and we are made painfully conscious of the stern fact, by not seeing him as usual in our midst, Therefore *Resolved*, That in our District Meeting and representative capacity, we wish hereby to express our unhesitating and full fellowship for our deceased brother, and deep sadness at his loss; and moreover, our steadfast and comforting hope that he now sleeps in Jesus, and will, in due time, come forth to share with us the life eternal; and we pledge ourselves to live and pray for a double portion of his Spirit, and thus close up our thinned ranks, like valiant soldiers to "fight the good fight of faith," imitating our brother's good example, and retaining, embalmed in our memories, the acceptable savor of his christian character, who, being dead, has not been forgotten."

Our meeting closed on Sabbath with the sacrament of the Lord's supper as others have done. Quite a large number participated, and we parted, hoping to meet again. I remained and preached twice after the meeting. C. P. DOW.

STARS.—It is not so much the large stars shining on a dark night that makes the sky luminous, but the multitude of little ones all doing their best in their separate places. There are comparatively few of the large ones—not enough by any means to light up the infinite reaches of space between us and them—and so here is the need of the little ones. Are you pining in your place for the honor of a large star? Be content; your mission is just as high a one as that of the largest orb that shines. Though not equal in size, you may yet be in brightness. Keep steadily to your appointed place, making all the light you can, and you are the largest star in the eyes of the great God who ruleth over all.—*Methodist Recorder.*

A GOOD TEST.

A few years ago, as Rev. Professor Finney was holding a series of meetings in the city of Edinburgh, many persons called upon him for personal conversation and prayer.

One day a gentleman appeared in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life clearly, and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus—that he knew of nothing he would reserve—all for Jesus.

"Then let us go upon our knees and tell God of that," said Mr. Finney. So both knelt at the altar, and Mr. Finney prayed: "O Lord! this man declares that he is prepared to take thee as his God, and to cast himself upon thy care, now and forever."

The man responded "Amen!" heartily.

Mr. Finney continued: "O Lord! this man vows that he is ready to give his wife, family, and all their interests up to thee."

Another hearty "Amen!" from the man.

He went on: "O Lord? he says that he is also willing to give thee his business, whatever it may be, and conduct it for thy glory."

The man was silent—no response. Mr. Finney was surprised at his silence, and asked: "Why do you not say 'Amen' to this?"

"Because the Lord will not take my business, sir: I am in the spirit trade," he answered.

The traffic could not withstand such a test as that. "The Lord will not take" such a business under his care. He demands its destruction as one of the mightiest obstacles to the progress of his cause in the earth.—*American Messenger.*

SMALL WORRIES.

The Christian world has long been guessing what Paul's thorn in the flesh was. Many of the theological doctors have felt Paul's pulse to see what was the matter with him. We suppose the reason he did not tell us what it was, may have been because he did not want us to know. He knew that if he stated what it was, there would have been a great many people from Corinth bothering him with prescriptions as to how he might cure it.

Some say it was diseased eyes; some that it was a humped back. It may have been neuralgia. Perhaps it was gout; although his active habits and spare diet throw doubt on the supposition. Suffice it to say it was a thorn—that is, it stuck him. It was sharp.

It was probably of not much account in the eyes of the world. It was not a trouble that could be compared to a lion or a boisterous sea. It was like a thorn that you may have in your hand or foot and no one know it. Thus we see that it becomes a type of those little nettlesome worries of life that exasperate the spirit.

FITNESS FOR HEAVEN.—A clergyman riding beside a profane coachman, who discharged volley after volley of oaths, fixing his eyes upon him said, "I cannot imagine what you will do in heaven! There are no horses, or coaches, or saddles, or bridles, or public houses in heaven. There will be no one to swear at, or to whom you can use bad language. I cannot think what you will do when you get to heaven." Years after, the same clergyman was called to see a dying man, who told him that he was saved through his rebuke, "I cannot think what you will do in heaven."

HOME AND HEALTH.

AWAY WITH TEMPTATION.

HOW A MINISTER BECAME AN OSTLER.

A few years since a number of ladies and gentlemen were assembled in the elegantly furnished parlors of a wealthy man who resided near to one of the principal American colleges. The company had met to see Judge Fiddle a member of Congress, whose son, was to be the valedictorian on the morrow at the Commencement. By common consent, as the idol of his class, this position had been assigned to Leo. During the evening the conversation turned upon the subject of temperance. An advocate of total abstinence asked the Judge for his opinion, which he gave as follows:

"I suppose my temperance friends will not consider me orthodox on that subject. I am utterly opposed to outside meeddling with our domestic and family affairs, for I believe in every man tempering himself. Every person must be a law unto himself. I have the best of wines, and something stronger, too, on my sideboard. My children have always had free access thereto."

The next day the Commencement exercises occurred. The son of the Judge did much better than his warmest friends had expected. Old and young were alike delighted with his eloquence. That evening the host and hostess of the Judge gave a large party in honor of the graduating class. The temperance friend of the Judge, who had discussed that question with him on the previous evening, congratulated the Judge on having raised such a son. To which the Judge had the bad taste to reply: "Yes, yes; I am proud of that boy; but, do you know, he was brought up with the bottle?" If that father couuld have known what was transpiring at that moment in his son's room at the college, no such silly joke could or would have fallen from his lips.

After finishing his oratorical effort so creditably, Leo met, by prior appointment, with a number of his young friends at his room. From beneath the bed he drew an old trunk, and from it he took out several bottles of wine and one of brandy. While his companions drank sparingly of the wine he drank deeply of the stronger liquor. Before delivering his address he had taken several glasses to nerve him up for the the day's work. Consequently this second recourse to alcohol very soon produced its necessary effect; so that while the others were only merry he became boisterous, and even delirious.

The doctor was sent for, and came, to find the youthful hero of the day afflicted with incipient delirium tremens. The struggles of the liquor infuriated maniac were so fierce that the strength of three athletic companions was severely tasked to hold the victim in bed. The doctor at once administered opiates and enjoined secrecy. At length the patient slept, and the danger was over. When he became fully conscious, thirty hours thereafter, of his critical condition, in reply to the doctor's inquiry how, when, and where he had acquired the taste for strong drink, for the doctor knew it was not recent, he said:

"I began drinking wine when quite a child, from my father's sideboard, which lost its power to exhilerate me sufficiently, as I grew older, and I took to drinking brandy; but this is the first time it got ahead of me, and shall be the last."

The doctor was anxious to save the youth for many reasons, especially on account of his belief that an engagement existed between Leo and his own daughter. He therefore told Leo that his only salvation depended upon total abstinence;—that he had never joined a temperance society, but would quietly unite with him in signing the pledge. Leo readily assented, and the old man of sixty and the young one of twenty organized a private association of their own. Both expected to keep it during life. The doctor did; but, alas! in the end Leo did not.

In consequence of Leo having experienced a change of heart ,and joined the church a few months after graduating from college, his father abandoned the idea of making a lawyer of him, and sent him to the Princeton Theological Seminary. After having been licensed, and having preached acceptably for a year, he married the daughter of the physician already referred to, and, accepting a call, became the pastor of a large and wealthy congregation. No person ever saw a more handsome or devoted couple.

After some time a beautiful boy was born to them. The nurse asked for liquor to put into the young mother's food. The young minister procured some liquor at a drug store. By accident the vial lost its cork and spilled its contents in his pocket. The fumes fired his brain. He tasted the alcoholic poison, then swallowed a glass of it. That night he led in his prayer meeting. He was so unusually eloquent as to receive many congratulations thereupon. Thereafter he never went into the pulpit or into the desk of the lecture room without taking some alcoholic beverage. One evening, having taken too much, he fell upon the lecture room floor while attempting to sit down upon a chair.

All saw that he was drunk. The hearts of his people were nearly broken. They loved him truly, and were devotedly attached to his amiable wife. He was prevailed upon to resign to save the disgrace of expulsion. He returned with his heart-broken wife and their unconscious babe to his father's house. Soon after arriving he found the old sideboard, and became helplessly intoxicated. Then, for the first time, the eyes of the Judge were opened; but too late for poor Leo. His father and mother are now dead. His wife is earning her living by teaching school; but he, once so bright, once so eloquent, is now, or was quite recently, an ostler at a country wayside tavern.—*Ex.*

HAVE COURAGE.

"What's the reason you are not a christian, Henry?"

"I hardly know."

"Do you wish to be?"

"Yes; I would give anything if I were a real christian, such as Mr. K.—— is."

"You know the way; it is simple."

"I know it, but——"

"But what?"

"Of the boys—those I know and meet with every day."

"And what of them? What will they do or say?"

"They will not do anything, but they will laugh at and plague me, and call me pious, or something of the kind."

"Would that hurt you?"

"It would hurt my feelings. I can't bear to be laughed at."

"Not for Christ's sake? Not for his love?"

"It would be hard."

"Perhaps so, but if you are ever to be a christian you must be willing to bear as much as this. Let us see what your friend here thinks of it. James, you love the Savior, do you not?"

"I do."

"And do the boys trouble you very much?"

"Not at all. I made up my mind to take the laugh as it came. I expected the boys would begin on me when I went to school. but they never have."

"And if they should?"

"I should be more sorry for them than for myself. It is so sweet loving Jesus that I can afford being laughed at a little, or even more than that."

"Henry, perhaps it would be the same with you; but have you not the courage to do what you know you ought? Are you willing to be a coward still?"—*S. S. Times.*

GIVE THEM COLD WATER.—It is very doubtful if there is a single possible disease in which the patient should not have cold water *ad libitum*. Oh. how the babes often suffer for cold water. A nursing babe is given, no matter how thirsty, nothing but milk. The little lips are dry and cracked, and the little tongue so parched it can scarcely nurse, and yet it has nothing but milk to assuage its craving thirst. Try it yourself, mother, when you have a fever, and we are sure that ever after, when your darling is dying with thirst, the teaspoon and tumbler of cold water will be in constant use.—*Ex.*

THERE are those who think it a fine thing for a young man to spend his money with a careless, dashing freedom, and the spendthrift is a character less despised than the miser. But we think the weak vanity which prompts the young man to spend carelessly that with which he could do so many noble and satisfying things, is not more wise than that of the miser who devotes all his thoughts to getting, without any definite plan of present or future use.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1023. BOSTON, WEDNESDAY, JUNE 16, 1875. VOL. XLI.—NO. 10.

The World's Crisis, AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon, by the

ADVENT CHRISTIAN PUBLICATION SOCIETY,

At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS,

TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

BURDENS.

S. SHRINER.

"Cast thy burden on the Lord."

I'll cast my burden on the Lord,
And lean on his most precious word;
E'en though the way seem dark and drear,
I'll trust him still, I know he's near.

Dark clouds may hide the light from me,
So that his face I cannot see;
Yet cling I to the mercy-seat,
And cast my burden at his feet.

Come, weary burdened one, saith he,
My grace sufficient is for thee;
And to his side I flee for aid,
While at his feet my burden's laid.

Ever to this cleft Rock I'll flee,
Knowing I shall protected be;
That in the hour of pain or grief,
My burdened heart shall find relief.

CHRISTIAN UNION.

I. K. LOMBARD.

I read more than usual in our late papers about "sectarianism," "sectarian parties," "sectarian names," etc., with occasional allusions to "union in Christ," union of the various churches, etc., as a prospective relief from sectarianism. I should not think the matter worthy of notice, if some of the allusions to "sectarianism," etc., did not seem directed against our zeal for the truth. It has ever been Satan's policy to brand the truth with the name of "heresy," and the love of it with the charge of "sectarianism." It is bad enough to see opposition to the truth from those who never knew its worth; but when brethren take up Satan's weapons, and use them in his service against the truth, it is time that the lovers of the truth speak out in its defence against such ungenerous thrusts.

There is probably nothing connected with our duty as christians more generally and plausibly counterfeited than christian union. Many are the devices of Satan on this point; and I wish that some of our brethren, who seem to be ensnared, were able to say with Paul, "We are not ignorant of his devices." 2 Cor. 2 : 11. The arch deceiver would fain have us believe that a union of all *professed* christians would be christian union, and a great blessing to the cause of God; and that we had better compromise every principle and doctrine endeared to us as "present truth" for the sake of such a union, than to sacrifice their good will and have division perpetuated for the truth's sake.

We have had one such amalgamation in the rise of the Catholic church, and Heaven knows that one such monster is enough. I have no fears that the short time intervening before the end of all things will admit of such a development by a union of the various Protestant churches; but there is a principle at work in the interest of this project which deserves attention, as it has been an influence against the truth more or less active at all times. I refer to a disposition to compromise our zeal for the truth of God for the sake of fellowship with those who have no relish for the truth.

There is a wide difference between *christian union* and a union of *professors* of religion under the *name* of christian union. In the former, the christian sacrifices no principle for union's sake, for the principles of all true christians are essentially the same; but in the latter he compromises everything that is sacred by amalgamating it with error and worldliness, as though all the elements were common stock and of a common value. He cannot make prominent what is offensive to the majority, and must therefore become a party to smothering the truth, if he does not actually join them in denouncing it as "heresy." If a man can be found among the lovers of the truth base enough to barter away his honest convictions for the sake of union with worldly, backslidden professors, he is just the man who can be spared without loss to the body of true believers. It is not a wonder nor a misfortune to the cause of God that those in her service who can put their principles and honest convictions into the market to be sold to the highest bidder, should feel ill at ease with the lovers of the truth, and should seek their level somewhere else.

But no true christian will violate his own conscience, nor ask such a base thing of another as the price of fellowship. True christian union cannot exist without full confidence in each other's integrity and sincerity, as its foundation. So if one is willing to barter his principles and honest convictions for the sake of fellowship, he is virtually trampling upon christian principle to obtain christian union. But a fellowship obtained at such a fearful price is not *christian* union, but a counterfeit. Any union or temporary association that requires a man to sacrifice his love of the truth as a price of association is not christian union, however cordial it may be.

Christian union is a union of *christians*—true, real christians, and none but christians. Others may be associated with them, but they do not enjoy the union. They do not drink into the one Spirit, nor are they baptized by the one Spirit into the one body, though their co-operation may be cordial and well meant. The union of true christians is not by a deliberate, mutual compact, either verbal or written; but by a spontaneous flowing together of hearts, like two drops of water. It finds its cause and commencement in the individual union of each member with Christ. Christians do not *seek* to be united with each other, nor feel that they *ought* to be united with each other; but they *are united* in heart and spirit with all who are united to Christ. Nothing is more spontaneous and free. It commences with their union with Christ, extends to all in fellowship with him, exists as long as this fellowship continues, and ends when they backslide from him.

Since, then, christian union spontaneously flows from our union with Christ, it cannot be found with those who never were united with him. Since, also, it depends upon our union with him, and ceases when we backslide from him, no backslider is in possession of it; and no company of backsliders, however mutual or cordial their union, can be said to live in christian union.

It cannot exist with the love of the world. John says—"If any man love the world, the love of the Father is not in him." 1 John 2 : 15. James says—"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4 : 4. Both of these passages agree in sentiment, and they are too explicit to leave room for a doubt as to their import. But as truly as "by their fruits ye shall know them," we may settle it that seven-eighths of the professors of religion in our land are without the love of God, and are "adulterers" in his sight.

It cannot exist with covetousness. There is no question but seven-eighths of the professed christians are covetous, both preachers and people. It has ceased to be a sin in their eyes, and especially if they do a fair thing in the way of supporting the church. But Paul has repeatedly declared that covetousness is idolatry. We must therefore come to the conclusion, either that Paul was mistaken, or that the mass of professors of religion are idolaters in God's sight. Another proof of idolatry in them is found in the remark of Paul—"Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." 1 Cor. 10 : 7. If it was idolatry for the Israelites to eat and drink and rise up to play, what shall we think of the proceedings of the churches all over the land in their oyster suppers, festivals, and other sprees, so frequent in these days? Is it any less idolatry when done under the light of the gospel, than it was in the wilderness? Paul says "these things . . . are written for our admonition, upon whom the ends of the world are come."

It cannot be found with those who scoff at the Lord's coming, or treat it with indifference. Christ says, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men *that wait for their Lord*, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when he cometh, shall find *watching*." Luke 12 : 35–37. Paul says, "Unto them that *look for him* shall he appear the second time, without sin, unto salvation." Heb. 9 : 28. In another place, Paul tells us the crown is to be given "unto all them also that *love his appearing*." 2 Tim. 4 : 8. Here we have looking for him, waiting, watching, and loving his appearing, as the proper attitude of the church in relation to the coming of Christ. But any one who has preached the coming of the Lord in these days has learned that professors of religion are more prejudiced against it than those who make no pretensions to religion. The mass of professors of religion have departed as fearfully on this point as on the others considered.

Another feature which bears prominently on christian character in our day is *a discernment of the signs of the times.* Christ says of our day, that it shall be as it was in the days of Noah. Matt. 24 : 37–39. We read of Noah's day, "the wickedness of man was great in the earth." Gen. 6 : 5. Daniel says of our days, "The wicked shall do wickedly." Dan. 12 : 10. The prophet Joel says of the same time, "Their wickedness is great." Joel 3 : 13. Paul says that "evil men and seducers shall wax worse and worse." 2 Tim. 3 : 12. These are a sample of the Scripture testimonies concerning the last days; and if we read the records of our day, in all parts of the world, we find these predictions verified fully. Men of the world see these things, and are wondering with alarm as to what is coming. But professors of religion blindly pretend that the world is growing better all the time. Those who are taught of God ought to view the increase of crime with more abhorrence than the world. But in our day the world view these things with serious alarm, while the popular professors blindly pass on with indifference, without eyes to see, ears to hear, or hearts to confess these things so plainly pointed out in the word of God.

With the popular professors, an interest in the signs of Christ's coming is heresy; and a claim that we can tell something by the signs which Christ has given of his coming is insanity, if not blasphemy. Though the signs are hung out in the heavens above, in the earth beneath, in the state of the nations, in the state of society and of religion, still they have no eyes to see, no ears to hear, no heart to receive these things. Well has Paul said of them, "They will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4 : 3, 4. They would spurn with contempt a proposal to have the Lord's coming and the signs of the times preached in their houses of worship; but are constantly using them by their own appointment for oyster suppers, festivals, levees, sociables, and other church sprees; where all sorts of worldly pleasure, and even gambling, is carried on by their arrangements and for their benefit.

Such is the religious character and usual course of the mass of professors of religion in our day; and these things are well known to those brethren whose sympathies incline toward them. Do they expect christian union with such people? Do they love those who despise the truths especially designed in Divine wisdom for this judgment-bound generation, more than those who carry them to their unwelcome ears? Will they smother these truths, and discourage their prominence, that they may win the smiles of those who despise these solemn warnings? Did God ever call such to warn the world of approaching judgment? If so, who has countermanded the order? Under whose authority do they now act in smothering and trifling with these things? May the Lord pity those who are sighing for the leeks and the onions of Egypt; whose hearts incline to the broad way as more inviting than the narrow way that leads to life. O that such might be terribly shaken, if need be, before they take the fatal leap.

Where are the faithful Jeremiahs to warn the world of her approaching doom? Men who can neither be bought nor sold; whose consciences cannot be swerved like India rubber to suit their situation? Where are the men of backbone, of moral courage, who dare believe the truth, and the whole truth, and nothing but the truth; and are willing to share the reproaches which are cast upon the truth and count it all joy? O for more men in God's cause, who cannot be bribed by smiles, wheedled by flatteries, nor intimidated by frowns to put God's truth into the background. Where are those who dare cry aloud, and spare not, but will show the people their sins and their dangers;—men who will sound the alarm to this judgment-bound generation, and will lift up their voice like a trumpet, whether men will hear or forbear? It is time that we all awake to our dangers and harness ourselves for the fierce struggle with error which is just upon us. I pray God that we may all see our duty, and do it bravely, like men of God.

Burke, Vt., March 31st, 1875.

CHRIST IN YOU.

J. R. SMITH.

Says the apostle—"If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Paul exhorts christians to consider themselves dead to sin. "Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The understanding is, that as Christ really died, and was raised again "from the dead by the glory of the Father; even so, we also should walk in newness of life." After the resurrection of Christ, death had no more power over him; so all truly converted persons should as really die to all sin, and be resurrected to a spiritual life in Christ Jesus. Dying to sin does not mean a partial but a complete death; not an imitation of death, but a genuine dying, and from this fact the apostle proposes the following question for solution. "How shall we that are dead to sin live any longer therein?" How shall we? If we are dead to sin, then sin ceases to have dominion over us. Dead men do not feel. You cannot hurt a dead man. There is no vitality in dead men. You may dissect them, cut them up, and mangle them as much as you please, they don't know anything about it. They are perfectly oblivious to it all. So the man that is dead to sin cannot be injured by sin. While he remains dead to sin, he cannot commit sin, or become polluted by its contaminating influence. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." The christian has no desire to commit sin. As long as the incorruptible seed, the living word of God, lives and abides in him, he will be kept from committing sin. Being dead to sin, he is alive unto God. Being dead, his desires and faculties are dead also, so that sinful inclnations are out of the question, while death to sin continues; and while the christian lives in this state, Christ lives in him, "the hope of glory," "whom," says the apostle, "we preach, warning every man, and teaching every man, in all wisdom; that we may present every man perfect in Christ Jesus."

When a christian is dead to sin, and Christ the hope of glory is formed within, you may beat and bang and club him as much as you please; you cannot hurt him any. If you smite him on the one cheek, he will turn the other also; and if you defame and blacken and revile him, he will not retaliate, but will rather pray for them who persecute and despitefully use him. If Christ is formed within the christian, he will manifest the same spirit that was in Christ, and will work out what God works in, both to will and to do of his own good pleasure. He will be a new creature in Christ Jesus; old things with him will have passed away, and all things will become new. He will become transformed from darkness to light, and from the power of Satan unto God. He will live harmless and blameless, undefiled and unspotted from the world; and will rejoice in the day of Christ that he has not run in vain, neither labored in vain. The christian, who is in Christ, will no longer bear about him the marks of the wicked one, but will bear about in his body the marks of the Lord Jesus Christ; for "if the Spirit of Him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." Governed by the divine influence of the Spirit of God, the christian is made partaker of the divine nature of God, and thereby becomes enabled to escape the corruption that is in the world. The christian who has Christ and his living word abiding in him richly, is crucified to this world, and is crucified with Christ; nevertheless he lives; and yet not he, but Christ liveth in him; and the life which he now lives in the flesh, he lives by the faith of the Son of God. If we commit ourselves to God by faith in his living word, he will supply all our needs in Christ Jesus. There is a never-failing supply in the promises of God. It is by these exceeding great and precious promises that we become partakers of the divine nature, and are made mighty through God. We are weak of ourselves, but with Christ abiding in us we are strong. Christ is the Lion of the tribe of Judah. He is mighty to save and strong to deliver.

Hallelujah to Jesus! He will break every chain, and will give us the victory again and again. Yes, there is power with that man or woman who has the abiding presence of an indwelling Christ. How often have we heard the remark from professed followers of Christ—"If I could talk like that brother, or pray like that sister, I would be willing to speak for Jesus"; but let them have an indwelling Christ, and the power of God shed abroad in their hearts by the Holy Ghost, and they will be willing to stand up for Jesus, whether they can talk like some other one or not. It is not eloquence, but the power of the Holy Spirit and an indwelling Christ, that makes interesting christians; and without this power they are as sounding brass, and as a tinkling cymbal. It is the power of the Holy Spirit in an ever-present and abiding fulness, and a living Christ within the child of God, that makes his prayers and exhortations felt. How often have we seen men amazed, and wonder at the unseen power of some of God's little ones, speaking under the divine influence of the Holy Spirit; by men, too, who are the professed followers of Christ. It is because they are strangers to the divine anointing; it is because they are strangers to the inward life of those who are born of God. They have never tarried at Jerusalem until they were endued with power from on high.

Dear brethren and sisters in Christ, God wants you to have this power. All may have it. It is an unspeakable gift, as bounteous as the sunshine of heaven, free as the air we breathe; and you may have it abiding in you for ever. You may feel within you the secret power of an endless life, and be made partakers of the inward movings of the divine nature. God wishes you to accept of this free gift, and has declared in his living word that he is more willing to give it to them that ask for it, than earthly parents are to give good gifts unto their children; and yet, you have not this power. What is the reason for this? Where is the hindering cause?

At a convention of the Y. M. C. Association, held in this city a few months ago, among the questions for discussion was this—"What shall we do to obtain the Spirit of God?" I was very forcibly impressed with the singularity of the question, propounded as it was by the professed followers of Christ; and after looking it over a little, I came to the conclusion that they did not know much about the Spirit of God. It is written that the Lord gives his Spirit to those who obey him, and I know of no other way to obtain the Spirit of God except by obeying him; and I thank God for it. I am glad the poor can have it as well as the rich, and that money cannot buy it. "He that keepeth his commandments dwelleth in God, and God in him; and by this we *know* that he abideth in us, by his *Spirit* which he hath given us." Glory to God! we may know something about this great salvation. The hungry soul may be filled with Jesus and his love, until he is enabled to know something about the height, depth, length and breadth of the love of Christ, which passes knowledge, fills us with all the fulness of God, and causes us to become happy and fruitful through the abiding presence of an indwelling Savior. God help us to so live that we may be dead to this world, and alive unto God; our bodies fit temples for the indwelling of the Holy Spirit, and our hearts a peaceful home for Jesus.

New Bedford, Mass.

CHRISTIAN UNION.

ASA. S. GORDON.

"Behold how good and how pleasant it is for brethren to dwell together in unity." "Who are my brethren?" "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." "And they that are Christ's have crucified the flesh with the affections and lusts." Now we have a basis on which we can unite, and that basis is purity. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "Repentance toward God, and faith toward our Lord Jesus Christ" are the terms of the gospel. Repentance toward God implies a forsaking of all known sin (by the grace of God), and a desire to never more continue in sin. For "How shall we that are dead to sin, live any longer therein." "Faith toward our Lord Jesus Christ" means a belief in the efficacy of his atonement, and a compliance with his commandments as far as understood. Now all that have accepted these terms are on the "foundation." "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

Now it is evident that it is our duty to recognize all as christians that have the "Spirit of Christ," regardless of the different views on many points that are not explicitly taught in God's word as essential to salvation. But I do believe that the child of God is required to grow in grace and knowledge, and leave the principles of the doctrine of Christ, and go on unto perfection. But just how fast my brother can learn is not for me to say. I do believe that we are so consituted, and so taught and influenced by our different surroundings, that we are not condemned for some of the "errors of the head" which we entertain. Let all christians unite on the essentials of salvation, and then I believe we shall grow faster, and have more light in other parts of God's word.

Leeds, Maine.

THE NATURE OF TRUE RELIGION.

E. F. SERGISSON.

It is natural for those, who have experienced the agitation which frequently attend upon conversion, and have felt the peace which flows from a hope of acceptance with God, to imagine that the conflict is over, the victory won, and the work of religion accomplished. This imagination is soon dissipated. Birth is not the whole of life, neither is conversion the whole of religion. Another mistake in this subject is made by those, who suppose that religion is a fitful sort of life; an alternation of excitement and insensibility. Those who labor under this delusion, are religious only on certain occasions. They live contentedly for months in unconcern, and then, if they can be moved to tenderness or joy, they are satisfied with the prospect of another period of collapse. No form of life is thus intermittent. Neither plants, nor animals thus live. Men do not, when in health, pass from convulsions to fainting, and from fainting to convulsions; nor does religion, when genuine, ever assume this form. It has, indeed, its alternation, as there are periods of health and sickness, of vigor and lassitude in the animal frame; but just so far as it deserves the name of religion, it is steady, active and progressive; and not a series of spasms.

It is a still more common error to suppose that religion is rather an external, than an internal service. There are multitudes who consider themselves to be religious, because they attend upon religious service; who suppose that a regular attendance upon public worship, and the outward forms of religion are enough to entitle them to the character of christians. The Scriptures teach us that religion is a new life. It is mysterious, as to principle or source. No man can tell what life is. He sees its various forms in vegetables, animals, and in men; but he cannot detect the secret spring of these different kinds of activity. The nature of the spiritual life is not less inscrutable. A new kind of activity manifests itself after conversion; but whence that activity springs, and how it is maintained, are among the secret things of God. We cannot doubt, however, that there is some permanent cause of these new exercises. We know that the life of the body does not consist in the acts of seeing, hearing, tasting etc.; neither does the spiritual life consist in the acts which manifest its existence. In the conversion of a sinner, there is a change effected, which accounts for his perceptions, purposes, and feelings being different from what they were before, and for their so continuing. The cause of this difference is sometimes called a "new heart," or grace, or the Spirit, or the "new man." All these terms are used to designate the principle of spiritual life, which manifests itself in the fruits of holiness. It is called the life, because it is thus permanent or abiding. Again, life, in all the forms in which we are acquainted with it, is progressing; feeble at the beginning, it advances gradually to maturity. It is thus in plants, in animals, and in man; and it is thus also in the spiritual life. There is a joy which attends the beginning of a religious life, which very often declines; a fact which may lead even the true christian to think that religion itself is declining in his heart. Such joy, however, is a very uncertain criterion, or decline of the spiritual life.

True religion, then, is not an external service, nor is it a mere excitement of fear and sorrow succeeded by peace and joy; nor is it a fitful alternation of such exercises. It is a permanent principle of action, spontaneous in its exercises, and progressive in its nature. These attributes are essential to its genuineness, but they do not constitute its whole character. It is a participation of "the divine nature" (2 Pet. 1 : 4). It is described as the putting "off the old man with his deeds," and putting "on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3 : 10); or a being "renewed in the spirit of" our "mind," that we may "put on the new man, which after God is created in righteousness and true holiness." Eph. 4 : 24. These two passages express the same truth. To be renewed in knowledge, or rather, unto knowledge, means to be renewed so as to know; and knowledge includes the perception, recognition, and approbation of what is true and good; hence it is said, that to know God and Jesus Christ is eternal life. "Be ye transformed by the renewing of your mind, that ye may prove (or approve) what is that good, and acceptable, and perfect will of God." This is true religion, to approve what God approves. It is obvious from this stand-point, that the whole man is the subject of this change. There are new perceptions, new purposes, and new feelings. The mind becomes more and more enlightened, the will more submissive to the rule of right, the affections more thoroughly purified.

The apostle in his letter, says, "The God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5 : 23. The body is the subject of sanctification in various ways. It is the temple of the Holy Ghost (1 Cor. 6 : 19), and is, therefore, holy, as consecrated to the service, and hallowed by the presence of God. Our bodies are also members of Jesus Christ, and in virtue of this union, they partake of the benefits of redemption, and are hereafter to be fashioned like unto his own glorious body.

Paul declares it to be one of the conditions of life, that believers should, through the Spirit, "mortify the deeds of the body." Rom. 8 : 13. As the work of sanctification extends to all our faculties, so the image of God, which is designed to be impressed, includes all moral excellence. The different graces, such as love, faith, meekness, kindness, etc., are but different manifestations of one and the same principle of goodness; the fruit of an indwelling Spirit.

Religion, or the principle of divine life, prompts to all kinds of excellence, and in itself, as much to one as another. Judgment and memory gain strength as the other powers of the mind increase in vigor. Everything depends upon this harmonious progress. If the spiritual life exists in us at all, it manifests itself in all the forms of goodness. We feel it to be a contradiction to say he is a good man, who, though just, is unkind; because goodness includes both justice and benevolence. And it is no less a contradiction to say that a man is religious, who is not honest; because religion includes honesty, as well as piety. It is not simply intended that the word religion comprehends and expresses all forms of moral excellence; but that the thing meant by religion, or the new man, the principle of grace, or of divine life in the heart, includes within itself all kinds of goodness. Reverence, love, submission, justice, benevolence, are but the developments of a higher life of holiness. The man, therefore, who is renewed in the spirit of his mind, after the image of God, is one who has the moral excellence, which expresses itself, according to its different objects and occasions, in all the various graces of the Spirit.

Rochester, N. Y.

THE COMING AGAIN.

The coming again of our Lord Jesus Christ, literally and visibly, to this earth, for the purpose of ending this dispensation and inaugurating his own reign, is a subject of christian thought and study that seems to have been, for a thousand years or more, singularly and sinfully ignored by Christ's own people. The truth itself as biblically revealed—the scriptural setting forth of the momentous fact of the next advent—the inspired anouncements of both Testaments concerning our Savior's second personal coming—are so frequently and so distinctly urged, that the inattention and indifference of the church in relation to the subject seem unaccountable. Just now, the truth of our Lord's second coming is gaining notice among his people, and we doubt not that there will be henceforth a share of attention given to this blessed theme that will cause it to come more immediately to the front, as a subject worthy of christian contemplation.

The modern church is totally unlike the ancient church in regard to its treatment of the great and precious truth of the second coming of our blessed Lord. In the primitive church, the second coming of our Lord Jesus Christ was anticipated with delight, and the prospect of the Savior's speedy return was the occasion of their constant joy. Their eager expectancy of the immediate return of Jesus to this earth, caused them to err on the one side—our sleepy unexpectancy of his coming, and our fond imagination that such a coming is indefinitely distant cause us to err on the other side. They were given to the most restless inquiry as to when should be the "times and seasons" of their Lord's return—we are given to the most listless unconcern on the whole subject, apparently not caring whether our Lord shall come at all. They were incessant and urgent in their asking, "When shall these things be?" We are asking (if we are forced to any asking on the subject), the very words of the primitive and modern infidels, "Where is the promise of his coming?" If extremes have been touched, certainly we are one of them—and the worst at that.

What may be true or untrue concerning this grand theme of revelation, one fact is unchallengeable. It is observable in church history that where God's people have adjourned the coming of Jesus to some remote date of the far-off and shadowy future, religion has fallen into a coldness, worldliness, and formality. And when, on the other hand, the people of God have been vigilantly observant of coming and passing crises, and have regarded them as premonishing the near advent of Jesus, the church has returned to spirituality, and has seemed to imbibe much of the watchfulness and zeal of apostolic times. Such being the voice of history, and such the high moral effect of this great truth, it is certain that the calling back of the church's attention to the long-ignored truth of our Lord's second coming is a duty that interests all who stand as teachers of the church at this day. If the unspirituality, and coldness, and worldliness, and formality, and unfaithfulness, and inconsistency, and carnal-mindedness, and covetousness, and disobedience, and idolatrous loves and practices of the now-a-days-church do not make an occasion for the introduction of some urgent and startling form of religious doctrine that will shake the christian world out of its deep slumbers, then we confess our inability to imagine a condition of churchly declension that would create such an occasion.

No doubt this sad and doleful condition of lapsed churchism is the prime cause of the current ignoring of the great event here spoken of. The church of to-day (we speak in general) is not ready for the Lord's coming, and is not seeking to become so, and hence its unwillingness to anticipate that event, and its growing skepticism as to the truth of the predictions which relate to it. But even in this, prophecy finds its fulfillment, for there can be little doubt that the unbelief which Peter reproves in his second general epistle is a form of infidelity that pertains to the church—to such as are the professed people of God.

But the Judge will come. And he will come to receive to himself all who look for his coming with joy, and to visit upon those who do not "love his appearing," whether within or without the visible church, the long-threatened damnation.

"Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him; and all kindreds of the earth shall wail because of him."—*Banner of Holiness.*

ERRORS CONCERNING THE DOCTRINE OF HOLINESS.

A prevalent error, believed by many, is the idea that a state of holiness exempts its possessor from temptation. This opinion is only held by those seeking the blessing. An actual experience always dispels the illusion.

The sanctified soul may be as often assailed by the enemy after its sanctification as before. Indeed, the temptation may be fiercer and more prolonged, yet the grace of God is abundant to enable the tempted to overcome, under every circumstance, and become more than conquerors through him who hath purchased their redemption. Because holiness of heart, and its necessary result, holiness of life, is power, the enemy leaves no means untried to secure the failure of those possessing this power.

No state of grace attainable on earth exalts the possessor to any better condition than Adam enjoyed; yet Adam was tempted and fell. Christ, the "Second Adam," was tempted; and we may not attain a christian experience in which we shall be exempt from what our divine Master necessarily endured in the days of his incarnation. As the Bible nowhere promises freedom from temptation in this world, but abounds in promises of grace whereby we may overcome in every hour of fierce assault, it is only reasonable to conclude that the pure in heart are so saved, that they are preserved, even amid temptations, blameless unto the coming of our Lord Jesus Christ.

Another prevalent error is, the idea that a state of holiness deprives its possessor of the power of sin. Though not so common as the first error, yet there can be found those who entertain this belief, and many who suppose that all profession of the blessing of holiness includes this. In opposition to this idea it is proposed to say that there could be no temptation unless the tempted had power to yield. The fact that the human race are all subject to temptation, proves that all may fall into sin, and, therefore, establishes the fact that no state of grace can be attained in this life where there is not a possibility of losing the blessings now enjoyed.

A third error is, the idea that an entire consecration necessarily secures the blessiing of entire holiness. Many honestly believe and teach this. That it is a fallacy is a fact which can be proven; and it is more commonly received than anything before mentioned, the idea seems more productive of evil.

The condition whereby all spiritual blessings are received is faith in the Lord Jesus Christ. It is nowhere said, consecrate yourselves entirely to God, and ye shall be saved, but "believe." An entire consecration is the prerequisite to faith. No one can believe in Christ, or the efficacy of his blood to cancel sin or cleanse the heart, unless the whole life or affections are consecrated to God. Any item of rebellion cherished, be it ever so small, makes the exercise of faith impossible. All the contingencies of the future are to be included, and every doubtful item placed to the credit of the Almighty. To a soul thus consecrated, God gives power to believe in himself, and thus become one of the "sons of God." But the consecration does not secure the blessing; neither is it the blessing itself. Entire holiness, or the sanctification of the nature, is a work wrought in the soul of the believer, by the Holy Ghost, in answer to the prayer of faith. Hence it is an error to denominate that the work itself, which is only an important prerequisite to the blessing of perfect love.

Many profess holiness who have never got further than this entire consecration. Such are not able to always keep their vows. Lacking the power, they are not preserved blameless, and often bring the cause into disrepute by their many failures. May heaven shed light on every heart!

Let a correct theory be embraced, and sound experience will follow. May the Lord give to the church a revival of Scriptural holiness.—*Free Methodist.*

COTTON MATHER, in 1860, wrote "Directions for a Candidate," in which he says—"Let your notes be as a quiver on which you may cast your eye now and then, to see what arrow is to be next fetched from thence; and then, with your eye as much as may be on them whom you speak to, let it be shot away with a vivacity becoming one in earnest."

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 16, 1875.

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THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

This meeting will commence (the Lord willing) **Saturday, August 7th,** and continue over Sunday, the 14th. Full particulars in due time.

Geo. T. Adams, *Sec.*

SACRIFICE.

But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God." Cor. 10 : 20.

To sacrifice is to give to another. A sacrifice is that which is given. The term is generally used to apply to the religious department of human experience, and relates to giving for the support of worship. It relates to the giving of ourselves, our influence, time, and property.

There are but two departments of worshipers. At the head of one is God; and at the head of the other is the devil. All that men give to support and make successful the worship of God is sacrificed to God; and all that is given to support Satan's worship is sacrificed to devils. The worship of each is characterized by a certain spirit and ritual. The worship of God is moulded by his heavenly Spirit, so as to agree in tone, influence and ceremonies, to his holy word. The worship of Satan is governed by his satanic spirit, and readily yields to the carnal, depraved passions and lusts of men; so that it is supremely worldly in spirit, following any ritual that the people, worshiping in any place, or at any time, may, from education or habits, incline them to adopt.

As Satan's religion allows men to gratify their carnal propensities in their devotions, it will naturally draw the multitudes into its temples. The gospel of Christ emphatically demands that its worshipers be crucified to their natural propensities, and adopt a rule of life exactly opposite to the desires of their flesh; so that their worship, as to spirit and influence, is the same at all times, and with all people.

God's worship cannot become modernized or christianized to suit the caprice or present education and customs of the people; but must remain unchanged as it was with Peter and Paul, Luther and Wesley.

Man, in a natural, carnal state, walks by sight, and not by faith; so that the things he can see, taste, and handle, things of this world, are the objects of his hope, pleasure and glory. Therefore, Satan always incorporates into his system of religion, worldly greatness, riches, splendors, show, parade, magnificence and grandeur, to charm and gratify the carnal, fleshly desires.

This will be manifested by great efforts to increase the magnitude and glory of the externals of worship, while the internal parts—purity of heart, correctness of faith, truthfulness of hope, and holiness of life—are made of secondary or no importance.

The evil character of worship is generally exhibited in the building of expensively decorated houses, the priests in ornamental robes, making fascinating gestures, speaking great swelling words of vanity, to charm the unsanctified. The singing is worldly, with overwhelming volume to inspire with awe, so as to represent true adoration, or is operatic, to gratify the ear of pleasure-lovers. Every thing which detracts from these worldly pleasures is strenuously resisted; so that he that would dare to preach against them is indignantly ejected from the pulpit, and the layman, who presumes to ask for a reform, is immediately silenced by the frowns of the tight-gloved gentry, who have money, and therefore rule the house of worship. Many of these religious dictators support the professed servant of Christ, the rum-seller, harlot, and tragedian, out of the same ill-gotten gains.

Is the giving of influence and wealth to the support of such religious interests sacrificing to God or to devils? Let God be judge. We esteem it a very dangerous thing for those whom God has made stewards over his goods, to give them for the advancement of worldly, heartless, Christless worship.

Worldly men view this subject from a worldly stand-point, and reckon on a church's prosperity according to its external prosperity, and not according to its internal, spiritual condition. An article in the *N. Y. Times* gives an illustration of this. It says,—

"It is not often, unfortunately, that Protestants are willing to make as many personal sacrifices for their religion as the Catholics are always ready to do for theirs. That is one reason why Catholicism has so firmly held its ground through so many centuries. Even now, the noblest ecclesiastical building ever erected in this city, or in the United States, is slowly going up in Fifth Avenue, and where does the money for it come from? Largely out of the pockets of poor Irish servants, some of whom we have known to give as much as five or eight dollars a month out of their wages to this one special object. How often do we find Protestants ready to make the same sacrifices in proportion to their means? Very seldom—and it is for that reason that we feel justified in mentioning an instance of rare liberality which has just been afforded by Mr. Robert Bonner, proprietor of the New York *Ledger*. He has given the large sum of $100.000—which most of us would look upon as a handsome fortune—toward Dr. Hall's new church. We should not have referred to this private incident but for the hope that examples of this kind may lead others to stand by their churches, and assist them to the utmost extent of their means. That kind of devotion to the church has always been a marked characteristic of the Catholics, and it is one which does them no little honor."

We think it is right for christians to give liberally, as God has prospered, to build suitable houses of worship, support the preaching of the gospel at home and among the destitute, assist the poor, and all these good gospel objects; but to hold up, as worthy examples, such cases as poor servants giving that which they need for their comfortable support, to build such expensive houses, three-fourths of the expense of which being for no other object than to gratify worldly, carnal desires, and to please the avarice and pride of petted, indolent priests is encouraging them to sacrifice to devils, and not to God. We fearlessly exhort christians not to give one dollar to satisfy the cravings of unsanctified hmanity, in producing any worldly aggranizement and vain parade with any people.

It was perfectly appropriate for Mr. Bonnar to give a hundred thousand dollars to build a professed christian temple, to imitate, in costliness and ornaments, as much as possible, the temples of the heathen and Catholics, with the money he had received for the publication of poisoning, ensnaring, fictitious literature in the *Ledger*. The house will doubtless be used to advance the same cause that the fictitious literature of the *Ledger* does. The spirit which caused Mr. Bonnar to obtain wealth, by using the means which Satan employs in his work, will never causa a man to appropriate that wealth to advance the cause of Christ. It requires a change of heart and spirit to produce acts so opposite, as to appropriate that in the service of Christ which was obtained in the service of the devil.

God has always instructed the church that worldly prosperlty is dangerous to her spiritual and eternal interests; and has, therefore, instructed her not to lay up treasures on the earth, or to seek its honors; but to lay up treasures in heaven, and to seek that honor that cometh from God only.

When a church puts itself in a position that rich, worldly men will be prompted, by their unsanctified hearts, to give liberally for its support, it is the most positive proof that it is joined to Satan and not to Christ. Let us be careful and not seek such a position, or allow ourselves to drift into it by any circumstances or influences which may be thrown around us. Seek not the rich, or show them any more respect than the worthy poor, and they will never incline to associate with you until they are truly converted.

Let us never sacrifice to devils, or consent as worshipers, to associate with those who do so. Men naturally love worldly exaltation, high caste in society, and are inclined to sacrifice, so as to show themselves superior to others. When this is their object, they will see that a trumpet is sounded, so that all the people may know what great things they have done in giving, preaching, or magnifying self in some way. By this they defame Christ and sacrifice to their carnal lusts, which is sacrificiug to devils.

Men will have to render a fearful account to God, at the last day, for wickedly appropriating the rich blessings he has given them for his own glory, to the service of Satan, in yielding to the promptings of his spirit, which is worldly, sensual, and rebellious against God.

Christian, ever keep in mind, that all you have and are, belongs to God, and that he requires every thing—time, talents, property, influence—all to be used strictly according to his word, for his glory. Remember also, that the old man—the fleshly lusts, or natural inclinations—always incline us to yield to Satan's temptations, to use all things for his glory, which is directly opposite to that of Christ. Satan is the god of this world, and Christ is Lord of the next world. Christian worship relates to the two worlds, and Satan labors to make that part of it which is of this world the place, language, means employed, and external associations, the all-important part; but the spiritual, vital part, which is connected with the heart, and relates to the heavenly world, is either discarded, or made comparatively of little importance. Christ reverses this, making holiness of heart, purity of spirit, and divine love, the great essentials for christian devotion; while the externals are reckoned of much less importance. In this is manifested the great antagonism between Christ and the devil. The worship of one is manifested by great worldly show and parade, the other by meekness, and simplicity, and a yearning desire for sacred truth, perfect love, and Christ likeness. The worshipers of Satan triumph here because they receive that for which they seek in this world,—its riches, glory, and fame, while the worshipers of God are put in the unpleasant position of waiting for their hoped-for reward of riches and glory, until the glorious appearing of the great God.

Let us be careful to make a sure covenant with God by sacrifice, that when he gathers his scattered friends to his holy mountain, we may share in the waited for inheritance of the glorious kingdom of the great Messiah. J. C.

COMPROMISE.

Satan is doing all in his power to persuade the professsed church of Christ to make a compromise with him, and close up the christian warfare. He will consent to have earnest christian union meetings in the winter, to save sinners, if he can have the privilege of getting up a string of picnics, fairs, festivals, excursions, etc., during the summer, where fashionable people can feel at home in their gay dresses, and where worldly people can have their fun, frolic, and dancing; and where cold-hearted professors, who took no part in the winter meetings, only to hold back those who had a heart to work, are all awake in the pleasure parties, thus leading the young converts back into the spirit and manners of the world. In this way Satan manages to destroy the good effects of the winter meetings, and when the next winter comes, the church, as a body, is lower than before the revival.

While the true christian can take hold heartily to labor for the salvation of sinners in the union winter meetings, let him be careful to make no compromise with Satan in the summer amusements. Beware of them. As soon as the religion is mixed with worldly pleasures, it is spoiled. Its sweetness is gone, its power has departed, and its vitality destroyed. Have no union with such things. When the devoted child of God unites with the christian workers in the various denominations, to lead men to Christ, he makes no compromise of his faith, or yields a single item of truth for the sake of a union; he only puts forth a friendly feeling to help pull the perishing out of their perilous condition. All this he can do, and sacrifice nothing to the enemy, but when he unites with the pleasure parties, he then steps upon dangerous ground. Such a union takes away his liberty in Christ, and leaves the banner of the cross trailing in the dust. A bitter sectarian spirit will produce about the same results. Look out for Satan's devices in these last days. Let there be no union with anything unholy; no compromise with the enemy to tolerate what is known to be unchristian; neither let the true christian fear to go any where for the purpose of trying to save the lost. Work with every one who will unite in an effort to rescue people from the ranks of the enemy.

Satan is very shrewd in his plans and operations. If he cannot persuade the christian to unite to help along fairs and festivals, he will then try to make him believe it is wrong for him to unite in revival meetings, where such evil things have been practiced, and may occur again. At first sight this may look very plausible to some, who are not familiar with Satan's devices, and cause them to cry out against those who are faithfully at work for Jesus, in churches where there has been more pride than pure religion; more darkness than light; more error than truth. That is just the place where a true man is required. In this, Jesus and the apostles set us an example. Where there is the greatest danger, is where the best men are most needed. When Jesus mingled with Publicans and sinners, he did did not *unite* with them in any thing wrong. When Paul went into the synagogue, he did not unite with the spirit of the *Jews*, but went as a *christian*, to lead men to Christ. So now, holy men are needed, free from a sectarian spirit, who are ready to work any where and everywhere, that by all means, some may be saved. If the people cannot bear the whole truth at once, give them what they can endure, and then more as fast as they will receive it. If a man is drowning, we would not refuse to help him at all, because we could not get him at once into the life-boat, but we would reach to him a plank, a spar, or something to keep him afloat till better means could be secured. So with the sinner; if he is not where he can receive the whole truth at once, get him to Christ for pardon as soon as possible, and then teach him more perfectly afterwards. M. G.

THE DISAPPOINTMENT.

It is known to many of our readers that Bro. W. C. Thurman expected to see Christ come the 19th of last April, at the Paschal full moon. The "day and hour" was set for him to appear, notwithstanding Jesus said: "Of that day and hour knoweth no man." Matt. 24: 36. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 24: 13. "Take ye heed, watch and pray; for ye know not when the time is." Mark 13: 33. The Savior' language is very plain on this point. We can see no room for believing that any man will be able to point to the "day and hour" when Christ will make his second advent. Whoever does it must be a presumptious man; and those who follow him must expect a sad disappointment, besides assisting to bring an unnecessary reproach upon the cause of Christ. Language so plain, as that just quoted, cannot be set aside, without doing violence to the word of the Lord, and we are surprised that any one, who believes in the literal interpretation of the Scriptures, should set the day and hour for Christ to appear, as did Bro. Thurman.

The Savior did plainly teach that his children living in the last generation would have clear, unmistakable evidence to satisfy them that his coming was "*near;*" even as certainly as we know "summer is nigh," when "the fig tree . . . . . putteth forth leaves." This is to be known by the fulfillment of prophecy, and "the signs of the times." We most fully believe we are living in the period when the last day evidences are being seen. We are where the admonition to "watch, . . . lest coming suddenly, he find you sleeping" (Mark 13: 35, 36), should be heeded with much carefulness. If Jesus were now to speak one word from heaven, we believe it would be—"WATCH." Satan knows we are near the end, and hence is doing all in his power to bring reproach on this great present truth, so that people will not listen to sound evidences on the subject. The cause of Christ often suffers more from its professed friends, than its real enemies.

As our readers are anxious to hear about the final meeting of Bro. Thurman, held in Chicago, April 19th, we give a part, of the faithful and candid report, as it appeared in the Chicago *Tribune*, April 21st. Their last meeting was in a hall on the corner of Wells and Superior streets. For report, see first page.

Let Bro. Thurman and his associates receive sympathy for their mistakes, rather than condemnation; and may they not be led again to depart from the plain teachings of Jesus. M. G.

CAMPMEETING.

We are now entering the campmeeting seasons. We are satisfied that these meetings are of great value to the church of Christ. They exert a powerful influence. Many who attend them receive a benefit that lasts a whole year. Man is made a social being, and needs the benefit arising from association. This is specially true in a religious point of view. Hence the Lord required a general gathering of the Jews at Jerusalem for devotional exercises. They gathered there at least three times a year. They needed these meetings in order to keep up suitable interest in divine things. So now, we believe the winter conferences and the great summer campmeetings, are of special importance to the disciples of Christ. They exert a stimulus upon the spiritual nature which is needed in these last days, perhaps, more than at any other period. This may be one reason why so many are being held, and are receiving such general patronage.

In order that they may produce the greatest amount of good, those who attend them should endeavor to act for the general welfare of the whole. At such meetings all have equal rights, and should remember the injunction of the apostle: "Follow after the things which make peace, and things wherewith one may edify another."

The one great object of all such meetings, should be to promote the healthy spiritual growth of all present. In order to accomplish this result, all disputes and contentions should be most carefully avoided as far as possible. When a case of necessity occurs, it should be accompanied with much prayer and watchfulness, lest a root of bitterness be produced.

Again, those who would advance the interests of these meetings should avoid all efforts to introduce new or old theories calculated to cause contention. There are more topics of importance, on which we are agreed, than we have time to present. If each aims to build up others in Christ, the result will be glorious. We trust the coming campmeetings will be specially of this class. M. G.

STRAGE THINGS.

This is an age of very strange theological opinions. It seems as though people had turned their inventive talents towards religious matters in these last days. The result is very disastrous to the cause of Christ, producing divisions, and distracted parties, which help on the cause of Satan, rather than that of the Lord. We learn Dr. N. H. Barbour "proclaims that the Lord *has* come and raised the righteous, but has not been *seen* by the living as yet, but has commissioned him [Barbonr] and his followers especially to preach the gospel, yet seven years, and to proclaim the hour of his judgment."

It is known to many that Bro. Wm. C. Thurman set a *definite* time for Christ to appear, giving the "day and hour"—the 19th of April. We had no doubt of his sincerity, but had no confidence in his position, because we believed it was directly opposed to the teaching of Jesus, and therefore could not be true.

We are sorry to learn that he now claims "the *time* was all right, but not the event." We clip the following from the *Advent Christian Times*, as expressing Bro. Thurman's position:

"Jesus did not come, but the 'day of the Lord' came, and now their work is to 'seal the servants of God in their foreheads' by baptizing them face downwards three times in water. That puts the seal on the *foreheads* instead of the back of their heads as in ordinary immersion. . . .

Then again, Elder Thurman is also sent forth to revive the apostolic order in the church before Jesus will personally be seen. He has a new rendering of the Hebrew Scriptures that he wishes to use for his benefit in this movement. 'Then shall the sanctuary be cleansed' is rendered, 'then shall a holy one be justified,' and that he claims was fulfilled on the 19th day of April last, by God's justifying the Thurman followers because they had faith in definite time. . . .

Surely, this is an age of irrepressibles. There seems to be no theory so visionary, or scheme so delusive, but will find its devotees. And even in the midst of utter failures and disastrous defeats, they rise again to press on in their career, regardless of results to their followers, or to the cause of Christ." M. G.

Holiness Convention.—July 9th, a National Convention for the promotion of holiness is to commence at Ocean Grove, N. J., to continue ten days. It is designed to be an unsectarian convention, open alike for all christians who are interested in the subject of holiness. Two similar conventions have been held at the same place; the first in 1873, the second in 1874. They were blessed seasons.

The invitation is broad, extending to all the friends of Jesus. Those who attend may expect a rich feast of heavenly manna. Ocean Grove is seven miles from Long Branch. It is a delightful place, and admirably adapted for such a convention. Good accommodations can be obtained at moderate prices. We have seen no other place where a christian can spend a few summer days more delightfully than at Ocean Grove. If he wishes rest and sea bathing, in connection with excellent meetings and good society, it is just the place for his accommodation. Those going from New York City will take a steamboat to Sandy Hook, then cars to Long Branch, and stage from there to Ocean Grove.

The following is this year's list of National Campmeetings for the promotion of holiness:—

Fernwood, near Philadelphia..........June 23d
Cedar Rapids, Iowa..........July 8th
Urbana, Ohio..........July 22d
Orchard Beach, Me..........Aug. 5th
Newburg, N. Y..........Aug. 25th

M. G.

The Catholics.—The evidence continues to increase in favor of a terrible conflict between the Catholics and Protestants, in all parts of the world. The Springfield *Republican* says:—

"That a conflict is coming on between ultra Romanism in these States, and our Protestant republicanism, is obviously a foregone conclusion. Nobody of much importance on either side denies it. The wonder, perhaps, should be that it has not come sooner."

The clouds are gathering, and look decidedly threatening. Let christians hide in Christ. He is their Rock of safety. M. G.

New Religion.—Spiritualism claims to be "a new religion, a new order, and a new science," and yet "it has no standard of belief." It claims to have come with "a new religion," "when the religion of the world was a failure." If the professors of the christian religion were living as they should, Satan could not have spread Spiritualism as rapidly as he has done for the last twenty-five years. If Jesus was not coming soon, the religious aspect of the world would be very dark, if we looked far into the future. M. G.

New Bedford.—June 13th, we had a good day with the church in New Bedford. The morning love-feast was *excellent*. This is a living church, rejoicing in the blessed hope. We were much rejoiced to find the Brn. and Srs. in such a healthy condition. Like other churches, this has had sore trials, but the dear Lord has given marked expressions of his favor by means of rich blessings bestowed upon their prayer and conference meetings. M. G.

Strikes.—It is estimated that the cost of the strikes among the miners in Pa., during the last five months, in Schuylkill Co. alone, amounts to ten million dollars, five millions of which consists in the loss of wages to the miners. It is thought the strike is nearly at an end, and that the miners will go to work at prices offered by the operators last January. M. G.

Another Sea Disaster.—The Steamer Vicksburg, of Liverpool, commanded by Capt. Bennet, ran into the ice and foundered. Some forty persons were lost. She left Quebec May 27th, and foundered June 2nd. She had on board a crew of sixty men all told, and eight saloon passengers, and about twenty in the steerage. M. G.

Bro. H. F. Carpenter and family intend to start for California Wednesday, June 16th. He is to be the pastor of the church at Vallejo. We expect there will be mutual satisfaction between the pastor and the church. We esteem him as a true man in Christ. M. G.

Bro. P. G. Bowman informs us that Sr. Bowman is in poor health, and suffering severely. Pray for her, that she may have great peace in Jesus, and be restored to health; also that Bro. Bowman may have great success in leading the people to Christ, and a preparation for his coming. M. G.

Boston to New York.—In all our travels, for many years, we have found no route so pleasant as the one from Boston to New York, over the Old Colony R. R. and the magnificent Steamers from Fall River. M. G.

A New Atlantic Cable.—Another Atlantic cable has been successfully laid between Rye Beach, N. H., and Ballingskilley's Bay, Ireland. It was completed at 3.30 P. M., June 9th, 1875.

Christian Union.—In another column, our readers will find some wholesome remarks on "Christian Union," by Bro. I. K. Lombard. M. G.

San Francisco.—Bro. William S. Dibble writes from San Francisco, Cal., May 29th, as follows:—

"I wish to tell you something about our prayer-meetings. We have about twenty-five, on an average, at each meeting; and they are the best prayer-meetings, I think, that the church has ever had since our organization. There seems to be nothing that disturbs us now. We are all anxious to have Bro. and Sr. Mathewson come as soon as possible."

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$572.66
Sister Phipps	.25

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$93.88
J. P. Marquand	1.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, Geo. T. Adams,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis.*

Aug. 6th, 1874, and onward.

Previous acknowledgments	$4,454.80
H. V. Davis (pledge paid)	25.00
S. M. R. (pledge paid)	1 00
W. D. F.	2 00

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$336.60
W. D. F.	3.00

NOTES BY THE WAY IN ALABAMA AND TENNESSEE.

To the A. A. M. Society.

Dear Brethren:—My last left me, May 4th, at Spring Creek, Cherokee Co., Ala. Meetings were continued with interest till Wednesday noon. As I told you the awful condition of the church there, being divided on account of the truth, I can now report the good news of better prospects for the future. Twenty members embraced our views as truth, while eleven opposed. Both parties had formed a conference, calling themselves *the* church, and had excluded the other; and so, of course, they were all out, and there was no church. Now came the contest as to which party should have the house. The minority put a lock and chain on the door of the church, and so kept the majority (*heretics*) out; while I am sorry to say *our* friends sued at the law for their "rights," which, as I told them, was not in keeping with the spirit of Jesus. Notwithstanding they had gained the case in one court, by the help of Jesus, they were induced to withdraw the suit and *build* a house for God's children. As soon as they consented to stop the suit, the Lord poured out his Spirit upon us, and we had a blessed time in parting. The friends showed their appreciation of our visit by a godly example. We had been invited to speak on Wednesday night at Pleasant Hill, but found it closed against "the infidel," as some called me. The Lord had an old Bro. Baker open his chapel for us, where we had one of the hardest struggles we have had for years in trying to speak. We felt the great need of the prayers of God's dear children. I hope they will not forget me in the future.

Thursday started to cross Lookout Mountain into Wills' Valley, to meet an appintment at Head Springs church; but found they would not allow me to preach in it. A friend, Mr. Wm. Lee, opened his dwelling, where we had a free time on the coming kingdom, and spoke to a crowded house. Friday, 11 o'clock A. M., at the celebrated Sulphur Springs, Dekalb Co., Ala. The Baptist brethren very kindly opened their house to me, an unworthy pilgrim. After I had finished my first effort in that place, I heard one man say he was disappointed, for he had "come expecting to see a bear turned loose," but had "heard nothing but the truth."

Saturday and Sunday with Shilo church. Found much trouble in the community among the brethren known here as Campbellites; but those of like precious faith with us were all in peace, so far as I could learn.

We reached home so nearly worn out that we were confined to our room three days. Thursday, the 13th, rose early and took the train for Cowan, Tenn., where we met a large, attentive audience. A young minister, Bro. Sewell, of the Christian church, told the people there was no use to preach the resurrection, as the only hope; the only thing necessary was to be ready for the reward. We then showed that the unconscious state of the dead is a dispensational truth, and the only thing with which to meet the Spiritualists with success.

Friday, the 14th, we took a train on the Sewanee coal road for the University of the South. Then down the mountain by moonlight, four miles, into Roarks' Cove, where we lectured on Saturday from Bro. J. J. Smith's chart. Sunday A. M. tried to preach the funeral sermon of Sr. Phillips. In the afternoon spoke from the chart again, and buried a dear sister in baptism. Monday, spoke to a full house, then bade adieu to the many kind friends who had helped me after a godly sort, and came up the mountain to the University, and spoke at the house of a Sr. Dorsey. House full and yard full. All gave the best attention. Here I met a Bro. Marion, minister of the Baptist persuasion, and had a pleasant interview with him.

Tuesday back to Cowan. Spoke again to a crowded house. Good attention. Text, Matt. 5: 5. Bro. Sewell again intimated that there was no use in preaching these things. Here a few friends gave me scrip for my journey. Reached home Wednesday at two o'clock, almost worn out. Thursday was not able to sit up or eat anything until evening. O how I sigh for home, where we will never get weary. On arriving at home, we learned that Bro. R. J. Wilson, of the M. E. Church, had used a long-ranged gun at us in our absence, on immortal-soulism, in which he grossly misrepresented our position and doctrine. Some time ago, I ased asked him to discuss the question, but he was "no man for controversy"; but after we get fifty or sixty miles away, he is a noble "war-horse." I think the people have sense enough to see the unfair and unchristian manner in which he spoke of us as a people, saying we are selfish, etc. etc. I have offered a reward of $100 for the scriptures used by him positively proviug his position. I learn that many took notes, but as yet I have had no call for the money.

Saturday, May 22nd, with the church at Oak Grove. Baptized one, and left Bro. J. J. Smith to conduct the meeting on Sunday, while we went to Bethesda church. Had a large crowd. Bro. Crawford and myself spoke to them. Bro. Waldrop and myself ordained Bro. Crawford to the work of preaching the coming of Jesus. We then gathered around the table, and enjoyed a melting time. Then down in the valley to Pea Town, heard a M. E. Bro. Price preach at 4 o'clock P. M. He manifested much christian courtesy toward us. At 6½ o'clock P. M. we preached in the house of the ferryman on the river side.

Monday night, preached in McMahan's Cove. Wednesday night, at Catchings, Tenn. Thursday night, near my own home, at the house of a kind neighbor. Saturday, crossed Tenn. River, and heard Bro. Crawford. Yesterday (Sunday) morning, spoke to a large, attentive audience in a lovely grove on the land of T. Boyd Foster, Esq., who kindly gave me permission to preach our faith on his land near Norwood's Chapel. Mr. Norwood had refused us the Chapel, saying that no Adventist should preach in it. A great many came out, and we spoke from the devil's lie, Gen. 3: 4. Good was done. In the afternoon, Bro. Smith spoke from the chart. Praise the Lord for his goodness. For eight weeks I have preached on an average one sermon a day. I start to-night for Icard, Burke Co., N.C. Dear brethren and sisters, pray for me and mine. Let us be faithful till Jesus comes.

J. A. Cargile.

Stevenson, Ala., May 31st, 1875.

Eld. S. P. Babcock has been suffering for many months, and is gradually failing from the effects of a cancer, which has already eaten largely one side of his face. At times, his sufferings are intense. I would ask for him the prayers of God's people, that he may be sustained in his sufferings, and the work of disease stayed in its progress. He is stopping with his daughter, Sr. A. M. Bancroft, at Woodstock Valley, Ct., which is his P. O. address for the present. P. S. Butler.

Correspondence.

From Sr. M. Graves.

Dear Brn. and Srs.:—Don't you often wonder how this poor, unhinged, out-of-joint world gets on at all? We do; there are so many screws loose, so many things going wrong, so many wrong-headed folks to carry, and so many wrong-hearted folks, heavier still; so many mistakes, and worse than all these, so much blindness and meekness, so much envy, malice and bitterness, that one is prone to lose heart sometimes, to get perplexed, confused, disgusted with one's self in particular, and the world in general. But there is for the true heart, for the tender, teachable spirit, a sweet and solemn protest against these moods of the soul in the skies above and earth beneath—the earth that God made and causes his sun to arise and shine upon.

Have you never looked out in some hour of mental chill and gloom, and felt the clouds all break away, the heart-sickness banish, as you saw the golden rivers of the sun pouring everywhere their tides of gladness? So long as that sun shines, His tender mercies and His loving kindness shall endure; so long as the right hand which fills with oil the great lamp hung in the heavens does not fail, it will reach down tenderly for guidance and strength to all who take hold on it. Yes, amid all the confusion, perplexities and trials of life, the strength of the Eternal love is about us.

And now, dear ones, if your nature is a broad, tender, sympathetic one; if a wrong or injustice done to another seems to you always very much like one done to yourself; I know you must have been often amazed, pained, outraged, when you have brought home to your mind and heart the frightful amount of foolish, gossipy, frivolous, wicked and malicious talk there is in the world.

Things we talk about,—how much they make of onr lives. What an immense social force our speech is for good or for evil, and in what service is is mostly employed? Did it ever strike you what a low conversational standard most of us have? In neighborly and social calls, in friendly afternoon visits, in evening companies, what a waste of talk there is. What barren, petty, frivolous subjects our speech goes hunting after. How little kindliness, wisdom and thought of any kind there is in what we say. Not that people should be always talking lofty sentiments, and uttering high-sounding phrases. The dullest people in the world are those who "talk like books." Good sense can be run into the mould of plain Anglo-Saxon, and a warm, kindly heart can make itself felt in the animated, picturesque words of our sweet, old-fashioned mother tongue.

But the host of us have enough to answer for in this matter. Surely we have all said unwise things, foolish things, wrong things, things to be repented of enough; but there is another phase of conversation, which differs from these, as wickedness does from weakness.

We come now to the backbiting, traducing, malicious type of conversation. When one soberly reflects upon how much there is of this in the world, it seems simply astounding that mankind gets on at all. There are so many people ready to ridicule, impugn, traduce the character, motives and conduct of anybody with whom they are brought in contact; so ready to ferret out, hold up and gloat over the faults of their fellow men, that, as we said, we wonder how the world gets on at all. And this active slander furnishes a terrible commentary on the evil in human nature. We all of us need so much charity from others, so much gentleness and sympathy and kindliness from our fellow men, in their judgments of our lives and deeds, that it might reasonably be supposed that each of us would deal gently with our neighbors, as we would be dealt by; but is it so?

Now, dear ones, if you have fallen into the evil habit of telling over the weak and wrong in the characters of those whom you know, get rid of it; resolutely and prayerfully, get rid of it. Solemnly covenant with yourself to speak tenderly, pitifully, charitably, of others; to seek for whatever explains and palliates their faults; to give them always the benefit of a doubt, and deal

with others as one day you will wish to be dealt by. Let us all see to the things we talk about. Let us strive to do somewhat to refine and elevate the tone of conversation among those with whom we are thrown in social communion, if only for a few hours, that we drop into it some words that are wise, that are pitiful; some words of kindness and good cheer, such as the weakest can utter, and that we speak of the absent—of their infirmities, mistakes and misfortunes—somewhat as we would have them speak of us. "Which now of these three thinkest thou was neighbor to him who fell among thieves? And he said, He that had mercy on him. Then said Jesus, Go thou and do likewise." "If any man among you seem to be religious, and bridleth not his tongue, . . . that man's religion is vain."

Married.

WILKINSON—SWEAT. In Portsmouth, N. H., June 8th, by Eld. J. W. White, Mr. ALBERT J. WILKINSON and Miss NELLIE SWEAT, both of Portsmouth.

Obituaries.

BROWN. In Fairfield, Ct., May 3d, 1875, of consumption, my sister, Martha Adella Brown, youngest daughter of William and Sarah E. Brown, aged nineteen years.

Della was naturally a good girl, mild and quiet in disposition and manners, and loved by all who knew her. She died peacefully, fully resigned and ready, in hope of the resurrection. We sorrow not without hope. We expect, when the trumpet sounds, and the sleeping saints are raised incorruptible, Sister Della will come forth clad in immortality. MRS. JAS. E. ACKERMAN.

PINCKNEY. In Victory, N. Y., May 22nd, '75, of consumption, Ida A. Pinckney, aged eighteen years.

Death has taken from our society a young lady of much promise, loved and respected by all who knew her. By this death, a union has been dissolved, and a heart made sad and lonely. May this bereavement draw him to seek union with Christ. May parents and brothers and sisters be sustained in this affliction, and be well prepared to escape the second death. Sermon by the writer. Rev. 2: 11. B. P. STEVENS.

WOODIN. In Pawling, N. Y., of consumption, Libby, wife of Colman Woodin, aged twenty-five years.

Libby gave her heart to the Lord some years since, under the labors of Bro. C. H. Sweet, and although her trials were severe, yet she loved Jesus to the last. She leaves a husband and a little boy, with numerous other friends, to mourn her early death. May the lonely hours be blessed to the good of the mourning husband, and may God overrule this affliction to his salvation. Words of promise were spoken by the writer. GEO. A. BARKER.

CHRISTOPHER. At Revere, Mass., May 3d, 1875, of rheumatic fever, Bro. Edwin Christopher, aged fifty-two years.

Bro. Christopher was a member of the Baptist church at Brookfield, Queen's Co., N. S., for upwards of seventeen years; but eight years ago he embraced Advent principles, and has believed in the soon coming of Christ. We believe he rests in hope. Sermon by Eld. J. Couch, from the text—"Wherefore comfort one another with these words." 1 Thess. 4: 18. JUDSON A. RICE.

HUNT. Fell asleep in Jesus, in Thornton, N. H., March 4th, 1875, Bro. George W. Hunt, aged forty-one years.

Death has taken from our society one loved and respected by all who knew him. By this death a union has been dissolved, and a heart made sad and lonely. May the same hope that sustained our brother in his dying hours be her comfort and support in this hour of affliction. ARTHUR HUNT.

REMICK. In Elliot, Me., May 12th, 1875, Mrs. Elizabeth Remick, aged sixty years.

Sr. Remick professed faith in Christ when twenty years of age. The last three years of her life she was afflicted with blindness, but she found the grace of Christ all sufficient. She rests in hope. A sorrowing husband and seven children mourn her loss. Pray for them. Funeral service by the writer. J. W. WHITE.

BELLOWS. In Woonsocket, R. I., July 24th, 1871, Cora A. Bellows, aged two months.

In Abington, Conn., Feb. 9th, 1875, Hattie E. Bellows, aged one year and two days, only daughters of Alba and Sarah E. Bellows.

Words of comfort were spoken from Jer. 31: 15-17.

Soon shall the light of coming day
Flash through the portals of the tomb;
Sighing and tears shall flee away,
And joy light up thine endless home.

Safe on that distant shining shore,
Where the long-parted ones shall meet;
And meeting ones shall part no more,
There those we loved and lost shall greet.

H. DAVIS.

BLACKMAR. In Woodstock Valley, Ct., March 15th, 1875, Bro. Edmund A. Blackmar, aged seventy-five years.

Bro. B. embraced a hope in Christ a few months before his death, and died trusting in Jesus. He leaves behind in this vale of tears a beloved daughter and other friends to mourn, but not without hope. Funeral services by the writer. P. S. BUTLER.

UMBERHIND. In Richmond Village, Me., John B. Umberhind, aged fifty years.

He had been engaged as master workman in vessel building for years, and was respected by all. He calmly bade his friends farewell, and closed his eyes to sleep, till Jesus comes. God bless the mourning friends. Funeral services by Elder Page. M. I.

MOORE. In Brattleboro, Vt., May 22d, 1875, of pneumonia, Bro. Warren Moore, aged sixty-one years.

Our brother was a long, but patient sufferer, and we believe that the weary is at rest. MARY C. WHITAKER.

KEITH. In Eastford, Ct., May 23d, 1775, Essie, daughter of Mrs. Keith, aged two years.

She was a bud of promise, not permitted to blossom here, but she will bloom in a world where flowers never fade. Funeral by the writer. P. S. BUTLER.

CHAMBERLAIN. Fell asleep in Jesus, in Barford, P. Q., May 22nd, Adeline Chamberlain, wife of W. O. Chamberlain, aged forty-five years and eight months.

Sleep, dear sister, until the dawn of the morning, when we e pect to meet thee, clad with immortality, in the kingdom of God. U. G. LADD.

FOREIGN NEWS.

PARIS, June 9. A violent storm passed over the city, to-day. Much window glass was broken and thousands of chimneys blown over. There were many accidents, and traffic was wholly suspended in the street. The storm extended to the south of France, and from the Pyrenees comes a report that a house was prostrated and eleven persons killed. The damage done in Paris is estimated at 11,000,000 francs.

ITALY has now actually under arms 195,000 men, and it is said that this number will soon be increased to 300,000. The second section of the permanent army, known as the Mobile militia, amounts to about to 150,000 men. Recruiting for the third and fourth sections will soon be begun. The arrest of numerous Italian students for participation in the recent disorders at Naples has unearthed the fact that great numbers of them are connected with the International Society, and one or two of them are to be held on a charge of conspiracy.

RECENT EARTHQUAKES IN ASIA MINOR. The earthquakes experienced in various parts of Asia Minor on the 3d, 4th and 5th of May were very disastrous in their effects. In the province of Bronssa the destruction of life and property was considerable. The village of Sheikli, in the district of Kara-Kissan had two hundred houses leveled with the ground, one hundred rendered uninhabitable, and only twenty left standing. The killed numbered thirty-one and the injured seventeen. The village of Tchoril lost two hundred and eighty-five of its three hundred houses, and had one hundred and thirty persons killed and one hundred and seventy injured. Other villages suffered in proportion.

A DISCOVERY of great interest to Egyptologists and antiquarians generally is reported from Port Said. A learned archæologist in that place has just found a monumental stone to Thotmes III., under whose reign the exodus of the Israelites is supposed to have taken place. The inscriptions which have already been deciphered contain more than four hundred geographical names, all recognizable, and for the most part belonging to Arabia, Armenia, Nubia, and the coast of the Mediterranean.

Havana, June 11. News has been received here, by the way of St. Thomas, of a terrible earthquake in New Grenada. The destruction is the greatest in the valley of Cucuta, on the Venezuella frontier. It is reported that 16,000 lives were lost by the calamity.

DOMESTIC NEWS.

San Francisco, June 6.—A succession of earthquakes and a tidal wave have occurred at New Caledonia, with disastrous effects. Several villages have been swept away, with much loss of life.

FIRES IN NEW ENGLAND.—According to the Boston *Journal* record of fires during the month of May, 1875, the loss by fire in New England amounts to $1,710,800. Our estimates are made with as much care as possible, but are mainly based upon the reports given by newspapers. In most instances we have corrected these when over-estimated. Massachusetts, $814,500; Connecticut, $353,800; Vermont, $319,400; Maine, $125,-900; New Hampshire, $81,200; Rhode Island, $16,000. Total, $1,710,800.—*Boston Journal*.

In Brief.

— There are said to be 400 religious journals in the United States, of which the larger numbers are,—Methodist, 47; Catholic, 41; Baptist, 35; Presbyterian, 29; Episcopalian, 21.

— The Troy (N. Y.) Board of Education has ordered that the Bible be excluded from the public schools, and all religious exercises discontinued.

— The German Government, apprehending disturbances, has prohibited, without exception, public religious processions among Roman Catholics. Processions were to have been held at various places in honor of the Pope's jubilee.

— In every country and every nation, Popery is meeting with adversity and tribulation, except in the United States. This is passing strange.

— Spiritualism is on the top wave of popularity in Russia just now, and several scientific professors have avowed their belief in it.

— A schooner and six lives were lost on Lake Michigan recently.

Notices.

Hoosick Valley Tent Meeting.

The second series of tent meetings for this season, in the Hoosick tent, will commence on *Tuesday evening, June 22d*, on land owned by Truman Aldrich, ten miles south east of Rutland, near a village called Northham, in Shrewsbury, Vt. The meetings will continue afternoons and evenings till Sunday evening, July 4th, including two Sabbaths, if the interest sustains the meetings. This is a new field, and the interest throughout the whole region seems to warrant a success for truth. It is expected that brethren from Bridgewater, Plymouth, Mt. Holley, Rutland, and other towns, will attend these meetings. Plenty of hay, grain, and good pasturing for horses at old fashion farmer prices. Also good lodging in the tent or neighborhood, and provisions provided near the tent by the owner of the ground. Those coming to lodge in the tent bring your blankets and buffaloes. Preachers: Waite, Blanchard, and Flagg, with perhaps others.

H. K. FLAGG, A. W. SIBLEY, } Tent Committee.

Hoosick Valley Conference.

A quarterly session of the Hoosick Valley Conference will be held at North Adams, Mass., commencing *July 7th*, and hold over Sunday, and as much longer as duty requires. The Hoosick Valley tent will be pitched for the occasion, and we hope for a blessed good meeting. Let there be a rally of Immanuel's friends in all that region of country. Do come up to this feast, and let us have an old-fashioned meeting; one in which the Holy Spirit in power shall rest on the encampment, and be present to convict of sin and judgment to come. Bring small tents and camp on the ground, those who can. Let there be a representation of all the churches by delegates within the bounds of this conference. Make an especial effort to attend this quarterly session.

A. W. SIBLEY, President.
W. O. HIGLEY, Secretary.

Mission Tent Meeting.

The annual tent and campmeeting at Greenwich, Mass., will commence *July 1st*, and continue one week. This meeting is in a new field, and it is desired that all the churches in Western Mass. should be fully represented with tents and people. We have one of the best groves in the State, fitted up by the S. A. and N. E. R. R. Co., free of expense. Extra trains will run from Springfield and Athol July 4th, at reduced fare. We want an old fashioned campmeeting. We say to preachers and people—come, and spend the Fourth of July in working with Christ to save souls. Particulars hereafter.

J. HEMENWAY, for Committee.

New York A. C. Conference.

The Annual Meeting of the New York A. C. Conference will be held with the church at Martville, commencing *Thursday evening, June 17th*, and hold over Sunday. We hope to see every church in this Conference represented by delegates. Let each church take a collection for the Conference. We expect the ministers and delegates to be present Thursday evening.

Will the churches, where our ministers labor, see that their fare is paid to and from the Conference. We expect the chapel at Martville will be dedicated during the meeting. Homes will be provided for all that come. Brn. and Srs., come praying that God's blessing may rest on the meeting.

Directions. Those coming on the New York Central, from the East or West, will change cars at Weadsport for Martville. Those coming on the Lake Shore and Watertown Road, will change at Sterling Junction for Martville. The church is but a few rods from the depot.

M. R. MILES, President.

GROVE MEETING.—According to previous arrangements, made one year ago, Bro. F. A. Baker and myself gave out word there would be a meeting held in West Levant, Me., in the grove now owned by John Emerson, to commence on the *first day of July*, at two o'clock P. M., and hold over the 4th. The grove will be fitted up for tenting. We expect a large tent will be pitched for meetings in case it should be stormy. For the accommodation of the poor, bring clothing and provision, all who can. Those that can, bring your small tents. Let us have a friendly greeting once more in Christ, and contemplate his coming soon, with joyful hope. The day of trouble is upon us. Let all come who love our Lord Jesus Christ, and strive for peace in Christ, and let it be our chief aim to be ready for the day of the Lord, and get others ready. Preaching brethren are invited to come and labor for their Master.

ISRAEL DAMMAN.

QUARTERLY MEETING.—The Second Quarterly Meeting of the Washington Co., Kan., Adv. Chris. Conference will be held with the church at Sherman Centre, commencing Saturday, June 26th, and hold over Sunday. There will be preaching on Saturday, at eleven o'clock *a. m.*, and a business meeting at two *p. m.* It is requested that each church in the conference be fully represented, and that all be there on Saturday, as it is desired to finish all business on that day.

JOHN BATTERTON, Sec.

NOTICE.—The third quarterly meeting of the Central Kansas Advent Christian Conference will be held with the church at Key West, Coffey Co., Kansas, on *Saturday, the 3d day of July*, 1875, and will continue over the Lord's day. All are cordially invited to attend.

H. H. KLOCK, Secretary.

QUARTERLY CONFERENCE.—The next Quarterly Conference of Northern Pennsylvania and Southern New York will be held at South Creek, Bradford Co., Pa., commencing Friday evening, June 18th, and continue over the following Sunday. We hope to see a general gathering of the friends of truth. Ticket by Railway from Corning to Gillet Station.

E. C. COWLES, Pres.
A. H. BRIGGS, Sec.

FOURTH OF JULY.—The new camp-ground at Seabrook, N. H., will be dedicated *Sunday, July 4th*. We hope to see the brethren and sisters in the vicinity present. Bro. C. Goodrich, it is expected, will preach the word.

For the brethren, C. A. BARTON.

AN APPEAL.

The season has now arrived when the special work of holding Tent Meetings should be begun. The Mass. Conference has a good Tent ready again for service in the harvest field of the Lord; and the question is: Shall it be sent forth once more with good and faithful laborers to gather in sheaves for Christ, and give the warning of the coming day of God? In order that this may be done, there must be a sacrifice made by the friends of Jesus, and means given to sustain in this way his precious cause.

It is proposed that the Tent this year be taken into *new fields*, and where our precious faith has not as yet been heard. If this is done, there will be a special necessity for contributions on the part of our churches and people in general, to defray the expenses of these meetings in these new places.

As the Committee, chosen at the late Conference to have the charge of the Tent and make arrangements for the work in connection with it, we invite all who have the means and the heart to give in sustaining this mode of reaching the people, to do so as soon as they can, that we may know how far to go in promising the Tent where it is already requested.

Contributions and pledges can be sent to the Treasurer, ELD. C. GOODRICH, Boston, Mass.

B. YOUNG, L. BOUTELL, } Protracted Meeting and
C. E. BARNES, I. I. LESLIE, } Tent Committee.

Notice.

The members of the Mass. Second Advent Christian Conference are requested to send to the Secretary their names and address, that each may receive a certificate of membership, according to a vote of the Conference.

I. I. LESLIE, Sec., Box 5140 Boston, Mass.

Tremont Campmeeting.

The Annual Campmeeting at Tremont, Mass., will commence *Monday, July 19th*, and continue to the 28th. Arrangements will be made to supply all with board and lodging. All who can are requested to bring Tents.

Brethren in the Lord, do make arrangements to attend this meeting, especially all who reside in the southerly part of this State. Come at the commencement, if possible. We intend to secure good profitable laborers, those who are prepared to bring out an exposition of those prophecies especially applicable to these times, and now in process of fulfillment, when the church will be delivered. This may be the last annual gathering we shall be permitted to enjoy before the Lord will gather his own to himself. Let us do what we can to save the perishing before it is too late. Bro. Munger will have charge of the meeting.

HENRY V. DAVIS, for the Committee.

Alton Bay Campmeeting.

The Alton Bay Campmeeting will commence, if the Lord will, *August 21st*, and hold over two Sabbaths. J. COUCH.

NOTICE.—The Mechanic Falls Campmeeting will commence *Monday, August 30th*, and hold over Sept. 5th. WM. H. MITCHELL, for the Com.

CAMPMEETING.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th.

JER. CARR, for the Committee.

THE committee of the Coventry Centre Campmeeting, R. I., will meet at the house of Bro. J. Slocum's, Wyoming, *Saturday, June 20th*.

E. BELLOWS.

VERMONT CAMPMEETING.—This meeting will commence *Sept. 4th*, and continue till Sept. 13th. Bro. E. A. Stockman and others are engaged to be at this meeting. H. F. C.

DISTRICT MEETING.—The District Meeting of the Melbourn District P. Q. Conference will be held in Dudswell, P. Q., in the River school-house, or in Bro. Merritt Bishop's grove near by, commencing *Thursday evening, June 24th*, at seven o'clock, and holding over the following Sabbath. The first service will be held in the school-house, and if the weather is pleasant, in Bro. Bishop's grove afterward. Three services may be expected on Friday, Saturday, and the Sabbath. The brethren and sisters there cordially invite the scattered ones to gather together with them for worship and blessing, and it is hoped that there will be a good attendance of those who love and look for the appearing of Jesus. Those who may go by cars will go by way of Sherbrook, over the Quebec Central R. R., leaving the cars at the Dudswell station. Teams will be provided for. Now, brethren and sisters, on the district and elsewhere, do make special effort to be present at this meeting, which is at once a district and grove meeting, ready to engage heartily in the service of the Lord. Several preachers will be present to preach the word.

C. P. DOW, President of Conf.
L. C. MCKINSTRY, Sec. *pro. tem.*

TENT MEETING.—There will be a tent-meeting at East Lebanon, Me., near the depot, commencing June 16th, and hold over the following Sabbath. We hope to have the sympathy and cooperation of all who love our Lord Jesus Christ, and are looking for his return to earth again. We shall exhibit the big chart, giving the history of the world from the creation to the present time.

S. G. LOW.

Who Wants it First?

We are now ready to put the Maine mission tent at work. Who wants it to visit their places? Where are you ready to have it immediately? Please write to me at once, and say what your wishes are about times and places.

I. C. WELLCOME, for the Committee.

NOTICE.—There will be a meeting in Friendship, Me., commencing July 3d, and holding over Sunday, July 4th. Brethren and sisters in the surrounding country are invited to come to this feast.

G. THOMPSON, O. WINCAPAW, } Committee.

NOTICE.—As the Mass. Tent Committee are about to start the Tent, they will need some money. Will those brethren and sisters who have subscribed for this purpose, send to the Treasurer, C. GOODRICH, *Crisis* Office, Boston, Mass., as soon as convenient?

TENT FOR SALE.—A wooden tent on Alton Bay camp-ground (Tent. No. 202), with furniture, such as stove, chairs, lounge, crockery, etc. Price $150.00. Correspond with, or call on, C. GOODRICH, at *Crisis* Office, Boston, Mass.

GROVE MEETING.—The Lord willing, there will be a Grove Meeting on the farm of Eld. Brian, Osage Co., Kansas, commencing at 10½ o'clock A. M., Sunday, June 20th, and continuing all day. Different preaching brethren will be present. All are invited to come, and bring their dinner, and stay all day. A good pasture furnished near the grove, free. Good running water in the grove. Come one and all.

N. BRIAN.
V. F. HUNT.

BASKET MEETING.—There will be a basket meeting held in the barn of M. Smith, at South Rochester, the 3d and 4th of July, and hold over Sunday. We trust the Lord will send some of his servants to preach the word. All are invited to come with the armor on. S. HAWKINS.

THE Mechanic Falls Campmeeting committee are requested to meet at Danville Junction, on arrival of the nine o'clock A. M. train from Portland, June 22nd, to make arrangements for the coming campmeeting, and such other business as may come before them. All of the Board are requested to be present.

For the Com., C. DENNEN.

CONFERENCE.—A Conference will commence at Milltown, Me., July 1st, and continue over the Lord's day. It is requested that our ministering brethren come to aid in the interests of this meeting. Come all that can, and let us labor to accomplish the greatest amount of good for the cause of Christ and the salvation of men.

M. W. CORLISS.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish lumber for building purposes on the camp-ground at Alton Bay, at the following prices: Hemlock, $15.00 per M.; Pine, planed and matched, $25,00 per M. All who want lumber for frames must write immediately to J. H. Downing, Alton Bay, N. H. Mr. Downing will furnish nails, windows, doors, butts, screws, etc., at Boston prices.

H. K. CHOATE, BENJ. YOUNG, } For Committee.

NOTICE.—I have on hand a large lot of cast loose Joint Butts—4×4, 5×5, and 6×6. I will ship to any address all that can be used for a church or benevolent institution, free of charge except freight and cartage. Some evidence will be needed to know that the parties ordering are the committee of such church or benevolent enterprise.

T. S. SCOVILLE, Elmira, N. Y.

NOTICE.—Arrangements have been made to furnish lumber for building purposes on the camp-ground at Seabrook, N. H., at the lowest market price, which will not exceed $15 per M. Address CHARLES C. DOW, Kensington, N. H.

N. H. ROBIE, for Com.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)

Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Tuesday, Wednesday, Thursday and Friday evenings.

Mrs. Jane Benson........Sunday, June 20th
Hiram Munger........Sunday, July 11th
Geo. A. Streeter (if desired)........Sunday, July 18th
D. M. Leavitt........Sunday, July 25th

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.

Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.

C. S. Emerson........Sunday, June 20th
J. S. White........Sunday, June 27th

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Hiram Munger........Wednesday evening, July 14th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)

Prayer meetings Tuesdays and Fridays, 7½ o'clock.

Wm. N. Pile........Sunday, June 20th
Geo. W. Brown........Sunday, June 27th

Chelsea, Mass.

Preaching Sundays, at 10.30 A. M. and 3 P. M. *Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.*

Miles Grant........Sunday, June 20th
M. Batchelor........Sunday, June 27th
Hiram Munger........Tuesday evening, July 13th

SOMERVILLE, Mass. (Hawkins Hall in Union Square.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*

Benj. Woodside........Sunday, June 20th
Geo. Sederquest........Sunday, June 27th
Wm. C. Stewart........Sunday, July 4th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Tent meeting at Montpelier, Vt., Friday evening, June 18th, and over the following Sabbath. J. COUCH.

New Durham Ridge........Sunday, June 20th
A. ROSS.

Norwalk, Ohio........Sunday, June 20th
Springwater, N. Y........Sunday, June 27th
A. W. SIBLEY.

North Pembroke, N. H. (Brick school-house) Sunday, June 20th, at 10½ A. M. and 1 and 5 P. M.
JOHN G. HOOK.

Tremont, Mass........Sunday, June 20th
Plymouth........Sunday, July 4th
J. S. WHITE.

Fairhaven, Mass........Sunday, June 20th
Providence, R. I........Sunday, July 4th
Hyde Park, Mass........Sunday, July 18th
Brimfield, Mass........Sunday, Aug. 8th
M. BATCHELOR.

Great Falls........Thursday evening, June 17th
Dover........Friday evening, June 18th
Portsmouth........Tuesday evening, June 22d
Newmarket (if desired) Wednesday evening, June 23d
Exeter, N. H........Thursday evening, June 24th
Hampton........Friday evening, June 25th
Taunton, Mass. (as Doctor Hubbard appoints) Thursday, July 15th.
Mattapoisett........July 16th
H. MUNGER.

Lynn, Mass........Sunday, June 20th
E. A. STOCKMAN.

Addison, Vt........Sunday, June 20th
Bristol, Vt........Sunday, June 27th
WM. C. STEWART.

Hyde Park, Mass........Sundays, June 20th and 27th
New Bedford, Mass........Sunday, July 4th
Mattapoisett, Mass........Sunday, July 11th
Fairhaven, Mass........Sunday, July 18th
Tremont, Mass., Campmeeting, Monday, July 19th, through the week, and over Sunday, the 25th.
A. SIMPSON.

Putnam, Ct........Sunday, June 20th
Warehousepoint, Ct........Sunday, June 27th
H. PRATT.

Nottingham, N. H. (Freeman's Hall) Sun., June 27th
D. F. LEAVITT.

Salem, Mass........Sunday, June 27th
E. GORDEN.

Lake Village, N. H. (North Church) Sunday, June 27th
SR. L. E. SAULPAUGH.

Cabot, Vt........Sunday, June 20th
H. B. QUIMBY.

Waterbury, Vt........Sunday, June 20th
Stowe Hollow, Vt........evening, June 22d
West Stowe, Vt........evening, June 23d
Morrisville, Vt........evening, June 24th
North Hydepark, Vt........evening, June 25th
Hardwick, Vt........Sunday, June 27th
Craftsbury, Vt........evening, June 29th
A. A. HOYT.

Bayonne, N. J........Sunday, June 20th
New York (24th Street)........Sunday, June 27th
WM. SHEPHERD.

Pittsfield, N. H........Sunday, June 20th
W. M. HARMON.

Chichester, N. H. (Pine Ground)...Sunday, June 20th
J. C. SMITH.

Frankfort, Me. (Conference)........June 17th to 20th
I. C. WELLCOME.

Montpelier, Vt. (tent meeting) Thursday evening, June 17th, and over Sunday, June 20th.
Topsham, Vt. (Dexter school-house) Sun., June 27th
DANIEL D. PAGE.

Wrightville, Ct........Sunday, June 27th
WM. J. RIPLEY.

Frankfort, Me........Sabbaths, June 13th and 20th
F. A. BAKER.

Pittsfield, N. H........Sunday, June 27th
Alton Corner, N. H........Sunday, July 11th
J. G. SMITH.

Hollis Centre, Me........Sunday, July 4th
WM. H. MITCHELL.

Cabot, Vt. (where the brethren may appoint) evening, June 29th. D. EASTMAN. J. H. EVANS.

Southbridge, Mass........Sunday, June 20th
Holden, Mass........Sunday, June 27th
PORTER J. SMITH.

New Hampton, N. H. (Plaisted school-house) Sunday, June 20th.
Moultonboro (Neck Road school-house) Sunday, June 27th.
Sandwich, (Vitum school-house)....Sunday, July 4th
New Hampton (at Bro. Sikes')........Sunday, July 11th
WM. H. SHAW.

Kingston, N. H....Sundays, June 20th and July 4th
J. F. CHAMBERLIN.

Brimfield, Mass........Sunday, June 20th
A. MORSE.

Cheshire Street, Ct........Sunday, June 20th
G. L. WHITE.

Alton Bay camp-ground........Sunday, June 20th
C. E. HURD.

Square Pond, Ct........Sunday, June 27th
Barkhampsted........Sunday, July 11th
S. WOODRUFF.

New Britain, Ct........Sunday, June 20th
Newark, N. J........Sundays, June 27th and July 4th
New York (Cooper Institute)........Sunday, July 18th
W. S. CAMPBELL.

Danbury, N. H........Sabbath, June 20th
GEO. H. WALLACE.

Salem, Mass........Sunday, July 11th
C. S. SHATTUCK.

Northampton, Mass.....Thursday evening, June 17th
Springfield, Mass........Sundays, June 13th and 20th
Barnstead, N. H. (Clarktown)........Sunday, June 27th
E. OWEN.

Granby........Sabbath, June 20th
Chicopee Falls........Sabbath, June 27th
GEO. L. TEEPLE.

Standish Neck, Me. (school-house) Sunday, June 20th
South Windham, Me........Sunday, June 27th
North Scarboro, Me. (Free Chapel)...Sunday, July 4th
C. H. SWEET.

West Lebanon (Garrish school-house) Sun., June 20th
C. P. GARFIELD.

West Salisbury, N. H. (Union meeting-house) Sunday, June 20th. C. H. FLETCHER.

Canterbury, N. H. (Emery school-house) Sun., June 20th
Loudon Village (as Bro. Parker may arrange) evening, June 20th.
Chichester, N. H. (Pine Ground)...evening, June 22d
S. HAWKINS.

Oxford, Richville........Sunday, June 20th
G. L. TRACY.

South Windsor, Ct........Sunday, June 20th
I. B. POTTER.

Meredith, N. H. (Dolloff Hall)....Sabbath, June 20th
Bradford, N. H. (Pond meeting-house) Sab., July 11th
SIMEON ROBY.

Webster, N. H. (Old meeting-house) Sabbath, July 4th
MRS. L. E. SAULPAUGH.
SIMEON ROBY.

Natick, Mass........Sunday, June 20th
Z. BOOSEY.

Northfield (as Bro. Gage may arrange) Sun., June 13th
Greenwich, Mass., camp-ground, Sunday, June 20th, at 10½ a. m. and 1½ p. m.
Will Brn. and Srs. in the vicinity come and help?
Granby, Mass. (Batchelder Street)..Sunday, July 11th and the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

Keene, N. H........June 17th
Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass........fourth Sunday in each month
H. H. TUCKER.

Newcastle........Sunday, June 20th
H. S. PINKHAM.

East Rochester, N. H........Sunday, June 20th
J. T. LIBBY. C. H. WILLEY.

Drews Mills........evening, June 17th and over Sunday.
Ways Mills........evening, June 21st
Stanstead (at Bro. Jacob Morrill's) evening, June 22d
Salem, Vt. (where Bro. Bergoine may appoint) evening, June 24th, and over Sunday.
Wheelock, Vt........evening, June 28th
West Groton, Vt........evening, June 30th
North Haverhill, N. H........evening, July 3d and over Sunday.
D. EASTMAN.
JOHN H. EVANS.

Springvale, Me........Sunday, June 20th
S. VARNEY.

Brunswick, Me. (as Bro. Storer may arrange) Sunday, June 20th.
Richmond, Me. (Reed meeting-house) Sun., June 27th
Augusta, Me........Sunday, July 4th
Starks, Me........Sunday, July 11th
THOMAS RINES.

Hoosick, N. Y., morning and evening, Sun., June 20th
Pittstown Corners, same Sabbath, at 2 p. m.
Addison, Vt........Sabbaths, June 27th and July 4th
ARTHUR A. WAITE.

Norwalk, Ohio........Sunday, June 20th
MRS. L. M. STODDARD.

Dorchester, N. H. (Town House) Sunday, June 20th
New Hampton, N. H. (at Bro. Pike's) Saturday evening, July 3d.
Meredith, N. H. (Dolloff Hall)........Sunday, July 4th
JOS. KIMBALL.

Northwood Narrows, N. H........Sunday, June 20th
Loudon Ridge, N. H........Sunday, June 27th
W. W. SUTHERLAND.

Westbury, N. Y........evenings, June 22d and 23d
South Butler, N. Y........evening, June 24th
Savannah, N. Y. (Bro. Crandall's Dist.) Sunday, June 27th. C. H. WILLIAMS.

Elkhart, Indiana........Monday evening, June 21st
Norwalk, Ohio........Tuesday evening, June 22d
Buffalo, N. Y........Thursday evening, June 24th
Rochester, N. Y........Friday evening, June 25th
Syracuse, N. Y........Saturday evening, June 26th and over Sunday, June 27th.
Albany, N. Y........Tuesday evening, June 29th
R. F. CLARK.

North Greenwich, N. Y., June 19th, and over the Sabbath. Baptism.
Northam tent meeting, June 22d, and over the Sabbath.
North Fort Ann........July 3d, and over the Sabbath
WM. J. BLANCHARD.

Woodhull, Steuben Co., N. Y. (Lyon school-house) evening, June 26th, and Sunday, June 27th.
Cameron (near Bro. P. Drake's) Sunday evening, June 27th. E. C. COWLES.

Athol, Mass........Sabbath, June 27th
SALMON COOK.

Providence (Hammond street)....Sabbath, June 20th through the week, and over the Sabbath, June 27th.
ROLAND D. GRANT.

East Acworth, N. H........Sunday, June 20th
J. B. S. PILLSBURY.

Fremont, N. H. (where Bro. Rogers may appoint) Sunday, June 20th.
Fremont, N. H. (where Bro. Rogers may appoint) Sunday, June 27th. ENOCH MORRILL.

South Sutton, N. H........Sunday, June 20th
Sutton, N. H. (Palmer school-house) Sun., June 27th
A. S. WILLIAMS.

South Livermore, Me........Sunday, June 20th
JARED WHITMAN.

Colebrook Corner, N. H. (where Bro. Daniel Chadsey may appoint) Sunday, June 20th.
Pittsburg, N. H. (Stream school-house) Sun., June 27th
Ways Mills, Barnston, P. Q........Sunday, July 4th
U. G. LADD.

Lake Village, N. H........Sunday, June 27th
Lee, N. H........Sunday, July 4th
Kennebunkport........Sunday, July 11th
Meredith, N. H. (Dolloff Hall)........Sunday, July 18th
Barnstead, N. H. (as Bro. Barton may arrange) Sunday, July 25th.
If any of these conflict, please write me at South Barnstead, N. H. C. R. PARSONS.

Newport, Vt (West neighborhood) Sunday, June 27th
Communion season. W. P. DROWN.
J. C. WRIGHT.

Danbury, N. H. (Town Hall)......Sunday, June 27th
D. W. DAVIS.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Newmarket, N. H...1st and 3d Sabbaths in the month
J. L. CHUTE.

NEW BEDFORD, MASS.
C. Goodrich........Sunday, June 20th
I. B. Potter........Sunday, June 27th
A. Simpson........Sunday, July 4th
E. A. Stockman........Sunday, July 11th
H. Munger........Sunday, July 18th
and then at Tremont Campmeeting.

HAVERHILL, MASS. (Advent Hall.)
Dr. A. M. Higgins........Sunday, June 20th
T. W. Piper........Sunday, June 27th

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

CHICOPEE FALLS, MASS.
M. A. Potter........Sunday, June 20th
G. L. Teeple........Sunday, June 27th
Mrs. E. L. Crumb........Sunday, July 4th

CONCORD, N. H. (Centre St. Church.)
J. Parsons........Sunday, June 20th

CONCORD, N. H. (Bethel, Green Street.)
C. Goodrich........Sunday, June 27th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher........first Sunday in each month
D. W. Davis........third Sunday in each month

SEABROOK, N. H.
J. G. Smith........Sunday, June 20th
Hiram Munger........Sunday, June 27th
J. G. Smith........Sunday, June 20th
John F. Chamberlin........Sunday, July 11th
D. M. Leavitt........Sunday, July 18th
J. Bickford........Sunday, July 25th

RYE. N. H.
J. W. White........Sunday, July 4th
C. E. Hurd........Sunday, July 11th
C. S. Shattuck........Sunday, July 18th
O. W. Kimball........Sunday, July 25th

ROCHESTER, N. H.
Enoch Morrill........Sunday, June 20th
J. W. Horne........Sunday, June 27th

EAST ROCHESTER, N. H.
J. Bickford........Sunday, June 27th
C. S. Emerson........Sunday, July 4th

HAMPTON, N. H.
Geo. W. Brown (of Elliot, Me.)....Sunday, June 20th
O. W. Kimball........Sunday, June 27th

PORTSMOUTH, N. H.
C. E. Barnes........Sunday, June 20th
W. H. Mitchell........Sunday, June 27th
S. S. Brewer........Sunday, July 4th
M. Batchelor........Sunday, July 11th
J. S. White........Sunday, July 18th
E. A. Stockman........Sunday, July 25th

RYE, N. H.
Hiram Munger........Sunday, June 20th
E. B. Wells........Sunday, June 27th

DOVER, N. H.
C. R. Parsons........Sunday, June 20th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
Simeon Roby........Friday evening, June 18th
T. W. Piper........Sunday, June 20th
Wm. N. Pile........Sunday, June 27th
G. H. Wallace........Sunday, July 4th

PORTLAND, ME. (Union Hall.)
S. S. Brewer........Sunday, June 20th
E. A. Stockman........Sunday, June 27th
A. W. Sibley........Sundays, July 25th and Aug. 1st

SOUTH ELLIOT, ME.
T. L. Churchill........Sunday, June 20th
H. S. Pinkham........Sunday, June 27th
O. W. Kimball........Sunday, July 4th

BIDDEFORD, ME.
Wm. H. Mitchell........Sunday, June 20th

SOUTH BERWICK, ME. (Great Works.)
S. S. Mooney........Sunday, June 20th
Geo. W. Brown........Sunday, June 27th
H. S. Pinkham........Sunday, July 4th

LEWISTON, ME.
J. T. Jordan........Sunday, June 20th

PLAINVILLE, CT.
B. Hitchcock........Sunday, June 20th
G. L. White........Sunday, June 27th
Hiram Munger........Sunday, July 4th

SOUTH WINDSOR, CT.
I. B. Potter........Sunday, June 20th
Mrs. E. L. Crumb........Sunday, June 27th

YALESVILLE, CT.
B. Hitchcock........Sunday, June 27th
Enoch Phelps........Sunday, July 4th
Seth Woodruff........Sunday, June 11th
B. Hitchcock........Sunday, July 25th

BRIDGEPORT, CONN.
O. D. Woodruff........Sunday, June 20th
Mrs. E. A. Warren........Sunday, June 27th
A. H. Steele........Sunday, July 4th
Mrs. E. A. Warren........Sunday, July 11th
W. N. Pile........Sunday, July 18th
Mrs. E. A. Warren........Sunday, July 25th
O. D. Woodruff........Sunday, Aug. 1st
Mrs. E. A. Warren........Sunday, Aug. 8th

MILLDALE (Southington, Ct.)
Seth Woodruff........Sunday, June 20th

BRISTOL, CT.
Enoch Phelps........Sunday, June 20th

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite........once in four weeks
Flora Blanchard........once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

WORCESTER, MASS.

Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ We have received a note from Mrs. J. J. Lowry, "near St. Helena," but the *State* is not named, and we know not where to direct a response to her letter.

☞ ELD. H. F. CARPENTER'S address from this date will be Vallejo, Cal.

☞ ELD. E. A. STOCKMAN'S address is Alton Bay, N. H.

☞ ISRAEL DAMMAN'S address will be Corinna, Me., till further notice.

☞ B. P. STEVENS' address hereafter will be Butler Centre, Wayne Co., N. Y.

☞ ELD. R. F. CLARK'S address is Springfield, Mass.

☞ SR. M. J. CLARK'S address is Springfield, Ms.

☞ ELD. S. S. BREWER'S address will be Alton Bay, N. H., till further notice.

☞ ELD. JOHN T. ONGLEY'S address is Lincolnville, Crawford Co., Pa.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—J W Burroughs, R Williams, J T Ongley, H V Davis, A J Rogers, P S W Deyo, James Hayes, S Ayres, M R Miles, H K Choate, H W Williams.

CASH RECEIVED FOR BOOKS AND TRACTS.—J W Burroughs $4.17, Dr Warner $1.00, S Roth $3 50, S G Low $10.42, A J Hinds 10c, W H Huls 25c, J Miett $2.55, J Hayes $1.40, G D Clowes, Sen., 75c, M R Miles $1.20, A K McKenzie 75c, H A Way 50c, S Roby 63c, H H Williams $1.00, W F Jefferson $1.00, S C Reynolds 25c, F A Rounds $5.20.

BOOKS AND TRACTS SENT.—By Mail—J. W. Burroughs (2 pack), C Angle, L E Fellows, G W Crandall, Dr H Warner, E Moss, R J Morgan (2 pack), S Roth, P S W Deyo (3 pack), J Miett, W F Jefferson, A K McKenzie, C Kelley, J Hawkins, J Hayes, A Hayes, H A Way, W H Huls, A J Hinds, S C Reynolds, G D Clowes. By Express—J Welch.

ARTICLES RECEIVED.—C. Daggett, E. P. M., F. P. Dingley, P. M. G., M A Nicholas, G E Merrill, E S Sheldon, J E Clark, L L O Drew, G L Tracy, J R Smith, J P Marquand.

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HYMN OF THE LAST DAYS.

BY H. BONAR, D. D.

Help mighty God!
The strong man bows himself,
The good and wise are few,
The standard-bearers faint,
The enemy prevails.
Help, God of might,
In this thy church's night!

Help, mighty God!
Evil is now our good,
And error is our truth,
Darkness is now our light,
Iniquity o'erflows.
Help, God of might,
Defend, defend the right!

Help, mighty God!
Men turn their ear away
From the great voice divine;
And each one seeks his own
Dark oracles of lies.
Help, God of might,
The idols, Lord, affright!

Help, mighty God!
Men slight the grace divine,
They mock the glorious love;
And the great gift of God
Is a thing of nought.
Help, God of might,
The foe arise and smite!

Help, mighty God!
The blind now lead the blind,
Man has become as God,
The tree of knowledge now
Bears its last ripest fruit.
Help, God of might,
For us come forth and fight!

Help, mighty God!
The perfect word of heaven
Is as a Sibyl's scroll;
And the great mount of God
Is as Dodona's shrine.
Help, God of might,
And in the dark give light!

Help, mighty God!
The world is waxing gray,
And charity grows chill,
And faith is at its ebb,
And hope is withering!
Help, God of might,
Appear in glory bright!

THE SECOND ANGEL'S MESSAGE.

A. M. BRINKERHOFF.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

Here we have recorded another angel following the proclamation of the first of this series, either sooner or later. And as with the first, various are the opinions in regard to the applications of this message. All are not right, yet every one feels as though he has a right to express his own opinion in regard to them; this is why I take up my pen, although incapable of presenting this subject as it should be done, and at this time of the year being very busily engaged in agriculture, I shall only offer some thoughts or questions, and leave it for abler pens than mine.

In the 17th and 18th chapters a more extended account is given of the fall of Babylon, and of her utter destruction. Some expositors have it "Fulfilled from the spring to the fall of 1844. Babylon [mixture confusion], a lifeless and divided Christianity. Its fall—a moral one, caused by the rejection of the first message or proclamation of the first advent." *Key to Prophetic Chart, Page* 36. Or, in other words, all the professed religious churches in the world, from Catholicism down, represent Babylon the great, and were rejected of God for not receiving the so-called first angel's message, proclaimed from 1837 to 1844. This is a pretty broad and bold assertion: all churches rejected of God except ours! This is like Catholicism.

First, we wish to offer a few thoughts on the word Babylon. We read of the Babylonian kingdom. Does its name make it any different than the Roman kingdom? We read of the city of Babylon: was it composed of a host of cities? Again: the announcement of the fall of Babylon in Rev., is similar to that announced against Babylon: "Babylon is fallen, is fallen," etc. Isa. 21:9. "Babylon hath been a golden cup in the Lord's hand, that made all the the earth drunken; the nations have drunken of her wine, therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her," etc. Jer. 51:7, 8. Babylon the second, or great, has made all nations drunk. In fact, their sins seem to be alike. Was Babylon of old rejected of God? Yes; their wickedness became so great that God swept them with destruction. Would he have healed them? Yes; "We would have healed Babylon, but she is not healed."

Now, were God's people members of the Babylonian family up to the time of the announcement of her fall, or were they in orders by themselves, living in his kingdom? Were they united in bonds of fellowship with her? No; they were not. "Forsake her and let us go every one into his own country, for her judgments reacheth unto heaven." Again: was Babylon of old ever blessed religiously, recognized as Christianity by the God of heaven, ever found favor in his sight, in order that he might reject her? She was not. She always was a kingdom of Satan, and never was the recognized people of God.

And now we wish to contrast this with Babylon the great, of Rev. Where has there been another power on earth that has so far exceeded Babylon of old that she has received the name of "Babylon the great?" If the blood of the millions of the saints of God could speak, yes, they do speak and cry, "How long, O Lord, holy and true, dost thou judge and avenge our blood on them that dwell on the earth?" In the Roman kingdom, controlled by a professed infallible church, is "found the blood of the prophets, and of the saints, and of all that were slain upon the earth." She is Babylon the Great. Do the professed churches of the present day exceed her in wickedness? Has Babylon the great been rejected of God? Yes; she is fallen. This needs no proof. Her power is gone, and soon her utter destruction will take place, as recorded in Rev. 18. Was Babylon the great ever recognized as the people of God by the authority of heaven, or was it necessary they should be in order to be rejected? No; they commenced their war against heaven when the Savior was on earth, and continued until their power was taken away. They have sealed their destiny by the blood of martyrs. God's wrath will soon be found out upon them. As of great Babylon of old, she always was the kingdom of the devil.

Now, were God's people members of the family of Babylon the great up to the time of her fall? Yes; we are told they were, as all the churches make up Babylon up to 1844. God's blessings rested on Babylon up to that time. But I shall answer no; they lived in bodies by themselves while they could, and then scattered in the mountains, and were butchered by the millions; they never united in bonds of fellowship with her. And the cry to "come out of her, my people," after she is fallen, is in order, the same as Babylon of old, "That ye receive not of her plagues." Special judgments will be visited upon them. God's people fled from the land of the Chaldeans; they fled from Jerusalem when she was destroyed, and so God's people will get out of Babylon the great before her plagues descend.

Again: if the present churches of the world are Babylon the great, and the first angel's message was the medicine that would have healed her, who is to blame if that healing power is not administered aright? certainly not the patient. Now, we will suppose this view to be correct. God's special messengers arise in and throughout Babylon the great, proclaiming to her the coming of Jesus, first in '43; then owing to a mistake God purposely made, it was found to be '44. They did not recive this doctrine as true, therefore they were rejected for God and fell. This, remember, was the burden of the message, as preached, that Jesus would come. Does the message say anything about Christ's coming on a certain day, month, or year? No. Does not the Bible say, "Of that day and hour knoweth no man?" Yes. Did he come? No. Was it truth then they were testing Babylon with? No. Did not she do right in rejecting untruth? She did? Has she not got the testimony in her midst to show that these special messengers were proclaiming an unscriptural doctrine? In connection with this message the midnight cry was also sounded, which proved to be incorrect. Now if the churches are rejected who is responsible? Ah! this is a solemn question,—Who is responsible? This people admit they misunderstood the message, therefore we don't believe this was God's special work, or that the churches of the present day are Babylon the great.

In proof of the first message being the healing power we wish to quote from the work entitled "Three Messages," printed at Battle Creek, Mich., Page 53. "The preaching of the hour of God's judgment and the immediate coming of the Lord, was at once the test of the church, and the means by which she might have been healed." On page 51—"Alas! that this warning from heaven was rejected. The last means that heaven had in store to heal Babylon having failed, God gave her up to her own heart's desire." To add this up, the result is as follows: they were tested by an untrue doctrine; they rejected the untrue doctrine, then God in turn rejected them for not receiving the untrue message. Now, reader, consider. You are living with churches all around you. Do you not find some who appear to be christians indeed, at heart? One church near us (Tunkers), through their influence, have relieved hundreds of families from starvation, by appealing to their brethren east. Then again, God's dealings are with individuals, not churches. In any church he "that feareth God and doeth his will is accepted of him."

And now a few words on the third message. Had not Babylon the great fallen, lost her power, there would have been little need of the third message, for the saints of God were being all put to death. Why was this power putting the saints of God to death? Because they hated them as individuals? No; it was because they hated their doctrine. Therefore the doctrine of the beast and his image was in every particular opposite to the doctrine of Christ. Then when the dark night of the rule of Babylon is passing away, and the bright rays of the morning light are shedding their glory over the earth, this angel announces his message to the world, and thousands have snapped the cords, one by one, that bound them fast, until God's truth again shines bright and clear. That the beast and his image existed at that time, read Rev. 20:4. "Those that were beheaded for the witness of Jesus, who had not worshipped the beast, neither his image, neither received his mark." On the seal of the living God, we might offer a good many objections against applying the third message specially to this time, but time forbids, and we will only add, "Search the Scriptures."—*Sabbath Advocate.*

THE AGE WE LIVE IN.

B. F. SERGISSON.

The age we live in is an age of fun and folly. Fun is said to be made of very cheap material; but to seek for solid comfort and pleasure is as often attended with reproach. Pleasure is made of many ingredients. It is a compound. At its shrine every heart has bent and bowed. The human heart, outside of God, is never satisfied. It is ever reaching after lasting pleasure, but when we arrive where it is said to be located, it has fled to some other clime. Still the seeker after pleasure is held by its seducive power, and on, and on, he rushes, but to reap the fruit of disappointment over and over again, and still is unsatisfied, ever reaching after that which seems to lie in the immediate future, but it is only to be deceived.

The age we live in has two sides, light, and dark; rest, and unrest; safe, and unsafe. On one side is found the "little flock," and on the other the great multitude, "without hope and without God in the world." On the dark side are to be found those who live fast lives, and die with no ray of hope to light up the darkness; but on the bright side, are those who have taken a new departure, a new lease of life. They have laid "hold on eternal life." They have come out from the world, and are transformed by the renewing of the Holy Ghost, being in Christ new creatures.

This is an age of fast young men. He is but the fruit of the age—a hot house plant, too soon developed. He cannot stand the weather. He soon withers under the vices of the age. He has no character, but simply a creature of impulse. He is a windfall, developed only on one side, having the worms of vice flowing at his heart. He lives fast, walks fast, eats fast, bargains fast, makes or breaks suddenly; marches to fortune or to bankruptcy in double quick time. He is the nobby built, high masted, full-rigged clipper ship, with pennant flying, and every sail set; but without ballast, compass, or chart. Where, O where is the hope of our young men? But few, very few, have a well-developed character. This is the one thing lacking, and what is left when character is gone? They are vain and corrupt in their habits. It is little, low, filthy, vulgar habits, which grow into their natures. In them they live, and without them they are made to believe they will surely die. But these habits are death in the pot. They wither and blast. They rob the mind of independence and inward strength; then away they go with the current, feeding upon the devices of Satan, led and seduced by him, through his emissary, into all manner of evil. They are a wonder to themselves, feeding upon husks. Their end is not one to be coveted, but deplored, and avoided.

Rochester, N. Y.

OUR ANNUAL MEETING.

Praise the Lord, it has been one long to be remembered. Sweet peace and harmony rested down upon all. The spirit of Jesus was made manifest. Love and good will flowed from heart to heart. Notwithstanding the hard times, we had the largest gathering of those of like precious faith that we have had since the work commenced in this State. Brethren and sisters were represented from Linn, Wilson, Leavenworth, Jefferson, Douglas, Franklin, Osage, Coffey, Howard and Sumner counties. All came to work for Jesus and his cause. The brethren and sisters at Ottumwa did nobly in providing for the wants of all. Homes and hearts welcomed the pilgrims as they came in from a distance of fifty, seventy-five, and a hundred miles. A new impetus was given to the work in this State. All felt that, by the assisting grace of God, they would do what they could the present year to spread the good news all around of Jesus' soon coming, and the glorious restitution. A paper for pledges to pay, as the Lord hath prospered, was put in circulation for the tent to be taken into new fields, and over a hundred dollars were pledged; also over forty dollars were signed for tracts.

Two of our dear Brn. were set apart for the work of the Lord, on Lord's day afternoon. It was a solemn occasion. Two were baptized in the name of the Father, and of the Son, and of the Holy Ghost. Power divine rested upon them, and praises of joy and thanksgiving burst forth from their lips as they came up out of the liquid grave. At the communion, we had a heavenly sitting together in Christ Jesus. All praise be to the Lord for the gift of his dear Son. O what a glorious shout there'll be, when we arrive at home. Our separation yesterday was sad, yet we rejoice in hope of a speedy reunion when the Chief Shepherd shall appear, and the last trump shall sound; when the dead in Christ shall arise, and with those that are alive shall be changed, and together arise to meet the Lord in the air. Let us be ready to hail that glad day. Brn. and Srs., let us be encouraged. "Trust in the Lord and do good."

ACKNOWLEDGMENT.

We have received the two barrels of clothing, with $5.00, by Eld. S. G. Mathewson, from the church at Worcester, Mass. We thank them for their many valuable articles for the sufferers. They came just in time, as the others sent us have been all distributed. We have learned of families in great destitution, and who have applied for aid through my brother N., who teaches school away from home. They will be grateful indeed as they receive the gifts. Yesterday morning I met a Bro. on the street at Ottumwa, and found his circumstances to be distressing. He suffered much last winter. Aid was sent in to the place by the Methodists, but he was refused any, as he was an Adventist. We clothed him up, and sent things for his wife and family. His heart was made glad. He will now be able to attend meeting.

We have endeavored to give where it was actually needed, not only to those who believe as we do, but to those who belong to the Methodist, Baptist, United Brethren, and the world. Thank the Lord, some have commenced to see that sectarianism is no part of Christianity, and that pure and undefiled religion alone will be able to save in the great day of accounts. Then it will not be asked whether you did good merely to the Baptists, the Methodists, or any other name, *as a name*, but *unto the Lord*, and to all, as we have opportunity, and especially to the household of faith, knowing that with the Lord there is no respect of persons.

The Lord abundantly bless and reward those that have answered to the call of the poor in sending help in time of need. But I fear that, in some localities, there will be greater distress, and a greater cry for bread, than there is now; for the grasshoppers already have hatched out by the millions, and are taking every green substance before them, so that people have to drive their stock away to other places for grazing. Many are almost discouraged. The corn, potatoes, and every thing in the gardens, are completely destroyed by these ravenous insects. I fear they will scourge the entire country. In some places, they more than cover the earth. Their course this season seems to be north-west, the way they came last season; but it is feared by many that if they should go away, they will return before the summer is over. May the Lord prepare us all for the things that are coming on the earth. J. C. & S. E. SMITH.

DRY-GOODS' CHRISTIANS.

There seems to be in the churches a great strife raging. It is an Austerlitz of ribbons. The carnage of color is seen all over our religious assemblages. Along on the outskirts of the Sabbath audiences you see, here and there, a picket of fashion. But down in the middle of the church are the solid columns, blazing away all through the service. Five hundred "broken and contrite hearts" covered up in rainbows and spangles. Followers of the "meek and lowly Nazarene" all a-jingle and a-flash. Ten cents for the missionary cause, and two hundred and fifty dollars for trappings. Church of God hung by the neck with gold chains, diamond locketed. Unsophisticated persons traveling on two yards of silk, dragged by the lady going up the aisle in front of him. Diamonds enough to give all India the gospel. The item of dress among christian people on the Sabbath day is an outrage on the christian religion.

For graceful and beautiful apparel we have admiration. But this strife in christian circles as to who shall excel in costly millinery, and who shall dash up to the church door in gayest turn-out, and who shall make the most blazonment and show of wardrobe, is one of the greatest hindrances to religious advancement. Our ladies' hats and shawls are so fine that on rainy days we are afraid to go to church lest we get a drop on them. Our head-gear is worth more than our souls. We teeter and swagger up the aisles, to the disgust of good men, and the grief of angels.

Enough money is expended by the christians of our city, in excess of the requisite outlay for dress, to relieve all the poverty, and educate all the ignorance, and balk all the crime. Much of the piety of our churches is being smothered under shirred basques and jabot ruffles and Louisines. Some of our christian gentlemen have boots so tight they can hardly walk in paths of righteousness, and they feel in church more like swearing than praying, because their corns hurt; and our christian women shut out the Sun of righteousness by twenty-dollar parasols, lace-trimmed, silk-lined, silver-mounted. The poor are kept out of church because their plain apparel looks so bad in the contrast.

We want a great ecclesiastical reformation in this matter of Sabbath accoutrement. Shoo these religious peacocks out of the house of God. By your example make subdued and modest costume more popular than gaudy apparel. Do not put so much dry-goods on your back that you cannot climb into glory. You cannot sail into the harbor of heaven with such a rigging as that.—*Christian at Work.*

"SHE ALWAYS MADE HOME HAPPY."

In an old churchyard stood a stone,
Weather-marked and stained;
The hand of time had crumbled it,
So only part of it remained;
Upon one side I could just trace—
"In memory of our mother;"
An epitaph which spoke of "home"
Was chiselled on the other.

I'd gazed on monuments of fame,
High towering to the skies,
I'd seen the sculptured marble stone
Where a great hero lies;
But by this epitaph I paused,
And read it o'er and o'er,
For I had never seen inscribed
Such words as these before:

"She always made home happy,"
A noble record left,
A legacy of memory sweet
To those she loved bereft:
And what a testimony given
By those who knew her best,
Engraven on this plain rude stone
That marked the mother's rest!

"NEAR, EVEN AT THE DOORS."

C. E. PRESTON.

What is "near, even at the doors"? The glorious second advent of our blessed Lord and Savior, Jesus Christ.

Do we realize this fact? I believe but a few of us do.

Are we ready to meet him? Let us search our hearts and see.

Have we given all for Christ? or are we halting between two opinions?

Are we trying to serve God and mammon? or are we trying to serve the only true and living God?

Are we serving the pride and fashion of the world? or are we serving the meek and lowly Jesus?

Are we serving the popular amusements of the world, which last only for a day? or are we serving the house of God, that we may obtain life everlasting?

Let us think about these things before it is too late; for now is the time to choose whom ye will serve.

"Near, even at the doors." How the thought fills my soul with joy. We are almost home. Praise the Lord. Only a little while longer to wait. Let us work while the day lasts, have our lamps trimmed and burning. "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh." Amen. "Even so, come, Lord Jesus."

Medford, Mass.

DISAPPOINTMENT.

The following is a part of the report of Eld. Thurman's last meeting in Chicago, as published in the Chicago *Tribune*, April 21st, 1875. It was held on the corner of Wells and Superior streets. The report says:

To this place the the Adventists repaired early in the evening, and so well did they evade curiosity that their location was not discovered, so that they were not annoyed by attempts to intrude nor by disorder outside, as would have been the case had they remained on Desplaines street. With the sole exception of the reporter of the *Tribune*, there was no one present except those of their own communion.

The hall was in the third story, and was a large, well-lighted apartment, sufficiently accommodating them. Long tables were arranged so as to inclose a square, and on these a substantial supper was spread, consisting of boiled mutton, apple, custard, and cranberry pie, apples and oranges, good red wine, and a large quantity of "unleavened bread," composed of sheets of cracker bread. At the head of the hall to the east was a sort of rustic canopy, arranged with evergreens and other sorts of foliage, which was there when they secured the hall. Beneath this, and raised upon a dais so as to elevate him above the rest, sat Elder Thurman. There were about one hundred and fifty in all present, quite a number being children. Several of the women carried babes at their bosoms. The sexes were divided, the men sitting to the left and the women to the right of Elder Thurman. In the square inclosed by the tables were the basins, ewers, and towels used in the ceremony of feet-washing.

The thunder storm which came up early in the evening, and which brought such dismay to many who were secretly perturbed, carried the assemblage to an ecstatic pitch of feeling. They eagerly peered through the windows, and became jubilant as the storm swept along and the lightnings flashed. Their joy waxed intense and confident, as, after the first overshadowing of the gathering clouds, a peculiar yellow radiance was diffused through the air, and lit up the earth, even while the rain poured down in sheets. This confirmed their faith, inasmuch as it seemed that night was not to prevail, in accordance with the texts:

"The Lord my God shall come. . . . And it shall come to pass in that day that the light shall not be clear nor dark, but it shall be one day, which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light." Zech. 14:5-7.

"For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24:27.

The seemingly literal fulfillment of these texts filled the Adventists with ineffable joy.

HEALING THE SICK.

It was during this excitement that a woman, coming from a distance, whence the reporter could not ascertain, and who had sought out the Adventists and joined herself to them that day, asked Elder Thurman to help her of a neuralgic complaint that was affecting her with great pain. Laying his hands on her head in a reverent way, he said: "I say unto you in the name of the Father, and of the Holy Ghost, be thou made whole." And immediately, according to the woman's profession, the pain left her, and she began praising God.

At 8 o'clock, the table being set and all made ready, they sat down. In all their doings Thurman and his followers have aimed to copy the example of Christ with as literal exactness as may be. They keep the passover on the 14th of the first month of every Hebrew year. They obtain their ceremonial for the Lord's Supper by taking the Scriptures in the same literal way.

FEET WASHING.

In accordance with it the ceremony of feet-washing was first in order. The chairs were placed with their backs to the table, so that the gaze of the men and women was turned away from one another. Eld. Thurman then went off into one of his rhapsodical harangues upon the solemnity of the feast which they were about to celebrate, and on the glories that were to burst in upon them at Christ's advent. Some of his imagery was very beautiful, and the ardent nature of his longings for the better country filled his utterance with flame. He then explained the typical significance of the ceremony they were about to enter upon. The rising up from supper, the laying aside of garments, and humbling oneself to such a menial office as the washing of feet, typified the action of the Savior in laying aside the glories which he wore at his Father's throne, and abasing himself to stoop to this wicked world. The washing typified the cleansing away of our sins by his blood. When he had made an end to explanation, as he repeated "He riseth from supper and laid aside his garments," he took off his coat, the men following his example, and the women laying off their shawls and wraps. Repeating, "Took a towel and girded himelf," he bound a towel about his waist, and continuing, "Began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded," took one of the basins and washed and wiped the feet of the one sitting to his left, all having in the meantime removed their shoes and stockings. In like manner the others proceeded to wash one another's feet, going along in rotation, each taking the person sitting next, the women keeping to themselves. There were some nine or ten basins, so that a number were washing at the same time, and the ceremony was not protracted to a wearisome length, notwithstanding the large number present. The proceeding was carried on with quiet and decorum, and, although there were elements of the ludicrous from the awkward and ungainly attitudes and the incongruity between the reverential manner and the matter of fact splashing and paddling, the ceremonial was not without a certain dignity.

The tenth, eleventh, and twelfth portions of the programme were comprehended in what is usually styled "saying grace," after which the supper began. To persons of good appetite, the coming of meal-time is cheering and enlivening. As the ceremonies antecedent to the supper had reached until after nine, the Adventists were pretty hungry, and fell to with a good will. Little children who had fallen asleep during the foregoing exercises awoke, and betook themselves to active exertion, and the assembly put on a picnic appearance. So singular a spectacle will hardly occur again. On the one side were women ranging in age from the white-haired grandame verging on eighty, to girls of eight and ten; on the other, men of all ages down to boys and striplings. There were baskets, shawls, and coats heaped in the corners of the room, and in the centre were the towels and basins that had been used in the feet-washing. A literal obedience was given to the text: "Let your conversation be of heaven." The glories of the New Jerusalem were spoken of with ardent longing, and continual reference made to the tremendous events which they believed soon would occur. All were attacked by a sympathetic excitement of feeling that manifested itself in trembling impatience of manner, and anxious peerings into the night to discover the signs of Christ's coming. In all that company, even including the little children, there was no one unaffected by the flood of emotion, except the reporter, a solitary Pagan among true believers. But the transient brightness succeeding the thunder storm had long before passed away, and the wonted shades of night had been established. The laws of nature persisted in their regular operation, the earth rolled around into the dense shadow, crushing the aspirations of the Adventists and oppressing them with melancholy, the profundity of the universe was not let up by the pageant of Deity on his way to one small particle floating in the vast abyss of space, and desperate anxiety became visible on the faces of the company.

It was with great depression of manner that, after the appetites of those present had been satisfied, Elder Thurman rose up, and after blessing the bread, broke it and carried pieces from one to another, as in administering the Holy Communion in other religious bodies. He then blesssed the wine in the same manner, and, walking around the room, presenting the wine to each in succession, repeating: "Drink this in remembrance that Christ's blood was shed for you."

Under the nineteenth head,—"Some interesting conversation with those who love Jesus,"—each, beginning with the man sitting to the left of Elder Thurman, rose, and made some remarks. They were all characterized by a tone of depression and a nervous assertion of continued faith, the gasping vehemence of the statement showing how hard the struggle was to bolster up belief against the disappointment in not receiving any sign or indication of Christ's advent. When it came to Thurman's time, it was not yet twelve o'clock, but despair was visible on his face, and his voice was deep and solemn. He began by speaking of the ardent longings he had cherished for the coming of Christ. Even if he himself were lost he wanted to see God's elect. His voice fell into the measured sing-song in which he intones his prayers, and became inexpressibly mournful as he went on.

I confess that I begin to feel sad, and my heart sinks within me. I have no time fixed at which I expect to see the Lord except midnight. But I did expect that he would appear at Jerusalem when it was four o'clock in the afternoon here, and then I expected the sign of the Son of man. I will not despair to the rising sun, but how can I extend the prophetic dates longer than midnight, I cannot see. It has been my study for thirty-two years, and, again and again, and yet again, have I examined all the prophecies to see whether there could be any mistake, but I could find none. And again to-day I took my Bible and tried to see whether by any possibility the prophecies might extend for a day longer, but they all point to this day. If there is a mistake I am unable to discover it. Whether Christ comes or not, I feel that my work is done. If Jesus does not come for a thousand years, still I shall rejoice that I did prove faithful,—I took him at his word. "At the time appointed the end *shall* be." I cannot extend the dates. This is the appointed time. Whether Christ appears or not, I must still believe the dates end here. The same prophecies that show that Jesus is indeed the Christ, point to his second advent to-night. I am unable to see how all the prophetic dates should end April 19th and it be a chance business.

We feared our ignorance, we invited inquiry, but, so far from detecting error, there was but one question asked during our meetings covering the correctness of the dates. If we were mistaken, why was it that learned divines were unable to detect it and save us from our errors? I am a literalist. I believe the Lord meant what he said, and said what he meant. If Jesus comes or not, I rejoice that another chance was afforded us to assemble round the table and do what Jesus did. I am too ignorant to know any better, and too ignorant to see why, at "the time appointed," the end should not be. If the Scriptures are the word of God, then all are compelled to admit that at "the time appointed the end shall be." St. Paul says: "But ye, brethren, are not left in darkness, that that day should overtake you as a thief." Yet, if this night fails, I am unable to see for my life, after much deliberation, how mortal man can ever find it out. I have not followed the traditions of men. I have proved my chronology by astronomical observation. I am quite unable to see how I have been mistaken.

All this poured out in a rapid flow, Thurman standing with his head bowed, and with his countenance as unchanging in expression as if he was the mere passive medium through which some exterior intelligence was communicating. He seemed stupefied by the greatness of the disappointment, and there was not a single manifestation of grief in his face, but there were tears in his voice as he went on still intoning his utterances:

If, after all, I have deceived you, will you forgive me? I have done the best I could, God knows. "I have finished my course. I have kept the faith." I thank my God for that. I have done what I could, I can do no more. I have felt the burden of you upon my heart, for I felt that I carried you in the arms of my admonition. [Here his voice faltered and trembled.] I wanted to present you to Jesus. I can bear the burden no more. I leave you in the hands of God.

While he was speaking sobs and groans went up continually from the assemblage. Many of the women were weeping bitterly. Most of the little ones, wearied with the protracted vigil, were asleep lying on the shawls and wrappings that had been placed in the corner. The men looked wistful and sad, but it was not yet twelve, and some hope still lay in the narrow circuit that the minute hand of the clock had yet to traverse. A tall, gray-haired man began to speak in a tone of encouragement, and expressing the love and veneration which they all cherished for Bro. Thurman. Thurman, who, in his desolation, still kept on by sheer inertia in the groove in which he had moved along, announced mechanically, "And when they had sung a hymn," thus indicating the time when it was necessary to sing in order to imitate the Last Supper of Christ. The hymn, "Long we've been waiting for Christ to come," was then sung in a dolorous way. The clock still lacked a minute or two of twelve, and it was watched as a criminal might watch the approach of the hour of his execution.

The minute hand touched twelve, and a deep groan ran through the assembly. The disappointment seemed to strike into Thurman's heart far too deep for tears. There was self-abasement in his manner as he rose, and in the same monotonous intonation, but with a trembling voice, said:

Brethren, lean on my arm no longer. My reckoning is all up. I leave you in the hands of God. It is as much as I can do to struggle on for myself. I will try to do the best I can. If there is any more light to be had I will search for it. I bid you farewell."

Then followed a pitiful scene. Women wrung their hands in bitter anguish; strong men buried their faces and wept and groaned. The violent descent from ecstatic joy to terrible disappointment bruised and crushed their spirits. Thurman sat still and murmuring as if dazed and stupefied with the greatness of his calamity. The work of his life-time had fallen to nothingness. The firm footing of his faith had suddenly slipped from under him, and the horrors of darkness encompassed him. Of different calibre from his followers, his grief could not find vent in demonstration of feeling, and nothing assuaged the bitterness of disappointment. Some tried to say kind and comforting things to him, but he seemed to heed nothing. Still adhering to the programme as the fixed thing that yet remained to him, he rose to pronounce the benediction. Continuing with a tremulous voice he said: Oh Lord, we came according to thy word. Hast thou not said that "in the time appointed the end shall be?" O holy Parent, hear the prayers of thy people. Come, O Lord Jesus, come quickly. All will come to desolation unless thou return again. We have taken thy word in all the simplicity of little children. We have tried to do our duty. O Jesus, thou knowest our hearts, that we have tried to do thy will. We can do no more. We give ourselves into thy hands saying, "Lord save or I perish."

He then sat down again in moody silence, while his followers went on groaning and weeping. The *Tribune* representative approached him, and after making some expression of the respect which Elder Thurman's conduct had excited in him, asked the Elder concerning his future plans.

"I have none," said he, "my course is run."

Reporter—"Won't you continue the publication of your paper?

Thurman (slowly and mournfully)—There is nothing to publish it for; my work is done. I do not know what I shall do; where I shall go. It was the harmony of those dates that convinced me that Jesus was the Christ, and now I do not know what to believe. . . .

The scenes attendant upon the break-up of the meeting baffle description. With the tears rolling down their cheeks, they sang the hymn:

"Jesus, I my cross have taken,
All to leave and follow thee,
Naked, poor, despised, forsaken,
Thou, from hence, my all shalt be."

Some tried to cheer the more broken spirited by suggesting the various possibilities of the prophetic dates extending for some time longer. Foyen, whose joy and happiness in anticipation had been boundless, stood up and said, in a voice broken with sobs:

"It is no use! It is no use! We are either disappointed or we are not disappointed; and if we are not disappointed, then we did expect Jesus with faith. Nothing but Jesus can cheer our hearts to-night. My heart is broken. I never expect to see my home again, or do another stroke of work. I feel bitterly disappointed. [The tears poured down his cheeks, and his grief seemed to be intolerably great.] This is the feeling of my heart. Nothing can satisfy me but the coming of Jesus. I don't know what I shall do if Jesus don't come. Lord, help me! I hate to go to my home again.

They wept and fell on one another's necks. Many of them did not know where to go or what to do, as they had relinquished their lodgings, and given away their furniture and everything. In the extremity of their distress, their affections still clung to Thurman. The men all came to him and gave him the kiss of peace, according to their fashion. One of them pressed him to come and stay with him. Thurman said, sadly: "I don't feel like seeing anybody now. I wish I could sink into my grave." The women gathered around him, and he shook hands with them, for Thurman varies from ministerial usage by never kissing the women, reserving that entirely for the men. A number of people had to remain where they were. Others went to the houses of those who were fortunate enough to retain houses. One man named Miller, who had disposed of over $6,000 of property, asked permission of a brother to sleep on his floor that night. An old, white-haired woman said that she had a place to go to-night, but what she should do next God only knew. The children were crying, babies squalling, and women wringing their hands in anguish, as at about half-past one the assembly dispersed, pursuing their melancholy way to such quarters as they could go to. Thurman accompanied Foyen to his house on the corner of Clark and Wisconsin streets, but what his movements in the future will be he does not know.

WHAT IS NEEDED.

G. L. TRACY.

What is needed among the prof ssed christians is more spirituality, and less formality. In times when people are so careless about their eternal welfare, and think there is no danger, and say there is time enough yet, we that are set as watchmen upon the walls of Zion, and seeing the critical position they are in, must show to them that we are alarmed about them. How shall we convince them? I answer, by our earnest appeals and constant entreaties for them to be reconciled to Christ. By placing ourselves in a position that will tend to lead the sinner to repentance, by showing them that we love them more than their money, by preaching a doctrine that honors God and the Bible, by preaching Christ and him crucified, and through him the only way to obtain salvation.

May the Lord help you and me, dear brethren and sisters, to be also ready, that when the Master comes, we shall hear him say, "Well done."

Oxford, Me.

DEATH IN THE SPARE BED.

On one occasion, having need to see a minister early in the morning after Conference adjourned, I went to his boarding place, one of the choicest in the city. He and his room-mate were making their toilet, and revealed their presence by hoarse and almost incessant coughing. Their entertainment had been most hospitable; but they had been assigned to the "spare room," in that case an elegant apartment, reserved for favored guests. The spacions and yielding bed had an inviting look, but a damp and moldly smell. Indeed, the whole apartment revealed an alarming unfamiliarity with sunshine. But it was the "best room," and any intimation from them that both room and bed were damp had seemed rude and ungrateful. So they occupied the room and bed, and contracted colds, from the effects of which one has since died, and the other still suffers.

Said a pale and haggard sufferer not long since, "I think I should be able to visit my appointments at least a few times more, if the friends would not persist in putting me away in their chilly spare rooms and damp beds." When such cases have run their course, doctors may say, "Died of hepatized lungs;" but more will understand them if they say, "Died of sleeping in spare beds."

The motives of the good people cannot be questioned; but unwittingly they literally "kill with kindness." In the name of the brotherhood, I protest, if we are to occupy the "spare room," and sleep in the "spare bed," they should be dry and well aired. We certainly do not elect to be suicides for courtesy, and you would not give us death for a bed-fellow.—*Western Advocate.*

"I LEFT HER TO GOD."

In West Africa a society in England has a school for native children. One day in that school a little girl struck her school mate. The teacher found it out, and asked the child who was struck:

"Did you strike her back again?"

"No, ma'am;" said the child.

"What did you do?" asked the teacher.

"I left her to God," said she.

A beautiful and most efficient way to settle all difficulties, and prevent all fights among children and among men. We shall never be struck by others when they know that we shall not return the blow, but "leave them to God." Then whatever our enemies do or threaten to do to us, let us leave them to him, praying that he will forgive them and make them our friends.

WHAT A TRIFLE MAY HIDE.—The little boy held the sixpence near his eye, and said, "O mother, it is bigger than the room!" and when he drew it still nearer he exclaimed, "O mother, it is bigger than all out-doors!" And in just that way the worldling hides God, and Christ, and judgment, and eternity from view, behind some paltry pleasure, some trifling joy, or some small possession which shall perish with the using, and pass away, with all earth's lusts and glory, in the approaching day of God Almighty.

MEDICAL JUDGMENT.—The White Mountain Medical Society, composed of physicians in Northern New Hampshire and Northeastern Vermont, recently resolved that they did not think it advisable to make use of tobacco, "regarding it as a poison which has no place in the human economy," and pledged themselves to induce as many as they could to abstain from its use.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM,
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1024. BOSTON, WEDNESDAY, JUNE 23, 1875. VOL. XLI.—NO. 11.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS, Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead, their literal resurrection, and final destruction of the wicked.

"NEARING HOME."

M. A. NICHOLAS.

"Nearing home!" how sweet the message
Falls upon the christian's ear;
How the weary heart rejoices,
As "redemption draweth near."

"Nearing home!" yes, we are nearing
Eden's ever blooming shore,
Where the weary, storm-tossed pilgrim
Soon shall rest, forevermore.

Nearing fast the golden city,
And the beauteous crystal sea;
Nearing too the gushing fountain,
And the fruit of life's fair tree.

Yes! the land is surely nearing,
Home is almost reached at last;
Let us then be nothing fearing,
Soon our sorrows will be past.

Earthly friends may try to charm us,
Gold may glitter in our sight;
But a fairer world's before us,
In God's everlasting light.

Oh! I love the coming kingdom,
And the King that soon will reign;
And I wish to be a subject,
In a country free from pain.

Day by day my path grows brighter,
Glory beams almost in sight;
My poor heart grows each day lighter,
As I near the portal bright.

Thanks to thee, oh loving Savior,
For the peace that reigns within;
Keep, oh keep me by thy favor,
Pure and spotless, free from sin.

South Foster, R. I.

THE MARRIAGE OF THE LAMB.

J. R. SMITH.

The church in all ages has been compared to a wife, or bride. She has been espoused to one husband, and is to be presented "as a chaste virgin to Christ," "at his appearing and his kingdom." In the marriage of Adam and Eve, as in every other earthly union which is approved of God, there were reciprocal promises and obligations assumed. They were briefly these:—love, which was to be mutual; protection was to be rendered by the husband to the wife, and obedience and fidelity, in return, was to be given by the wife to her husband. There was no protracted courtship here. There were no previous engagements to cancel, and no separate interests to guard. The preliminaries were soon adjusted, and the marriage was speedily consummated. Angels gathered around their bridal bower; and, I fancy, their greetings and congratulations floated sweetly on the balmy breezes of paradise. As Eve owed obedience to her husband, so the church owes obedience to Christ. "The married woman careth how she may please her husband," and if she truly loves him, she will delight to regard his wishes, cooperate in his plans, and yield implicit obedience. Should he be long absent, her great delight will be to so comport herself that at his coming she may be approved by the one she loves. Such a woman is a source of joy and commendation. "Her price is far above rubies. The heart of her husband doth safely trust in her. . . . She will do him good, and not evil, all the days of his life. . . Her children rise up and call her blessed; her husband also, and he praiseth her."

Is not this a true type of the loving, constant obedience which the church owes to Christ? "If ye love me," says Christ to his affianced bride, "keep my commandments." "Obedience is better than sacrifice, and to hearken than the fat of rams." They who humbly pursue the path of obedience, though the world may not know or honor them, shall at last be brought forth amid the joys of the redeemed "at the resurrection of the just," and be rewarded with everlasting life; while many who have not demonstrated their faith by their works shall stand without, "not having on the wedding garment," and saying, "Lord, Lord, open unto us"; but they will find no admission to the bridal feast, and will be remanded to the master they have served and the doom they have coveted. Arise, and trim your lamps, O slumbering virgins, for "behold, the Bridegroom cometh."

Marriage is a pure and holy offering, and gives to the willing and obedient a paradise of joy; but to the unlovely and disobedient, the sensual and the false, this paradise is transformed into a desert place, upon which grows no green thing. To the one, it is a Pharos, which lends its cheerful light of joy and hope and love over the waters of life's stormy sea; to the other, it is the lava stream which rolls down the mountain side, scathing, desolating and consuming every living thing. To one, the springing of Hymen's bolts is like the smiting of the rock by Moses in the wilderness, which sent the glad waters laughing and leaping into the Israelitish camp, changing their sadness to joy, and their murmuring to shouts of glad hosannas.

The first marriage was formed in heaven, and when consummated on earth, all were pleased and happy. The happy bride was escorted through all the apartments of her new earth-home, and made acquainted with all her partner knew of their beautiful garden. They paused before the tree of knowledge of good and evil in solemn thoughtfulness, near which spread the luxuriant branches of the tree of life, and thought of the command of God which invested that single tree with such fearful interest. It pointed as with an index finger to the skies, reminding them of the holiness and supreme authority of the infinite Lawgiver. There it stood in the midst of thousands, invested with solitude and sublimity—a test of loyalty, and a beacon of warning. Silently they gazed, and bowed, and prayed for strength; and there erected a family altar to the Lord. Beautiful scene! The angels stooped lovingly over them, and aside the devil turned for envy.

So time passed on, with no chronometer but the joy of holy affection, with no dial but the shadow of evening that brought no gloom, and the dawn of morning that revealed additional splendor of the glorious Giver, and ushered in new notes of praise to cheer them in their new-earth home. This was indeed a happy home; it was lovely beyond all comparison,—a home where no jarring note of discord had ever entered; and God called it "very good." But this is but a type of the bride's future home in paradise restored; and, if possible, it will be even more glorious. When the coming Bridegroom shall lead the footsteps of the elect bride into green pastures, and beside the still waters of her fair Eden home, and along the golden streets of that fair City, where no sickness, pain or death shall ever enter, she wlll be superlatively happy. Blessed home! the home of the angels and of God. Beautiful home! A home where no clouds shall ever enter, and where the sun shall never set. A home that shall ever be luminous with the glory of God and the Lamb; and the nations of the saved shall walk in the light of it; whose gates of pearl shall never close against the bride of the Lamb. It will be a perfect union, which shall be followed by no alienation, no divorce, no death; and when the marriage takes place, the wedding guests will all be there. A part are quietly sleeping beneath the clods of the valley, but they will be all ready for the marriage when the Bridegroom shall appear. God's dead men shall live. Those who now dwell in dust must awake before the marriage of the Lamb can take place; for the wedding guests must all be there to participate in the marriage festivities.

The great bridal day of the marriage of the Lamb will soon be ushered in. The parties are engaged, their wedding robes are all ready, and the bridal feast is being prepared. The guests are all invited, and they will soon come, crowding joyfully to the banqueting hall of the King of kings. "The second Adam," who is the Lord from heaven, will soon appear in the clouds of glory, escorted by an innumerable company of angels. He shall speak the life-giving word, and every old turfy grave-yard shall throb with the pulsations of returning vitality; and every valley shall teem with the sleeping millions that Ezekiel saw in prophetic visions of Chebar. The Bridegroom "shall descend from heaven with a shout," and the slumbering bride shall hear his voice, and shall start from the sleep of centuries. Their bones shall come together once more, and sinews and flesh shall cover them. God will breathe the breath of life into them again. They will stand upon their feet, and they shall live. Every bone will seek its fellow bone, and every particle of dust will find its place in the living temple. As from an uncouth bone there came forth a beautiful bride for the first Adam; so from the solitude and unsightliness of the grave, a renewed and glorious bride shall come forth for the Son of God. Then from angelic choirs shall be heard the voice of gladness, singing—

"See truth, love and mercy in triumph descending,
And nature all glowing in Eden's first bloom;
In the cold cheek of death, smiles and roses are blending,
And beauty immortal awakes from the tomb."

New Bedford, Mass.

JEREMIAH 31: 31.

J. P. MARQUAND.

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel," etc.

The theme upon which I am now about to write is the "new covenant." We have something about a covenant made with Abraham, but that was land more particularly; and a covenant with David, and that was about rulership; but the covenant spoken of by Jeremiah was in relation to a more intimate knowledge of God, and of the doctrine of salvation from sin. It says, they shall all "know the Lord," "and their sins and iniquities will I remember no more."

Jeremiah was a prophet under and during the old covenant (or law dispensation); but now we turn to the eighth chapter of Hebrews, and there see what Paul the apostle says about the "new covenant." He repeats over the words of Jeremiah, and further says the old covenant was done away when Christ came, and the new covenant put in force; and it was established on "better promises." In the ninth chapter of Hebrews, he says Jesus Christ was "*the mediator of the new covenant.*" Here we have two witnesses on this subject; the one was a prophet, the other an apostle, and they both agree; and out of "the mouth of two or three witnesses every word may be established." I wish my dear brethren would examine the Bible particularly on this "new covenant," and ascertain its beginning, location, blessings, privileges, provisions and emoluments; and I venture to say they will be surprised and gratified to learn that it is in force at the present time, and was set up during the first century, and the principal agent to work was the Holy Spirit, as sent down by God, the Father, through the mediation and intercession of the Lord Jesus Christ.

The old covenant could not make "the comers thereunto perfect." What is the new covenant? God said to Abraham, I will make an everlasting covenant with you, "and in thee shall all families of the earth be blessed." The same covenant was given to David, called "the sure mercies of David." Then Ezekiel says, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you." Then Jeremiah, in our text, talks of the same thing, saying, I will write my laws in their hearts and in their minds, and they shall be my people, and their sins shall be blotted out. We read about "the blood of the everlasting covenant"; and then Paul says—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." John says—"The blood of Jesus Christ . . . cleanseth us from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Daniel says—"Many shall be purified, and made white, and tried." In the Revelation we read—"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

All these blessings of a pure heart, a clear conscience, and love unfeigned, come from the new covenant, and are part and parcel of it. So also is the kingdom, about to be established by God himself. Isaiah says—"Behold, I create new heavens and a new earth"; and then John the apostle sees in vision the new heavens and the new earth, and God dwelling with men; all tears wiped away, and the everlasting song begun, Not unto us, but to Him who hath washed us in his own precious blood.

WHY I LOVE HIS APPEARING.

BY E. P. M.

How strange and unscriptural the prejudice and aversion which some of the Lord's dear people feel toward the theme of his second appearing. Paul in his old age, writing his last letter before martyrdom, recounts his good fight of faith, and looks forward with rapt anticipation to the crown of righteousness awaiting him when the King comes into his kingdom, and awaiting "all them also who love his appearing."

I love his appearing because we shall have a perfect model government when he comes. When our King comes, the kingdom for which we daily pray will come—a real monarchy, according to the analogy of the four preceding kingdoms of Daniel—an absolute monarchy, with an all-good, all-wise, and almighty sovereign at its head; a kingdom of peace and righteousness, and one that cannot be moved. When we look out upon Satan's empire of evil and decay; when we see the history of the nations written in blood; when we consider that men's sway has failed to attain the good we seek, and left creation groaning and travailing in pain, why should we not love his appearing, and the manifestation of the sons of God?

I love his appearing because when he comes I shall get a full reward for all my services here. "Occupy till I come," is the command. "Behold, I come quickly; and my reward is with me," is the glorious promise. When he is manifested, we shall have a family gathering, reckoning, and reward. In "the regeneration" we shall be crowned with the dignity of kings, and endued with the purity of priests.

I love his appearing because when he appears I shall be like him—a perfected and glorified likeness of him who is "fairer than the children of men, and altogether lovely." I shall have a body "fashioned like unto his glorious body." A painless and an instantaneous thrill of immortality will render this vile body incorruptible, independent of animal functions, incapable of weariness or pain; and unfettered by the laws of grosser matter. It will be animated, controlled, transported, or rendered miserable, entirely at the will of the indwelling Spirit, and clothed with the beauty and bloom of endless youth. My freed and purified spirit shall enter into the experience of the Savior's beatitude—"Blessed are the pure in heart, for they shall see God."

I love his appearing because I love all those who will appear with him. That glorious resurrection chapter in Corinthians treats only of the first resurrection, the resurrection of the saints. The angels of light, who now watch over my waking and my sleeping hours, will then appear. I shall meet the patriarchs and prophets, the apostles and martyrs. I shall then greet the saints of all ages with transports of delight. I shall meet loved kindred, torn from my embrace by the ruthless hand of death.

"Our loved ones before, Lord,
Their troubles are o'er, Lord,
I'll meet them once more
At thy coming again.
The blood was the sign, Lord,
That marked them as thine, Lord,
At thy coming again."

I love his appearing because I love him who is to appear. The quintescence of our religion is love, and that love concentrates in the matchless person who has "loved us and given himself for us." His greatest consolation for his disciples at his departure was ministered in the sweet promise, "I will come again and receive you to myself." We naturally desire to have the object of our supreme affections near us. Written communications and mementoes are indeed dear, but only when we cannot enjoy his manifested presence. The word and seals of Jesus' love, conveyed to our hearts by the Holy Spirit, are now inexpressibly dear, but only "until he come"; and we cannot please our absent Bridegroom better than to refuse to be satisfied with these things, except in the constant hope and prospect of his appearing.

Yes, I confess that, with Paul, I love his appearing. Enoch and David, Abraham and Lot, Peter and John—all the glorious throng of inspired worthies, loved his appearing, and prophesied or sang of it with rapt emotion. O yes, there is reason enough why we should love his appearing, and daily pray with increasing faith and hope, "Thy kingdom come." I dare not say how near this glorious consummation is, nor dare I say how far off. If the primitive saints had some reason to expect it in their day, how much more have we. I know that it is nearer every day. When I read the crowning promise of Jesus, "Behold I come quickly," and study the signs of the times in the light of prophecy, I find strong reasons for believing the many who read these lines will never taste death, but be thrilled into immortality. Let us watch unceasingly, and wait patiently. Let us be

"Ever as the dear Lord will;
He knoweth best."

HOLINESS TO THE LORD.

F. P. DINGLEY.

Talk it, pray it, sing it, write it, preach it, possess it, keep it. It is a Bible doctrine. God is holy. Christ is holy. Some angels are holy, and some angels are unholy. Those that are unholy are reserved in everlasting chains under darkness, unto the judgment of the great day. "The wicked is reserved unto the day of destruction; they shall be brought to the day of wrath." Paul says:—"Forasmuch then as the children are partakers of flesh and blood, he (Jesus) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Again Paul says:—"And the God of peace shall bruise Satan under your feet shortly."

This bruising of Satan, I understand, will be at the same time in which everything that is unholy will be cast into the lake, which burneth with fire and brimstone, which will result in death; "for the wages of sin is death." "Sin, when it is finished, bringeth forth death." When this is done, the earth will be fitted up for the everlasting abode of the holy ones; then every creature that is in heaven, and on the earth, and under the earth, will be heard saying, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." The Lord's will will then be done on the earth as it is now in heaven. The earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea. Everything will be in perfect harmony with the will of God. Nothing but holiness will then exist on God's footstool.

How true the saying of one good brother:—"When we get into the kingdom holiness will be written on everything." No Satan will be there. No sin; not one bad person. Jesus will be there. Blessed thought! Angels will be visible there. The good of every age will be there. Heavenly company, pleasant and cheerful! They will every one be righteous. Everything will be done in righteousness—with a heart single to God's glory. Nature's laws will then be held sacred; and none will ever have occasion to say, "I am sick." Simple and wholesome will the food of that world be. Most delicious fruits will be caused to abonnd there. I most sincerely believe that the inhabitants of that world will partake of food. They will have bodies like Christ's most glorious body. He ate after he arose from the dead. Pure air will there be to cheer. Pure water—the river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb. "There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."

The light of the city—the glory of the Lamb. It will be so bright that the sun, although seven-fold brighter than now, will be of no use, the same as the moon is now in the day-time—will be confounded. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." "Out of Zion, perfection of beauty, God hath shined." The same eye that saw in this world an end of all perfection, will see in that world an end of all imperfection. Everything will be complete and so full of attractions that our life here in this world will not once be remembered, nor come into mind. Nothing will there ever be to mar the happiness of any individual.

"No night of sorrow e'er shall close,
Or shade their perfect bliss."

"Behold, the tabernacle of God" will be "with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." "As the days of a tree"—taking away everything that retards growth, and all that causes decay—"are the days of my people, and mine elect shall long enjoy the work of their hands." "The righteous shall inherit the land, and dwell therein forever." "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth"—after the wicked are cut off—"and shall delight themselves in the abundance of peace." Life here in the earth now with all its imperfections is sweet to us; but how much sweeter it will be to live then! O, it will be blessed!

The thoughts of obtaining life in that world is blessed; but how much more blessed, more glorious, it will be to really obtain it! Jesus gave himself and every thing that he had to purchase that life and possession for us. Would it be any more than reasonable for us to give him ourselves, and all that we have to gain an inheritance there?

(*To be continued.*)

JESUS.

G. E. MERRILL.

How precious the name of Jesus sounds to every believing heart! He is the chief among ten thousand, and the one altogether lovely. He is all we need. Every want is met in Christ. Are we sinners, poor and needy? Jesus ready stands to save. He is the great physician. In him a remedy is found; a cure for all ills. Repent, believe on the Lord Jesus Christ, and thou shalt be saved. Yes, true belief and true repentance will not fail to bring the promised blessing—a pardon of all sin. We read of Christ, "And thou shalt call his name Jesus, for he shall save his people from their sins." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." He is the way by which we become reconciled to God. He is our Advocate, our Savior, our purifier. He is our pattern, our guide, and all we want. What a Savior!

Trials, troubles, and afflictions are the lot of all. None are exempt from them. But when we are tried, tempted, or afflicted, how blessed to look away to Jesus, remembering that he had the same, and he knows that we are dust, and sympathizes with us; and if we will trust him, he will support and bring us through them all. I know it is a very easy thing to trust the Lord when our circumstances are favorable, our surroundings pleasing; but not so easy when our circumstances are unfavorable, and our surroundings not pleasing. Our privilege is to trust God. "My grace," says Jesus, "is sufficient for thee."

By the grace and favor of Jesus, we can overcome all the difficulties of this mortal life. The grace of Jesus is sufficient to subdue every corruption, to banish every doubt, perform every duty, and to endure with patience every affliction. O, how good to trust a Savior like this! He never leaves nor forsakes his people. "He sticketh closer than a brother." He is with us when we feel ill, as well as when we feel well; when we are tired and tempted, as much as when we are free from them. He has promised to be with us to the end of the world. Are we sorrowful? He was a man of sorrow and acquainted with grief. Are we buffeted by the enemy? So was Christ. Do we walk poverty's vale? So did the blessed Jesus. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Once he was rich, but for our "sakes he became poor, that we "through his poverty might become rich."

If we are called to die, remember that he died, but now lives forever more, and has power to unlock the graves and bid the sleepers rise. He is the resurrection. He is the way, the truth, the life, the door. Faith is the latch that lets us in through the door into the everlasting kingdom of our God. What a being! Words fail to tell how good, how lovely, how glorious, and how precious this dear Savior is to me at all times.

"I honor him as being the chief
Among ten thousand millions told;
His promises afford relief,
His mercies cheer me more than gold."

Let all praise God for providing such a Savior and friend. Although we have not seen, yet we love him. We expect ere long to see him and be made like him. Yes, the time is drawing nigh when we can lay our burdens down, and enter into everlasting rest. Blessed hope! Sinner, will you with me trust in Jesus? Will you stand saved by grace alone? Then in Canaan's fair and happy land, we'll sing the song of Moses and the Lamb forever and ever. Amen.

22 Grove St., Worcester, Mass.

THE SECOND COMING OF CHRIST AS IT AFFECTS THE SAVED AND THE UNSAVED.

To call attention to the prophetic word is to call attention to the eternal purposes of God. It is tracing some part of the stream of his predestination in its course onward to the ocean of his eternal glory. . . . And happily, this looking into the future is not now treated as it was in Bengel's days, alike when it was "a subject proscribed by the world, by the learned, and by the godly."

Many have already taken in hand to show, at some length, the blessings that shall be brought to us by the second coming of the Lord. On this account we refrain from handling that topic directly, and mean to confine our remarks here to the use that ought to be made of this truth (irrespective of the element of time) in dealing with the souls of men.

"The fact of the Lord's coming again is fitted to awaken souls." It sounds an alarm in the ear of sinners. It causes us to hear the sound of coming footsteps, "the steps of the anointed One."

It ought to be used in preaching the glad tidings. Paul so used it. He pointed to the flaming sword that shall wave over earth at the Lord's return, as an argument fitted to show the folly of remaining an enemy of God: "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on those that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 8.

It ought to be used as the very blast of the trumpet which may startle those whose vain hope is, that mercy in God hath extinguished his eternal wrath against sin. Christ's second coming, "the day of the wrath of the Lamb," is as much a proof of the Lord's holy determination to punish the unpardoned as his first coming, when he came as the Lamb for the slaughter, proved his determination to save his own. "Upon the wicked he shall reign snares; fire and brimstone, and a horrible tempest; this shall be the portion of their cup. For the righteous Lord loveth righteousness." Psalm 11: 6, 7.

It ought to be used in dealing with all classes of men, wise or unlearned; for it is fitted to draw the circle round them, and compel them to an immediate decision, as in the presence of the descending Judge. Paul used it thus at Athens. His text was, "The unknown God;" and as he handled the theme with holy eloquence, he thundered through the heart of the Areopagites, "God commandeth all men, everywhere, to repent!" The cry, "Repent, repent!" rang over Athens, re-echoed by its hills, while Paul demanded from them submission to his God, proclaiming, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Acts 17: 30, 31.

"But perhaps it is yet far off?" Suppose it were not near, as men reckon nearness (and yet it is equally possible that the eyes which read these pages may see the Son of man in the clouds ere they have been closed in death), still the fact remains. The day of the Lord shall come. The apostle speaks of its arrival as "Yet a little while" (Heb. 10: 37), reckoning eighteen hundred years as a mere handbreadth compared with eternal ages. And Isaiah's view is yet more impressive; for, speaking of an event which is future, even yet, he says of it, "Is it not yet a very little while?" Isa. 29: 17. He speaks of a space that is at least 2500 years, as "a very little while," when set side by side with eternity. . . .

"Knowing," then, "the terror of the Lord" (2 Cor. 5: 11), we seek to bring our brethren to the safe chamber (Josh. 2: 18), where the scarlet line hangs out. That same Jesus is now held forth as "the man that is the hiding place," Isaiah 32: 2. The man that shall judge, is the man that is the Savior. Receive him and all that is in him. He himself cries, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—*Rev. Andrew A. Bonar, D. D.*

CENSORIOUSNESS.

The last enemy destroyed in sanctified life is censoriousness; and if a partial relapse at any time occur, from a holy state, the first evidence of such decline will be a disposition to find fault; to accuse and criticise unkindly. The reason of our extreme liability and weakness at this point, is the fact that censoriousness is not an unmixed vice; but an excess of a virtue. It is opposition to wrong overstepping the boundaries of merciful consideration; a healthy and clarifying fermentation turning to acid and vinegar; hatred of sin resolving itself into hatred of the sinner; a zeal for God becoming so express and humanly intense, as to subserve the interests of Satan. A discovery of the doubtful nature of such judicial and condemnatory righteousness, has led to the extenuation of severity, and even anger in many cases, by characterizing it as holy indignation. And it must be acknowledged, there is such a grace as sanctified aversion, and when this is provoked by external causes, it becomes a difficult and delicate question to determine how far it should be allowed to go.

The christian must hate all sin, and every false way. And in doing this he must give place in some degree to the passion of anger, the feeling of resentment, the air of abhorrence, and the speech of denunciation; and yet he must not sin. This will create a necessity, for nice limitations which will call into requisition great wisdom and watchfulness. In most cases, however, where indignation, or a feeling of revulsion, is allowed to direct itself against a brother, it is quite apt to take the form of ill-temper, producing a spirit of censoriousness, and sometimes of detraction.

It is so easy and natural to complain; so entirely agreeable to our crooked, infirm and perverted constitution to detect flaws in character, to find and point out broken threads in the web of a brother's conduct, that we often censure even innocence itself, under a high but delusive sense of fidelity and pre-eminent conscientiousness. Conceit is one of the infirmities that sanctifying grace does not entirely cure. And this debility is prone to reveal itself in a disposition to usurp and exercise God's prerogative of judgment. They do not entertain a thought of robbing the Supreme, but for holy purposes they would like to be the vicegerent of God, the vicar of Christ.

Knowing this tendency in human nature, and the great danger of its indulgence, Christ has taken the right of this kind of judgment wholly out of human hands. Accordingly it is written: "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, Let me pull out the mote out of thine eye and behold a beam is in thine own eye?"—Matt. 7: 10. We do not presume our blessed Lord intended in this passage to teach his disciples to extenuate sin; nor did he propose to rub out all distinction between merit and demerit. But we do think the Savior designed to caution us against assuming pre-eminence in religion, and making that pre-eminence to consist in picking somebody else to pieces.

To form a sober and charitable judgment, is the province of one christian in relation to another; for Christ has made each disciple a subject of criticism by another. "By their fruits ye shall know them." But this is a very different thing from cruel judging and wanton censoriousness. To inspect the life fruit of a professing christian, is to apply the test of the gospel standard to conduct; while censoriousness is aggravating captiousness, cynical sourness, invidious reproach and crimination. It is often the disparagement of others for the purpose of self-exaltation. It is making a factitious standard, and then condemning all who do not measure up to it according to our ideas of integrity and perfection. This spirit has sometimes manifested itself in withdrawing fellowship, appreciation and encouragement from those christians and ministers who do not profess entire sanctification. Such exclusiveness and withdrawal of confidence and co-operation, have often brought the witness of full salvation into unfavorable comparison with christians of less pretensions, and in some localities, done the cause of holiness itself great injury.

However defective the pastor may be, he has a right to expect a firm support and cordial greeting from the sanctified members of his congregation. He has no ground to expect that they will apologize for sin, or implicate and shade their character, by a compromise with error, or personal, or social wrongs; but he has authority to claim sweetness of disposition towards him, and the greatest extenuation of his faults that can be safely practiced without infidelity to the divine Master. Nor will it do for sanctified persons to take the position that an unsanctified man or minister is entirely incompetent to teach them. The efficacy of truth is not held in abeyance by the moral conditon of the preacher. The gospel often saves by its own intrinsic virtue and power. It has no more dependence or connection with the mouth that utters, than the crystal water has with the rough and crooked channel through which it flows. It is the water that slakes the thirst, not the shape or transparency of the goblet in which it is sent to you. Besides, justified men, though not sanctified wholly, have a very deep insight into the things of God. Theoretically, they may preach holiness with great perspicuity and power. The very fact of their justification, which we have assumed they enjoy, necessitates the experience of purity in a degree. There is no evangelical religion at all without some measure of subjective purity. The danger is that many men and ministers have forfeited their justification by not cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, according to the increasing light divinely bestowed. If they have not, they must be largely sanctified. Hence there may be a reciprocal benefit resulting from the fellowship of the sanctified with them. If they occupy a lower level, it is the privilege and duty of those who have been lifted by the grace of God to higher altitudes, not to upbraid, but to admonish in love, and lure them onward and upward to the same sunny and restful heights.—*Christian Standard.*

SHAKE OFF THE VIPER.

In the last chapter of acts, we read that Paul had been shipwrecked on the island of Melita. The people gathered sticks to make a fire. I suppose his clothes were all wet, and he was cold. There came out a viper and fastened itself upon Paul's arm and these barbarians said, "That is a bad man; he has escaped the judgments of the sea, but they have followed him to the land;" and they watched to see him die. But Paul just shook the viper off into the fire, and when he ought to have died, he was perfectly well. Then they changed their mind, and they said, "He is a god." Paul could preach to them then; they would believe him then. What good would it have been for him to preach with that viper on his arm? They would have said, "You had better preach to yourself, you need not come preaching to us with that viper on your arm." So there are a great many christians with a viper, not on their arm, but fastened at their heart, taking the very life out of them. And the world has got its eyes on the viper. May God give us grace to shake the viper off into the fire, that the world may not see the viper, but may see Christ in us.

Look at the viper of pride, that has taken nearly all the life right out of the church. You do not have to go to Paris to see the height of the fashion; go to the church on the Sabbath, and you will see it there. People say, "What will my friends think; what will they say at the next dinner-party, if I come out boldly and work for Christ, or if I am seen at the special meetings?" A great many professed men of God are just now trembling from head to foot; they dare not go out and speak boldly for Christ. My friends, the question is, Is this God's work or the devil's? If it is God's work, every man of God ought to stand by it; if it is the devil's, every man ought to do what he can to stop it. I hope the time is coming when the children of God will come together as one man; it will be a happy day for Christianity when we get together. These border men are doing more to retard the cause of Christ than the world is doing. It is this compromising spirit that is hindering the work of the Lord. May God sweep it out of the way! "Amen, amen."—*D. L. Moody.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 23, 1875.

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HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

This meeting will commence (the Lord willing) **Saturday, August 7th,** and continue over SUNDAY, THE 14TH. Full particulars in due time.

GEO. T. ADAMS, *Sec.*

FANATICISM.

Fanaticism is an excited state of mind, "enthusiasm, superstition, frenzy." (Webster). It is an excitement produced by an idea of inspiration—"a conceit of divine possession, and revelation;" as if possessed of "superhuman power." It "is founded neither on reason nor divine revelation, but rises from the conceits of a warmed or overweening imagination." (Locke).

Persons who are inclined to depend more upon emotions than upon reason and intelligence for their faith and hope, are, under some circumstances, very liable to become fanatical. This class is always in danger when seasons of religious excitement occur; —times when there is a strong current of religious feeling; when grave and important subjects are being discussed, which tend to produce deep emotions, and call for decided conclusions. Under such circumstances those who decide according to reason and critical arguments, are most safe; while those who decide more according to their impressions taken for inspiration are in the greatest danger of fanaticism.

At the transition periods of divine administration, when a marked advanced step in religious experience is required, and a disannulling of former rules of service is demanded, and a new position occupied, this danger is greatly increased, and that class prominently developed.

Humanity is always subject to extremes, especially in spiritual matters. When the current of ritualism is strong, the multitudes are swept over into a belief that conventionalism and a rigid abhorrence to certain ordained rules of service is all that is necessary for salvation. This is worldly, pompous fanaticism. On the other hand, when there are strong currents running against ritualism, in favor of spiritual, heartfelt devotion, there is great danger, as we begin to see the evils of unscriptural rules and ceremonies, and to discard them, of not only throwing away those of human origin, but, with them, those of divine authority also. Such movements generally develop a class who contend for the semi-idiotic idea that to be free in religious matters, each one must be independent of all rules of association, subject to no official authority; each one an autocrat; to do just as he pleases.

This lawless principle is just as applicable to the State as to the church, and is predicted as being fearfully manifested in the last days, when many will "despise government." This is "self-willed," "presumptuous" fanaticism, which is "not afraid to speak of dignities"—the divinely authorized rulers of State and church.

When special seasons of unfolding revealed truth come, there is generally created such a desire to discover something new and marvelously wonderful, that many are liable to get the idea that all the fathers believed was erroneous, and that it is their special duty to find something, by some mode of interpretation, to take the place of what they embraced as truth. This current is always liable to produce a great variety of wild, unreasonable, unscriptural sentiments, which always tend to factious movements, and a disentegration of society.

We think we have come to one of those periods, when all these principles and circumstances are concentrated, and are producing mighty currents in the social world, causing greater confusion than was anciently heard in the land of Sinai.

These movements are very threatening to the safety of Christ's church, and demand the special watch-care of his servants. We know, from the teachings of the Bible, and every typical and parallel case given, that, as the church approaches the end, the perils of fanaticism will increase. God's servants will lose much of their power to guide the church, because the devil will succeed in destroying much of their influence over those to whom they are sent as guides. A spirit and influence to disregard and despise the teachings of the faithful and wise servants of Christ will increase as the end approaches, because they will conscientiously esteem it duty to warn people against fanatical ideas and movements; thus alienating those who persist in their fancied superiority of knowledge and devotion.

We warn all to be exceedingly careful, for these are strange times, and perilous to all. Be very careful of new and strange theological ideas, or any influence producing extraordinary movements, which can be explained only by reference to some fancied inspiration. Do not be frightened into submission to such influences, when your sober second thought does not convince you that it is in harmony with the word, by by threats of damnation if you reject it. Be firm, but kind. Be teachable, but not fanatical. Be free, but not lawless. Be spiritual minded, but not an enthusiast. Make Jesus your pattern, the Bible your rule, the kingdom of God your object of pursuit, and everlasting life your eternal reward.

J. C.

WHAT IS NEEDED.

At the present time there is a lack of earnest men, filled with the spirit of holiness. There are men who are strong in the defense of Bible doctrine, who fear not to encounter the enemy with a boldness worthy of a true christian soldier, but there is a lack of the holy zeal of other days. Formalism is creeping in, and the warm, sympathetic fervor, once manifested is departing. While firm in theory, there is a lack in devotion. As a result, there is less interest for the salvation of the unconverted, and the restoration of the backslidden. This causes a general declension in religious matters; prayer-meetings are neglected, and lack fervor suitable to make them interesting. That this is a fair, and moderate statement of the case, will not, as we think, be denied.

The question naturally arises, Is there a remedy? if so, what is it? We know of but one positive, sure way of being delivered from the bondage of indifference, and that is by the quickening, transforming power of the Holy Spirit. This point, of course, will be readily admitted. But, it may be said, man does not control the working of the Spirit. Very true, but by his own will power, he can put himself, if he pleases, in a position to receive the Holy Spirit, or he may grieve it away, and be left without its aid. One thing is certain, christianity without the Spirit is dead, like a man without the breath of life. The Holy Spirit is its vital force; hence all the genuine quickening power must originate from the Lord through the Spirit.

The next question that arises is, what shall be done to secure the Spirit? That the Lord is most willing to give it, is very positively expressed in the Scriptures. Then why is there such a lack of its effects? There is but one answer;—men refuse to submit *fully* to Christ, so that he can lead and guide them, dwelling in them by the power of the Spirit. So long as an individual continues to do what he knows is wrong, or refuses to confess and forsake any known evil, the Lord will not consent to abide in him; consequently, he feels dull and stupid in devotional exercises, and a lack of interest for the spiritual welfare of others, because when the Spirit is grieved away, religious declension and indifference must follow.

Is the reader conscious of any tendency to lukewarmness? Then let there be a fresh consecration of *all* to Christ for ever. It is the privilege of every follower of Jesus to be so "filled with the Spirit," that he will be kept from sinking into a spirit of indifference, and cold formalism. But he should remember that it requires the same consecration continuously, to keep filled with the Spirit, as to receive it at first. In all situations, the language of the heart should be to the Lord,—"Thy will be done." No matter how much we may be cheated, abused, slandered, or villified, still say "Thy will be done." This it is easy to say, when our all is on the altar, and Christ reigns within the heart by the power of the Spirit.

The answer then, to the inquiry, "What is needed?" is easy. It is the Holy Spirit of God. The remedy for indifference is at hand. Shall it be received? M. G.

INDIFFERENCE.

One of the most dangerous conditions of a church, or an individual member, is a spirit of *indifference* called in the Scriptures lukewarmness. It is an abominable state in the sight of the Lord. It is very clearly intimated that those in that condition will be rejected at last, because if they had the Spirit of Christ they could not be in that condition; and "if any man have not the Spirit of Christ, he is none of his"; and if none of his, there is no ground to hope for salvation.

This being true, it will be the object of Satan to lead as many as possible into the indifferent or lukewarm state. In order to do this, it will be necessary to persuade men to neglect some of the duties of christianity, and bestow the attention upon other things on a lower plane. This can be accomplished by filling the mind with the cares of the world, its pleasures, pursuit of its honors, or riches, neglect of the means of grace, such as prayer-meetings, secret and family prayer, religious conversation, and efforts to save the unconverted, omitting the daily reading of the Scriptures, and allowing the mind to be absorbed by passing events, to the exclusion of thoughts upon the mercies of the Lord. That such a state of feeling is now prevailing among professors of religion, cannot be truthfully denied by any careful observer. It has become notorious and alarming. It is alarming, because of the sad results that must follow. This indifference not only shows that those who feel it have departed from the Lord, and thus grieved away his Spirit, but it produces an increased carelessness on the part of the unconverted.

When the children see the parents are indifferent, it leads them to think that the subject of religion is of but little consequence. So, when the members of a church are indifferent, it cannot be expected that sinners will be converted. It would be strange to see the sinner awakened, while the church is sleeping.

The Savior has given special caution against this sleepy, indifferent spirit, which would be prevalent in the last days. We have never seen a period when there appeared to be more need of stirring exhortation than at the present time. Those who who were all alive in the work of the Lord in other days, are now silent, and living as carelessly, as though they were beyond all danger. They look on quietly, while their friends and members of their own families are rushing down to destruction, without giving a single note of warning. Such professors must be asleep, or they would be alarmed at their own perilous situation. There are many in this condition, who say they believe the Lord is soon coming. Are they not in great danger of being found among the foolish virgins? They should remember that "faith without works is dead." A correct doctrine, without the Spirit of Christ in the heart, will not pass them into the kingdom of God. Purity is essential to salvation. The heart must be freed from hatred, pride, variance, covetousness, lasciviousness, and other evil things, before the person is ready to meet Jesus, and when these impurities abound, the person becomes stupid and indifferent in the service of Christ.

It is time for all who wish to be ready to meet the blessed Savior, to examine themselves with carefulness, to see if an indifferent spirit is being felt and manifested.

M. G.

THE CATACOMBS OF ROME.

The Roman catacombs contain the bones of some six or seven millions of christian martyrs, put to death in the early persecutions. The catacombs reach to a depth of one hundred and fifty feet, and extend some twenty-two miles, forming an underground city of the dead. Rome's foundations stand upon an extinguished volcano, the *velabrum* (once Lake Curtius). The seven hills of Rome are said to be the "offsprings of volcanic fires"; and "Italy itself is an unbroken bed of volcanoes." The word "catacombs" is from the Greek *cata-cum-bos*—(*underground tombs*). This word was found on one of the tombs. The epitaphs on these tombs show that these primitive christians did not believe in an intermediate, conscious state, as many teach at the present day; but that the dead will *sleep* till the resurrection, when Christ comes. The following is a sample:—

"DORMIT SED MANE RESV*RGET."

"*He sleeps, but shall arise in the morning.*"

This is the old-fashioned, Bible doctrine, as taught by Christ, prophets, and apostles. Let us not depart from their divine teaching. M. G.

* Their u was the same as our v.

NOAH'S ARK.—It is sometimes said by skeptics that Noah's ark was not large enough to hold samples of all the animals, and their food, during the flood. Before they repeat their statements, they would do well to make an accurate estimate in relation to the capacity of the ark, as given in the Bible. The following facts may serve to assist them: According to the shortest measurement of the ark, it was four hundred and fifty-six feet long, seventy-five feet wide, and forty-five feet high. It must have been of some forty-two thousand four hundred and thirteen tons burthen. A first rate man of war is between twenty-two hundred and twenty-three hundred tuns; hence the storage of the ark was equal to eighteen such large ships, and might carry twenty thousand men, with provisions for six months, besides the weight of eighteen cannon, and all the military stores.

It has been estimated that all the carniverous animals that were taken into the ark were equal in bulk and food required for twenty-seven oxen, and all the other animals to two hundred and eighty oxen. It is considered that one thousand eight hundred and twenty-five sheep would be sufficient to supply the former with food, and one hundred and ninety-nine thousand and three hundred cubits of hay the latter; all of which might be contained in two of the stories, and have much room to spare. The third story would be fully sufficient for Noah and his family, the fowls and reptiles, besides all the implements of husbandry, and seeds for the ground, after the flood. These facts show that the ark was plenty large enough for the purpose for which it was built. M. G.

A RELIGIOUS FIGHT.—A recent religious procession in Brussels, capital of Belgium, resulted in a fight, during which about one thousand were injured. There were some 20,000 pilgrims, who were attacked by the populace, and the ranks of the procession were broken up. The Catholics are reviving their pilgrimages, and the people are feeling hostile towards them. The hatred is increasing, and must soon break out in terrible proportions. It is probable that the government will interfere with the religious processions, which will only serve to hasten the final great battle. M. G.

NEW SUBSCRIBERS.

In these last days of peril, when so many are unaware of the dangers that surround them, it is to be feared that those who have the light are not doing their whole duty in trying to get it before the people. Great efforts should be made to increase the circulation of the *Times* and *Crisis*, as means of arousing the people. We find that when persons begin to take our papers, they usually continue to be interested in the great event now at our doors. Let every minister make a special effort to obtain new subscribers to these papers. In doing this, he will be stirring up the people in harmony with his preaching; doing them a benefit, and advancing the general welfare of all connected with this glorious work. There are many who would take the papers if they were only properly introduced. Let us spare no means at our command that can be used for the benefit of our fellow men. Will not *every* reader try to obtain at least *one* new subscriber within a month. In most places a little effort will secure this result. M. G.

A NEW WONDER.

Mr. John W. Keely, of Philadelphia, has lately made a remarkably wonderful mechanical discovery of a new motor power for propelling machinery, which, it is expected, will far surpass steam power. It is generated from cold water and air, in the form of vapor, which is said to be more powerful and economical than steam. It is expected to revolutionize the world, and cause steam to be laid one side. A number of heavy capitalists have taken hold of the matter, forming a company involving millions of money. It is believed that these rich men would not engage in the enterprise, if if they were not quite sure of success. The discovery of this power was accidental on the part of Mr. Keely. If what is stated is true, it is a wonderful discovery. It will soon be fully tested. M. G.

EXPERIENCES.—Brn. and Srs., please send us interesting incidents in your christian experience. Such are read with special interest. They exert a very healthful influence upon the readers of "our paper." Those who understand from happy experience what is meant by the term "perfect love," would do a great favor to those who are seeking the same blessed position, if they would briefly state how they secured the precious gift. Tell of it for the glory of the Lord, and the good of his children. Please send us at once an account of your journey from darkness to light, where there is no condemnation. The church is hungering after these things. The Holy Spirit is impressing the minds of professed christians in all countries with the importance of giving immediate attention to this subject. Write about it; talk it, and live it everywhere. Let our motto be "HOLINESS TO THE LORD." M. G.

"CARNIVAL OF CRIME."—This is the term used in the Boston *Journal*, June 14th, 1875, to express the state of things at the present time, especially in New York city. It says: "It is not surprising that our N. York friends are becoming alarmed at the bold and successful operations of burglars and highway robbers in that vicinity."

"Worse and worse" is still the order of progress among the masses. Satan is letting loose all his powers of darkness to produce a flood of wickedness. We expect the end shortly. Look out for his devices, and keep "unspottted from the world." M. G.

CALIFORNIA.—We are receiving good news from San Francisco, Santa Clara, and San Jose. The Lord is doing rich things for some persons. Those who have been led into the bondage of the *law*, are being set free again through the *grace* of the Lord. Others, who have been in bondage to *sin* are obtaining pardon, and are stepping into the *liberty* of the sons of God. The meetings are seasons of refreshing and comfort. Thank the Lord for what he is doing for California. M. G.

COMING OF THE MESSIAH.—An intelligent Jew was heard to say a short time since, that he believed the Messiah would come within fifteen years. This fact shows that some of the Jews are becoming interested in this glorious subject. It is important, we believe, beeause there is very strong evidence to show that Jesus will soon come the second time within the period named by the Jew. The subject is receiving new attention by many ministers in the different denominations. This is encouraging. M. G.

THE NATIONAL PROTESTANT is the title of a new monthly, just issued from 67 Liberty street, New York. Price one dollar a year, post paid. We have received the first number, and find it a candid, ably conducted paper, designed to keep Protestants posted in relation to the purposes, plans and operations of the Catholics. We think the paper is issued at the right time. It is not the organ of any particular denomination, but is designed for the benefit of all Protestants. M. G.

CENSORIOUSNESS.—Under this heading will be found a valuable article from Dr. Lowrey, the editor of the *Christian Standard*, one of the best weeklies we have ever seen. It is published in Philadelphia, by the Association for the promotion of holiness. Price $2.00 a year. M. G.

ATLANTIC CABLES.—There are now five Atlantic cables in successful operation. Their dates of laying, and length, are as follows:

Year.	Miles.
1866—Ireland to New Foundland	1896
1869—Brest to Duxbury, Mass., via. St. Pierre	3330
1873—Valentia to Newfoundland	1900
1874— " "	1900
1875—Direct cable	3060

M. G.

HEAVY FAILURES.—The financial news from England is very gloomy. The reported failures in two days (June 16th and 17th), amounted to over thirty million dollars. Business men begin to feel alarmed at the prospect. They fear this may be but the beginning of trouble. The tidal waves of "distress of nations" seem to be approaching rapidly. Omens that belong to the last days are multiplying in all directions. It is sublime to be living in this closing period of the present dispensation. Let all be ready for the appearing of the Son of man. M. G.

CORRECTION.—In Bro. George Thomson's article, published June 9th, in the eleventh line from the top, instead of "the gospel of the *Jews*," read—the gospel of *Jesus*. In the seventeenth line, instead of "We may not expect any more interposition of Providence," read—any more *miraculous* interposition.

LAST WEEK'S CRISIS.

We learn from various quarters that our last week's paper was not received by our subscribers until very late in the week. We would say, the papers were mailed *Tuesday*, June 15th (not usually mailed until *Wednesday*), and that we are informed at our POST OFFICE that they went on *Wednesday*. Now whether the delay was with the Post Office, or the Rail Roads, on account of the Centennial celebration, we cannot say. AG'T.

ANNUAL CONFERENCE REPORT.

The Advent Christian Conference of Kansas held its third annual session with the church at Ottumwa, Coffey Co., Kansas, May 21st, 1875, and continued over the following Sunday. The first service was preaching, Friday evening, by Eld. N. S. Brion, from Mark 16:15, 16. Bro. Brion gave us a good stirring discourse. After preaching, we listened to several exhortations from brethren from different parts of the state, which were cheering and encouraging to those that are looking for our soon coming King.

Conference met for business Saturday, 22nd, at nine o'clock, A. M. The President, Vice President, and Secretary, were not present. Bro. N. S. Brion was called to the chair, as president *pro tem.* Preaching brethren present: Eld. V. F. Hunt, J. C. Smith, N. S. Brion, A. Preston, H. H. Klock, Daniel Webster, J. H. Ward. Twenty-four new members were admitted to the conference. Daniel Webster, C. W. Crowell, E. S. Chapman, Wm. Snyder, G. W. Dewey, H. H. Klock, and V. F. Hunt, were chosen directors for the year 1875. C. W. Crowell was chosen President, H. H. Klock Vice Pres., Levi S. Smith, Sec., and Wm. Snyder Treasurer for the ensuing year. V. F. Hunt, J. C. Smith, and A. Preston were chosen committee on License and Ordination.

Bro. N. S. Brion, and A. Preston, were set apart for the work of the ministry. The following brethren were granted license by the conference: A. Preston, N. S. Brion, H. H. Klock, J. C. Smith, V. F. Hunt, P. W. Rote, J. H. Ward, and Daniel Webster. Delegates from different parts of the State were present.

The reports from the different churches were encouraging. Some have passed through trials, but their courage is good. They feel that if they should draw back now, it would be to perdition. A little while longer, and the Master will come, and then their trials will be over.

The report of J. C. Smith, State Evangelist, was read and accepted, and the conference voted to send the same to the *Times* and *Crisis* for publication.

Bro. J. C. Smith was chosen State Evnagelist for the present year. It was moved and carried that this conference raise a fund for the purpose of scattering tracts throughout the State. Between forty and fifty dollars were raised for this purpose at this meeting. It was moved and carried that the state tent be put in the field as soon as possible, and also that the directors employ some one or more to go with the tent, and take charge of the same. Union and harmony prevailed through the entire meeting. The preaching was good and stirring.

Sunday afternoon nearly fifty gathered around the table to commemorate the Lord's supper; after which, two were buried with Christ in baptism. Preaching in the evening by Eld. J. C. Smith. Thus ended one of the best meetings I have ever attended in the state.

L. S. SMITH,
Sec. A. C. Conference of Kansas.

RAYMOND, IOWA.

My tongue rejoices, and my heart is glad, to say to the readers of the *Crisis* that, amid the trials of these last days, the Lord is still on the giving hand. Our little church here in Raymond is still growing. It grows because its members work, knowing that time is short. At nearly every monthly meeting we add new members. Last Sabbath (May 30th) we enjoyed a precious season in baptizing nine more happy souls in the likeness of Christ's death, burial, and resurrection. Our Sabbath school has re-opened this spring with renewed energy; and besides our school here in the village, we have two schools in the country, which are supplied by superintendents and teachers, mainly, from Raymond church.

Notwithstanding the glorious prosperity of the cause of Christ here, we are not without trials; enough of them to make us fully realize that God will have a tried people. We have, however, by the help of the Lord, kept the church pretty clear of those "pernicious doctrines" which are distracting the cause both East and West.

J. W. BURROUGHS.

GRASSHOPPERS.—A Bro. writes from Hamburg, Iowa, June 14th, 1875:—"We are again called upon to witness the ravages of the grasshopper. There were a great many eggs deposited in this country last fall, and hatched out this spring, but not enough to materially injure the crop in this country; but last Thursday, about 1 o'clock, the 'hoppers' commenced to alight, and by daylight next morning thousands of acres of corn, that was near knee-high, were as bare as the street in front of your office. Not one green thing was to be seen in many fields. Other fields adjoining were not injured at all. They stayed with us until Sabbath morning, when they bade farewell, and went north with a strong south wind. Most of the corn will grow again, as it is not eaten off below the joints. The stoutest hearts are failing for looking after the things that are coming upon the earth. Let us look to the Master, for in him only is safety in these last days of peril. Pray for us."

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$572.66
S. J. N.	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$93.88

YOUNG PILGRIM FUND.

Previous acknowledgments	$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$4,454.80
John Higgins (pledge paid)	100 00
Miles Grant (balance of pledge, $160)	60 00
"C."	2 00

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$336.60

FOR BRO. W. S. WOODBURY.

Bro. Collier	1.00

REPORT OF ELD. J. C. SMITH,

STATE EVANGELIST OP THE ADVENT CHRISTIAN MISSION SOCIETY OF KANSAS.

Dear Brn. and Srs. of the Advent Christian Conference of Kansas, and all engaged in the blessed work of doing good in Jesus' name, another year of toil and sorrow, pain and death is left behind. And we are once more convened under circumstances of much mercy, by the direction of our heavenly Father, for the purpose of doing business of vast importance for the Master and his cause. Thus far, it has prospered beyond expectation. The Lord has raised up a few here in Ottumwa, and in other parts of the state, to defend his most noble truth. Some over two hundred with whom I am personally acquainted, have learned to love Jesus and the blessed hope. Out of this number in the southern part of the state, twelve have felt the *woe* upon them to go and sound out the alarm among the people of coming danger, and eternal safety in Christ Jesus our Lord. Others, at the northern part of the state, likewise, have been called forth to labor in the harvest field.

Judgment is impending. The world lieth under the power of the wicked one, and this is the reason why we have come together to do our Master's will; and, if possible, devise ways whereby we can further on the gospel of the kingdom of God, and the great important truths connected with this last judgment message. And not only have we met for this great work, but for the purpose of rehearsing some of our toils and sorrows, conflicts and victories, and the many blessings bestowed upon us, as a people, within the past year, "from the Father of lights, in whom there is no variableness, neither shadow of turning."

The past year has not been spent altogether in vain. We have seen some good done in Jesus' name, and to the Lord be all the praise and the glory. We have endeavored to set before the people the last great dispensational truth, and to warn them to flee from the wrath to come; to lay hold upon Christ as the only refuge and safety in the hour of temptation and trial, which has come upon all the earth to try mankind; and the hour which is soon to be ushered in, when the destiny of men will be settled by the Judge of all the earth. The Lord help us all to escape for our lives, to the refuge of souls!

As your Evangelist, I will now report, in short, what the Lord has done through us the past year. You are well aware of the great responsibility resting upon one that proclaims unpopular truths to a godless, gainsaying world, and a cold, formal church, who love everything else but Christ and his pure, unadulterated word of truth. Also, in a measure, you can realize some of the obligations and duties devolving upon one who goes forth beside all waters, among all nations and people, to meet with all kinds of influences and rebuffs. But the great I AM only knows it all. He knows our down-sitting and up-rising, our going forth and coming in, our trials and sorrows, tears and cares. We have the sure promise that he will never leave nor forsake, though all else beside should depart and grow distant and cold. The faithful Promiser is ever near to aid and assist. With this assurance before us, we again set out from our annual session, May last, to do our Master's will. You that were then present heard of the Lord's doings previous to this, of his guiding hand, his power to save, when but a few in number; of his great goodness shown to them, and his victories wrought by them, and the increase given in so short a time. All praise be to him for his unspeakable gift. But to those who were not there, and for your benefit, we will recapitulate a little of the Lords dealings.

With poor health, two years ago, accompanied with Uncle J. and Bro. N., we started for Bero, Cherokee county, distance one hundred and thirty miles, to attend our association meeting, which was then turned over into this conference. They then chose me as their Evangelist, as I was the only ordained minister present from the State. Bro. Sanford was present, but at that time had not been long in the work. Therefore, the responsibility of taking the tent, purchased for missionary work, from place to place, was pressed upon me. This was a great charge indeed, for one in poor health, and with but a little over fifteen dollars to start with; yet, with the Lord's grace to support, we determined to go, and in going we found help. But before starting with the tent, we first had to return home and prepare for a summer campaign, thus traveling the distance of one hundred and thirty miles over, and over again.

The last time we went alone, and yet not alone, for the Lord was with us, to uphold and direct. Well do we remember the time when passing across the broad prairie, with no eye resting upon us save the eye of God, and there before our God in the wagon, on our bended knees, we poured out our supplications before him. We could but cry, O God, lead; O Father, hear; and save souls as we go. None but the Lord of heaven knew our hearts. Tears flowed thick and fast, and we went with the assurance that Father would bless and save. We had the tent pitched at Jacksonville, Neosho county, over two Sundays. From there, we went to Chetopa, Labette county; thence to Ripon. After being there over two Lord's days, we shipped tent to Burlington; from there to Melvern. Were with them over two Sundays. From that point we journeyed to Reno, Leavenworth Co.; then to Lawrence; afterward the tent was sent to the northern part of the State, to Jewell Co., where we had meetings over two Lord's days. Here our tent meetings closed for the season. Then we commenced meetings in school-houses, from place to place; traveling from May till May again three thousand miles by team, and some four thousand by rail, scattering the good seed in twenty-four counties, and saw a few raised up in fourteen places to defend the cause we love so well. Baptized forty happy souls, and scattered two hundred and fifty thousand pages of tracts, besides many papers and larger works.

The past year, we have visited and held meetings at twenty-eight different places, sixteen of which have been new fields of labor. The tent has been pitched in eight different places,—Melvern, Ottumwa, Pleasanton, Garnett, Ottawa, Topeka, Manhattan, and Clyde. Have distributed two hundred thousand pages of tracts, some of which have been sent into many States in the Union, and even to the great Pacific coast. Larger works have been scattered where they were needed, and in many instances have received nothing for them. Have immersed forty-five persons in the liquid grave, set in order four churches, traveled two thousand five hundred by team, attended three hundred and eighteen meetings, and took a part in nearly all of them. Our expenses in traveling, shipping tent from place to place, tent fixtures, rope, kerosene, etc., with what we have paid out for laborers, has been $207.28. What we have received in this State has been $213.93; leaving the sum of $6.65 not expended. Besides this, we have endeavored to lend a helping hand to the destitute and afflicted, as they have stood in need; have scattered three or four hundred dollars worth of clothing, to over two hundred men, women and children, which has been sent to us from the friends at the East. Also have given to those that actually needed, $132.00 in money, which has been sent to us from Bro. George T. Adams, of Boston, Mass., for the suffering ones in this State. We have visited many families with the word of life, and have entreated them to become reconciled to God, and be ready for the return of the Nobleman.

Thus, dear brethren and sisters, we have endeavored to do what we could. Our time, talent and voice have been occupied almost constantly in the work for the spread of gospel truth, and the upbuilding of the cause of Christ. Have scattered the seed beside all waters, regardless of persons or character. Some we have seen spring up and bear much fruit. The Lord has given the increase. To him be all the glory. We praise him for what he has done for us all. Bro. Virgil Hunt, of Sumner Co., has helped us the past season in bearing the burden and scattering the seed. He has been a zealous and faithful co-partner. O that each one may take warning from what they have heard, and find a refuge in the cleft Rock, Christ Jesus, and be prepared for an abundant entrance into the everlasting kingdom of our Lord and Savior.

And now, dear brethren and sisters, as the year has passed with all its changes, I would inquire, Have we done what we could in the cause of our Master? Is our work done, and well done? Have we made the sacrifices that we should have made to help spread the soul-cheering news of coming glory and eternal life among the people? Could we not have done a little more? What has the Lord not done for us? Has he not done far more than we are able to tell? And are we so dilatory that we cannot do anything for the Master? There are many ways that we might work and find something to do. Souls are perishing around us. Multitudes are on their way to perdition. Can we not do something to save them? We have excellent papers, which should be taken by every household of faith, and scattered far and near among the people; also tracts of all kinds to scatter. I think I can safely say I have received over four hundred dollars' worth, since I have been in the State, from the A. C. M. Society, free. I would be glad to see a fund raised in this State to aid them in their publications. They have helped us nobly, and they ought to be encouraged in their good work. What shall *we* do for them, and the cause here in the State? Let each one inquire for themselves, and be ready to render up an account at last with joy, and not with grief, that the "well done" may be awarded to all, and we together enter into the joy of our Lord at his appearing and kingdom.

J. C. SMITH.

Arvonia, Kan., May 30th, 1875.

LET US REASON TOGETHER.

Do you really need Christ? Is that true? Do you think he *can* save you? Do you think he is willing? Are *you* willing to have him as your Savior? If you are both willing—he to be your Savior, and you to have him as Savior—what hinders? Why not say yes to him at once? If he were present in the next room just now, and if this moment he sent for you, inviting you to come to him, would you have any difficulty in the case? Would you not go in, and cast yourself at his feet, and tell him you have come at his bidding? Well, but this is the actual case; Jesus has sent for you. He is not only in the next room; you are already in his presence. This very moment, by drawing down the curtains of the eyelids, you may make a closet for yourself, in which you are alone with him. Do so, and at once speak to him, and tell him that you have come because he has sent for you, and that you trust him for both worlds; and then say, "There is no condemnation to me."—Let the words of the Bible come in as words from the lips of Jesus.

Correspondence.

From Bro. L. Boutell.

Dearly Beloved:—I thought it about time to report my progress through the *Crisis*, to the honor of my divine Master, and the consolation of my brethren, who would rejoice with me in the Lord Jesus Christ. The last three months have been one of trial and affliction. I have been in the furnace. My health was such that I was unable to attend to my former duties in the field, and could see but little to the duties of the family. In this time our only daughter, who had for a long time been failing, fell asleep, which was a heavy stroke upon us. But as we had hope that our dear Lizzie Ryder died in hope of life eternal at the resurrection of the just, we could be comforted, while drinking the bitter cup, with the "blessed hope" of reunion in the coming day of glory, when the meek shall inherit the earth.

From this time my health failed by physical prostration, from the effect of paralysis, which stopped my labor, and soon I was brought so low as to be unconscious of what was passing, and all thought me past hope. The doctors gave me up, and all thought I must die. But prayer, yes, the prayer of faith, was going up for me, and the Lord heard, and took me in hand, and saved me from the grave, by adding to my days; and, like Hezekiah, I am praising him, as the dead do not. O how wonderful is his goodness. His loving kindness is great. Since I commenced gaining, I have been growing stronger daily. The blessed Lord has done it all. To him be the glory.

I am now able to read and write, to walk and ride, to eat and sleep. I have had no pull-backs since the Lord appeared in my behalf. I love him. And should I not? Sweet peace is mine continually. O the goodness of God, through Jesus Christ my Lord.

Dearly beloved, I greet you with holy union and sweet fellowship. This is the time to be Christ's *entirely*. I long to be able to preach the sweet gospel of the kingdom, but I can say, The will of the Lord be done, and I will be satisfied. I expect to meet with the saints looking for Jesus in some of their feasts, so soon coming. Pray for me still. Yours in good hope and cheerful expectation.

Chelsea, Mass., June 17th, 1875.

From Bro. B. Spaulding.

Our tent-meeting in So. Chelmsford was a success. It closed Sunday, the 13th, having continued nine days. We had a good attendance for a country place, and ears to hear, and hearts that felt. There was much prejudice at first, but much of it wore off, and even the minister confessed that he had misunderstood our visws, our object and design; and recommended his people to attend, and take hold of the work we were trying to do. He said he was sorry his engagement led him to be away. Most all of his people came to hear, and were greatly pleased with what they heard, and were very sorry to have the meeting close. The preaching was plain, simple, and right to the point. There was no controversy; every body was pleasant, kind, and affectionate. Brotherly love abounded during the whole meeting.

The order was first rate. I had been advised to get a police force to keep order, but I chose to trust in the Lord, and did, and no police was needed. Thanks be to God. A restraining influence was felt by all, and there was perfect order. Brn. Leslie, Woodside, J. S. White, and Srs. Barnes and Clark were our preachers. I felt perfectly satisfied with the preaching, the attention and order, and with the sympathy, kindness and hospitality of the neighborhood. Many families received and lodged our friends, and many sent in eatables. We had a heavenly sitting together. The spirit of inquiry was waked up. Many wanted to inquire of the doctrines we hold, and an influence was created which will result in favor of the truth. I feel to praise God for the success of the meeting, and am grateful to brethren and sisters who helped us along in various ways; and to my townsmen for their sympathy and kindness. God bless them, is my prayer.

The whole expense of the meeting was met by people and individuals; so no debt was incurred. May the Lord follow this attempt to enlighten this people, and let me see the answer to my many prayers. The Lord helped me, so that I stood it wonderfully, with so much care and anxiety on my mind. I feel quite as well as I did before the meeting. Blessed be the Lord. Brethren, pray for me. Yours in love.

Chelmsford, Mass., June 17th, 1875.

Obituaries.

ATWOOD. In East Haddam, Conn., March 25th, 1875, on his eightieth birthday, of paralysis of the throat, our dear brother, Charles Atwood.

Stricken down in his usual health and vivacity, he lingered nine days, unable to speak, except a simple "yes" or "no" to questions; but the cheerful face, and eye of almost youthful brightness, told of the efficiency of the "blessed hope," that had been his anchor in life, to keep and sustain during the hours of helplessness and death. Our brethren in the ministry, who have preached in East Haddam in the years past, will remember him as a doer as well as a hearer of the word, and will, with us, unite with his stricken wife and children in mourning the loss of a good man and a faithful christian, "sound in the faith, giving glory to God."

Our dear sister A. is almost entirely helpless, from rheumatism, not having been able to walk at all for many months, nor use her hands but very little; and yet the "hope of eternal life," and a reunion in the kingdom of God, soon to be given to the saints, is so cheering to her that

Tears and smiles at once are blended
At the thought of joys to come,
When with pains and griefs all ended,
They shall rest in home, sweet home.

MRS. M. L. DURAND.

A. C. Times, please copy.

SNELL. In Harrisburg, Lewis Co., N. Y., May 24th, 1775, Sr. Mary Snell, aged forty-three years.

Sr. Snell was brought to a saving knowledge of the truth under the labors of Eld. C. B. Turner; and the latter part of her life was characterized by zeal and devotion, such as becometh the Bible christian. She died trusting in the Lord, and sweetly sleeps in Jesus. We expect she will have a part in the first resurrection, and a home in the kingdom to come. C. H. WILLIAMS.

LAFERRIE. In South Paris, Me., May 22d, 1875, Sister Amanda Laferrie, aged twenty-five years, sixteen days.

Sister L. left a husband, two children, and a large circle of friends to mourn her loss. When it became evident to her and her friends that she must die, she confessed she had not lived and set the example she ought, asked pardon, found peace, bid all good-bye, and fell asleep in Jesus, to await the resurrection unto life. Sermon by the writer.

JARED WHITMAN.

CRANDALL. In Saratoga Springs, N. Y., Sept. 20th, 1874, Georgiana, child of Daniel and Sally Crandall, aged five months and twenty-four days.

The mother died when this sweet little babe was only six weeks old, and the loving care of the two grown up sisters was bestowed upon the little one with unremitting fidelity; but the enemy came, touching its fair form, withering its young life, and beside the mother it awaits the Life Giver's word to awake to immortality. We were in Connecticut at the time of its death, and the pastor of the M. E. church attended the funeral. We thank the Lord that the reign of the destroyer is nearly over. "Amen, even so come, Lord Jesus." MRS. M. L. DURAND.

CUNNINGHAM. In Brookfield, Penn., June 13th, 1875, Mary, daughter of Elex. and Viola Cunningham, aged eleven years.

The writer tried to show to a large congregation God's purposes in saving the believers, and destroying the finally impenitent, as set forth in John 3: 14, 15,—"As Moses lifted up the serpent in the wilderness, even so must the "Son of man be lifted up." D. B. HURD.

YOUNG. In Vernon, Me., April 12th, 1875, Bro. Mark Young, aged fifty-six years.

Bro. Young was a consistent christian, always at his post. He lived and died in the hope of seeing Jesus and being like him. This hope purified him. He leaves a wife and children to mourn his loss. The funeral was attended by Bro. S. Hall. S. K. PARTRIDGE.

LAMPREY. In West Alton, N. H., June 14th, of consumption, Miss Loetta, daughter of Richard and Sarah Lamprey, aged twenty years.

R. L. HALL.

Married.

AMES—TAYLOR. In Whitefield, Me., June 11th, 1875, by Eld. S. K. Partridge, Mr. AMERICUS V. AMES and Mrs SARAH E TAYLOR, both of Jefferson.

ROBINSON—HOWES. At Bridgewater, Vt., June 17th, 1875, by Eld. Allen Damon, Bro. SCOTT O. ROBINSON and Sr. ELLA J. HOWES, both of Bridgewater.

HOW—HOLTEN. In Holderness, N. H., April 18th, by Elder Wm H. Shaw, STEPHEN W. HOW, of Holderness, and EMMA J. HOLTEN, of St. Johnsbury, Vt.

FOREIGN NEWS.

LONDON, June 8. The town of Morsbansk, on the right bank of the River Tsna, Russia, has been entirely destroyed by fire. It had a population of 20,000, and contained three churches and several manufactories and saw-mills.

June 9. The Carlist Committee in this city announce that they have received intelligence of a great victory by Gen. Alfonso's troops at Blanes, a seaport town of Spain, twenty-two miles south of Genona, after two days' fighting. The Carlists captured the guns and stores of the Alfonsists and took 140 prisoners.

The *Times'* Paris correspondent telegraphs that there are rumors of a republican movement in Madrid in consequence of recent miltary events, which prove that the troops are unable to gain any advantage over the Carlists. It is probable that these rumors are at least forerunners of a movement which is in preparation.

A special dispatch to the *Times* from Rangoon says Mr. Forsyth, the British Envoy to Burmah, has been instructed to demand of the King an immediate explanation of the friendly reception given by his Majesty to the Chinese General who is implicated in the murder of Mr. Margaray, the British explorer. The Burmese are cutting the telegraph wires.

PARIS, June 9. French Ultramontane journals publish a telegram from Carlist sources announcing that Gen. Gamundi has captured Carinera, and taken eight hundred prisoners

June 13. The pilgrimage to Paray Le Monial, which begins on the 16th inst., is the cause of great preparations here and elsewhere. The pilgrimage is in honor of the anniversary of the Pope's accession, and will be the largest for many years.

SANTANDER, June 10. A box containing a number of Protestant books consigned to an American resident of this place has been embargoed at the Custom House. The act has been brought to the attention of Mr. Cushing, the United States Minister at Madrid.

DOMESTIC NEWS.

Chicago, June 13. The Communists and workingmen held a meeting this afternoon in Bohemian Turner Hall to consider the labor question.

Speeches of the most inflammatory character were delivered, and the advice was freely tendered by numerous speakers that the laborers should arm themselves and present a forcible resistance to the encroachments of employers on their rights, and that they should scuttle the incoming vessels before they were unloaded, and thus teach the owners not to trifle with their workmen.

Pittsburg, Pa., June 12. About 12 30 o'clock to-day a serious fire occurred at the Brilliant Oil Works on the Alleghany Valley Railroad, seven miles north of this city, owned by Lockhart & Freu. The fire originated in a distillate tank containing 20,000 barrels of crude oil.

Pittsburg, Pa., June 13. The two tanks exploded at seven o'clock this evening, and the burning oil was scattered in all directions, setting fire to a warehouse and a large barrel house containing several thousand empty barrels, both of which were destroyed. The fire also communicated to two other tanks of oil, which, with one tank of benzine and two of tar, were burned. The telegraph lines were burned down. At a late hour the fire was under control, although the oil is still burning fiercely.

It is estimated that the loss by the fire at the Brilliant Oil Works yesterday and last night will amount to from $185,000 to $200,000.

Titusville, Pa., June 13. The fire caused by the lightning striking one of the tanks belonging to the United Pipe Line Company, at Monterey on Friday night, was extinguished last night. Twelve thousand barrels of oil were burned; loss about $20,000.

New York, June 13. The latest advices from Panama regarding the earthquake in New Grenada state that the destruction of life and property was greater than at first reported. The city of Cucuta is entirely destroyed, only a few families being saved. The Botica Alemana, a German drug store, was set on fire by a ball of fire, which was thrown out of a volcano that is constantly belching lava. This volcano has opened itself in front of Santiago, in a ridge called El Alto de la Giracha. San Cayetano was destroyed, Santiago in a larger part. In Gramalote there was great destru[illegible] Arbaleda, Cueutila and San Cristobat are nearly destroyed, principally the four last.

Notices.

QUARTERLY MEETING.—There will be a quarterly meeting of the A. C. Quarterly Conference of N. W. Kansas held with the Advent Christian Church of Smith Grove, Lincoln Co., about four miles south from Battle Creek P. O., Lincoln Co, commencing *Friday evening, Aug. 6th*, and holding over Sunday, and longer if the interest shall demand. All the friends of Jesus are earnestly requested to be present, and help to advance the Master's cause. Lovers of the Lord, who are waiting for his return, let nothing keep you from this meeting. Pray for God's blessing to attend it, and come prepared to work for Jesus, and do, as well as receive, good.

In behalf of the conference, J. S. THORP, Sec.

TENT MEETING IN IOWA.—The Iowa A. C. Mission Tent will be pitched, the Lord willing, in Cherokee, Cherokee Co., Iowa, *Wednesday, June 23d*, and continue probably over July 4th. Let all that live in the surrounding country, who are interested in the salvation of the perishing, come out to the meeting. J. RIDLEY. P. W. HOUGH.

P. S. Will any who may desire a tent-meeting in their locality, write us immediately to Cherokee? J. R., P. W. H.

TO MINISTERING BRETHREN.—Those who purpose visiting the church in Norwalk, Ohio, will please confer with the undersigned, prior to having their appointments published, as this will prevent clashing (as recently occurred) of two or more the same day. All of good standing, who may find it in their way to give us a call as they may be passing by, will be cordially received.

By order of the church, S. F. ROGERS, P. ALLING, } Com.

GROVE MEETING.—If the Lord will, there will be a grove meeting in Mr. Lain's Grove, Bonny, Me., commencing Saturday, July 3d, and continue over Sunday. It is hoped that the brethren and sisters living in adjoining towns, who can make it convenient, will attend this meeting. Come with the armor on, to work for God. We expect a baptism Sunday. G. F. HAINES.

THERE will be a meeting at Addison, Vt., July 3d, all day. Preaching on Prospect Mountain at three o'clock P. M. A. A. WAITE.

Hoosick Valley Tent Meeting.

The second series of tent meetings for this season, in the Hoosick tent, will commence on *Tuesdag evening, June 22d*, on land owned by Truman Aldrich, ten miles south east of Rutland, near a village called Northham, in Shrewsbury, Vt. The meetings will continue afternoons and evenings till Sunday evening, July 4th, including two Sabbaths, if the interest sustains the meetings. This is a new field, and the interest throughout the whole region seems to warrant a success for truth. It is expected that brethren from Bridgewater, Plymouth, Mt. Holley, Rutland, and other towns, will attend these meetings. Plenty of hay, grain, and good pasturing for horses at old fashion farmer prices. Also good lodging in the tent or neighborhood, and provisions provided near the tent by the owner of the ground. Those coming to lodge in the tent, bring your blankets and buffaloes. Preachers: Waite, Blanchard, and Flagg, with perhaps others.

H. K. FLAGG, A. W. SIBLEY, } Tent Committee.

Hoosick Valley Conference.

A quarterly session of the Hoosick Valley Conference will be held at North Adams, Mass., commencing *July 7th*, and hold over Sunday, and as much longer as duty requires. The Hoosick Valley tent will be pitched for the occasion, and we hope for a blessed good meeting. Let there be a rally of Immanuel's friends in all that region of country. Do come up to this feast, and let us have an old-fashioned meeting; one in which the Holy Spirit in power shall rest on the encampment, and be present to convict of sin and judgment to come. Bring small tents and camp on the ground, those who can. Let there be a representation of all the churches by delegates within the bounds of this conference. Make an especial effort to attend this quarterly session.

A. W. SIBLEY, President.
W. O. HIGLEY, Secretary.

Hoosick Valley Tent.

The third series of tent meetings in the Hoosick Valley tent, this season, will commence at North Adams, Mass., *Wednesday evening, July 7th*, and hold as long as the interest demands. The Hoosick Valley Conference, commencing at the same time, will also meet in the tent. Come, preachers, all; and come, delegates, and all others, who can, to the conference. Bring your blankets, so as to camp out in the tent if more convenient so to do.

Those expecting tent-meetings, must make up their minds soon, as others are stepping in before you. Those coming first will be first served. Those wishing for tent-meetings, please corrrespond with H. K. FLAGG, chairman of tent committee, Rutland, Vt.

H. K. FLAGG, A. W. SIBLEY, } Tent Committee.

Greenwich Mission Meeting.

The annual tent and campmeeting at Greenwich, Mass., will commence *July 1st*, and continue until the 9th. This meeting is in a new field, and it is desired that all the churches in Western Mass. should be fully represented with tents and people. We have one of the best groves in the State, fitted up by the S. A. and N. E. R. R. Co., free of expense. Extra trains will run from Springfield and Athol July 4th, at reduced fare. We want an old fashioned campmeeting. We say to preachers and people—come, and spend the Fourth of July in working with Christ to save souls. Board will be provided on the ground, and at the Hotel, at 80 cts. per day. Fare from Springfield and Athol reduced one half. Tickets good from June 29th to July 10th. Bring your bedding, and we will find tent room for all who have not tents in the Mission Tent. Extra trains will run from Springfield and Athol Sunday, July 4th, leaving Athol at 9 A. M., Springfield at 8¼ A. M.

J. HEMENWAY, for Committee.

NOTICE.—As the season for holding meetings on the Alton Bay camp-ground has come, notice is hereby given that Elder E. A. Stockman will have charge of the meetings until the commencement of the general campmeeting. All arrangements for meetings can be made by corresponding with him at Alton Bay, N. H.

J. COUCH, for Committee.

THE VT. A. C. MISSION TENT will be pitched (D. V.) at Bristol, Vt., *June 22d*, and a meeting continue in it one week, or as long as duty demands. Wm. C. Stewart, the writer, and perhaps others, will preach the word. We hope the friends of truth will try to be present.

A. A. HOYT, for Com.

THE MAINE MISSION TENT will be pitched in Richmond Village, *Thursday, June 17th*, and remain there over Sunday, the 27th. Meetings afternoons and evenings. There will be room in the tent for those who wish to bring provision and bedding. Come filled with the spirit of labor for sinners. H. B. SEVEY.

Seaside Campmeeting.

The undersigned having been appointed a committee to arrange for a General Campmeeting of Second Adventists at Seabrook, N. H., have accepted the position; and in compliance with urgent requests and our own convictions of duty, have leased "Beckman's Grove"; and if the Lord will, the meeting will commence *August 14th*, and continue over two Sabbaths.

The grove is pleasantly located within sixty rods of the depot, and about the same distance from salt water landing. There are excellent facilities for sailing and fishing. A large and commodious bath house will be erected, and the committee will spare no pains to procure accommodations for all who desire to build houses, or pitch tents on the ground, or to lease rooms in the neighborhood. The boarding house will be in charge of the committee.

Fare from Boston to Seabrook and return, $1.40. Portland to Seabrook and return, $2 25. The fare is reduced from August 10th to 26th. Fare will be reduced from all stations in proportion, in due season.

Committee of Arrangements: N. H. Robie, A. N. Dow, N. L. Robie, David Beckman, Robert Dow, Wm. Beckman, Charles C. Dow, John B. Adams, Charles A. Barton.

In answer to misrepresentations and numerous inquiries relative to our camp-ground, and its surroundings, the undersigned make the following statement: Beckman's grove, in Seabrook, was selected because of its close proximity to the beach and railroad station. We know of no place on the whole coast so admirably situated. Eight or ten trains pass the grounds daily. The fare will be reduced about one half, and all trains will stop during the meeting. The ground is seated, a preachers' stand has been built, and every thing within the power of the committee will be done for the accommodation of all. A stream of pure water, fed by living springs, passes through the grove two rods in rear of the stand.

The salt water landing is less than ten minutes walk from the grounds. Bro. Edward Felch, an experienced boatman, will take persons from the landing to the beach (distance about one and one half miles) and return, including a sail on a beautiful bay, for fifteen cents each, and such as desire a sail on the ocean will be accommodated. The distance to the beaches by carriage is six to eight miles. A few tenements in the neighborhood can be hired at low rates, if applied for soon.

Able and efficient ministers of the gospel will be present to preach the word. Correspondents will address C. A. BARTON, Seabrook, N. H.

H MUNGER, General Agent.
N. H. ROBIE, for Committee.

GROVE MEETING.—According to previous arrangements, made one year ago, Bro. F. A. Baker and myself gave out word there would be a meeting held in West Levant, Me., in the grove now owned by John Emerson, to commence on the *first day of July*, at two o'clock P. M., and hold over the 4th. The grove will be fitted up for tenting. We expect a large tent will be pitched for meetings in case it should be stormy. For the accommodation of the poor, bring clothing and provision, all who can. Those that can, bring your small tents. Let us have a friendly greeting once more in Christ, and contemplate his coming soon, with joyful hope. The day of trouble is upon us. Let all come who love our Lord Jesus Christ, and strive for peace in Christ, and let it be our chief aim to be ready for the day of the Lord, and get others ready. Preaching brethren are invited to come and labor for their Master Will our scattered brethren in that region do all they can to make the meeting interesting?

Bro. J. G. Smith, of Farmington, N. H., will be in attendance. I expect to be at the grove on Sunday, June 27th. ISRAEL DAMMAN.

NOTICE.—We purpose holding religious services each pleasant Sunday, during the summer, in Chatfield's grove, Wolcottville, Ct., which, through the kindness of the owner, Mr. Chatfield, has been fitted up expressly for these meetings. When the weather is unfavorable for the out-of-door meetings, we shall worship, as heretofore, in the Town Hall. Messrs. Austin & Ladd's band wagon will leave Granite Block for the grove at 10 o'clock A. M. and 12.45 P. M. Fare each way, 10 cents. Preaching by different brethren, as the Lord shall direct. A hearty welcome to all who love Jesus.

A. W. BRADFORD, for the brethren.

THE TENT MEETING at East Lebanon, Me., will hold over Sunday, June 27th. A great interest is manifested to hear the truth as it is illustrated by the Chart. S. G. LOW.

AN APPEAL.

The season has now arrived when the special work of holding Tent Meetings should be begun. The Mass. Conference has a good Tent ready again for service in the harvest field of the Lord; and the question is: Shall it be sent forth once more with good and faithful laborers to gather in sheaves for Christ, and give the warning of the coming day of God? In order that this may be done, there must be a sacrifice made by the friends of Jesus, and means given to sustain in this way his precious cause.

It is proposed that the Tent this year be taken into *new fields*, and where our precious faith has not as yet been heard. If this is done, there will be a special necessity for contributions on the part of our churches and people in general, to defray the expenses of these meetings in these new places.

As the Committee, chosen at the late Conference to have the charge of the Tent and make arrangements for the work in connection with it, we invite all who have the means and the heart to give in sustaining this mode of reaching the people, to do so as soon as they can, that we may know how far to go in promising the Tent where it is already requested.

Contributions and pledges can be sent to the Treasurer, ELD. C. GOODRICH, Boston, Mass.

B. YOUNG, L. BOUTELL, C. E. BARNES, I. I. LESLIE, } Protracted Meeting and Tent Committee.

Notice.

The members of the Mass. Second Advent Christian Conference are requested to send to the Secretary their names and address, that each may receive a certificate of membership, according to a vote of the Conference.

I. I. LESLIE, Sec., Box 5140 Boston, Mass.

Tremont Campmeeting.

The Annual Campmeeting at Tremont, Mass., will commence *Monday, July 19th*, and continue to the 28th. Arrangements will be made to supply all with board and lodging. All who can are requested to bring Tents.

Brethren in the Lord, do make arrangements to attend this meeting, especially all who reside in the southerly part of this State. Come at the commencement, if possible. We intend to secure good profitable laborers, those who are prepared to bring out an exposition of those prophecies especially applicable to these times, and now in process of fulfillment, when the church will be delivered. This may be the last annual gathering we shall be permitted to enjoy before the Lord will gather his own to himself. Let us do what we can to save the perishing before it is too late. Bro. Munger will have charge of the meeting.

HENRY V. DAVIS, for the Committee.

Alton Bay Campmeeting.

The Alton Bay Campmeeting will commence, if the Lord will, *August 21st*, and hold over two Sabbaths. J. COUCH.

NOTICE.—The Mechanic Falls Campmeeting will commence *Monday, August 30th*, and hold over Sept. 5th. WM. H. MITCHELL, for the Com.

CAMPMEETING.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th.

JER. CARR, for the Committee.

VERMONT CAMPMEETING.—This meeting will commence *Sept 4th*, and continue till Sept 13th. Bro. E. A. Stockman and others are engaged to be at this meeting. H. F. C.

NOTICE.—As the Mass. Tent Committee are about to start the Tent, they will need some money. Will those brethren and sisters who have subscribed for this purpose, send to the Treasurer, C. GOODRICH, *Crisis* Office, Boston, Mass., as soon as convenient?

TENT FOR SALE.—A wooden tent on Alton Bay camp-ground (Tent. No. 202), with furniture, such as stove, chairs, lounge, crockery, etc. Price $150 00. Correspond with, or call on, C. GOODRICH, at *Crisis* Office, Boston, Mass.

FOURTH OF JULY MEETING AT KINGSTON, N. H.—This annual meeting will be held this year two days, *July 4th and 5th*, in the Chapel, near Dea Gale's residence. It is expected that Elds. G. W. Burnham and B. D. Haskell will be present to preach the word on Sunday, the 4th, and I hope to unite with them on Monday, the 5th. We trust that the Holy Spirit, and many of the friends of Jesus and his coming will be present, as in former years, and that great good will result from the gathering. C. CUNNINGHAM.

NOTICE.—The third quarterly meeting of the Central Kansas Advent Christian Conference will be held with the church at Key West, Coffey Co., Kansas, on *Saturday, the 3d day of July*, 1875, and will continue over the Lord's day. All are cordially invited to attend.

H. H. KLOCK, Secretary.

FOURTH OF JULY.—The new camp-ground at Seabrook, N. H., will be dedicated *Sunday, July 4th*. We hope to see the brethren and sisters in the vicinity present. Brn. D. M Leavitt and C. Goodrich, it is expected, will preach the word.

For the brethren, C. A. BARTON.

DISTRICT MEETING.—The District Meeting of the Melbourn District P. Q. Conference will be held in Dudswell, P. Q., in the River school-house, or in Bro. Merritt Bishop's grove near by, commencing *Thursday evening, June 24th*, at seven o'clock, and holding over the following Sabbath. The first service will be held in the school-house, and if the weather is pleasant, in Bro. Bishop's grove afterward. Three services may be expected on Friday, Saturday, and the Sabbath. The brethren and sisters there cordially invite the scattered ones to gather together with them for worship and blessing, and it is hoped that there will be a good attendance of those who love and look for the appearing of Jesus. Those who may go by cars will go by way of Sherbrook, over the Quebec Central R. R., leaving the cars at the Dudswell station. Teams will be provided for. Now, brethren and sisters, on the district and elsewhere, do make special effort to be present at this meeting, which is at once a district and grove meeting, ready to engage heartily in the service of the Lord. Several preachers will be present to preach the word. C. P. DOW, President of Conf

L. C. MCKINSTRY, Sec. *pro. tem.*

Who Wants it First?

We are now ready to put the Maine mission tent at work. Who wants it to visit their places? Where are you ready to have it immediately? Please write to me at once, and say what your wishes are about times and places,

I. C. WELLCOME, for the Committee.

NOTICE.—There will be a meeting at Friendship, Me., *Saturday, July 3d*, at two o'clock P. M., and Sunday, the 4th. Bro. S. K. Partridge will be there to assist in the meetings.

J. R. HALL, for the Brn.

ACKNOWLEDGMENT.—We acknowledge the receipt of $1.00 from Bro. Alvin Tucker, and $5 00 from Bro. J. B. Tuller. We are grateful to them for their christian kindness.

W. S. & M. M. WOODBURY.

BASKET MEETING.—There will be a basket meeting held in the barn of M. Smith, at South Rochester, the 3d and 4th of July, and hold over Sunday. We trust the Lord will send some of his servants to preach the word. All are invited to come with the armor on. S. HAWKINS.

CONFERENCE.—A Conference will commence at Milltown, Me., July 1st, and continue over the Lord's day. It is requested that our ministering brethren come to aid in the interests of this meeting. Come all that can, and let us labor to accomplish the greatest amount of good for the cause of Christ and the salvation of men.

M. W. CORLISS.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish lumb r for building purposes on the camp-ground at Alton Bay, at the following prices: Hemlock, $15 00 per M.; Pine, planed and matched, $25,00 per M. All who want lumber for frames must write immediately to J. H. Downing, Alton Bay, N. H. Mr. Downing will furnish nails, windows, doors, butts, screws, etc., at Boston prices. H. K. CHOATE, BENJ. YOUNG, } For Committee.

NOTICE.—Arrangements have been made to furnish lumber for building purposes on the camp-ground at Seabrook, N. H., at the lowest market price, which will not exceed $15 per M. Address CHARLES C. DOW, Kensington, N. H.

N. H. ROBIE, for Com.

QUARTERLY MEETING.—The Second Quarterly Meeting of the Washington Co., Kan., Adv. Chris. Conference will be held with the church at Sherman Centre, commencing Saturday, June 26th, and hold over Sunday. There will be preaching on Saturday, at eleven o'clock *a. m*, and a business meeting at two *p. m.* It is requested that each church in the conference be fully represented, and that all be there on Saturday, as it is desired to finish all business on that day.

JOHN BATTERTON, Sec.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Tuesday, Wednesday, Thursday and Friday evenings.
James Gardner.....Sunday, June 27th
Hiram Munger.....Sunday, July 11th
Geo. A. Streeter.....Sunday, July 18th
D. M. Leavitt.....Sunday, July 25th

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1 30 *p. m.* Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.
J. S. White.....Sunday, June 27th
John T. Dixon.....Sunday, July 4th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
Hiram Munger.....Wednesday evening, July 14th

CHARLESTOWN (HALL No. 70 MAIN STREET.)
Prayer meetings Tuesdays and Fridays, 7½ o'clock.
Geo. W. Brown.....Sunday, June 27th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7¾ o'clock.
M. Batchelor.....Sunday, June 27th
L Boutell.....Sunday, July 4th
J. M. Orrock.....Sunday, July 11th
Hiram Munger.....Tuesday evening, July 13th
J. Couch.....Sunday, July 18th
W. J. Halse.....Sunday, July 25th

SOMERVILLE, Mass (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Geo Sederquest.....Sunday, June 27th
Wm. C. Stewart.....Sunday, July 4th

HYDE PARK, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Melvin Village, N. H.....Sunday, June 27th
A. ROSS.

Tremont, Mass.....Sunday, July 4th
Hartford, Conn.....Sunday, July 11th
Tremont, Mass.....Sunday, July 18th
C. E. BARNES.

Springwater, N. Y.....Sunday, June 27th
A. W. SIBLEY.

Plymouth.....Sunday, July 4th
J. S. WHITE.

Providence, R I.....Sunday, July 4th
Hyde Park, Mass.....Sunday, July 18th
Brimfield, Mass.....Sunday, Aug. 8th
M. BATCHELOR.

Exeter, N. H.....Thursday evening, June 24th
Hampton.....Friday evening, June 25th
Taunton, Mass. (as Doctor Hubbard appoints) Thursday, July 15th.
Mattapoisett.....July 16th
H. MUNGER.

St. Johnsbury, Vt.....Sunday, June 27th
M. A. POTTER.

Bristol, Vt.....Sunday, June 27th
WM. C. STEWART.

Hyde Park, Mass.....Sunday, June 27th
New Bedford, Mass.....Sunday, July 4th
Mattapoisett, Mass.....Sunday, July 11th
Fairhaven, Mass.....Sunday, July 18th
Tremont, Mass., Campmeeting, Monday July 19th, through the week, and over Sunday, the 25th.
A. SIMPSON.

Warehousepoint, Ct.....Sunday, June 27th
H. PRATT.

Nottingham, N. H. (Freeman's Hall) Sun., June 27th
Danbury, N. H. (Moulton school-house).....Sunday, July 4th.
Salisbury, N. H. (Union meeting-house) Sun., July 11th
D. F. LEAVITT.

Salem, Mass.....Sunday, June 27th
E. GORDEN.

Lake Village, N. H. (North Church) Sunday, June 27th
SR. L. E. SAULPAUGH.

New York (24th Street).....Sunday, June 27th
WM. SHEPHERD.

Topsham, Vt. (Dexter school-house) Sun., June 27th
DANIEL D. PAGE.

Wrightville, Ct.....Sunday, June 27th
WM. J. RIPLEY.

Pittsfield, N. H.....Sunday, June 27th
Alton Corner, N. H.....Sunday, July 11th
J. G. SMITH.

Hollis Centre, Me.....Sunday, July 4th
WM. H. MITCHELL.

Cabot, Vt. (where the brethren may appoint) evening, June 29th. D. EASTMAN. J. H. EVANS.

Holden, Mass.....Sunday, June 27th
PORTER J. SMITH.

Moultonboro (Neck Road school-house) Sunday, June 27th.
Sandwich, (Vitum school-house).....Sunday, July 4th
New Hampton (at Bro. Sikes').....Sunday, July 11th
WM. H. SHAW.

Kingston, N. H.....Sunday, July 4th
J. F. CHAMBERLIN.

Square Pond, Ct.....Sunday, June 27th
Barkhampsted.....Sunday, July 11th
S. WOODRUFF.

Newark, N. J.....Sundays, June 27th and July 4th
New York (Cooper Institute).....Sunday, July 18th
W. S. CAMPBELL.

Salem, Mass.....Sunday, July 11th
C. S. SHATTUCK.

Barnstead, N. H. (Clarktown).....Sunday, June 27th
E. OWEN.

Chicopee Falls.....Sabbath, June 27th
GEO. L. TEEPLE.

South Windham, Me.....Sunday, June 27th
North Scarboro, Me. (Free Chapel)..Sunday, July 4th
C. H. SWEET.

Bradford, N. H. (Pond meeting-house) Sab., July 11th
SIMEON ROBY.

Webster, N. H. (Old meeting-house) Sabbath, July 4th
MRS. L. E. SAULPAUGH.
SIMEON ROBY.

Granby, Mass. (Batchelder Street)..Sunday, July 11th and the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

Meredith Neck, N. H.....Sunday, June 27th
LEVI ALLEN.

Brunswick, Me., and baptize.....Sunday, June 27th
Conference Saturday, at two o'clock.
Bowdoinham, Me. (Lancaster school-house) Sunday, July 4th.
Have no appointments for the 3d and 4th Sundays in July. H. S. MITCHELL.

Lynn, Mass.....Sunday, July 4th
C. F. MORSE.

Savoy, Mass. (New State Chapel)..Sunday, June 27th
MARY L. TOWER.

Monson, Mass. (Butler school-house) at five o'clock P. M., Sunday June 27th
Stafford, Ct. (Crow Hill school-house) Sun., July 4th
Scitico, Ct.....Sunday, July 11th
ZINA E. HARRIS.

Mechanic Falls, Me., (camp-ground) Sunday, July 4th
South Casco, Me.....Sunday, July 11th
J. T. JORDAN

Winsted, Ct.....Sunday, June 27th
R. K. STARK

Branch Mills, Me.....Sunday, June 27th
Friendship, Me. (with J. R. Hall)...Sunday, July 4th
Bangor, Me.....Sunday, July 11th
S. K. PARTRIDGE.

Stowe, Mass. (Osgood's Hall).....Sunday, June 27th
Natick, Mass.....Sunday, July 15th
Z. BOODEY.

Barnstead (Red school-house).....Sunday, July 4th
T. W. PIPER.

Campville, Ct. (grove meeting).....Sunday, July 4th
O. D. WOODRUFF.

Brimfield, Mass.....Sunday, July 4th
A. MORSE.

Salem, Mass.....Sabbath, June 27th
Kensington, N. H.....Sabbath, July 4th
S. S. MOONEY.

Putnam, Ct.....Sundays, June 27th and July 4th
At Woodstock the intervening week. Meetings one or two evenings in the week, as Bro. Bugbee may arrange. B. WOODSIDE.

Otisfield (Gore school-house) Sunday, June 27th, at 10½ o'clock. Baptism at 1½ o'clock.
G. L. TRACY. JARED WHITMAN.

Dover, N. H.....Sunday, June 27th
JOSEPH W. WHITE.

Meredith Centre, N. H.....Sunday, June 27th
Moultonboro Neck, N. H.....Sunday, July 4th
Moultonboro Neck, N. H. (Lower school-house) Sunday, July 11th.
New Hampton, N. H. (at Bro. Emery's house) Saturday evening, July 17th, and Sunday, July 18th.
Holderness, N. H. (Prescott school-house) Sunday, July 25th, unless it conflicts with others.
E. G. MOULTON.

Athol, Mass.....Sabbath, June 27th
SALMON COOK.

Providence (Hammond street).....Sabbath, June 27th
ROLAND D. GRANT.

Fremont, N. H. (where Bro. Rogers may appoint) Sunday, June 27th. ENOCH MORRILL.

North Fort Ann.....July 3d, and over the Sabbath
WM. J. BLANCHARD.

Salem, Vt. (where Bro. Bergoine may appoint) evening, June 24th, and over Sunday.
Wheelock, Vt.....evening, June 28th
West Groton, Vt.....evening, June 30th
North Haverhill, N. H.....evening, July 3d and over Sunday. D. EASTMAN.
JOHN H. EVANS.

Richmond, Me. (Reed meeting-house) Sun., June 27th
Augusta, Me.....Sunday, July 4th
Starks, Me.....Sunday, July 11th
THOMAS RINES.

Addison, Vt.....Sabbaths, June 27th and July 4th
ARTHUR A. WAITE.

New Hampton, N. H. (at Bro. Pike's) Saturday evening, July 3d.
Meredith, N. H. (Dolloff Hall).....Sunday, July 4th
JOS KIMBALL.

Loudon Ridge, N. H.....Sunday, June 27th
W. W. SUTHERLAND.

Savannah, N. Y. (Bro. Crandall's Dist.) Sunday, June 27th. C. H. WILLIAMS.

Buffalo, N. Y.....Thursday evening, June 24th
Rochester, N. Y.....Friday evening, June 25th
Syracuse, N. Y.....Saturday evening, June 26th and over Sunday, June 27th.
Albany, N. Y.....Tuesday evening, June 29th
R. F. CLARK.

Woodhull, Steuben Co., N. Y. (Lyon school-house evening, June 26th, and Sunday, June 27th.
Cameron (near Bro. P. Drake's) Sunday evening, June 27th. E. C. COWLES.

Sutton, N. H. (Palmer school-house) Sun., June 27th
A. S. WILLIAMS.

Pittsburg, N. H. (Stream school-house) Sun., June 27th
Ways Mills, Barnston, P. Q.....Sunday, July 4th
U. G. LADD

Lake Village, N. H.....Sunday, June 27th
Lee, N. H.....Sunday, July 4th
Kennebunkport.....Sunday, July 11th
Meredith, N. H. (Dolloff Hall).....Sunday, July 18th
Barnstead, N. H. (as Bro. Barton may arrange) Sunday, July 25th.
If any of these conflict, please write me at South Barnstead, N. H. C. R. PARSONS.

Newport, Vt (West neighborhood) Sunday, June 27th
Communion season. W. P. DROWN.
J. C. WRIGHT.

Danbury, N. H. (Town Hall).....Sunday, June 27th
D. W. DAVIS.

Biddeford, Me., the first Sunday in the month Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday till further notice. JESSE GAY.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

Wentworth (Cassey school-house)...Sunday, July 4th
Orford (Davistown school-house)...Sunday, July 18th
I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Newmarket, N. H...1st and 3d Sabbaths in the month
J. L. CHUTE.

NEW BEDFORD, MASS.
I B. Potter.....Sunday, June 27th
A. Simpson.....Sunday July 4th
E. A. Stockman.....Sunday, July 11th
H. Munger.....Sunday, July 18th
and then at Tremont Campmeeting.
M. Batchelor.....Sunday, August 1st
J. Albert Libby.....Sundays, Aug. 15th and 22d

HAVERHILL, MASS. (Adv. Hall) 36 Washington St.
T. W. Piper.....Sunday, June 27th
D. M. Leavitt.....Sunday, July 4th
W. H. Mitchell.....Sunday, July 11th
E Owen.....Sunday, July 18th
B S. Emery.....Sunday, July 25th
D. M. Leavitt.....Sunday, Aug. 1st
W. H. Mitchell.....Sunday, Aug. 8th

NORTH RUTLAND, MASS.
Willard M. Hall.....first Sunday in each month
H. H. Tucker.....second Sunday in each month

CHICOPEE FALLS, MASS.
G. L. Teeple.....Sunday, June 27th
Mrs. E. L. Crumb.....Sunday, July 4th

CONCORD, N. H. (Centre St. Church.)
John G. Hook.....Sunday, June 27th

CONCORD, N. H. (Bethel, Green Street.)
C. Goodrich.....Sunday, June 27th
E. B. Wells.....Sunday, July 4th
Geo. W. Brown (of So. Elliot, Me.) Sunday, July 18th
A. Simpson.....Sunday, Aug. 1st

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings
C. H. Fletcher.....first Sunday in each month
D. W. Davis.....third Sunday in each month

SEABROOK, N. H.
Hiram Munger.....Sunday, June 27th
J. G. Smith.....Sunday, June 20th
John F. Chamberlin.....Sunday, July 11th
D. M. Leavitt.....Sunday, July 18th
J. Bickford.....Sunday, July 25th

RYE, N. H.
J. W. White.....Sunday, July 4th
C. E. Hurd.....Sunday, July 11th
C. S Shattuck.....Sunday, July 18th
O. W. Kimball.....Sunday, July 25th

ROCHESTER, N. H.
J. W. Horne.....Sunday, June 27th
J. T. Libbey.....Sunday, July 4th
C. S Emerson.....Sunday, July 11th
J. F. Chamberlain.....Sunday, July 18th

EAST ROCHESTER, N. H.
J. Bickford.....Sunday, June 27th
C. S. Emerson.....Sunday, July 4th

HAMPTON, N. H.
O. W. Kimball.....Sunday, June 27th
C. Goodrich.....Sunday, July 11th
O. W. Kimball.....Sunday, July 18th
J. G. Smith.....Sunday, July 25th
John Parsons.....Sunday, Aug. 1st

PORTSMOUTH, N. H.
W. H. Mitchell.....Sunday, June 27th
S. S. Brewer.....Sunday, July 4th
M. Batchelor.....Sunday, July 11th
J. S. White.....Sunday, July 18th
E. A. Stockman.....Sunday, July 25th

RYE, N. H.
E. B. Wells.....Sunday, June 27th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
Wm. N. Pile.....Sunday, June 27th
G. H. Wallace.....Sunday, July 4th
Geo. W. Sederquest.....Sunday, July 11th
J. M Orrock.....Sunday, July 18th
D. F. Leavitt.....Sunday, July 25th
A. Simpson.....Sunday, Aug. 8th

PORTLAND, ME. (Union Hall.)
E. A Stockman.....Sunday, June 27th
E. A. Stockman.....Sunday, July 4th
C. Cunningham.....Sunday, July 11th
E. A. Stockman.....Sunday, July 18th
A. W. Sibley.....Sundays, July 25th and Aug. 1st
S. S. Brewer.....Sunday, Aug. 8th
E. A. Stockman.....Sunday, Aug. 15th

BIDDEFORD, ME.
J. Albert Libby.....Sunday, June 27th
Jesse Gay.....Sunday, July 4th
Geo. W. Brown.....Sunday, July 11th
Wm. H. Mitchell.....Sunday, July 18th
J. Albert Libby.....Sunday, July 25th

SOUTH ELLIOT, ME.
H. S. Pinkham.....Sunday, June 27th
O. W. Kimball.....Sunday, July 4th

SOUTH BERWICK, ME. (Great Works.)
Geo. W. Brown.....Sunday, June 27th
H. S. Pinkham.....Sunday, July 4th

PLAINVILLE, CT.
G. L. White.....Sunday, June 27th
Hiram Munger.....Sunday, July 4th

SOUTH WINDSOR, CT.
Mrs. E. L. Crumb.....Sunday, June 27th

YALESVILLE, CT.
B Hitchcock.....Sunday, June 27th
Enoch Phelps.....Sunday, July 4th
Seth Woodruff.....Sunday, June 11th
B. Hitchcock.....Sunday, July 25th

BRIDGEPORT, CONN.
Mrs. E A. Warren.....Sunday, June 27th
A. H. Steele.....Sunday, July 4th
Mrs. E A. Warren.....Sunday, July 11th
W. N. Pile.....Sunday, July 18th
Mrs. E. A. Warren.....Sunday, July 25th
O. D. Woodruff.....Sunday, Aug. 1st
Mrs. E. A. Warren.....Sunday, Aug. 8th

MILLDALE (Southington, Ct.)
B. Hitchcock.....Sunday, July 11th
A. Elliott.....Sunday, July 4th
B. Hitchcock.....Sunday, July 11th

NEW HAVEN, CONN.
H. K. Flagg.....Sunday, June 27th
Wm. N. Pile.....Sunday, July 4th
H. C. Smith.....Sunday, July 11th
S. Woodruff.....Sunday, July 25th

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass.....fourth Sunday in each month
H. H. TUCKER.

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite.....once in four weeks
Flora Blanchard.....once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

PAWTUCKET, R. I.—Advent meetings are held every Sunday, at 10½ a. m. and 7½ p. m., at Masonic Hall, Mill Street.

Business.

Notes to Correspondents.

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ELD. H. F. CARPENTER'S address from this date will be Vallejo, Cal.

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CASH RECEIVED FOR BOOKS AND TRACTS.—Mrs M A St. Clair 5c, A Spofford 15c, B J Dowling $1.25, C W Conolly 20c, H Davis $2 67, J A Phelan 20c, Estate of B P Buswell 50c, R J Morgan $1.50, W A Sheffield 50c, L C McKinstry $1.15 Mrs M M Cox 28c, J Fondey M. D 60c, S Denick 50c, E Blanchard $5.00, E McCullock $1.00, P W Hough 25c, A D Smith 20c, A Nickerson $2.25, R Thompson 20c, J M Ducker 10c, C R White 30c, W H Rus 40c.

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By Express—L M Chesebrough, A Nickerson, S G Low, J Ridley, J W White.

ARTICLES RECEIVED.—A Ahlborn, F H Dingley, H B Sevey, L Boutell, B Spaulding, J Marquand, O W Heyer, J B Smith, D R Hargraves.

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"COME, LORD JESUS."

S. SHRINER.

Come, Lord Jesus, quickly come,
Take thy ransomed people home;
We are nought but pilgrims here,
Waiting till our Lord appear.

Often do we weary grow,
And our footsteps, O how slow;
Striving to some height attain,
We so often fall again.

Rough and thorny is the path,
Wounds and bruises each one hath;
Sore temptations oft assail,
Sighs and weeping oft prevail.

Haste, O haste the longed for day,
When our griefs shall pass away;
When from sin and sorrow free,
We our heavenly King shall see.

He shall sit on David's throne,
He shall reign, and he alone,
Over empires great and small,
O'er the nations one and all.

Kings to him shall bow the knee,
Every eye his glory see;
Rich and poor shall join to bless,
Every tongue his name confess.

Then no more we'll weary grow;
Then no more our tears shall flow;
Pain and suffering all be o'er,
Death and parting known no more.

Then our jarring all shall cease,
All shall dwell in perfect peace;
Scorn and envy all depart,
Love shall rule in every heart.

From exhausting labor free,
Rest shall then our portion be;
Sabbath hours shall never close,
Nought disturb the sweet repose.

For that blissful, glorious day,
We will watch, and wait, and pray;
Come, dear Savior, quickly come,
Take thy ransomed people home.

THE OBEDIENCE OF FAITH.

In the epistle to the Romans, St. Paul used this expression twice in the Greek. It indicates more than justification by faith, the great doctrine which is set forth and defended in that epistle. It shows that true obedience springs from faith in Jesus Christ, and receives all its vitality from that root. There is but one command which the sinner is called upon to perform before evangelical faith. This is repentance.

There is a divine philosophy in the order of these two precepts, "repent and believe." Repentance towards God must precede faith in the Lord Jesus Christ. Such repentance as leads the wicked man to forsake his way, and the unrighteous man his thoughts, before he can effectually "turn unto God who will abundantly pardon." By this assertion we do not deny that the regenerate soul has a clearer view of his sins, and a stronger abhorrence of his depravity after he is born of the Spirit than before that great and glorious work. Now the important question arises: "How can this proclivity toward sin be eradicated from the regenerate soul so that it may hereafter gravitate upward, and not downward?" This is the real want of thousands of God-fearing people.

Many have been told that they must wait till death, the greater redeemer than the Son of God, and the mightier sanctifier than the Holy Spirit, has come to their relief. It is true that Jesus does not propose to present us unto himself faultless in the presence of his glory, freed from infirmities, those scars of sin, till we have crossed the river of death. But Jesus has, in this life, a balm for the medication and perfect cure of the wounds of sin in this life. Hence St. Paul exhorts the Corinthians to cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And he prays for the Thessalonians first, that they may be sanctified "wholly" and, secondly, that their "whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ." This certainly means sanctification before death, and also preservation in a state of holiness in this life.

Now the important practical question remains to be answered: "What must a justified soul do to attain this state of holiness, the extinction of inbred sin within?" The words, "Obedience of Faith," contain the answer. What am I to obey? The sum of the law is epitomized by Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Can I do this in my own strength? No, but I can bring my powers and capacities as empty vesselss unto the Holy Spirit, and he will fill them by shedding abroad the love of God in my heart. He does this by revealing to me the fact of God's great love to me, which awakens my soul to his great love, with all the capacity of my being. This bringing my empty heart to God is the act of consecration in obedience to Christ's summary of man's whole duty. When this is done, and unwavering faith in the divine promise accompanies the act, the soul realizes the cleansing power and the fulness of God. But when the faith is inadequate, the cleansing may take place, but not the fulness of love. From this state the believer either very soon falls back into the old mixed life of sin and repentance, or goes forward to the experience of "all the fulness of God."

To abide in this state of perfect victory and full trust, we are to walk by the same rule of "the obedience of faith," and mind the same things that we did when we entered this state, by daily consecration, and a renewed grasp of the promises. The power of God must be relied upon as much in our abiding in as in our entering this state. We are to be "kept by the power of God through faith." When we find a stream steadily flowing without a supplying fountain, we may expect to find a soul living in holiness without the enabling efficiency of the Holy Spirit. The figure of "a well of water springing up into eternal life," is explained subsequently by John as the fulness of the Spirit in the heart. Compare John 4:14, with 7:37-39.

The intimate connection between obedience and faith is expressed by Christ, when he says: "If any man will do (or will to do) his will, he shall know of the doctrine."

A beautiful illustration of this occurs in "Cecil's Remains." His little daughter was one day playing with some beads which she seemed to prize very highly. Her father very abruptly commanded her to throw them into the fire. The tears started in her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. 'Well, my dear, do as you please; but you know I never told you to do anything which I did not think would be good for you.' She looked at me a few moments longer, and then, summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. 'Well, said I, 'let them lie; you shall hear more about them another time; but say no more about them now.' Some days after, I bought her a box full of larger beads and toys of the same kind. When I returned home, I opened the treasure and set it before her. She burst into tears with ecstasy. 'Those, my child, said I, 'are yours, because you believed me when I told you it would be better for you to throw those two or three paltry beads into the fire. Now that has brought you this treasure. But now, my dear, remember as long as you live what faith is."

Here faith and obedience are beautifully interlaced, like golden and silver threads intertwined, for the adorning of the character.

The fact that genuine faith always includes obedience, is a sufficient answer to the skeptic's objection that salvation is made to hinge upon a bare intellectual act, without reference to the character of the agent. It is just the opposite. It is an act of submission to the highest authority in the universe; an act which tends to conserve the moral order of the world, by enthroning the moral law in universal supremacy.

A singular confirmation of the truth of these remarks is found in the Greek Testament, where *apeitheia*, unbelief, is usually used to signify disobedience and obstinacy. The unbelief for which men are to be everlastingly condemned, lies in the rebellious attitude of the will toward Jesus Christ, and not in any supposed innocent intellectual inability to believe the truth of God's word.

The practical bearing of all this upon those who are seeking to be lifted into the higher altitudes of christian experience is, that the faith which is the required condition of such a spiritual uplift, is possible only to a soul whose obedience has reached the point of entire surrender to the will of God, where there is a willingness to walk to Calvary with the fainting Christ, and to be crucified with him.

Then, and then only, will the Christ-life take the place of the old self-life, enabling the believer to adopt St. Paul's words—"I am crucified with Christ; . . . it is no longer I that live, but Christ that liveth in me." Let no one accuse Luther of boasting, when through "the obedience of faith" he reached that deadness to sin, and that conscious fulness of the divine life, which enabled him to say, "If any man knocks at the door of my breast and says, Who lives there? my answer is, Jesus Christ lives here, not Martin Luther." The great reformer did not stumble into this christian experience. To reach it he was often closeted with God three hours a day studying the divine promises, and wrestling with the Lord as Jacob with the angel.

Says Spurgeon: "There is a point in grace as much above the ordinary christian, as the ordinary christian is above the worldling." Of such he says: "Their place is with the eagle in his eyrie, high aloft. They are rejoicing christians, holy and devout men, doing service for the Master all over the world, and every where conquerors through Him that loved them." The mountain top is a position men do not slide into, but climb up to. Thus these mountain-top saints climbed up the ascent by the stairway of the gospel promises, with the sunlit summit in full view as a definite aim. Their faith made their obedience spontaneous, free and gladsome; while their conscious obedience reacted on their faith, making it strong and tenacious of the promise of Jesus—"If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."—*Contributor.*

UNION WITH CHRIST.

R. F. SERGISSON.

The Scriptures teach us a union with Christ inseparable to salvation. They teach that believers are so united to Christ, that they are not only partakers of the merit of his death, but also of his Holy Spirit, which dwells in them as a principle of life, bringing them more and more into conformity with the image of God, and working in them both to will and to do of his good pleasure. The nature of the union between Christ and his people, on which so much depends, is confessedly mysterious. Paul, having said, we are members of his body, of his flesh, and of his bones, says, This is a great mystery. It is in vain that we attempt to bring this subject down to the level of our comprehension. That God is present by his Spirit, and operates throughout the universe, is a fact, though by us vaguely understood. We need not, then, expect to comprehend the mode in which Christ dwells in the hearts of his people by his Spirit. The fact that such union exists is clearly revealed. Its effects are seen, and no less explicitly stated, and its nature is set forth as far as can be made known, by the most striking illustrations. Our Savior said, "I pray . . . that they all may be one, as thou Father art in me, and I in them; that they also may be one in us . . . I in them, and thou in me; that they may be made perfect in one." John 17:15-23. "He that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3:24. Again, "If any man have not the spirit of Christ, he is none of his." Rom. 8:9. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19. And to the same effect, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" 1 Cor. 3:17.

There is a community of life. The same Spirit dwells in him and in them. The Holy Spirit which dwells in Christ is by him communicated to all his people, and makes them in a peculiar sense, one with him, and one among themselves, and imparts to all that life which has its seat and source in him. "As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, . . . and have been all made to drink into one Spirit." 1 Cor. 12; 12, 13. I am the vine, ye are the branches; he that abideth in me, and I in him, the same beareth much fruit: for without me ye can do nothing. As the branches are so united to the vine as to partake of its life, and to be absolutely dependent upon it, so believers are so united to Christ as to partake of his life, and to be absolutely dependent on him for life. The Holy Ghost, communicated by him to them, is in them the principle of life and faithfulness. Christ and his people are one. He is the foundation, they are the building. He is the vine, they are the branches. He is the head, they are the body. Because he lives, they shall live also; for it is not they that live, but Christ that liveth in them. He dwelleth with you, and shall be in you, and is to you not only the source of spiritual life, but of all its manifestations. They are baptized by one Spirit. They are begotten by the Spirit, through the word. They are sanctified by the Spirit. 1 Cor. 6:11. They are led by the Spirit. Rom. 8:14. Thay live in the Spirit. Gal. 5:25. They are strengthened by the Spirit. Eph. 3:16. They are filled with the Spirit. Eph. 5:18. By the Spirit they mortify sin. Rom. 8:13. Through the Spirit they wait for the hope of righteousness. Gal. 5:5. They have access to God by the Spirit. Eph. 2:18. They pray and sing in the Spirit. 1 Cor. 14:15. The Spirit is to them a source of knowledge (Eph. 1:17), of joy (1 Thess. 1:6), of love, long-suffering, goodness, faith, meekness, temperance. Gal. 5:22.

This doctrine of the indwelling of the Holy Spirit is so wrought in the texture of the gospel, as to be absolutely essential to it. It ceases to be the gospel if we abstract from it the great truth, that the Spirit of God, as the purchase and gift of Christ, is ever present with his people, guiding their inward exercises, and outward conduct, and bringing them at last, without spot or blemish, to the purity and blessedness of the kingdom of God. Amen.

Rochester, N. Y.

PEACE.

IDA AHLBORN.

Somewhere peace resideth,
In all hearts abideth;
But not on this dying shore
Is her lasting dwelling 'mongst us made;
Here where falleth sin's dark, blighting shade,
All the face of mankind o'er,
Here where strife forever
Hearts doth break and sever.

Here we find no resting,
But are ever breasting,
Storms that wildly round us sweep,
Bending, breaking idols loved and fair,
Till youth's hopes are wedded to despair;
Still faith in our hearts we keep,
Peace shall yet be given,
As the peace of heaven.

Not for aye earth riven,
Unto discord given;
Stay the night clouds overhead.
Lasts the reign of fire, disease and sword?
Nay, for earth shall bow before her Lord,
Shall give up our cherished dead;
Then peace reigns forever,
Discord enters never.

THE GRAVE.

J. W. THOMAS.

"The grave is mine house." JOB 17:13.

Where are the dead? Some say in heaven, some say in hell, some say in an intermediate state; but what says the Bible? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Where did Abraham put Sarah? "Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron, in the land of Canaan." Where did they put Abraham? "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons, Isaac and Ishmael, buried him in the cave of Machpelah." In this ancient family burying ground, the patriarchs were buried. Jacob said to his son Joseph, "Lo, I die; in my grave, which I have digged for me in the land of Canaan, there shalt thou bury me." Here Joseph wished to be buried, and he said to the children of Israel, "God will surely visit you, and ye shall carry up my bones from hence."

Job, the patriarch of Uz, exclaimed in view of his own death, "O that thou wouldst hide me in the grave." "I know that thou wilt bring me to death, and to the house appointed for all living." "If I wait, the grave is mine house." With this accord the words of Solomon: "All go unto one place; all are of the dust, and all turn to dust again." From dust man was created, dust he is called while living, and to dust he must return when he dies. What have we then to be proud of? The great, the good, the noble, the learned, the benevolent, the beautiful, have passed away. Patriarchs, prophets, apostles, saints, martyrs, young and old, rich and poor, have all met in this great reception room. However proud we may be of our beauty, or wealth, or relatives, or titles, or position in society, here we must part with all. We brought nothing into this world, and it is certain we can carry nothing out. Of the rich man, who dressed in purple, and fine linen, and fared sumptuously every day, it is said,—"He died, and was buried."

"How loved, how valued once, avails thee not;
To whom related, or by whom begot:
A heap of dust alone remains of thee;
'Tis all thou art, and all the proud shall be."

The grave may be considered as a universal receptacle. Though the memorials of death do not everywhere meet our eye, and particular places are properly appropriated for interment, and some of them are very capacious and crowded; yet there is scarcely a spot, that holds not some portion of humanity. Perhaps some one has been turned to dust beneath the very place where you are now sitting.

"What is the world itself? Thy world? A *grave.*
Where is the dust that has not been alive?
The spade, the plough, disturbs our ancestors;
From human mould we reap our daily bread.
O'er devastations we blind rebels keep,
Whole buried towns support the dancer's heel.
As nature wide our ruins spread; and death
Inhabits all things, and will until the coming of the
Son of man."

If the grave is a universal receptacle, then how painful its separations. It severs the tenderest ties. Thy father, thy mother, thy sister, thy brother, thy wife, thy husband, thy child, thy friend. Who has not some spot the dearest on earth, and rendered sacred by a deposit more precious than gold? Yonder goes Mary to weep for Lazarus, and friend to weep for friend. Death draws his dividing lines through all circles. We are related to the dead as well as to the living. Who has not sustained some bereavement? "Lover and friend hast thou put far from me." Then how personal its claims. Can I escape it? If it be appointed for all living, it must require me. No, I cannot escape. I may escape a thousand other things that befall my fellow creatures, but I must follow them here. I see, in their end, the emblem, the pledge, the certainty, of my own. No privilege can exempt me here. I am going the way of all the earth. "If I wait, the grave is mine house." Solemn thought!

But the grave, to a christian, is a sweet resting place until the morning of glory dawns. It is the dress-chamber in which he puts on his beautiful garments, to arise and meet the Lord in the air. But to others, it is the cell of condemnation, in which the malefactor is lodged till he is led out to punishment. They "that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Reader, what will be your destiny beyond the grave?

WOMEN WANTED.

S. H. PLATT.

The world is more than half feminine, yet it is perishing for want of women. Barbarism makes females slaves. Chivalry makes them ladies. Christianity makes them women.

Women are wanted. Not feminine personifications of soulless gentility; not aping copyists of fashion's fooleries. Not empty echoes of small-talk twaddle. Not sentimental simpletons, nor radical revolutionists, nor whimpering croakers, nor spectacled wiseacres, but *women*—females of heart, and sense, and nerve—to feel, to plan, and to do.

Such women are wanted. Not females fondling red-eyed lap-dogs, and dying their souls in the crime of fœtal murder, ignoring the sacred instincts of their sex, and repudiating the holy martyrdom of motherhood, merging all ambition in the desire for ease, or the lust to shine, and all godly obedience in devotion to pampered self.

In God's universe there is no room for such. They are mal-adjusted to all conditions, all relations, all beneficent designs. They are hideous burlesques upon womanhood, satanic satires upon human frailty and folly—not wanted—not wanted—there is no room for them.

Life is too full of impending perils, too burdened with crushing responsibilities, swept by too many sirroccos of perdition, smothered with too fearful fire-damps of hell, to give such breathing tinder-sparks a place. No room for them!

But the world's great heart aches for women. For kind souls, tender souls, loving souls—calm, sunny, patient, tireless, heroic souls—whose instincts are right, whose affections are pure, whose purposes are true, whose sympathies are kind, whose ambitions climb toward God, whose characters crystallize grace, whose hearts enshrine duty, whose lives embody sacrifice, whose influence perfumes the ages, whose examples land-lock the roll of passion, and whose prayers impeach fatality, ungrip the hand of destiny, and lift the helpless into the arms of the All-helpful.

Such women are wanted. Wanted wherever the lonely home is unblest with the stirrings of embryo humanity; wanted whereverer childhood's receptivity invites the moulding; wherever the fair fruits of blushing girlhood tempt the ever-ready hand of the spoiler; wherever the rash inexperience of boyhood plunges toward ruin, or the headstrong impetuosity of young manhood needs bridling; wherever the great heart-sponge, which men call business, sucks the juices out of domestic life, or absorbs overflow of religious zeal; wherever disappointment pines, or grief ensables herself, or trouble frowns, or guilt glares, or penitence deplores, or fear trembles.

Such women are wanted. In homes and hospitals, in stores and schools, in churches and colleges, in asylums and alms-houses, in societies and sanctums; wherever the breath of heaven is needed to purify the befouled atmosphere of earth, in prisons or in palaces, in pulpits or at the polls, wherever man needs linking through the affinities of his better self to a higher sphere—there women are wanted.

Blessed are they who behold the beckonings of opportunity! Thrice blessed they who seize his forelock, and are borne into the broad fields of Privilege, prepared to reap the golden harvest of the hour.

My sister, would'st thou be one? First know the exorcism of Magdalene. No devil of desire or indulgence can possess the soul in this high ministry. Thy Master will occupy no pre-empted throne. Surrender all. The captivity of the bride is her triumph! In surrendering is victory!

After self-negation power is born. The linkings of consecrated wills are stapled to the throne. When self-abeyance is complete, rise in the consciousness of inspired self-assertion—and claim thy heritage. Take all! All loving dispositions, all long-suffering patience, all commanding faith, all endowment of power, all richness of fruitage, all joy in the Lord—and you shall be a *wanted woman—Christian Standard.*

REJOICE EVERMORE.

J. W. BURROUGHS.

The apostle Paul had been writing upon the glorious theme of the second advent of our blessed Savior, when he penned the above language to his Thessalonian brethren; and his heart was illuminated with the resurrection of the dead, and being "caught up together with them in the clouds to meet the Lord in the air," and there to remain with the Blessed of all ages, "until the indignation [of God's wrath] be overpassed," forever free from all the contaminations of this world, to "rejoice evermore." I, too, rejoice, when I read the precious promise that we shall be forever with the Lord, free from all the snares and devices of the adversary, to dwell with all those dear ones that we have laid away to sleep. Yes, they'll be there.

My dear brethren, what a glorious prospect is just before us. Can we not rejoice forevermore? Though we are surrounded with foes on every side, yet the true christian has great reason to rejoice, and if ever we have reason to rejoice, it is now. Here we are, just before the dawn of that glorious morn of eternal day. The prophetic word is almost full, and the signs of the times show us positively that Jesus our blessed Master is about to come the second time, when he will shut the door of mercy forever. Then hope for our race will be forever ended. "For he cometh to judge the . . world with righteousness, and the people with his truth."

Dear brethren, let us work diligently while probation continues. Jesus is soon coming. Let us be found on duty, watching, praying, preaching and rejoicing in hope of speedy redemption.

It is not the amount of power, influence, or position that secures happiness, but how you enjoy them.

STICK TO THE FOUNDATION.

Our lot is fallen in times when, on the one hand, the very foundations of the faith are shaken by those who ought to be its chief defenders; and on the other, a superstructure of wood, hay, and stubble, is raised upon the foundation, almost equally perilous to the safety of those who trust themselves upon it. And men are asking, Where is there any resting place amidst this deluge of unbelief and false doctrine with which the whole earth is overspread? But why such a question? Is not the ark of God's word floating high over it, offering a secure, a permanent resting-place to every weary and heavy-laden soul that seeks a refuge in it? Is not the ark of God's testimony spread open before you?

Keep close to God's own word. Let no man, call himself what he will, move you from the foundation. And amidst all the varied interpretations of that word, keep to that which a prayerful, earnest, and diligent perusal of it carries home to your conscience. When you stand before the bar of God hereafter, no dependence upon human teaching will be your vindication for not having acted upon God's word as he gave it to you. He who allows any man to come between him and God's message to him, must take the consequence of preferring man's word to God's.—*Dean Goode.*

CLING TO JESUS.

Cling to the Crucified!
His death is life to thee—
Life for eternity.
His pains thy pardon seal;
His stripes thy bruises heal;
His cross proclaims thy peace,
Bids every sorrow cease.
His blood is all to thee,
It purgeth thee from sin;
It sets thy spirit free;
It keeps thy conscience clean—
Cling to the Crucified.
—*H. Bonar.*

"DOCTRINE OF ENTIRE HOLINESS IN THIS LIFE."

Our failure to believe in the attainability of a present entire holiness involves a disbelief of one or more of the following propositions:

1. The atonement fails to make entire holiness attainable in this life.
2. The Bible does not promise such a present condition.
3. Death must complete the destruction of sin.

If death completes the work, then we have two Saviors—Christ and death. Not only so, but the philosophy of such a death purgatory is as bad as the theology, because if death is the effect of sin, then sin the effect is destroyed by its cause; namely, sin.

I shall not argue whether he who created us possesses power to impart "entire holiness in this life." The only legitimate issue is, does the atonement scheme as presented in the Scriptures offer entire holiness in this life?

Paul says: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

The merest tyro in grammatical criticism knows that the present tense is here used. He does not pray that death may kindly come to the rescue and finish the work of the atonement—he does not pray that this work of "sanctification" "wholly" may be consummated after death. He shows that this "whole sanctification" has deeper depths and higher heights. Whatever the exegetical critics may say of the Greek words here rendered "soul, and body, and spirit"—may say as to the meaning of the terms in classic Greek, I presume no biblical critic will deny that the apostle completely embraces in his *Hellenistic Greek* the whole man, styled in modern phrase, "physical, mental, and moral nature." He prays that they may "be preserved blameless." Of course they must first be made "blameless" before they could be "preserved blameless" in entire holiness. Does Paul pray that they may "be preserved blameless" in heaven, after having passed through a death purgatory? No one doubts that the saints in heaven will "be preserved blameless." Such a thing could not be an object of inspired prayer. Of course then the preservation in complete holiness is in this life.

It is worthy of special consideration that Paul urges immediate, entire holiness upon those who had already attained justification. He addresses them as "brethren beloved" whose "election is of God." This proves that entire holiness is not imparted in justification. Hence Count Zinzendorff and others are in error who teach that complete holiness is given simultaneously with justification. As at the time Paul wrote, the Thessalonians, or a portion of them, were not "wholly sanctified;" though previously justified, he of course speaks of the attainment—entire holiness as a future attainment—after the reception of his letter to them, but he gives no intimation that he is praying for a death purgatory. He prays for a present, practical blessing. To encourage a practical attainment of this entire holiness the apostle says: "Faithful is he that calleth you, who also will do it." Can we not trust the power and faithfulness of our God?

"If we say that we have no sin" previous to our justification or complete sanctification, "we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity." Certainly no one will dispute that to be cleansed from all iniquity is synonymous with entire holiness. John uses the present tense—showing that it is attainable "in this life." There is not the remotest intimation that there is a death purgatory.

Again John says: "These things I write to you that ye sin not." Wonderful! Will not John allow saints to commit some sin—enough to make them humble? Is not a state in which persons do not commit sin equivalent to entire holiness?

There are reasons *a priori* to induce us to expect the attainment of "entire holiness in this life." As God is infinitely holy himself, we might reasonably suppose that he prefers entire holiness in this life. The infinitude of the atonement should lead us to expect it. Ministers and people generally, if fully saved, are prepared to do more good in this life. If the gospel scheme only removes a part of our sin in this life, something more definite ought to be known. It is certainly useless to pray for entire holiness in this life if it cannot be attained. The Bible should reveal how much sin can be removed, so that our prayers could be definite. If the atonement-scheme cannot in this life cleanse from the heart more than three-fourths or ninety-nine one hundredths of our impurity, let the Bible say so.

We confidently conclude, therefore, that a scheme that cannot or does not save man fully from sin in this life is unworthy of God—untaught in his word, and inconsistent with the heavenly mission of Him who came to save "his people from their sins," not in their sins.—*Guide to Holiness.*

REPORT OF TENT MEETING AT BELGRADE.

June 2nd, we pitched our new tent in Belgrade, Me. This place was among the first in which we preached the coming of Jesus at hand. Sixteen years have passed away since we first proclaimed these blessed truths to that people. Many have been led to rejoice in its glorious light, and they still stand firm in the faith of the gospel. Others have fallen by the enemy death, to await their call in the morning to shout victory over the grave through Jesus their life-giver.

Some were disappointed, as they expected Bro. Grant or Bro. Couch to speak the words of truth to them. Many came from abroad to unite with us in our mission work. Our meetings were very good. On Sunday Bro. F. E. Blaisdell was ordained for the ministry, by laying on of hands; Bro. Lamson making the prayer, H. B. Sevey giving the charge, and Bro. Rines the right hand of fellowship. At the close of the afternoon service we repaired to the water, where Bro. Blaisdell immersed two in the likeness of Jesus' death. It was a blessed sight to see him lead his brother and his brother's wife into the water. May they follow Jesus in newness of life, that they may be made like him at his coming.

We closed our meeting Sunday evening, thinking it best not to make a long stop in an old place. Our work is in new places; our message, Jesus' soon coming, and a full consecration to him necessary for a preparation for the event. I am satisfied our work is almost done. Were it not for the blessed Bible, that sheds its light upon our age, I think I should give up and go back to other churches, as many of our brethren have done; but with the light that shines more and more upon my pathway, I say in the language of one—"As well may the eagle go back to the egg," as for me to go back, or keep these precious truths within my own heart. How our Brn. can preach in one place, and leave out the coming of Jesus, is a mystery to me.

Dear Brn., is not the coming of Jesus that which called us out as a distinct people? Jesus says, Blessed is that servant who is found "giving meat in due season." I am satisfied those servants are now living. One class will have it said, "Well done"; the other will have their portion with the hypocrites. Dear Brn., may we be found faithful, is my prayer, and soon share the glories of the everlasting kingdom with all the redeemed through Christ. Amen.

H. B. SEVEY.

Mt. Vernon, June 15th, 1875.

FRUIT AS FOOD.

The strawberry season is rapidly approaching. Every family, with very few exceptions, should have a full supply of its own. Most families might, with little care and expense, be able to pick from their own vines all they desire for family use. And how many vines, think you, are necessary to furnish such abundant supply each and every season? . . .

I speak of this berry, thus timely, because of its earliest ripening in our temperate climate; but other fruits can be raised as easily, if not more surely, by nearly every family of health reformers, if they can be made to realize that fruit is for some higher purpose than to be used as a mere relish, a tickler of the palate, or for sensuous enjoyment. The grape, especially, may be made to contribute in scores of pounds of the best fruit food in its season, from every vine planted and properly cared for, in localities now barren of profit—those neglected, out-of-the way places on nearly all village lots, where, seeking altitude and sunlight, the prolific vine would be out of the way on the high trellis; while the roots sought and obtained the requisite food beneath the walk, the alley, the turf, and refuse heaps of the inclosure. And so we might plead the claims of the currant and other berries, of tree and shrub, each the bearer of desirable food for daily home use.

Why do children so crave all kinds of fruit if there is not a positive demand for them on the part of their growing natures? And why do "children of a larger growth" especially demand the acid fruits of spring and early summer—fruits like the strawberry and cherry—if there is not an imperative demand on the part of their bodies for such food? . . .

There are some families who are never bilious in spring time; who never feel any of the common ills which afflict the majority, for they have partaken freely the whole winter through of all the fruit they desired, eating of it freely and abundantly at each regular meal; such fruit, like the apple, pear, or grape, kept in their fresh state from the autumn's careful gathering, or, like the peach, plum, cherry, fig, apricot, or nectarine—dried or canned—no sugars or other mixtures being either allowed or desired, each being used on its own intrinsic worth, as the appetite might crave.—*Her. of Health.*

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AND
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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1025. BOSTON, WEDNESDAY, JUNE 30, 1875. VOL. XLI.—NO. 12.

The World's Crisis, AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

LIGHT OF THE MORNING, COME!

Star of the promised morning, rise!
Star of the throbbing wave,
Ascend! and o'er the sable brine,
With resurrection splendor shine,
Burst through the clouds with beams divine,
Mighty to shine and save.

O, morning Star! O, risen Lord!
Destroyer of the tomb!
Star of the living and the dead,
Lift up at length thy long-veiled head,
O'er land and sea thy glories shed;
Light of the morning, come!

Into each tomb thy radiance pour;
Let life, not death prevail;
Make haste, great Conqueror, make haste!
Call up the dead of ages past,
Gather thy precious gems at last
From ocean's deepest vail.

Speak, Mighty Life, and wake the dead!
Like statue from the stone,
Like music from long broken strings,
Like gushings from deserted springs,
Like dew upon the dawn's soft wings,
Rouse each beloved one.

Prophetic Times.

HOLINESS TO THE LORD.

F. P. DINGLEY.

(Continued.)

David says:—"Holiness becometh thine house, O Lord, forever." The Lord purposed in creating the earth, to have it inhabited by holy beings. He created man in his own image, caused him to become a living being, pronounced him very good, and placed him over the works of his hands. He gave him a law to keep, and the penalty attached to the breaking of that law was death. "And God blessed them; and God said unto them, Be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Paul says:—Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Man yielded to Satan, disobeyed his Maker, and broke the divine law. By so doing he lost his goodness, lost his right to have dominion; in other words, he lost everything which the Lord had placed in his hands. He became unfit to subdue the earth; for in yielding to Satan he became his servant. He was sold under sin.

His life was forfeited. The law demanded it. What is to be done? What can be done? It would be useless to set him on probation again, unless there is a way opened whereby he can be saved from sin —made and kept free from it. For unless such a way is opened, he would be no better off at the end of his second probation than he was then. Cannot such a way be opened? Cannot man be purchased again from his fallen condition? What will satisfy the demand of the law? Nothing but the death of one upon whom the law has no demand. Who would venture to die for fallen man? Who would dare to undertake his case? Is there any one? If there is not, the world, and what was created during the six days, would have been created in vain. The Lord's purpose would have been thwarted by Satan. But hark! a voice is heard:—"Lo, I come to do thy will, O God." It is enough. Set man on probation again. Behold the first pair are saved from eternal death—eternal ruin. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and, for joy thereof, goeth and selleth all that he hath, and buyeth that field."

In due time, Jesus stripped himself of his heavenly glory, took on himself the seed of Abraham, became obedient to death, even the death of the cross, to save man from the penalty of that law which he broke, and to obtain power to bring that which was lost into the same position that it would have been, if man had not sinned. As man yielded to Satan, gave his heart to him, the Lord suffered Satan to bear rule over him to a certain extent during his probation, so that he might see the great misstep which he made, turn to God, receive pardon, and learn the ways of obedience; and lest man should love that over which Satan bears rule, we hear Jehovah saying, "Cursed is the ground for thy sake."

Some say that the words, "in the day that thou eatest thereof," should read "*after* the day." Some say that that day was a thousand years long, and Adam died during that day. Some say that Adam was reprieved for nine hundred and thirty years, and then died that death.

But it seems to me that, in such a case, the salvation which Adam then experienced would not be complete. Some time ago, I recollect of seeing an article in a paper, in which the writer stated that the reason of Adam's dying was because he poisoned his system by eating of the tree of knowledge of good and evil. But I think such an argument would be rather slim on the side of the defender. Some say that man died spiritually the day he ate of the forbidden fruit. So I am inclined to believe; but still a spiritual death is not the penalty of the law which he broke. It is not the death spoken of in Genesis 2:17. That death demanded man's life. I do not believe that man has yet, or ever will, die that death. Jesus tasted that death instead of every man. Man was completely saved from that death.

Jesus was as a Lamb slain from the foundation of the world. The reason of our dying now is because our bodies lack that nourishment which only the tree of life can give. Please read Gen. 3:23, 24. Adam and his posterity die because of his transgression. The tree of life was removed, so that they could not eat and live forever; but they will all—both just and unjust—be made alive, to receive that life or death set before them in the gospel. Man was set back again on probation for the same length of time, and just the same as at first, with the exception of having Satan as a ruler during probationary days, and having the tree of life removed which resulted in this first death.

We can understand now what is meant in John 3:36, and 8:52. The life spoken of here, which the wicked will not see, and the death which the righteous will not die, is that life and death set forth in the gospel. He that keepeth Jesus' sayings, will not taste of that death: of course then he that does not keep his sayings will taste of it; and must be raised from the dead in order to do so. This first death is the penalty of no law. The Bible terms it only a sleep. I am glad that it is just as it is, and hope that the awakening time will come very soon.

If Adam was exempted from the penalty of that law, at that time, the whole human family must have experienced a salvation in him. It would be common to all. This may not be the common salvation of which Jude spoke; but it is common salvation, because it is common to all. All have experienced it. So far Jesus is a common Savior—a Savior of all men. It is through him that we live, and move, and have our being. If Jesus had not promised to undertake man's part, the whole human family would have died in Adam, the day that he eat of the forbidden fruit; and it is through Jesus that we have this life. He is the author of it. He is the Prince of life.

Special salvation is salvation from sin. Eternal salvation is from eternal death—"the second death." Special salvation is to those that believe in Jesus as a present Savior. Eternal salvation is to those that believe in Jesus as their present and future Savior, and obey him in all things. If man was not exempted, but only reprieved for a short time from the penalty of that law, there would not be completeness in that salvation. If special salvation does not save us entirely from sin, it would not of itself be complete. But now common (that which we have through Adam), special and eternal salvation are each of themselves complete. It was in view of eternal salvation that we are now spared; it was also in view of special salvation. Without special salvation, there will be no eternal salvation, and the whole thing will be an entire failure. The whole foundation of God rests on this doctrine of special salvation—salvation from sin, which is "true holiness." Then let us talk holiness, write it, and preach it every where. Why not?

Help was laid upon one that was mighty. Man in his fall lost all that he had. Jesus gave every thing that he had to redeem him, even his own existence. While on the cross, he bowed his head and breathed out his life. He was dead. But God raised him from the dead. He raised him for the purpose of completing the great work he had already begun—the redemption of fallen man. "But now (God) commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. He remained on the earth forty days after his resurrection; then he led his disciples out as far as Bethany, and lifted up his hands and blessed them; while he was blessing them, he was parted from them, and carried up to heaven.

We have the assurance that he will come again from the far country to complete his great work. God raised him up for this purpose. We can trust him. Paul believed in Jesus as the Savior of all men, and the present Savior of those that believed, and could trust him. Hear him say:—"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe." When the proper time comes, Jesus will leave the mercy seat, and come forth to bless his people—the holy ones—and to re-establish the earth, carrying out the Creator's design in its creation.

If we would be among his people then, we must be made holy previous to that time; for without holiness no man shall see the Lord. Our future is sealed before Jesus leaves the mercy seat. At the judgment day, he that is unjust will be unjust still; he that is filthy will be filthy still; he that is righteous will be righteous still; and he that is holy will be holy still. No change will then take place in character.

(To be continued.)

MANY admire Christ's wisdom who will not be guided by it.

SPIRITUAL ADULTERY.

J. R. SMITH.

"The woman which hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So, then, if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God."

They that are Christ's have crucified the flesh with the affections, and have made no provisions to fulfill the lusts thereof. When Rebecca consented to be conducted to Isaac, she had some sacrifice to make, and was willing to give up father and mother, kindred and friends, and freely consented that every bridge behind her should be burned, and that every obstacle should be removed, to prevent her return to the land of her birth. She had pledged her hand and heart to another, and with them she had transferred her interests and her affections. There was no reservation on the part of Rebecca; she made a full, final, and unconditional surrender. But, oh, how many there are in the nominal church to-day, whose hands are pledged, and whose names are written upon the church books as the promised bride of Christ, and yet are looking back towards Egypt, having never burned the bridges behind them. They profess to be united to Christ, and yet are dying a lingering death for the want of that constancy and decision that governed Rebecca.

For the want of these religious principles, what vast multitudes have made shipwreck of their domestic bliss, and domestic faith. For the lack of these principles, our legislatures and courts are thronged with applicants to be released from the obligations of their marital vows; and for the want of these the church and the world are filled with divorced members of the mystical body of Christ. They are striving to serve God and the world; professing to be united to Christ, and yet billing and cooing with their old paramours. They honor Christ with their lips, and draw nigh to him with words, while their hearts are given to another. They call him Lord, Lord, and do not the things which he commands them. They once received the word with joy; but their joy and faith in God were like the morning dew and the early cloud, which soon vanished away. When afflictions and trials came, when reproach and persecutions gathered around them, their courage failed, and their little stock of grace vanished like the mirage in the desert. They profess to be united to Christ; they have a name to live, and yet they are dead—dead weights—living stumbling blocks, that clog the wheels of the car of salvation. They neither enjoy communion with God, nor the fellowship of saints; and consequently, they are of all men the most miserable. They have fed on the leeks and onions of Egypt so long, that they have no relish for manna, or the grapes of Eschol.

They were once lights in the world, but their light has become darkness; and oh, how great is that darkness! They have never suffered the sub-soil plow to go deep enough to break up the fallow ground of their hearts, and turn up the roots of bitterness to wither and die in the divine sunlight of God's blessed truth. The outward surface appears smooth and fair to look upon, but underlying all this fair surface is a strata of rock which has never been disturbed; and if the gospel plow could be allowed to enter deep enough to bring it out, and turn it up to the light so that men could look at it and see it as God sees it, they would be surprised to see the amount of rottenness and dead men's bones which underlies this fair surface. As multitudes anciently followed Christ for the loaves and the fishes, which under his divine benediction multiplied, and famishing multitudes were satisfied; so they follow him to-day. They often run well for season, but not having burned the bridges behind them, they are looking back towards Sodom, and sighing for the leeks and onions of Egypt. They never started with a full determination to gain the promised land; consequently, they have found the cross of Christ to be heavy. They have found the road to be rough and thorny, and confess to have made many crooked paths; and by their vacillating course and inconstancy to Christ, they have become alienated from the life of God. They are drones in the church, gathering no honey for themselves, but standing in the way of others, and discouraging by their example the workers in the hive. They are no helpmates to their affianced husband in his glorious undertaking, and their sham marriage will be nullified when Christ shall gather his lawful bride.

When those who have made a covenant with him by sacrifice shall be gathered into the banqueting halls of the royal Bridegroom, while the false and disloyal bride will be forever banished from his presence, none but those having on the wedding garment will be admitted into the bridal chamber. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." The Bridegroom will have a pure bride. He loved her and gave himself for her; and when the grand coronation day shall be ushered in, and the marriage ceremonies shall be celebrated, she will be presented unto him faultless; and she will be a glorious bride, arrayed in her robes of royalty, without a spot, or wrinkle, or any such thing. She will be a chaste virgin, holy, undefiled, and without blemish. May the Lord help us so to live that we may keep our garments pure, and unspotted from the world, with our loins girt about, and our lights burning; watching and waiting for the coming of the royal Bridegroom.

New Bedford, Mass.

REVELATION 16:13.

J. P. MARQUAND.

"I saw three unclean spirits, like frogs, come out of the mouth of the dragon, the beast, and the false prophet."

The book of Revelation being a book of symbols, let us analyze this text. We are told by our brethren that the dragon means the military power, the beast means the civil power, and the false prophet means the ecclesiastical power. For the sake of argument we will admit it; and now what are the three unclean spirits that come out of them, who are said to perform so important a work in the last days, even to gather the whole world to a general conflict? We answer, that they are unclean, and resemble frogs, who are filthy animals, living in muddy water and on the land. In searching the Bible to find out the character of these spirits, we would call them the world, the flesh, and the devil; or, the lusts of the eye, the lusts of the flesh, and the pride of life. We would go still further, and call them sin, death, and hell. These three spirits are said to "work miracles"; that is, to be invested with power; and they are to work out a great problem, to unite and gather all the wicked in the earth and under the earth in one grand Waterloo battle.

The time of this battle is close at hand. It is the last one that shall ever stain this earth. It will be the counterpart of the one that took place in the heavens when Michael and his angels fought, and "Satan fell like lightning from heaven," and came down to this earth. It will be a conflict between light and darkness, between truth and error, between right and wrong, between God and Satan. Every christian knows what will be the result of this battle; the arch enemy of God and man, the accuser of the brethren, will be cast down and put to flight, and go to his own place, with all his numerous allies and friends. A lake of fire will be prepared, which will consume and make an utter end of all evil; then there will arise out of the smoke and debris of this last battle "a new heavens and a new earth," wherein God will reign in and through his saints; and this will finish up all things. Then will be heard the everlasting song welling up from millions of the redeemed—Jehovah hath triumphed, his people are free. The ransomed of the Lord shall then return to Zion with songs and everlasting joy upon their heads, and sorrow and sighing will flee away forever. Then we shall look back at all the way that God hath led us, and see how great is the deliverance from our sad state of sighs, sorrows, tears, doubts, fears, anxieties, perplexities and tumults; and in ecstasy of joy give God the glory, and ascribe to him honor, power and majesty forever and ever.

Poor, weary, tried child, can you not gather a little strength in looking at "the recompense of the reward"? Come, derive a little comfort from anticipation, and say in your heart, I will continue to struggle on in doing right, and trust God who has said, "Unto the upright there ariseth light in the darkness." All things shall work together for good to those who work righteousness, and live out the truth. Many spirits are gone out into the world, and they have taken on them the form of *Antichrist;* therefore, believe not every spirit, but compare them with the truth and the Scriptures, and if they speak not according to the law and the testimony, reject them; but pray for the baptism of God's Holy Spirit, which will lead you into all truth, and into Christ, and give you patience, love, bowels of mercy, tenderness, long-suffering, and virtue. This earth is soon to be the theatre of the grandest display of God's power ever known—the last-day battle. Which side are you on, neighbor? and for whom do you fight? Are you equipped and ready? Do you see the leader—King Immanuel—his bright robes and dazzling purity, his majestic air, his noble heart, his loving face? and are you ready to say, This is our King, Brother, and God; we have waited for him, and he will save us?

New York City.

CHRIST IN YOU THE HOPE OF GLORY.

Most sublime thought! And is it possible? Truly it is even so, for he has said, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in unto him, and will sup with him and he with me." Glory to God! While I am penning these very thoughts I feel the power indeed within. Oh, how grand! "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing."

The plan of God is to make us his own children; therefore, we must be partakers of the divine nature, which is life of itself. We read, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Jesus exhorts us to do the same, inasmuch that he hath said, "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." Jesus humbled himself, and if Jesus be in us and we in him, we shall be of the same mind; and if so, we shall be exalted in due time. "For it is God that worketh in you both to will and to do of his good pleasure."

Jesus suffered, and if we have Christ in us we shall also suffer. Peter said, "Christ also suffered for us, leaving us an example, that ye should follow in his steps, who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously."

"Christ in you the hope of glory!" Have we Christ in us? Is he being built up in us? Do we bear the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance? Do we have these fruits, or is the carnal mind in us? Are we merely dreaming of Christ and of his kingdom, or have we Christ in us? If Christ, be in us, then the affections and lusts of the flesh have been crucified. Let us stop and reflect a moment. Is Christ in you? Do you hunger and thirst after righteousness? If you do, let Jesus come in. Grieve him not, for he loves you, even unto death. Shall we accept him? God grant that we may before it is too late. Jesus has gone away, but he will come again. He said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also."—*Token of Truth.*

ADVICE.

"Giving no offence in anything, that the ministry be not blamed."—2 Cor. 6:3.

There is no position that man has ever been called of God to occupy, which is so responsible, as that of a gospel minister. Although not many wise men after the flesh, or mighty, or noble, are called, as Paul says in 1 Cor. 1:26, 27; and that God hath chosen the foolish things of this world to confound the wise; yet Paul says in writing to Timothy respecting a bishop or pastor (Webster)—"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." Therefore, it is very important that we should understand the sense in which these words were spoken. It is evident our help must be from God; yet we must be workers together with him, and study to show ourselves approved of God. The relation of pastor and church is very sacred, and should be sustained with the utmost care to avoid offence or blame; for Jesus says—"Be ye therefore wise as serpents, and harmless as doves." Offence or blame is more easily avoided then reconciled; therefore a church should work in harmony with their minister or pastor, and all should work as a unit. But should there be some that could not work with their minister, then, if possible, get a minister that all can work with, that no offence be given and the ministry be not blamed.

Thirty-three years of experience in pastoral duties have taught me many useful lessons, and perhaps a few hints on the subject would not be out of place. A minister should never insist, or even consent, to remain as pastor to any church, if there is an honorable minority opposed to his remaining, though his situation be ever so lucrative; for should he persist and remain under such circumstances, the result would be to his injury, and the injury of the church in the end.

A minister should never speculate out of his brother ministers, although he may conclude their talents ever so much inferior to his; for we should do to others as we would wish others to do by us, and esteem others better than ourselves.

A minister should never omit the truth, or court the applause of men, or the popularity of the world, for the sake of friends; for Jesus says if we love the world, the love of the Father is not in us.

A minister should never undertake to build himself up on the downfall or ruin of others; for Jesus said—"With what measure ye mete, it shall be measured to you again."

A minister should respect the poor, and visit them, and adapt himself to their wants, and be courteous and familiar with all, having a good report of them which are without, lest he fall into reproach, and into the snare of the devil.

A minister should give no occasion for ill names, such as sticking-plaster, stingy, covetous, lazy, partial to the rich, tattler, crosspatch in his family, and swineish; but he should be a man of common sense, "giving no offence in anything, that the ministry be not blamed; but in all things approving" himself as a minister of God, "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long-sufferings, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

A minister should study human nature as well as theology, and adapt himself to the condition of the people, as Paul has said in 1 Cor. 9:22—"I am made all things to all men, that I might by all means save some." Some ministers lessen their influence and usefulness, or give offence, by long sermons, long prayers, and talking so long after they get through, wearying the congregation with unedifying remarks. Therefore, a minister should learn the wants of the people, and well mature his subjects, so as to give them the cream of his thoughts, and feed them with the bread and water of eternal life, so that the ministry be not blamed.—*Religious Observer.*

EVERY kindly word and feeling, every good deed and thought, every noble action and impulse, is like the ark-sent dove, and returns from the troubled waters of life bearing a green olive branch to the soul.

THE RESURRECTION OF JESUS.

J. H. CLARK.

"Come and see the place where the Lord lay."—MATTHEW 28:6.

These are the words of an angel from heaven. There is no doctrine of greater importance than the resurrection of Jesus. It is the key-stone of the christian arch, which spans the gulf of death. If Jesus is not risen from the dead, his whole mission is a lie, and the end of all men is that they perish. The apostle Paul was not mad (as Festus affirmed) when he preached the resurrection as the hope of the fathers. While persecuting the church, and hailing men and women to prison, the Lord met him in the way, and he was stricken down by the light that shone from heaven, and the voice said, Saul, Saul, "why persecutest thou me?" Paul never forgot those three days of blindness. He saw the Lord, and heard his voice. Nothing could ever after this shake the faith of Paul. He affirms that Christ "was seen of Cephas, then of the twelve, after that he was seen of above five hundred brethren at once; of whom the greater part remained unto this present, but some are fallen asleep. After that, he was seen of James, then of all the apostles; and last of all, he was seen of me also, as of one born out of due time."

Paul was confident. He knew; and in writing to the Corinthians, who seemed to be doubting his authority, he said, "Have I not seen Jesus Christ our Lord?" The disciples were ignorant of the resurrection of Jesus. And after the death of their Master, they were in a state of despondency, verging on despair, which seized them soon after the crucifixion. All was darkness during the three days the Savior lay in the grave. "One trusted that it had been he which should have redeemed Israel; and besides all this, to-day is the third day since these things were done." The depth of their disappointment is revealed by the simplicity of this testimony. They had no hope; not the faintest ray relieved the midnight gloom that had already enwrapped their spirits. "This is the third day," and they were about to resume their former avocations, and pass by the whole thing as a delusion. The friends of Jesus desponding, his enemies triumphing over his death and burial, and to their minds an end put to the whole affair. And as a precaution against the dregs of fanaticism, they guarded the tomb until the excitement should have passed away.

Now, in the end of the Sabbath, as it began to dawn toward the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and they found the stone rolled away from the door. For behold there was a great earthquake, and "the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow." The keepers did shake, and became like dead men. And they (the disciples) entered in, and found not the body of the Lord Jesus. And "behold two men stood by them in shining garments," which said—"Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." Luke 24:1–8.

There was no delusion in all this. The holy women had brought sweet spices, that they might come and anoint him, as soon as possible. After the Sabbath was past, the disciples came to show their affection to their supposed dead Jesus, by anointing him with the sweet spices which they had prepared for that occasion. Mary, the mother of Jesus, was one of those who came, whose heart was lacerated by the murder of her holy son. She had come, attended in her sorrow by others. They did not come expecting to witness a resurrected, living Savior, but her beloved dead son. They came weeping, sorrowing, and praying, to the grave of Jesus. No funeral dirge could speak with a voice of woe like those "sweet spices which they had brought that they might come and anoint him." This shows that they had no expectation of his resurrection. And when they found not Jesus in the sepulchre, they were perplexed. Just at this moment an angel answered and said unto them, "Fear not ye, for I know that ye seek Jesus which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay; and go quickly, and tell his disciples that he is risen from the dead." The language of God's angel broke the gloom,—"He is risen, as he said." "He is not here." To satisfy the disciples that Jesus was not in the tomb, he says, "Come, see the place where the Lord lay."

Peter, on hearing the news, came quickly to the sepulchre, and went in and saw the place where the Lord had lain; but there was no Jesus there. He saw the linen clothes, and the napkin, that was about his head, wrapped together. He saw and believed. Blessed are they who believe, that have not seen.

Remember, as you draw near the door of the sepulchre, that Jesus has lain there before you. The dark mansions of the dead that were once so gloomy, are now lit up, from the fact that Jesus has arisen from the dead, and holds the keys of death and of hell. His glorious and triumphant resurrection gives hope to the believer in Christ, that when the last trump of God shall sound, the dead will come forth to life. Jesus went up to heaven, where he now sits at the right hand of power. He announced to John, on Patmos Isle, "I am he that liveth, and was dead; and behold, I am alive forevermore." When Jesus comes, we, who are his disciples, are to be made like his glorious body, and to live with him forever in his kingdom. May we be washed in his precious blood, and live worthy of such an exaltation.

PROMISES.

J. W. THOMAS.

"Exceeding great and precious." 2 PETER 1:4.

There is a great God in heaven. He has great wisdom, great glory, and great power. He made this great universe with a word, —the earth, with its oceans, seas, lakes, rivers, mountains, valleys, hills, forests, meadows and deserts; the firmament, with its sun, moon and stars. "All things were created by him, and for him." Surely he is a great being. But he is good, as well as great. He loves men,—poor, sinful, mortal men; and he has made great provisions for their present and eternal happiness. He has given them "exceeding great and precious promises, that by these" (that is, by faith in them), "they might escape the corruption that is in the world through lust, and be made partakers of the divine nature."

Men have sinned and gone away from God. If they will repent and come back, God has promised to forgive and receive them. Many great and precious promises are held out to induce men to return unto the Lord. Here is a promise of pardon: "Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:6, 7.

Here is a promise of a new heart: "Then will I sprinkle clean wate upon you, and ye shall be clean; from all your filthiness, and from all yonr idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Ezekiel 36:25.

Here is a promise of full salvation: "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblameable, and unreproveable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." Col. 1:19–23.

Here is a promise of the Holy Spirit. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

Here is a promise of constant peace in the midst of a stormy world. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Here is a promise that our Savior will come again. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1–3.

Here is a promise touching the saints' inheritance: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. Are not these exceeding great and precious promises? Are they yours? Do they comfort you and inspire you with hope? Thank the Lord for them. There are more in the Bible. Search and see. In the promises I trust.

CRUCIFIXION.

Men fall by exalting his own will above God's will; to be restored he must exalt God's will above his own will. That is the choice which Christ submits to each of us, the subjection of self-will to the righteous rule of the divine will; the crucifixion of self and the exaltation of Christ.

The Lord will do the crucifying if we will do the consenting; it is for us to choose and for him to perform; he will unlock the door and consent to a thorough renovation; he will stay the old man if we will surrender to his power. That is the policy of the gospel—to destroy and create anew; to crucify the flesh and enthrone the Spirit; to blot out the image of sin, and impart the image of holiness; to kill the old man, and create the new one after the likeness of Christ, in righteousness and true holiness.

The work begins at conversion, the flesh is kept under control as dead and buried, by the power of grace through faith. If we are able to reckon ourselves as dead, Jesus will make the reckoning true, for he is "able to keep us from falling," and in the resurrection, mortal flesh will be changed to glorified, spiritual bodies, and our redemption will be finished.—*Baptist Union.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 30, 1875.

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HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

This meeting will commence (the Lord willing) **Saturday, August 7th,** and continue over SUNDAY, THE 15TH. Full particulars in due time.

GEO. T. ADAMS, *Sec.*

THE EUROPEAN SITUATION.

Europe has evidently been the principal theatre of prophetic development since the ending of the Jewish polity, the destruction of their city, and the manifestation of the Apocalyptic Babylon. All Bible students, who have watched the unfoldings of foretold events through the wonderful ages of christian development, have criticized with great interest the movements of European rulers and captains.

While Babylon was the mistress of the world, God taught his servants to turn their eyes to the land of Shinah, to witness the special manifestation of his controlling providences, guiding his church, and ruling the nations. When the time of Babylon's appointed rulership was drawing to its period, great events, chronicled in the sacred Book, were seen rising in threatening grandeur around and in the doomed city.

So it was with Persia and Grecia, each filling its prophetic mould, during its day, with events which attracted all eyes, and filled all hearts with hopes and fears of coming wars and great revolutions.

Following these in divine order came the Iron kingdom, with crushing tread, over a bloody path, to the earthly throne, laying its heavy hand upon the conquered kings of Europe, and floating its defiant eagle over a political world. When the terrible gates of her war temple opened, all the world trembled; and when her captains were seen marching her invincible warriors toward a city, all hearts fainted, and all its neighbors watched with sleepless anxiety to witness its death struggle.

Prophetic pens had written the dark history of a Roman Harlot, clad in gorgeous apparel, indelibly stained with the sacred blood of Jesus' friends. She became rich, and spake blasphemously, just as foretold; and during the appointed days of her bloody rule and haughty triumphs, all the world watched the signals of papal displeasure, and listened with fearful anxiety to hear the terrible thunders of the vatican bulls.

But those dark and fearfully tragic scenes were suddenly swept into the wonderful past when the Corsican, the rod of God's chastisement, marched the infidel Franks to the secret dens of inquisitorial wrath and the desecrated temples of proud and blasphemous priests, and forever broke the galling chain of priestly dictation.

Following these scenes of world-wide excitement, according to the prophetic calendar, the conquered mistress buries her eighth wedded lord in the grave of desertion, but proclaims herself no widow, and the ruler of earth, ecclesiastical and political, by divine appointment. This position will be assumed and proclaimed with "great words" (Dan. 7: 11), which will produce exterminating war between Roman priests and kings, or church and states, introductory to the closing scenes of the Roman period. Rev. 17: 16.

When the hand of Omnipotence brings these wonderful predictions out upon the dial of time's clock for their accomplishment, the eyes of all the world will be turned to see the movements of the antagonistic hosts, as they will be gathered by kings and priests for a great clash of arms—the last great battle. The question of strife will be so important, and the circumstances so alarming, that each party will call to arms all the warriors they can command, as the prophet said, "Let all the men of war draw near." The case will be so urgent, that they will call them from the field and shop, requiring less plowshares, and more swords, thus fulfilling the passage—"Beat your plowshares into swords, and your pruning hooks into spears." These events are presented as introductory to "the day of the Lord," when the angel shall "put in the sickle," because "the harvest is ripe."

The present European or Roman situation certainly corresponds wonderfully with these foreshadowings.

The horn having mouth and eyes, seen by the Hebrew captive in Babylon, and more fully explained by the scarlet beast and harlot woman seen by the christian exile on Patmos, has been signally duplicated by the Roman church and confederated empires, which shed the blood of scores of millions, who faithfully adhered to Christ and a pure gospel. That church ruled kings and changed times and laws until she reached the limit of her license, when, in spite of accumulated wealth and prestige of power, she lost her dictatorship, and plunged into the sea of vassalage and insubordination.

In this condition she prayed and petitioned, threatened and wailed; but God suffered none to elevate her again to the lost throne. She assembled a vatican council, which uttered the sealing "words" of blasphemy, arrogating to her priest-god the divine attribute of infallibility. God had said, "Because of the great words which the horn spake" "the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7: 11. The import of these words may be understood by the indignation of the Roman kings being kindled by them, against her, which will result in her complete and final overthrow. Rev. 17: 16.

The words evidently express a determination to deprive the kings of something which they all possess and desire to enjoy. That which is most coveted and cherished by kings, and which distinguishes them from all other men is the possession of political sovereignty—an independence of all dictation from superiors—to be masters of all and servants to none. The dogma of papal infallibility makes the pope superior to all kings—the rightful arbiter of all political questions, depriving them of real sovereignty—the principle most dear to them. It makes the kings truly the vassal subjects of the pope; consequently they all naturally rebel against this decree.

It seems to us that these predictions are most perfectly fulfilled by the war making circumstances now existing. All know that the present unparalleled preparation for war in Europe is principally caused by this religious question of whether the kings or the pope shall be clothed with supreme political power.

Nearly all the European nations have passed laws of universal conscription, making all their subjects of proper age soldiers, thus fulfilling the prophet's language—"Let all the men of war draw near." The present European armies, as now enrolled, number about nine millions, having been increased nearly three millions in the last two years. Fifty years ago the number was about three millions. This conscription and armament has produced such a strain upon the resources of the nations, that it is evident it cannot be borne but a brief period.

The German nation is feeling the pressure very much, and Bismarck understands that the empire has reached its highest point of military strength, and is in a better comparative condition for the expected struggle than she can be at any future time. France is arming and drilling her soldiers, and rapidly raising her military standard, so that a delay will give her an advantage over Germany. The Catholics are also preparing in every possible way to assist France in her designs of revenge on Germany, and also to establish the supremacy of the Pope.

They are now drilling their soldiers, evidently for that purpose, in all parts of this country, and doubtless in many others. This also makes delay a disadvantage to Germany, for they can add more to their strength in the delay than she can. Added to this is the fact that the Catholic priests are constantly using their influence over the German people, to prejudice them as much as possible against their government, so as to weaken it in the final struggle.

These considerations caused the German Cabinet to determine to immediately sound the war bugle again, which would inevitably drag into the bloody coil all the European nations. When this was known, all the world quivered with intense excitement and terrible forebodings of unparalleled bloodshed. The emperor of Austria hastened to have a private interview with the king of Italy, and the emperor of Russia with William and his cabinet at Berlin. Every journalist wrote paragraphs of exciting war news.

But what conclusions did the royal counsellors come to? They said peace must be continued. We are not ready, and cannot drink this bitter cup at present. God had foretold that they would "refuse to drink," so that their refusal to launch their ships of state upon the bloody sea is only a part of the prophetic arrangement. In harmony with this they sounded the note of peace, and so all the world quieted their fears, and cry safety, again. Paul said, "When they shall say peace and safety, then sudden destruction cometh upon them," "and they shall not escape." As much as if he had said they will for a time escape, and so cry peace; but this will only be a sign that they will be compelled to suffer war at last, as the woman is compelled, in the final issue, to suffer the pain of deliverance.

Austria was not ready to have the peace of Europe broken, for she had not extended her railroads south into Persia as she designs, to carry her armies to suddenly attack the Sultan in Palestine, and so take Constantinople.

Austria is changing her cannon and getting her army up to the grade of present European armament, so that she is not quite ready.

Italy's treasury is empty, and she is trying every means to obtain money to increase her defences, and bring her army and also her navy up to the war standard; and so she asks for a delay.

England is decidedly in favor of peace, for she has made no arrangements to increase her power or extend her dominions by a general war; therefore she cries constantly for peace.

France has astonished the world by her gigantic efforts to pay the enormous indemnity to Germany, and also by the rapidity with which she has increased her military defenses and efficiency of her army; but she is not ready, and therefore uses all her diplomatic influence to continue peace for a time.

The Pope had made his arrangement to establish Catholic rulers on the thrones of Spain and France, and thus obtain the standard bearers for a mighty army of the faithful, and crush the opposition of all kings to his universal dominion. But the Republicans have triumphed in France, so that the tide has turned against him there, and Alfonso has been defeated in nearly all his efforts in Spain to establish the authority of a truly papal government; thus the Pope is not ready to strike the first blow.

The present position of the great European powers is clearly a determined resistance to an immediate war; thus they "refuse to drink"; but they evidently feel that it is only a delay of the fearful conflict, for which they have made such astonishing preparations.

A correspondent of the London *Times*, in speaking upon this subject, says:—

"The *Cologne Gazette*, remarking that the English Government had issued a diplomatic circular to promote the preservation of peace, says: 'The present English Government thereby shows that it considers England a European power, and will not push to extremes the favorite doctrine of non-intervention. The hopes of peace cannot but be strengthened by the friendly reception of the English circular at Berlin, Paris, and, indeed, everywhere. Another favorable circumstance is, that Austria has declared itself quite in accord with the negotiations at Berlin, and, in fact, has taken part in them, the Austrian Ambassador, Count Karolyi, at the special instance of the German Cabinet, having received plenipotentiary powers. The French, arm as much as they like, will not be able to attack, so long as they do not succeed in severing the peace union of the three Emperors. This conviction is strengthened by the meeting at Berlin, and to us Germans it can certainly seem only just if the first State to break the peace of Europe is treated by the others as an enemy. . . . . Russia had first offered its mediatorial offices should there have been any serious complication. The Court of St. James made a similar offer. The Governments of Austria and Italy likewise inquired if their interference would be needed.' We thus see that while critical events were apprehended, Russia, Austria, England and Italy offered to mediate between Germany and France. It is supposed that the Russian propositions were accompanied with offers of eventual support."

We understand Russia to offer eventual support on this principle: Germany says, I am prepared, and can be no stronger a year hence than I am to-day; but my antagonist, France, will be stronger then; therefore a delay will be a disadvantage to Germany. Russia says: I am not ready to-day; and if you will wait, I will make up to you in the final struggle the disadvantage you suffer by the delay. This proves that the present peace cry is only a postponement of the "clash of arms," for which they have prepared.

This seems to fulfill the prophecy most perfectly; for they must "cry peace and safety" when "sudden destruction" is about to come "upon them."

The present position of the prophetic nations certainly appears to be in harmony with the very last prediction of Gentile rule. Let us be waiting, for the end is evidently "at hand." There is no time here for controversy, or grudging one against another, for the Judge standeth before the door. May our hearts be filled with the love of God and the patient waiting for his Son from heaven.

J. C.

WHAT IS CHRISTIANITY?

To the above inquiry, we find the following answer in the New York Daily *Herald*:

"Theoretically, Christianity is a belief that Christ is the Son of God, endowed by the Father with full power to lift sinful humanity up out of the degradation and corruption of sin and death into that spiritual realm where divine love is the all prevailing element, and where peace, harmony and joy bear undisputed sway. We learn in the first chapter of Matthew wherein the sonship of Christ differs from the sonship of all human beings, thus becoming a connecting link, as it were, between God the Father and his earthly children, and hence the appropriate receptacle of the superhuman power confided to his care."

We think the foregoing is a very correct answer, as far as it goes. It seems strange that candid men, who believe this, should hesitate to come at once to this Savior, who offers so great salvation. But it is a sad fact, that only a few will consent to stop sinning, and go to this loving Jesus and ask for pardon. While he has shown his love for our race in every possible way, he is still treated with contempt by the great mass of people. Though they be as drowning men, in mid ocean, they refuse to enter the only life-boat offered freely to save them from death. O what madness! What intense folly! It is unaccountable, only on the ground that sin blinds and stupefies the moral sensibilities, producing a dense darkness, so that a man does not see his perilous condition. He is like one dreaming of fairy lands, adorned with beautiful flowers, charmed with sweet songs, and delightful landscape scenery, while he is actually in a den of lions and rattlesnakes, every moment exposed to their fury and poison, till he submits to the dear Savior to take him out of his perilous condition. This he will not do till awakened from his delusive dreams to see his horrid situation. Let all who read this make extra efforts to arouse the careless sleepers before the angel cries, Time shall be no longer.

M. G.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

We would say to our friends on the line of the CENTRAL VERMONT RAILROAD, who propose to attend this meeting this year, that in order to secure reduced fare, it will be necessary to have at least *twenty-five* persons go over the Road paying regular fare. Last year we failed of having this number, but having given passes to the friends before we knew just how we should come out, the Railroad officials kindly accepted them without requiring us to pay for the passes thus furnished. Now will some one in the various places on this Road see about how many expect to go to the meeting, and write me? and if we get enough, we no doubt can arrange for half fare on the Central Vt. Road.

For Committee, GEO. T. ADAMS.

A NEW CHURCH.

Satan is trying to get up a new church; or, more properly speaking, a union of Church and State. In order to secure success, he finds it necessary to have a religious phase connected with his varied systems. Man has an inherent element that leads him to seek religious exercises, and Satan takes all possible advantage of this to turn it to his own account, and to the ruin of the man. He takes much pains to mix up mysterious things with it, so as to excite the wonder of the simple. The more of splendor he can mix with it, the more sure he is to succeed. This has been clearly demonstrated in the history of the Roman Catholic church.

In these last days Satan has been most faithfully at work in efforts to get up something to draw in the mass of the Protestants who will not embrace the Catholic religion. This he has undertaken to do by Spiritualism in its varied forms and phases.

His first move was to make the people believe that they could hold conversation with the spirits of their dead friends. In this he has had wonderful success, because it was in harmony with the corrupted theology, that had been received from the Catholic church. When they believed his great lie to Adam and Eve—"Ye shall not surely die" (Gen. 3: 4), then it was quite easy to believe that communications might be received from the supposed living spirits through mediums. If he could but establish this belief in their minds, he had gained his most important point, because then they would be prepared to receive communications from the mediums, who were under his control. Like a skillful telegraph operator, he and his angels send such messages as they think will best accomplish their fiendish object. He says through his mediums, that the messages come from departed human spirits; whereas, they all come from him and his demons. We believe we speak advisedly and truthfully when we say no disembodied human spirit ever made a communication, or ever will. It is absurd, and therefore impossible. The Scriptures, philosophy, common sense, reason, facts, and science, all harmonize in saying there are no communications from the dead, between death and the resurrection. But Satan has succeeded, through Paganism, Papacy, and Spiritualism, in persuading the mass of the world to believe they may receive communications from friends now dead. On the strength of this belief, he is now making a world-wide effort to destroy, or corrupt, what little of pure religion there is remaining. One of his last devices consists in an effort to form a new organization, or union of Church and State, in which *woman* shall be at the head, and take the lead. How far he may be successful remains to be seen.

We learn that women have met and organized, what they call "The United States Church." In their declaration of principles, they say "Women shall control the church; men shall control the State." They say, "When they become the party in power, they will overthrow and extinguish the priesthood, and give the church to woman, for her sphere of action." Then they say, "There will be no more tall steeples." It should be remembered that this movement is under the control of the spirits of demons. They are doing all they can possibly to stir up strife and confusion, and destroy what there is left of Christianity. They say, "Statesmen do not legislate for our benefit, and theologians deceive us; therefore, we are, and of right ought to be, a free and independent government, enacting our own laws for our own welfare."

Are not these strange times? Satan is very busy in preparing for the last great struggle, when he will be most signally and eternally defeated by our coming King. The battle of Armageddon is hastening.

M. G.

A WORK FOR THE TIMES.—We have just received a new book from the pen of Bro. I. C. Wellcome, entitled—"THE TOBACCO PLUG, AND CIGAR, shown in their true character, with some of their terrible results upon mankind." It contains seventy-two pages, and is sold for 15 cts. single; $1.50 per doz., and $10 per hundred by express. For sale at this office. This is just the thing to give to your friend who uses tobacco. The work should have a very extensive circulation.

M. G.

LEND A HELPING HAND.—Our readers could afford us valuable aid, if they would send us any *choice* selections of prose or poetry that they may find in their readings of other papers, or books. Let all help to fill "our paper" with the richest gems of thought that can be found.

M. G.

THE HOLINESS MOVEMENT.

The holiness movement is going forward with great power, in all parts of the world, where the followers of Christ are known. It is very remarkable, that it should occur now, when the mass of the churches are so conformed to the world, as to be destitute of saving grace; but it looks like the special preparation for the coming of Christ. We look upon it as one of the bright omens that we are now near the Marriage Supper of the Lamb, when the bride is truly getting ready. It is a solemn hour, of fearful importance; and yet the great body of church members are sleeping as soundly as was Jonah in the storm, when he was trying to run away from the cross, that required him to warn the people of their danger.

Men have seen and felt the importance of attention to the subject of holiness of heart; of entire consecration to Christ; of living free from condemnation; but when they have heard the reproachful words spoken against the subject, like Jonah they have shrunk from the cross, as others have from confessing the great truth, that the coming of Christ is at hand, and are losing ground in consequence. It is an hour when brave men are needed, who are willing to sacrifice all for Christ,—good name, friends, comfort, everything, for the sake of arousing professors of religion to prepare to meet our coming Savior. Satan will do all in his power to hedge up the way of such; but let them trust all in the hands of Jesus, and they have nothing to fear.

The following extract from a letter of Pres. Asa Mahan, dated April 19th, 1875, and published in the June number of the "Guide to Holiness," will give some idea of the holiness movement in Europe.

M. G.

CONFERENCE ON HOLINESS.

"I have just met Professor Paul Vernier from Germany. At Basle, in Switzerland, he attended a conference for the promotion of personal holiness—a conference like that of Oxford and presided over, like the latter, by Mr. Pearsall Smith. The sessions of this conference were attended daily, and with the intensest interest, by upwards of five thousand persons, not only from that city, but from all the country. When Mr. Smith leaves Basle, he goes to hold a similar conference in the capital of Wurtemberg. At Berlin he had just held a similar conference. The facts I now state Prof. Vernier received directly from Mr. Smith himself. Finding that none of the other churches would hold the crowds that desired to attend, the Emperor opened his own, the military Church of the Empire, and this great auditorium was daily crowded to its utmost capacity by the most attentive audiences—audiences not only from the city, but made up of representatives from all parts of the Empire. While in Berlin, Mr. Smith was sent for by the daughter of the Emperor, the Grand Duchess of Baden, and princess Elizabeth, for special consultation with him in respect to 'the way of holiness.' At the residence of the Secretary of State, Von Bulow, Mr. Smith, also by special invitation, met a circle of upwards of a hundred individuals a circle constituted of leading clergymen, professors from the university, and dignitaries of the Empire, all assembled for one exclusive purpose, to learn of this man 'the way of the Lord more perfectly.' The leading works recently published in this country on the higher life have been translated into the German language, and more than 120,000 copies of the same have already been called for.

Mr. Smith, I would here state, crossed the ocean, and visited the Continent prior to the great meeting, next month, at Brighton, in consequence of a special invitation sent over by the Chaplain of the Emperor of Germany, and other ministers and individuals of the highest standing in that country, France and Switzerland. Permit me to put this question before my own countrymen: Why has this layman been thus sent for, instead of learned professors in our colleges, and leading preachers who have a well-known European reputation? Is it not because he does not represent in his teachings what they ought to do, but do not, in theirs, namely, the most fundamental truths and principles of our divine religion? Is it not because his teachings do, and theirs do not, meet what is most rapidly coming to be the conscious want of Christendom?"

STRANGE PRACTICES.—It is said that a Spiritualist Society has been organized in the West, with which is connected a prominent man, and editor, who issues "marriage certificates for 'mystic ties'; that is, married at night, divorced in the morning." A writer says: "I know of hundreds who have taken his certificates of union."

M. G.

SOUND TEACHING.—In another column will be found an article from the pen of David N. Lord, one of the ablest theological writers of the age. It is entitled, "Knowledge comes, but wisdom lingers." He believes we are near the coming of Christ.

M. G.

RHODE ISLAND CAMPMEETING.

At a special meeting of the Campmeeting Committee, June 19th, 1875, at Wyoming, R. I., the following Preamble and Resolutions were adopted and ordered to be printed in the *Crisis*:—

Whereas, We have repeatedly sought the protection of law that other States vouchsafe to protracted religious meetings within their limits without success, and

Whereas, We have repeatedly been thwarted by verbal arguments not performed, therefore

Resolved, That the Campmeeting at Coventry Centre stand suspended until we are protected by *law, lease*, or written agreement (from parties owning real estate around the camp-ground), that shall effectually protect future meetings from the annoyance and detriment caused by hucksters' shops, wagons, tents, stands, etc., being set up around and near the ground.

Resolved, That there shall not be any campmeeting called or holden at Coventry Centre the present year except by the unanimous consent of the whole committee.

Attest, J. P. HAZARD, *Clerk.*

SINNER, are you prepared to stand before the great tribunal? Can you meet the burning gaze of Him that sitteth on the throne? Are you sure that when they which pierced him shall look upon him, your voice will not join in the universal wail because of him? There are to be two classes, two sentences —only two. "Come, ye blessed!" "Depart, ye cursed!" Which shall be yours?

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$573.66
W. H. Bailey	5 00
M. R. Steele	.40

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$93.88

YOUNG PILGRIM FUND.

Previous acknowledgments	$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$4,616.80
A. D. Hardy (balance of pledge)	5 00
"C."	2 00

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$339.60
A Friend	1.00

NOTES BY THE WAY IN N. C.

TO THE A. A. M. SOCIETY.

Dear Brethren:—I left my home June 1st, to proclaim the precious truths of the Bible in this hilly country. Stopped over one day at Ooltewah, Tenn., and saw a few of the brethren and sisters. The church there is very sad over the death of Bro. Silas Smith. June 2nd, I took the cars at 6 A. M., and at 6 P. M. found myself nearing Johnson City, Tenn., where I met Bro. O. F. Goodwin, who had come with mules from Caldwell Co., N. C., to meet me, a distance of eighty miles. As we had only two days in which to ride over that long road through the mountains, we thought best to start immediately, and try to go ten or twelve miles that night. At seven, we mounted our mules and started. Notwithstanding we heard it thundering in the distance, and saw a heavy cloud rising, we thought perhaps it would not rain.

We rode at a rapid rate till about dark, when it began to rain terribly. We called at a farm-house to stay over night, but they would not take us in. When I took my shawl from my saddle, I found I had lost one pair of my saddle bags, in which were my clothes, and all my books save my Bible and hymn book. By this time the rain poured in torrents. The lightning flashing very fast, gave us some chance to see the road before us, in which ran much water. We started back in search of the lost saddle bags, having learned too that we had missed the right road. We had gone perhaps a half mile from the house where they refused us lodging, when a tremendous stroke of lightning came so near us as to darken our eyes with green smoke, and fill our nostrils with fumes of sulphur. Bro. Goodwin was about six steps in front of me. I called to know if he was "all right." No answer came. I felt sure that he and his mule were both killed. I really felt sad beyond expression. He was a stranger to me. We had met for the first time about one hour before, and had spent that hour talking over these glorious truths which he had written me to come and preach in his community. And now to think he is killed here in this strange woods, and I left alone with him, and it so dark. I could see nothing save by the flashing lightning. A few minutes more of horrible suspense, when another flash enabled me, through the heavy air yet filled with the smoke of the heavy stroke, to see the bulk before me enough to see that he was still on his mule. I praised the Lord for it.

After a few minutes he heard me, and I found that he had been so stunned that, for a time, he was almost insensible. We rode out of the little skirt of woods into an open lane, to get as far from trees as possible. Here we sat on our mules. The rain—it seemed as though the very heavens were opened. Here I thought of Bro. Bowman's expression in the *Crisis* last year—"Boston preacher with a New England gospel." Then I thought of Bro. Grant saying that he was greatly annoyed with "dust" over a part of his homeward trip from Califonia. Well, I thought, if Bro. Grant was with me now, and if it was daylight, he would not find much "*dust*" to annoy him.

Here is a great field for work, but not much for ease and pleasure. Wish some of those brethren who see good times would try it a while. After some time, we rode on, and luckily found the saddle bags by the lightning. We then wandered till we came to a magnificent farm-house, owned by Bro. Wm. Range, who it is said "belongs to the church, and always fills his place"; but he has forgotten the command—"Be careful to entertain strangers," and would not take us for love or money. May God bless him, and teach him that "not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of God." Matt. 7: 21. I pray that he may never be turned away in a strange country on a rainy night. We then gave a colored man on the place a dollar to guide us back to the hotel, and at ten o'clock we called at the house which we had left in the evening, and praised the Lord that it was even so well with us.

Next morning (Thursday, June 3d) we started again, and Friday night arrived at Bro. Goodwin's, having rode eighty miles in two days, all through the mountains, where there is some grand scenery, deep ravines, magnificent rocks, towering in some places above the tree tops. It is said that the road through this mountain-pass, from E. Tennessee to North Carolina, makes one thousand short turns around rugged hills and deep hollows. Some places, it seems that we rode a mile and could look across the deep hollow, and see the road in a few rods of us.

We were almost worn out with the trip, but Saturday morning began meetings in an apple orchard belonging to Bro. Patterson Coffey, near Bro. Goodwin's mill. I spoke twice on Saturday, and twice on Sunday. Good attention and much interest manifested. There was some little excitement on Sunday by some questions being asked. The good Bro. undertook to upset the truth, but a signal failure caused him to become apparently agitated, and to cause by his conduct some hard feelings toward him. May God bless him, and enable him to come to the truth.

Tuesday night, we held meeting in Bro. Goodwin's house. Wednesday morning, went to Johns River, eight miles, where we met Bro. R. H. Moody, a prominent Baptist minister, who kindly invited us to speak in his church. After entering the church, he asked the privilege to follow us and upset anything I might say that was not in harmony with his feelings or faith. We spoke forty-five minutes. He then spoke fifty-four minutes, and told the people that he found but little objection; but perhaps I had ingeniously given them a bait for the first, knowing that honey would catch more flies than vinegar. I told him that he was like the lion who kindly invited the fox into his den, just to eat him up.

Thursday night, back to Bro. Goodwin's. Had a pleasant season. Friday, back again to Johns River. Met Bro. Moody again, with his Bible, ready for a battle. I learn since that he had spoken to an old citizen to preside over the meeting. I told the people that I would prefer speaking in Bro. Coffey's mill, where I could feel free. When the time came to open meeting, I invited Bro. Moody to take seat and follow me. I then told the people that I came here not to tear down churches, or to build up churches, but to preach truth. That I thought in a free country I should have the right to preach what I believed to be truth unmolested, as any other denomination. I told them that if Bro. Moody's friends wanted him to tear up our views, let him submit a proposition to me, and as soon as a moderator could be appointed, I was ready to go at it right, and discuss in the spirit of kindness. He then said he would not challenge me, but would preach his views when he pleased, charging the people not to say that he was afraid of me; "for," said he, "I am not afraid of any of you." I thought that surely it did not require carnal bravery to carry on God's work, but deep humility of soul. He carried his Bible away without discharging his heavy load. He treated us in the spirit of kindness, and the best of feeling prevailed in the audience.

Saturday, 12th, spoke A. M. and P. M., with good attention and increasing interest; but Bro. Moody was gone to another appointment. Last night had a pleasant social meeting at the house of Bro. Drury Coffey. Bro. O. F. Goodwin has assisted in the meetings with much zeal, also an aged Bro. Healand, of the M. E. Church, from Lenoir, has freely assisted us, and proved to the world that he loves Jesus. I have been here nine days, and held eleven meetings. Will speak twice to-day (Sunday). Pray for me.

JOHN A. CARGILE.

Colletsville, N. C., June 13th, 1875.

Correspondence.

From Bro. B. Spaulding.

Bro. Grant:—There is a variety of opinions in relation to "the Sanctuary." Some think it is the whole earth, to be cleansed at the end of 2300 days, or years. Others think it is our hearts, which are cleansed and become temples of the Holy Spirit. Others think it is a sanctuary in heaven, which Jesus has been cleansing ever since 1844; and others think it is a portion of the earth bounded off in Zech. 14: 10, and Jer. 31: 38–40. Webster says the meaning of the word sanctuary is, a sacred place, a place of refuge, or a house of worship. I acknowledge myself to be a believer in this last idea.

We read that Jesus is to stand upon the Mount of Olives, and the mountain will cleave in the midst, split, or divide, and half move to the north, and half to the south. This would produce a great valley, or plain, where the Lord our God and all his saints will come, or be gathered. "And all the land will be turned to a plain, from Geba to Rimmon, and it shall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses; and men shall dwell in it. And there [in that place] shall be no more utter destruction, but Jerusalem shall be safely inhabited."

That is the cleansed sanctuary, to be cleansed after 2300 days. Jer. 31: 38–40 gives nearly the same boundaries, and says this portion of land shall be called holy to the Lord; "it shall not be plucked up nor thrown down any more forever." Zechariah says—"There shall be no more utter destruction" in that place. But outside of that place destruction will go on until the wicked are all destroyed. A great tumult from the Lord will be among them (the wicked on the outside), and they shall lay hold every one on the hand of his neighbor, and his hand rise up against his neighbor, fighting among themselves. This agrees with Rev. 22: 15—"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." These are without the cleansed sanctuary. "And they [the saints] shall go forth and look upon the carcasses of the men who have transgressed." Isa. 66: 24.

This, then, is the sacred place, the place of refuge for the saints, the cleansed Sanctuary. Moses speaks of it in Exodus 15: 17—"Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place which thou hast made for thee to dwell in; in the *sanctuary*, O Lord, which thy hands have established." David speaks of this sanctuary in Ps. 78: 54—"And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased." Ps. 91 shows the safety of God's people in the place of refuge,—not afraid of terror by night, nor of the arrow that flieth by day, nor of the pestilence which walketh in darkness, nor of the destruction which wasteth at noonday. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou see and behold the reward of the wicked." "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. Thou shalt tread upon the lion and adder, the young lion and dragon shalt thou trample

under feet.' "I will deliver him and honor him; with long life will I satisfy him, and show him my salvation."

Thus will be blessed those who dwell in the secret place of the Most High, in the sacred place, in the place of refuge, in the cleansed sanctuary, which will be cleansed at the end of 2300 days.

Chelmsford, Mass., June 21st, 1875.

From Bro. Geo. Thomson.

Dearly Beloved:—I wish to drop a line through our beloved paper to acknowledge more particularly the kindness of a band of little pilgrims, grand-children of my dearly beloved brother, Eld. Hough. Those little ones no doubt contributed their all to make up a donation for unworthy me. May God abundantly bless them.

I have had the great pleasure of enjoying a part of our campmeeting. Being providentially located on the ground, I was able to be wheeled out to some of the meetings. How precious! How my heart rejoiced! Praise the Lord!

I acknowledge with many thanks the following sums: Ten grand-children of Elder Hough, 10 cts. each—$1.00. Their names can be found in the following lines:—

Faithfully responds each dear darling youth,
Having each received blest, ever rolling truth;
Angelic nature never is enthralled,
Love us each. Lord loves all
Meekness is noble, never is estranged,
Wisdom in love leaves its alms maintained.
Calmly outspeaking, relieving all such,
And loving, believing each ravishing touch.
Jerusalem overhead hasteneth near,
Maturing and ripening year.

Will our "young pilgrims" find out the names?

Also the following acknowledgments:—Bro. S. Thurber, $1. Sr. Eals, $1. Bro. Grott, $2. Bro. Howard, $2. From a friend in Elgin, Ill., $1. H. Zader, $5. Bro. Bissell, $1. Bro. J. Emmons, $1. Sister Pratt, $2. Bro. Burton, $1. Mr. Kellogg, 25 cents. Bro. Mathews, $1. Bro. Clark, $1. Harvey Moore, $2. D. C. Foster, $2. Bro. Billington, $1. Bro. J. Powell, $1. Bro. Frank Burr, $1. Bro. George Button, 50 cts. Bro. A. Barber, $1. Bro. Jones, $1. Archie Moore, 25 cts. Your Bro. in Christ.

Prairie du Sac, June 23d, 1875.

Married.

TOWNE—MANSFIELD. In Montpelier, Vt., June 13th, 1875, by Eld. E. N. Morse, Mr. ORLO B. TOWNE of Stowe, and Mrs. MARY M MANSFIELD, of Fayston.

Obituaries.

BERRY. In Taunton, Mass., April 4th, 1875, of consumption, Charles A. Berry, aged seventeen years, seven days.

About six months previous to his death his mind, weakened by illness and hard study, became deranged, and it became necessary to remove him to the asylum, where he died. The most of the time he remained in a helpless, speechless condition, unable to eat, save liquids, which were given with great care. He gave evidence before his derangement that he had sought and found a Savior, and his last conscious rational words were of heavenly things.

It was my sad privilege to visit him and see the terrible havoc disease was making. My poor boy! no answering voice came back as I begged for just one word. No look, when I implored just one glance. All was silent, unknown, and dim to his senses then. Quietly he passed down the river, and so fell asleep. Farewell for awhile, poor Charlie! Thy sorrowing mother's farewell kiss 'mid falling bitter tears—a father's pent up silent grief—thy brothers' and sisters' weeping anguish, loving grandparents' and relatives' sorrow, were all unknown to thee! Sweetly, peacefully sleep on! Life's toils, pains and struggles are over. Thy dear face is gone from our sight, but not from our memories. Thy loved voice is silent to our ears, but not to our hearts. Yes, thou art gone. We sorrow deeply, but not in hopeless grief. Thy grave we deck with flowers; the grass is green above it; sweet melody floats amid the trees, and softly whispers the summer wind around thy silent grave. In hope of what is coming, we see its portals open. A voice calls thee to awake Thine eyes open from the sleep of death, and "see the King in his beauty." Thy tongue speaks words of joy The light of heaven beams from thine eye; the roseate bloom and form of youth and health overspread thy face and form. Again we clasp thy hand, and feel thy warm embrace. We feel that the "weeping may endure for a night, yet joy cometh in the morning." And so we wait its coming. J. N. B.

HENRY. At Bunker Hill, Illinois, Saturday, June 12th, 1875, Mrs. Nancy M. Henry, wife of F. W. Henry, aged forty-eight years.

The deceased was born in Canada, May 9th. 1827. Her parents were Massachusetts people, named Gibbons. From her earliest youth she was an earnest, practical christian. Before her eleventh year she had read her Bible through three times by course. When 15 years of age she became connected with the M. E Church. June 15th, 1845, she was married to F. W. Henry, who survives her, and by whom she had six children, three of whom are now living. Twenty-three years ago she accepted the doctrines of the Second Adventists, and in a public address gave her reasons for her faith. Since that time she has preached whenever opportunity offered, oftentimes making journeys occupying months, her great design being to reach those classes who do not habitually attend a house of worship, and inculcate in them a Bible reading spirit. She was a life-long abolitionist, and a zealous advocate of temperance. Her de th is probably due to a fall from a wagon, near Vernon, Mo., some seventeen months ago, where she was to preach. This resulted in disease of the pleura, from which she suffered greatly, submitting to two operations, at one time seventy ounces, and at another time forty ounces of fluid being drawn from her. She died at ten minutes before nine o'clock, on Saturday, calmly, and professing a strong fai h in her Savior. The funeral services were held on Sunday, Rev. G. W. Bainum, of the Congregational church, officiating.—*Bunker Hill Gazette.*

HOWLETT. In Charlton, Mass., April 29th, Bro. John Howlett, aged eighty-seven years and six months.

Bro. Howlett had lived out his forescore and more years before he gave his heart to the Savior. Then, by the faithful labors of his grandson, Bro. H. H. Tucker, he was persuaded to bow in submission to the Lord. Infirm as he was, yet by the help of his two staves, he was able to walk from the carriage to the water's brink, and there was buried beneath the yielding wave, showing his faith in the death and resurrection of Jesus the Savior of sinners. He maintained his hope until the last. Words of comfort were spoken from the Scriptures to his bereaved wife and children by the writer. S. AYRES.

THOMAS. In Sederville school-district, eight miles west of Portland, Oregon, May 31st, Bro. Preston Thomas, aged forty years.

Another of the number of believers has fallen asleep. He became obedient to the faith of Christ, Sept. 8th, 1872. He embraced the present truth, and remained firm in the faith. His faithful attendance upon the means of grace, and his peaceable walk with all, wakes a feeling of sympathy in us. His sufferings and trials were many. But our Savior is soon coming, and those who lived and believed in Jesus, and in the end of their lives fell asleep in him, shall with the prophet David be satisfied when they awake in his likeness. M. M. NORTON.

ROLLINS. In Alton, N. H., May 24th, 1875, of dropsy and cancer, Bro. John Rollins, in the eightieth year of his age.

Our brother suffered much for months before he closed his earthly pilgrimage, but that hope that he embraced in early life was his support. He longed to see Jesus, his best friend, and be made like him. His strict integrity, christian life and character has been such that I think his children and friends feel that it would be well to imitate him. The subject selected by the deceased, to be used on the funeral occasion, by the writer, was 2 Tim. 4: 6–8. The F. Baptist minister assisted in the exercises. J. G. SMITH.

DAVIDSON. At Manchester, N. H., June 13th, 1875, Minnie F., only daughter of Bro. Samuel R. and Sr. Thodate Davidson, aged nine years and one month.

Yes, dear little Minnie sleeps the sleep of death, while her afflicted parents and brother mourn her sudden death. Minnie was a good little girl, beloved by all who knew her, and soon Jesus will come and call her back to life, to bloom immortal among the never-fading flowers of Paradise restored. The funeral service was conducted by the writer, assisted by Bro. Park, of the Free Baptist church at Manchester. Sermon from 2 Kings 11: 26. "Is it well with the child?" JOSEPH W. WHITE.

PORTER. In Bonny Eagle, Me., June 12th, 1875, Sr. Addie C. Porter, wife of Samuel Porter, aged 37 years.

Sister Porter embraced the Savior a few years ago, under the labors of Eld. M. Stevens. She was a believer in those truths that distinguish us as a people. She was loved by all who knew her. She leaves a husband and three children, and other friends to mourn her loss. May God sustain the afflicted ones. Funeral services by the writer, assisted by Bro. C. H. Sweet. G. F. HAINES.

CLASSON. In Bangor, Me., June 18th, 1875, of quick consumption, Sr. Mary E. Classon, of Searsport, Me, aged twenty-two years.

Sr. Classon leaves a husband and two small children to mourn her loss. She was converted to Christ and baptized last fall, and enjoyed the blessed hope of soon seeing Jesus. She was very strong in the faith that the dead know nothing, but that Jesus was very soon to come and give us immortality. May the Lord sustain the bereaved. Z. B. C.

FOREIGN NEWS.

FRANCE.

PARIS, June 25 The loss of life by the flood at Toulouse is appalling. In the St. Cyprian quarter 215 corpses have been already found. The violence of the torrent frustrated the efforts to rescue the unfortunate inmates of the houses. Several men were drowned in the attempt. Twenty thousand persons were deprived of means of subsistence in Toulouse alone. The disasters elsewhere are almost of equal magnitude. The lower part of the city of Morssac, on the Tarn, is hidden under water. At Tremaulette in the department of Arriege, five houses only remain standing out of 1400.

In the district of Faix, in the same department, two villages are completely submerged and many bodies have been found. Crops of all kinds throughout the immediate districts have been destroyed.

The troops and authorities are doing everything in their power to save life and property. The rain has ceased, but it is feared that the melting of the mountain snows will raise the waters of the Adaur still higher.

DOMESTIC NEWS.

SOUTH AMERICA.

New York, June 25 A letter from Maracaibo, May 29th, gives an account of the earthquake at Cucuta on the 18th: "The first shock leveled every wall of the city, burying in a single instant 8000 people out of a population of 10,000. Several who were not killed died from their injuries, and many were murdered by robbers, who plundered in bands. The shocks continued and the fires burned much property. Those saved fled to the neighboring country and encamped. When the news reached Maracaibo two steamers were sent with food and clothing to the sufferers by the American Consul.

New York, June 24. The famous printing establishment known as the *Aldine* press was destroyed by fire this evening. The loss is estimated at one hundred thousand dollars, partly insured. The establishment occupied a large building on Liberty street, running through the entire block to Maiden lane.

The presses, machinery and plates burned were among the finest in the city and probably in the country. The July edition of the *Aldine* paper was partly printed and the edition was consumed by the flames.

Notices

DEDICATION.—Dear Brn. and Srs.:—The Second Advent Society in Lawrence, Mass., have through the goodness of God been permitted to erect a Chapel, 40×60, for the worship of God. It is pleasantly situated on Concord St. We expect (D. V.) to dedicate *Sunday, July 11th*, and we cordially invite brethren and sisters in the neighboring towns and villages to spend the day with us, and labor for the spread of the truths we so dearly love. Let us make one grand rally for Christ. Truly time is short, and what we do must be done quickly. Let us not only set the house apart, but consecrate ourselves anew to the work of the Master. W. J. H.

GROVE MEETING.—A grove and tent meeting will be held at Bowdoin's Point, Prospect, Me., commencing *Saturday, July 3d*, at 2 P. M., and hold over the 4th, if the Lord will. Ministers of the word are expected (probably, F. A. Baker, and O. P. Trundy). For the Brn., OLIVER R. BOWDOIN.

TENT MEETING.—The Tent will be pitched in Alfred, Me, near the depot. Meetings commence *July 1st*, and hold over the Sabbath, and longer if thought best. We invite our preaching brethren to come and help us. We have no one to help unless the Lord sends. S. G. LOW.

GROVE MEETING.—According to previous arrangements, made one year ago, Bro. F. A Baker and myself gave out word there would be a meeting held in West Levant, Me., in the grove now owned by John Emerson, to commence on the *first day of July*, at two o'clock P. M., and hold over the 4th. The grove will be fitted up for tenting. We expect a large tent will be pitched for meetings in case it should be stormy. For the accommodation of the poor, bring clothing and provision, all who can. Those that can, bring your small tents. Let us have a friendly greeting once more in Christ, and contemplate his coming soon, with joyful hope. The day of trouble is upon us. Let all come who love our Lord Jesus Christ, and strive for peace in Christ, and let it be our chief aim to be ready for the day of the Lord, and get others ready. Preaching brethren are invited to come and labor for their Master Will our scattered brethren in that region do all they can to make the meeting interesting?

Bro. J. G. Smith, of Farmington, N. H., will be in attendance. I expect to be at the grove on Sunday, June 27th. ISRAEL DAMMAN.

NOTICE.—We purpose holding religious services each pleasant Sunday, during the summer, in Chatfield's grove, Wolcottville, Ct., which, through the kindness of the owner, Mr. Chatfield, has been fitted up expressly for these meetings. When the weather is unfavorable for the out-of-door meetings, we shall worship, as heretofore, in the Town Hall. Messrs. Austin & Ladd's band wagon will leave Granite Block for the grove at 10 o'clock A. M. and 12.45 P. M. Fare each way, 10 cents. Preaching by different brethren, as the Lord shall direct. A hearty welcome to all who love Jesus. A. W. BRADFORD, for the brethren.

QUARTERLY MEETING.—There will be a quarterly meeting of the A. C. Quarterly Conference of N. W. Kansas held with the Advent Christian Church of Smith Grove, Lincoln Co., about four miles south from Battle Creek P. O., Lincoln Co, commencing *Friday evening, Aug. 6th*, and holding over Sunday, and longer if the interest shall demand. All the friends of Jesus are earnestly requested to be present, and help to advance the Master's cause. Lovers of the Lord, who are waiting for his return, let nothing keep you from this meeting. Pray for God's blessing to attend it, and come prepared to work for Jesus, and do, as well as receive, good.

In behalf of the conference, J. S. THORP, Sec.

THERE will be a meeting at Addison, Vt., July 3d, all day. Preaching on Prospect Mountain at three o'clock P. M. A. A. WAITE.

Hoosick Valley Conference.

A quarterly session of the Hoosick Valley Conference will be held at North Adams, Mass., commencing *July 7th*, and hold over Sunday, and as much longer as duty requires. The Hoosick Valley tent will be pitched for the occasion, and we hope for a blessed good meeting. Let there be a rally of Immanuel's friends in all that region of country. Do come up to this feast, and let us have an old-fashioned meeting; one in which the Holy Spirit in power shall rest on the encampment, and be present to convict of sin and judgment to come. Bring small tents and camp on the ground, those who can. Let there be a representation of all the churches by delegates within the bounds of this conference. Make an especial effort to attend this quarterly session.

A. W. SIBLEY, President.
W. O. HIGLEY, Secretary.

Hoosick Valley Tent.

The third series of tent meetings in the Hoosick Valley tent, this season, will commence at North Adams, Mass., *Wednesday evening, July 7th*, and hold as long as the interest demands. The Hoosick Valley Conference, commencing at the same time, will also meet in the tent. Come, preachers, all; and come, delegates, and all others, who can, to the conference. Bring your blankets, so as to camp out in the tent if more convenient so to do.

Those expecting tent-meetings, must make up their minds soon, as others are stepping in before you. Those coming first will be first served. Those wishing for tent-meetings, please correspond with H. K. FLAGG, chairman of tent committee, Rutland, Vt.

H. K. FLAGG, } Tent
A. W. SIBLEY, } Committee.

Greenwich Mission Meeting.

The annual tent and campmeeting at Greenwich, Mass., will commence *July 1st*, and continue until the 9th. This meeting is in a new field, and it is desired that all the churches in Western Mass. should be fully represented with tents and people. We have one of the best groves in the State, fitted up by the S. A. and N. E. R. R. Co., free of expense. Extra trains will run from Springfield and Athol July 4th, at reduced fare. We want an old fashioned campmeeting. We say to preachers and people—come, and spend the Fourth of July in working with Christ to save souls. Board will be provided on the ground, and at the Hotel, at 80 cts. per day. Fare from Springfield and Athol reduced one half. Tickets good from June 29th to July 10th. Bring your bedding, and we will find tent room for all who have not tents in the Mission Tent. Extra trains will run from Springfield and Athol Sunday, July 4th, leaving Athol at 9 A. M., Springfield at 8½ A. M.

J. HEMENWAY, for Committee.

NOTICE.—As the season for holding meetings on the Alton Bay camp-ground has come, notice is hereby given that Elder E. A. Stockman will have charge of the meetings until the commencement of the general campmeeting. All arrangements for meetings can be made by corresponding with him at Alton Bay, N. H.

J. COUCH, for Committee.

NOTICE.—As the Mass. Tent Committee are about to start the Tent, they will need some money. Will those brethren and sisters who have subscribed for this purpose, send to the Treasurer, C. GOODRICH, *Crisis* Office, Boston, Mass., as soon as convenient?

BASKET MEETING.—If the Lord will, there will be a basket meeting in Mr. Lain's Grove, Bonny Eagle, Me., commencing Saturday, July 3d, and continue over Sunday. It is hoped that the brethren and sisters living in adjoining towns, who can make it convenient, will attend this meeting. Come with the armor on, to work for God. We expect a baptism Sunday. G. F. HAINES.

THE Evangel Tent will be pitched in Palermo, Me., *July 1st*, and remain over Sunday, July 4th. It is hoped the brethren and sisters will make an effort to come to this meeting, to work for the salvation of the perishing. F. E. BLAISDELL.

BASKET MEETING.—There will be a basket meeting held in the barn of M. Smith, at South Rochester, the 3d and 4th of July, and hold over Sunday. We trust the Lord will send some of his servants to preach the word. All are invited to come with the armor on. S. HAWKINS.

CONFERENCE.—A Conference will commence at Milltown, Me., July 1st, and continue over the Lord's day. It is requested that our ministering brethren come to aid in the interests of this meeting. Come all that can, and let us labor to accomplish the greatest amount of good for the cause of Christ and the salvation of men.

M. W. CORLISS.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish lumb r for building purposes on the camp-ground at Alton Bay, at the following prices: Hemlock, $15 00 per M.; Pine, planed and matched, $25.00 per M. All who want lumber for frames must write immediately to J. H. Downing, Alton Bay, N H. Mr. Downing will furnish nails, windows, doors, butts, screws, etc., at Boston prices. H. K. CHOATE, } For BENJ. YOUNG, } Committee.

NOTICE.—Arrangements have been made to furnish lumber for building purposes on the campground at Seabrook, N. H., at the lowest market price, which will not exceed $15 per M. Address CHARLES C. DOW, Kensington, N. H.

N. H. ROBIE, for Com.

FOURTH OF JULY MEETING AT KINGSTON, N. H.—This annual meeting will be held this year two days, *July 4th and 5th*, in the Chapel, near Dea Gale's residence. It is expected that Elds. G. W. Burnham and B. D. Haskell will be present to preach the word on Sunday, the 4th, and I hope to unite with them on Monday, the 5th. We trust that the Holy Spirit, and many of the friends of Jesus and his coming will be present, as in former years, and that great good will result from the gathering. C. CUNNINGHAM.

NOTICE.—The third quarterly meeting of the Central Kansas Advent Christian Conference will be held with the church at Key West, Coffey Co., Kansas, on *Saturday, the 3d day of July*. 1875, and will continue over the Lord's day. All are cordially invited to attend.

H. H. KLOCK, Secretary.

FOURTH OF JULY.—The new camp-ground at Seabrook, N. H., will be dedicated *Sunday, July 4th*. We hope to see the brethren and sisters in the vicinity present. Brn. D. M Leavitt and C. Goodrich, it is expected, will preach the word.

For the brethren, C. A. BARTON.

Who Wants it First?

We are now ready to put the Maine mission tent at work. Who wants it to visit their places? Where are you ready to have it immediately? Please write to me at once, and say what your wishes are about times and places.

I. C. WELLCOME, for the Committee.

NOTICE.—There will be a meeting at Friendship, Me., *Saturday, July 3d*, at two o'clock P. M., and Sunday, the 4th. Bro. S. K. Partridge will be there to assist in the meetings.

J. R. HALL, for the Brn.

TENT MEETING IN IOWA.—The Iowa A. C. Mission Tent will be pitched, the Lord willing, in Cherokee, Cherokee Co., Iowa, *Wednesday, June 23d*, and continue probably over July 4th. Let all that live in the surrounding country, who are interested in the salvation of the perishing, come out to the meeting. J. RIDLEY. P. W. HOUGH.

P. S. Will any who may desire a tent-meeting in their locality, write us immediately to Cherokee? J. R., P. W. H.

TO MINISTERING BRETHREN.—Those who purpose visiting the church in Norwalk, Ohio, will please confer with the undersigned, prior to having their appointments published, as this will prevent clashing (as recently occurred) of two or more the same day. All of good standing, who may find it in their way to give us a call as they may be passing by, will be cordially received.

By order of the church, S. F. ROGERS, } Com. P. ALLING, }

HOMES WANTED for three intelligent and healthy boys, aged three, seven, and ten years. Any of the brethren wishing to take one as his own, can do so, and confer a great favor, as the children are motherless, and it is the wish of the father (who is poor and friendless) that they be cared for by those of the Advent faith. Who will take one, and thus help to save three precious lives in this and the world so soon to come? Please inquire of O. M. BRAILEY, Amherst, Mass.

TENT FOR SALE.—There is a tent for sale on Alton camp-ground for fifty dollars, located on Manchester Avenue. A good bargain. Any wishing one please correspond with J. G. SMITH.

THOSE wishing to preach with the church at So. Barnstead, will please correspond with either of the committee—J. Murphy, G. H. Cilley, South Barnstead, or S. N. Langley, Barnstead.

AN APPEAL.

The season has now arrived when the special work of holding Tent Meetings should be begun. The Mass. Conference has a good Tent ready again for service in the harvest field of the Lord; and the question is: Shall it be sent forth once more with good and faithful laborers to gather in sheaves for Christ, and give the warning of the coming day of God? In order that this may be done, there must be a sacrifice made by the friends of Jesus, and means given to sustain in this way his precious cause.

It is proposed that the Tent this year be taken into *new fields*, and where our precious faith has not as yet been heard. If this is done, there will be a special necessity for contributions on the part of our churches and people in general, to defray the expenses of these meetings in these new places.

As the Committee, chosen at the late Conference to have the charge of the Tent and make arrangements for the work in connection with it, we invite all who have the means and the heart to give in sustaining this mode of reaching the people, to do so as soon as they can, that we may know how far to go in promising the Tent where it is already requested.

Contributions and pledges can be sent to the Treasurer, ELD. C. GOODRICH, Boston, Mass.

B. YOUNG, } Protracted Meeting
L. BOUTELL, }
C. E BARNES, } and
I. I. LESLIE, } Tent Committee.

Notice.

The members of the Mass. Second Advent Christian Conference are requested to send to the Secretary their names and address, that each may receive a certificate of membership, according to a vote of the Conference.

I. I. LESLIE, Sec., Box 5140 Boston, Mass.

Tremont Campmeeting.

The Annual Campmeeting at Tremont, Mass., will commence *Monday, July 19th*, and continue to the 28th. Arrangements will be made to supply all with board and lodging. All who can are requested to bring Tents.

Brethren in the Lord, do make arrangements to attend this meeting, especially all who reside in the southerly part of this State. Come at the commencement, if possible. We intend to secure good profitable laborers, those who are prepared to bring out an exposition of those prophecies especially applicable to these times, and now in process of fulfillment, when the church will be delivered. This may be the last annual gathering we shall be permitted to enjoy before the Lord will gather his own to himself. Let us do what we can to save the perishing before it is too late. Bro. Munger will have charge of the meeting.

HENRY V. DAVIS, for the Committee.

Alton Bay Campmeeting.

The Alton Bay Campmeeting will commence, if the Lord will, *August 21st*, and hold over two Sabbaths. J. COUCH.

NOTICE.—The Mechanic Falls Campmeeting will commence *Saturday, August 28th*, and continue over two Sundays. Particulars hereafter.

WM. H. MITCHELL, for the Com.

CAMPMEETING.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th.

JER. CARR, for the Committee.

VERMONT CAMPMEETING.—This meeting will commence *Sept 4th*, and continue till Sept 13th Bro. E. A. Stockman and others are engaged to be at this meeting. H. F. C.

CONN. CAMPMEETING.—The Lord willing, the Conn. Campmeeting will commence on the old ground, near Plainville, *Saturday, Sept. 4th*, and continue till Sept. 13th. Particulars in due time.

For the Com., O. D. WOODRUFF.

NOTICE.—Those wishing to hire rooms, or locate tents on the camp-ground at Alton Bay, should correspond with J. G. Smith, Farmington, N. H. For the Committee, J. COUCH.

NOTICE.—If any of the churches in Conn., or brethren in the highways and hedges, isolated from churches, chapels, or religious meetings of any kind, would like to have the "Conn. Mission Tent" pitched in their vicinity this summer, please correspond with O D. Woodruff, Southington, Ct.

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CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St. FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ A. M. and 7½ P. M.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.

ELD. H. G. MCCULLOCH, Pastor.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½ 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

WORCESTER, MASS.

Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.

G. E MERRILL, Com.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M. and quarter before two P. M.; prayer meeting at six o'clock in the evening.

M. A. POTTER.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ A. M., 3 and 7½ P. M. Prayer and Conference meetings Wednesday evenings.

THOMAS J. COX, 273 West 22d Street.

PHILADELPHIA, PA (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

PORTLAND, ME.

The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

PAWTUCKET, R. I.—Advent meetings are held every Sunday, at 10½ A. M. and 7½ P. M., at Masonic Hall, Mill Street.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)

Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m Tuesday, Wednesday, Thursday and Friday evenings.

John G. Hook.........Friday evening, July 2nd and Sunday, July 4th.
Hiram Munger.........Sunday, July 11th
Geo. A. Streeter.........Sunday, July 18th
D. M. Leavitt.........Sunday, July 25th

BOSTON (Repository Hall) 538 Washington St., corner of Kneeland St.

Preaching at 10½ a. m. and 3 and 7 p. m. Sunday School at 1 30 p. m. Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.

John T. Dixon.........Sunday, July 4th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.

Hiram Munger.........Wednesday evening, July 14th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)

Prayer meetings Tuesdays and Fridays, 7½ o'clock.

Chelsea, Mass.

Preaching Sundays, at 10.30 A. M. and 3 P. M.

Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.

L Boutell.........Sunday, July 4th
J. M. Orrock.........Sunday, July 11th
Hiram Munger.........Tuesday evening, July 13th
J. Couch.........Sunday, July 18th
W. J. Halse.........Sunday, July 25th

SOMERVILLE, Mass. (Hawkins Hall in Union Square.)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock p. m.

Wm. C. Stewart.........Sunday, July 4th

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass.........Sunday, July 11th
J. COUCH.

Tremont, Mass.........Sunday, July 4th
Hartford, Conn.........Sunday, July 11th
Tremont, Mass.........Sunday, July 18th
C. E. BARNES

Plymouth.........Sunday, July 4th
Tremont, Mass.........Sunday, July 11th
J. S. WHITE.

Providence, R I.........Sunday, July 4th
Hyde Park, Mass.........Sunday, July 18th
Brimfield, Mass.........Sunday, Aug. 8th
M. BATCHELOR.

Taunton, Mass. (as Doctor Hubbard appoints) Thursday, July 15th.
Mattapoisett.........July 16th
H. MUNGER.

Square Pond, Ct.........Sunday, July 4th
South Windsor, Ct.........Sunday, July 18th
I. B. POTTER.

New Bedford, Mass.........Sunday, July 4th
Mattapoisett Mass.........Sunday, July 11th
Fairhaven, Mass.........Sunday, July 18th
Tremont, Mass. Campmeeting, Monday, July 19th, through the week, and over Sunday, the 25th.
A. SIMPSON.

Danbury, N H. (Moulton school-house).........Sunday, July 4th.
Salisbury, N. H. (Union meeting-house) Sun., July 11th
D. F. LEAVITT.

Alton Corner, N. H.........Sunday, July 11th
J. G. SMITH.

Hollis Centre, Me.........Sunday, July 4th
WM. H. MITCHELL.

Fremont, N. H.........Friday evening, July 2d and Sunday, July 4th. ENOCH MORRILL.

Hopkinton, N. H. (Baptist meeting-house) Sunday, July 11th. C. H. FLETCHER

Sandwich, (Vitum school-house).........Sunday, July 4th
New Hampton (at Bro. Sikes').........Sunday, July 11th
WM. H. SHAW.

Kingston, N. H.........Sunday, July 4th
J. F. CHAMBERLIN.

Barkhampsted.........Sunday, July 11th
S. WOODRUFF.

Newark, N. J.......Sundays, June 27th and July 4th
New York (Cooper Institute).........Sunday, July 18th
W. S. CAMPBELL.

Salem, Mass.........Sunday, July 11th
C. S. SHATTUCK.

North Scarboro, Me. (Free Chapel)..Sunday, July 4th
C. H. SWEET.

Pownal Centre, Vt.........Sunday, July 4th
Charlton, Mass.........Sunday, July 11th
M. E. OTIS.

Charlton, Mass.........Sunday, July 18th
MRS. JANE BENSON.

North Lisbon, N. H.........evening, July 3d
Lisbon, N. H. (Streeter school-house) Sunday, July 4th
East Topsham, Vt.........Sunday, July 11th
Middlesex, Vt.........Saturday evening, July 17th and over Sunday, the 18th.
Cabot, Vt.........Sunday, July 25th
DANIEL D. PAGE.

Providence, R. I. (Hammond Street Church) Sunday, July 11th. E. A. MORSE.

Cabot, Vt.........Sunday, July 4th
East Roxbury, Vt.........Sunday, July 18th
Stowe, Vt.........Sunday, Aug. 1st
E. N. MORSE.

Canterbury, N. H. (Emery school-house) Sun., July 11th
MRS L. E. SAULPAUGH.

Ways Mills, Barnston, P. Q.........Sunday, July 4th
Magog P. Q. (Pond school-house)..Sunday, July 11th
Patton, P. Q. (Garland school-house)..Sun., July 18th
North Haverhill, N. H.........Sunday, Aug. 1st
East Canaan, N. H.........Sunday, Aug. 8th
Waterloo, N. H. (as Bro. Davis may appoint) Sunday, Aug. 15th. U. G. LADD.

Bradford, N. H. (Pond meeting-house) Sab., July 11th
SIMEON ROBY

Webster, N. H. (Old meeting-house) Sabbath, July 4th
MRS. L. E. SAULPAUGH.
SIMEON ROBY.

Granby, Mass. (Batchelder Street)..Sunday, July 11th and the second Sunday in each month.
North Rutland, Mass...the last Sunday in each month
GEO. A. STREETER.

Bowdoinham, Me. (Lancaster school-house) Sunday, July 4th.

Have no appointments for the 3d and 4th Sundays in July. H. S. MITCHELL.

Lynn, Mass.........Sunday, July 4th
C. F. MORSE.

Meredith Neck, N H.........Sunday, July 4th
Meredith Centre, N. H.........Sunday, July 11th
Albany (Bell school-house).........Sunday, July 18th
N GLIDDEN.

Durham Village.........Sunday, July 11th
South Kingston (Baptist church)..Sunday, July 18th
H. S. PINKHAM.

Pleasant Valley, N. H.........Sunday, July 4th
Sandwich, N. H. (Vitum school-house) Sun., July 11th
T. L. CHURCHILL.

Clark school-house, Me.........Sunday, July 4th
Lyman, Me (Hill's school-house)..Sunday, July 11th
South Alfred, Me.........Sunday, July 18th
JER. HILL.

Northwood Narrows, N. H.........Sunday, July 4th
West Ossipee, N. H.........Sunday, July 11th
Dover, N. H.........Sunday, July 18th
Farmington Village, N. H.........Sunday, July 25th
WM. BODGE.

Stafford, Ct. (Crow Hill school-house) Sun., July 4th
Scitico, Ct.........Sunday, July 11th
ZINA E. HARRIS.

Mechanic Falls, Me, (camp-ground) Sunday, July 4th
South Casco, Me.........Sunday, July 11th
J. T. JORDAN.

Friendship, Me. (with J. R. Hall)...Sunday, July 4th
Bangor, Me.........Sunday, July 11th
S. K. PARTRIDGE.

Natick, Mass.........Sunday, July 15th
Z. BOODEY.

Barnstead (Red school-house).........Sunday, July 4th
T. W. PIPER.

Campville, Ct. (grove meeting).........Sunday, July 4th
O. D. WOODRUFF.

Brimfield, Mass.........Sunday, July 4th
A. MORSE.

Kensington, N. H.........Sabbath, July 4th
S. S. MOONEY.

Putnam, Ct.........Sundays, June 27th and July 4th

At Woodstock the intervening week. Meetings one or two evenings in the week, as Bro. Bugbee may arrange. B. WOODSIDE.

Moultonboro Neck, N. H.........Sunday, July 4th
Moultonboro Neck, N. H. (Lower school-house) Sunday, July 11th
New Hampton, N. H. (at Bro. Emery's house) Saturday evening, July 17th, and Sunday, July 18th.
Holderness, N. H. (Prescott school-house) Sunday, July 25th, unless it conflicts with others.
E. G. MOULTON.

North Fort Ann.........July 3d, and over the Sabbath
WM. J. BLANCHARD.

Wentworth (Cassey school-house)...Sunday, July 4th
Orford (Davistown school-house)...Sunday, July 18th

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

South Deerfield, N. H.........Sunday, July 25th
Newmarket, N. H...1st and 3d Sabbaths in the month
J. L. CHUTE.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

North Haverhill, N. H.........evening, July 3d and over Sunday. D EASTMAN.
JOHN H. EVANS.

Augusta, Me.........Sunday, July 4th
Starks, Me.........Sunday, July 11th
THOMAS RINES.

Addison, Vt.......Sabbaths, June 27th and July 4th
ARTHUR A. WAITE.

New Hampton, N. H. (at Bro. Pike's) Saturday evening, July 3d.
Meredith, N. H. (Dolloff Hall).........Sunday, July 4th
JOS KIMBALL.

Barnstead, N. H. (Clarktown).........Sunday, July 11th
Alton, N. H.........Sunday, July 25th
W. M. HARMON.

Salmon Falls, N. H.........Sunday, July 4th
South Rochester, N. H.........Sunday, July 11th
MRS. A MARSTON.

Seabrook camp-ground.........Sunday, July 4th
GEO. W. BROWN.

Manchester, N. H.........Sunday, July 4th
MRS. R. F. CLARK.

Lake Village, N. H.......Tuesday evening, July 6th
Meredith Village.......Wednesday evening, July 7th
Plymouth.........Thursday evening, July 8th
Warren Summit.........Friday evening, July 9th
North Haverhill.........Saturday evening, July 10th and over Sunday, July 11th. R. F. CLARK.

Lee, N. H.........Sunday, July 4th
Kennebunkport.........Sunday, July 11th
Meredith, N. H. (Dolloff Hall).........Sunday, July 18th
Barnstead, N. H. (as Bro. Barton may arrange) Sunday, July 25th.

If any of these conflict, please write me at South Barnstead, N. H. C. R PARSONS.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice. JESSE GAY.

NEW BEDFORD, MASS.

A. Simpson.........Sunday, July 4th
E. A. Stockman.........Sunday, July 11th
H. Munger.........Sunday, July 18th and then at Tremont Campmeeting.
M. Batchelor.........Sunday, August 1st
J. Albert Libby.........Sundays, Aug. 15th and 22d

HAVERHILL, MASS. (Adv. Hall) 36 Washington St.

D. M. Leavitt.........Sunday, July 4th
W. H. Mitchell.........Sunday, July 11th
E Owen.........Sunday, July 18th
B S. Emery.........Sunday, July 25th
D. M. Leavitt.........Sunday, Aug 1st
W. H. Mitchell.........Sunday, Aug 8th

NORTH RUTLAND, MASS.

Willard M. Hall.........first Sunday in each month
H. H. Tucker.........second Sunday in each month

LAWRENCE, MASS.

J. Couch.........Sunday, July 25th

CHICOPEE FALLS, MASS.

Mrs. E. L. Crumb.........Sunday, July 4th
I. B. Potter.........Sunday, July 11th

CONCORD, N. H. (Bethel, Green Street.)

E. B. Wells.........Sunday, July 4th
John Parsons.........Sunday, July 11th
Geo W Brown (of So. Elliot, Me.) Sunday, July 18th
A. Simpson.........Sunday, Aug. 1st

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.

C. H. Fletcher.........first Sunday in each month
D. W. Davis.........third Sunday in each month

SEABROOK, N. H.

J G. Smith.........Sunday, June 20th
John F. Chamberlin.........Sunday, July 11th
D. M. Leavitt.........Sunday, July 18th
J. Bickford.........Sunday, July 25th

RYE, N. H.

J. W. White.........Sunday, July 4th
C. E. Hurd.........Sunday, July 11th
C. S Shattuck.........Sunday, July 18th
O. W. Kimball.........Sunday, July 25th

ROCHESTER, N. H.

J. T. Libbey.........Sunday, July 4th
C. S Emerson.........Sunday, July 11th
J. F. Chamberlain.........Sunday, July 18th
Enoch Morrill.........Sunday, July 25th

EAST ROCHESTER, N. H.

C. S Emerson.........Sunday, July 4th
Enoch Morrill.........Sundays, July 11th and 18th

HAMPTON, N. H.

C. Goodrich.........Sunday, July 11th
O. W. Kimball.........Sunday, July 18th
J. G. Smith.........Sunday, July 25th
John Parsons.........Sunday, Aug. 1st

PORTSMOUTH, N H.

S. S. Brewer.........Sunday, July 4th
M. Batchelor.........Sunday, July 11th
J. S. White.........Sunday, July 18th
E. A Stockman.........Sunday, July 25th
Miles Grant.........Sunday, Aug. 1st
E. A. Stockman.........Sunday, Aug 8th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)

G. H. Wallace.........Sunday, July 4th
Geo. W. Sederquest.........Sunday, July 11th
J M Orrock.........Sunday, July 18th
D. F. Leavitt.........Sunday, July 25th
A. Simpson.........Sunday, Aug 8th

GREAT FALLS, N. H. (Franklin Hall.)

T. W. Piper.........Sunday, July 11th
C. S. Emerson.........Sunday, July 18th
L. E. Saulpaugh.........Sunday, July 25th
J. F. Chamberlin.........Sunday, Aug 1st
C. S. Shattuck.........Sundays, Aug. 8th and 15th

PORTLAND, ME. (Union Hall.)

E. A. Stockman.........Sunday, July 4th
C. Cunningham.........Sunday, July 11th
E. A. Stockman.........Sunday, July 18th
A. W. Sibley.........Sundays, July 25th and Aug. 1st
S. S Brewer.........Sunday, Aug. 8th
E. A. Stockman.........Sunday, Aug. 15th

BIDDEFORD, ME.

Jesse Gay.........Sunday, July 4th
Geo. W. Brown.........Sunday, July 11th
Wm. H. Mitchell.........Sunday, July 18th
J. Albert Libby.........Sunday, July 25th

SOUTH ELLIOT, ME.

O. W. Kimball.........Sunday, July 4th
Joseph Pinkham.........Sundays, July 11th and 25th
Geo. W. Brown.........Sunday, Aug 1st
J. G. Smith.........Sunday, Aug. 8th

SOUTH BERWICK, ME. (Great Works.)

H. S. Pinkham.........Sunday, July 4th
T. L. Churchill.........Sunday, July 18th
J. W. White.........Sunday, July 11th
C Goodrich.........Sunday, July 18th
Geo. W. Brown.........Sunday, July 25th
Joseph Pinkham.........Sunday, Aug. 1st

LEWISTON, ME.

I. C. Wellcome.........Sunday, July 4th
C. Goud.........Sunday, July 11th
J. T. Jordan.........Sunday, July 18th

PLAINVILLE, CT.

Hiram Munger.........Sunday, July 4th
O D Woodruff.........Sunday, July 11th
B. Hitchcock.........Sunday, July 18th
Enoch Phelps.........Sunday, July 25th
B. Hitchcock.........Sunday, Aug. 1st

YALESVILLE, CT.

Enoch Phelps.........Sunday, July 4th
Seth Woodruff.........Sunday, June 11th
B. Hitchcock.........Sunday, July 25th

BRIDGEPORT, CONN.

A. H. Steele.........Sunday, July 4th
Mrs. E A. Warren.........Sunday, July 11th
Mrs. E. A. Warren.........Sunday, July 25th
O. D Woodruff.........Sunday, Aug. 1st
Mrs. E. A. Warren.........Sunday, Aug. 8th
Mrs. E. L. Crumb...Sundays, Aug. 22d and Sept. 5th

MILLDALE (Southington, Ct.)

B. Hitchcock.........Sunday, July 11th
A. Elliott.........Sunday, July 11th
B. Hitchcock.........Sunday, July 11th
Geo. L. White.........Sunday, July 18th
Mrs. E. L. Crumb.........Sunday, Aug. 1st

BRISTOL, CT.

B. Hitchcock.........Sunday, July 4th
G. L. White.........Sunday, July 11th
A Elliott.........Sunday, July 18th
R. K. Starks.........Sunday, July 25th

SOUTH WINDSOR, CT.

Wm. J. Ripley.........Sunday, July 4th
I. B. Potter.........Sunday, July 18th
E L. Crumb.........Sunday, Aug 8th

NEW HAVEN, CONN.

Wm. N. Pile.........Sunday, July 4th
H. C. Smith.........Sunday, July 11th
S. Woodruff.........Sunday, July 25th

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass.........fourth Sunday in each month
H. H. TUCKER.

SOUTH WEST HOOSICK, N. Y.

Arthur A. Waite.........once in four weeks
Flora Blanchard.........once in four weeks

☞ Meetings are held every Sunday in Kennebunkport, Me., also Tuesday and Thursday evenings.

DEXTER, ME.—Meetings are held at Central Hall Preaching brethren wishing to visit the church at Dexter, will correspond with Bro O. S. French, Clerk.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM H. FAY, Cor. Sec.

RYE, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye will supply the desk every Sabbath, except the *first* of each month (this being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

PROVIDENCE, R. I., A. C. Church, Hammond Street near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Union Hall. Preachers will please correspond with C. H. Hudson, Clinton.

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GOD'S BEAUTIFUL CITY.

Far, far away, amid realms of light,
Hid deep in the azure beyond our sight,
Stands a beautiful city, so high and so bright,
Where is known no sorrow, nor death, nor night.
Beautiful city!
O blest abode! O, home of God!
Whose streets by the feet of the sinless are trod.

They roam through the gardens of endless spring,
They crowd all thy portals on rushing wing;
While the echoing domes of the palace ring
With the hymns of the angels that shout and sing.
Beautiful city!
Hark! hark, again! the angelic strain,
As gleams through the crystal that burnished train.

There the life-fires brighten, and burn and roll
Over diamonds that sparkle, o'er sands of gold,
Where to breathe the sweet air yields a bliss untold,
And the dwellers immortal shall never grow old.
Beautiful city!
We pierce the skies with longing eyes,
And yearn to inherit the golden prize.

It is said that the King, in his power sublime,
When the last sands drop from the glass of time,
And our world shall be robed in her Eden prime,
Will bring down that city to gladden earth's clime.
Beautiful city!
Bright capitol where saints will dwell,
And reign on the throne with Immanuel.

As jewels flash on the brow of a queen,
As the jasper and ruby in crowns are seen,
God's city, wrapped in its silver sheen,
Will be set like a gem in the new earth's green.
Beautiful city!
City of flowers and beautiful bowers!
Come down and illumine this dark world of ours.

I have heard in the city they wait for me;
That its gates stand open wide and free,
That the ransomed the King in his beauty may see,
And live in his presence eternally.
Beautiful city!
In royal state blest mansions wait,
And beckon on through the pearly gate.

I shall go where the summers will always bloom;
I shall walk no more amid trial and gloom;
I shall bid farewell to the withering tombs;
I shall deck my brow with the conqueror's plumes.
Beautiful city!
Let us enter in, a crown to win!
Our words but half tell of the glory within.

—*Selected by Mary Cunningham.*

"KNOWLEDGE COMES, BUT WISDOM LINGERS."

The present age is often denominated the age of progress; and it is by many, and perhaps most, either confidently asserted, or carelessly imagined, that the church has advanced as largely in its peculiar sphere of culture, as the literary, the scientific, or the political world. Were the question, however, impartially tried, whether those of the present day who are devoted to the study of the sacred word, and who speculate and write on theology, have on the whole a juster understanding of the subject of their profession, and hold a larger share of truth, and a smaller sum of error, than their predecessors a century ago, it is very far from being either certain or probable that the verdict would confirm the popular persuasion. Instead, the more thoroughly the state of theological knowledge and faith in the several branches of the church is scrutinized and understood, the more clearly we apprehend it will be seen, that considering the whole circle of truths which the question affects, no absolute progress whatever has been made; that the improvements that have taken place in some departments, have at least been counterbalanced by retrogradations in others; and that in the aggregate, as numerous, as palpable, and as fundamental errors are now held; and Christianity as inadequately understood, and as fatally perverted, as at any period since the Reformation.

In what branch of theological knowledge has any essential advance been achieved? The response which the learned themselves would generally return would probably be—in the interpretation of the Scriptures. And undoubtedly great progress has been made in developing and demonstrating the laws of the sacred languages, ascertaining their usages, and perfecting the means of determining the important improvement. Great, however, and creditable as it is, it is as obvious as it is singular, that it has proved almost wholly barren of the effects which we should naturally have anticipated from it.

There is no fact more indisputable and conspicuous in the history of modern cultivation, than that the improved philology of the last seventy-five years has had no efficient beneficial influence on the faith of its cultivators. So far from it, those who have become most celebrated for their skill in the mastery of its intricacies, and the largeness of their attainments, have been the most distinguished either for the misconception or the rejection of Christianity. This is a very significant fact, and fraught with an effective confutation of their views, who are indulging the expectation of a speedy conversion of the world to Christ, from the superiority of the enginery with which the ministers of his word are now furnished. Let a catalogue be made of the great and fundamental errors that are now held by large numbers, and set off with all the embellishments of learning, and urged on the faith of the multitude with all the arts of eloquence and zeal, and they will be found to be as numerous and portentous as at any earlier period. There are as many, for example, in the sacred profession now, as at any former time, who deny the personality of the Deity, and either resolve him into a mere idea, or else confound him with his works. Pantheism has a very considerable body of open advocates; while there is probably a much greater number who, without being aware of it, are deeply infected with its principles. There are as many probably now as there have ever been, who disbelieve the inspiration of the Scriptures, and also the divine origin of Christianity.

By far the greater number, it is generally acknowledged, of both the Protestant and Catholic clergy of the European continent, are substantially infidels. Of those who admit the divine Original of Christianity, there are as many probably as there have been in any age, who reject or misrepresent its most essential truths; who entertain false views of Christ's person; who misconceive the object of his mission; who misjudge of the nature of his religion; and who build their hope of salvation on mistaken grounds, both in respect to him and themselves. In those branches of learning also—the philosophy of the intellect, the conscience, the will, and the affections,—which exert the most important influences on theology, as great errors are now entertained, as have ever prevailed.

There was probably never a greater proportion of the speculative than at present, who hold that the freedom of the will is of such a nature, that the mind necessarily acts in its volitions independently of influences, and irrespective of conscious reasons, and deny therefore, in effect, at least, the reality of the Spirit's renewing agency, and the possibility of the moral government. There was never a greater number than now, probably, who held that reason is a competent judge in respect to the proper subjects of a revelation from God, and of authority to reject whatever does not concur with its imagined dictates. We do not regard these philosophical and theological errors as the necessary consequence of the more accurate analysis of language, or higher cultivation in other branches of knowledge which has been attained, nor as having any natural connection with them. They spring from a wholly different cause. We refer to them as demonstrating the inadequacy of mere skill in the art of interpretation, to produce faith in the truths which God has revealed, and as showing the necessity still—after men have received a knowledge of his salvation—of a supernatural power to lead them to accept it.—*David N. Lord.*

SEASIDE CAMPMEETING.

I have just visited Seabrook church, and found them in good working order, spiritually and temporally. They have got the preachers' stand up and finished, ready for campmeeting, and the ground nearly seated. They are young in the cause; and a few years ago Seabrook was one of the lowest places for enterprise and morality, saying nothing about Christianity,—so says an old inhabitant; but God began a work through the labors of a young brother (not a preacher), and a great many were converted, and are now serving the Lord in earnest. It does one good to see how heartily they take hold in meeting. They are all united, as yet, and will be, unless some hobby-rider divides them, as has been done in many places.

They want a few facts stated for the benefit of all concerned. The ground is within a few rods of the R. R.; is dry and good, with a pure brook running through it. The salt water sets back within sixty rods of the ground. There is a good place for ladies to bathe, in a house for that purpose. Within ten minutes walk is a wharf, where there are boats to carry people to ride on the only quiet bay within ten miles. A ride of fifteen minutes on this bay takes you to the beach, which is six miles. By team, it takes an hour and a half, and costs 50 to 75 cts. each way. The fare on the boat, *both* ways, is 15 cts. It is said by those who live there, that people from the different beaches and neighborhoods come to this same bay for sailing and fishing.

These facts are due to those who have written letters to the committee in regard to the matter. The committee wish me to say that this meeting is located for the benefit of a large class of poor people, mostly fishermen, who do not attend meeting anywhere, and are all rejoiced in the appointment of this one. They are helping by their money or work on the ground. It is as good a missionary field as can be found in New England; and the people from the four watering places, a few miles away, will attend the meeting, and carry tracts and the light into places which we cannot reach in any other way. There are three new houses building where rooms will be let cheap. They have written for some of the old preachers—Brn. Grant, Couch, Ross, etc.,—to preach the word. I think they will have a good little meeting, if the brethren come to help these young beginners in the cause. H. MUNGER.

HOW TO STUDY THE BIBLE.

We submit a few remarks on the best mode of studying the epistles, and the leading principles of their interpretation, for the use of the intelligent inquirer.

1. We have first, then, to consider the best mode of studying the epistles of the New Testament; and the first thing we would suggest is, that the student, having fixed upon some particular epistle, should make a point of reading the whole of it at one sitting, without any regard to the ordinary division of chapters and verses. This reading should not be cursory and casual, but diligent and systematic. It should be with a close attention to the scope and tenor of the whole. We must not pick out a verse here, or a word there, and ground a doctrine thereon. We must strive to find out what is the main subject and tendency of the whole epistle; or, if it has several parts and purposes in it, not depending on each other, nor in subordination to one chief aim, we must strive to discover what these different matters are, where the one is ended, and where the other begins, marking the boundaries of each.

After having thus read over the whole epistle at one sitting, at least twice, and having gathered for himself a general idea of the whole, the student should next ascertain, if possible, such particulars as (1) Who the writer is? (2) When and where it was written? (3) To whom it was addressed? (4) What was the particular state of the parties at the time they were thus addressed? physically, mentally, morally, and spiritually?

A full understanding of these points, though not essential, is nevertheless of real importance and value in the thorough examination of the epistle; for though the general design of the whole of Scripture is the instruction of the world, and the edification of the church, in every age, still there was an immediate and specific design in regard to every book; and a knowledge of this design cannot but be of great and real value.

These things having been ascertained, as far as possible, the student should next endeavor to put himself in the position of one of those to whom it was originally addressed, bearing fully in mind the above mentioned particulars, and should again read the whole anew at one sitting as before. I am perfectly sure that the student of Scripture, who shall faithfully pursue this method of study, will arrive at a clearer conception of the whole, than could ever possibly be reached by one who does not so study it, though he should have spent toilsome years in consulting commentaries of all ages, and of all countries.

2. But second, we have to consider a few of the leading principles of interpretation.

1. First, then, we should remember that the meaning of Scripture is not to be determined by modern notions and systems, but we must cast ourselves back into the very times and places, and realize the very ideas and modes of thinking of the writers themselves.

2. We should remember that there are many things recorded in Scripture that are not for our imitation or approval, but are rather beacons for our warning and avoidance. This arises from the Scriptures being so much of a historical nature, containing accounts of the opinions and actings of men, of all characters, good, bad, and indifferent.

Besides, we should remember that authority is not attached to any and every particular passage of Scripture; it is "the teaching" of Scripture as a whole that is authoritative, not that of any and every particular verse, clause, or section.

3. We should remember that when any doctrine is to be proved from Scripture, it should be attempted chiefly, if not entirely, from those passages where it is purposely discussed, rather than from those where it is only incidentally mentioned.

4. We must remember that in applying the Scriptures in proof of any doctrine, it is needful to ascertain if all that was meant by the writer be actually expressed, or if not expressed, what it is that is necessarily implied to complete the passage; e. g., Romans 10:9.

5. We must remember that no article of faith can rest solely on a metaphor, parable, or single obscure and figurative text.

6. We must remember that the Scriptures often speak of God after the manner of men, which, nevertheless, is to be understood in a sense worthy of the great God, who is a "Spirit."

7. We must remember that nothing can be a doctrine of Scripture that is contrary to reason. If such appear to be the case, we should suspect our own interpretations of Scripture, and re-examine them accordingly.

8. We must remember that the Hebrew and Greek languages have some peculiar idioms of their own, which must be fully ascertained before we can decide with any confidence.

9. We must remember that the Scriptures are not written scientifically, and in a guarded legal way, but for the multitude, and in a popular form, using the popular language of every-day life, containing elliptical and other expressions that are found in all similar works of the same time, and place, and character.

10. Tenth and lastly, we should remember that we ought not to put into the earlier writings of the Old Testament, teachings which, true though they be, are chiefly, if not exclusively, of the New.—*Rainbow.*

WAR vs. THE GOSPEL.

Not one word or deed of the meek and lowly Jesus, even remotely, sanctioned war. While the gospel proclaims "peace on earth, and good will toward men," the war spirit introduces hatred and malice toward them. While the one would set apart one day in seven for rest and the worship of God, the other renders such rest and worship utterly impossible, by making God's day one of amusement and hilarity, the favorite day for the commencement of battles. While the one encourages meditation, the cherishing of emotions of sympathy, love, compassion and humanity, the other fearfully arouses the baser and more ferocious passions of our fallen nature. The one pronounces blessings on the peacemaker and on the merciful; but the other offers glory, the applause of men, emolument of social position, to the war-maker.

The gospel inculcates a forgiving spirit, and bids its followers, if smitten on the one cheek, "to turn the other also." War knows no forgiveness, but desolates the whole nation for the offences of a few. The gospel demands that we return good for evil; the war code knows no such spirit, but deals out evil for evil, insult for insult, blow for blow, and blood for blood. The gospel encourages industry and economy, but war diverts from the usual pursuits of industry, fearfully destroying the bone and muscle, and just to that extent reducing the productiveness of the nation.

While the one would improve the condition of man, socially and morally, the other wages war on every interest of humanity. Indeed, the cost of war and intemperance exceeds all other expenditures, burdening the honest laborer with exorbitant taxation, to support what only curses our humanity. The one blesses and elevates man, the other curses and degrades him. The one breathes the spirit of mercy, love and kindness to all; the other rankles with malice, hatred, revenge and cruelty. The one is of God, and in all respects indicates its high origin; the other is of the enemy of all righteousness, and as truly shows its low origin.—*Selected.*

TENT MEETING REPORT.

Dear Brethren:—I presume that many of the readers of the *Crisis* would like to hear from time to time of the work of the Master in this great Western field; and as we shall (the Lord willing) spend most of the summer laboring with the tent in this State, I purpose to inform you occasionally of our success.

We pitched the tent for the first time this spring in Jefferson, the county seat of Green Co., Iowa, May 28th. Our views had never been preached there, and none of our faith lived there, that we were aware of, and so we put up at the hotel. Brn. P. F. and H. C. Willoughby and their wives, with a few others, lived six miles out of town. Bro. P. W. Hough, an experienced man in the work, is with us to help tell the glad story. He is an old veteran, and an able preacher. The people came out very well, but not as well as we desired. The preachers used their influence against us, and thus were many of the members of their churches kept from coming to hear; but some came out, and notwithstanding the evenings were cold, and part of the time quite rainy, the interest kept steadily increasing to the close of the meeting. Sunday, June 6th, we baptized one person, who rejoiced in Christ's pardoning love; and Wednesday afternoon we buried six more willing souls in the likeness of Christ's death, and raised them up as we trust to walk in newness of life; and in the evening we organized an Advent Christian Church of twenty members.

We expected that that would close our labors there, but one earnest soul desired to follow the Lord fully, and so Thursday morning, June 10th, we again repaired to the river and baptized her. We also gave out an appointment for an open-air meeting on the street next Sunday, at 3 P. M. We left an excellent interest, and we trust that the work has but just begun, and with the labors of Brn. P. F. and H. C. Willoughby, who are both able preachers and good men, doubtless many more will be gathered in. A number who did not unite with the church came to us at the close of the meeting and bade us God speed. We pitched the tent here in Scranton, also a new field, and ten miles from Jefferson, yesterday, and the prospect is encouraging. More anon. J. RIDLEY.

Scranton, Iowa, June 11th, 1875.

PLANTING HILL BY HILL.

"In the morning sow thy seed, and in the evening withhold not thine hand."

In God's furrowed fields around us,
He has work for all who will;
Those who may not scatter broadcast,
Yet may plant it hill by hill.

Yearning hearts are often near us,
Conscious of their Spirit-need;
These are hills prepared by heaven
To receive the precious seed.

Shall we find these hills, and plant them?
Shall we scatter when we may?
Or shall idle hands stand waiting
Till the seed-time pass away?

Glory waits the faithful workmen
Who perform their Master's will;
Then, O christians! will ye weary
Of this planting hill by hill.

Soon life's spring-time will be over,
And its autumn days will come;
Happy then will be those workmen
Who have sheaves to carry home.

—*Guide to Holiness.*

FINE FEATHERS AT CHURCH.

Harper's Bazaar is certainly not very Puritanic on questions of dress. Perhaps the good people who are more under bondage to fine dressing than they suppose, will like to know its opinion on this subject of dressing for church.

The best bred people of every christian country but our own, avoid all personal display when engaged in worship and prayers. Our churches, on the contrary, are made places for exhibitions of fine apparel and other costly and flaunting compliances with fashion, by those who boast of superior wealth and manners. We shall leave our gewgawed devotees to reconcile humiliation in worship with vanity in dress. This is a problem which we confess we have neither the right nor the capacity to solve.

How far fine clothes may effect the personal piety of the devotee we do not pretend even to conjecture; but we have a decided opinion in regard to their influence upon the religion of others. The fact is, that our churches are so fluttering with birds of fine feathers that no sorry fowl will venture in. It is impossible for poverty in rags and patches, or even in decent but humble costume to take its seat, if it should be so fortunate as to find a place, by the side of wealth in brocade and broadcloth. The poor are so awed by the pretension of superior dress and "the proud man's contumely," that they naturally avoid too close a proximity to them.

The church being the only place on this side of the grave designed for the equal rich and poor to meet together in prostration before God, it certainly should always be kept free for this common humiliation and brotherhood. It is so in the most of the churches in Europe, where the beggar in rags and wretchedness and the wealthiest and most eminent, whose appropriate sobriety of dress leaves them without mark of external distinction, kneel down together, equalized by a common humiliation before the only Supreme Being. The adoption of a more simple attire for church on the part of the rich in this country would have the effect, certainly not of diminishing their own personal piety, but probably of increasing the disposition for religious observance on the part of the poor.—*Selected.*

RESTING IN JESUS.

G. E. MERRILL.

"Rest for the weary!" How sweet are these words to the toiling, burdened pilgrim, as he travels on towards Canaan's happy land. Rest from what? Not from labor, for, a while in this life, we have work to do. Not from striving, for Jesus has said, "Strive to enter in at the strait gate." Not from watching, for we must watch unto the end. Yet there is "rest, sweet rest" in Jesus. There we can safely repose, secure from Satan's wiles, or the world's proud scorn. Though the billows may rise, and the winds may blow, yet we are safe in Jesus' arms.

Resting in Jesus, we can calmly look around on the most trying scenes of life, and say with the Psalmist, The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. Resting in Jesus, we are ever happy at home or abroad. When we lie down upon our beds at night, we are blest with his presence; and when we rise in the morning, our song is of his loving kindness, and all the day long, no matter how arduous our labors, there is a peaceful rest and heavenly musings.

Reeting in Jesus, we can view by faith the promised land, while before us arise the heavenly hills of Canaan. Strengthened by the sight, we hasten on until, at last, our feet tread on Canaan's shore, and we walk the golden streets of the New Jerusalem to go no more out forever. The Lord help reader and writer, that we may enjoy this rest, sweet rest in Jesus.

Worcester, Mass.

CHRISTIAN PRACTICE.

All the ordinances, ceremonies, and professions in this world will be utterly empty without a holy life. Nearly all the precepts of the Bible aim at the production of practical righteousness. We must be actuated by right motives, and breathe the right spirit. Our conversation is to be seasoned with grace. We are to trample pride and self-conceit under our feet, and to lead a life of humility and prayer. No animosities or relations are to be indulged, but rather the spirit of forgiveness and good will to all. Whether we eat or drink or dress, we are to do all to the glory of God. This excludes all intemperance, vanity, trickery, malice, and slander. Surely the way of salvation is a narrow way. To walk in it, is to obey the Lord in all things. To walk in it, is to enjoy that divine fellowship which eclipses the glitter of earth. To continue this obedient walk, is to secure a fadeless crown in the coming kingdom.—*Banner of Holiness.*

MATTHEW HENRY says: "A meek man enjoys almost a perpetual Sabbath. Meekness not only gives great peace of mind, but often adds a lustre to the countenance. We only read of three in Scripture whose faces shone remarkably, viz.: Christ, Moses, and Stephen; and they were eminent for meekness."

IN MEMORIAM OF BRO. SILAS SMITH,

Who died May 14th, 1875, near Ooltewah, Tenn., of cancer on the neck, aged seventy-three years, two months, and twenty-nine days.

Another veteran pilgrim has gone, to rest from his labor and suffering until Jesus comes to release him from the power of the enemy. Bro. Smith had been a faithful follower of Jesus for nearly forty-seven years. For a long time he was associated in church relation with the Baptists. About eight years ago, he received and began to teach the news of the Lord's coming, and kindred truths, for which he lost his membership in that denomination. He then became a bold, humble and fearless advocate of truth, for which he suffered much persecution. The submissive christian spirit with which he bore all opposition, was indeed worthy of imitation by us who are left behind.

If he had *personal* enemies, it is nnknown to us; and those who opposed him in faith he ever treated with great kindness, visited them when he could, and prayed and talked with them. Although not a public preacher, he was often found traveling, distributing tracts from house to house, reading to the people, and praying with them. In his house strangers could always feel welcome. He suffered extremely for seven months. He always had a word of edification and admonition for his many good neighbors, who so long and faithfully attended him in his illness. May God reward them. He only can.

Three months before his death, he calmly requested the writer to preach his funeral sermon, from the words—"Blessed are the dead," etc.; to use the hymn—"Asleep in Jesus, blessed sleep"; and also to prepare this memorial for the *Crisis* and the *Christian*, both of which he loved dearly. His last hours were peaceful and happy.

A short time before his death, he sweetly and with much composure sang the words—

"Go on, go on, we'll soon meet again
On the bright frontiers of glory."

He said his sufferings were but a refining crucible, to prepare him for the Master's use. He raised both hands toward the throne of God, and prayed earnestly for five minutes; then folding his arms, he quietly closed with the words—"Even so, come, Lord Jesus, and come quickly. Amen." All was over without another word or struggle, and the pioneer pilgrim sleeps in Jesus, leaving, besides a disconsolate widow, five orphan children, scattered in different parts of the country, to mourn his loss; but not without hope. At the burial words of comfort were kindly spoken, and prayer offered by Bro. Jas. Rogers, of the M. E. Church. His funeral sermon will be preached, the Lord willing, on the first Sunday in July, by the writer. JOHN A. CARGILE.

Caldwell Co., N. C., June 7th, 1875.

THE UNRULY MEMBER.

The tongue is called in the Bible "an unruly evil." Our own experience accords perfectly with the statement, and observations on the tongues of others have satisfied us of the fact. We think the following rules, if carefully followed, will be found of great use in taming that which has not yet been perfectly tamed:

Never use your tongue in speaking any thing but truth. The God of truth, who makes the tongue, did not intend it for any other use. It will not work well in falsehood—it will run in such inconsistencies as to detect itself. To use the organ for publishing falsehood is as the use of the eye for hearing or the ear for smelling.

Do not use your tongue too much. It is a kind of waste-gate to let off the thoughts as they collect and expand the mind; but if the waste-gate is always open, the water will soon run shallow. Many people use their tongues too much. Shut the gate, and let the streams of thought flow in till the mind is full, and then you may let off with some effect.

Look into the pond and see if there is water enough to move the wheel to any purpose before you open the gate; or, think before you speak.

Never put your tongue in motion while your respondent has his in motion. The two streams will meet, and the reaction will be so great the words of neither will reach the other, but come back in a blinding sprinkling upon himself.

See that your tongue is hung true before using it. Some tongues, we have observed, are so hung that they sometimes equivocate considerably. Let the owners of such turn the screws of conscience until the tongue moves true.

Expect that others will use their tongues for what you do yours. Some claim the privilege of reporting all the news, and charge others not to do so. Your neighbor will not allow you to monopolize the business. If you have anything to be kept secret, keep it to yourself.—*Selected.*

YORK CO. A. C. CONFERENCE.

By appointment, the York Co. Conference met with the church at West Parsonsfield, Thursday, June 3d, 1875. The meeting was called to order by the President, Jere. Hill, at 2 P. M. Prayer by Bro. Haines. Preachers present—J. Hill, G. Gay, G. F. Haines, M. Stevens, and J. N. Remick. Brn. L. W. Gowen, C. H. Coleman, and A. Stillians, came in during the meeting. The business of this conference was as follows: Secretary being absent, *Voted*, to choose G. F. Haines Sec. *pro tem*. Report of last meeting read.

Voted, to accept the report. Adjourned till after the afternoon meeting, Friday. Heard report of Treasurer.

Voted, to accept his report.

Voted, to choose W. H. Mitchell, J. M. Allen, and J. C. Libby, a committee to procure tracts for the preaching brethren and lay members (such ones as the committee shall in their judgment deem proper), to distribute gratuitously in this county.

Voted, to empower our committee with authority to draw money from the Treasurer to pay for the same, and also to defray such other expenses as shall accrue from this conference. Adjourned until Saturday morning, nine o'clock.

Saturday morninng, heard the reports of the brethren, which were good, and lead us to feel that our labor had not been in vain in the Lord.

Voted, to take up a collection at the close of the afternoon meeting.

Voted, to extend our thanks to the brethren and sisters of West Parsonsfield for their kind hospitality shown to us during these meetings.

Voted, that the Secretary *pro tem* forward the minutes of this conference to the *Crisis* Office for publication.

Voted, to adjourn to meet at Hollis Centre, Thursday, Sept. 16th, at 2 A. M.

Each sermon at this conference, we trust, was "meat in due season." Our social meetings were seasons of refreshing. We parted with a longing desire to meet

"Where congregations ne'er break up,
And Sabbaths never end."

G. F. HAINES, Sec. *pro tem.*

EXPECTATION OF A GREAT WAR, AND THE SECOND COMING OF CHRIST.

The London *Times* of May 29th said:—The four services at Her Majesty's theatre on Friday, May 28th, were densely crowded, it being known that Mr. Moody in the afternoon was to preach his farewell sermon, and give his farewell address to the young converts in the evening. Mr. Sankey, by special desire, sang the hymn, "Jesus of Nazareth passeth by." Previous to doing so, he said, as that would be the last afternoon he would probably sing there, he trusted that by divine grace many would be led by the singing to the throne of God.

Mr. Moody, in commencing his address, said there was something to him very sad in that meeting. He had never enjoyed preaching so much as he had since he came to that place.

Before taking his leave of his audience, many of whom he would never see again, he wished to say that, though he was no alarmist, he desired to express his conviction that the world was on the eve of some very great event—some very great change. He could not say what was going to happen, but if he read his Scriptures rightly, it might be the coming of the Lord, or some great war.

A few years before the civil war in America broke out, there was a great religious revival, as though God was preparing the souls of those who were to fall in it for entering into his kingdom.

Mr. Moody then preached from the words spoken to Noah, "Come thou into the ark, thou and all thy house." Many people of the present time did not believe the world was going to be burnt up. Well, in the days of Noah there were many who, though they worked in building the ark, laughed and scoffed at Noah at night when they had done their day's work, and pointed him out as an old fanatical fool. Still, the time came; and when Noah went in, God shut the door, and when the flood was coming on no doubt many knocked at the door and cried out, "Let us in." So it was in the present time. Many regarded religious believers who are looking for the second coming of Christ as a body of fanatics; but none should doubt the words of holy writ, but prepare for the coming of the Lord.

Some of the London newspapers, commenting on the above, say they agree with Mr. Moody as to a great war being at hand; but these conclusions they arrive at purely from political circumstances and conditions.

On the following evening, in course of his address at the Victoria Theatre, the Earl of Cavan stated that he fully endorsed and most thoroughly agreed with these remarks of Mr. Moody as to coming judgments.—*Signs of Our Times.*

THE BIBLE.—What a wondrous book this Bible of ours is! When you have read it through a score of times, you may have only strolled over the surface, looked at the land, or ploughed at most the upper soil. If you take one passage and dig deep for the treasure that coucheth beneath, you will find it inexhaustible. The book has in it a matchless fulness. It were as possible to measure space, or to grasp the infinite in the hollow of your hand, as to investigate the entire compass of Holy Scripture. It is high; I cannot attain unto it. It is broad; I cannot reach its boundary. But oh, what an abundance of provision, and what a fulness of comfort there are stored up in the promises of God's word.—*Spurgeon.*

THERE are two kinds of hope; the one is of nature, the other cometh of faith. The natural hope is a special gift and benefit of God, which after a certain manner doth help and comfort a man that is troubled and vexed; that he do not utterly despair; but in the midst of adversity hopeth that in a while it will be better, and so waiteth and tarrieth till the adversity be overthrown.

HOME AND HEALTH.

THE TOBACCO HABIT.

Tobacco, says the Materia Medica, is a narcotic. And what is a narcotic? A narcotic, in medical language, means a stupefier—a deadener of nervous and muscular energy. Now, tobacco possesses this quality in a pre-eminent degree. Alcohol and opium are also narcotics. Tobacco differs not essentially from them in its effects upon the system, only that neither the first excitement nor subsequent depression is so great. In full doses, tobacco is a deadly poison. A moderate quantity introduced into the system, even applying the moistened leaves over the stomach, has been known very suddenly to extinguish life.

In whatever form tobacco may be employed, a portion of its active principle finds its way into the system; hence all those distressing affections—nausea, pain in the head, vertigo, etc., which are produced when first using it. And it is only by the most rigid perseverance that many systems can overcome these distressing effects, when acquiring the habit of its use; and the fact that many do overcome them, may be adduced as an illustration of the perversion of taste, as well as the capability of the system to be so educated as to receive with pleasure what was at first disagreeable, and to bear with impunity what was at first the source of injury. Yet, notwithstanding this seeming tolerance, many who have, perhaps, for the space of thirty years, rolled the weed as a sweet morsel under their tongue, and who have always carried their quid on the same side, are not aware that they can no more change it to the opposite side, than if they had never tasted it; they are as readily made sick as a new beginner; and by discontinuing its use for a little time, the system regains its original dislike for so loathsome and poisonous a substance.

People who have used this poisonous article a long time, and even when they become convinced that it is undermining their health, like the besotted rum drinker, find great difficulty in breaking off from its indulgence. Men of the strongest minds, capable of performing the geatest intellectual labor, make themselves slaves of the habit; they voluntarily submit to the bondage. But although great in other respects, he who cannot break the habit of using this poison, at any time and under any circumstances, lacks one important characteristic of greatness—*self-command*.

If tobacco is a narcotic poison, it needs no other argument to its hurtful tendency to health when habitually and daily used. In naturally delicate constitutions, and in those who lead a sedentary life, its ill effects are most conspicuous; in some such there are many instances that have come within the circle of my own observation, where disease of the digestive organs, heart and brain, has been induced and perpetuated by no other cause. Multitudes enjoy tolerable health who freely use it; but they are the robust, the strong, and the vigorous, who withstand many common causes of disease, but strong as they are, tobacco has a direct tendency to impair their strength and health.

But men are often so blinded by this great stupefier, that they cannot see the injury which it is constantly inflicting upon them. They say, "Look at me! it has never hurt me." This appeal is often made by men who from the associate habit of beer or brandy-drinking, have become actually puffy with soft fat, and their breaths redolent of that indescribably filthy and disgusting exhalation from liquor and tobacco; drenching the floor in a circle, and defiling your clothing with their constant expectoration, apparently unconscious of their filthiness and degradation.—*H. P. Dutcher, in Evangelist.*

BEING HIS OWN PILOT.

A bright boy who loved the sea, entered on a sailor's life when very young. He rose to quick promotion, and while quite a young man was made the master of a ship. One day a passenger spoke to him upon the voyage, and asked if he should anchor off a certain headland, supposing he would anchor there, and telegraph for a pilot to take the vessel into port. "Anchor! no: not I. I mean to be in dock with the morning tide." "I thought perhaps you would signal for a pilot." "I am my own pilot," was the curt reply.

Intent upon reaching port by morning, he took a narrow channel to save distance. Old, bronzed, gray-headed seamen turned their swarthy faces to the sky, which boded squally weather, and shook their heads. Cautious passengers went to the young captain, and besought him to take the wider course; but he only laughed at their fears, and repeated his promise to be in dock at daybreak. He was ashore before daybreak.

We need not describe a storm at sea; the alarm of breakers shouted hoarsely through the wind, and the wild orders to get the life-boats manned. Enough to say that the captain was ashore earlier than he promised, tossed sportively upon some weedy beach, a dead thing that the waves were weary of; and his queenly ship and costly freight were scattered over the surfy acres of an angry sea. How was this? The glory of that young man was his strength; but he was his own pilot. His own pilot! There was his blunder—fatal, suicidal blunder.

O, young men, beware of being your own pilots! Take the true and able Pilot on board, who can stride upon those waves, who can speak, "Peace be still," to that rough Boreas, so that "with Christ in the vessel, you may smile at the storm." To be emptied of self, that is your need. Send a message to heaven for help. Telegraph for a pilot. You will not ask in vain. And, encouraged by the help that is vouchsafed once, you will ask again, and seek grace to help in every time of need.—*Selected.*

A STRANGE PROVIDENCE.

"Do let me take these corsets off, mamma," I heard a young girl pleading with her mother; "they make my side ache, and my heart beats so hard against them that it tires me. Please let me take them off."

"Nonsense! You ought to have pride enough to wear them. You will grow up as round shouldered as a camel without them. Do you want people to think you are deformed?"

"But it hurts me to breathe, mamma. I can't breathe down; and I can't help trying to. I feel as if I was stifling."

"Say no more about it. Other girls breathe and you are not made differently from them, I suppose. Look at Martha Aberly. There's a pretty figure for you. A regular dumpling. Her mother does not believe in corsets. When your figure is properly formed, it will be time enough to talk about it."

It is four years since, but the frail, lovely girl has for three years been wearing the dress which requires no lacing to make it fit. A white marble cross in the burial place shows the grave where she rests. It is called a sad providence that thus removed an only daughter, so sweet in temper, so promising in talent. But Providence had nothing to do with it, in my opinion. I think that there are many careful, church-going mothers who will be terribly dismayed when the day of final reckoning shall come, to see the wealth of fresh, happy life that God meant to blossom out in excellence and beauty upon the earth, but which was untimely crushed and blighted by their own insane worship of fashion.—*Selected.*

The World's Crisis AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1026. BOSTON, WEDNESDAY, JULY 7, 1875. VOL. XLI.—NO. 13.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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"SWEET HOUR OF PRAYER."

LUCY M. CHAFFEE.

Once more in the name of Jesus
We meet in this place of prayer.
How sweet is the saints' communion!
How quiet this evening hour!
Looking up to our heavenly Father,
Approaching the throne of his grace,
Upon us the breath of His Spirit
Descends with its comforting peace.

And one of the grand old chapters
Sounds out from the sacred Word,
Which takes us to John in Patmos,
And the saints on the mount of God.
Led up antitypical Pisgah,
Just over its Jordan we see
The delectable plains of the country
Long promised, believer, to thee.

There stands, in its glory, the city—
The ransomed rejoice in its light,
With forever and ever no sorrow,
Nor sickness, nor dying, nor night.
We look, and we long to pass over,
To finish our pilgrimage here,
To look on the King in his beauty,
And find what it is to be there.

For the gates of the heavenly Salem
Are open for us, we are sure,
And its Lord will soon welcome us through them,
If only we wait and endure.
Of its glories which tongue cannot utter,
Nor spirit nor heart comprehend,
The brightest, the chiefest, the dearest
Is Jesus, the Alpha and end.

So the heart of each loving disciple
Breaks out into singing to-night,
And gathers new strength for the warfare,
The battle for God and the right.
So in prayer, and in song, and confession,
The blessing of Jesus is given,
In this place where he meets with his people,
And makes it a "gate of his heaven."

South Wilbraham, Mass., June 22d.

MORMONISM:

OR,

WAS JOSEPH SMITH A DIVINELY INSPIRED PROPHET?

WM. SHELDON.

CHAPTER I.

If the Book of Mormon is what it claims to be, it was translated from ancient records by inspiration, Joseph Smith being the inspired translator; hence, if the Book of Mormon contains internal proof of its fallacy, conflicting both with itself and with the Bible, the claim of Joseph is thereby invalidated, as true inspiration cannot clash with itself. Furthermore, if the numerous revelations given through Joseph Smith are proven to contain gross errors, his claim to inspiration will thereby be proven incorrect, and consequently the Book of Mormon cannot be a sacred production.

In other words, the claims of Mormonism to divine origin, stand or fall with a correct answer to the simple question, Was Joseph Smith a true prophet? If he was not a true prophet, the Book of Mormon is not true; and if we prove the Book of Mormon untrue, we thereby prove Joseph a false prophet. Nor can this mode of argument be evaded by the assumption that even the Bible contains discrepancies, as these may be attributed to errors in translating or transcribing; but not so in the productions of Joseph Smith, as they are given at once in the English language, without any chance for errors in translation.

We propose to present and defend several propositions, either of which, if demonstrated to be correct, will prove Mormonism a system of human origin.

I. A divinely inspired prophet would not claim to have received from an angel, and to have translated by inspiration, a book in conflict with the Bible, as worthy of endorsement. Such is the Book of Mormon presented by Joseph Smith. We will now refer to several instances in which the Book of Mormon conflicts with the Bible.

1. The Book of Mormon locates the death of Christ on the wrong day of the month to agree with the Bible. In the book of Helaman, chapter 5, section 4, Samuel, the Lamanite prophet, foretells a sign to be witnessed, indicating the time of the death of Christ, this sign to consist of a three days darkness. And in the Book of Nephi, chapter 4, section 2, we read: "And it came to pass in the thirty fourth year, in the first month, in the *fourth day* of the month . . . then, behold, there was darkness upon the face of the land. . . . And it came to pass that it did last for the space of three days." The prophecy of Samuel affirmed that the darkness should begin "in that day that he shall suffer." Nephi affirms that it began "in the thirty-fourth year, in the *fourth day* of the month;" so this locates the death of Christ on the "fourth day" of some month.

(1) He did not die on the fourth day of the Jewish month (and that was the time they brought from Jerusalem), for he died at the passover, which falls on the fourteenth day of the first month. Here the Bible and the Book of Mormon are ten days at variance. Which is right?

(2) Though the Nephites are said to have reckoned their years from the coming of Christ, beginning nine years after he came (Nephi, c. 1), there is no intimation of a change in counting of months; but if there were, and the first month was commenced with the birth of Christ, by taking Christmas as a starting point (Dec. 25th), the "*fourth day*" from this epoch would be Dec. 29th for the death of Christ, three months too early to agree with the Bible, which says that he was crucified at the passover.

If they counted their time from the birth of Christ as given in the Bible, instead of the time given by tradition, the disagreement is just as great; for Gabriel visited Mary in the sixth Jewish month, answering to the latter part of August and first part of September, nine months after which Christ was born; that is, in the latter part of May, or first part of June; which would make the "fourth day" of the "first month," reckoned from this epoch, over two months too late to agree with the Bible time of Christ's death. On this point the Bible and the Book of Mormon are irreconcileably in conflict, whether we allow the Book of Mormon to use Jewish time, or to count from Christ's birth. If the Book of Mormon is right in its statement about the time of Christ's death, the Bible must be wrong. Which is right? This fact is fatal to the claim of Joseph's inspiration.

2. The Book of Mormon locates the birth of Christ too late in the world's history to harmonize with the Bible, claiming that Lehi left Jerusalem in the first year of Zedekiah's reign (1st Book of Nephi, chap. 1,) and that Christ's birth was six hundred years from that epoch: "The Messiah cometh in six hundred years from the time my father left Jerusalem." (2nd Book of Nephi, chap. 11). But the Bible locates the first advent of Christ chronologically forty-seven years earlier; for with the first year of Zedekiah began the seventy years captivity, which ended with the first of Cyrus, of whom God said: "He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built" (Isa. 44: 28); and Gabriel said to Daniel: "Know therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem, unto Messiah the prince, shall be seven weeks, and three-score and two weeks" (Dan. 9: 25), that is, sixty-nine weeks of years, or four hundred and eighty-three years. Thus counting seventy years from the going forth of the commandment back to the first of Zedekiah, and adding the remaining four hundred and eighty-three years to Messiah, we have just five hundred and fifty-three years from the first of Zedekiah to Messiah, instead of six hundred years, as stated in the Book of Mormon. So the Messiah of the Book of Mormon came too late to be the Messiah of the Bible, as well as being crucified on a different day from the Bible Messiah. To claim that the Bible is right, is to condemn the Book of Mormon, and its reputed inspired translator; to claim that the Book of Mormon is right, is to condemn the Bible. Which book shall fall? But let us look further before deciding.

3. The Book of Mormon disagrees with the Bible as to the *place* of Christ's birth; for in the fifth chapter of Alma, it is stated; "And behold, he shall be born of Mary, *at Jerusalem*." But the Bible often affirms that he was born at Bethlehem instead of Jerusalem. Here again the Bible and Book of Mormon are in conflict. Surely the Book of Mormon must present a different Christ from the Bible—one born forty-seven years after, born in another town, and dies on another day of the month. It is sometimes affirmed that being born "*at* Jerusalem," may mean *near* Jerusalem. A theory that needs such tinkering as this, stands self-condemned. Another effort is made to establish the idea that one part of Jerusalem might have been called Bethlehem; but this will avail nothing, even if it were true; for from the Bethlehem in which he was born, "*they brought him to Jerusalem*." Luke 2: 22. This they could not have done if he had been already in Jerusalem. Bethlehem was about six miles from Jerusalem—another town entirely.

4. The Book of Mormon clashes with the Bible in its claims concerning the Melchizedek priesthood under the law. It is said in the tenth chapter of the book of Alma: "There were many who were ordained and became high priests of God. . . . Yea, humble yourselves even as the people in the days of Melchisedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever. And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all he possessed." Not only do we here learn that Abraham paid tithes (which means a tenth) to Melchizedek, but we are told that it was "tithes [or a tenth] of one tenth part of all he possessed;" that is, a tenth part of a tenth part; or, a hundredth part; while Paul says: "Abraham gave a tenth part of all" (Heb. 7: 2), instead of a mere "tithe [or tenth] of one tenth part," which would be only a hundredth. This difficulty cannot be obviated by pleading the ignorance of an inspired translator, for that would be a virtual repudiation of his inspiration.

Furthermore, the Melchisedek priesthood is here located under the law, several hundred years before the crucifixion, with a plurality of Melchisedek priests officiating at once; whereas, Paul after saying, "The priesthood being changed, there is made of necessity a change also of the law, affirms: "After the similitude of Melchizedek there ariseth another priest." Heb. 7: 12, 15. According to Paul the priesthood was changed, and this made a change of the law necessary; which could not have been true if the Melchisedek priesthood had existed previously in connection with the law. Besides, Paul mentions only one more priest of the Melchisedek order, and that was Christ: "another priest" does not mean a plurality. Why was a "change" of the law necessary in order to the introduction of the Melchizedek priesthood in the person of Christ, if it had long been in existence under the law? It will avail nothing to say that it was because Christ did not spring from the tribe of Levi, for neither did these priests spoken of by Alma.

The fact is, Christ was Melchizedek's *only* successor in that particular priesthood; and preparatory to his officiating, there was a "change of the law," as well as of the priesthood. The two priesthoods were not operative, under divine sanction, at the same time; for "if therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that *another priest should rise* after the order of Melchisedek?" Heb. 7: 11. Melchizedec and "another priest" (Christ), of the same order, are the only Melchizedek priests spoken of in the Bible. One preceded the law, and the other succeeded it. Yet the Book of Mormon makes the two priesthoods run parallel with each other, and makes Paul's talk about "another priest," as the result of a change of the priesthood, all superfluous. What need of a change of the priesthood if both could exist together?

5. The Book of Mormon locates the Aaronic priesthood among the descendants of Manassah, instead of Levi, in opposition to the Bible.

According to the Book of Mormon, the Nephites were descendants of Manasseh. "And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh." (Alma, chap. 8). The priesthood, under the law, was restricted to the tribe of Levi; yet among this people who descended from Manasseh, the priesthood was operative, though "the law was engraven upon the plates of brass" brought out of Jerusalem, and these plates "did contain the five books of Moses," confining the priesthood to the tribe of Levi. Turning to the fourth chapter of the second book of Nephi we read: "And I, Nephi, did build a temple." Again: "And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests." In the eleventh chapter of Mosiah many priests are mentioned, and Alma is called "High priest." Here the priesthood, under the law, is held in *opposition to the law*. Would God sanction the violation of his own law, before its abrogation? To believe the Book of Mormon, is to believe that he did.

6. The Book of Mormon conflicts with the Bible in locating the second coming of Christ in the past. Over thirty years after Christ's ascension to heaven, Paul affirmed: "Unto them that look for him shall he appear the second time, without sin unto salvation." Heb. 9: 28. But according to the Book of Mormon, Christ came the second time from heaven, in person, within one year from the time of his ascension to heaven; thus either Paul was incorrect in his chronological location of Christ's second coming, or the Book of Mormon is incorrect in its affirmations about the matter. In the first part of the fourth chapter of the Book of Nephi, the death of Christ is located in "the thirty-fourth year, in the first month, in the fourth day of the month;" and in the last part of the same chapter we read: "And in the *ending of the thirty-fourth year*, behold I will show unto you that the people of Nephi who were spared, and also those who had been called Lamanites, who had been spared, did have great favors shown unto them, and great blessings poured out upon their heads insomuch that soon after the ascension of Christ into heaven, he did truly manifest himself unto them, showing his *body* unto them, and ministering unto them."

This was "in the *ending* of the thirty-fourth year," while the crucifixion is placed in the first month of the same year, nearly a year apart. In the fifth chapter of the same book, it is said: "And it came to pass as they understood, they cast their eyes up again towards heaven; and, behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them. . . . And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold, I am Jesus Christ."

This certainly makes a second coming from heaven, and that, too, within a year after his crucifixion; so if this is correct, Paul was mistaken in placing the second coming of Christ still future about thirty years after this event is alleged to have transpired; and if Paul is correct, this statement in the Book of Mormon cannot be true; and if not true, the book falls, together with its author, and his claims to inspiration, and also the whole system predicted upon the book and the revelations of its prophet.

Not only does the Book of Mormon locate the *second* coming of Christ from heaven within a year after his crucifixion, but also his *third* coming; for in the last part of the eighth chapter of the book of Nephi we read that "he ascended again into heaven;" and in the first part of the next chapter it is stated that the next day "Jesus came and stood in the midst, and ministered unto them;" and it is also affirmed that he taught the people "for the space of three days," and also that he raised some from the dead. It will avail nothing to affirm that Christ appeared several different times to his disciples after his resurrection, on the other continent; for that occurred before his ascension into heaven, and did not involve a descent from heaven; nor can the remarkable visions of Stephen at his death, and Paul at his conversion, be made to appear parallel cases; for in these instances there was no personal descent from heaven, but only miraculous sight and hearing.

7. The Book of Mormon, claiming to have been written without a knowledge of the New Testament, and much of it before the New Testament was written, repeatedly quotes from the New Testament. In the book of Esther, sixth chapter, purporting to have been written many centuries before the first advent, and to have been translated and transcribed by Moroni, we read concerning "*the Scripture which saith*, there are they who were first, who shall be last; and there are they who were last who shall be first." Mark this point: this is the most ancient record spoken of in the Book of Mormon on this continent, preceding the writing of Lehi and Nephi; and as Esther's people came from the tower of Babel, and could have brought with them no Scriptures of a later date from the other continent, and as none of the old Testament Scriptures were then written, what Scriptures can here be referred to but those in the New Testament, where we find similar language? "The Scripture which *saith*," can be found nowhere else. In Luke 13: 30, we read: "There are last that shall be first, and there are first that shall be last;" and in Matt. 19: 30, "Many that are first shall be last, and many that are last shall be first." If he were only writing a statement similar to Christ's, it would be different from an affirmation that it was *said in Scripture*, even before the Old Testament was written, or at least before Esther knew of its having been written, he being a descendant of those who emigrated to this continent at the confounding of language, before the Old Testament was written.

Again, in the fourth chapter of the Book of Mormon we read: "For do we not *read* that God is the same yesterday, to-day, and forever; and in him is no variableness neither shadow of changing?" Yes, we "*read*" it, but where? In the New Testament, which claimed to be unknown to Mormon—a part of this language being found in Heb. 13: 8, and a part in James 1: 17. But how could Mormon "*read*" this language, "In him is no variableness," except by having the only book in which it was written? It is not to be found in the writings of the Nephite or the Lamanite prophets, or in the writings they claim to have brought over the water. The other clause, "The same yesterday, to-day, and forever," is often put into the mouths of these prophets; but this one has never been.

Then I press the question, *Where* could they "*read*" it? Only in the book of James; and this fact betrays the Book of Mormon, and proves that its origin is not what its prophet claims for it, and if not, both the book and its prophet fall together. Again, in the eighth chapter of Moroni, Mormon is made to say, "The whole need no physician, but they that are sick"—language borrowed from the Savior; and so in numerous instances.

This is a vein of weakness running all through the book, constantly cropping out, showing that the real author of the book had either read or heard much of the language of the New Testament. Inspiration would not thus have courted distrust.

8. The Book of Mormon blunders into the claim that about one hundred years before the first Advent, the name "Christian" was in common use on this continent, thus clashing with the Bible which affirms: "The disciples were *first* called christians at Antioch." Acts 11: 26. In the twenty-first chapter of Alma, we read: "He prayed mightily unto his God for the blessings of liberty to rest upon his brethren so long as there should a band of *christians* remain to possess the land." Again: "All those who were true believers in Christ, took upon them, gladly, the name of Christ, or *christians*." Either Paul was wrong in saying they were "*first* called christians at Antioch," or the Book of Mormon here invalidates its own claim to antiquity. It is useless to conjecture that Paul meant that they were the first on the other continent merely; he meant what he said—"*first*." Here Paul and Joseph clash, and which will suffer by the collision?

9. The Book of Mormon conflicts with the statements of its prophet about the disposal of the *plates* from which the book claims to have been translated; the book affirming that they had once been "hid up," that Joseph was to take them out of the ground, and that after being translated they should again be "*hid up*," while the prophet claims to have given them to the angel.

In the eleventh chaper of the second book of Nephi, it is said: "Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised thee, then shalt thou seal up the book again, and *hide it up* unto me." We learn that when Moroni "hid up" the plates, he buried them in the ground, in a box; so we must look for Joseph to *hide* them in a similar manner: but did he do it? No; for his apostle Taylor, says: "Concerning the plates, Joseph had them in his possession for some time . . . when he got through translating, they were delivered again to the angel." So he did not "*hide up*" the plates, as stated in the Book of Mormon, but gave them to the angel; and here is a disagreement in testimony. Really, if the angel was so willing to take charge of the plates after Joseph had got through with them, why did not Moroni give them into the hands of an angel instead of hiding them in the ground? It will not obviate the difficulty by saying that perhaps the angel hid them after Joseph gave them to him, for the express statement is: "*Thou* shalt seal up the Book again, and hide it up unto me." It will not do for the angel to do what the book says Joseph was to do; and that the angel did *not hide* them is intimated in the claim that he "came down from heaven" and showed the plates to the three witnesses, another proof that *Joseph* did not hide them.

10. The Book of Mormon conflicts with itself. If we demonstrate this fact, it cannot be gainsayed by the ordinary method, affirming that the Bible also conflicts with itself; for minor errors found in the Bible are attributable to faulty translation, which cannot be an excuse for the Book of Mormon; it claims to have been translated by inspiration directly into the English language. We will call attention to a number of instances in his book as samples of collision.

(1). In the thirteenth chapter of Nephi, Jesus is represented as saying to three of his American Nephite disciples: "Ye shall never endure the pains of death; but when I come in my glory, ye shall be changed in the twinkling of an eye, from mortality to immortality." In the next paragraph it is added, after speaking of a transfiguration, "Whether they were mortal or immortal, from that day of their transfiguration, I know not." But in a single paragraph before, Christ is represented as saying that they should be changed "from mortality to immortality" at his coming in glory; now this writer does not know whether they were mortal or immortal, in the face of these plain words. But an attempt is made to escape the dilemma in the latter part of the same chapter, by saying: "And now, behold, as I spake concerning those whom the Lord had chosen, yea, even three who were caught up into the heavens, that I knew not whether they were cleansed from mortality to immortality. But, behold, since I wrote, I have inquired of the Lord, and he hath made it manifest unto me, that there must needs be a change wrought upon their bodies."

But this does not change the fact that Christ is represented as plainly stating that their change from mortality to immortality should take place at his coming; and immediately Nephi says he did not know whether they were mortal or immortal—equivalent to saying that he did not know whether Christ lied or told the truth.

(2) The first chapter of the book of Omni represents Mosiah as going from the land of Nephi to Zarahemla, about three hundred years after Nephi reached America: "And they discovered a people who were called the people of Zarahemla. Now there was great rejoicing among the people of Zarahemla; and also Zarahemla did rejoice exceedingly because the Lord had sent the people of Moriah with the plates of brass which contained the record of the Jews."

In the next paragraph we are told: "Their language had become corrupted; and they had brought no records with them; and they denied the being of their Creator; and Mosiah, nor the people of Mosiah could understand them." Yet the same paragraph tells us that they came out of Jerusalem at the time Zedekiah was taken to Babylon—about three hundred years previously. At this time they rejoiced that the *Lord* had sent Mosiah; and yet did not believe there was a Lord *in existence*. Glad of the records, yet could not understand each other's language—their language having been so corrupted in a little over three hundred years, with no surroundings to dilute it, or different language to mingle with, or mislead. To believe the Book of Mormon is to believe all this. "And Mosiah was appointed to be their king."

(3) The Book of Mormon clashes in its statements about the plates hid by Ether, who descended from those who came to this continent at the time of the confounding of the language at the tower. In the last part of the last chapter of Ether, it is stated that Ether "hid them in a manner that the people of Limhi did find them." In the first chapter of the book of Ether, Moroni says: "And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country. And I take mine account from the twenty-four plates which were found by the people of Limhi." A part of the record which Moroni takes from these plates found by the people of Limhi, reads thus: "And it came to pass that the Lord said unto the brother of Jared, Thou shalt not suffer these things which ye shall see and hear, to go forth unto the world, until the time come that I shall glorify my name in the flesh . . . ye shall write them, and seal them up that *no one can interpret them;* for ye shall write them in a language that they cannot be read. And, behold these two stones will I give unto thee, and ye shall *seal them up also* with the things which ye shall write. For, behold, the language which ye shall write, I have confounded; wherefore I will cause in mine own time that *these stones* will magnify to the eyes of men these things which ye shall write. . . . And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were *forbidden to come unto the children of men until after he should be lifted up upon the cross;* and for this cause did *king Benjamin keep them*, that they should not come unto the world *until after Christ should show himself unto his people*. . . . I am commanded that I should hide them up again in the earth."

According to this story, the people of Limhi found twenty-four plates, giving an account of the people that came from the tower, and the Lord's revelation to Jared's brother—that Jared's brother was to seal up the record on these plates, together with *two stones* called *interpreters*—that this was forbidden to come to the children of men till after the crucifixion—and that *king Benjamin kept them for a while*. The other story is quite different, which claims that instead of their being kept by king Benjamin at all, the people of Limhi did not find these plates till after king Benjamin's death, and his son Mosiah was reigning in his stead; that instead of their not being interpreted till after the crucifixion, that Mosiah translated them hundreds of years before the cross; that instead of finding the stone interpreters with the twenty-four plates the people of Limhi only found breastplates and rusty swords; that instead of having the translation done by the means of *these stone interpreters* (which were never found), Mosiah previously possessed other stone interpreters, by which he translated the twenty-four plates, in *violation of the prohibition of their translation before the cross*; all of which will appear from the following quotations. In Mosiah, 4th chapter, we read that after Msoiah was crowned king, his father, "king Benjamin, lived *three years*, and he died." In the first of the next chapter it is stated: "After king Mosiah had had continual peace for the space of *three years*," he sent a company of sixteen strong men, including Ammon, from Zarahemla, who journeyed in the wilderness forty days before reaching the "people of Limhi." This carries us past the death of Benjamin; and Ammon is then just about to hear of the twenty-four plates; so king Benjamin never saw them. In the same chapter we read:

"And he [Ammon] also rehearsed unto them the *last words which king Benjamin* has taught them, and explained them to the people of king Limhi. . . . And the king said unto him, Being grieved for the afflictions of my people, I caused that forty-three of my people should take a journey into the wilderness, that thereby they might find the land of Zarahemla; that we might appeal unto our brethren to deliver us out of bondage; and they were lost in the wilderness for the space of many days, yet they were diligent, and found not the land of Zarahemla, but returned to this land, having traveled in a land among many waters; having discovered a land which was covered with bones of men, and of beasts, etc., and was also covered with ruins of buildings of every kind: having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel. And for a testimony that the things that they had said are true, they brought twenty-four plates, which are filled with engravings; and they are of pure gold. And behold also, they have brought breast-plates, which are large; and they are of brass, and of copper, and are perfectly sound. And again, they have swords, the hilts thereof have perished, and the blades thereof were cankered with rust; and there is no one in the land that is able to interpret the language or the engravings that are on the plates. Therefore I said unto thee, canst thou translate? And I say unto thee again, knowest thou any one that *can* translate? for I am desirous that these records should be translated into our language. For, perhaps they will give us a knowledge of a remnant of the people who have been destroyed, from whence these records came; or, perhaps they will give us a knowledge of this very people who have been destroyed; and I am desirous to know the cause of their destruction. Now Ammon said unto him, I can assuredly tell thee, O king, of a man that can translate these records; for he hath wherewith he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called *interpreters;* and no man can look in them, except he be commanded, lest he should look for that he ought not, and he should perish. And whosoever is commanded to look in them, the same is called seer."

Again, in the ninth chapter, we read: "Now Limhi was again filled with joy, on learning from the mouth of Ammon that *king Mosiah* had a gift from God, whereby he could interpret such engravings." And in the tenth chapter it is said, "And it came to pass that the people of king Limhi did depart by night into the wilderness. . . . And after being many days in the wilderness, they arrived in the land of Zarahemla, and joined his people, and became his subjects. And it came to pass that Mosiah received them with joy; and he also received their records, and also the records which had been found by the people of Limhi."

It is further stated in the twelfth chapter: "Now king Mosiah had no one to confer the kingdom upon; . . . . after having *translated* and caused to be written the records which were on the plates of gold, which had been found by the people of Limhi, which were delivered to him by Limhi; and this he did because of the great anxiety of his people, for they were desirous beyond measure to know concerning those people who had been destroyed. And now he translated them by means of those *two stones which were fastened into the two rims of a bow*. Now these things were prepared *from the beginning*, and were *handed down from generation to generation*, for the purpose of interpreting languages; . . . . and whosoever has these things is called seer after the manner of old times. Now after Mosiah had finished translating these records, behold, it gave an account of the people who were destroyed, from the time they were destroyed, back to the building of the great tower, at the time the Lord confounded the language of the people."

Here we may well pause and compare the two records:

1. Moroni says the plates found by the people of Limhi were kept by king Benjamin, that the world should not see them; but the book of Mosiah says that the people of Limhi did not *find* the plates till after king Benjamin was *dead*.

2. Moroni testifies that they were not to be translated till after Christ was "lifted up upon the cross;" but the book of Mosiah informs us that they were translated by king Moriah, "and caused to be written," even hundreds of years before the crucifixion; and yet Moroni pretends to translate them again after the cross.

3. Moroni informs us that the stone interpreters of the brother of Jared were sealed up with the plates; but the book of Mosiah makes no mention of finding stones with the plates, though Ammon talks to Limhi about stone-interpreters possessed by Mosiah off in a distant land. What became of these sealed interpreters?

4. Moroni tells us that Jared's brother's stone-interpreters were sealed up with the plates that Limhi's people found, for the express purpose of enabling the finders to translate them; yet according to the book of Mosiah, the finders could not translate them, not finding with the plates anything but swords and breast-plates; and finally, Ammon tells king Limhi that Mosiah "hath wherewith he can translate," called interpreters; and after a while the plates are carried over to Mosiah in Zarahemla, and Mosiah translates them with his own interpreters "set in two rims of a bow." But what became of the interpreters that were sealed up with those plates found by Limhi's people?

5. Mosiah not only had interpreters before receiving the twenty-four plates found by the people of Limhi, but he had previously exercised his gift in interpreting languages, and his uncle Mosiah before him, also, by which Ammon knew that he possessed this gift; and an instance is given of its exercise in a book written by Omni, before the book of Mosiah: "And it came to pass in the days of Mosiah, there was a large stone brought unto him, with engravings on it; and he did interpret the engravings, by the gift and power of God." So Mosiah did not need the interpreters of Jared's brother; but still the question continues to come up, since they were sealed up at God's bidding, what became of them? And as Moroni claims to have had them, where did he get them?

After Moroni represents God as saying to Jared's brother, "These two stones will I give unto thee, and ye shall seal them up also"—that is, with the plates—"wherefore I will cause in mine own due time that *these stones* shall magnify to the eyes of men these things which ye shall write," Moroni adds: "After Christ had truly showed himself unto his people, he commanded that they should be made manifest. . . . Behold I have written upon these plates the very things which the brother of Jared saw;" again he adds: "I am commanded that I should hide them up again in the earth. . . . and he also hath commanded that I should seal up the interpretation thereof: wherefore I have sealed up *the interpreters*." Where did he get them, seeing they were not found when the people of Limhi found the twenty-four plates, with which they were hid?

6. Mosiah's stone-interpreters, "set in two rims of a bow," which he possessed previous to the finding of these twenty-four plates by the people of Limhi, "were prepared *from the beginning*, and were handed down from generation to generation, for the purpose of interpreting languages" (Mosiah, 12th chapter); while the "two stones" possessed by the brother of Jared were given to him by the Lord after confounding the language at the tower, without any "rims of a bow." But when Nephi came to America, he is very careful to tell us about bringing Laban's sword, Lehi's compass, and the brass plates taken from Laban, but not a word about these precious stone-interpreters, which "were prepared from the beginning, and were handed down from generation to generation." Where did Mosiah get his interpreters, seeing they were not imported from Jerusalem, and seeing preceding generations on this continent were unknown to him till after he possessed these interpreters? Here is another puzzle, or crooked story.

HIDDEN TALENTS.

Talents, opportunities, graces, are wrapped and laid away. Immense quantities of capital are hidden that ought to be in active service. The moment faith flags, napkins are in use, just as money is concealed when commercial confidence is shaken. Talents are sensitive to the least wavering of faith. The conference meetings show it, the empty pews indicate it, contribution boxes feel it, mission boards suffer from it, ministers are starved, churches decline, missionaries driven from the field, gospel enginery blocked by it. There is talent, money, power enough in Zion, to speedily convert the world in the hands of God; but the stewards have hid them in napkins. Much more is hidden than is in use.

This hiding of talent is wasteful and dangerous. We loose the use and the talent also. The opportunity passes, the ability departs, spiritual life dies out, indolence becomes more indolent, selfishness more selfish, timidity more timid, stammering tongues more stammering, ignorance more ignorant, indifference more indifferent. When the light becomes darkness how great is that darkness! If we have one talent the only safe way is to use it. By using, it is sure to become two, and the two to four, and the four to eight. "To him that hath shall be given-" The very worst thing to do is to wrap our talent in a napkin.

THERE are a hundred successful men where there is one contented man. I can find a score of handsome faces where I can find one happy face—happy in all weathers, and radiant with the suushine of the heart. I can even find a score of working, zealous christians where I can encounter a single christian, who, under the o'er-brooding love of God, sits as a robin does on its bough, singing and swinging, without one trouble in its heart, or one discord in its minstrelsy. A down-right contented christian is rare, and all the more attractive for his rarity. What did Paul mean when he said, "I have learned in whatever state I am, therewith to be content"? He meant that he was perfectly willing to be where God had placed him, and to do what God told him, and to suffer what God laid on him, and to work, through manifold pains and persecutions, his mighty mission to his race. He was not content without work, but content with work.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 7, 1875.

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AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

This meeting will commence (the Lord willing) **Saturday, August 7th,** and continue over SUNDAY, THE 15TH. Full particulars in due time.

GEO. T. ADAMS, *Sec.*

CRUCIFIED WITH CHRIST.

"I am crucified with Christ; nevertheless, I live; yet not I; but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2: 20.

Crucifixion is a mode of execution for crime. It is the cutting off a person from liberty, society and life. It represents a person as unworthy of longer enjoying the confidence and happiness of social life. When applied literally, it represents men as unworthy of political blessings, the protection of government and the privilege of living among men. When used religiously it implies a cutting off from religious society, and to be deprived of church associations and fellowship. When used morally, it signifies death to certain moral life, the cessation of certain moral acts, either good or bad. When applied spiritually, it implies the ending of certain spiritual control or government.

Death to sin is the ending of evil spirits' control, the subduing and controlling of evil passions. A literal crucifixion ends a sinner's stealing and murdering; so a spiritual crucifixion ends a sinner's love of the world, pride and rebellion against God.

A man is politically crucified when he takes a position which causes his party to withdraw from him its sympathy and suffrage. A man is crucified financially when he loses his credit and reputation in the commercial community, so that his business is ruined. A man is ministerially crucified when his reputation as a safe and wise teacher and leader is destroyed.

Every government and community has its standard of judgment, by which it acquits or condemns all its citizens. These standards are designed to represent the will and purpose of public sentiment, so that they vary at different times and places, according to the variation of those sentiments. Therefore all who do not harmonize with public sentiment are necessarily condemned by their standard, and cut off from their sympathy, patronage and fellowship.

As long as public opinion in any community is antagonistic to the divine government, all who defend the divine principles must oppose the human, and so cause themselves to be condemned by public opinion. It was this principle which produced the crucifixion of Jesus Christ, and will also produce martyrdom or religious crucifixion in all his followers. It must be so in the nature of things until the human standard is changed from the sinful and depraved to the heavenly and divine.

When Christ came into this world he truly represented the sentiments of heaven, relating to men, as to their hopes, duties and destiny. This was so directly opposed to their false hopes and corrupt desires that they sought determinedly to condemn him by their standard, and thus silence him in his teachings which condemned them. This opposition was more strongly manifested by the most religious classes; because he came as a religious Teacher, which naturally aroused the opposition of all religious teachers whose positions were attacked as false by Christ.

The Jewish teachers were not so much incensed against Christ on account of his new theology, as on account of his opposition to their tradition. Christ raised a standard of faith and life which required men to occupy a very different position from that raised to the Jewish teachers, which would, if received, make theirs unpopular, and draw men from their ranks to Christ. It was principally this which produced the murderous cry in the hearts of the infidel Jews, and resulted in the crucifixion of Christ.

When they heard his unanswerable arguments, and saw his convincing miracles were drawing "all men" unto him, they hastened to assemble a council, and said, "What do we? for this man doeth many miracles. If we let him alone, *all* men will believe on him, and the Romans will come and take away *our place* and nation." John 11: 47, 48. The opposition which resulted in Christ's death, did not arise from real hatred to his doctrines or miracles, but because they tended to deprive the leaders of the Jewish church of their honorable places and rich salaries.

As men have been crucified for breaking civil law, enacted by men, so have christians been religiously crucified for breaking the traditions and ecclesiastical customs of a worldly and unsanctified church. To be crucified with Christ is to be crucified upon the same principles and for the same reasons that he was. He was slain because he testified against the false religion of the Jews.

The early christians were rejected, and many slaughtered, because they lifted up their voice against Paganism. The church of the middle ages was reckoned heretical, driven from society, and martyred, because she denounced as blasphemous and wicked the theology and practices of the Catholic church. The true church in each period followed Christ in kindly but plainly testifying against all false religion, and worldly, ceremonious, unholy worship.

It will therefore follow if the principles have not changed, and there is still a true and false church in the world, that the true church will find her cross and crucifixion with Christ in faithfully testifying against the damning traditions of an apostatized christian church, and its worldly, pompous, unsanctified worship. The legitimate results of such testimony will be persistent opposition, a cry of bigotry, sectarianism and exclusiveness. The faithful will be accused of wickedly rejecting fellowship and christian union.

Such certainly have been the facts in all ages and dispensations of God's government down to the present period. If the same principles remain, and the same battle is still being fought, and the true church is still testifying for God against false religion, relying upon God's faithful word for the proof of this testimony, and is being crucified, cast out as unworthy of christian confidence, who are the parties and what are the particular points of difference, causing this war? We have no right to assume that any particular denomination of christians exclusively constitute the true church; but it is composed of all true servants of Christ, who receive and proclaim all the truth of God's word, designed by him to teach, reprove and warn this generation. It is all, who, regardless of caste or fellowship in society, religious friendship or hatred and crucifixion, will proclaim faithfully those truths which will teach all men of this generation, their relations to God, his loving favor or threatened judgments.

God has given divine truth, specifically appropriate to each generation, relating to their particular sins, duties and dangers. Such truths are always offensive to those condemned and threatened by them, causing those who proclaim them to be hated and rejected.

The true prophets, Christ, and his apostles, and all their successors, as true christian teachers, have been for the same reason rejected and crucified.

Noah and Lot were despised because they taught the people that God's judgments were hanging over them on account of their crying sins. Jeremiah was thrust into the pit of the king's prison because he taught him, as instructed by God, that he should be carried in captivity to Babylon. Christ was crucified by the Jews because he taught them that they were hypocrites, and on account of their national abominations, God would send destructive armies and demolish their city, and scatter them as outcasts among the Gentiles. The apostles were condemned as heretics, and unworthy of the society of good men because they taught that Christ's gospel should take the place of Moses' law, and that christian baptism should be substituted for circumcision.

This kind of teaching was what produced the cross upon which they were crucified. Paul said, "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased." Gal. 5: 11. Paul could have had fellowship and union with the popular worshipers of his time if he could have hidden his real christian position, and not have taught, when in their assemblies, that baptism must take the place of circumcision. The open profession of his faith caused his crucifixion with Christ. It would have been a great relief to Paul and all the faithful servants of God in all ages, if they could have been allowed to take a conservative position upon the special questions of difference, thus ending the war and forming an alliance.

Human nature strongly inclines christians to compromise the antagonism, and thus save their disgrace and crucifixion. This has proved the most fatal snare to the church of Christ in all ages. It inclines her to be silent upon those truths particularly objectionable to the world and unholy professors, so as to receive their approbation, and enjoy the society of honorable men; thus securing a higher caste than can be obtained by a fearless proclamation of "the present truth," which invariably produces concision and crucifixion.

God is impartial with his people, and as he requires some of them to proclaim truths hated by unbelievers, he will see that *all*, in their day, are furnished with and required to proclaim such truth, so that each generation of his people will have its cross to bear, upon which it must suffer persecution with Christ.

Upon this infinitely important subject Jesus said—"If any man will come after me, let him deny himself, and take up his cross, and follow me; for whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Matt. 16: 24, 25.

O, ye servants of Jesus Christ, be careful how you allow Satan to tempt you to withhold the truth which brings upon you the indignation of this wicked generation, for the sake of enjoying the false sympathy and good will of those who determinedly reject and despise those truths you have solemnly promised God to proclaim. J. C.

CHRIST'S COMING.

There is a marked change in the tone of many religious papers, and the writings of their correspondents in relation to the coming of Christ. They are now speaking of this great event as being near, and showing the importance of being ready. They represent that we may expect the Lord in our day. The interest on the subject is growing rapidly in all directions. Holy men, educated men of strong ability, are making bold announcements to the church of Christ, saying her Lord is about to return and set up his kingdom. Our exchanges and correspondence from both continents bring this heart-cheering news. The subject is receiving special attention from many of the most active and devoted ministers and lay members of the different churches. The coming of Christ and holiness of heart are twin subjects, that should be bound together by an indissoluble bond. They started together in the first century; they were revived again in 1842 and onward; and as we are now almost to the great event of Christ's coming, we may expect to see a waking up on these two most important subjects. The coming of Jesus will be a most glorious scene to those who have a pure heart, but a terrible calamity to all others.

The subject of *preparation* is now of the highest importance. Is the reader ready? This should be the leading thought. There should be no further delays in this matter. Drop all other business till the clear witness of the Spirit is obtained, saying, "all is well." This is a subject of too grave importance to be left doubtful. Eternal life is at stake. In a short time we believe it will be known who shall live forever. Those who have put all into the hands of Christ have nothing to fear. He will keep them, so long as they consent to let him be their guide and protector. He loves to support those who are willing to let him be their leader. Why not submit to him without any reserve? Let it be an unconditional surrender for time and eternity. One in that condition secures the largest, best liberty it is possible to enjoy. His work then becomes a love service. "He whom the Son makes free is free indeed." Let all prove this saying true by happy experience. It is our blessed privilege. M. G.

HOLINESS MOVEMENT.

The holiness movement is spreading wonderfully. A holiness convention has just been held in Brighton, England. Some eight thousand people were present. Twenty-three ministers were there from Switzerland, sixty-eight from Germany, twelve from Holland, ten from Italy, twenty-four from France eleven from Belgium, and several from Spain. It appears that the Lord is really calling up all to prepare for his coming. But in order to be ready, they must be "pure in heart," and "dead indeed unto sin." We believe the church of Christ, on earth, at his second coming, will be as fully prepared to meet him at his appearing as the one he left at the time of his ascension. A clean heart will be essential for all who will be permitted to be at the marriage supper of the Lamb. Without this qualification they cannot be admitted into the city of the great King. No defiled person will be in that redeemed company. We read: "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." Rev. 21: 27.

The Scriptures inform us that men are defiled by roots of bitterness, evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark 7: 21–23. Does the reader find any of "these evil things" in his heart? Then he is not ready for the coming of Christ, and would not be permitted to go into the New Jerusalem, no matter how correct he may be in his theology. No doubt the devil believes the truth of the Bible most fully, but he holds it in unrighteousness. So there are many men, who are very correct in their views of Bible truth, but their hearts are defiled. A clean heart is called "the temple of God;" "but if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17.

If the Spirit of God does not dwell in us sufficiently to take out all these defiling things just mentioned, then we are not fitted for the coming of Christ. Barely believing in his coming, and being able to defend this glorious truth, and others of kindred importance, is not enough to pass one through the pearly gates of the holy city, If his heart is defiled, he is unworthy of a place with the pure.

It is equally true that one may have a clean heart before he understands what the Scriptures teach about the immediate coming of Christ, the mortal nature of man, and the final destruction of the wicked. Should he see these truths, and reject them because they were unpopular, or for any other reason, then it would bring him into condemnation, and consequent defilement.

If it be claimed that one cannot have a clean heart till after he has a correct view of all the doctrine of the Bible, we might well say, Who, then, can be saved? The Pope is the only one who claims infallibility. In order to be justified, one must live up to all the light and truth within his reach. This, every true christian man will do. No one can do better.

Let it be remembered that a man's purity is not graduated by the amount of light and truth he may possess, but by his full acceptance of Christ as his all in all, in connection with an unconditional surrender of all to him for ever, with a complete, unwavering trust in the cleansing power of his blood, and a firm purpose to follow and obey him in all things. When he will put himself in this condition, whether he have much light or little, much or little knowledge, the Lord will be pleased to take up his abode in him, fill him with the Holy Spirit, and a clean heart is the result. This places him in a condition where he can truly love the coming of Chrst, and feel all ready to meet him at at any moment.

The great holiness movement, now in progress, is leading men and women out of all denominations into this blessed state, and making all *one* in Christ, whether they may have been Baptists, Methodists, Congregationalists, Presbyterians, Quakers, Adventists, or any other class of believers in Christ. The spirit of love that binds them together in Christian union is stronger and more abiding than any sectarian bond that had existed between the members of either particular sect, before they received the gift of the Spirit. This is a well-known fact by all who have had the blessed experience. It is the "one Spirit" that produces the union and not a harmonious belief in the points of doctrine. Sectarians unite on creeds; christians on character. The former is likely to produce strife, confusion, and backsliding, the latter, peace and harmony, a steady growth in grace, and full preparation for the coming One.

We are watching the holiness movement with great interest, as one of the bright signs of the times, showing that Jesus will soon make his second advent to this world, when he will set up the everlasting kingdom. We are longing for the opening of the glad day. M. G.

STRANGE THINGS.

In an article headed "strange things," published in the *Crisis* of June 16th we copied the following from the *Christian Times*, in relation to the position of Dr. N. H. Barbour: He "proclaims that the Lord *has* come and raised the righteous, but has not been *seen* by the living as yet, but has commissioned him [Barbour] and his followers especially to preach the gospel, yet seven years, and to proclaim the hour of his judgment."

He complains that "injustice" has been done him, because the statement "misrepresents" his views. We are not guilty of knowingly misrepresenting him or any other person; and when convinced that we have done so, we shall ever be glad to make a correction. He has sent us a brief expression of his views, which we have carefully examined, and fail to see wherein the copied paragraph has at all misrepresented him, unless some one should conclude that he had received a commission "to preach the gospel," "by dream, vision, or revelation," which is not claimed, as, he thinks, the article intimates. But as he assumes to be commissioned to preach "that the 1335 days of Dan. 12, . . . are ended," and that "the resurrection began Feb. 14th, 1875," we think he must have some special "commission," because we do not find any such thing warranted by the "commission" "found in Matt. 28: 19." The words included in the quotation marks are from his note to us, containing his complaint.

He further says: "In short, we believe . . . that for a time after he [Christ] comes, the world will be in ignorance of the fact." It will be seen that his note of complaint states the same things embodied in the paragraph taken from the *Times*. According to his teaching, Christ came *secretly*, Feb. 14th, 1875, and commenced the resurrection of the righteous dead. We see no room to make an apology or correction for what we published June 16th in the *Crisis*. M. G.

QUERIES.

In compliance with a desire of some, I forward a few questions for you to answer, through the *Crisis*, at your earliest convenience. P. W. HOUGH.

First, is the term *nephesh chaiyah*, which is rendered "living soul," ever used from creation to the flood to represent anything else but a living being of some kind?

Ans. It is not. Neither is it ever used in the Bible *after* the flood "to represent any thing else but a living being of some kind."

(2) Did the Lord Jehovah, immediately after the flood, give this term a second meaning; viz., life?

Ans. The term *nephesh* was used to represent *life*, and applied to animals, in Gen. 1: 20, before the creation of man. When this one word is used to denote *life*, it may be applied to either *man* or beast, before or after the flood.

(3) Does not one of these two meanings give us the proper definition of this term whenever it occurs?

Ans. We think not. The same word *nephesh* (not *nephesh chaiyah*) is frequently used to express *desire*; which is neither "life," or a "living soul"; but is an *attribute* of a "living soul." The same remark would be true in relation to the term "life," when translated from *nephesh*.

(4) Is it not used to represent a dead man or beast?

Ans. The term *mooth nephesh* signifies a "dead soul," as in Num. 6: 6. The word *nephesh* alone never means a dead man or beast; but the word *nephesh* may represent a man or a beast, dead or alive; hence, when a *living* soul is to be specified, the term *chaiyah* is prefixed, as in Gen. 1: 21, 24; 2: 7; and when a dead soul is to be named, the term *mooth* is prefixed, as in Num. 6: 6.

(5) Wherever it is used in its second sense; viz., *life*, does it not point to some being, dead or living?

Ans. When *nephesh* means *life*, it may be applied alike to man or beast; and always refers to a personal being, who either had, or now possesses the attribute of life.

(6) Is not *psuche*, in Greek, the equivalent of the Hebrew word *nephesh?*

Ans. Yes.

(7) Is it ever used except in these two senses?

Ans. The Greek word *psuche*, the equivalent of *nephesh*, is used in the same *three* senses as the Hebrew: (1) a being; (2) life; (3) desire.

(8) May not the Bible student, by carefully consulting the context, determine in what sense it is used, whether *life* or *being?*

Ans. We think he may easily decide from the text and context which of the *three* uses of *nephesh* or *psuche* is meant. M. G.

APPOINTMENTS.

We frequently receive appointments for preaching at various places, at stated times, without any name attached. Will all who send appointments be particular to give the *name* of the person expected to fill said appointment? AG'T.

MY ADDRESS, after July 10th, will be *Alton Bay, N. H. (Camp-ground)*, till Sept. 1st.

J. COUCH.

CHURCH POWER.

The following thoughts are worthy of consideration:

"We will say, that the government of the church is an absolute monarchy, and the Lord Jesus Christ is the absolute monarch, on whose shoulders is the government, and in whose hands are the reins. That his will, published in the New Testament, is the sole law of the church; and that every society or assembly, meeting once every week in one place, according to this law, or the commandments of this king, requires no other head, king, lawgiver, ruler or lord, than this mighty One; no other law, rule, formula, canon or decrees, than his written word; no judicatory, court or tribunal, other than the judgment seat of Christ. That every such society, with its bishops and deacons, is the highest tribunal on earth to which an individual christian can appeal; that whosoever will not hear it, has no other tribunal to which he can look for redress. To suppose that two churches have more power than one, that one hundred have more power than one, or that the bishops of one hundred churches, with any other delegates sent from the churches, have more power than one church, is to place the power or authority in men, and not in the one king or head. For if numbers create greater power, it is the power of men—it is human authority, and not the authority of God.

That ecclesiastical authority which is capable of increase, which accumulates with the numbers that combine, is not the authority of God, nor of his word; for his authority and that of his word are one and the same in all circumstances. Now if one church has not the right or authority to make any law for the government of itself, all the churches on earth combined have not a right nor authority to make a law to govern it. If they have no right to make laws, they have no right to dictate doctrinal sentiments, and if they have no right to dictate doctrinal sentiments, they have no right to impose on it interpretations of Scripture; and if they have no right to do any of these things, they have no control, no jurisdiction, no authority over it whatever. So that in fact there is no other authority recognized, allowed, or regarded, by a society of christians, meeting in one place as a church of Jesus Christ, than the authority of its king or head."

It is quite evident that the teaching of the Catholic church is precisely the opposite of this, which is a good evidence that the foregoing is correct. If all professed christians would be guided solely by the words of Jesus, there would be a very happy state of union among his children, and many more world be brought to Christ. All of his disciples should follow him as their only lawgiver. His word should be considered as absolute. From it there is no appeal. We cannot go against it and be right; and no one should attempt to step between him and his followers. He is their perfect leader, and their submission to him should be complete in all things.

It is the privilege of all christians to be guided by an open Bible, which no man, or set of men, have a right to shut. No Synod, Conference, or Presbytery, has the right to dictate what a man shall believe. That matter rests between himself and his Lord, to whom alone he is responsible. When churches get up their iron-bedstead creeds, by which to bind their members, we think they go beyond the teaching of Jesus, and wound him in the house of his friends. This has been very prominent in the Roman Catholic church, but should not be allowed by Protestants. Remember, "If the Son therefore shall make you free, ye shall be free indeed." M. G.

STRANGE THEORIES.—In a late paper (June 1875), published by Dr. N. Barbour, we find the following strange statements: "I am fully satisfied, and can prove, that the six thousand years from Adam ended in the autumn of 1873, . . . and that the 1335 days, prolonged to their utmost, extend only to Feb. 14th, 1875." "The day of the Lord began, chronologically, in 1873, where the six thousand years ended." "I believe we are in the day of the Lord, . . . that we are in the 'time of the harvest,' and the resurrection of the dead in Christ has begun, because the 1335 days of Dan. 12 have ended." We may well inquire, What next? M. G.

THE Paris papers publish a Papal Encyclical renewing the excommunication pronounced against the Old Catholics of Switzerland, and censuring the authorities for protecting them.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$579.31
J. M. Pomeroy	2.00
"One Tenth"	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$93.88

YOUNG PILGRIM FUND.

Previous acknowledgments	$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$4,623.80

ACKNOWLEDGMENTS.

Cash and Clothing received for the Poor in Kansas, etc.

Previous acknowledgments	$340.66
S. M. Lum	3.00

FOR BRO. W. S. WOODBURY.

A Sister in the Lord	70 cts.

TENT MEETING IN EAST WILTON.

We pitched our tent in East Wilton, June 11th. We formerly lived here, and it was where we first found those precious truths, that Jesus was soon coming to redeem his people and give them the earth for an everlasting inheritance. My mind was carried back nineteen years, when I left my former associations and business to preach the gospel of the kingdom at hand. The same little cottage house stands by the river that I sold, the same scythe shop where I worked, the same well that I went to for water, when a brother asked me the question, if I believed that God would keep man in conscious torment eternally? which I think was the instrument in the hands of God of awaking me to the study of the Scriptures, although the brother believed in conscious torment.

Oh, the many hours I studied the blessed Bible, no one to lead me or help, only God's Holy Spirit. I was afloat. I wanted to find anchorage. The old theory looked horrid. It made our heavenly Father appear unjust. I sought for truth as for hid treasures. In my searchings I found the thirty-seventh Psalm, where I found solid foundation. Here I saw for the first time that the earth was to be given to the saints, and the wicked would be cut off, and be as though they had not been. There I saw that man was not immortal, and the importance of Jesus' coming and the resurrection of the dead.

What light! How could I keep it hid? I must let it shine. The Spirit said, Go. I did not confer with flesh. The sweet promise is, "Lo! I am with you always, even to the end of the world."

But what a change. Many of those I associated with at that time now sleep. Others still live who never have heard these blessed truths in that place. Bro. Poor is the only one of our faith in the place. We set our tent on his land. The children came in from other places. Our meetings were good, and a few were interested in our faith, and wanted us to stay longer. We endeavored to show them what we could in the time, that Jesus was at hand, and the only safety was to be all ready for the event, by an entire consecration to God.

Sunday was a good day. Three sisters put on Christ by baptism. Sweet peace filled their hearts as they gave expression of praise for what the Lord had done for them. Peace and joy always follow obedience. It is better to obey than sacrifice.

Dear Brn. and Srs., let us yield ourselves servants to Christ in all things, that our fruit may be unto holiness, and the end everlasting life. "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." "But as he which hath called you is holy, so be ye holy in all manner of conversation." "Because it is written, Be ye holy, for I am holy." "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

May we be found without spot at his coming, is my prayer, for Jesus' sake. Amen.

WISCONSIN CONFERENCE REPORT.

According to appointment, the annual conference of ministers and church delegates met at Prairie du Sac, on the 10th of June, and elected its officers—George Howard, president, and Wm. Sheldon secretary. The following committees were appointed: Committee on business: P. Hitchcock, E. P. Graves, and G. W. Turner. Committee on ordination: Wm. Sheldon, F. J. Grott, S. J. Adams, W. S. Shears, G. W. Turner, Brn. S. W. Thurber, Frank Burr, and other visiting brethren, were invited to take part in our deliberations. The following ministers were received into the conference: Robert White and Stephen Bentley. Considerable time was spent in receiving reports from ministers and church delegates, many of which were specially interesting, but too lengthy for the paper. The quarterly meeting reports from the four districts were encouraging.

Experience has taught us that the conference cannot be held in connection with the campmeeting without diminishing the interest of one or the other, or both; so after candid deliberation, a vote was passed to separate the two, and hereafter hold our conference in the winter season. A committee was appointed, consisting of B. T. Moore, Geo. Howard, and Wm. Sheldon, to select the time and place for the next conference. Officers were then elected to take supervision of the four different quarterly meeting districts, as follows:

Southern district: Wm. Sheldon. Eastern district: G. W. Turner. Northwestern district: S. J. Adams. Southwestern district: Philo Hitchcock.

After consultation, the following preamble and resolution was passed:

Whereas, The W. A. C. P. S. has been passing through severe trials financially and otherwise; and,

Whereas, Said trials are not yet fully ended; and believing that said Society is *honestly* and *earnestly* working for the advancement of the cause of Christ:

Whereas, A proposition for the relief of the W. A. Publishing Society has been made, in which it is agreed to duplicate by donation all money raised by *bona fide* new subscribers to the *A. C. Times*, said donation to be applied on Society debt; and,

Whereas, The proposition embodies the idea of helping those who help themselves, and the new subscribers thus obtained will be a benefit even without the donation; therefore,

Resolved, That in consideration of these two objects to be attained, we, as individuals connected with the Wisconsin A. C. Conference and deeply interested in the prosperity of the *A. C. Times*, do pledge our hearty co-operation in this work of securing new subscribers, and that we will do all in our power to enlarge the subscription list.

The camp meeting with which this conference was connected was a meeting of interest. Some were converted, some reclaimed and many were strengthened and enlightened. Besides our own ministers, we were assisted by Brn. A. F. Seymore, S. W. Thurber, and Frank Burr. The meeting was harmonious, and the brethren were pretty unanimous in pronouncing it an excellent meeting. The closing sermon by Bro. Thurber left a very solemn impression on many minds, and the Lord's Supper was an impressive scene. This meeting will infuse a new interest into many parts of the State, as delegates and ministers return baptized with new zeal. WM. SHELDON, Sec.

Correspondence.

From Bro. J. M. Stetler.

Dear Brn.:—Never in my life have I had such a deep yearning of heart to be present at any religious meeting, as I had to be with you at your last conference held at Chelsea, in April last. Circumstances prevented me from attending, but my heart was with you, and my prayers were for you; and when I read the report of your doings, I was led to praise God that there was one body of Advent Christians that were not afraid to pass laws by which they might be governed, and kept free from church dividers and those who only seek to proselyte.

I have read Bro. Munger's letter, and one from A. H. Smith in *Crisis* of May 26th, and my heart was led to rejoice that there are a few Joshuas left, that will lead the people in the right way. When quite a young man, not more than seventeen years of age, I joined the Baptist church. I might have remained and perhaps been an honored member of its body; but I heard the heavenly message, "Behold the Bridegroom cometh." I believed it with all my heart. I was young then, just beginning active business life; but love for the precious truth brought me out from amongst them, and I have had no disposition to return again, though I might have had the opportunity if I had wished it, as Abraham had; but I could not do it, any more than I could have cut off my right hand.

It is now over thirty years since I came out, and, though lonely has been my way, with many trials, and many bitter, scalding tears have I shed because of my unfaithfulness and wanderings, yet God has been merciful to me, and blotted out all my transgressions for Christ's sake. I now enjoy that sweet peace which flows like a river, and I do rejoice when I find dear brethren and sisters standing out where God has led them, holding up the banner of truth. We have taken a bold stand for the truth, and it has shaken the theological world to its centre; and shall we now fold our hands and cry, Peace? No, never; we bid a hearty welcome to all, both saint and sinner, to come over on the Lord's side, and take a decided stand for God and his truth. We feel that we have the sword of the Lord and of Gideon. We are on our way to the New Jerusalem, and we mean to fight our way through, the Lord helping us. Victory is sure, for our Captain is on ahead, and we have no time to tarry with a cold-hearted, world-loving, Christ-professing church; but we sincerely pity them, and pray, Lord, have mercy on the blind leaders of the blind.

Long have we been waiting; many times been disappointed in the realization of our blessed hope; but it becomes more sweet as we are growing old, and heart and flesh are failing us. We feel a letting go of earthly enjoyments, and a stronger taking hold of the heavenly. Earth has but few charms left for us. We have loved earthly objects, but "they all do fade as a leaf," and our affections take hold of dear ones in Christ. "By this shall ye know that ye have passed from death unto life, because ye love the brethren." This was happily verified to us in the late sickness of our beloved Bro. Boutell, when it was thought he could not recover. How my heart went out towards him, more than to any earthly kin. Though not much acquainted with him, yet his memory is dear, and this a true test of christian fellowship. The Lord help us to prove faithful to the end; then a crown of glory will be our great reward.

Philadelphia, Pa.

From Sr. C. Daggett.

To my dearly beloved Brothers and Sisters in the Lord. "I . . . beseech you that you walk worthy of the vocation wherewith you are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." "Be ye therefore followers of God, as dear children; and walk in love, as Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God." And let not "covetousness, . . . nor foolish talking, nor jesting, . . . be once named among you." See that you "walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." And be not drunk with the love of the world, and the pride of life; or with the love of money, which "is the root of all evil"; but "be filled with the Spirit." Let us be sober, and watch unto prayer, for "the end of all things is at hand."

All nations are preparing for a mighty war, as foretold by Joel. The world is be-

coming alarmingly corrupt, and violence fills the earth, as in the days of Noah. See the terrible record of crime in the papers. The professed church of Christ is fast departing from the true gospel. Wealth, pride, cold formality and lukewarmness, are taking the place of love, faith, the Holy Ghost, and all the christian graces. The last notes of warning are being heard all over the land. Yes, all nations have heard. The end is near. The whole world is troubled, and fearful about what is coming. All are anxiously expecting some great revolution; but the Bible tells us the King of kings is coming. There is no place of safety now for a moment, only in Jesus. He is the Ark where we can run and be safe.

For nearly forty years has this solemn warning of the end at hand been sounding to this generation. Earnest men have gone to every part of the world proclaiming the second advent, as John did the first. Hundreds of ministers are this day giving the warning everywhere, while the mass are asleep, ministers and people, and the day of the Lord will come upon them like a thief. But, thank the Lord, "ye, brethren, are not in darkness, that that day should overtake you as a thief"; for you are up and sounding the alarm, like faithful watchmen. The Lord knows who you are, and he will be with you to the end. You will have the glorious reward and crown, and the blessed assurance of "well done." You will hear the blessed sound, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I tremble for the rich in these times, while covetousness is one of the great besetting sins, and so many are holding on to their property, with such a miser's grasp, and laying up treasures for the last-day fires, while so many are starving in every direction. They will have to give a sad account in that day when the Lord makes up his jewels.

The Lord help us all to heed the warning and be ready, is the prayer of your sister, waiting for Jesus.

Franklin, Mass.

From Sr. S. M. Brown.

Dear Brn. and Srs. in Christ:—Praise the Lord for his wonderful works to the children of men. It is some time since you have seen my name in the columns of the *Crisis*, nevertheless I am still on the Lord's side, and my hope and confidence in Christ I have not cast away. No, not for all that this world can afford would I forfeit this hope, for this is what bears me up under all the trials, temptations, and difficulties of this life. Praise the Lord for the gospel hope—the hope of seeing Jesus, and being made like him.

While seeing the list of nineteen deaths in our paper, I am led to say, O Lord, how long shall this state of things be? How long shall thy people have cause to mourn and weep on account of the cruel work of the enemy? Brn. and Srs., look up and rejoice, for the time is soon coming when death shall be vanquished, and its sting be all gone. Praise the Lord. The dead in Christ will rise first, then we which are alive and remain shall be caught up to meet the Lord in the air, and ever be with the Lord. Oh glorious hope! how cheering to know that though our loved ones are taken from us, we shall see them then, no more to be separated, and, best of all, we shall see Jesus, our Elder Brother, live and reign with him forever.

Let us be faithful, and fight manfully the battles of the Lord; run with patience the race set before us, looking unto Jesus, the author and finisher of our faith, that when the Master of the house cometh he may find us all ready to welcome him, and say Lo, this is our God, we have waited for him, and he will save us. Come, Lord Jesus, and come quickly. By the grace of God I'll meet you in the kingdom. Pray for me.

North Somerville.

From Sr. O. N. Morse.

Dear Brn.:—I believe the coming of the Lord draweth nigh, for the wickedness of the earth is great, just as our Savior has told us in his sure word of truth. Though heaven and earth are to pass away, his word shall not pass away until all is fulfilled. Bless God for the great and glorions promises in the Holy Bible. Truly it is a lamp unto our feet. My faith is strengthened daily to press my way onward for the prize that lies at the end of the christian race. Although trials come, and the path grows rough as we near the harbor, yet Jesus says, "My grace is sufficient for thee."

I know that my Redeemer liveth, and that he will stand at the latter day upon the earth, and the day of bright glory will soon dawn. The blessed promise is sure, that when Christ who is our life shall appear, we shall be like him, for we shall see him as he is; and every man that hath this hope in him purifieth himself.

Although, with my dear husband who sleeps in Jesus, waiting for the great morning of the resurrection, to come forth to die no more, I have been trying to run the race with patience, ever looking to Jesus the author and finisher of our faith, ever since 1844, I have my eye still fixed for the glory that is to be brought unto us at the revelation of Jesus Christ; and if he tarry I will wait for him, for he will surely come and not tarry.

Virquoa, Wis.

From Bro. S. R. Hood.

Dear Brethren of the true unmysticated faith of the gospel of the Son of God,—I desire to let you know that there are a few of like singular and precious faith down here in the sunny South, Ettawah and Cherokee counties, Ala. We are contending for the faith once delivered to the saints, but, I am sorry to have to say, we are derided, scoffed at, and persecuted, by those who once delighted to call us brethren.

But, praised be the name of the Lord, who refreshed our spirits by the coming of Bro. J. J. Smith into our midst, who mightily and earnestly contended for the near approach of the kingdom of God and his Christ, and the possessing by the saints of the Most High of all the renewed earth (Paradise) under the whole heavens. He preached at our church, Lebanon, June 4th; at night, at Union church (Baptist); at 11 o'clock A. M. and 4 P. M. at T. Garrett's; Sunday, 6th, at Lebanon; at night at Gadsden; next day at 11 A. M., and 4 P. M., and at candle lighting, he lectured from the chart in the Court House. At all these times and places he was well received, and we hope his labors will be abundantly blessed wherever he goes. From here he went to Spring Creek Valley, and to Galesville, to preach several days and nights. May the Lord bless his good mission among us.

Gadsden, Ala., June 24th, 1875.

Extracts from Letters.

Bro. A. Conklin writes from Ingalls, Kansas, May 27th, 1875:—"Bro. Moss and myself have been holding meetings in different places, and have just returned home from Russell Co., where we had a glorious time. We organized a little band of believers in the soon coming of the Master. Three were baptized, and the Spirit of the Lord was with us. Bless his name. Bro. Moss is poor in this world's goods, and has poor health. He is some fifty years old, and has been a long time in the Master's service. He is a useful man of God. His Bible is worn out, and if you would send him one, he would use it in the Master's work. He is worthy.

Dear brethren, let us waken up, and put on 'the whole armor of God,' and try to live in the work of our Master, for we have not long to work. May God give us strength, and aid us by his Holy Spirit to call sinners to the Lamb of God who taketh away the sin of the world, for the time is soon coming when he that is filthy will be filthy still, and must be lost forever. There are many good people in darkness. May God inspire our hearts, and cause us to preach his word, and let the light shine in dark places, for the field is ripe for the harvest.

Our Lord is near at hand to reward every man. We must all stand before the judgment bar of God, and hear our doom—Depart, or Come, ye blessed of my Father. Dear reader, stop and think for a moment, and ask, Am I ready to meet him should he come to-day? Be ready to meet him in peace. If not, do prepare, I beg of you, to make ready to meet your King, for he soon will come, and will not tarry. The supper is ready. Will you refuse to take of it? May God help you to come to Jesus, and let him bless you, is the prayer of your unworthy brother and friend."

Bro. S. G. Lowe writes:—"We commenced our meetings in East Lebanon June 16th, and closed June 27th. The first Sabbath it was thought there was five hundred people out to hear, who were much interested. Ministers present—Brn. Johnson, Garfield, Bickford, and Chamberlin.

Sunday, June 27th, had an excellent meeting. Bro. Chamberlin was with me. There was an interest to hear. The result of our meeting we shall have to leave till the Lord comes."

Correction.—In the article headed "Fanaticism," in the issue of June 23d, for "rigid *abhorrence* to certain ordained rules of service," read "rigid *adherence* to certain ordained rules of service;" also, for "land of *Sinai*," read land of *Shinah*.

In last issue, in the article headed "The European Situation," for "*Austria* was not ready to have the peace of Europe broken," read, "*Russia* was not ready to have the peace of Europe broken." J. C.

Married.

SANBORN—GOODWIN. In Athol, Mass., June 17th, 1875, by Eld. Roland D. Grant, Mr. Nathaniel S. Sanborn and Miss Mary M. Goodwin, both of Athol.

STIMPSON—PIERCE. In Providence, R. I., June 22d, by Eld. Roland D. Grant, Mr. Edward S. Stimpson and Miss M. Alice Pierce, both of Providence.

TOWNE—HILL. In Kennebunk, Me., June 24th, 1875, by Eld. J. Hill, Mr. John B. C. Town and Miss Abbie Hill, both of Kennebunk.

FOREIGN NEWS.

London. It is reported that the latest news from Burmah is not satisfactory. The king, it is said, refuses to allow the passage of British troops through his territory. It is believed that this condition will be insisted upon by this Government.

The *Standard's* special dispatch from Pesth reports that the loss of life by the tempest of yesterday exceeded the first reports. One hundred and twenty dead bodies have been found in the Danube, and many more must have been carried away by the current.

A special dispatch to the *Daily News* says that the number of men, women, and children drowned in Tolouse alone is roughly estimated at 2,000.

Paris, June 30. The subscriptions received for the sufferers by the inundation are unprecedentedly large. The total amount to date is $200,000, The list opened by President MacMahon already reaches 40,000. It is announced that 100,000 persons will be wholly dependent on public charity for months to come.

Madrid, June 29. A royal ordinance has been issued commanding that members of Carlist Juntas, and all families of which any member is in the Carlist service, be expelled from Spain; and directing that the property of Carlists be confiscated and devoted to indemnifying communities suffering from Carlist requisitions.

London, June 29. A dispatch from Buda Pesth to the *Standard* says a furious thunder storm passed over that city to-day. The lightning was incessant, and hail fell in such quantities that the roofs of the houses and the surrounding hills were covered two feet thick with ice. The waterfall was extraordinary. Torrents swept through the streets of Buda, carrying men, vehicles, and every thing movable down into the river. Many houses were suddenly flooded and destroyed before their inmates could escape. Five hundred of the inhabitants are missing and at least one hundeed have been drowned or killed by falling walls. All the railways are interrupted.

Notices.

Tent Meeting.—The Lord willing, I expect to commence a tent meeting in Waterloo, Iowa, July 9th, and hold over two Sundays. We should be glad to have any of our brethren living in that vicinity come in and help us, as there is no church of our faith in the city, and but few friends. But we go forth in the spirit of the Master, and preach his word in love, and trust the results with him. Pray for us. J. W. Burroughs.

Tent Meeting.—There will be a tent meeting at Hereford, P. Q. (Hall Stream), commencing *August 7th*, at five o'clock P. M., and hold over the Sabbath, and longer if thought best. Let all who live in that section who are interested in the salvation of the perishing, come out to the meeting. Preaching brethren are invited to come and labor in the work. T. E. Lang, Jr., E. S. Moulton.

Tent for Sale.—At Alton Bay, No. 15, wooden tent, pleasantly situated on Oak Hill. Said tent is of good size, and very convenient for a goodly number. It has many good articles of furniture, such as bed ticks and filling, cook stove, chairs, table, tea kettle, etc. Price $65.00. Address Benjamin Brown, Concord, N. H.

Tent for Sale or to Rent.—A wooden tent on Alton Bay camp-ground (tent No. 36 Lawrence street), with stove. Price $80.00. Correspond with John Davis, Jr., Farmington, N. H., or Carrie C. Fifield, Groton, Vt.

Notice.—The Michigan State Campmeeting will be held at Mosherville, on the Fort Wayne, Jackson and Saginaw R. R., *August 7th* to *15th*. The A. C. Annual Conference will be held in connection with this meeting.

A. E. Babcock, J. M. Snook, J. R. Preston, Committee of Arrangements.

Those wishing to preach with the church at So. Barnstead, will please correspond with either of the committee—J. Murphy, G. H. Cilley, South Barnstead, or S. N. Langley, Barnstead.

Notice.—If any of the churches in Conn., or brethren in the highways and hedges, isolated from churches, chapels, or religious meetings of any kind, would like to have the "Conn. Mission Tent" pitched in their vicinity this summer, please correspond with O. D. Woodruff, Southington, Ct.

Who Wants it First?

We are now ready to put the Maine mission tent at work. Who wants it to visit their places? Where are you ready to have it immediately? Please write to me at once, and say what your wishes are about times and places.

I. C. Wellcome, for the Committee.

Hoosick Valley Tent.

The third series of tent meetings in the Hoosick Valley tent, this season, will commence at North Adams, Mass., *Wednesday evening, July 7th*, and hold as long as the interest demands. The Hoosick Valley Conference, commencing at the same time, will also meet in the tent. Come, preachers, all; and come, delegates, and all others, who can, to the conference. Bring your blankets, so as to camp out in the tent if more convenient so to do.

Those expecting tent-meetings, must make up their minds soon, as others are stepping in before you. Those coming first will be first served. Those wishing for tent-meetings, please correspond with H. K. Flagg, chairman of tent committee, Rutland, Vt.

H. K. Flagg, A. W. Sibley, Tent Committee.

Tent Meetings.

The Hoosick Valley Tent will be pitched for the fourth series of protracted meetings this season, in Rutland, Vt., so as to commence *Wednesday evening, July 21st*, and continue evenings and Sabbaths until over Tuesday evening, August 3d, two weeks. These series of meetings are to be held in conjunction with the Rutland Advent Christian Church, and all other christians who love the appearing of our Lord and Savior Jesus Christ, and are willing and ready to labor for the triumph of God's truth, and the salvation of sinners. By this means, we expect to reach a very large class of people who are comparatively ignorant of the last crowning truths of this gospel age.

K. H. Flagg, A. W. Sibley, Tent Committee.

Dedication.—Dear Brn. and Srs.:—The Second Advent Society in Lawrence, Mass., have through the goodness of God been permitted to erect a Chapel, 40×60, for the worship of God. It is pleasantly situated on Concord St. We expect (D. V.) to dedicate *Sunday, July 11th*, and we cordially invite brethren and sisters in the neighboring towns and villages to spend the day with us, and labor for the spread of the truths we so dearly love. Let us make one grand rally for Christ. Truly time is short, and what we do must be done quickly. Let us not only set the house apart, but consecrate ourselves anew to the work of the Master. W. J. H.

Notice.—We purpose holding religious services each pleasant Sunday, during the summer, in Chatfield's grove, Wolcottville, Ct., which, through the kindness of the owner, Mr. Chatfield, has been fitted up expressly for these meetings. When the weather is unfavorable for the out-of-door meetings, we shall worship, as heretofore, in the Town Hall. Messrs. Austin & Ladd's band wagon will leave Granite Block for the grove at 10 o'clock A. M. and 12.45 P. M. Fare each way, 10 cents. Preaching by different brethren, as the Lord shall direct. A hearty welcome to all who love Jesus.

A. W. Bradford, for the brethren.

Quarterly Meeting.—There will be a quarterly meeting of the A. C. Quarterly Conference of N. W. Kansas held with the Advent Christian Church of Smith Grove, Lincoln Co., about four miles south from Battle Creek P. O., Lincoln Co., commencing *Friday evening, Aug. 6th*, and holding over Sunday, and longer if the interest shall demand. All the friends of Jesus are earnestly requested to be present, and help to advance the Master's cause. Lovers of the Lord, who are waiting for his return, let nothing keep you from this meeting. Pray for God's blessing to attend it, and come prepared to work for Jesus, and do, as well as receive, good.

In behalf of the conference, J. S. Thorp, Sec.

Meetings in Erie, Pa.—There will be, the Lord willing, religious services every Sunday in the Good Templar's Hall in Central Block, near the Railroad Depot, commencing July 11th, 1875, at half-past ten A. M. and three and seven P. M. We hope the friends of the soon coming King to reign, will help in this matter. It is a missionary effort, and only two laboring brethren to take hold of it; but they feel that the Lord will help. They have hired the Hall for three months, and we have engaged to do what we can in preaching the word of life to those who may come and hear. Brethren, pray for us. J. T. Ongley.

The National Union Convention for Holiness will unite with the National Temperance Convention in its meeting at Sea Cliff, beginning July 13th, and also hold special consecration meetings from Wednesday, July 28th, to Monday, August 2d. The National Union Convention for Holiness will be held at Sea Cliff, and a meeting will also be held in Massachusetts, at some convenient time and place to be designated.

Notice.—As the season for holding meetings on the Alton Bay camp-ground has come, notice is hereby given that Elder E. A. Stockman will have charge of the meetings until the commencement of the general campmeeting. All arrangements for meetings can be made by corresponding with him at Alton Bay, N. H.

J. Couch, for Committee.

Notice.—As the Mass. Tent Committee are about to start the Tent, they will need some money. Will those brethren and sisters who have subscribed for this purpose, send to the Treasurer, C. Goodrich, *Crisis* Office, Boston, Mass., as soon as convenient?

Notice.—Arrangements have been made with J. H. Downing, to furnish lumber for building purposes on the camp-ground at Alton Bay, at the following prices: Hemlock, $15 00 per M.; Pine, planed and matched, $25,00 per M. All who want lumber for frames must write immediately to J. H. Downing, Alton Bay, N. H. Mr. Downing will furnish nails, windows, doors, butts, screws, etc., at Boston prices. H. K. Choate, Benj. Young, For Committee.

Tent for Sale.—As I have received no calls as yet for the tent, or tent meetings, I have concluded to let Mr. James Field, of Rochester, N. Y., the maker of the tent, have it, and dispose of it at its fair valuation. Therefore if anybody wants a second hand tent, it can be purchased of him, and he will see to overhauling it, and that it will be all ready for use; also a set of lamps can be had with it, and other fixtures. Those friends who aided me in getting the tent, when it is sold shall have returned to them their equal share after a dividend is made. Please write to me your request. Those wanting the tent, write to James Field, Rochester, N. Y.; on other matters relating to it write to me, at Lincolnville, Crawford Co., Pa. John T. Ongley.

Notice.—Arrangements have been made to furnish lumber for building purposes on the campground at Seabrook, N. H., at the lowest market price, which will not exceed $15 per M. Address Charles C. Dow, Kensington, N. H.

N. H. Robie, for Com.

Notice.—There will be a meeting at Friendship, Me., *Saturday, July 3d*, at two o'clock P. M., and Sunday, the 4th, Bro. S. K. Partridge will be there to assist in the meetings.

J. R. Hall, for the Brn.

Homes Wanted for three intelligent and healthy boys, aged three, seven, and ten years. Any of the brethren wishing to take one as his own, can do so, and confer a great favor, as the children are motherless, and it is the wish of the father (who is poor and friendless) that they be cared for by those of the Advent faith. Who will take one, and thus help to save three precious lives in this and the world so soon to come? Please inquire of O. M. Brailey, Amherst, Mass.

Tent for Sale.—There is a tent for sale on Alton camp-ground for fifty dollars, located on Manchester Avenue. A good bargain. Any wishing one please correspond with J. G. Smith.

Conn. Campmeeting.—The Lord willing, the Conn. Campmeeting will commence on the old ground, near Plainville, *Saturday, Sept. 4th*, and continue till Sept. 13th. Particulars in due time.

For the Com., O. D. Woodruff.

Notice.—Those wishing to hire rooms, or locate tents on the camp-ground at Alton Bay, should correspond with J. G. Smith, Farmington, N. H. For the Committee, J. Couch.

Having closed my labors with the church at New Market, I am now at liberty to go and preach the word, wherever doors are open. My address is South Lee, N. H. J. L. Chute.

New Hampshire.

Preachers going to Franklin, please correspond with B. C. Stevens, or Moses Burbank.

Preachers going to East Canaan, please correspond with E. G. Mudgett.

Preachers going to Great Falls, will please call on Joseph K. Nash, No. 48 Maine Street.

Preachers going to Portsmouth, please correspond with T. J. Spinney, John Shannon, or John Downing.

Preachers going to Newcastle, please correspond with Rufus Yeaton, William W. Martin, Chas. W. White.

Preachers going to Rye, please correspond with E. B. Wells, Pastor, North Hampton Depot, care of Chesley Bros.

Preachers going to East Rochester, please correspond with James Quimby, or John C. Shorey.

AN APPEAL.

The season has now arrived when the special work of holding Tent Meetings should be begun. The Mass. Conference has a good Tent ready again for service in the harvest field of the Lord; and the question is: Shall it be sent forth once more with good and faithful laborers to gather in sheaves for Christ, and give the warning of the coming day of God? In order that this may be done, there must be a sacrifice made by the friends of Jesus, and means given to sustain in this way his precious cause.

It is proposed that the Tent this year be taken into *new fields*, and where our precious faith has not as yet been heard. If this is done, there will be a special necessity for contributions on the part of our churches and people in general, to defray the expenses of these meetings in these new places.

As the Committee, chosen at the late Conference to have the charge of the Tent and make arrangements for the work in connection with it, we invite all who have the means and the heart to give in sustaining this mode of reaching the people, to do so as soon as they can, that we may know how far to go in promising the Tent where it is already requested.

Contributions and pledges can be sent to the Treasurer, Eld. C. Goodrich, Boston, Mass.

B. Young, L. Boutell, C. E. Barnes, I. I. Leslie, Protracted Meeting and Tent Committee.

Notice.

The members of the Mass. Second Advent Christian Conference are requested to send to the Secretary their names and address, that each may receive a certificate of membership, according to a vote of the Conference.

I. I. Leslie, Sec., Box 5140 Boston, Mass.

Tremont Campmeeting.

The Annual Campmeeting at Tremont, Mass., will commence *Monday, July 19th*, and continue to the 28th. Arrangements will be made to supply all with board and lodging. All who can are requested to bring Tents.

Brethren in the Lord, do make arrangements to attend this meeting, especially all who reside in the southerly part of this State. Come at the commencement, if possible. We intend to secure good profitable laborers, those who are prepared to bring out an exposition of those prophecies especially applicable to these times, and now in process of fulfillment, when the church will be delivered. This may be the last annual gathering we shall be permitted to enjoy before the Lord will gather his own to himself. Let us do what we can to save the perishing before it is too late. Bro. Munger will have charge of the meeting.

Henry V. Davis, for the Committee.

Alton Bay Campmeeting.

The Alton Bay Campmeeting will commence, if the Lord will, *August 21st*, and hold over two Sabbaths. J. Couch.

Notice.—The Mechanic Falls Campmeeting will commence *Saturday, August 28th*, and continue over two Sundays. Particulars hereafter.

Wm. H. Mitchell, for the Com.

Campmeeting.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th.

Jer. Carr, for the Committee.

Vermont Campmeeting.—This meeting will commence *Sept. 4th*, and continue till Sept. 13th. Bro. E. A. Stockman and others are engaged to be at this meeting. H. F. C.

The Maine Union Tent will be pitched in Wiscasset July 8th. Meetings afternoons and evenings, and over Sunday, July 11th.

H. B. Sevey.

THE BIBLICAL MESSENGER.

This monthly is well printed, and is a bold advocate of Bible truth. It gives prominence to holiness of heart, and the speedy return of Christ to resurrect the dead and set up his everlasting kingdom.

Editors: A. A. Hoyt, H. F. Carpenter, A. W. Sibley, Frank Burr, M. R. Phetteplace, C. Mendenhall. Terms: *Sixty cents* a year. Agents wanted. Send for sample copies. Address the "Biblical Messenger," Waterbury, Vt.

The *Biblical Messenger* and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 160 Hanover Street, Boston, Mass.

A LIST OF NEW BOOKS,

JUST RECEIVED FROM

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FOR SALE AT THE OFFICE OF

"THE ADV. CHRIS. PUB. SOCIETY,"

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Persons purchasing from the following list, help in so doing to sustain the English Repository.

Coverdale's English Bible. A large volume, being a copy of the first Bible ever printed in the English language. Very curious, and in many texts favoring the truth of life only in the Christ. $8.

Old Testament Scriptures in Hebrew and English. 4th size Bagster's edition. A nice edition of the Scriptures. $8.

"Rainbow," Volume for 1874. The English Monthly that utters the truth about immortality. Edited by W. Leask, D. D. $3 bound in cloth.

"Bible Echo," Volume I., for 1874. This is the only English weekly newspaper that maintains what as a people we consider to be teachings of God. It is conducted by Eld. W. Kellaway. We have a good supply of this book, to meet expected sale. It contains the history of the truth in England and its Colonies. $3 bound in cloth.

Critical New Testament, with Emendations by Fregelles, Lachmann, Griesbach, and Tischendorff. $1.50.

Catholic Apostolic Church (Irvingism): Its Pretensions and Claims considered in connection with the facts of its history, and the teaching of the New Testament and early Christian Antiquity. Cloth limp, 65 cts.

Bible Triumphant: a Reply to "144 Self-Contradictions of the Bible." 50 cts.

"The Way Everlasting," by S. Minton, M. A. Review of the English Controversy on Eternal Evil. 30 cts.

Sunlight Dispersing the Dismal Shadows: or, The Doctrine of Eternal Torments shown to lack Reason and Scripture alike. 25 cts.

Photograph of H. Constable, M. A., one of the chief of English writers on Life only in the Christ, author of "*Hades*," and "The Duration of Future Punishment, etc, late Prebendary of Cork, Ireland. 25 cts.

Photograph of S. Minton, M. A., also a prolific writer on Human Mortality and the Divine Gift of Eternal Existence. Late of Eaton Chapel, London. 25 cts.

Last War; a little book treating upon the Last War, with a Diagram. 15 cts.

Harmony of Scripture upon Future Punishment. The Death View. By S. Minton, M. A. 20 cts.

Immortality only in Christ, and Eternal Death. The subjects of Two Lectures delivered in Brikenhead. By H S. Harleigh, M. A. Capt. Ward in the Chair. 20 cts.

A New Bible: or Scripture Re-written to prove the Doctrines of Necessary Immortality and Eternal Evil. By S. Minton, M. A. 10 cts.

Immaterialism: or, The Fruits of Believing the Soul of Man to be the Personality. 6 cts.

Chaos, Kosmos, The Kingdom of Darkness and The Kingdom of God. By E. White, M. A. Our Earth's history from beginning to end. 5 cts.

Who Art Thou that Judgest? A Letter addressed to one, but applicable to many. By Joseph Stratford, Minister of the Gospel. A Rebuke with Doctrine of such as are cruel in their treatment of Christians holding life in Jesus. 5 cts.

Words of Holy Writ on Future Punishment. 50 cts.

Scripture Doctrine of a Future Life. By W. Leask, D. D. 12 copies for 50 cts.

Popular Objections to the Resurrection of the Body. 12 copies for 50 cts.

Whose Child are You? 12 copies for 35c.

Report of a large Meeting at Chelsea on Life only in Christ. Reported by Bro. W. Kellaway. 12 copies for 50 cts.

Life Everlasting. By W. Leask, D. D. 12 copies for 25 cts.

Dialogue between a Pedestrian and his Friend. A lot of valuable extracts. 12 copies for 25 cts.

Life and Death. Extract from Archbishop Whateley's "Future Life." 20 copies for 25 cts.

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Eternal Life the Gift of God. 20 copies for 25 cts.

A Jesuit's Letter. Jesuitry as it is, and not as it seems. 25 copies for 10 cts.

The Evils of Tobacco Using. Reprinted from the "American Health Reformer." 12 copies for 50 cts.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)

Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Tuesday, Wednesday, Thursday and Friday evenings.

Hiram Munger...Sunday, July 11th
Geo. A. Streeter...Sunday, July 18th
D. M. Leavitt...Sunday, July 25th
John G. Hook (Baptism)...Sunday, Aug. 1st

Boston (Repository Hall) 538 Washington St., corner of Kneeland St.

Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening. Sunday School Teacher's meeting Thursday evening.

East Boston (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Hiram Munger...Wednesday evening, July 14th

Charlestown (Hall No. 70 Main Street.) Meeting Sunday, Sept. 5th.

Chelsea, Mass.

Preaching Sundays, at 10.30 A. M. and 3 P. M.

Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7¾ o'clock.

J. M. Orrock...Sunday, July 11th
Hiram Munger...Tuesday evening, July 13th
J. Couch...Sunday, July 18th
W. J. Halse...Sunday, July 25th

Somerville, Mass. (Hawkins Hall in Union Square)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Lynn, Mass...Sunday, July 11th
J. Couch.

New Durham Ridge, N. H...Sunday, July 18th
A. Ross.

Hartford, Conn...Sunday, July 11th
Tremont, Mass...Sunday, July 18th
C. E. Barnes.

Woodstock Valley, Ct...Sunday, July 25th
C. Goodrich.

Keene, N. H...Sunday, July 11th
I. I. Leslie.

Tremont, Mass...Sunday, July 11th
J. S. White.

Hyde Park, Mass...Sunday, July 18th
Brimfield, Mass...Sunday, Aug. 8th
M. Batchelor.

Taunton, Mass. (as Doctor Hubbard appoints) Thursday, July 15th.
Mattapoisett...July 16th
H. Munger.

South Windsor, Ct...Sunday, July 18th
I. B. Potter.

Mattapoisett, Mass...Sunday, July 11th
Fairhaven, Mass...Sunday, July 18th
Tremont, Mass., Campmeeting, Monday, July 19th, through the week, and over Sunday, the 25th.
A. Simpson.

Salisbury, N. H. (Union meeting-house) Sun., July 11th
D. F. Leavitt.

Alton Corner, N. H...Sunday, July 11th
J. G. Smith.

Hopkinton, N. H. (Baptist meeting-house) Sunday, July 11th.
C. H. Fletcher.

New Hampton (at Bro. Sikes')...Sunday, July 11th
Wm. H. Shaw.

Barkhampsted...Sunday, July 11th
Campville, Ct...Sunday, July 18th
S. Woodruff.

Hartland, N. H. (Dinsmore Hill)...Sunday, July 18th
Jos. Kimball.

Stockbridge, Vt. (Stanley Brook)...Sunday, July 11th
A. Damon.

Wrightville, Vt...Sunday, July 25th
J. C. Wright.

East Canaan, N. H...Sunday, July 11th
Danbury, N. H. (where the brethren may appoint) Sunday, July 18th.
Dorchester, N. H. (Town House) Sunday, July 25th
D. Eastman.

Westbury Grove...Sunday, July 11th
South Butler...Sunday, July 18th
E. F. Sergisson.

West Brattleboro, Vt. (Brook school-house) Sunday, July 11th.
W. W. Sutherland.

Winsted, Ct...Sunday, July 11th
Woodville, Ct...Sunday, July 18th
Wm. J. Ripley.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year.
Wm. C. Stewart.

Hardwick, Vt...Sunday, July 11th
A. A. Hoyt.

Cheshire Street, Ct...Sunday, July 18th
O. D. Woodruff.

Barkhamsted, Ct...Sunday, July 25th
G. L. White.

Alton Bay camp-ground...Sunday, July 11th
T. W. Piper.

Loudon Ridge, N. H...Sunday, July 18th
D. Churchill. D. F. Leavitt.

Rockbridge, Hocking Co., Ohio...Sabbath, July 18th
There will be an opportunity for uniting with the church, also baptism and the Lord's supper.
E. M'Culloch.

Franklin, N. H....2d and 4th Sunday in each month
G. H. Wallace.

New York (Cooper Institute)...Sunday, July 18th
W. S. Campbell.

Salem, Mass...Sunday, July 11th
C. S. Shattuck.

Charlton, Mass...Sunday, July 11th
M. E. Otis.

Albany, N. H. (Bell school-house)...Sunday, July 11th
A. Stillings.

Warehousepoint, Ct...Sunday, July 11th
R. K. Starks.

Warehousepoint, Ct...Sunday, July 18th
Mrs. E. L. Crumb.

Dover, N. H...Sunday, July 11th
Northwood Narrows, N. H...Sunday, Aug. 1st
O. W. Kimball.

Charlton, Mass...Sunday, July 18th
Mrs. Jane Benson.

East Topsham, Vt...Sunday, July 11th
Middlesex, Vt...Saturday evening, July 17th and over Sunday, the 18th.
Cabot, Vt...Sunday, July 25th
Daniel D. Page.

Providence, R. I. (Hammond Street Church) Sunday, July 11th.
E. A. Morse.

East Roxbury, Vt...Sunday, July 18th
Stowe, Vt...Sunday, Aug. 1st
E. N. Morse.

Canterbury, N. H. (Emery school-house) Sun., July 11th
Mrs. L. E. Saulpaugh.

Magog, P. Q. (Pond school-house)...Sunday, July 11th
Patton, P. Q. (Garland school-house)...Sun., July 18th
North Haverhill, N. H...Sunday, Aug. 1st
East Canaan, N. H...Sunday, Aug. 8th
Waterloo, N. H. (as Bro. Davis may appoint) Sunday, Aug. 15th.
U. G. Ladd.

Bradford, N. H. (Pond meeting-house) Sab., July 11th
Webster, N. H. (Bashan school-house) Sab., July 18th
Webster, N. H. (Old meeting-house)...Sab., July 25th
Simeon Roby.

Granby, Mass. (Batchelder Street)...Sunday, July 11th and the second Sunday in each month.
North Rutland, Mass...the last Sunday in each month
Geo. A. Streeter.

Meredith Centre, N. H...Sunday, July 11th
Albany (Bell school-house)...Sunday, July 18th
N. Glidden.

Durham Village...Sunday, July 11th
South Kingston (Baptist church)...Sunday, July 18th
H. S. Pinkham.

Sandwich, N. H. (Vitum school-house) Sun., July 11th
T. L. Churchill.

Lyman, Me. (Hill's school-house)...Sunday, July 11th
South Alfred, Me...Sunday, July 18th
Jer. Hill.

West Ossipee, N. H...Sunday, July 11th
Dover, N. H...Sunday, July 18th
Farmington Village, N. H...Sunday, July 25th
Wm. Bodge.

Scitico, Ct...Sunday, July 11th
Josiah Hall.
Zina E. Harris.

South Casco, Me...Sunday, July 11th
J. T. Jordan.

Bangor, Me...Sunday, July 11th
S. K. Partridge.

Natick, Mass...Sunday, July 15th
Z. Boodry.

Moultonboro Neck, N. H. (Lower school-house) Sunday, July 11th.
New Hampton, N. H. (at Bro. Emery's house) Saturday evening, July 17th, and Sunday, July 18th.
Holderness, N. H. (Prescott school-house) Sunday, July 25th, unless it conflicts with others.
E. G. Moulton.

Orford (Davistown school-house)...Sunday, July 18th
I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice.
A. Gordon.

Starks, Me...Sunday, July 11th
Thomas Rines.

Barnstead, N. H. (Clarktown)...Sunday, July 11th
Alton, N. H...Sunday, July 25th
W. M. Harmon.

South Rochester, N. H...Sunday, July 11th
Mrs. A. Marston.

Plymouth...Thursday evening, July 8th
Warren Summit...Friday evening, July 9th
Norrh Haverhill...Saturday evening, July 10th and over Sunday, July 11th.
R. F. Clark.

Kennebunkport...Sunday, July 11th
Meredith, N. H. (Dolloff Hall)...Sunday, July 18th
Barnstead, N. H. (as Bro. Barton may arrange) Sunday, July 25th.
If any of these conflict, please write me at South Barnstead, N. H.
C. R. Parsons.

South Deerfield, N. H...Sunday, July 25th
J. L. Chute.

North Easton, Mass., the third Sabbath of each month
C. W. Rathbun.

Harrison, Me. (Woodsum school-house) Sundays, July 18th and Aug. 1st.
A. W. Taylor.

Sutton, N. H. (Palmer school-house)...Sun., July 11th
Sutton, N. H. (South meeting-house)...Sun., July 18th
Bradford, N. H. (Bush meeting-house) Sun., July 25th
A. S. Williams.

Chatfield Grove (near Wolcotville, Conn.) Sunday, July 11th.
J. H. Steele.

Southbridge, Mass...Sunday, July 11th
Palmer, Mass. (as brethren may arrange) Tuesday evening, July 13th.
Porter J. Smith.

Hebron, N. H. (McClure school-house) Sun., July 18th
Madison Corner, N. H...Saturday evening, July 24th and over Sunday, July 25th.
Meredith, N. H. (Dolloff Hall)...Sunday, Aug. 1st
Moultonborough Neck (Lower school-house) Sunday, Aug. 8th.
Wm. H. Shaw.

Canaan, N. H. (Factory Village)...Sunday, July 11th
J. L. Kimball.

Meredith, N. H. (Dolloff Hall)...Sunday, July 11th
Newhampton, N. H. (Plaisted school-house, near Bro. Emery's) Sunday, July 18th.
Dorchester, N. H. (Town House)...Sunday, Aug. 1st
Holderness, N. H. (Stephens' meeting-house) Sunday, Aug. 15th.
John H. Evans.

Biddeford, Me., the first Sunday in the month. Hollis Center the second Sunday. Kennebunkport the third Sunday. Bonny Eagle the fourth Sunday, till further notice.
Jesse Gay.

New Bedford, Mass.

E. A. Stockman...Sunday, July 11th
H. Munger...Sunday, July 18th
and then at Tremont Campmeeting.
M. Batchelor...Sunday, August 1st
J. Albert Libby...Sundays, Aug. 15th and 22d

Haverhill, Mass. (Adv. Hall) 36 Washington St.

W. H. Mitchell...Sunday, July 11th
E. Owen...Sunday, July 18th
B. S. Emery...Sunday, July 25th
D. M. Leavitt...Sunday, Aug. 1st
W. H. Mitchell...Sunday, Aug. 8th

North Rutland, Mass.

Willard M. Hall...first Sunday in each month
H. H. Tucker...second Sunday in each month

Lawrence, Mass.

J. Couch...Sunday, July 25th

Chicopee Falls, Mass.

I. B. Potter...Sunday, July 11th

Concord, N. H. (Centre St. Church.)

D. M. Leavitt...Sunday, July 11th
John Parsons...Sunday, July 18th
J. G. Smith...Sunday, July 25th

Concord, N. H. (Bethel, Green Street.)

John Parsons...Sunday, July 11th
Geo. W. Brown (of So. Elliot, Me.) Sunday, July 18th
A. Simpson...Sunday, Aug. 1st

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher...first Sunday in each month
D. W. Davis...third Sunday in each month

Seabrook, N. H.

John F. Chamberlin...Sunday, July 11th
D. M. Leavitt...Sunday, July 18th
J. Bickford...Sunday, July 25th

Rye, N. H.

C. E. Hurd...Sunday, July 11th
C. S. Shattuck...Sunday, July 18th
O. W. Kimball...Sunday, July 25th

Rochester, N. H.

C. S. Emerson...Sunday, July 11th
J. F. Chamberlain...Sunday, July 18th
Enoch Morrill...Sunday, July 25th

East Rochester, N. H.

Enoch Morrill...Sundays, July 11th and 18th

Hampton, N. H.

C. Goodrich...Sunday, July 11th
O. W. Kimball...Sunday, July 18th
John Parsons...Sunday, Aug. 1st
A. Ross...Sunday, Aug. 8th
J. F. Chamberlin...Sunday, Aug. 29th

Portsmouth, N. H.

M. Batchelor...Sunday, July 11th
J. S. White...Sunday, July 18th
E. A. Stockman...Sunday, July 25th
Miles Grant...Sunday, Aug. 1st
E. A. Stockman...Sunday, Aug. 8th

Manchester, N. H. (corner of Elm and Lowell Sts.)

Geo. W. Sederquest...Sunday, July 11th
J. M. Orrock...Sunday, July 18th
D. F. Leavitt...Sunday, July 25th
A. Simpson...Sunday, Aug. 8th

Great Falls, N. H. (Franklin Hall.)

T. W. Piper...Sunday, July 11th
C. S. Emerson...Sunday, July 18th
L. E. Saulpaugh...Sunday, July 25th
J. F. Chamberlin...Sunday, Aug. 1st
C. S. Shattuck...Sundays, Aug. 8th and 15th

Portland, Me. (Union Hall.)

C. Cunningham...Sunday, July 11th
E. A. Stockman...Sunday, July 18th
A. W. Sibley...Sundays, July 25th and Aug. 1st
S. S. Brewer...Sunday, Aug. 8th
E. A. Stockman...Sunday, Aug. 15th

Biddeford, Me.

Geo. W. Brown...Sunday, July 11th
Wm. H. Mitchell...Sunday, July 18th
J. Albert Libby...Sunday, July 25th

South Elliot, Me.

Joseph Pinkham...Sunday, July 11th
N. W. Davis...Sunday, July 18th
Joseph Pinkham...Sunday, July 25th
Geo. W. Brown...Sunday, Aug. 1st
J. G. Smith...Sunday, Aug. 8th

South Berwick, Me. (Great Works.)

T. L. Churchill...Sunday, July 18th
J. W. White...Sunday, July 11th
C. Goodrich...Sunday, July 18th
Geo. W. Brown...Sunday, July 25th
Joseph Pinkham...Sunday, Aug. 1st

Lewiston, Me.

C. Goud...Sunday, July 11th
J. T. Jordan...Sunday, July 18th

Plainville, Ct.

O. D. Woodruff...Sunday, July 11th
B. Hitchcock...Sunday, July 18th
Enoch Phelps...Sunday, July 25th
B. Hitchcock...Sunday, Aug. 1st

Yalesville, Ct.

Seth Woodruff...Sunday, June 11th
B. Hitchcock...Sunday, July 25th

Bridgeport, Conn.

Mrs. E. A. Warren...Sunday, July 11th
Mrs. E. A. Warren...Sunday, July 25th
O. D. Woodruff...Sunday, Aug. 1st
Mrs. E. A. Warren...Sunday, Aug. 8th
Mrs. E. L. Crumb...Sundays, Aug. 22d and Sept. 5th

Milldale (Southington, Ct.)

B. Hitchcock...Sunday, July 11th
A. Elliott...Sunday, July 4th
B. Hitchcock...Sunday, July 11th
Geo. L. White...Sunday, July 18th
Mrs. E. L. Crumb...Sunday, Aug. 1st

Bristol, Ct.

G. L. White...Sunday, July 11th
A. Elliott...Sunday, July 18th
R. K. Starks...Sunday, July 25th

South Windsor, Ct.

I. B. Potter...Sunday, July 18th
E. L. Crumb...Sunday, Aug. 8th

New Haven, Conn.

H. C. Smith...Sunday, July 11th
S. Woodruff...Sunday, July 25th

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass...fourth Sunday in each month
H. H. Tucker.

South West Hoosick, N. Y.

Arthur A. Waite...once in four weeks
Flora Blanchard...once in four weeks

Chicago, Ill.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St.
Frank Burr, Pastor.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
Eld. H. G. McCulloch, Pastor.

Removal.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. Mrs. Anna E. Smith, Sup't.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ Eld. H. F. Carpenter's address from this date will be Vallejo, Cal.

☞ Wm. C. Stewart's address hereafter will be Hinesburg, Vt.

List of Persons sending Money for Others.—E M Haggett, A N Seymour, John T Ongley, H T Taylor, H B Sevey, L C McKinstry, W G Ruggles, L Palmer, J B Paine, G W Turner, S T Harness, Mrs E A Bartlett, P S Butler.

Cash Received for Books and Tracts.—Z Perry Young 50c, A Calder 25c, P P Dawson 75c, B J Dowling $1.50, J Taylor 30c, R C Jackman $1 25, J F Taintor 25c, L Hart $1.00, Mrs H J Harp 35c, G E Talbot $1.00, C C Mann 30c, G Raymond $1.00, A Martin 20c, Alice Hazard 10c, H. F. Brigham 20c, James E Wells $15.00.

Books and Tracts Sent.—By Mail—M R Steele, E F Nettleton, Z P Young, J M Owens, C W Smith, G E Merrill, P P Dawson, J Taylor, B J Dowling, G L Raymond, L Hart, G E Talbot, J Hepberne, Mrs H J Harp, Alice Hazard, H F Brigham, J F Taintor, A Martin, G H Churchill.

By Express—A S Burnham, R C Jackman.

Articles Received.—J A Cargile, J Morrison, W S Hogan, J T House, J Lyle, A G Gordon, J T Ongley, S G Lowe, E F Sergisson, J S White, P S Butler, H S Mitchell, J R Smith, J W Burroughs, H Munger, J N Berry, C Colegrove, S R Hood, S C Clowes, J E Wells.

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THE PEARLY GATE.

E. A. BOYNTON.

When Christ our Savior comes to reign,
This groaning earth shall smile again.
From sin and death 'twill then be free,
And there in beauty, too, shall be
A city fair, exceeding great,
With golden street and pearly gate.

To that fair city comes no night,
For God himself shall be its light.
Unfading splendor fills the place,
And joy lights up each smiling face;
And glory in eternal weight
Is found inside that pearly gate.

Whate'er we lack while lingering here,
And toiling on from year to year,
Of health and wealth, of rest and ease,
Of things to comfort and to please,
We'll find them all, if we will wait,
When once inside the pearly gate.

The trials, too, we have to bear,
Of pain and sorrow, grief and care,
Let's bear them well, with cheerful song;
We shall not have to bear them long,
For all our troubles, small and great,
Will leave us at the pearly gate.

Earth's precious things are bought and sold;
Their price is counted out in gold;
For them in vain the poor may sigh,
But king or prince can never buy,
With silver, gold, or vast estate,
An entrance through the pearly gate.

But he who trusts in Christ the Lord,
And lives obedient to his word,
It matters not how poor he be,
He'll find an entrance full and free
To all the boundless joys that wait
Inside that glittering pearly gate.

Dear reader, would you like to share
The glories Jesus doth prepare?
Then come and welcome; come to-day,
Lest, should you venture to delay,
You find yourself at last too late,
And closed for aye the pearly gate.

Unnumbered thousands meant to go
To that bright home now offered you;
But as they lingered day by day,
The dark-winged angel came that way;
And now, alas! their mournful fate;
They'll never pass the pearly gate.

Whatever pathway others trace,
I mean, by God's assisting grace,
To keep the narrow, heavenly way;
And then upon the last great day,
When Jesus comes in royal state,
He'll lead me through the pearly gate.

St. John's, Mich., June, 1875.

HOLINESS TO THE LORD.

F. F. DINGLEY.

(*Continued.*)

Holiness, I understand, is a state of being. It is a state of being holy. It signifies *wholeness*, and denotes that state of being which exists between us and the Lord. It is a state of union between us and the Lord. The command is:—"Be ye holy." "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit . . . Wherefore by their fruits ye shall know them." No person can live a holy life unless he possesses holiness of heart. Living a holy life is only the fruit of being holy. Paul says to the Romans: "But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Sin is opposed to holiness. Only one sin separated Adam from his Maker. It separates us from the Holy One. Holiness unites our hearts with Jesus, and with all true believers. It brings us nigh unto God the Father. It grafts us into the living and true Vine. It harmonizes the body of Christ. It answers our Savior's prayer: "Neither pray I for these alone, but for them also which shall believe on me through thy word; that they all may be one, as thou, Father, art in me, and I in thee; that they may be one in us, that the world may know that thou hast sent me."

Jesus came to seek and to save that which was lost. Man, by his fall, lost his union with his Maker. He lost his goodness. He was sold under sin. In view of eternal salvation, persons are lost without a Savior—lost in sin. Unless saved from sin, we are under the law of sin, and must suffer the penalty of that law, which will result in what the Bible terms "the second death;" for there will be no one to taste that death for us, and we shall have to taste it for ourselves. No one can redeem himself from sin. Being sorry for past sins, and forming good resolutions for the future, will not obliterate the stains of past guilt, and reinstate us in the favor of God. No human arm can reach the sinner's case. Jesus, upon whom the law had no demand, who knew no sin, came to open a way for us to be saved from sin. "Thou shalt call his name Jesus," says the angel, "for he shall save his people from their sins." He was manifested to take away our sins; and in him is no sin." "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

He was made to be sin for us; that we might be made the righteousness of God in him. His blood was shed for the remission of sins; "for without shedding of blood is no remission." His blood cleanseth from all sin, washes away every stain, and brings us into a sacred nearness with the Father. "The Lord laid on him the iniquity of us all." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which ye could not be justified by the law of Moses." He will have all men to be saved, and to come unto the knowledge of the truth. The free gift is to all. "Wherefore, he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "The Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst, come; and whosoever will, let him take the water of life freely." The will is all that is needed in order to obtain full salvation. Whosoever will may obtain it. It is free to all that will accept it.

"Free to all a healing stream,
Flows from Calvary's mountain."

Thank God for a free and full salvation. But something must be done on our part. Let us see what it is. We will listen to Jesus our divine Master. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." "He that loveth father or mother, . . son or daughter, more than me, is not worthy of me." "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time," "with persecutions; and in the world to come life everlasting." These passages take in a giving up of all for Jesus, if needs be, lands, homes, friends, relatives—a full consecration of all. Paul suffered the loss of all things for Christ Jesus his Lord, and considered that of little worth. Nothing is too good to give up for Jesus. We should prefer him to lands, houses, or any earthly treasure. We should seek to please him in preference to self or any friend, or relative, however dear they may seem to us. Nothing ought to come between our hearts and Jesus. We must give him our whole heart, our all. If we give him our whole heart, open the whole of it to him, he will wash the whole of it and make it pure. "Blessed are the pure in heart, for they shall see God."

Jesus sanctified himself for us, that we might be sanctified through the truth. If we would have a home in his kingdom, we must sanctify ourselves. The inheritance will be given to all those that are sanctified. Let us hear what Paul says about this sanctification: "Wherefore when he [Jesus] cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. . . . Then said he, Lo, I come to do thy will, O God. . . . By the which will we are sanctified through the offering of the body of Jesus Christ once for all." That is, by our having our all consecrated to Jesus, and having this same mind or will that he had—"Lo, I come to do thy will, O God,"—"not my will, but thine be done." Sanctification on our part will then be complete so far; but there is something lacking yet. The pardon has not come. Let us have the rest of that verse: "through the offering of the body of Jesus Christ once for all." There we have it—sanctification complete, pardon full. But we must believe in Jesus as a present Savior from sin. We must have faith in the blood. We must believe that it will cleanse from all sin; and the pardon will come.

Jesus says: "Sanctify them through thy truth." This doctrine of giving up all for Jesus is true. This doctrine of sinking out of our wills into his is true. This doctrine that Jesus' blood will cleanse from all sin is true. We have been sanctified by obeying these truths. Then we are all right so far. We may not then feel so happy as some do, but we feel free in Christ, our sins are all gone.

"Oh, the blood, the precious blood!
That Jesus shed for me
Upon the cross, in crimson flood,
Just now by faith I see"

Our all will then be on the altar; let us keep it there. So long as we do, we shall be at peace with God; Jesus will be ours, and we his. "Unto you therefore which believe, he is precious." We are then nothing of ourselves, but weak, frail creatures; but are complete in Christ, our head. Our righteousness although nothing but filthy rags, will then be exchanged for Christ's holiness. "Now stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." The "second death" is here meant. We are not now under the law of sin and death, but under grace. Christ hath redeemed us from the law of sin and its curse. Jesus' death exempted Adam from the penalty of the law which he broke in the garden. His blood exempts us from the penalty of the law which we have broken. Without the blood on our hearts we are utterly lost.

We must remember that we have done nothing to merit this salvation, "but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior." We can do nothing to merit eternal salvation. If we obtain it, it will be because we live by the faith of the Son of God here, and are found in him at last. As ye have therefore received Christ Jesus the Lord, so walk ye in him. Obey him in all things. His will is best for us. It is best for his cause. Others, by seeing our good works, may be led to glorify God in the day of visitation.

Jesus says: "Ye are my friends, if ye do whatsoever I command you." Again he says: "If therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness." It is for our welfare here spiritually, physically, and temporally, to obey Jesus in all things. It is not safe to disobey him. He loves us and cares for us; he wishes us to prosper in all things. Satan hates Jesus. All that he cares about us, is to do everything he can to hinder us from embracing Jesus as a present Savior from sin, so that we may at last lose that eternal life, which he came to bring to light. Let us beware of Satan, and cling close to Jesus. The tree of life was removed so that man could not eat and live forever in his sins. No person can live forever unless saved from sin. The tree of life is removed, but Jesus is placed in its stead for us. "In him was life; and the life was the light of men." Jesus is that bread of life, of which a man may eat and not die. Jesus says:—"Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." Again he says: "My meat is to do the will of him that sent me, and to finish his work."

Our meat is to do his will. If we believe in him as a present Savior from sin, and do whatsoever he commands, we shall grow up into him in all things, and shall at last obtain that life which will never fade away. But we cannot obtain it, till Satan's term of reign expires. We cannot become independent of Christ, our head, in any respect, till we arrive at that world where the tempter can sway no power, and where the King of righteousness shall reign in full command, and prosper. Till then our righteousness must be in him, our all in him, and we in him. We must abide there. Our trust must be in his keeping power, and our mind stayed on him. We are now only children in the embryotic state, and our life is hid with Christ in God; but when Christ who is our life shall appear, we shall be like him; we shall then come into full possession of that life, which will never be taken from us.

(*To be continued.*)

Make no christian living your standard of what is right in faith and practice, however high his name, his rank or his learning. Let your creed be the Bible, and nothing but the Bible; your example Christ, and nothing short of him.

REMEMBRANCE OF DIVINE WATCH-CARE.

BEULAH MATHEWSON.

Perhaps some of the readers of the *Crisis* who are not familiar with the biography of Mr. Archibald Bower, the great historian of the Popes, may be profited by reading an incident in his life where a retrospect of God's care, or, in Scripture language, remembering the way the Lord had led him, so encouraged his depressed and fainting spirit, that he could trust God for future emergencies.

Mr. Bower was born in Scotland, but was sent over to Italy by his parents, who were Papists, at the age of five years, to an uncle, to be educated at a Papist College, where was a great Inquisition. He made such proficiency in his studies as to be chosen Professor at an early age. Soon he was chosen to fill the office of Counsellor of the Holy Tribunal. This was considered a very honorable position, with a salary of two hundred pounds sterling, a fine home, with many other privileges. But when brought to perform the duties of this tormenting murder, his whole being revolted, and determined him to leave a religion so terrible, and embrace that proclaimed by angels on Bethlehem's plains—"Peace and good will to men."

From that time forth, he revolved in his mind every possible method of effecting his escape. He knew the difficulties were most formidable, and if he failed the consequences would be terrifically fatal. But being obliged by the Inquisitor General to apprehend a dear friend, a young nobleman recently married, because he had made some slight remark against doing penance, he, with a demoniacal guard, was obliged to bring him to torture, which terminated his life in three days.

This circumstance decided him to make an adventure the most desperate (says his biographer) ever undertook by man. It was some time ere he could get courage to solicit the Inquisitor General to make a short pilgrimage to Loretta, lest his emotion should betray him. But the opportune moment arrived when engaged in some pleasant conversation he made the request, which was immediately granted, and he mounted his horse, and after some ten miles he took the by-roads through the Adriatic States into Switzerland. The nature of the by-paths he was obliged to pass prevented his traveling over one hundred miles in seventeen days, during which time he lived on goat's milk, and an occasional coarse bit purchased from the peasants, selecting the best place nature afforded for repose for himself, and where there was grass for his horse.

Having fasted nearly three days, he was compelled to strike into the highway and enter the first house he came to, and while waiting for the lady to bring his victuals he discovered a paper over the door describing his person most minutely, and a reward of £800, if carried alive to the Inquisition, and £600 for his head. Two men placed their eye on him, and he narrowly escaped, and for several days and nights was greatly distressed with hunger and cold, and exceedingly perplexed as to what course he should pursue.

One dismal, dark and wet night, he could neither find shelter nor ascertain where he was, or what course he should pursue, but finally perceived a light at a great distance, towards which he attempted to proceed, and discovered a very narrow, uneven track, which required the utmost caution to travel. After severe labor he reached the hut, from which this light had emanated. He knocked and called, until some one looked out and demanded who he was, and what brought him there? Mr. B. replied that he was a stranger, and had lost his way.

"Way," cried the peasant, "there is no way here to lose."

"Where am I?" said Mr. B.

"In the Canton of Berne."

"Thank God!" exclaimed Mr. B. in raptures, "that I am in the Canton of Berne."

"Thank God you are!" replied the peasant, "but, for God's sake, how came you here?"

At Mr. B.'s request he opened the door, when he (B.) inquired if they had heard anything of a person who had lately escaped from the Inquisition?

"Aye, yes, and God grant that he may be safe and keep out of their hands," said the peasant.

Said Mr. B., "I am the very person!"

The peasant clasped him in his arms, and kissed him, and hastened to call his wife, who made one of her best courtesies and kissed his hand. Both expressed their regret that they had no better accommodations for him.

The good man hastened to get off Mr. B.'s wet clothes, and wrap something about him until they were dry, while his wife prepared the best food the house afforded, after which he enjoyed some repose of body and mind. Morning came, and with it breakfast with the pious Swiss couple.

Now we come to the point of remembering the past care of our Father. Nothwithstanding the mercies enjoyed through the night, Mr. B. was depressed. He may have felt as did David after the victory of obtaining Saul's skirt—"I shall one day perish by the hand of Saul." The peasant reproved him for distrusting that Providence which had so wonderfully preserved him thus far, and insisted upon his returning a little way, to show him the fearful path he had come the preceding night, ere he brought him on his way to the Protestant minister of Berne.

Mr. B. found he and his horse had passed a dreadful precipice, where the breadth of the path would scarcely admit a horse, the very sight of which made him shudder. The value of this counsel and reproof from this humble peasant to the learned Mr. B. can hardly be comprehended by those not habituated to the command—"Thou shalt remember all the way the Lord thy God hath led thee." If this poor peasant had not the letter of the word upon his tongue, he had the spirit which enforces what the word does teach.

After viewing the fearful way he had passed, the Swiss brought him on his way, where he was soon as warmly greeted by the minister at Berne, as he had been received in the humble cabin the night before, with the addition of more elegant entertainment. But hope was inspired in his breast to trust the providential care of that God who had thus far sustained him. And while passing through many dangerous positions on his way to England, which in due time he reached in safety, the Lord wonderfully upheld him.

It was the custom of the ancients to set up a pillar of stone in the place where God had signally blessed them. Such events were worth being remembered. But they knew that poor, weak human nature, when brought into straits, was liable to the temptation that God takes no interest in *their* insignificant case, and it is extremely doubtful whether he ever did do anything for them, etc. Three times did Jacob set up monuments of stone as witnesses; but when his darling Joseph was taken, and sore famine pressed upon him, a demand was made for his precious little Benjamin, he seemed to have forgotten the celestial ladder on which God's angels came down to administer to him; also God's host of angels that delivered him from Esau's revenge, and the occasion of God's honoring him with a new and significant name. God is against him now, he thinks, because of these afflictive providences. He is led in the bitterness of his soul to exclaim—"Now all these things are against me." But the sequel proved they were the very things for the salvation of himself and family.

We are all liable to sorrow and depression, but let us like David remember the times and places where God has blessed us, thus inciting hope, whether it was at Jordan, Hermon, or the hill Mizar. Then with him call upon ourselves to hope and trust, being assured of future occasions of praise.

After God had given Israel victory over the Philistines, Samuel determined God should be praised for the past. What if Satan did suggest dark things in the future? No matter. Says this holy Judge of Israel—"Hitherto hath the Lord helped us." And here he erected a monument and named it Ebenezer, or the stone of help. Whatever might be in the future, the Lord should have grateful emotions of praise for what he had already done.

Praise is always comely; and here it seems particularly acknowledged by God in no more suffering the Philistines to come into the coasts of Israel. 1 Sam. 7:13. However dark and impenetrable the clouds may be which Satan may lower over us, let our minds be settled upon this fact, that God is good, and *say it*. If the tempter tells you that you do not feel it, ask him what difference that makes about the fact? And is it not right to tell the truth, whether we especially feel on the subject? It is one of the most effectual means of getting rid of the tempter. Praise to God is exceedingly obnoxious to his satanic majesty.

Worcester, Mass., June, 1875.

THE FIRM BANK.

The promises of God in the Bible are the bank bills of heaven. Earthly banks may fail, but the heavenly bank cannot. The following lines—supposed to have been written by the Rev. Rowland Hill, at a time when public credit in Great Britain was shaken by the failure of several banks—beautifully unfolds the idea:

I have a never-failing bank,
Of more than golden store;
No earthly bank is half so rich,
How then can I be poor?

'Tis when my stock is spent and gone,
And I without a groat,
I'm glad to hasten to my bank
And beg a little note.

Sometimes my Banker smiling says,
"Why don't you oftener come,
And when you draw a little note,
Why not a larger sum?

"Why live so niggardly and poor?
Your bank contains a plenty;
Why come and take a one-pound note,
When you might have a twenty?

"Yea, twenty thousand ten times told,
Is but a trifling sum
To what your Father has laid up,
Secure in God his Son."

Since then my Banker is so rich,
I have no cause to borrow;
I live upon my cash to-day,
And draw again to-morrow.

I've been a thousand times before,
And never was rejected;
Sometimes my Banker gives me more
Than asked for, or expected.

Should all the banks of Britain break,
The bank of England smash,
Bring in your notes to Zion's bank—
You'll surely get your cash.

And if you have but one small note,
Fear not to bring it in;
Come boldly to the bank of grace—
The Banker is within.

All forged notes will be refused,
Man-merits are rejected;
There's not a single note will pass
That God has not accepted.

'Tis only those beloved by God,
Redeemed by precious blood,
That ever had a note to bring—
These are the gifts of God.

The Bank is full of precious notes,
All signed, and sealed, and free,
Though many doubting souls may say,
"There is not one for me!"

Base unbelief will lead the child
To say what is not true;
I tell the soul that feels self-lost,
These notes belong to you.

The leper had a little note:
"Lord, if thou wilt, thou can";
The Banker cashed this little note,
And healed the sickly man.

NOT "FOR," BUT "BY," OR "THROUGH."

A. PARMALEE.

"By grace are ye saved, through faith."

If men are saved *for* their faith, on the principle of debt and credit, then they bring God in debt to them. But this is impossible. If they are saved for believing, on the principle of cause and effect, then the unwashed and unsanctified, the unholy and profane, the abominable and disobedient, who believe in God and the Lord Jesus Christ, and the devils, are saved; for the "devils believe and tremble." "We know who thou art," they confessed, when the "Master of the house" was about to cast them out of his afflicted ones. If men are saved on either of the above principles, the gambler may rise from his games, acknowledge his faith in the Son of God, and settle himself again in security at his godless calling. All the thieves and cut-throats in the universe could do the same, and keep adding to their plunder in their unlawful way.

Do not think, dear reader, that *because* you believe in the Father, Son, and Holy Spirit, and all that is taught in the Bible, that you are a favorite of God. You believe in the unconsciousness of the dead, the personal coming and reign of Christ on the earth, the resurrection of the dead, and the final destruction of the wicked. The devils know as much about this as you do, and I doubt not, more than some of us. If these truths make you any better than those who differ with you, it is *by* or *through* your faith and not *because* you believe them.

The salvation of Noah from destruction with the rest of mankind furnishes an excellent illustration of the idea I seek to convey. Heb. 11:7 reads—"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." There was, first, the warning; second, the *belief* of the warning; third, the preparing of the ark. Nor was this all; Noah's salvation was not perfected until he entered into the ark.

Now suppose Noah had heard the warning, believed every word God had said, but from indifference as to his and his family's fate, had refused or neglected to follow God's directions; do you think his *faith* would have saved him? No more will yours or mine unless we, "by a *patient continuance* in well *doing*, seek for glory and honor and immortality." "To those who are contentious, and do not *obey* the truth," says the record, "indignation and wrath."

"Though I understand all mysteries and all knowledge, and have all faith so I could remove mountains, and have not charity, I am nothing." "Knowledge puffeth up, but charity edifieth." "As many as are led by the Spirit of God, they are the sons of God. Now if any man have not the spirit of Christ he is none of his." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance." "He that hath an ear, let him hear what the Spirit saith unto the churches." "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy [says Paul], that ye be like-minded, having the *same love*, being of one accord, of one mind. Let *nothing* be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves."

O, my God, why cannot these lovely principles rule in the hearts of all who trust in thee? Christians, let us not boast of our knowledge, or glory in party names. Jesus did not come into the world to make sects and parties, but to *save sinners*, and if our works are not to this same end, we have not the spirit of Christ.

Medina, N. Y.

THE WORK IN ALABAMA.

J. J. SMITH'S REPORT.

Dear Brethren:—After my illness during last winter, I labored for four months mostly with our churches and intermediate points, to which I had many pressing solicitations. I find a willingness to hear and investigate Bible truth is increasing. Our little bands of "like precious faith" are working and waiting for Jesus, are in harmony, and growing in grace and a knowledge of the truth.

On the 28th of May I set out on foot to preach a few weeks in the Coosa River country, about eighty miles south. Bro. Cargile and myself had been requested to hold a two days meeting at Norwood's Chapel, which we had consented to hold on the 29th and 30th. We met with large gatherings of the people, but as one man, claiming the right to control the Chapel, refused us the house, the neighbors had prepared seats in a grove. We had a very pleasant time, Brn. Crawford and Waldrop being with us and laboring to good effect.

Bro. C. promises to be very useful as a teacher of the Word. Our teaching, as presented by Bro. Cargile and myself, together with our religious literature, brought him out of skepticism into the full light of the gospel. He is a man of good mind, is well informed, of unblemished christian character, and zealous in trying to win souls to Christ.

On the 31st, walked about twenty miles. Stopped with a stranger for the night, who, on learning that I was a preacher, sent his children out to invite his neighbors in to hear me preach. Had a house full of attentive hearers. Was very kindly treated and invited to call again. June 1st, walked sixteen miles, when, a storm arising, I stopped with a farmer. Learned that he was one of the two men who last year sent a message for me or Bro. Cargile to come and preach the doctrine they had read in some of our tracts. We proposed to have a meeting in his house, but the storm continuing late, we did not get out a notice. We talked, sung and prayed with the family, who seemed to be edified and comforted.

June 2nd, walked to Brandon Station—six miles, took the cars six miles, thence on foot again over a rough mountain almost destitute of inhabitants for twelve miles. This brought me to the Coosa valley, and I learned that Bro. S. R. Hood lived about four miles further on. Although I was worn out with a hard tramp and almost overcome with heat, I pressed forward and reached Bro. Hood's in the twilight. Oh, what a greeting! How kind the reception by all his loving family. For a time my weariness was forgotten. But it soon returned; my muscles were sore, my bones ached. It will not be so in the kingdom. Thank the Lord for that "blessed hope."

Bro. Hood is the man of whom I wrote some months ago as having been converted to the truth by the reading of a single tract. And by preaching the truth in love he has won several ministers and many of their church members to the same precious faith.

Bro. H. had not received my letter authorizing him to make appointments for me. I rested, June 3d, till afternoon. Bro. H. furnished me with a mule to ride six or seven miles. Stayed for the night with a Bro. Coates, who got a few together while we lectured on the Prophetic Chart, to show that the gospel age must soon close, and Jesus come to save us. One old sister shouted for joy. It was a pleasant season to us all.

June 4th. Rested until evening, when I met a small congregation at Bro. Hood's (Baptist) church, and preached.

June 5th. Being church meeting day at Bro. Cornelius' (Baptist) church, Bro. Hood and myself went over the Coosa River to it. This is in another Association, which has condemned "materialists." After consultation with his brethren, Bro. C., the pastor, said to me:

"Bro. Smith, the brethren desire you to preach. They are hearty in it. I know that our Association has passed resolutions of opposition, but I am not afraid of Associations. The church is as high authority as the Association."

I preached to them accordingly. Had pressing invitations to visit them again. Afternoon, I lectured on the Chart to an assembly who seemed much interested.

June 6th. Returned four miles, to Bro. Hood's church. Discoursed twice to the people, there being many out. After the second discouse, Bro. H. and myself rode to the city of Gadsden, Etowah Co., twelve miles. Here is a thriving Baptist church which has not taken ground for or against the materialists. Bro. Hood being well known and highly esteemed by these brethren, might preach in their church without a dissenting voice; but to bring a stranger in their midst who might be expected to teach the very doctrifies already denounced by their Association, might stir up strife in their church. I was unwilling to have an application made for the use of their house. The use of the Court House was secured. We furnished lights. I preached to a small gathering on the saints' inheritance, and announced meeting for 11 o'clock next day.

June 7th. Preached and lectured three times to increasing numbers; the last time, to more than could be seated. The Lord blessed me with strength, and filled me with the spirit of love and tenderness. From the many cordial invitations to re-visit them, I think a good impression was left. Some said that they did not see how the Baptist church was to be *split* by such preaching. Others, that they did not see the bugbear.

Oh, but I did want some tracts for this people. I hope within three months to visit them again. Who will send me copies of the *World's Crisis*, the *A. C. Times*, *Bible Banner*, or *Christian*, or tracts, for this new field? Send to my address, care of Eld. S. R. Hood, Gadsden, Ala. Send by the 1st of Sept. I do not feel fully armed when out in the field without tracts.

June 8th. Returned with Bro. H. to his home, thirteen miles, much worn from the heavy work of the last few days, and loss of sleep. Bro. Hood's church with few exceptions are with him in the faith; portions of several other churches are with him. It remains to be seen whether his Association will retain the churches tainted with heresy another year. The September session will decide.

June 9th. Bro. Hood went with me on his own mules, twenty-four miles, and introduced me to other brethren of "like precious faith," to whom Bro. Cargile had recently paid a visit, as he has reported to you. The brethren here have had much bitter opposition from their Baptist brethren. It is somewhat abating, now that the strife-monger, who for money led the opposition, has left the country.

Notice of our arrival was sent out with an appointment for preaching at night, at Spring Creek church. Had a small congregation. It is now wheat harvest, and the people are overworked to save the crop, yet many, after the day's toil, soon become so interested that they come to our meetings.

June 10th. Preached to nine persons in Gaylesville. It seems that but few knew of this meeting, and there was another gathering to take them off. Bro. F. R. Bankson left me with Brn. Puckett and Livingston, the latter lately excluded from the Bapsist church for preaching our heresy. I preached seven times in this community. I am told that, since Bro. Cargile preached here, much of former prejudice is giving way.

June 15th. Preached at Baker's Chapel, Northern Methodist house, to an attentive audience. Subject, the coming kingdom. There were three ministers present, some taking notes. At the close, one of them announced his appointment for next Sunday, and the subject, "Immortality of the soul." I suppose it was intended as a refutation of what Bro. Cargile had preached there. This is the first instance in which I have known the Northern Methodists to join issue with us; though I have often been invited to preach in their houses, and held some very interesting meetings with them. I have heard of more strange "doctrines of men" on this trip, than any for years; Swedenborgianism, Spiritualism, Transmigration, *et cetera*. I saw one poor deluded wretch, who affirmed that his soul had transmigrated a number of times, and now, he says, he is developing into a god, and says all who do not own his divinity will ere long feel his power. I inquired what his soul occupied last before becoming a god? The reply was, "a Durham bull." Looking over my chart, he seemed well pleased with the symbolic animals, but would admit of no interpretation but his own, and insisted that the rough goat, with the great horn, was the United States of America.

If the Lord spares this generation, now rising up, to come to maturity, what will be their religion but Atheism? Is a whole generation to be given up to believe a lie, that they all might be damned? Surely you do not have so many elements of discord at the North as we have!

My health is now good again. I have not yet had a return of bronchitis this summer, as usually I have had. I am trying to labor in word and doctrine to the extent of my strength. A short time at home occasionally, to see to the wants of my family, and take needed rest, is all I can stay at home, with so large a field to labor in, and so few laborers to perform the task. Pray for more laborers. Yours in love,

Long Island, Ala. J. J. Smith.

HOME AND HEALTH.

DO NOT WORRY ABOUT YOURSELF.

"To retain or recover health, persons should be relieved from all anxiety concerning disease. The mind has power over the body, for a person to think he has a disease will often produce that disease. This we see effected when the mind is intensely concentrated on the disease of another. It is found in the hospitals that surgeons and physicians who make a specialty of certain diseases are liable to die of them themselves; and the mental strain is so great that sometimes people die of diseases which they have only in imagination. We have seen a person sea-sick in anticipation of a voyage, ere reaching the vessel. We have known persons to die of an imaginary cancer in the stomach, when they had no cancer or any other mortal disease. A blindfolded man, slightly pricked in the arm, had fainted and died from believing that he was bleeding to death.

Therefore well persons to remain so, should be cheerful and happy; and sick persons should have their attention diverted as much as possible from themselves. It is by their faith that men are saved, and it is by their faith they die. As a man thinketh so is he. If he wills not to die, he can often live in spite of disease, and if he has little or no attachment to life, he will slip away as easily as a child will fall asleep. Men live by their souls, and not by their bodies. Their bodies have no life of themselves, they are only receptacles of life—tenements for their souls, and the will has much to do in containing the physical occupancy of giving it up."

I take the above from the *Conn. Southington Reporter*. Undoubtedly the casual reader will skip over the article brought forward, and lay the paper down with the exclamation "that's so." But to the critic or thinking man, he can discover at a glance an impenetrable fog and bundle of inconsistencies.

For instance, the mind has power over the body; for a person to think he has a disease, will often produce that disease. This looks plausible upon its surface; but underneath and behind lie cause and effect which gives force and character, and we can find that disease in the crude to be the parent of disease in the abstract. Instead of the mind controlling the body, we find the exact opposite, namely, the body controlling the mind.

Says Professor Fowler, one of the greatest thinkers in America:

"That the brain is the organ of the mind, but that all its conditions similarly affect the mentality. And since all the states of the body and brain act reciprocally—consequent on that vast net-work of nerves which ramify throughout every part and parcel of the body, and terminate in the brain—of course all existing conditions of the body similarly affect these nerves, and thereby the brain—and therefore the mind, rendering all the states of either body or mind reciprocal which those of the other. Is the body sick, or weak, or exhausted, or inflamed, or sleepy, or exhilarated, is not the mind equally so?

Then to originate great thoughts, or to conceive pure and exalted sentiments, must not the brain be in a vigorous state? And in order to acquire cerebral vigor, must not all the bodily functions be equally vigorous? And to this end, must not those health laws which cause this vigor be observed? Of what avail the learning of the sickly scholar, the talents of the invalid, or the goodness of the pious dyspeptic? They can do nothing, can enjoy nothing—are but a burden to themselves and friends. Can we think, or remember, or study without that energy furnished by the body? No more than move machinery without motive power. How, then, can that boy become a great or learned man without possessing physical vigor? Or that delicate and beautiful girl a capable or good woman, wife or mother without possessing animal vigor?

Let it be forever and everywhere remembered, that both judgment and memory, reason and poetry, eloquence and philosophy, even morality and religion, all the virtues and all the vices—in short, one and all of the human functions, are carried forward by animal power. Even the very sensual pleasures of the debauchee are exercised by this very animal force, and weaken when and because it declines. And as physical power depends on the observance of certain physical laws, the violation of which weakens both body and mind, of course the first duty of every human being to himself and Creator—of parents to their children—of ministers to people—writer to reader, and one to all, is to learn and obey the health laws."

Therefore the brain being the generator and producer of thoughts, it, on becoming diseased, its product, which is reason and thought, must of necessity become diseased in like manner. Dare any dispute the fact of hereditary insanity? Further, can an ethereal principle transmit insanity?

Notice the inebriate with his brain inflamed with poisonous liquor. What is the result? His mind at once becomes deranged and inflamed in a corresponding manner. Apply the antidote to the body, and as a product you get the principle, and so in the reverse. This is a rule that works well both ways.

Then give me the cause and I will hand you the effect; or show me the effect, and by following up the same stream I will find the cause.

Again, "men live by their souls, and not by their bodies." This is startling intelligence. "Men live by their souls and not by their bodies." I inquire with earnestness, what or who is man as enumerated in the third person in the above? If man is not a body or soul, but depends upon soul for a livelihood, he of necessity must be somebody. But can he be anybody without a body? And if no body, why talk about anybody? C. S. Branch.

Milldale, Ct.

FRUIT AS FOOD.

In an article on "Fruit as Food," in *Herald of Health* for July, we find the following interesting statement:—

"While writing these pages there has sat upon the floor, enjoying an English picture book, a little fat, rosy-cheeked boy of some four summers, who has this spring, for the first time in his life, had the privilege of eating at his every meal of all the fruit he may desire. More than once he has partaken of nothing else but fruit. He has never heretofore been a healthy child; he has suffered from colds, throat difficulties, ear-ache and children's complaints generally. For weeks, in all the changing of a fickle season, he has known no ills of any kind, and seems perfectly free from his old weaknesses, and is getting very fleshy and robust. In fact, one might meet with ten thousand children and find none as rosy-cheeked, healthy, and as full of life and cheerfulness as this lad. He eats but two meals a day, and nothing except at meal-time. He uses no meat or butter, or sugar. It is but one of those demonstrations of what nature will bestow upon those who obey the law of choice as to what is best; taste and relish being sure guides, especially with less perverted childhood."

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1027. BOSTON, WEDNESDAY, JULY 14, 1875. VOL. XLI.—NO. 14.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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PRAYER OF THE AGED.—Ps. 71: 9.

J. LYLE.

O Father, thou alone art God,
Through endless years thou art the same;
I fall before thee and adore thee,
Our Father, hallowed be thy name.
May such an one as I draw near,
And speak to thee in earnest prayer?

Cherub and seraph near thee dwell,
Angels of might in word and deed;
But of them all I would not call
On one for me to intercede.
My Advocate before thy throne
Is Lord of angels, thy dear Son.

Increasing years of mortal life
With their sad weight are bending me;
I strive in vain strength to retain,
But ah, the grave's my destiny!
Fond objects of the past have fled,
And left me with a hoary head.

Forsake me not, O heavenly Friend,
Forgive my wandering and my sin;
Thy book of truth from early youth
My guide and counsellor has been.
Bless me while trembling on time's shore,
Ere I go hence to be no more.

And oh, when death's long night is gone,
When morning stars shall sing again,
Let me arise with glad surprise
To hail my Lord's millennial reign.
Then crowned with endless life I'll raise
With thy redeemed my song of praise.

Newark, N. J., June 26th, 1875.

MORMONISM:

OR,

WAS JOSEPH SMITH A DIVINELY INSPIRED PROPHET?

WM. SHELDON.

CHAPTER II.

II. The so-called inspired translation of the Bible by Joseph Smith, clearly proves that he was not an inspired prophet, when compared with the Book of Mormon. This translation, according to its preface, "was begun in June 1830, and finished July 2, 1833," but not published till after 1866. We invite attention to several important points.

1. In the Book of Mormon we have many texts quoted precisely as they occur in our version, while in the inspired translation they are *changed*, thus making Joseph's inspiration repudiate itself, for both books claim to have been translated by inspiration; hence, if the Book of Mormon is an inspired book, the so-called translation of the Bible is wrong, for the two clash; and if the so-called inspired translation is right, the Book of Mormon is wrong, for the two come in collision, and true inspiration will not clash with itself; and whether *one* or *both* of these books are wrong, Joseph Smith is thereby proved an untrue prophet, for he was the translator of both books, and a true prophet could not produce an untruthful book; and when he is thus proved a false prophet, both books are proven unreliable, so far as the translation depends upon Joseph, for an uninspired prophet could not translate any book "by the spirit of inspiration." Every collision between the Book of Mormon and the inspired translation in the rendering given of the same texts of Scripture, is a valid argument against Joseph's claim to inspiration, as divine inspiration cannot thus make war on itself; and when Joseph's claim to inspiration is broken, he is proven a false prophet, for a true prophet would not claim the gift of translation, and pretend to exercise it, when he is void of such a gift.

In the Book of Mormon the claim is made, as before shown, that within a year after Christ's ascension to heaven, he returned to earth to visit the Nephites living on this continent, and tarried with them at one time three days, doing miracles, and teaching the people; after having thus taught them, he added: "Behold, ye have heard *the things* which I have taught *before* I ascended to my Father." Nephi, 7th chap. In this rehearsal of things which he had taught before he ascended to heaven, much of the fifth, sixth, and seventh chapters of Matthew are quoted precisely as found in our common version; and one of three conclusions is inevitable, either Joseph had our Bible before him to copy from, or Christ really endorsed our rendering when talking to the Nephites, or else Joseph's inspiration was at fault in reporting Christ's conversation to the Nephites; for in the inspired translation, there are over thirty variations from the quotations given in the Book of Mormon. If the Book of Mormon is right in making Christ endorse the precise phraseology used in the common version, then Joseph is wrong in his "spirit of inspiration" by which he repudiates what Christ endorsed. But if Joseph's "spirit of inspiration" is right, by which he changes from the common version, how did either Christ, or Nephi, the recorder of Christ's sayings to the Nephites, chance to give the precise phraseology used in our Bible, especially if it is wrong? How did this happen? Did Christ, in telling the Nephites what he had taught on the other continent before his ascension, blunder into a wrong statement (for it must be wrong if Joseph's translation is right), or did Nephi in reporting what Christ had said, chance to give the precise language used in our version, not knowing a word about our version?

How is it that the Book of Mormon and our Bible attribute the same phraseology to Christ, while Joseph repudiates it when he translates by inspiration? Take a few samples. The Lord's prayer is repeated in the Book of Mormon just as we find it in our version: "And lead us not into temptation." Nephi, 5th chap. But in turning to Joseph's inspired translation, it is found to read: "And suffer us not to be led into temptation" (Matt. 6: 14), or, "And let us not be led into temptation." Mark 11: 4. The question is not as to which translation is preferable; but if the common version is wrong, how came Christ to repeat it wrong to the Nephites, or how came Nephi to record it in this wrong form, having never seen our version? And how came Joseph in translating from the plates to give the same rendering found in our version, and when translating the Bible to repudiate that rendering, and substitute another? The fact is, when preparing the Book of Mormon our version was freely used, with all its defects; and when the inspired translation was arranged, forgetting that the rendering of certain texts had been endorsed by incorporating them into the Book of Mormon, they are changed,—thereby repudiating by inspiration at one time, what had been endorsed by inspiration at another time,—thus making the Book of Mormon, and the inspired translation condemn each other: so one or the other must fall; and if either one falls, Joseph falls with it, and drags down the other with him, so far as its translation depends on him.

Not to be tedious, we will content ourselves with a few samples of quotations from our common version found in the Book of Mormon, in contrast with Joseph's subsequent inspired translation of the same texts, so that all may see that what is endorsed by his kind of inspiration at one time, is repudiated by the same kind of inspiration at another time.

Our version of Matt. 5: 40, is quoted verbatim in the Book of Mormon: "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." Nephi, chap. 5, But in the inspired translation Joseph renders the same text thus: "And if any man will sue thee at the law, and take away thy coat, let him have it; and if he sue thee again, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him a mile; and whosoever shall compel thee to go with him twain, thou shalt go with him twain."

If our common version is wrong, how came that wrong version in the Book of Mormon? If Joseph's version is the real language of Christ, why was not that language used in the Book of Mormon instead of the exact wording of our version, which did not exist for hudreds of years after the Book of Mormon claims to have been written on plates? Were our translators inspired to use the precise words found on those plates, so long before Joseph found the plates, and that too when the words were wrong, if Joseph's inspired translation is right? If Christ, on his visit to America, really used the words found in the Book of Mormon, and if Joseph is right in representing him as using different words on the other continent, how did it happen that our translators used the very words that Christ uttered on this continent to the Nephites, and not the words that he uttered on the other continent to the Jews?

Our version of Matt. 6: 33, is quoted verbatim in the Book of Mormon, as language used by Christ: "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." But in the inspired translation, Joseph renders the same text thus: "Wherefore, seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you." If Joseph's rendering is right, how came the wrong rendering in the Book of Mormon? And how happens it that this wrong rendering precisely agrees with the common version? Or rather, how did our translators obtain the precise phraseology used on the plates of Nephi so long before our translation was made, having never seen or heard of those plates?

Our version of Matt. 7: 1, is found verbatim in the Book of Mormon: "Judge not, that ye be not judged." Nephi, chap. 6th. But Joseph's inspired translation reads: "Judge not unrighteously, that ye be not judged; but judge righteous judgment." How did the common version finds its way into the Book of Mormon, if that was really written so long before our translation, especially if our version is wrong?

Our version of Matt. 7: 9–11, is quoted without a change in the Book of Mormon: "Or what man is there of you, whom, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?" But Joseph's inspired translation repudiates this rendering, which somehow found its way into the Book of Mormon, and substitutes the following: "What man among you, having a son, and he shall be standing out, and shall say, Father, open thy house that I may come in and sup with thee, will not say, Come in, my son; for mine is thine, and thine is mine? Or what man is there among you, who, if his son ask bread, will give him a stone? Or if he ask a fish, will he give him a serpent?" If Joseph is a true prophet, this last rendering must be right; and if this is right, the other must be wrong, and if wrong how came it in the Book of Mormon which claims to have been written (this part of it) by an inspired Nephite apostle of Christ, and to have been translated by inspiration through Joseph? And how chanced our version to be wrong, and yet precisely the same contained in the Book of Mormon? Was our version borrowed from the Book of Mormon before the plates were found, or did the Book of Mormon borrow our version after the plates were claimed to be found?

Our version of Matt. 7: 23, is used word for word in the Book of Mormon without variation: "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Nephi, 6th chap. But Joseph's translation is different: "And then will I say, ye never knew me: depart from me, ye that work iniquity." If Joseph was divinely inspired to translate this text thus, and the Book of Mormon was also translated by "the spirit of inspiration," after receiving the sanction of God and angels, one of whom discovered the book to Joseph, how can the collision between the two inspired translations be reconciled? They are positively irreconcileable. And we have here presented a mere sample of over thirty such inspired repudiations of the Book of Mormon. We are compelled to conclude that Joseph's inspiring power needed a little instruction in grammar, after reading his translation of many texts, of which Rev. 1: 3, may be taken as a sample: "Blessed are they who readeth, and they who heareth and understandeth the words of this prophecy, and keepeth those things that are written therein." Was inspiration so weak in Joseph that it could not talk straight? Or did it not know how to talk correctly? It is not surprising that uninspired translators should sometimes talk a little crooked, but an inspiration that is so familiar with all other languages, ought to be better acquainted with the English language.

It will avail nothing to conjecture that inspiration only dictates the thoughts, and leaves it wholly with the inspired person to select language to express those thoughts; for if this were so Balaam's ass would hardly have been understood; nor would those disciples on the day of Pentecost have spoken intelligibly in different languages. Inspiration gives the language, as well as the thoughts.

2. The necessity for an inspired translation is argued from a statement found in the Book of Mormon concerning the perversion of the Bible: "For, behold, they have *taken away* from the gospel of the Lamb, *many* parts which are plain and most precious . . . and after these plain and precious things were taken away it goeth forth unto all the nations of the Gentiles." 1 Nephi, 3rd chap. Then in a revelation through Joseph, recorded on the one hundred and forty-fifth page of the Book of Covenants, it is affirmed: "Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldest hold thy peace concerning them, and not teach them until ye have *received them in full.*" Here we are informed, not only that much has been taken from the gospel revealed in the Scriptures, but that through Joseph these missing Scriptures should be restored "in full." The statement is emphatic: "My Scriptures shall be given," not in part, but "in full." So, if this inspired translation is what it purports to be, it will really contain all that God recognizes as his Scriptures. But, upon examination, we fail to find the prophecy of Enoch, mentioned in the Bible. Mormons have long argued the incompleteness of the Bible, as an argument to pave the way for the reception of the Book of Mormon.

Mr. Taylor, one of Joseph's apostles, in a public discussion, thus appeals to his opponent: "Where is the book of the wars of the Lord? (See Rom. 21: 14), and also the book of Jasher? Josh. 10: 13. I wish some information about the book of the statutes of the kings of Israel (1 Sam. 10: 25); and also the book of Enoch (Jude 14)." These books are not in the inspired version. Why are they omitted? Could not inspiration find them as well as many other things put into this translation? If the Bible was defective without them before, is it not now equally as defective in this respect? Did Joseph really receive God's Scriptures "in full," and still leave several books out of the list?

Nephi, in the third chapter of his first book, speaks of the prophecies of Zenock, Neum, and Zenos, as being recorded on the plates of brass brought out of Jerusalem; and a similar reference is made in the book of Nephi, fourth chapter, in these words: "Yea, the prophet Zenos did testify of these things, and also Zenock spake concerning these things, because they testified particular concerning us, who are a remnant of their seed. Behold, our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem?"

Here are several prophets spoken of, whose prophecies are recorded on the plates of brass, with the prophecies of Isaiah, and Moses, and others. Now if the Scriptures were to be restored "in full," in this inspired version, why were these left out? If the Book of Mormon is reliable, the prophecies of these prophets are a part of the "Scriptures," for they are expressly called so in the immediate connection of the last quotation: "He that hath the *Scriptures*, let him search them." Very often these brass records are called "Scriptures," in the Book of Mormon. Then, in order for Joseph to receive the Scriptures "in full," he should have received these ancient prophecies, uttered and recorded before Lehi left Jerusalem. But we look in vain for them in the inspired version.

3. The inspired translation conflicts both with the Bible and with itself concerning the creation of man, in affirming that God created man spiritually even before they were created naturally: "For I, the Lord God, created all things of which I have spoken, *spiritually, before* they were naturally upon the face of the earth; for I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, *had created all the children of men*, and not yet a man to till the ground, for *in heaven created I them*, and there was not yet flesh upon the earth, neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; the first flesh upon the earth, the first man also; nevertheless, all things were *before* created, but *spiritually* were they created and made, according to my word." Gen. 2: 5–9.

"And he called upon our father Adam, by his own voice, saying, I am God; I made the world, and *men before they were in the flesh.*" Gen. 6: 52.

This was the teaching of Joseph's inspiration when he commenced his translation; but being off of his guard when he reached Paul's epistle to the Corinthians, he spoiled his own theory by the following translation: "The first man, Adam, was made a living soul; the last Adam was made a quickening spirit. Howbeit, that which is natural first, and not that which is spiritual; but afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15: 44–49.

Here we have the fact presented that the "first man," instead of being spiritual, was "of the earth"—"that which is natural first"—"afterwards that which is spiritual;" just as in the history of Christ who became the second Adam; he firstly possessed a mortal body, or natural body, and it was "sown a natural body;" afterwards it was "raised a spiritual body." Here is the divine pattern: Christ "became the first fruits of them that slept"—a sample of the spiritual, or immortal, being thus "made a quickening spirit." As the "second" cannot precede the "first," no reference can here be made to Christ's pre-existence, but to his material existence in its natural and immortal stages. Joseph affirms that the first man was made "in heaven"—Paul says "of the earth." Joseph says man was first made "spiritually;" Paul says, "natural first;" but in due time "we shall also bear the image of the heavenly." Here Joseph's translation is in conflict with itself, as well as with our version.

A clashing inspiration cannot be of God.

4. Joseph's inspired version clashes with itself, and with reason by giving two natural fathers to Joseph, the husband of Mary who was the mother of Jesus, in rendering Matt. 1: 4. "Jacob begat Joseph," and in translating Luke 3: 30, Joseph "was from the loins of Heli." Certainly he could not have been begotten by Jacob, and also have come from the loins of Heli. The common version simply says that Joseph "was the son of Heli;" and so he was by marriage, Heli being the father of his wife Mary; so with this version there is no collision between the two statements; "Jacob begat Joseph," and by marriage Joseph "was the son of Heli;" but when the text is so tinkered as to read, Joseph "was from the loins of Heli," there is an irreconcileable collision. Is this the result of true inspiration?

5. The inspired version contradicts itself in its statements about the creation, or else it teaches the *propagation* of pre-existent spirit-fish, spirit-fowl, spirit-beasts, as well as the propagation of the species of spirit-men. It first gives a record of man's creation on the sixth day: "Let us make man in our image" (Gen. 1: 27), subsequently adding: "Not yet a man to till the ground, for in heaven created I them, and there was not yet *flesh* upon the earth, neither in the water, neither in the air" (Gen. 2: 6), and then proceeds to speak of man's earthly creation thus: "And man became a living soul; the first flesh upon the earth." Gen. 2: 8. Remembering the affirmation here made, that at the time God was about to create man, "there was not yet flesh upon the earth, neither in the water, neither in the air," and also that man was "the first flesh upon earth," we turn to the record of creation on the fifth day, and sixth day, *before* the alleged spiritual creation of man:

"And I, God said, Let the waters bring forth abundantly, the moving creature that hath life, and the fowl which may fly above the earth, in the open firmament of heaven. And I, God, saw that all things which I had created were good; and I, God, blessed them, saying, Be fruitful, and multiply, and fill the waters in the sea, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And I, God, said, Let the earth bring forth the living creature after his kind; cattle and creeping things, and beasts of the earth after their kind; and it was so. And I, God, *made* the beasts of the earth, after their kind; and cattle after their kind; and everything which creepeth on the earth, after his kind." Gen. 1: 22–26.

Now, if at the time the Lord created man, there was no "flesh" on earth, in air, or water, and if man was "the first flesh upon earth," here is either a square contradiction, or else these fish in the water are spiritual fish, these fowl in the water are spiritual fowl, these cattle and beasts are spiritual cattle and spiritual beasts; and more than this, these very fish, fowl, cattle and beasts are commanded to "Be fruitful and multiply." What, spirit-fish multiply, and spirit-fowl, spirit-cattle and beasts multiply? Then what kind of water "brought forth abundantly" these fish and whales? Was it spirit-water? And was it spirit-earth that these beasts and cattle occupied? And still worse, it is said of these: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein I grant life, there shall be given every clean *herb for meat*; and it was so." Vs. 32. What, was God proposing to feed spiritual beasts and fowl on herbs?

It is said to man, on the sixth day, "Be fruitful and multiply." Vs. 30. Are spiritual men to multiply, or propagate their species? Again: "And I, God, said unto man, Behold, I have given you every herb bearing seed, which is upon the face of all the earth; and every tree in the which shall be the fruit of a tree yielding seed; to *you* it shall be *for meat.*" Vs. 31. What, be meat for spiritual men? Spiritual men feeding on literal herbs? If the herbs and trees are spiritual, they yield spiritual "*seed.*" Moses only recapitulates man's creation in the second chapter, and taught no such spiritual nonsense as Joseph's inspired version indicates, such as man's pre-existence, feeding on herbs, and propagating his species before entering the flesh; and the pre-existence of all animals, to feed on herbs, literal or spiritual, such as yield their seed, these animals also being commanded, before there was flesh on the earth, to "multiply," or propagate their species. Turn which ever way you will, Joseph's inspired translation involves its advocates in a dilemma. If this idea of human and animal propagation of the species previous to possessing flesh, is not relished; if this idea of feeding spirit-men and spirit-beasts on herbs before the existence of flesh, is not relished, the only way to escape the dilemma with all its absurdities, is to take the position the creation spoken of in the first chapter was a creation of fleshly beings; and when that position is taken, the translation of Joseph flatly contradicts itself, saying, "there was not yet *flesh* upon the earth, neither in the water, neither in the air."

These things were all made before man; yet Joseph's inspiration says that man was "the *first flesh* upon the earth." If God made "men before they were in the flesh," and in this condition commanded them to multiply, would he command an impossibility? If not, then it is possible for men to propagate their species out of the flesh; and if death takes men out of the flesh, why may they not then propagate their species? And if any men can so do, why not all men, and thus augment Satan's kingdom interminably? Has not Joseph here introduced a sentiment that annihilates the object of creation? If the human family could multiply before the creation of flesh, why was flesh ever created?

6. Joseph's inspired translation betrays its weakness in introducing baptism in the days of Adam, either under a Greek term, hundreds of years before the Greek language existed, or under the pretence of translating the Hebrew into English, in using a Greek word with an English termination; for all scholars know that the term baptize, instead of being an English word, is simply a Greek term transferred, with an English termination. In pretending to translate into the English, why leave the term untranslated, as far as the English is concerned, and simply translate it into Greek? He might just as well have translated it into French or German, as into Greek. God is represented as saying to Adam: "Be baptized in water." Gen. 6: 53. Would true inspiration have selected this long controverted Greek term, instead of some well understood English word, to communicate to people familiar only with the English language the idea of Adam's immersion in water, if he really was thus immersed? Besides this, if Adam's baptism, as recorded by Joseph, was a true pattern, all subsequent baptisms are faulty: "Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized." Gen. 6: 67.

Why was not baptism subsequently administered on the same principle, if this was really God's work? Has God since changed his own plan? Why not have done as in the case of Joseph's baptism? Else why was not Joseph baptized after the same pattern? Both were baptized, it is claimed, when there was not a valid administrator on earth; then why were not both baptized alike? Will God repudiate his own practice? Is he changeable?

(To be continued.)

CHRIST OUR SALAVTION.

C. HELME.

Man being brought into this state of salvation, he loves God with all his heart; every affection, appetite, and desire being purified, refined, and fixed on and centred in God. He loves him with all his soul, the whole life being occupied with and devoted to his service; for as he lives by God, he lives to and for him. Such were the martyrs; they counted not their lives dear to them, so that they might properly confess and glorify Him who had brought them out of darkness to his marvelous light.

He loves him with all his mind, his understanding, judgment, and will; with his spirit, the whole of the intellectual principle; all his rational powers being influenced by the spirit of love, and employed in rendering a reasonable service to his God. And he loves him with all his strength; all his rational and intellectual energies being combined in his acts of devotion and acts of obedience. As he thus loves God, he also loves his neighbor as himself. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." He lives to God's glory by receiving good from him to do good to men. By the finger of God the moral law is written on his heart, and by incessant acts of loving obedience it is transcribed in his life.

But, say you, Who is sufficient for these things? He in whose heart Jesus lives and rules, and whose blood has cleansed him from all unrighteousness. He who wills in God's will, lives in his life, is strong in his strength; who walks by faith, and not by sight, who is crucified to the world, and the world to him, whose feet are fixed on the Rock of Ages, and who can do all things through Christ, who strengthens him.

Reader, all things are possible to him that believeth.

Hingham Centre, Mass.

HOLINESS TO THE LORD.

F. P. DINGLEY.

(Continued.)

Perhaps the words in Gen. 2: 17, rendered "in the day" is wrong, and should be rendered "*after* the day." Some read it—"In the day that thou eatest thereof thou shalt become mortal." In case that either of these renderings is true, Jesus must have pawned his life before the foundation of the world. That is, he must have promised that if man sinned, he would pay the demand of the law, and open a way whereby he might be saved from sin. This may be the case. Paul begins his letter to Titus thus:—"Paul a servant of God, and an apostle of Jesus Christ, . . . in hope of eternal life, which God, that cannot lie, promised before the world began." Peter, while speaking of Jesus, says:—"Who verily was foreordained before the foundation of the world; but was manifest in these last times for you, who by him do believe in God that raised him up from the dead, and gave him glory."

Jesus is spoken of in Revelations as being a "Lamb slain from the foundation of the world." It seems to me clear that the sole reason of our falling in death, or as the Bible terms it, sleep, previous to obtaining the life or death set forth in the gospel, is the removal of the tree of life. I may be mistaken in this view; if I am, I am willing to be enlightened. I never close my heart from receiving light on any subject in our creed—the Bible. I do not belong to any synagogue, but the household of faith. I stand free in Christ. But I mean to hold fast that form of doctrine which I have till I see good reason for letting it drop.

Jesus came to pay the penalty of that law which was broken in the garden. Paul says:—"God sent forth his Son . . . made under the law." Now if he was made under the law, which man broke in the garden, of course it must have had a claim on him while he was here in the world. If this is true, it proves that there must have been a time previous to his being born in this world that he had an existence, and the law had no demand on him. He existed with the Father in person, and had glory with him before the world was. He was rich. His Father loved him. He loved him more than any earthly parent can love; but he so loved the world that he freely delivered him up for us all.

"O, 'twas love, 'twas wondrous love!
The love of God to me;
It brought my Savior from above,
To die on Calvary."

It was in view of some being saved from sin that he delivered him up for us. If there had been no way opened for persons to be saved from sin, and had been none to comply with the requirements of the gospel, after such a way was opened, I believe that Adam would have been put out of existence the day he ate of the forbidden fruit. Jesus did not pawn his life upon uncertainties, for that all-seeing eye looked down the stream of time, and saw an innumerable company coming out of great tribulation, having their robes washed white in his own blood.

He loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by his word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. He came specially to save those that believe; for unless there had been some that would believe, he would not have come. I believe he would come, if he saw only one that would heed the call of mercy. He came to save every one that could be persuaded to repent and be saved.

In Paul's first letter to the church at Corinth, he says:—"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus and by the Spirit of our God." Such persons as these were just the ones that Jesus came to save. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." He lived for God; but he died for us. He did not seek to please himself. Reproaches fell on him. He died an ignominious death. He suffered without a murmur. In his life and death he set forth an example, that we should follow in his steps. He died for all, that they which live should not live unto themselves, but unto him who died for them and rose again. He has redeemed us from the curse of the law. He has got the power to conquer Satan. He has bought us. We are not now under Moses, but under Christ. He is our lawgiver,—our school-master. He is that prophet unto whom we should hearken in all things. The gospel requirements are to do whatsoever he commands us.

We should seek to please him in every thing that we do. We should not seek to please him from a slavish motive, but out of love to him, because his will is best for us and for his cause. We are commanded to yield our members servants to righteousness unto holiness. We yield our members servants to righteousness, when we yield to Jesus. Inasmuch as our righteousness, our trust, our all is in him, we are not complete without him. We are holy only when we are in him. We are unholy when we are out of him. Jesus says:—"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." The branch cannot be plucked from the vine every few times in a month and be grafted in again and continue to grow. It must *abide* there continually. Just so with us. We must abide in Christ without interruption. We must draw continual nourishment from him, in order to be kept continually, and to grow up into him in all things. The beloved disciple said:—"Whosoever abideth in him sinneth not." Well said. Their all is given up to Jesus. Their every purpose is bent on doing Jesus' will. Jesus is uppermost in their thoughts. They seek to keep self down and Jesus exalted. Their theme is Jesus' righteousness; their trust, Jesus' keeping power. They are nothing of themselves, but Jesus is all in all. They do not keep themselves, but are kept by the saving power of God. Who gets the glory?

Some persons talk and write as though persons professing holiness were establishing their own righteousness. But not so. We are upholding Jesus in all things. We are preaching him as a present Savior from sin. Without him we can do nothing. We are safe only when we are in him. To get *near* him is not enough. We must get *in* him. We must be begotten. We must be begotten, if we would be born to that new life, when the Life-Giver comes. "He that is begotten of God keepeth himself [by grace], and that wicked one toucheth him not."

While in this world, we must be *in* Christ; afterward we shall be *with* him. "If any man be *in* Christ, he is a new creature; old things are passed away; behold, all things are become new." His desires and purposes have become changed. He loves to do the things he once hated, and hates the things he once loved. His desires for the sinful pleasures of this life have become faded. He loves purity. He begins to foretaste the glories of the life to come. It sweetens his life here. It purifies it. Inasmuch as death hath no more dominion over Christ, the Head; seeing that he ever liveth, he knows that he shall live also.

The Bible is God's word; Jesus, his dear Son. Sin severs us from Jesus, the true Vine. It retards christian growth. It separates us from our God. "But your iniquities have separated between you and your God." Will the Bible license us to do anything that will separate us from our God? Of course it will not. Nothing is necessary that will separate us from our God. Sin, then, is not necessary. God is angry with sin. His word opposes it. "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof." "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Awake to righteousness and sin not." "Sin is the transgression of the law." As Jesus is our lawgiver, all the principle that we need while under the gospel is a principle to hearken unto this Jesus in all things.

Another thought comes in here. We will let John the beloved disciple express it: "My little children, these things write I unto you, that ye sin not. And if any man sin [happen to sin], we have an Advocate with the Father, Jesus Christ the righteous." O thank the Lord, we need never despair, so long as we have such a merciful intercessor. Jesus' pitying eye is upon us all the day long; and he longs to have us keep free from guilt.

We must always have a principle to not grieve him knowingly; and his blood will purge us from every evil conscience. But we must confess all of our erring to him. It grieves our Savior to have us sin in the least; but in case that we do sin, he loves to have us confess to him so that he can set us free. It is wrong for us to try to cover our misdoings; we must confess them to Jesus, and to each other, if needs be. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." What a precious friend he is to us! It seems too bad to grieve such a friend. We ought to fear lest we do. We must not grieve his Holy Spirit whereby we are sealed until the redemption of the purchased possession.

(To be concluded.)

BEYOND.—The church says—My kingdom is at hand; my sun is about to rise; I shall soon see the King in his beauty. Beyond the death-bed and beyond the grave, she sees the resurrection. Beyond the troubles of the hour, and the storm that is to wreck the world, she casts her eye, and feels transported into the kingdom that cannot be moved, as if already she had taken up her abode in the city of peace and righteousness.—*Bonar.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 14, 1875.

TAKE NOTICE.

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of **$2.25** a year, payable IN ADVANCE.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.
AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*"
MILES GRANT.

TREMONT CAMPMEETING.

FARE REDUCED.

Tickets from Boston for this meeting, which commences **July 19th**, may be had at this Office, to *go* and *return*, for **$1.90.** Good from July 17th to July 30th, inclusive. Cars leave Old Colony Depot at 8.15 A. M., 4 and 6 P. M.
G. T. A.

SUGAR HILL.

Sugar Hill is an elevated district, connected with the group of White Mountains, in the eartern part of the town of Lisbon, Grafton Co., N. H.

We came here June 4th, seeking rest from our exhausting, wearing office duties. This we needed very much. We came to this place because we know of no other upon our cursed earth where there are more advantages offered to recuperate a wearied head and saddened heart than this sequestered, christian settlement, among these smiling hills. It presents a great contrast to the crowded city, with its pestilential vapors, corrupting, damning, moral influences, ever varying ceaseless confusion, with its perplexing cares, and heart sickening strife. Among these "lasting hills" we enjoy the sweet invigorating mountain breezes, infusing life, and almost youthful vigor into the relaxed organs, and the pure crystal waters from a thousand gushing and never failing springs. Here we can enjoy a mental feast of inspiring pleasure, as the eye drinks in the sublimity of God's handywork in painting these almost countless hills and far stretching valleys with the darker shades of evergreen, the lighter hues of spring time foliage, and the ever charming green of the annual grasses. The ear is constantly charmed with the melodious music of forest songsters, and the constant echo of lowing herds and bleating flocks as they are grazing far up on the sides of the verdant hills. Added to these are the deeper tones of roaring winds and murmuring waterfalls.

When we wish to draw a little nearer to the Creator of all things, in the contemplation of the mighty wonders of his government and the grandeur of his works, we seat ourselves upon the summit of this *sweet hill* where the celebrated White Mountain range stands before us in all the sublimity of their vastness, and the grandeur of their varied forms, changeless positions, and lasting silence. We have often inquired, with a deeper toned emotion than all the works of men can produce, Who laid the foundations and reared these vast pyramids with such creative skill? When did these cloud-capped mountains arise? When were they stationed as changeless sentinels, to witness the ever varying seasons, and count the passing ages, and tell the rise and fall again of many generations? The answer seems to echo from the world above—God, the creator of all things, laid these foundations, and established these mountains in their places, where they must stand as the monuments of his power and greatness until his fiat shall roll them down and break them up by the last day earthquake. Then they shall be cast into his fiery furnace, and purged from the curse, to be moulded, by his skillful hand, into the glorious "new earth."

This place, for physical, mental, and spiritual rest, is certainly much superior to the crowded, filthy, whirling, wicked city. But the curse has laid its withering, destroying hand heavily even upon these mountains and hills. Death has thrown its fatal coils around all life, vegetable and animal. Since we enjoyed the refreshing sweetness of scenes and associations here a year ago, vegetation has withered, and its flowers and beauty have faded in the autumnal winds. The foliage of the forests and fruit trees have faded and fallen under the drifting snows of a howling winter. New made graves have dotted the green lawn cemeteries, where those we then greeted lie silently asleep. Weeds of mourning have shaded many households, and caused bitter weeping around many hearthstones. Satan also has found his way even into these retired regions, and christian neighborhoods and wedded hearts have been alienated, christian fellowship has been broken, and infidel principles have been promulgated. Surely no place will escape the curse, no people escape the temptations of Satan.

But the christian standard was long ago unfurled, and floated triumphantly over the inhabitants of this beautiful place. Here the bitterness of repentance and the joys of pardon have been experienced by many. Here the sweetness of holy fellowship and the power of heavenly devotion have long produced the echo of sacred song, and the hearty response to divine truth. The glorious proclamation of the speedy deliverance of the waiting church, and the long-prayed-for coming of the absent Bridegroom at hand, early in its announcement, sounded among these hills, and caused many warm hearts to rejoice, and christian loins to be girded, and lamps to be trimmed in expectation of meeting the coming King.

Although many seats among the happy virgins have been vacated by removals, emigrations, death and apostasy, yet some of them have been filled by conversions to the faith, so that a strong, well disciplined, efficient church, looking for the speedy personal advent of Christ still remains.

They still enjoy the faithful watch-care and pastoral labor of Bro. N. Wheeler, which has proved, under Christ, a great blessing to this people. They previously enjoyed the care and labor of Bro. I. H. Shipman for more than twenty years, which was also a great source of prosperity and blessing.

Bro. E. A. Stockman's recent visit and labors in this place were evidently productive of much good to the church and people.

We have enjoyed the meetings of worship very much, especially the social meetings. The brethren and sisters are trained to all take part in the worship, which gives from thirty to seventy-five exhortations in a meeting.

One of the greatest advantages enjoyed in these meetings is that none are so lengthy in their prayers and exhortations that all cannot have an opportunity to share in the exercises. We believe there is nothing so injurious to the spiritual interests of a meeting as to have a few monopolize the time, and crowd out the more weak and timid ones from doing their duty. It is unwise and unjust, and yet it is one of the most common faults in our meetings. We do hope all who are in the habit of talking long in meetings will take this to themselves, for we mean *you*.

To the praise of God we will say we have enjoyed a most sweet and refreshing rest again at the home and with the truly christian family of Bro. C. B. Parker. We have found many happy pilgrim homes in our journeyings, but never one where we found more gospel peace and undisturbed quiet than at Bro. Parker's. May the blessings of Christ's salvation rest abundantly upon them and all the true Israel, that we may have our hearts set upon the heavenly Eden home, and press with restless longings to the bright portal, and enjoy the eternal rest promised to the people of God.
J. C.

WHITEFIELD CONFERENCE.

The Quarterly Conference, holden at Whitefield, N. H., commencing June 15th, was a very good meeting. There was a good representation of preachers present, among whom there seemed to be christian fellowship and harmony. All seemed to realize that we are occupying a period crowded with grand events, many of them prophetically ominous of a mighty change—a world-wide revolution. All felt impressed with the idea that God had called us as a people to do a specific work, to preach the gospel of the kingdom as a witness to all nations. A most responsible and solemn duty. The last finishing probationary work of the church, which needs great care and heavenly wisdom, that it may be successful in faithfully warning all, and saving as many of the perishing as possible—plucking their fellow-men as brands from the burning.

If God has called us to do such a work, and to take such a position before the world, the *first* leadings of the Spirit and providential openings which gave us a marked prophetic position in the religious world is the correct one to occupy, and should be kept and defended at all hazards until the Judge shall appear. If we find proof that we have not been called of God to do such a work, let us, like an honest and honorable people, confess our great mistake, and give up the prophetic position at once, and no longer claim to have been called of God to take such a stand or do such a work.

But, as we cannot honestly make such a confession, let us not cowardly and dishonorably give up the faith, little by little, and so strike hands with those from whom we *had* to *part* to do the work we *understood* God had called us to do.

When we came with a fresh unction from the sanctuary, commissioned of Christ to proclaim the last solemn message of his gospel to all the nations, we were ejected from the communion of our endeared christian brethren for no other reason than because we felt conscientiously bound, by sacred covenant with God, to take this prophetic position. As long as the principles remain the same which produced the separation, there can be no *real union* until one of the party *yields* its position. We most earnestly and devoutly pray for true christian union with all of Christ's followers; but we cannot see if we followed Christ by accepting this special faith, and our brethren who did not accept it broke this union by rejecting us because we thus followed Christ, how God calls us to unite with them, not in our position, but theirs; for they *have not changed*, but say they will unite with us if we will give up our sectarianism; that is, cease to make prominent this special faith.

The New Hampshire Conference, which has the largest ministerial membership of any Advent Conference on the continent, is a unit upon these grave questions, and stands firmly in the original position, contending that it should be maintained with the spirit of love and kindness to all, but with firmness and unyielding loyalty to Christ.

The meetings at W. were well attended, and the Word preached was received with gladness by the faithful and with conviction by the unsaved. The church has suffered for the last few months for pastoral watch-care and labor, but is standing firmly in the truth, and waiting with earnest longings for the glorious morning of Christ's appearing.

We had the privilege of attending this session one day, and enjoyed the greetings of old and tried friends, the smiles of familiar faces, in our native State, with great pleasure.

May God abundantly bless and defend the cause of truth in the old Granite State, is the prayer of her unworthy son.
J. C.

OUR NATIONAL CAMPMEETING.

It is now only about a month to our great national campmeeting, at Springfield, Mass. Let much prayer be offered, that it may surpass all others in its glorious results. Let us assemble there this year for no other object but to glorify God in efforts to lead sinners to Christ, and persuade as many as possible to be ready for his coming. Let us meet together to worship God "in the beauty of holiness." Let every one decide to come fully up to the Bible standard of christian character. Let us not be contented with any half-way work. Let our motto be, "All for Jesus." It is right and noble to devote our whole being to his service, who has done so much for us, and has promised to do infinitely more, if we will be faithful to his cause. The more completely we submit to do his will, the easier we can get along, the sweeter and deeper our peace, and the brighter the hope of the future. It is our privilege to live free from doubts and fears, and to be filled continually with perfect love and peace.

It is purposed to hold special meetings again in the "Tabernacle," for the promotion of holiness. During the last four years, these meetings have been seasons of unusual interest and profit, but we hope that this year they will surpass all others. Let those interested, pray much that many hearts may be filled with the Holy Spirit at the Springfield meeting.
M. G.

SIN.

Is sin an eternal necessity? What is the answer of the reader? Do not go any further till this question is fairly settled in the mind. Stop and think with cool candor. Say, do you believe sin is to be an eternal necessity? It is admitted by the ablest writers, and by the instinctive common sense of all, that sin is not a necessity. A necessity is not a criminality. A necessity may be a calamity, but not a crime. All men inherit more or less of the natures of their parents, and sometimes their rum and tobacco appetites; but they have no ground to ask pardon for inheriting an Adamic nature, or a bad appetite, more than for having two eyes. There can be no blame attached to the child for being born blind, or with strong passions. It may be considered a calamity, but a calamity is not a criminality, unless it is occasioned by our own carelessness or neglect. When there is a remedy offered for the calamity, and it is rejected, then the further continuance of the calamity may become criminal, but not before. If one has inherited a disease from his parents, it is a calamity. But if a free remedy is offered, and refused, he alone is responsible after the refusal for the continuance of the disease; and so far as his usefulness, happiness, and ability to provide for himself and family are hindered by the disease, so far he is criminal, when he has rejected the remedy. When man was made he was endowed with the power of choice, and of obeying or disobeying right laws. This was and is his inalienable right; otherwise he would not be a moral, or accountable being, worthy of reward or punishment.

Before the creation of man, it appears from the Scriptures, provision was made, prospectively, to deliver man from sin, in case he should be led to disobey his Creator. Just as in the army, surgeons are sent out so that in case any should be wounded, their wounds may be properly dressed. So Christ was in the plan of salvation, prospectively, before man was created; so that a remedy, through faith in his blood, was immediately ready as soon as man had sinned. For this reason no one needs to continue in sin five minutes. The pardon is as ready the moment of the sin as ever, provided the sinner asks at once with a penitent heart, and turns away from his sin. It is his own fault, if he allows sin to remain upon him, because a complete remedy is freely offered; hence sin ceases to be a necessity after the remedy can be obtained. But man was made with power sufficient to resist all temptation; therefore the first sin was not a necessity, neither the second, nor any other succeeding ones committed by mankind. The fact that the crime might have been avoided is the reason why it is a sin. We come now to the question at the head of this article—

"*Is sin an eternal necessity?*" In order to have an affirmative answer to this inquiry proper, man must be placed where he cannot avoid sinning, with no possibilty of pardon, or death. If he should be allowed to die, he would cease to sin. Would it be right to place man in such a terrible condition, and then punish him for his continued sinning? Does the Bible teach such a horrid doctrine? Nay, verily. But it is taught in popular theology. If it be asked in what way? we answer, it is well known that it teaches that the wicked will live eternally, because they are of necessity immortal; and as they will continue eternally opposed to God, they must continue sinning eternally; and as there can be no pardon for them, it follows that sin would thus become an eternal necessity. But if it is a necessity, it ceases to be a crime; therefore they should be excused and released from such an awful condition.

It is admitted that in this world sin is not a necessity, and that future punishment is for voluntary sinning during the present life; and yet it is taught that the eternity of the torment is because the person continues to sin eternally. We ask again, is it right to place a man in a condition where he cannot help sinning, and then punish him for what he cannot possibly avoid? It is too bad to impute such a character to our heavenly Father, and thus cause men to hate him and his blessed word.

The Bible teaches most plainly that all the wicked will be "destroyed," and thus sin will be "finished," and all that live eternally will be in harmony with the Most High and his dear Son, our Savior. "Sin when it is finished bringeth forth death." James 1: 15.

Thank the Lord, the time is coming when there will not be a living sinner in all the world. Only the saints are to live eternally. Hence we come to the positive conclusion, if we adhere to the Sacred Scriptures, that sin is not to be an eternal necessity.
M. G.

FERNWOOD CAMPMEETING.

It was our privilege to attend the National Campmeeting at Fernwood, N. J., for the promotion of Christian holiness. It began June 23d, and ended the first of July. Fernwood is about five miles from Philadelphia. There were about one hundred and forty tents on the ground, besides the great Tabernacle. The meetings were excellent, and held at 5½, 8, and 10½ A. M., 1½, 3, 6, and 7½ P. M. There was nothing of the pic-nic character about this campmeeting, which is becoming so common in many of the ordinary campmeetings at the present day. Every thing was made to bend to the work of advancing the interests of the devotional element of the meetings. From half-past five in the morning till ten at night, very little recess was given between the meetings, except barely enough for meals. It is not common to find men so enthusiastically in earnest in religious matters, as are those who conduct the National Campmeetings for the promotion of holiness. If these are not true christian men, we should not know where to find them. Some of their preaching is rarely equaled in depth of thought, strength of logic, earnestness, devotion, and pointed application of the word of the Lord against the sins in the church and the world. The fashionable religion of the day, dressed in costly apparel, and decked with gold and pearls, finds no quarters in these meetings. The holy women, who take an active part in these meetings, are dressed in modest apparel. We frequently looked over the congregations without seeing a single woman professing to be a christian, who wore any jewelry, or other unchristian ornament. Yet many of these were women of marked intelligence, capable of filling almost any position proper for a woman to occupy. They dress, talk, and appear as women should who believe in the teachings of Christ and the apostles. It is truly a rich feast to enjoy meetings where such people are devoting their best energies to lead people to Christ.

We find the belief that we are near the coming of Christ is being entertained by strong men and women who are connected with the movement on holiness. We were invited to preach in Philadelphia, in a Baptist church, whose pastor is an eminent minister of Christ, enjoying the gift of perfect love, who believes Jesus is coming soon, and has been giving a series of sermons on the subject. He requested us to speak on the evidences which show our Savior will soon appear. We had a precious visit with him, in talking about the blessed hope. Many other men in the different denominations in Europe and America, are occupying similar positions, and the number is steadily increasing.

When in New York, we met one who has occupied a prominent position in the holiness conventions. During the past year he has been giving more than usual attention to the evidences of Christ's immediate coming. He greeted us most cordially, and remarked that the expectation of seeing Jesus soon had a very salutary effect upon his mind. It produced a healthy stimulus to his devotions and labors in the christian life. He could truly say he loved the appearing of Jesus. This brother was a Presbyterian. At the same time we met an able Baptist minister, who is a well-known editor, conducting a superior weekly for a portion of the Baptist denomination, and who has taken a prominent part in the holiness meetings. When speaking of the coming of Christ, he remarked that he should be rejoiced to have Jesus come at once.

When in Brooklyn, N. Y., we had a very pleasant visit with an eminent Methodist minister, who also believes we are living near the coming of Jesus. By invitation, we preached to his congregation, July 4th, and received an invitation to give a course of lectures in his church on the prophecies and signs of the times, as soon as the warm weather is passed. He, too, is deeply interested in the movement on holiness, and is preparing an able work on the subject. At 3 P. M., July 4th, some of the members of this Bro's church had a meeting in Leffert's Park, when we spoke to some twenty-five hundred people, who listened attentively. It was an occasion of more than ordinary interest.

Strong men are rising up in all directions, to help in the defense of the great truths, for the belief and advocation of which, our Brn. have been called many hard names, and been shunned in church and society; but, dear Brn., we can well afford to bear reproach for the truth's sake, and for Christ's sake. Do not be in the least discouraged, or ashamed, but press the battle with renewed zeal and courage. We believe without a doubt the great truths we have been publishing for the last twenty-five years. We believe they are sustained by the harmonious teaching of the Sacred Scriptures, and have only to be carefully and prayerfully examined, without prejudice, to be clearly seen and accepted.
M. G.

TO OUR SUBSCRIBERS.

We purpose to have an Agent in attendance at the various Campmeetings to be held in the New England States this season, to receive sums due on the *Crisis* and *Pilgrim*.

We hope our subscribers will make it a point to pay at the meetings, as it will be more convenient for them to do so than to send by mail, and less expensive for us than to send an Agent to the homes of our patrons.
AGENT.

MONTPELIER, VT.

We had the privilege of attending the Tent meeting, recently held at the capital of the beautiful Green Mountain State. The meeting commenced under unfavorable circumstances, and was rather thinly attended, until the last part, when good congregations were in attendance. God's servants present seemed to feel that if Christ was honored and sinners were saved, it would be accomplished by earnest prayer and faithful labor. God evidently heard their importunate supplications, and opened the heavenly window and gave his people signal blessings. The church was revived and greatly strengthened, backsliders were reclaimed, sinners were convicted, and we trust some of them were assisted to find grace to secure eternal life.

Tent meetings, when conducted wisely with good efficient labor, generally result in much good. Every thing should be done very soberly and carefully, so as to prevent levity and carelessness, to which they are more subject than meetings in houses. We attended this meeting two days.
J. C.

THE CAUSE OF HOLINESS ADVANCING.

One of the most sure signs of the near approach of the last days is the rapidity with which the holiness movement is spreading among nearly all denominations. Not only are books written with this end in view, but numbers of monthly, and some weekly papers are devoted to it as a specialty, and weekly meetings by scores and yearly conventions add to the momentum of the tide. But up to a late period, one department of the subject has been largely overlooked. We refer to purity of *body*. Much has been said and written about dispositions, tempers, ambitions, etc., but little reference has been made to physical appetites and lusts, which most profoundly affect religious life, and are ofttimes the real battle-ground between sin and holiness.

We are therefore glad to call attention to the series of works by Bro. S. H. Platt, of a more *special* character than most of the literature on this subject.

"THE POWER OF GRACE" over appetites, habits, etc., is just what its title imports,—an exhibition of the ability of grace to conquer these things; not by a long and toilsome struggle, but *instantaneously*, and so COMPLETELY, THAT NOT A CRAVING FOR THE OLD INDULGENCE SHALL BE FELT.

"PRINCELY MANHOOD" is an application, with wonderful and triumphant experimental illustrations, of the same truth, as related to the sexual nature particularly. There is no temptation more common, or more deadening to christian life, than that to the gratification, in some form, of lascivious thoughts, or lustful propensities. The church is poisoned to the core by it; and those most familiar with society have almost lost faith in the sexual purity of even ministers of the gospel. Had the teachings of "Princely Manhood" been heeded, much of the reproach now resting upon professors of religion never would have existed. This book strikes at the root, and begins with the first exposures of childhood to self-abuse; nay, *before that*, it demands that parents shall transmit to their children the safe inheritance of an unlustful temperament.

What "PRINCELY MANHOOD" does for men and boys, "QUEENLY WOMANHOOD" proposes to do for women and girls. It is an adaptation of the same matter in the main, to the female sex, with such additions as are deemed to be of importance. Many books have been published upon the sexual relations, but these stand alone in their treatment of the subject from the stand-point of practical holiness. We urge our readers, whether reading the books for themselves or not, that they may receive the impressions of the almighty helpfulness of grace, which they cannot fail to make, to procure them, and thus prepare themselves to aid those who do need help, and without it are in peril.

The publishers, S. Harrison & Co., Brooklyn, N. Y., have issued "THE WHISPERS OF PEACE"—a beautiful collection of choice religious gems—which they send FREE upon the receipt of a postal card giving the address.
M. G.

A Baptist chapel has lately been dedicated in Rome, to the great horror of the Catholics.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$581.81
W. H. Mitchell	50.00
"H."	20.00
A Friend (by N. Wheeler)	2.00
John Thorpe	1.00
"•••"	2.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$93.88
W. H Mitchell	5.00
J. P. Marquand	1.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$4,623.80
E. S. Bugbee (pledge paid)	50 00
H. W. Balcom (on pledge)	15.00
W. S. Moulton (on pledge)	5.00
Mrs. P. A. Aldrich (pledge paid)	5 00
"C."	2.00
"•••"	3.00

The Mission Society sent a Bible to Bro. Moss.

NOTES BY THE WAY IN N. C.

TO THE A. A. M. SOCIETY.

Dear Brethren:—My last left me at Colletsville, N. C., Sunday morning, June 13th. Bro. R. H. Moody had told me I could not speak in the Baptist church, unless he was present to let me in; but having learned that he was not a church officer but only a member, the brethren of his own church in his absence opened the door and invited me in. Bro. Powell is the regular pastor.

We had an audience of about six hundred, so said. At 11 A. M. I spoke from Dan. 2: 44. The large crowd listened with almost breathless silence, and thus showed their eagerness to hear our views. Bro. Bowman preached in this same (Rocky Spring) church, two years ago. I spoke again in the afternoon. Sunday night spent the time with Bro. Henry Coffee and family. Had a pleasant time with his aged mother-in-law, who seems to love Jesus dearly. Monday spoke in a school-room jammed full. The people requested us to speak again in the afternoon,. We did so, and at night a crowd came where we were stopping, and we preached again. My lungs were almost worn out.

Tuesday, Bro. Goodwin and Bro. Patterson Coffey came with a hack and took me to the beautiful village of Lenoir. I spoke to a few on short notice at 4 o'clock P. M. in the Court House. Left an appointment for seven, but a stranger came forward, being a physician, and said I must not, for I was too nearly exhausted. The people were then notified to meet next day at 3 P. M. I then went with Bro. W. M. Puett, who with his christian wife made us feel at home. Wednesday, audience small. Went with Bro. James Healan, a Methodist minister, who treated us kindly. The regular clergy in this town gave us no countenance. I learned that they feared, if they should, that some of their flock might be encouraged to believe the heresy.

We closed our meetings here on Thursday night. Spoke to a fair crowd, from the words—"If a man die, shall he live again?" Job 14: 14. Stopped with Bro. Spainhour, who with his good motherly wife made us feel at home. In this village of Lenoir are several churches, none of which we were invited to occupy. This is the first village where we were not invited to occupy a church since we left De View, Ark. I fear that a great deal of the religion among the dignitaries consists only in Churchanity instead of a pure *Christianity*. We feel sure that men full of the Holy Ghost, who preach for salvation instead of "bread and butter," have hearts filled with love instead of selfishness.

I have determined, the Lord willing, to pitch a tent in this town, in which I can invite God's children of every denomination to come in and worship with me and call on sinners to prepare for the coming kingdom.

This (Saturday) morning, June 19th, I feel some better, thank the Lord. Last night I stayed with Bro. and Sr. P. Coffey, of the Baptist church. They love the truth, and Bro. C. is very earnestly investigating, like the noble Bereans, to see whether these things are so. Dear Brn. and Srs., pray for me and my family in Ala. The battle is hard, and tribulations and privations are all around us on every hand; but when the Master comes he will adjust all these things and give us joy for heaviness. I feel that he is soon coming, and will find but little genuine "faith on the earth." May God keep us unto the day of his coming, is the prayer of your Bro. in hope of eternal life,
JOHN A. CARGILE.
Mulberry, N. C., June 19th, 1875.

OUR LABORS.

To the Brn. and Srs. scattered abroad:—We have felt for some time past that a brief account of our labors might be both profitable and interesting to the church at large.

We came to this place five years ago last spring, and every year has witnessed accessions to our church, and during our sojourn here more than fifty persons have professed faith in Christ and united with us in christian fellowship and church order. But it has pleased the Lord to suffer our people to become scattered to a considerable extent, many of our most influential members having removed to other States; but we have reason to believe that it is all in the order of the Lord, as they are letting their light shine, and many are becoming very much interested in the truths of the Bible concerning the coming of the Lord and destiny of man.

But notwithstanding so many have moved away, our congregations were never so large as they are at the present time, and never more interesting; and we do not know of a single individual that has united with us, and afterward renewed his faith, although some have grown cold.

During the last eight months we have labored only half the time with the church in this place, and have been laboring in new fields and other places as the Lord has opened the way before us; and the result has been that we have been called to preach in five counties in this State, and quite an interest has been awakened, and still the cry is, "Come over and help us."

We believe there was never such an opportunity to reach the people and spread the truth as at the present time. Very many have become sick of the hollow-hearted theology and religion of a great many professors, and are crying out for a pure religion, and a theology that will abide the coming of the Lord. We need men of God, consecrated in heart and life; men who love the work more than the wages.

We are nearing the end of all earthly things, and what work and sacrifices we do and make must be made quickly. Never did the budding fig tree proclaim with more certainty that summer was nigh, than events that are now transpiring proclaim the coming of Jesus and the resurrection.

May the Lord help us to be ready.
E. MCCULLOCH.
Nevada, Ohio, July 1st.

OUTSET MUSINGS.

H. F. CARPENTER.

The signal is given, the cars are moving. Am I really going, going far away? Many times before have I been seated with my family in the cars, and felt the speedy chariots moving off with us; but are they now really bearing us to a distant coast? or are we dreaming? Am I really bidding adieu to the land of my birth, my childhood, my manhood, my espousal to Christ, my calling to the gospel work? Am I saying farewell to those fields of holy toil, where the blessings of God have made my heart leap and swell with joys celestial as I tried to tell the glad tidings of redemption through Jesus and his blood? Have I left the green vales and towering hills, ever grand and beautiful, of old Vermont, where for ten years past my heart's warmest sympathies have been enlisted in winning souls for Jesus, and in comforting and strengthening God's dear ones? My heart has had the joy of seeing churches rise up, conferences formed, missions established, and a blessed campmeeting in successful operation; and am I now, dearly beloved Vermont, bidding you adieu?

Have I said a long farewell to my dearly beloved fellow-laborer, Bro. A. A. Hoyt? How happily and blessedly we have wrought together in the Lord while God gave us souls! Have our labors together ceased forever? Those many tried and faithful brethren and sisters, those God-given friends so kind, so true, these long years of waiting, shall I see them no more? Their ministries of love we never can forget, but when shall we greet one another again?

That aged father, too, when will *he* press again the hand of his child? Will his bowed form go down to dust before I shall kiss again that furrowed cheek? How hard to part just now with the youngest son, all wasted for the grave, and only one child near by when I am gone to watch his failing years. Have I really gone? Have I gone forever from the bedside of my dying brother? Have I smoothed that wearied head, and pressed that fevered hand for the last time? Were those convulsive sobs, which saddened and pained the "good bye," our earthly parting? Must that dearest of brothers die, and I be far away and follow not to his quiet resting-place in the green, leafy cemetery? Is all this a dream? No, no; the despatched freight, the well-packed trunks, the full lunch baskets, the purchased tickets, the moving train, all declare it a reality. It is no longer newspaper talk we are *en route* for the Pacific coast.

But why, with so much forsaken; why, in spite of sad words and tearful eyes, is the heart so calm, so peaceful, so at rest? It is because He, who is more to the heart than native clime or beautified vale, more than the dearest and most beloved of friends, more than father or brother, more than the heart's choicest wish or anticipation, is speaking to us in whisperings that reach down to the depths of the soul, saying, "I," "*I*," "*I* am with you." With such a guest who could not be peaceful, and hopeful, too? With such a guest who could not forsake *all* and go the world around,—go to strangers, to strange trials and unknown labors; go to friends yet unproved and to many yet unmade? So we go, cheerfully singing—

"Lord, I'm trusting still in thee,"

and we go forth in peace. May similar peace bless all the beloved in the Lord.

On the cars, June, 1875.

LOOKING FOR JESUS.

Dear Brethren:—The soon coming of the Son of man is a theme of deep interest to me; also, a preparation for that glorious event. Thoughts have impressed my mind relating to that subject,—Holiness, Sanctification, or a complete consecration. The entire separation from the world, its fashions and maxims, is necessary for a preparation for translation to meet the Lord when he comes. I have always supposed this the reason why the Lord gave us in his word the signs of his coming and the end of the world, so that man in full health and vigor might have full, complete readiness, by a death to the world, and a life unto God. Thus the importance of the signs; must they not be recognized in order for the preparation?

In other words, will a man prepare for what he is not expecting? A man has a promissory note on demand, but not knowing when it will be wanted, he will not keep himself in constant readiness to pay the demand, but will suppose a little time will be allowed him to pay it. But if a man is apprised the money will be soon wanted, and when called for it must be had, then he would keep himself in constant readiness. So, seeking a preparation implies the necessity of his believing the signs of Jesus' near approach. Then loving and expecting his coming Savior, he would be likely to make due preparation for the desired interview. This seems so to me.

There would be no getting ready for Christ's coming by those who did not expect him. Those who have the "hope" do "purify" themselves "even as he is pure." Then there is a stern necessity for all to have this hope that purifies and makes one like Jesus.

"Seeing ye have purified your souls by obeying the truth."

So if we are in that time when in the economy of God he has tabled by the inspired penman the signs of his speedy approach, there is a special reason for it. And I think it is that the eye of the church and world might be called, for their special benefit, to the blessed, thrice glorious event of the coming King, that all may be ready to hail him Lord of all.

Let us who have for years been looking to the signs, hold fast and hold out; they will bring our desired Redeemer, and redemption. Our interest in these soul-stirring, truthful declarations, which will result in the salvation of those who fully believe them, should be made manifest in our efforts to impress them upon others, in love, everywhere. L. BOUTELL.

Chelsea, July 3d.

THE PENN. MISSION TENT.

What is it doing? may be asked by some. I answer, nothing. Why not? The general answer to me is, hard times, not able to support a meeting and pay the expenses. I have offered it to the Southern N. Y. and Northern Penn. Conference, also to the Ohio Conference, for one third its cost. Word came after a while that they could not get any body to take hold and run it. A few have thought that it ought not to be sold, out of the State, etc.; yet nine-tenths have said sell it, and use the means to help myself in preaching the word.

Now, brethren and sisters, what shall be done in the matter? Who wants meetings? or who wants the tent? It is nearly as good as most new tents, forty by sixty feet large. I have also a lot of bills for tent meeting notices, cost 50 cts. per hundred; also quite a lot of "The Primitive Christian Faith," and "The Tree of Life"; retail price 20 cts. I will sell them for $1.50 per dozen, to get something to help support my family. Who wants some to scatter? I shall be glad to hear from any of the friends in relation to the above. Direct—JOHN T. ONGLEY, *Lincolnville, Crawford Co., Pa.*

Correspondence.

From Bro. M. W. Cate.

Dear Brn. Editors:—Permit me to say, through the columns of your much loved paper, to the brotherhood of like precious faith, that we of Western Missouri have been visited by a dreadful scourge. The fact is, we are in the midst of a famine.

Last year our crops were almost a total failure, by reason of drouth, chintz-bugs, and grasshoppers. By spring nearly all the provision and feed in the country was exhausted, and thousands of cattle died. This spring all tried their best to realize something to eat as early as possible from their gardens, but in this they were sadly disappointed; for untold millions of grasshoppers, hatching from the earth, soon commenced an indiscriminate destruction of nearly every species of vegetation, grass, gardens, field crops, fruit, and even the leaves, and not unfrequently the bark of the fruit trees; and after repeated plantings, the first of June found the farmers without a garden, without a standing crop, and in very many instances without food, feed or seed, and none of their neighbors had any to spare.

Man's extremity is God's opportunity. The grasshoppers have left us. The good Lord has stirred the heart of the benevolent in our behalf; seed and food have been sent from St. Louis, and other points. He has sent us rain in abundance. Nearly every tillable acre is now in crop or being planted, and faces, but a little while ago so sad, begin to look hopeful.

But now the important question comes up, What are we to subsist upon until the crop just planted matures? The provisions donated are nearly all exhausted, and many are nearly or entirely destitute, and have no means to purchase more.

I dislike to lay this case of want before you, there are so many calls on the benevolent. But I feel it a duty, as this is a case of imperative necessity; for, unless the people receive aid from abroad, some must starve to death.

Any that have a surplus of this world's good, and will send to this suffering people some relief, will be held in grateful remembrance, and receive the blessing of a merciful God. Anything for the suffering sent to the writer will be scrupulously appropriated to the most needy. Remember, we can get no breadstuff from the field before Sept.

My address is Hudson, Bates Co., Mo. Railroad Depot, Appleton City, Mo. Appleton City P. O. is a money order office. Money is the handiest, as flour is only $2.50 to $3.00 per cwt.

Dear Brn., it looks as though the time of trouble, such as never was, of which Daniel the prophet speaks, was not far in the distance. May we see to it that we are also ready when the Master comes. Yours looking for that blessed hope, W. W. CATE.

Hudson, Bates Co., Mo., June 28th.

From Sr. M. L. Moulton.

Dear Brn. and Srs.:—I feel to praise my dear heavenly Father for what he has done for poor unworthy me. How much we owe to him. I am really glad in my heart that the light from God's prophetic word ever shone upon my pathway, telling me that Jesus, who is our Life-giver, is very soon coming back to this earth, to set up his kingdom under the whole heavens. Then there will be no sorrow. It will be all joy and peace. It is blessed to know that we have such a hope of meeting our loved ones now sleeping in their silent graves; that they will be raised to life and immortality, to die no more. I feel just like putting my whole trust in the Lord, and being a faithful child. I am willing to do what little the Lord has for me to do in his cause. I can truly say,

"My all to Christ I've given,
My talent, time, and voice;
Myself, my reputation;
The lone way is my choice."

I feel that time is short that we have to work, and what we do must be done quickly. Let us live near to God, who has redeemed us by the precious blood of his dear Son. We may rejoice that we have been kept by the power of God and saved from sin by faith in the redemption that is in Christ our Lord.

Rome, Me.

THE Jesuits have taken an extensive plot of ground at the east end of Beirut, Syria, and are beginning to build what promises to be a very large college upon it.

Obituaries.

PERRIN. In West Woodstock, Ct., May 10th, Sr. Lydia J. Perrin, aged eighty-seven years.

Sr. P. united with the M. E. Church forty-seven years ago. She has truly adorned her profession of religion with a holy life and godly conversation. She was truly an example to the believers in faith, in purity, and in patience. About seven years ago she embraced the doctrine of the second personal coming of Christ to raise the dead and establish his everlasting kingdom on the renewed earth. She united with the Advent church at Woodstock Valley, Ct., of which she was a most worthy member at the time of her death. She often expressed a desire to live till Jesus comes, but death has done its work, and she now sleeps in Jesus. But we expect she will have a glorious waking up in the morning, when the last enemy (death) shall have been conquered. Funeral sermon by the writer, from Num. 23: 10.

P. S. BUTLER.

STROUT. In Oxford, Me., June 19th, 1875, of consumption, Charles E. Strout, aged sixteen years.

Charles was a good boy, and gave evidence to his aged grandparents, Mr. and Mrs. Strout, with whom he had lived in his last sickness, that he was willing to die. They entertain a hope of meeting in the world to come. He has a mother. May the grace of God sustain the bereaved friends in this their deep affliction, and be the means of leading them all to Christ. Services at the dwelling by Jared Whitman, assisted by the writer.

G. L. TRACY.

BOWDOIN. In Prospect, Me., May 21st, 1875, Charles M., son of Oliver R. and Lydia B. Bowdoin, aged twenty-six years.

His sickness was long, but his end was peace. The family sorrow not as others who have no hope. They believe "As Jesus died and rose again, so them also who sleep in Jesus God will bring with him." Funeral services by the writer.

F. A. BAKER.

RANDAL. In Providence, R. I., Byron, the youngest and much loved son of Steven and Deborah Randal, aged ten years and eleven months.

Funeral from the residence of the family, among a large circle of mourning friends, on Sabbath, June 20th, 1875. Words of comfort from 1 Thess. 4: 18, by ROLAND D. GRANT.

CLOSSON. In Bangor, June 19th, of consumption, Mary E, wife of John F. Closson, aged twenty-two years.

Funeral services by the writer. J. T. HOUSE.

Married.

ELLIS—HALL. At the parsonage of the Advent Church, Sandy Hill, N. Y., May 23d, 1875, by Elder A. W. Sibley, Mr. HENRY L. ELLIS and Mrs. CLEMENTINE HALL, both of Schuylerville, Wash. Co., N. Y.

FINCH—BURR. In Worcester, June 24th, at the residence of the bride's brother-in-law, G. W. Whiting, by Rev. Wm. R. Huntington, D. D., Mr. MORDECAI L. FINCH, of Milford, and Miss MARY R. BURR, of Worcester.

FISH—LAMB. In Livermore, Me., July 4th, by Elder E. M. Haggett, Mr. GEORGE W. FISH, of Dixfield, and Miss VESTA A. LAMB, of Livermore, Me.

HODGE—BEALS. In Livermore, Me., July 4th, by Eld E. M. Haggett, Mr. SYRIA C. HODGE and Miss SOPHRONIA A. BEALS, both of Canton, Me.

FOREIGN NEWS.

LONDON, July 8. A letter from Buda says of the effects of the recent storms in that vicinity, the bodies of twenty-eight persons have been found and over one hundred people are missing. The destruction of property on the mountain slopes was fearful. None of the villas on the upper ground entirely escaped. Hundreds are destitute and houseless. Subscriptions have been opened and generally responded to.

In the House of Commons, this afternoon, the Hon. Mr. Disraeli stated that the cost of the Prince of Wales proposed visit to India, next week, is estimated as follows: Expenses out, £52,000; expenses while in India, £30,000; personal expenses and presents to potentates with whom he may come in contact, £60,000, making a total of £142,000 sterling. Mr. MacDonald and other members on the radical side protested against the proposed allowance as extravagant and excessive, and declared that the visit could be made on a more reasonable sum with dignity, and less expense to the nation at large.

During a revival meeting held by Messrs. Sankey and Moody in Camberwell Hall, to-night, a panic occurred, resulting in the death or injury of a number of persons. The hall was densely packed and several hundred people crowded the street in front of the building, endeavoring to gain admission. The crush was so great and the crowd so turbulent that the people became panic stricken, and an effort was made to clear the building. The pressure from the crowd outside, however, prevented any egress, and during the excitement many of the audience were knocked down and trampled upon. Several were killed and many seriously injured.

FRANCE.

PARIS, July 8. Severe storms have visited the northwestern part of Normandy, causing great loss of property and damage to crops. The town of Lisieux, in the Department of Calvados, is inundated and many buildings destroyed. The waters are now subsiding.

SWITZERLAND.

BERNE, July 8. A fearful storm visited the Swiss canton of Geneva and the French frontier, accompanied with hail stones of immense size. The glass in all the windows in the district where the storm raged was demolished and many persons were killed and injured.

In Brief.

— The insanity of Robert Dale Owen is attributed almost wholly to his grief over the exposure of the "Kate King" fraud, in which he had reposed the most implicit confidence as a genuine manifestation.

— It is anticipated that the hay crop will be very materially short this year. Just about how much the deficiency will be cannot yet be estimated. The Hartford *Times* estimates for Connecticut about two-thirds of an average. The value of an average crop is from $12,000,000 to 15,000,000, so that the loss to the State will be from $4,000,000 to $5,000,000.

— During a heavy thunder shower which passed over the south part of Alton on Tuesday evening, the lightning struck the house of Mrs. Stephen Philbrick. It entered at one end, passed between Mrs. P. and her son into the pantry, where it got into the coffee pot, piercing holes in the top and bottom, jarred a dipper into a tin water pail and soldered them firmly together. The cat was singed as smoothly as though she had been clipped, without otherwise injuring her. Mrs. Philbrick was so badly shocked that she was unable to see the next morning.

Notices.

Seaside Campmeeting.

The undersigned having been appointed a committee to arrange for a General Campmeeting of Second Adventists at Seabrook, N. H., have accepted the position; and in compliance with urgent requests and our own convictions of duty, have leased "Beckman's Grove"; and if the Lord will, the meeting will commence *August 14th*, and continue over two Sabbaths.

The grove is pleasantly located within sixty rods of the depot, and about the same distance from salt water landing. There are excellent facilities for sailing and fishing. A large and commodious bath house will be erected, and the committee will spare no pains to procure accommodations for all who desire to build houses, or pitch tents on the ground, or to lease rooms in the neighborhood. The boarding house will be in charge of the committee.

Fare from Boston to Seabrook and return, $1.40. Portland to Seabrook and return, $2.25. The fare is reduced from August 10th to 26th. Fare will be reduced from all stations in proportion, in due season.

Committee of Arrangements: N. H. Robie, A. N. Dow, N. L. Robie, David Beckman, Robert Dow, Wm. Beckman, Charles C. Dow, John B. Adams, Charles A. Barton.

Lake View Campmeeting.

The Annual Campmeeting of the Advent Christian Conference of the Province of Quebec, Canada, will be held in Magog, (D. V.) at the outlet of the beautiful Lake Memphremagog, to commence *Saturday, Sept. 11th*, and continue over two Sundays. We deem it best, and have been advised, to attend to the business of our Annual Conference during this meeting, and hereby so appoint, unless reasonable objection is made before that time. Let all come who can.

C. P. DOW.

GROVE MEETING.—There will be a grove meeting at Brown's Mills, Wentworth, N. H., Sunday, July 25th. JOHN H. EVANS.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing

Saturday, August 7th,

and continuing till the 16th.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On the above roads campmeeting tickets, good from July 20th to Aug. 17th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half*.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Ayer Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 20th to Aug 17th. *Call for Campmeeting Tickets.*

From New York *via.* New Haven Steamers. Fare reduced on this route so that friends can come from New York and return for $5.25.

Pay the regular fare, $3.00 from New York to Springfield, and if you wish to return back the same way, call for a return ticket from New Haven to New York, on the boat, which will be furnished for 50 cents, this ticket to be endorsed on the camp-ground by the Secretary.

As they sell R. R. tickets on the boat only *to* Springfield, on your *return* you will have to buy a ticket at the depot in Springfield *for* New Haven, which, with the return ticket *from* New Haven to New York, obtained on the boat previously, will take you to New York.

Boat leaves Peck slip at 3 P. M. 23d street E. R., at 315 P. M., connecting with steamboat train for Springfield. Also at 11 P. M.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 10 A. M., and at 3, 4, 5, and 9 P. M.

Any arrangements with other roads that may be made will be noticed hereafter.

Mr. Burr's Teams will be at the Depot as early as *Thursday, August 5th*, to take passengers to the camp-ground. Fare 10 cents. Trunk 10 cts.; small package 5 cts.

S. G. MATHEWSON, GEO. T. ADAMS, H. MUNGER, J. HEMENWAY, M. GRANT, I. B. POTTER, JOHN B. WHITE, *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

The Advent Christian Association.

This Association will hold its annual meeting at the Springfield camp-ground, commencing on MONDAY, AUG 9th, at 4 o'clock P. M. Let every church send a delegate. None should forget the importance of the business to be done at these annual meetings. Every church is entitled to one delegate, and one additional delegate for every twenty-five members above the number of fifty members. An assembly of worshipers, though few in numbers, constitutes a church.

S. G. MATHEWSON, *President.*
H. F. CARPENTER, *Secretary.*

The American Advent Mission Society.

The Annual Meeting of the American Advent Mission Society will be held on the Springfield National Advent camp-ground, commencing AUG. 11TH, at 4 o'clock P. M.

A. W. SIBLEY, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association, are members of the A. A. M. Society. A. W. S.

TENT MEETING.—There will be a tent meeting at Hereford, P. Q. (Hall Stream), commencing *August 7th*, at five o'clock P. M., and hold over the Sabbath, and longer if thought best. Let all who live in that section who are interested in the salvation of the perishing, come out to the meeting. Preaching brethren are invited to come and labor in the work. T. E. LANG, JR. E. S. MOULTON.

TENT FOR SALE.—At Alton Bay, No. 15, wooden tent, pleasantly situated on Oak Hill. Said tent is of good size, and very convenient for a goodly number. It has many good articles of furniture, such as bed ticks and filling, cook stove, chairs, table, tea kettle, etc. Price $65.00.

Address BENJAMIN BROWN, Concord, N. H.

TENT FOR SALE OR TO RENT.—A wooden tent on Alton Bay camp-ground (tent No. 36 Lawrence street), with stove. Price $80.00. Correspond with John Davis, Jr., Farmington, N. H., or Carrie C. Fifield, Groton, Vt.

NOTICE.—The Michigan State Campmeeting will be held at Mosherville, on the Fort Wayne, Jackson and Saginaw R. R., *August 7th to 15th.* The A. C. Annual Conference will be held in connection with this meeting.

A. E. BABCOCK, J. M. SNOOK, J. R. PRESTON, Committee of Arrangements.

THE EVANGEL TENT is pitched in Rockland. Meetings afternoons and evenings through the week, and over Sunday, July 18th.

T. E. BLAISDELL.

BRO. S. G. LOW will pitch his new tent in Kennebunkport, *Thursday, July 15th*, to hold meetings as long as may be thought best.

W. H. MITCHELL.

GROVE MEETING.—If the Lord will, there will be a Grove Meeting at Fishcreek Station, N. Y., on the M. L. road, *Sunday, July 18th.* Come and help in the meeting. W. J. MORRELL.

BRO. G. F. HAINES having accepted the call given him by the church of Bonny Eagle, Me., hereafter all matters of exchange or supply must be made through him. T. R. LIBBY, Clerk.

HOMES WANTED for three intelligent and healthy boys, aged three, seven, and ten years. Any of the brethren wishing to take one as his own, can do so, and confer a great favor, as the children are motherless, and it is the wish of the father (who is poor and friendless) that they be cared for by those of the Advent faith. Who will take one, and thus help to save three precious lives in this and the world so soon to come? Please inquire of O. M. BRAILEY, Amherst, Mass.

TENT FOR SALE.—There is a tent for sale on Alton camp-ground for fifty dollars, located on Manchester Avenue. A good bargain. Any wishing one please correspond with J. G. SMITH.

HAVING closed my labors with the church at New Market, I am now at liberty to go and preach the word, wherever doors are open. My address is South Lee, N. H. J. L. CHUTE.

NOTICE.—If any of the churches in Conn., or brethren in the highways and hedges, isolated from churches, chapels, or religious meetings of any kind, would like to have the "Conn. Mission Tent" pitched in their vicinity this summer, please correspond with O. D. Woodruff, Southington, Ct.

Who Wants it First?

We are now ready to put the Maine mission tent at work. Who wants it to visit their places? Where are you ready to have it immediately? Please write to me at once, and say what your wishes are about times and places.

I. C. WELLCOME, for the Committee.

TENT FOR SALE.—There is a Tent for sale on Alton Bay camp-ground for $60.00. Good stove and apparatus. Table and chairs included. Situated near Water Tank, No. 181. Address J. L. CHUTE, South Lee, N. H.

AN APPEAL.

The season has now arrived when the special work of holding Tent Meetings should be begun. The Mass. Conference has a good Tent ready again for service in the harvest field of the Lord; and the question is: Shall it be sent forth once more with good and faithful laborers to gather in sheaves for Christ, and give the warning of the coming day of God? In order that this may be done, there must be a sacrifice made by the friends of Jesus, and means given to sustain in this way his precious cause.

It is proposed that the Tent this year be taken into *new fields*, and where our precious faith has not as yet been heard. If this is done, there will be a special necessity for contributions on the part of our churches and people in general, to defray the expenses of these meetings in these new places.

As the Committee, chosen at the late Conference to have the charge of the Tent and make arrangements for the work in connection with it, we invite all who have the means and the heart to give in sustaining this mode of reaching the people, to do so as soon as they can, that we may know how far to go in promising the Tent where it is already requested.

Contributions and pledges can be sent to the Treasurer, ELD. C. GOODRICH, Boston, Mass.

B. YOUNG, L. BOUTELL, C. E. BARNES, I. I. LESLIE, Protracted Meeting and Tent Committee.

Notice.

The members of the Mass. Second Advent Christian Conference are requested to send to the Secretary their names and address, that each may receive a certificate of membership, according to a vote of the Conference.

I. I. LESLIE, Sec., Box 5140 Boston, Mass.

Tremont Campmeeting.

The Annual Campmeeting at Tremont, Mass., will commence *Monday, July 19th*, and continue to the 28th. Arrangements will be made to supply all with board and lodging. All who can are requested to bring Tents.

Brethren in the Lord, do make arrangements to attend this meeting, especially all who reside in the southerly part of this State. Come at the commencement, if possible. We intend to secure good profitable laborers, those who are prepared to bring out an exposition of those prophecies especially applicable to these times, and now in process of fulfillment, when the church will be delivered. This may be the last annual gathering we shall be permitted to enjoy before the Lord will gather his own to himself. Let us do what we can to save the perishing before it is too late. Bro. Munger will have charge of the meeting.

HENRY V. DAVIS, for the Committee.

Rutland Tent Meeting Postponed.

This meeting is postponed for the present, and arrangements are being made to commence the fourth series of protracted Tent Meetings in South Adams, Mass., to commence *Saturday evening, July 24th.* Due notice next week.

H. K. FLAGG, A. W. SIBLEY, Tent Committee.

Alton Bay Campmeeting.

The Alton Bay Campmeeting will commence, if the Lord will, *August 21st*, and hold over two Sabbaths. J. COUCH.

NOTICE.—The Mechanic Falls Campmeeting will commence *Saturday, August 28th*, and continue over two Sundays. Particulars hereafter.

WM. H. MITCHELL, for the Com.

CAMPMEETING.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th.

The fare over the M. C. R. R. will be reduced one half. We hope there will be a good delegation come over the R. R., so if we need the same favor another year we can get it. Particulars in due time. JER. CARR, for the Committee.

VERMONT CAMPMEETING.—This meeting will commence *Sept 4th*, and continue till Sept. 13th. Bro. E. A. Stockman and others are engaged to be at this meeting. H. F. C.

THE Maine Union Tent will be pitched in Wiscasset July 8th. Meetings afternoons and evenings, and over Sunday, July 11th.

H. B. SEVEY.

CONN. CAMPMEETING.—The Lord willing, the Conn. Campmeeting will commence on the old ground, near Plainville, *Saturday, Sept. 4th*, and continue till Sept. 13th. Particulars in due time.

For the Com., O. D. WOODRUFF.

NOTICE.—As the season for holding meetings on the Alton Bay camp-ground has come, notice is hereby given that Elder E. A. Stockman will have charge of the meetings until the commencement of the general campmeeting. All arrangements for meetings can be made by corresponding with him at Alton Bay, N. H.

J. COUCH, for Committee.

NOTICE.—Those wishing to hire rooms, or locate tents on the camp-ground at Alton Bay, should correspond with J. G. Smith, Farmington, N. H. For the Committee, J. COUCH.

THE MAINE UNION TENT will be pitched in Vinalhaven July 15th, and continue as long as thought best. This Island is fourteen miles from Rockland, with between two and three thousand inhabitants; a new field for our faith. Brethren, come and give a helping hand in the name of the Lord. We have plenty of tent room to accommodate all. H. B. SEVEY.

NOTICE.—We purpose holding religious services each pleasant Sunday, during the summer, in Chatfield's grove, Wolcottville, Ct., which, through the kindness of the owner, Mr. Chatfield, has been fitted up expressly for these meetings. When the weather is unfavorable for the out-of-door meetings, we shall worship, as heretofore, in the Town Hall. Messrs. Austin & Ladd's band wagon will leave Granite Block for the grove at 10 o'clock A. M. and 12.45 P. M. Fare each way, 10 cents. Preaching by different brethren, as the Lord shall direct. A hearty welcome to all who love Jesus.

A. W. BRADFORD, for the brethren.

QUARTERLY MEETING.—There will be a quarterly meeting of the A. C. Quarterly Conference of N. W. Kansas held with the Advent Christian Church of Smith Grove, Lincoln Co., about four miles south from Battle Creek P. O., Lincoln Co., commencing *Friday evening, Aug. 6th*, and holding over Sunday, and longer if the interest shall demand. All the friends of Jesus are earnestly requested to be present, and help to advance the Master's cause. Lovers of the Lord, who are waiting for his return, let nothing keep you from this meeting. Pray for God's blessing to attend it, and come prepared to work for Jesus, and do, as well as receive, good.

In behalf of the conference, J. S. THORP, Sec.

THE NATIONAL UNION CONVENTION FOR HOLINESS will unite with the National Temperance Convention in its meeting at Sea Cliff, beginning July 13th, and also hold special consecration meetings from Wednesday, July 28th, to Monday, August 2d. The National Union Convention for Holiness will be held at Sea Cliff, and a meeting will also be held in Massachusetts, at some convenient time and place to be designated.

NOTICE.—As the Mass. Tent Committee are about to start the Tent, they will need some money. Will those brethren and sisters who have subscribed for this purpose, send to the Treasurer, C. GOODRICH, *Crisis* Office, Boston, Mass., as soon as convenient?

NOTICE.—Arrangements have been made with J. H. Downing, to furnish lumber for building purposes on the camp-ground at Alton Bay, at the following prices: Hemlock, $15 00 per M.; Pine, planed and matched, $25,00 per M. All who want lumber for frames must write immediately to J. H. Downing, Alton Bay, N. H. Mr. Downing will furnish nails, windows, doors, butts, screws, etc., at Boston prices. H. K. CHOATE, BENJ. YOUNG, For Committee.

TENT FOR SALE.—As I have received no calls as yet for the tent, or tent meetings, I have concluded to let Mr. James Field, of Rochester, N. Y., the maker of the tent, have it, and dispose of it at its fair valuation. Therefore if anybody wants a second hand tent, it can be purchased of him, and he will see to overhauling it, and that it will be all ready for use; also a set of lamps can be had with it, and other fixtures. Those friends who aided me in getting the tent, when it is sold shall have returned to them their equal share after a dividend is made. Please write to me your request. Those wanting the tent, write to James Field, Rochester, N. Y.; on other matters relating to it write to me, at Lincolnville, Crawford Co., Pa. JOHN T. ONGLEY.

NOTICE.—Arrangements have been made to furnish lumber for building purposes on the camp-ground at Seabrook, N. H., at the lowest market price, which will not exceed $15 per M. Address CHARLES C. DOW, Kensington, N. H.

N. H. ROBIE, for Com.

HAVING closed my labors with the church in Wakefield, I am at liberty to go and preach the word as the way may open. B. FINNEY.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

BOSTON (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Tuesday, Wednesday, Thursday and Friday evenings.
Geo. A. Streeter ... Sunday, July 18th
D. M. Leavitt ... Sunday, July 25th
John G. Hook (Baptism) ... Sunday, Aug. 1st

BOSTON (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.
J. T. Dixon ... Sunday, July 18th
J. S. White ... Sunday, July 25th

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.) Meeting Sunday; Sept. 5th.

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7¾ o'clock.
Hiram Munger ... Tuesday evening, July 13th
J. Couch ... Sunday, July 18th
W. J. Halse ... Sunday, July 25th

SOMERVILLE, Mass. (Hawkins Hall in Union Square.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*

HYDE PARK, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

New Durham Ridge, N. H. ... Sunday, July 18th
A. ROSS.

Tremont, Mass ... Sunday, July 18th
C. E. BARNES.

Woodstock Valley, Ct. ... Sunday, July 25th
C. GOODRICH.

Putnam, Ct. ... Sunday, Aug. 1st
J. S. WHITE.

Warner Village (where N. G. Ordway may arrange) Friday evening, July 16th.
Waterloo Village, Warner, N. H. ... Sunday, July 18th
JOHN G. HOOK.

West Thompson ... evening, July 17th
Putnam ... Sunday, July 18th
H. PRATT.

Lynn, Mass ... Sunday, Aug. 1st
E. A. STOCKMAN.

Hyde Park, Mass ... Sunday, July 18th
Brimfield, Mass ... Sunday, Aug. 8th
M. BATCHELOR.

Taunton, Mass. (as Doctor Hubbard appoints) Thursday, July 15th.
Mattapoisett ... July 16th
H. MUNGER.

South Windsor, Ct. ... Sunday, July 18th
I. B. POTTER.

Mattapoisett, Mass ... Sunday, July 11th
Fairhaven, Mass ... Sunday, July 18th
Tremont, Mass., Campmeeting, Monday, July 19th, through the week, and over Sunday, the 25th.
A. SIMPSON.

Bar Mills ... Sunday, July 18th
I. C. WELLCOME.

Alton Bay camp-ground ... Sunday, July 18th
T. W. PIPER.

Cabot, Vt ... Sunday, July 18th
East Roxbury, Vt ... Sunday, Aug 1st
H. B. QUIMBY.

Richmond, Me. (Reed meeting-house) Sun., July 25th
R. R. YORK.

Kingston, N. H. ... Sunday, July 25th
J. F. CHAMBERLIN.

St. Johnsbury, Vt ... Sunday, July 18th
Brimfield, Mass ... Sunday, July 25th
M. A. POTTER.

Wilbraham, Mass ... Sabbath, July 18th
Brimfield, Mass ... Sabbath, July 25th
Wilbraham, Mass ... Sabbath, Aug. 1st
Montgomery, Mass ... Sabbath, Aug 8th
G. L. TEEPLE.

Collinsville, Ct. ... Sunday, July 18th
Lovely Street, Ct. ... Sunday, Aug. 1st
Square Pond, Ct. ... Sunday, Aug. 22d
S. WOODRUFF.

Hill Centre, N. H. ... Sunday, July 25th
D. W. DAVIS.

Natick, Mass ... Sunday, July 18th
Z. BOODEY.

West Alton, N. H. (at the Chapel) Sunday, July 18th
J. G. SMITH. I. DAMMAN.

Hartland, N. H. (Dinsmore Hill) ... Sunday, July 18th
JOS KIMBALL.

Wrightville, Vt. ... Sunday, July 25th
J. C. WRIGHT.

Danbury, N. H. (where the brethren may appoint) Sunday, July 18th.
Dorchester, N. H. (Town House) Sunday, July 25th
D. EASTMAN.

South Butler ... Sunday, July 18th
E. F. SERGISSON.

Woodville, Ct. ... Sunday, July 18th
WM. J. RIPLEY.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Cheshire Street, Ct. ... Sunday, July 18th
O. D. WOODRUFF.

Barkhamsted, Ct. ... Sunday, July 25th
G. L. WHITE.

Warren Summit, N. H. ... Sunday, July 18th
Piermont, N. H. (Clay meeting-house) Sun., July 25th
Lisbon (Streeter school-house) ... Sunday, Aug. 1st
West Groton, Vt. ... Sunday, Aug. 8th
GEO. E. BROWN.

Loudon Ridge, N. H. ... Sunday, July 18th
D. CHURCHILL. D. F. LEAVITT.

Rockbridge, Hocking Co., Ohio ... Sabbath, July 18th
There will be an opportunity for uniting with the church, also baptism and the Lord's supper.
E. M'CULLOCH.

Danbury Depot, N. H. ... Sunday, July 18th
Dorchester, N. H. ... Sunday, Aug. 15th
Franklin, N. H. ... 2d and 4th Sunday in each month
G. H. WALLACE.

New York (Cooper Institute) ... Sunday, July 18th
Acushnet, Mass ... Sunday, Aug. 1st
East Weymouth, Mass ... Sunday, Aug 8th
New Bedford, Mass ... evening, Aug. 10th
W. S. CAMPBELL.

Warehousepoint, Ct. ... Sunday, July 18th
MRS. E. L. CRUMB.

South Rochester, N. H. ... Saturday evening, July 17th and over Sunday, July 18th.
East Rochester, N. H., Monday and Tuesday evenings, July 19th and 20th.
Barnstead, N. H. (Clarktown) ... July 21st
West Alton, N. H. ... Friday evening, July 23d and over Sunday, July 25th. G. F. HAINES.

West Ossipee, N. H. ... Sunday, July 25th
T. L. CHURCHILL.

Rockland, Me. (with Bro. Blaisdell, in the Evangel tent) July 15th, and over Sunday, July 18th.
H. B. SEVEY.

Sabattus, Me. (Jones' Hall) ... Sunday, July 18th
J. A. LIBBY.

Ripley Hill, N. Y. ... July 23d
J. T. ONGLEY.

Salisbury, N. H. (at Bro. Foot's) Saturday evening, Aug. 7th. At the Union meeting-house Sab., Aug. 8th.
D. F. LEAVITT.

Northwood Narrows, N. H. ... Sunday, Aug. 1st
O. W. KIMBALL.

Charlton, Mass ... Sunday, July 18th
MRS. JANE BENSON.

Middlesex, Vt. ... Saturday evening, July 17th and over Sunday, the 18th.
Cabot, Vt ... Sunday, July 25th
DANIEL D. PAGE.

East Roxbury, Vt. ... Sunday, July 18th
Stowe, Vt ... Sunday, Aug. 1st
E. N. MORSE.

Patton, P. Q. (Garland school-house) .. Sun., July 18th
North Haverhill, N. H. ... Sunday, Aug. 1st
East Canaan, N. H. ... Sunday, Aug. 8th
Waterloo, N. H. (as Bro. Davis may appoint) Sunday, Aug. 15th. U. G. LADD.

Webster, N. H. (Bashan school-house) Sab., July 18th
Webster, N. H. (Old meeting-house) ... Sab., July 25th
SIMEON ROBY.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass. .. the last Sunday in each month
GEO. A. STREETER.

Albany (Bell school-house) ... Sunday, July 18th
N. GLIDDEN.

South Kingston (Baptist church) ... Sunday, July 18th
H. S. PINKHAM.

Dover, N. H. ... Sunday, July 18th
Farmington Village, N. H. ... Sunday, July 25th
WM. BODGE.

New Hampton, N. H. (at Bro. Emery's house) Saturday evening, July 17th, and Sunday, July 18th.
Holderness, N. H. (Prescott school-house) Sunday, July 25th, unless it conflicts with others.
E. G. MOULTON.

Orford (Davistown school-house) .. Sunday, July 18th
I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Alton, N. H. ... Sunday, July 25th
W. M. HARMON.

Meredith, N. H. (Dolloff Hall) ... Sunday, July 18th
Barnstead, N. H. (as Bro. Barton may arrange) Sunday, July 25th.
If any of these conflict, please write me at South Barnstead, N. H. C. R. PARSONS.

South Deerfield, N. H. ... Sunday, July 25th
J. L. CHUTE.

Campville, Ct. ... Sunday, July 18th
North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

Sutton, N. H. (South meeting-house) .. Sun., July 18th
Bradford, N. H. (Bush meeting-house) Sun., July 25th
A. S. WILLIAMS.

Hebron, N. H. (McClure school house) Sun., July 18th
Madison Corner, N. H. .. Saturday evening, July 24th and over Sunday, July 25th.
Meredith, N. H. (Dolloff Hall) ... Sunday, Aug. 1st
Moultonborough Neck (Lower school-house) Sunday, Aug. 8th. WM. H. SHAW.

Newhampton, N. H. (Plaisted school-house, near Bro. Emery's) Sunday, July 18th.
Dorchester, N. H. (Town House) ... Sunday, Aug. 1st
Holderness, N. H. (Stephens' meeting-house) Sunday, Aug. 15th. JOHN H. EVANS.

South Alfred, Me ... Sunday, July 18th
JER. HILL.

NEW BEDFORD, MASS.
H. Munger ... Sunday, July 18th and then at Tremont Campmeeting.
M. Batchelor ... Sunday, August 1st
J. Albert Libby ... Sundays, Aug. 15th and 22d

HAVERHILL, MASS. (Adv. Hall) 36 Washington St.
E. Owen ... Sunday, July 18th
B. S. Emery ... Sunday, July 25th
D. M. Leavitt ... Sunday, Aug. 1st
W. H. Mitchell ... Sunday, Aug. 8th

NORTH RUTLAND, MASS.
Willard M. Hall ... first Sunday in each month
H. H. Tucker ... second Sunday in each month

WORCESTER, MASS.
T. M. Preble ... Sabbath, July 18th

LAWRENCE, MASS.
J. Couch ... Sunday, July 25th

CONCORD, N. H. (Centre St. Church.)
John Parsons ... Sunday, July 18th
J. G. Smith ... Sunday, July 25th

CONCORD, N. H. (Bethel, Green Street.)
Geo. W. Brown (of So. Elliot, Me.) Sunday, July 18th
A. Simpson ... Sunday, Aug. 1st

EAST CONCORD, N. H. (Ward House.)—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher ... first Sunday in each month
D. W. Davis ... third Sunday in each month

SEABROOK, N. H.
D. M. Leavitt ... Sunday, July 18th
J. Bickford ... Sunday, July 25th
C. Goodrich ... Sunday, Aug. 1st
T. W. Piper ... Sunday, Aug. 8th
A. Ross ... Sunday, Aug. 15th

RYE, N. H.
C. S. Shattuck ... Sunday, July 18th
O. W. Kimball ... Sunday, July 25th

ROCHESTER, N. H.
J. F. Chamberlain ... Sunday, July 18th
Enoch Morrill ... Sunday, July 25th

EAST ROCHESTER, N. H.
Enoch Morrill ... Sunday, July 18th

HAMPTON, N. H.
O. W. Kimball ... Sunday, July 18th
John Parsons ... Sunday, Aug. 1st
A. Ross ... Sunday, Aug. 8th
J. F. Chamberlin ... Sunday, Aug. 29th

PORTSMOUTH, N. H.
J. S. White ... Sunday, July 18th
E. A. Stockman ... Sunday, July 25th
Miles Grant ... Sunday, Aug. 1st
E. A. Stockman ... Sunday, Aug. 8th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
J. M. Orrock ... Sunday, July 18th
D. F. Leavitt ... Sunday, July 25th
A. Simpson ... Sunday, Aug. 8th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Emerson ... Sunday, July 18th
L. E. Saulpaugh ... Sunday, July 25th
J. F. Chamberlin ... Sunday, Aug. 1st
C. S. Shattuck ... Sundays, Aug. 8th and 15th

SOUTH ROCHESTER, N. H.
E. Johnson ... Sunday, July 18th
C. E. Hurd ... Sunday, July 25th

WEST DEERFIELD, N. H.
J. L. Chute ... Sunday, July 25th
Enoch Morrill ... Sunday, Aug. 1st
C. R. Parsons ... Sunday, Aug. 8th

PORTLAND, ME. (Union Hall.)
E. A. Stockman ... Sunday, July 18th
A. W. Sibley ... Sundays, July 25th and Aug. 1st
S. S. Brewer ... Sunday, Aug. 8th
E. A. Stockman ... Sunday, Aug. 15th

BIDDEFORD, ME.
Wm. H. Mitchell ... Sunday, July 18th
J Albert Libby ... Sunday, July 25th
Jesse Gay ... Sunday, Aug. 1st
George W. Brown ... Sunday, Aug. 8th
Wm. H. Mitchell ... Sunday, Aug. 15th
George W. Brown ... Sunday, Aug. 22d
A. Ross ... Sunday, Aug. 29th

SOUTH ELLIOT, ME.
N. W. Davis ... Sunday, July 18th
Joseph Pinkham ... Sunday, July 25th
Geo. W. Brown ... Sunday, Aug. 1st
J. G. Smith ... Sunday, Aug. 8th

SOUTH BERWICK, ME. (Great Works.)
C. Goodrich ... Sunday, July 18th
Geo. W. Brown ... Sunday, July 25th
Joseph Pinkham ... Sunday, Aug. 1st

Harrison, Me. (Woodsum school-house.)
Jared Whitman ... Sunday, July 18th
A. W. Taylor ... Sunday, Aug. 1st

LEWISTON, ME.
J. T. Jordan ... Sunday, July 18th

PLAINVILLE, CT.
B. Hitchcock ... Sunday, July 18th
Enoch Phelps ... Sunday, July 25th
B. Hitchcock ... Sunday, Aug. 1st

YALESVILLE, CT.
B. Hitchcock ... Sunday, July 25th
S. Woodruff ... Sunday, Aug. 8th

BRIDGEPORT, CONN.
Mrs. E. A. Warren ... Sunday, July 25th
O. D. Woodruff ... Sunday, Aug. 1st
Mrs. E. A. Warren ... Sunday, Aug 8th
Mrs. E. L. Crumb ... Sundays, Aug. 22d and Sept. 5th
Mrs. E. L. Crumb ... Sunday, Sept. 12th
Mrs. E. A. Warren ... Sunday, Sept. 19th and Sundays, Oct. 3d, 17th, and 31st.

MILLDALE (Southington, Ct.)
A. Elliott ... Sunday, July 4th
B. Hitchcock ... Sunday, July 11th
Geo. L. White ... Sunday, July 18th
Mrs. E. L. Crumb ... Sunday, Aug. 1st

BRISTOL, CT.
A. Elliott ... Sunday, July 18th
R. K. Starks ... Sunday, July 25th

SOUTH WINDSOR, CT.
I. B. Potter ... Sunday, July 18th
E. L. Crumb ... Sunday, Aug. 8th

NEW HAVEN, CONN.
Chas. C. Barker ... Sunday, July 18th
S. Woodruff ... Sunday, July 25th

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass ... fourth Sunday in each month
H. H. TUCKER.

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite ... once in four weeks
Flora Blanchard ... once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St. FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½ 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

THE BIBLICAL MESSENGER.

This monthly is well printed, and is a bold advocate of Bible truth. It gives prominence to holiness of heart, and the speedy return of Christ to resurrect the dead and set up his everlasting kingdom.

EDITORS: A. A. Hoyt, H. F. Carpenter, A. W. Sibley, Frank Burr, M. R. Phetteplace, C. Mendenhall. TERMS: *Sixty cents* a year. Agents wanted. Send for sample copies. Address the "Biblical Messenger," Waterbury, Vt.

The *Biblical Messenger* and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 160 Hanover Street, Boston, Mass.

Business.

Notes to Correspondents.

We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

A. R. BROWN—Accepted.

ELD. H. F. CARPENTER'S address from this date will be Vallejo, Cal.

WM. C. STEWART'S address hereafter will be Hinesburg, Vt.

JOHN H. EVANS address is Meredith Centre, N. H.

J. C. and S. E. SMITH'S address is Newton Upper Falls, Mass.

H. G. McCULLOCK'S address is DeKalb, DeKalb Co., Ill.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—L D Allen, A H Walker, P Rockwood, F A Baker, M A Potter, J Blain, T W Brooks, Wm Sheldon, M R Miles, A B Swanesburg, H A Olmsted.

CASH RECEIVED FOR BOOKS AND TRACTS.—L Record $1 00, Mrs D B Burgess $1.10, B Perham 38c, J Hemenway $12 12, T. W. Brooks $1 00. C. Greene, M. D. $1.37, J Estey 50c, A. G. 25c, J Custer 25c, J Wilbur 50c.

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And cast your fears behind;
The christian pilgrim should possess
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Be not dismayed though clouds appear,
Nor heed the falling rain;
Behind the haze are smiling skies,
The sun will shine again.

Should friendship fail and foes revile,
Let God avenge the wrong;
The darkest hour of sorrow's night
May end in joyous song.

There is an eye that sees afar,
An ear that hears your cry;
A hand to guide your steps at night,
When danger seemeth nigh.

Let unbelief no more have place
Within your anxious breast,
Lean hard upon His matchless arm,
And he will give you rest.

This world, with all its wealth and show,
May be compared to dross,
When placed beside the rich reward
That waits behind the cross.

Should God permit a crafty foe
To cast your spirit down,
He will not give to other hands
Your long-sought precious crown.

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LETTER TO THE A. C. CONFERENCE AT MASTVILLE, N. Y.

Dear Brethren:—Instead of personal attendance on your session at Mastville, which duties and pre-occupations at or about home seem to render inconvenient, I send you a letter expressive of sympathy in the salutary work about which you are occupied, and which you are assembled to promote. It was represented to me that subjects of importance might be presented for examination, and that the situation of affairs as involving the interests of truth, and the welfare of churches and individuals attached to the great idea and expectation of the speedy second coming of Christ, was important and critical.

Errors in the inquest and discussion of a subject so vast and peculiar and interesting as the Advent of our divine Savior, need not perhaps justly be considered as surprising. Fallibility is certainly human. There is a very ancient adage, *Humanum est errare—it is human to err;* and yet, characteristic and inevitable as it must be, that misapprehensions and mistakes should arise, it cannot therefore logically be deduced that errors should be willingly repeated, or incautiously hazarded; or that, in misconceptions promulgated, there should be either credit, pleasure, or advantage. On the contrary, the conscientious mind can be but most painfully exercised in realizing the fact of a past instrumentality in the diffusion or championship of any interpretation or doctrine, which time has shown to be even partially incorrect. There is, indeed, a tendency which we cannot absolutely reprove, on the part of some, whose intellectual constitution and moral honesty render them both susceptible of sharp convictions, and earnest and zealous in their utterance, while, at the same time, these commendable qualities are not necessarily associated with perfectly clear perceptions, a sound understanding, and a high discretion.

In a time of reaction against widely prevalent faults, and of protest against the popular misinterpretation of Scripture, or against culpable and injurious silence on the great topic of a Messianic Second Advent—I say, in the time of such a reaction, it is impossible but mistakes should happen. By far the most urgent and characteristic, and, I fear, in some respects injurious and deplorable error, has related to the question of *positive and definite time*. It might be suggested that no one, who has experienced the pain and regret of a proved or believed inaccuracy of interpretation, should venture a remonstrance on the striking tendency to discussions, with attempted definitions and determinations of *time*. But an experience of the kind mentioned might constitute a qualification in part for some fraternal counsel. Who can tell, except he who has *felt* it, the painful and terrible humiliation of a consciousness of having even *partially* misinstructed his brethren? Who can understand the depth and power of that prostration before a God (howsoever full of pity), of an honest and devout mind, that deprecates with the most intense dread or regret the infliction of injury, by any act of misleading, arising from an overstrength of conviction on some point where silence might have been both more dignified and profitable than asseveration. I say, who can understand this? And why, then, should not a special estimate of value be set on discretion?

Ever since the origin of what is often denominated "the Advent movement," there has been a more or less frequent and powerful tendency to a designation of some set and special period, when the Second Advent not merely *might* but *must* occur. It may be very truly said that this peculiarity was simply the evolution and expression of honest and dominating conviction,—that it was the issue of a course of reasoning,—that it was the fruit of study and investigation. But the *event* has never yet in any instance verified the calculation. The whole series of predictions has been constantly marked by failure in this particular. And hence, in the retrospect, it is that pain and sorrow are engendered, when the aggregate of disappointments and disasters is surveyed, or the picture glides in panoramic vividness of miscalculations and miscarriages before the mind. How can it happen otherwise than that a sentiment of levity and contempt should be encouraged and strengthened among the ungodly, or that ridicule and reproach should find a powerful incentive, if not an actual justification, among those who love not the appearing of our Lord Jesus Christ? Should not the ears of those who love that appearing, but who grieve at the dogmatic and erratic protestations of the special time-statisticians, tingle with the blood of intermingled sorrow and shame? The correction of tables and amendment of reckonings is a feature so familiar, that the merest allusion to it is sufficient. Will it be maintained that God ordained these errors of computation for some unseen or unknown good,—or even to verify the prediction of that scoffing which should be characteristic and perhaps diagnostic of the last times? He does indeed permit these errors to occur, but is his permission to be construed as an authorization? It seems to me, an interpreter, baffled in his scheme and defeated in his arithmetical and prophetic enterprise, however truly it might have been to him a labor of honor, or conscience, honesty and charity, would scarcely venture to allege the Divine endorsement of his action, with the instance or instances of his shortcoming vivid and afflicting in the view of himself and his brethren.

The fact is, it is one of the most singular features of this history, that any man, once involved in any such arithmetical and prophetic error of *time*, should ever allow himself to run the hazard of *another* discomfiture, by embarking in a new enterprise of interpretation of like character. One capital defeat, the natural result of defect in human knowledge and finite capacity, should seem properly to serve as an effectual restraint against indulgence in the same or similar ventures of prediction. One failure in this field of experiment, if such it should be called, would seem to include or entail a remedy against its occurrence. But if not, is there not some just occasion for lookers-on to stigmatize the apparent dogmatism in vaticinations of time as a species of *mania?* But there is that singular fact or feature in this matter,—call it a fascination or a fatality—enterprise or infatuation—a heavenly ardor or intellectual restlessness—enthusiasm or conceit—holy hoping and high-born faith, and possible ambition of knowledge or position not absolutely pure,—there is this feature, that the error repeats itself in spite of all the lessons and admonitions of past discomfiture. What *is* this peculiar trait of the human mind? How shall we attach to a fervent and noble longing for the appearing of Jesus infallibility of knowledge in assigning the date for its achievment? Does not the lesson of past inability discourage the repetition, and disprove the propriety of this positiveness? Look at the wreck of hopes—see the shattered fragments of expectation, which have marked the past. Far be it from me to speak otherwise than kindly and courteously, since I myself am so intensely conscious of fallibility and dependence.

There is, in all our inquiries and considerations on this subject, one evident fact worthy of attention: that there is this peculiar weakness and ever-recurring temptation of some minds, to *suppose themselves specially favored and illuminated with Divine light*. This is an infirmity of human nature, which God is able and I doubt not willing to forgive, when it is detected and repented of; but that it exists and is frequently developed, seems a fact indisputable in the sphere of observation. And when this idea or conceit becomes firmly rooted in the mind, it often proves difficult and nearly impossible of eradication. It is this imagination of what might be called favoritism with God, which constitutes the foundation for the supposed title to leadership in a new campaign of Advent horology. It is this, along with the honest belief in the necessary correctness of a course of careful reasoning and the value of thorough study, which again and again leads to a new embarkation of hope and fortune, interest, welfare, life, and everything, in a career of special preparation and special expectation in reference to a particular year, month, week, day, or even perhaps hour, for Messiah to come and claim his favorites thus seasonably warned and intensely looking for his coming.

We do not overlook for one moment the pure desire, the ardent longing, the entire consecration and devotion, of many at least who have thus unreservedly enlisted all in a scheme and campaign where specific time was the basis and inspiration, the life and strength, the origin and terminus of all their action or conduct. There may be not only an appearance, but an element of something like moral grandeur in the earnestness of believers in some instances, but there was after all, in every case heretofore, the harrowing if not heart-breaking feature of failure, and therefore necessarily incorrectness. The conclusion failed, therefore the reasoning was erroneous, in the particular respect (of course, we mean) of specific time.

Why, then, should this policy be still so pertinaciously pursued? Why should the venture be again and again renewed? Why should hopes be again and again raised, to be again and again disappointed and shattered? Why should men rise up and claim to be leaders and teachers, with authority, or inspiration, or intellectual acumen, or scriptural research, sufficient to justify a new claim to a new-following, in a new career, whereof positive and particular time is the glory and power, the foundation and strength, the beginning and fruition? Is it not most painfully evident that this more or less constantly recurring question is a fruitful agent of disastrous divisions, an element of discord, a prolific source of weakness, and, I might say, reproach? Is it not a cause of profound discouragement to very many brethren who cannot embark in these repeatedly recurring campaigns inaugurated by men, if honest, yet fallible? Is it of no consequence that churches are divided and broken? Is it a small matter that societies once flourishing and united have become reduced in numbers, weakened in resources, and almost paralyzed in action? Is it possible to see glory and beauty in the process of division and disintegration, or to suppose a special store of credit or honor in reserve for the dividers? Has not division proceeded hitherto sufficiently far, and reduction advanced, until at last it has threatened almost to culminate in something like a *reductio ad absurdum?* What a spectacle of denominational separatism throughout all nominal Christendom; and when a body, weak and few at the best, is still further and further reduced and divided, is it any wonder that hope and courage and enthusiasm should be put to their tension among those who love the Lord and his appearing?

And again, when some new failure of some new proposition or prophecy of the Advent has led some estimable brethren into some peculiar and unscriptural entanglement, some hypothesis of a resurrection already past,—for example, like that which the apostle himself lamented and reproved in his day—how can it be otherwise than that there should be superinduced both astonishment and regret at this expedient seized for escape from a dilemma, or refuge sought as a balm for a spirit wounded or sore from unrealized hope?

Brethren, let us beware of all the dangers of the way. They are many, and it may be, increasing. We need to be argus-eyed and hundred-handed, clothed and armed, watchful and wise. How great a virtue is discretion! If we ourselves err, some of us can say, no doubt—O, how true and profound is our sorrow and pain, to have ever in one least degree, or in one smallest particular, misled another! Who can not point to some folly or some vagary,—some error, which perhaps in almost an excess of self-reproach he imagines to have bordered on madness; not necessarily in the prophetic or interpretative field, but in a hundred or a thousand incidents and experiences of common life?

And in this view, the greater appears the marvel of that singular obliviousness, by which any person once overtaken in an interpretative mistake, should almost straightway rush into the same arena, and grapple anew with the hitherto insoluble problem of positive and definite time, to renew the exhibition of human infirmity, and, might I even venture to say, presumption? We should naturally look for that noble and becoming modesty that should restrain the explorer in this field from sudden declarations of achievment and correctness, when he is just fresh from an experiment of disaster and discomfiture. Modesty is then and there a most amiable and proper quality. He who, penetrated and prostrated with a sense of his error, regains his feet to walk more cautiously, may be no less beloved than if he had never mistaken; but he who learns no lesson of care from previous misadventure, but confidently renews his declaration of conquest over all difficulty, and presses on in imminent hazard of another disaster, undertakes more than the established dictates of prudence could be construed to justify.

But time fails, and I must pause. The letter, such as it is, I send, hoping that it may serve some possible good, though written with some haste, and no particular preparation. Very truly yours,

C. Colegrove.

Sardinia, N. Y., June 13th, 1875.

FEED MY LAMBS.

W. G. HAGAR.

The following lines were written under very peculiar circumstances. The author had, for nearly eighteen years, been resisting the call of the Holy Spirit to preach the gospel, and it was during one of these unhappy days, when soul and body seemed ready to sink beneath the burden resting upon them, and after vainly seeking that rest in sleep which I could not find when awake, I was half resolved to submit and obey the command of God. While thus wavering and undecided, and suffering all the agonies of a guilty conscience, the Spirit of God spoke the following words to me:—

"There's perfect peace within thy reach,
If ye but heed my call to preach!
Go, feed my lambs, who have not heard
The beauties of my holy word."

What, I! a sinful worm of dust,
And so unworthy of the trust?
I fear my life would ill accord
With the teachings of thy word.

"Go, feed my lambs," the Spirit said,
"It was for these my blood was shed;
Tell them to choose 'the better part,'
And give to me their sinful heart."

Dispel my doubts, shake off my fears;
Dear Lord, I come to thee with tears;
Help me to choose the "better part,"
For lo, I come with contrite heart.

"Why doubt my word? Believe and live;
I did for thee a ransom give.
Feed thou my lambs, nor let them stray,
But keep them till the perfect day."

To feed thy lambs, dear Lord, I ask
That thou wilt aid me in the task;
Into their hearts thy Spirit send,
Ahd be thou with them to the end.

"Go, feed my lambs! point them to God,
And lead them in the paths I trod;
My yoke is easy, burden light,
To those who follow me aright."

BELIEVE GOD.

D. R. HARGRAVES.

Do I believe God? is a question of vital importance. One that every individual should ask. Do I believe that he will do what he has said that he will do? Were all things made as he said they were? And will things be through time as he said they would be? Many say that they believe God, but do their words and lives show this? Let us examine some of the words of God, given by his holy prophets. God said that he made man of the dust of the ground, and breathed into him the breath of life, and man became a living soul. Shall we believe the word? When God said unto Adam, if thou eat of the fruit that I have forbidden, "Thou shalt surely die," did he speak the truth? or did Satan, when he said, "Thou shalt not surely die?"

Shall we believe that the Lord only hath immortality? or shall we believe that every one of the children of men possesses it? When we read that eternal life is the gift of God through our Lord Jesus Christ, do we believe it? or do we believe that man possesses it by right of inheritance?

After looking in vain among the teachings of Christ and the apostles to find where they taught that man possessed immortality, shall we turn to heathen philosophy, and believe it, because we find it taught there? Was Plato greater than Christ? Shall we esteem his teachings as more reliable than those of the apostles, who were chosen by our blessed Lord, and by him commissioned to preach the gospel? I think not.

There are other things that it is necessary for us to believe, if we deem God reliable. We must believe that Christ came into the world to suffer, that through death he might obtain the right to redeem the world. The earth was cursed, and the sentence of death was passed on all mankind; and he gave his body, that he might have power to remove the curse, and redeem man from the grave; and shed his blood for the remission of sins, that he might give eternal life to as many as believed.

We must believe also that God has appointed a time when he will judge the world in righteousness, by his Son. If we believe the word, we shall have no hope that the world will grow better, but shall feel assured that the tares will grow until the harvest, and that the harvest will be the end of the world, when Christ will come in glory to give his saints eternal life, and to his enemies everlasting destruction.

These are a few of the things that we shall have to believe, if we acknowledge God to be true. His word cannot fail. Shall we believe God when all past ages have testified of his unchangeability? or shall we believe the teachings of men? Is it more safe to trust in man than in the living God? Reader, weigh the subject carefully, before you reject the word of God. Men of talent and learning are laboring hard to overthrow the word of God, but their attempts will be in vain. God cannot lie. Their foolishness is soon to be made known, but too late for correction. Whoever rejects the word of God here, will be rejected by the Lord Jesus Christ at the judgment.

Brethren, let us examine ourselves carefully, and let no unbelief creep into our hearts. Let us show by our lives that we believe that what God has promised he will perform. Let us strive earnestly to turn men from fables to the truth of the living God, and so being faithful, we shall have the blood of no man upon our skirts, and Jesus will reward us with a crown of life when he comes.

Auburn, Me.

TENTH ANNUAL MEETING OF THE N. Y. ADV. CHRIS. CONF.

This conference held its Annual meeting with the church at Mastville, Cayuga Co., June 17th to 20th, 1875. It was expected that the new church which our brethren at Mastville are building would be finished and dedicated at this meeting, which, however, was not completed. But Bro. Miles had secured the Wayne Co. Tent, and our meetings were held in it.

Our first meeting commenced Thursday evening. Bro. P. A. Smith gave an interesting discourse from 1 Cor. 15: 20. The first business session was called to order by the Pres., M. R. Miles. Friday at 9 A. M., after prayer, the following committees were appointed: Devotional exercises—Brn. Baker, Palmer, and Crandall. On Business—Elds. W. J. Hobbs, R. H. Bateman, James E. Wells.

The following ministers were present:—M. R. Miles, Wm. Ingmire, Wm. Morrell, S. C. Gove, P. A. Smith, W. J. Hobbs, R. H. Bateman, A. P. Moore, Jas. E. Wells, A. H. Dunbar, B. P. Stevens, E. F. Sergisson, C. H. Williams, F. Douglas. Brn. C. F. Sweet, J. H. Luttenton, W. Vreeland, Chas. P. Greenman, and C. Colegrove, reported by letter. Brn. C. W. Low, A. C. Newell, D. Cogswell, L. Kerr, R. G. Wells, and I. Allen, made no report.

Quarterly collections were received from only six churches, as follows, by their respective delegates: J. S. Maynard, Rochester, $4. Levi Allen and Geo. Wilson, Ontario, $5. S. D. Crofoot, So. Butler, $3.60. A. H. Dunbar, Pineville, $1.92. B. P. Stevens (reported), Kendall, $2. E. S. Spooner and B. Crofoot, Mastville, $2.25.

The subject of combining the offices of Sec. and Treas. was introduced, and it was voted to make no change. The election of officers was postponed until 9 A. M., Saturday, also the reports of ministers and delegates.

The second business session was held Friday afternoon. The examination and standing of ministers was the first in order. The standing of Bro. D. Cogswell was reported to the Conference. The President stated that he had written Bro. C. a letter urging him to attend this annual meeting, but had heard nothing from him. Subsequently he saw an article published from him which sets forth his present position, and his relations to this Conference. Therefore the following preamble and resolutions were passed:—

Whereas, Our formerly very much esteemed Bro. Daniel Cogswell has in a recent publication declared that, in his relations to the N. Y. State A. C. Conference, he has embraced doctrines that will and do separate him from said Conference; and

Whereas, Said doctrines are opposed to the spirit and letter of the gospel in that he has greatly erred in saying that "the resurrection is past already" (or is now taking place), 2 Tim. 2: 17, 18, and that the Lord Jesus Christ has already made his second advent to this world (see in opposition Rev. 1: 7, and Luke 17: 23, 24), "and [thereby] overthrow the faith of some"; and

Whereas, He (D. Cogswell) has publicly declared that "we can never be united as in the past," thereby severing himself, as a member, from the said Conference; therefore, be it

Resolved, That it is the bounden duty of this, the N. Y. A. C. Conference, to disfellowship Eld. Daniel Cogswell as a *member* of said Conference, until such a time as he shall publicly confess said error and again declare his sympathy and union with *this* body; and be it further

Resolved, That we advise all churches within the bounds of this Conference, and who are in sympathy with its success, to reject all teaching and teachers who assert that the *resurrection* and the *second* coming of Christ are in the past, and all other unscriptural doctrines which in their nature and result divide the spirit, love and union of this Conference, or the churches within the bounds of this Conference.

It was voted that this whole matter be sent to the *World's Crisis* for publication.

Bro. Vreeland sent in his letter of resignation, which was accepted.

The Tent enterprise came up next for consideration. It was voted that Bro. Miles sell the old State tent, and the proceeds be placed in the treasury.

Saturday, 9 A. M., we met for the election of officers for the ensuing year. After prayer the meeting was opened for business. The election of officers being the special order, each ballot was declared unanimous as follows: For President, M. R. Miles, of Wolcott. For Vice President, R. H. Bateman, of Yorkshire. For Sec. and Treas., James E. Wells, of Ontario.

Reports of churches. The majority of our churches made no report, but we hope to hear from them at the next quarterly conference. The following churches did report: Rochester, Pineville, Butler, Kendall, Alton, Darien, Mastville, and Ontario. At Ontario they have commenced building a house, which will be completed next fall (D. V.). This is the fruit of one tent meeting held there last summer. The reports were encouraging and reviving from all the churches.

Reports and letters from ministers. We would ask too much space if we reported all separately. Suffice it to say, there was no evil report. The prospect is brighter, the cause is gaining strength, and all feel they will stand by the old ship until Jesus comes. A letter was read from Bro. C. Colegrove, and Conference voted to send it to the *World's Crisis* and *A. C. Times* for publication.*

The business meetings were marked with the spirit of love, harmony and peace. The devotional exercises were signally blessed and interesting; the coming of the Lord Jesus was the theme that seemed to occupy the minds of all. Friday, 2 P. M., Bro. S. C. Gove preached from Ps. 37: 1. In the evening prayer and conference meeting, after which Bro. Stevens gave a discourse on the first principles of Christianity, from Acts 16: 30.

Saturday, 2 P. M., Bro. Wm. Morrell discoursed on our "Hope," from 1 Pet. 1: 3. In the evening, at an early hour, we met for prayer and conference, when the Spirit of the Lord came upon us, and we felt that "heaven had come down our souls to greet." Preaching at 8½ upon the nature of future punishment, from Gen. 18: 25, by the writer.

Sunday morning. The pentecostal season we enjoyed last evening was vouchsafed this morning. Old and invalid pilgrims, who had been brought to the tent with difficulty, were melted to tears when the near coming of Jesus was spoken of. Many of the testimonies were tributes of heartfelt joy that the tent ever came to their place. A number that stood up for Jesus were *converted infidels*. What a glorious hope is ours! Over one hundred testified in this meeting. Truly our hearts burned within us.

After this feast of love, Bro. W. J. Hobbs preached a discourse on our "Home," from Rev. 21: 4. Following the morning meeting we repaired to the water, where Bro. B. P. Stevens buried three happy souls in the likeness of Jesus' death, thus showing their faith in his and our resurrection from out among the dead ones. At 2½ P. M., Bro. R. H. Bateman preached from 1 Cor. 15, on the first and second Adam. The celebration of the Lord's Supper followed the P. M. service. It was a very impressive occasion; a large number, one hundred and fifty, united in commemorating the death of Jesus on Calvary, and anticipating the glorious return of the crucified but risen Redeemer. In the evening we had another love-feast, followed by a sermon from Bro. C. H. Williams on practical duties founded upon Acts 26: 28.

The audiences were very large and attentive; the seating capacity of the tent could not accommodate all who came. Fourteen ministers were present at this conference, and there was the most perfect harmony through the entire meeting. A vote of thanks was tendered to the kind friends of Mastville for their hospitality.

Thus closed the tenth Annual Conference in Western N. Y. Indeed, it was good for us to be there. We hope to see more of our brethren and sisters at our quarterly and annual gatherings. Remember the adage—"In union there is strength." We *must* present a solid front. Our foes are pressing hard, and as the battle waxes hot, we need to gird on the whole armor for the conflict. The Conference needs your prayers, your sympathy, and a liberal supply of your means.

You will notice the meagre collections sent in to this Conference. As the stewards of the Lord, we must not let the cause of truth languish for the lack of financial support. Let *every* church see that the quarterly collections are taken up two or three weeks before conference, and if you do not send a delegate, put the money in a letter and send it to the Treasurer, address, Ontario, Wayne Co. Also let our brethren who are isolated from churches send in their offerings as above, at any time. At present we have no tent in the field. But, brethren, shall we discontinue our tent enterprise? Who wish to invest their money in this direction? We need a tent, and must have the money to purchase one. Calls are coming in from a number of places where they desire a meeting. How many will say, "I will do what I can"?

Brethren, shall we respond to the Macedonian cry—"Come over and help us"? The Lord help us to do our duty.

Jas. E. Wells, *Sec.* and *Treas.*

A. C. Times, please copy.

* See another column.

BE READY.

Church of the living God! hast thou heard the voice which spoke from heaven, "Surely I come quickly?" And hast thou responded to it gladly, "Even so, come, Lord Jesus?" Does his absence now lie heavily upon thy spirit? Does the promise of his return cheer thee? And is the thought of his speedy coming a most welcome hope in these days, when men's hearts are failing them for fear? Then how is this prospect operating? Is it full of quickening, animating, stimulating power? Is it kindling up your love into greater warmth? Is it increasing the intensity of your earnestness? Is it making the separation between you and the world a more decided thing? Is it imparting a deeper solemnity to your deportment, and attaching an unutterable importance to every word and action? Is it rebuking idleness, and sloth, and vanity, and frivolity, and levity, and selfishness? Has it uprooted and destroyed in you covetousness and worldliness, those two master sins of the evil age? And has it made you liberal and generous, enlarging your heart to give,—to give with no sparing hand so long as time remaineth?

Ah, brethren in Christ, we are surely far behind! Our religion is a poor, second-rate ineffective thing! We are dreaming when we should be working; we are pleasing self and indulging the flesh when we should be serving the Lord. We are indolent and yielding when we should be energetic and indomitable. We are shrinking and fastidious when we should be resolute and hardy. We sit idly in our tents, with weapons sheathed and banners folded, when we should be in the thickest of the fight, for the world's last conflict is begun, and the armies are mustering for the battle of the great day of God Almighty.

And you, ye men of the earth, whose portion is not among the things unseen, have you heard the voice that speaks to you from heaven,—"Fear God, and give glory to him, for the hour of his judgment is come?" Has the warning pierced your ears and broken your mad security? How long do you count it safe to remain unreconciled? And what short of reconciliation with God will avail you in the day when he ariseth to shake terribly the earth? And when is he to arise? Have you ascertained the time, that you sit so easy and unalarmed? The long pent-up winds are beginning to break loose; and the sudden bursts of tempest that have ever swept the earth, these few years past, are precursors of the world's last desolating storm. . . . Has this prospect no terrors for you, and have these terrors no urgency to compel you to consider the overwhelming necessity of betaking yourselves to the provided shelter, ere another day, with all its gloomy uncertainties, shall have dawned upon you?

Are you ready? Are you hidden in the clefts of that rock to which no weapon, no storm, no fire can reach? He alone is safe who has reached the hiding place; and that hiding place stands with its unfolded gates ready to receive you now. Will you enter? Or will you remain without? Remain without, and perish in the fiery storm! "For every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire." It is now, in these last days, as in the days of Noah. God's purpose of vengeance has been declared, the warning has come, and the judgment is making haste to follow. But the ark is still open, and the preacher of righteousness beckons you in. For one hundred and twenty years Noah preached, but the unheeding world heard him not. Then he entered the ark, and for seven days he remained there before the deluge came, and standing at the open door of the ark, he delivered God's last message of grace, entreating men to come in. It seems as if we were now in the period corresponding to these seven last days,—proclaiming God's last loving message to long-resisting man! For what, then, are you waiting? Are you lingering in the hope that the millennial day will softly steal in upon the world, and that then you will be converted with the rest? Alas for you! Do you not know that between you and that glory there lies a region as dark as midnight, and strewed with terrors such as earth has not yet witnessed? Why, then, do you wait without? There is room enough within, and will you not go in and occupy it? There is love enough, and will you not go in and taste it? There is blessedness enough, and will you not go in and enjoy it? It will cost you nothing; and you are welcome! The Father bids you welcome; and the son bids you welcome; and the Spirit bids you welcome; and angels bid you welcome; and every saved one bids you welcome; and with so many welcomes will you still hesitate or delay? Child of sin and sorrow, are you ready?—*Prophetic Times.*

DO NOT BORROW TROUBLE.

Do not borrow trouble!
Do not ring Hope's knell!
Trust your cause to Him who daily
"Doeth all things well!"

He will never give you
One more drop of woe
Than will serve to make you better
While you live below.

He will never rob you
Of a jewel bright,
But you'll find it far more radiant
In your crown of light.

He will never let you
Feel the cruel rod,
But to draw your spirit nearer
To the throne of God.

—*Selected by J. N. Berry.*

TOO NEAR THE WORLD.

Are not many professing christians living very near to the world? It does seem so, from the signs of the times. "Be not conformed to this world," says St. Paul. "Love not the world, neither the things that are in the world," says St. John; and he goes on: "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." For this it is manifest that a professing christian who lives near to the world cannot do the will of God, and therefore cannot abide forever, in the sense of this passage.

It is truly sad to think how near we come to the world in great numbers of our doings. In popular amusements there are hundreds of thousands in all the christian churches who live as the world does. They go to operas, and circuses, and theatres, and to dancing parties; and no one can tell which is the worldling, or which is the christian in such places. In their social entertainments, a great many professedly christian people are just like the people of the world. If one should step out of the house where the church member gives his party, and into the place where the worldly man gives his, what difference could he see? Very little, if any at all.

Wine-drinking, dancing, jewels and gold, over-loaded tables, costing a great deal of money that could be better used in feeding the hungry and clothing the naked, and all the accompaniments of a gay and frivolous worldly scene, would he behold.

In the plans used to raise money for benevolent purposes, christian people come very near to the world; indeed, they sometimes follow its example fully. We often, too often, hear of juvenile operas; and at fairs, lotteries, and other arrangements for a genteel work of gambling are indulged in, by which money is to be realized for God's work. Quaint and ridiculous customs and manners to match, are often assumed by professedly christian young men and women, while the elder members look on with approving smiles and words, glad to hear that a vast amount of money has been taken in their silly shows; but never thinking, alas! of the number of souls taken in the meshes of sin in the midst of such scenes, or of the lowering of the standard of purity and faith in those who are trained to regard these methods as legitimate in helping forward christian work.—*Golden Censer.*

EXPERIENCE.

I can say like Laban of old, that "I have learned by experience that the Lord has blessed me" in his service. And I can say as Solomon did, "My heart had great experience of wisdom and knowledge" since I began to serve the Lord. He has led me in a way I knew not, and I realize that his Spirit and his word leadeth me continually. I rejoice in "tribulation also, knowing that tribulation worketh patience and patience experience, and experience hope, and hope maketh not ashamed."

No, when my heart is filled with the love of Jesus, and I have a hope that is big with immortality and eternal life, I am not ashamed to tell the world that I love Jesus' coming, that I expect to see him very soon. Bless the Lord, "I love to tell the story of unseen things to come, of Jesus and his love." "I do love him "because he first loved me," and died for me. Yes, unworthy as I am, Jesus died that I might live. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes."

May the Lord help us to believe and preach the gospel more fervently and present it in love; let it flow from the heart, and it will reach the hearts of those that hear it. We want it to *reach the heart.* Head religion will not save any one soul from perdition. We want perfect peace,—trusting in the Lord. J. W. Burroughs.

Labor conquers all things. Every thing that we do has to have a certain amount of labor expended on it to bring it to a state of perfection. However difficult it may appear, however impossible it may seem to be, remember, if you attack it with energy, and labor with all your might, your efforts will be crowned with success.

HOME AND HEALTH.

ABOUT CANCERS.

Sister Sophronia Porter, of East Boston, has had a very bad cancer drawn out of her breast, and is doing so well that she desires, for the benefit of others, to have the case made public.

Her cancer had been developing for a long time. Finally she went to a doctor who had had much experience in such cases, and he advised her to have nothing done for it, as it was of a bad character and inclined to turn inwardly. He thought if it were taken out she would not live through it.

Soon after she applied to Dr. Beard, of Natick, Mass. Dr. Beard also advised her to let it remain without disturbing it, assigning the same reason that the other Dr. had done.

Sr. Porter was so anxious to have it taken out, that Dr. Beard said he would draw it out, and he did so by the application of plasters. It is now seven months since it was drawn out, and she has felt nothing of it since.

She wants to make this statement for the encouragement and benefit of others who may be afflicted with the same complaint.

J. S. White.

LOOK OUT FOR FEVERS.

The time has come when we shall expect to hear of numerous cases of typhoid, bilious, intermittent, and yellow fevers. Thousands of fever patients will be treated with calomel, blue mass, alcohol, and other poisons, and a large percentage of them will die. A lesser number will be so fortunate as to receive no medical treatment whatever, and most of them will survive. A few of the most fortunate of all will receive hygienic treatment, and such will recover almost without exception, with proper care.

But although typhoid and other dreaded fevers lose much of their terror under hygienic management, it is by all means preferable to avoid them entirely. A person who rigidly adheres to a strictly hygienic regimen need entertain no fears, even while others are falling victims about him. And a person whose habits have been only approximately correct can do much to prevent febrile disease and to mitigate its severity.

As preventives of fever, a few simple precautions are very important:

1. Keep the bowels regular by the use of graham bread and ripe fruits, and, if necessary, frequent percussion of the abdomen.
2. Keep clean by frequent bathing.
3. Avoid overwork, overeating, and indulgence in any depressing influences.
4. Secure abundance of sleep.
5. Avoid the use of flesh food and of animal fats, together with excessive quantities of sugar.

If premonitory symptoms of fever are felt, do not neglect to take immediate measures to prevent the threatened derangement of the functions. Do not imagine that you will be better to-morrow, but take warning by the admonitions of nature, and rest. Stop work, and stop eating. At least, forego your accustomed meals, taking nothing more than a little ripe fruit and graham or oatmeal gruel for a day or two. Take a warm bath and a pack; obtain all the sleep possible; and in many cases a "run of fever" will be prevented. Prompt and timely treatment would have saved thousands of lives. *Health Reformer.*

BATHING WHEN TIRED.

One of the most prevalent fallacies that disturb the public mind to-day is the idea that it is harmful to go into the water when heated with work, walking, running, or exercise of any kind. How many times, when boys, have we had that injunction laid upon us by anxious mothers, not to go into the water when we were warm or perspiring. But we often used to see our playmates go into the water when literally dripping with sweat, and could not understand how they could escape the dread consequences which we had always been led to believe would follow. The true rule seems to be, rather, not to bathe when the system is tired or exhausted, and if this rule is faithfully carried out, any one in good health may take a plunge bath in cold water, however warm they may be. When the system is fresh, it reacts quickly from the numbing effects of the cold dash, leaving the person feeling fresher and clearer than before; on the contrary, when worn with toil and fatigue, there is not that reserve force to draw upon, and the consequences are often quite serious. Let parents and all others disabuse themselves of that exploded notion, and only bear in mind the rule here brought forward, never to bathe when the body is tired and the system not in a condition to sustain further demands upon it.—*Science of Health.*

That great disinfectant, carbolic acid, should be on hand in every household, and if bought by the gallon or quart, it is cheap; if bought in vials it is dear. An objection hitherto has been its unpleasant odor, but this was on account of its strength. Solutions will kill the eggs of all kinds of vermin; will destroy ants in the hill, and annihilate the germs of diseases and plagues in stables and outhouses, but a general cleaning out is required in connection. All drains, sinks, and pipes conveying water should have a sprinkling.—*Science of Health.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1028. BOSTON, WEDNESDAY, JULY 21, 1875. VOL. XLI.—NO. 15.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

The following is an estray from BONAR, which has interested and profited me much. B.

WATCHING FOR THE MORNING.

"My soul waiteth for the Lord more than they that watch for the morning."—PSALM 130: 6.

I am watching for the morning;
The night is long and dreary;
I have waited for the dawning
Till I am sad and weary.
I am watching for the morning,
When the sons of God shall show
All their beauteous adorning,
So dimly seen below.

I'm a stranger and sojourner,
A pilgrim on the earth;
A sad and lonely mourner;
Few own my noble birth.
But I'm watching for the morning—
O, when will morning come,
And change the world's rude scorning
For the fellowship of home?

They call me strange and gloomy,
But, oh! they little dream
Of the hopes that fill my bosom,
For I am not what I seem.
I am watching for the morning,
When He who for me died,
In triumphant state returning,
Shall take me to his side.

They often find me weeping
When I cannot tell them why,
For they know not the deep meaning
Of my spirit's sympathy.
I am watching for the morning
Of a bright and glorious day,
That shall hush creation's groaning,
And wipe her tears away.

The earnest expectation
Of all nature is abroad;
Waiting the revelation
Of the real sons of God.
And I'm watching for the morning
That shall set the captive free,
And shall change the chains of bondage
Into glorious liberty.

I will get me to the mountain
Till the shadows flee away:
I will ask of all the watchmen
For the tokens of the day.
I am watching for the morning,
The night is almost gone;
I hear the note of warning,
I will hie me to my home.

MORMONISM: OR, WAS JOSEPH SMITH A DIVINELY INSPIRED PROPHET?

WM. SHELDON.

CHAPTER III.

(*To be continued.*)

III. An examination of Joseph's claim to the Aaronic priesthood, and also to the Melchizedek priesthood, clearly proves that he was not a true prophet. We here quote the words of Joseph concerning the ordination of himself and Oliver Cowdrey:

"We, on a certain day, went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mention in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of *baptism by immersion* for the remission of sins, and this shall never be again taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdrey, and that afterwards he should baptize me. Accordingly we went and were baptized: I baptized him first, and afterwards he baptized me: after which I laid my hands upon his head, and ordained him to the Aaronic priesthood, and afterwards he laid his hands upon me, and ordained me to the same priesthood, for so were we commanded. The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was *John*, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchizedek, which priesthood, he said, should in due time be conferred on us, and that I should be called the first elder and he the second."

As this claim is the chief corner stone of Mormonism, it may be well to look at it somewhat critically. Here was a divinely inspired man engaged in translating ancient records, and still a sinner, not having yet been "baptized for the remission of sins," which implies, according to Mormon interpretation, the forgiveness of sins, and if sins are not forgiven previous to baptism yet here is a man chosen of God, placed in possession of a gift of inspiration, and actually set to work translating before being baptized; and what is stranger still, this same man had previously held several conversations with angels, as he claims, and had been told all about the book he was to translate, where it was hid, when to dig it up, and told him also that his sins were forgiven, but said not a word to him about baptism, in which act it is claimed that sins are pardoned; and more than this, he claims to have once seen God and Christ, and was told by God that all the churches on earth were wrong, told him also that his sins were forgiven him, but said not a word to him about being baptized for the pardon of sins. Why need such a man be left in darkness so many years, while having frequent interviews with angels? If baptism is "for the remission of sins" in the Mormon sense of the statement, instead of the Bible sense, why need Joseph have been baptized, seeing that his sins had been previously forgiven him?

But this messenger enjoined not only baptism upon him, but tells him it is *baptism by immersion*," thus showing his ignorance—tantamount to saying "immersion by immersion;" tautology; for Mormons believe that nothing but immersion is baptism. Those who believe in different *modes* of baptism can speak consistently about baptism by immersion, which is equivalent to a claim that though immersion is baptism, something else is also baptism; but for an angel who holds baptism to be immersion, and nothing else to be baptism, there is no excuse for talking about "baptism by immersion," but ignorance. If baptism is immersion, then this angel really talks about "immersion by immersion." Such an angel ought to go to school before discoursing on baptism.

This same angel intimates that the sons of Levi are *again* to offer an offering unto the Lord, which would be a repudiation of Christ, the great antitypical sacrifice, by again introducing the shadow. Such an angel needs to be informed by Paul that "we are sanctified through the offering of the body of Jesus Christ once for all," through which only there is remission; for now, "there is no more offering for sin." Heb. 10: 10, 18.

This angel firstly ordains Joseph and Oliver, and then virtually repudiates his own act of ordination by commanding them to ordain each other. If his ordination was valid, why need they be ordained again? If his ordination was not valid, why did he foolishly engage in a superfluous work? Why not have commanded them to ordain each other at once, instead of first doing the work himself, and proceeding to repudiate it by commanding them to do it over after him? Does the work of angels need to be done over after them?

Orson Pratt, one of Joseph's apostles, discerning this dilemma, endeavored to extricate the angel therefrom, in which effort he only augmented the difficulty. He says: "It may be asked, why it became necessary for them to ordain each other, when they had already received an ordination under the hands of the angel? We answer, that in the church of God ordination always follows baptism instead of preceding it. And as they had not been baptized when the angel ordained them, it was necessary that they should be ordained after baptism, in order that they might exhibit a perfect pattern for all future ordinations." Then it follows that the angel had exhibited an *imperfect* pattern. Why did the angel outrage the order of God's church, and set an imperfect? He ought to have been tried for infringement upon divine order.

Now right in the face of this outrage, he commands them to ordain each other. Can he be trusted so soon after leaping the boundaries of divine order, and subverting the plan of God? What are his orders worth in face of his own outrage? Can he be trusted? Is there not some mistake about an angel that will act after this fashion? If he was ignorant, and came without being sent (and God would not send an ignorant angel on such business if he has any), he is not fit to meddle with the matter, and better not have undertaken the work. If he was an evil angel transformed into an angel of light, so much the worse. Such angels would be apt to set imperfect patterns.

1. But to what order does this angel ordain Joseph? To the Aaronic priesthood. But that order was never in the church of Christ, and it is a work that no good angel would do to try to put it there. It belonged to the law dispensation, and was "changed" in the same sense that the law itself was "changed"—that is, abrogated: "For the priesthood *being changed*, there is made of necessity a *change also* of the law." The law was "changed" in the sense of being superceded, and the priesthood was changed in the same sense; that is, as the law was changed in the sense of being superceded by the gospel, so the Aaronic priesthood was changed in the sense of being superceded by the Melchizedek priesthood, in the person of Christ.

2. Christ himself was never an Aaronic priest; hence, never ordained such priests: "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Heb. 7: 14. How then did the Aaronic priesthood get into the christian church? It never had a place there.

3. In the entire history of the church we fail to find any reference to the officiating of Aaronic priests in the church of Christ. If such priests were officiating in the church, some allusion would have been made to the fact.

4. We are told that this angel was John the Baptist, he being "the last person who held the keys of the Aaronic priesthood;" and as he died at the very beginning of Christ's ministry, he could not have ordained Aaronic priests for a new church, especially as he lived under the law; and if he died in possession of the Aaronic keys of priesthood, this cuts off any chance for Aaronic priests in the church of Christ, till he appeared to Joseph in 1829; so if he appeared then for the purpose of introducing this priesthood into the church, he certainly came to graft into it a new appendage; and this would be reflecting on Christ; as if Christ had not rightly organized his own church.

5. There is no proof that John was ever ordained a priest. This point needs proof—not conjecture. If he was not an officiating priest, how could he hold the keys of the Aaronic priesthood?

6. Even if John had been an officiating priest, death would have cut off his claim to the priesthood, for Paul says that these priests "were not suffered to *continue* by reason of *death*" (Heb. 7: 22); so death ends the priesthood of each priest."

7. It is sometimes affirmed that John was raised from the dead before ordaining Joseph. We want the proof that he was ever raised; to assume this point is not to prove it; and even if he had been raised, as death ended his priesthood, he would need a new ordination before he could officially ordain anybody else. We have no account either of his resurrection, or subsequent ordination, so we cannot accept the claim that he ordained Joseph. If John was really ordained by anybody that told him he was John, how did he know that he told the truth, he having never seen John?

8. If it be insisted that it was John's disembodied spirit that ordained Joseph, the claim is equally as lame, for these priests were "not suffered to continue by reason of death;" so as death ended the priesthood, if John was a priest before death, it must be proven that his spirit was subsequently ordained before it could be qualified to ordain Joseph; and as Joseph had never *seen* John's spirit, how did Joseph know that it was John that ordained him? He is left with the naked word of his visitor, who might have been Satan transformed into an angel of light, especially as he made such a blunder in prematurely ordaining Joseph, which a true angel would hardly have done.

9. But this angel claims to have been sent by Peter, James, and John. Why did not a living Christ send him, instead of three dead men, if he was a good angel? It cannot be *guessed* that these three men were raised at the crucifixion, or at Christ's resurrection, as in the case of John, as they did not die so early. Did dead men send this angel to ordain Joseph?

10. This angel says that Peter, James, and John, held the keys of the priesthood of Melchizedek, which is an untruth; and so this could not have been a good angel, and therefore Joseph's ordination was not from a good source, coming from the hand of an angel with a falsehood in his mouth; for the Melchizedek priesthood belongs exclusively to Christ: "There ariseth *another priest* . . . after the order of Melchizedek" (Heb. 7: 15, 17); and "another priest" does not signify a plurality of priests, but one only; and that one is Christ, for "we have a great High Priest, that is passed into the heavens, Jesus, the Son of God."

11. More than this, Christ did not officiate as a priest of any order while on earth, beginning his Melchizedek priesthood after his ascension to heaven; for Paul affirms: "If he were on earth he should not be a Priest" (Heb. 8: 4); thus, as his priesthood did not begin till after he left the earth, he could not have ordained his apostles to this priesthood, or any other, included in his commission: "I have chosen you, and ordained you" (John 15: 16), for they could not have been Melchizedek priests *before himself*, even if he were to have successors in that office at all; and though he did ordain apostles and ministers, there is no intimation of his ordaining priests of either the Melchizedek or Aaronic order. Certainly he could not have ordained them to the Aaronic priesthood before the law was nailed to the cross, except from the tribe of Levi, even if he had been an Aaronic priest himself; nor could he have ordained them to the Melchizedek priesthood till after there was a "change in the priesthood," for the reason that this "change" is made a prerequisite to his own priesthood.

12. Not only is this Melchizedek priesthood confined to Christ, to the exclusion of a plurality, but it is also restricted to this age: "Thou art a priest forever"—*eis ton aiona*; for the age (Heb. 7: 18); hence, he can have no successors in this age, even if he should have subsequently. But Joseph not only gives him numerous successors in this age, but predecessors in the preceding age; and that too without a shade of proof.

13. Though there is a priesthood spoken of under the gospel, it is simply the antitype of the minor Aaronic priests, as Christ is the antitype of the High priesthood; and this antitypical minor priesthood is *not restricted to the ministers* of the gospel, as will be seen by reading the following texts, addressed to the church in general, and not to the ministry alone: "Ye also as lively stones, are built up a spiritual house, an holy *priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." And again: "But ye are a chosen generation, a *royal priesthood*, an holy nation, a peculiar people." 1 Pet. 2: 5, 6.

Christ officiates in the Holy of Holies, but the minor priests are offering up "spiritual sacrifices" in the antitypical "worldly sanctuary," even prayer and praise to Him who hath "washed us in his own blood, and hath made us kings and *priests* unto God" (Rev. 1: 7), each saint being his own priest, to offer his own sacrifice to God; for no priest can offer a spiritual sacrifice for any other man. While Christ has instituted a *ministry*, this is the only priesthood connected with the church, and is not restricted to the ministry. The Aaronic priesthood has had its day, and reached its antitype; while the Melchizedek priesthood belongs only to Christ, and cannot be exercised on earth in this age.

OF HEAVEN OR MEN.

J. HEMENWAY.

The doctrines entertained and advocated by the Adventists, and believed by many that are not identified with them, are either of God or man. If of the latter, should be rejected as untruthful and injurious to society. If of heaven, it is all-important that every believer should be identified with the truth. If God called out this people to proclaim the gospel of the coming kingdom and its kindred truths, he calls upon every one that sees the light to walk in the truth, and let the light shine in opposition to the darkness.

The doctrine of the coming kingdom is a dispensational truth, around which believers should rally and sustain with their influence and means. This is the truth that called out the people to take a stand on the Bible in opposition to tradition and modern skepticism. To make any other the leading truth, neutralizes our power for good, and strengthens the opposing influence that we have to overcome.

The doctrines of Jesus' coming, the resurrection, restitution of the earth, and destruction of the wicked, are ignored and rejected by the mass of religious denominations as being non-essential to the interests of the cause of Christ. If they are right, we are wrong, and should change our position, pull down our flag, and throw our influence with them. There is no middle ground for us to occupy; no compromise is justifiable; no position that nullifies our strength is consistent with a profession of faith in these great truths.

As a people, we should rally around the standard of truth, and exemplify in our lives the purity of the gospel of the coming kingdom. God calls for uncompromising, valiant men and women to come out and identify themselves with the truth. To mix with the masses and withhold the truth for the sake of their favor, or for fear of reproach, is inconsistent and cowardly, and results in barrenness of soul, and injury to the cause of God.

Dear reader, what is your position and influence as to these Bible doctrines? Do you believe them? Can you withhold your influence and means to support, and be justified before God? "He that is not for me is against me; and he that gathereth not with me scattereth abroad," is a truth that we do well to prayerfully consider.

Sanctification and holiness, through the Spirit, and a consistent belief of the truth, are more salutary than emotions created by surrounding circumstances. There is but one standard of christian character in the Bible, which is holiness unto the Lord, which is the outgrowth of truth in the heart, bringing peace, joy, and a consistent deportment in life. Is it consistent with a profession of faith in the great truths of the Bible, to occupy a position and give our influence and support to those that reject and despise the truths that we believe? Let us be true to God, to ourselves, and to the world, that we may be found on the side of truth and heaven when called to give an account of our stewardship.

"THY WORD IS TRUTH."

J. E. CLARK.

Men may have their ideas of the Bible, however erroneous those ideas may be, nevertheless, "thy word is truth." There are many persons that do not think for themselves, but they believe according to the example of others. They do not take the pains and trouble of thinking and examining for themselves. They believe as they do, because there is some one in whom they have confidence says so.

There is a class, or sort of men, who read only one side of the question. They have one sort of notions. They have a Goshen in the intellectual world where light shines; and, as they conclude, day blesses them, but the rest of the vast world lieth in darkness. They have a little heaven all by themselves, while the rest of mankind are outside of its shining gates. It is possible that other men may have some knowledge and understanding of the word of God. It is very evident there is much earth and rubbish, before we come to the gold. We have to clear away the traditions of men. We have to go directly to the word of God, and dig deep for the pure treasures. Sand and dross usually lie blended with the truth; but the gold is nevertheless gold. We may distinguish the pure gold from superficial glitterings. We ought not to be thrown off the track by assumed prejudices, or narrow-mindedness. We are not to be muffled up in our zeal, and infallibility of our own sect, so that we cannot look at the opposite side of the question.

Divisions and systems are made by men, and carry the mark of infallible on them. How often we hear it said, the founders, or leaders of my party, are good men, and therefore their tenets are true. True or false, solid or sandy, the mind must have some foundation to rest itself upon. The world is full of prejudice, which is a great hindrance to knowledge, and the truth of the Bible. To remove this great cause of ignorance, is for every one to examine himself, and for himself. We are apt to look at others prejudices. This is the mote which we see in our brother's eye, but never regard the beam in our own eye. We should give a patient hearing, and weigh the arguments on the opposite side; but prejudice often prevents this, and blinds the mind. He who resolves to be just, and yet will hear only one side, will be unjust in spite of his resolutions.

First, we must not be in love with any opinion, or wish it to be true, until we know it to be so; and then, we shall not need to wish it, for nothing that is false can deserve our good wishes. Men are fond of certain tenets, and think they must maintain them, or all is gone, though they have never examined the ground they stand on, nor have even made them out to themselves, or can make them out to others. We should contend earnestly for the truth, but we should first be sure that it is truth, or else we are opposed to God, and do the work of the devil, who is the father of lies.

Truth is all simple, all pure, will bear no mixture of anything else with it. To think of every thing just as it is in itself is the proper way. It is better to contemplate things as they really are. Truth needs but little hunting after arguments to make it good. Some men espouse opinions that best suit themselves, and then seek arguments to support them. Truth will support itself; it needs no help from us to support it. The proper way is to seek the truth. We should trace every argument to its true foundation, and not jump at conclusions, as too many do, which is a short and sure way to fancy and conceit.

Some men are quickly weary of any one thing. Constancy is what they cannot bear; they like something new, a change; some "new truth," as they call it; and they go hunting to find it. All that is to be found in books is not always founded upon the Scriptures; and consequently is not true. Many men write to support themselves, their opinions, and their party; and only search for what they can scrape together, that may favor and support their peculiar tenets. Such persons wilfully exclude themselves from the truth. "Thy word is truth." All we have to do is to read, believe, and obey the truth. Be not afraid of it. It will do you no harm. The word of God is unlike any other book. It is the word of God, and not of fallible man. Men may place false constructions upon it, yet, "thy word is truth." There is no corruption in it. It is pure from the hand of its author. It contains no fiction, for mean or ill ends. It is given to us for our happiness and true knowledge. It is that true study which is every man's duty; and yet how few search the Scriptures!

Fair Haven, Conn.

HOPE.

J. W. THOMAS.

"Good hope." 2 THESS. 2: 16.

The hope of christians is good for several reasons. It has a good foundation. God is its author. He who made the world, and filled it with tokens of his goodness, has given his people a "good hope." The oath and promise of the Almighty is surely a good basis for hope to rest upon. He is not a man whose existence is limited, and whose power is often insufficient to perform his word; but "from everlasting to everlasting, he is God," and there is no diminishing of hie power. His promises are "yea and amen in Christ Jesus." Heaven and earth would sooner pass away, than for one promise to fail of being fulfilled. In his word do I hope. Not on the assertions and opinions of men, who are fallible like myself; but on the oath and promise of the Almighty God, do I base my joyful expectation of things to come.

Hope is good because it embraces good objects. It reaches on beyond the transitory things of time, and lays hold of the fadeless splendors of eternity. In hope of eternal life which God, that cannot lie, promised before the world began. Our present life is brief. It passes away like the early dew or morning cloud. Our friends have gone, we are going, and all the families of earth are involved in the misfortune of a common mortality. In a little while life will have fled from every mortal being. "Who can keep alive his own soul?" Not one.

But beyond these scenes of changing vicissitudes, there rises to view a life of unending blessedness. "Being justified by faith, we are made heirs according to the hope of eternal life." Over yonder, on the hills of light, I see a white robed band, bearing palms of victory, and wearing crowns of eternal salvation.

A resurrection from the dead is included in the Bible hope. Christ has passed through the dark valley and left a brightness that has lit up all the graves of his saints. He has brought life and immortality to light, by dispelling the darkness of the tomb, and rising to his Father's right hand with flesh immortal. From thence we look for the Savior, the Lord Jesus Christ, who shall change our vile bodies, and fashion them like his glorious body. I hear his voice rolling down from heaven in melodious accents, saying, "I am he that liveth, and was dead, and, behold, I am alive forevermore, and have the keys of hell and of death." He has the power, and the right to unlock every church-yard gate, and to tear the green turf from every grave. At the sound of his voice, all his sleeping saints in earth and sea will spring into conscious life and glorious immortality. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Our hope embraces a "new heaven and a new earth." The dark and heavy burden of sin and crime that rests on this planet, making it a fit region for the habitation of fallen angels, shall be lifted; and over its bosom shall float the soft and mellow light of heaven, making it a paradise, in which good angels and redeemed men shall dwell in peaceful harmony. Here shall the thorn-crowned and crucified Jesus reign in unparalleled glory, and wear the crown of everlasting dominion.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." This hope has a good basis, embraces good objects, produces good effects. Surely this is a "good hope." God gives it. It is "through grace,"—all of God,—through Christ. Have you a good hope?

HOLINESS TO THE LORD.

F. P. DINGLEY.

(*Concluded.*)

We are in the world, but not of the world. We have been chosen out of the world. We are heirs to another world, better than this—a glorious inheritance, about to be ours. The apostle Peter had a foretaste of this inheritance in his day. He begins his letter to his pilgrim friends: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." Paul suffered much affliction for his divine Master, and he also foretasted glory that should follow. He says: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." We are in an evil world. The world is full of evil. Since Adam fell, the major part of the human family have yielded to Satan; and he has been leading them on in darkness, deceiving them in every possible way, and doing his best to keep them from embracing the true light of life. His spirit works now in and through them. He has blinded the eyes of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. He hates our Lord, and does everything he can to thwart his purposes. He hates us. The world says so. Jesus says so. If we make a start in the divine life, Satan does his best to destroy our influence, so as to cripple our powers for good, and to hinder our progress.

There is almost every thing in the world to contend with; almost every thing to arrest our attention from the coming judgment and for the glories that is in reserve for the child of God. We are nothing of ourselves, but poor, helpless creatures. We cannot keep ourselves. But we need not despair, only keep on the watch and mind our Captain. He that is for us is more than all that can be against us. All heaven is interested for us. Jesus loves and cares for us. He giveth his angels charge over us. He remembereth us in our low estate. Hear him pray for us just before he left the earth: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Jude, it seems, had his eye on this same keeping power: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever." Paul says to the Philippians:—"In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus." "By grace are" we "saved through faith; and that not of" ourselves; "it is the gift of God." Paul says: "By the grace of God I am what I am." The Lord said to Paul, "My grace is sufficient for thee." He trusted in him. He did not trust in his own strength or merit at all.

In the *Crisis* of May 19th, I saw an article in which the writer said: "We are living in a time when it requires an entire subjection to God on the part of the believer, to enable him to withstand the temptations of the devil." This is a true saying. But I would like to ask if there has ever been a time since man's fall, that we need anything less than an entire subjection of our all to God? I know that we are living in "perilous times." Satan has great wrath, for he knoweth his time is short.

But we need more grace. The consecration must be the same as in the best of times; but the grace more. We must not trust in our goodness keeping us. All the goodness we have comes from Christ. We are clothed upon with his righteousness, when we are in him; when we get out of him the robe will be taken from us. If we are kept, it is because we trust in Christ. If we are saved at last, it will be because we have trust in him. He will give us grace sufficient for the times in which we are living, and sufficient for our every weakness. He is able to make all grace abound toward us. "Let us then have grace whereby we may serve God acceptably with reverence and godly fear." But we must possess holiness of heart first, and then all needful things will be added.

This theme of holiness I love. The word holiness sounds good. I love the doctrine, because it restores that union between us and the Lord which was lost in Adam, and prepares us for the coming of that Just One. Sanctification on our part must take place before we can possess it. This is certain. If we are not sanctified at the beginning of the christian race, we must be some time after that. There must be a yielding of ourselves, and all that we have, to the Lord; a sinking out of our wills into his. In order to be sanctified wholly, there must be a whole yielding. If we will do our part of the work, the Lord will do the rest.

If the reader does not feel as though his all was given up to the Lord, and he sweetly resting in Jesus, I would say, give up all to him without any reserve at once; make choice of him as your friend; get *in* him, live by him, and you will find sweet peace now, and will be sheltered from the coming storm. Believe that Jesus saves you presently from your sins. Believe that he is able to keep you from every evil work. Trust him; rest in him; walk in him; live in him continually. Do his will as near as you know what his will is, no more nor less. Go where he goes. Do not go to any place unless he will go with you.

"Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it then where'er you go."

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." "And whatsoever ye do, do it heartily as unto the Lord and not unto men; knowing that of the Lord, ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

O, it is blessed to be a follower of the meek and lowly Jesus. The world's people have only a faint idea of the blessedness that flows from such a life, and the glory that is to follow. Satan makes them think that to obey Jesus in all things would only make them miserable. He blinds their minds, and they are led on to sure destruction. What seems to us like getting into liberty, seems to them like going into bondage. The world's people, and half-hearted professors do not know how blessed it is to be a whole-hearted christian.

If we are not wholly sanctified, and are ever going to be, we must be soon. We are coming to the judgment. That day for which all other days were made is right upon us. Jesus is coming to gather to himself the purchase of his blood. Look which way we will, everything bespeaks that coming at hand. The signs foretold by Jesus, which should precede his coming, have been fulfilled in their order; and we are now living in a time, when the church should be fully prepared, and with eyes upward, looking for the coming of her glorious Deliverer.

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

Solemn events are just before us; solemn, but big with interest to the child of God. The hope which the church has cherished ever since our Lord was taken up into heaven is about to be consummated. What manner of persons ought we to be in all holy deportment and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? It seems to me that we, who profess to be looking for the speedy coming of the Lord from heaven, ought to be in the front ranks, in proclaiming and living out the principles of "true holiness." But we must first possess it, and then the fruits will follow.

The command to keep ourselves pure, will not profit us anything till we are pure. The wisdom that is from above makes men pure first; and then they are peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. Purity of heart must be had first; and then we are ready for every good work. We are ready then for life here, ready for death, ready for the coming of the Blessed One. If the morning, then, finds us sleeping, we shall be all ready to awake and receive from the righteous Judge the crown of life, which is in reserve for his precious jewels. If that time finds as awake, we can look up with joy, and say; "Lo, this is our God; we have waited for him; and he will save us." The Master of the house is coming to save them that are all ready and waiting for him. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

So. Casco, Maine.

NOT A CHRISTIAN?

E. A. BOYNTON.

Dear reader, are you not a christian? Not a child of God? Not a friend of Jesus? Not an heir to the heavenly inheritance? Have you no treasures in heaven? No hope beyond this life? Then let me tell you something. My heavenly Father loves you, and offers you a home in his kingdom. His own dear Son has paid, with his life's blood, the price of your admission into that eternal world of glory. Would you not like to live with holy, happy men, and shining angels, where sin and sorrow never come?

Where sweetest music charms the ear,
And lovely scenes delight the eye:
Where comes no more the funeral bier,
The choking sob, the trickling tear,
But happy hearts are free from fear,
And none will ever die.

Yes, my friend, while you think of these things, your soul longs for those heavenly joys which God hath prepared for them that love him. Then come; delay no longer; repent of your sins, and give your heart to Christ, and all are yours.

"O turn ye, O turn ye, for why will ye die,
When God in great mercy is coming so nigh?
Now Jesus invites you, the Spirit says, Come,
And angels are waiting to welcome you home."

St. Johns, Mich.

IF YOU put a hot coal in your pocket it will burn its way out. Ay, and so will a bad deed that is hidden make itself known. A fault concealed is a fault doubled; and so you will find it all through life. Never hide your faults, but confess them, and seek through God's help to overcome them.

THE greatest truths are the simplest, and so are the greatest men.

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G. T. A.

"ZION HEARD AND WAS GLAD."

"Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord." PSALM 97: 8.

Zion is a title given to the people of God, applying typically to the Jewish church, and antitypically to the true christian church. So also are the terms Judah and Israel used, and apply to the professed people of God of any place or generation. When these terms are used in prophecy connected with threatenings or promises, the particular class and generation to which they apply may be learned by the chronology and location of the judgments threatened and blessings promised.

Blessings promised to those who should be personally associated with the Messiah, while in probation, could not be applied to any class or generation not living at the time of his first advent.

What had "Zion heard"? The judgments of the Lord. What caused the daughters of Judah to rejoice? "Because of thy judgments, O Lord." What will the judgment introduce to produce this joy? "The Lord reigneth." Vs. 1. What judgments will introduce this glorious reign? The judgment when his "throne" appears, surrounded "with clouds and thick darkness" (verse 2); when "a fire goeth before him and burneth up his enemies round about," and "the hills" will "melt like wax at the presence of the Lord of the whole earth;" and "all the people see his glory." Vs. 5, 6.

These judgments certainly culminate in the last grand assize of the court of heaven.

"Zion heard and was glad;" heard of approaching signs and premonitory evidences of coming deliverance. Judah sees in the unfoldings of the prophetic drama, the certainty that her king is speedily to unfurl his banner and sway his sceptre over a renewed world, and exultingly lift her voice in the language of the prophet:

"Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Ps. 96: 10–13.

Is it not a subject of joy to the people of God to witness the God-given signs of this world's speedy deliverance from the curse? Shall they not rejoice that the convulsed "world shall be established, that it shall" no more "be moved"? Although the heavens now gather blackness, and howl with tempests, yet they shall be renewed, and their soft-breathing zephyrs shall forever be enjoyed, and Zion rest undisturbed by the howling tempests or wintry blasts. Let the heirs of the glorious kingdom rejoice that the field will be delivered from the blighting curse, the thistle and thorn, drought and flood. "Then shall all the trees of the wood rejoice before the Lord, for he cometh, he cometh to judge the earth."

The judgment, in anticipation of which the people of God will so greatly rejoice, is that one connected with which the Lord will come. God will cause to be heralded to his people this glorious coming, as the prophet said: "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." Isa. 62: 11. This is evidently the same as taught by the Savior: "This gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come." The prophet beautifully expresses the same joyful expectation again: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." He then describes the particular manner of waiting for the Lord, and says—"Yea, in the way of thy judgments, O Lord, have we waited for thee." Chap. 26: 8.

The sentiment expressed is clearly this: The church in waiting for the Lord will pass over a "way" where "judgments" will be manifested, and these judgments will cause her to "rejoice," knowing that they are sure precursors of his speedy "coming." Jesus expresses the same things, impressively, when describing the same blessed "coming," and says,

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." Luke 21: 25–28.

He clearly presents a general woeful time upon the earth, caused by fearful sights and great signs in the heavens and upon the earth,—commotions, social and physical, war like demonstrations among the "nations" sea storms, with fearful roaring of waves, men generally awe struck, fearing sudden calamities which will threaten them on every side. He then expresses, as the prophets did, the joy that the knowledge of these things would give to Zion, and says—"And when these things begin to come to pass, *then* look up, and lift up your heads, for your redemption draweth nigh."

An uplifted head naturally and Scripturally expresses joy and hope; while a bowed head expresses disappointment and grief. The joy of the church, as expressed by these holy seers, produced by witnessing these judgments, is not caused by the fact that the world is convulsed and the nations distressed, but because these things are symptoms that the disease of sin and the curse is about to be removed from our groaning world, and a healthful, perfect state about to be enjoyed. It is because "redemption draweth nigh." The case of the world as seen by the church may be illustrated by a person having a friend suffering severe sickness, and is told that the only remedy that can restore health necessarily produces intense pain and convulsive spasms, just before health is restored; but if a painless stupor is produced, death must ensue. In this case the joy of the anxious friend would depend upon witnessing the looked-for pain and spasms. So it is with the expectant church. She is told that she must first witness the development of the Man of Sin, the dark age of fearful persecution to the church, followed by general convulsions in the physical world, with mighty revolution-struggles among the nations, the uncovering of festering, sickening, moral corruptions, ending with woeful battles, gleaming lightnings and rending earthquakes. Then the heavenly day of eternal radiance shall break upon the lurid darkness of a dissolving, ruined world.

Such is the prophetic road over which the church must pass to the land of heavenly rest.

Where, on this thorny and dangerous path, is the weary Bride of Christ? Has she passed the dark night of papal tribulation? Has Zion heard the news of last-day judgments? and does she rejoice because she sees in them tokens of speedy deliverance? What meaneth the exciting fact that our news columns are filled daily with the most startling announcements of destructive "earthquakes in divers places?" Why these whirlwinds "on the coasts of the earth," thunderings, lightnings and hail, as "the clouds pour out water"? What mean the wonders in the heavens and in the earth, "blood, and fire, and pillars of smoke"?

All things in this world, susceptible of change and revolution, are being "shaken." The earth and heavens are in a state of perturbation; all the elements show signs of general convulsion. Society is every where threatened with universal disintegration; for it is losing its adhesive power, and being filled with faction and disloyalty.

The commercial world is seriously afflicted with loss of confidence, general extortion, and alarming defalcations. Masters and servants are becoming fearfully antagonistic, "laborers" clamoring for their just "wages," while the "rich" "have heaped their treasure together for the last days."

The great Roman nations are preparing for "war" by waking "up the men of war," and causing "all the men of war to draw near," by universal conscription laws. "Plowshares" are being beaten into "swords" because soldiers are becoming proportionately much more numerous than husbandmen. The Lady of Kingdoms is lifting up her defiant voice in her Vatican decrees against the sovereignty of the kings, thus producing the predicted war between church and state, which must end, according to inspiration, in the utter demolition of Great Babylon.

Are not these the foretold judgments which should make God's Zion "glad," because she would see beyond them a fairer day, a more quiet resting place?

These alarming events certainly fit the prophetic mould exactly. Is there any body cheered with future prospects by hearing of the recent earthquakes in South America? Immediately following this, Iceland was shaken as a drunkard reels to and fro, and opened its ancient craters, vomiting forth the boiling, seething contents of its subterraneous furnace, scattering the ashes into the heavens, and falling far away to the depth of several inches, on the sides of Norway's mountains. Have not the "clouds poured out water" within a few months, and swept the people, beasts and property as the waters of Noah did the antediluvians? At Pittsburg, Pa., in the Rocky mountains, Southern California, Michigan, and many other places on this continent, also in China, Japan, Persia, and more recently in France and Bohemia, Moravia, Corinthia, the Tyrol and Banat. In China and Persia the floods destroyed thousands of lives, and many millions of property. In France the waters last month destroyed in one town 2600 houses and about 900 lives, and property to the amount of about sixty millions of dollars. The destruction in a number of other towns was very great. The loss of life and property in Germany was very great, but the statistics are not given.

If such events are not judgments of God upon the people, what shall we call them?

"Blood and fire" are also being alarmingly manifested in the most shocking and numerous murders, with rapidly increasing incendiary fires. All these things alarm the world, and their "hearts fail them for fear" as they watch the onward progress of the dark and fearful cloud. But some of God's people rejoice as these tokens of the culmination of the curse and the speedy introduction of the new and curseless world are seen.

J. C.

☞ TO OUR SUBSCRIBERS.

We purpose to have an Agent in attendance at the various Campmeetings to be held in the New England States this season, to receive sums due on the *Crisis* and *Pilgrim*.

We hope our subscribers will make it a point to pay at the meetings, as it will be more convenient for them to do so than to send by mail, and less expensive for us than to send an Agent to the homes of our patrons.

AGENT.

WHICH?

It is sometimes said by those who do not believe that the gift of the Spirit takes place after justification, as an event distinct from it, that they received this gift when they were converted. If this is true, then it will follow that not one probably in a hundred, among the active members of churches are yet converted. Which side shall we take, that none are converted, only those who are filled with the Spirit, or admit that the gift of the Spirit takes place subsequent to pardon? Among all our acquaintance, we have not found more than two or three who gave satisfactory evidence that they received the gift of the Spirit within twenty-four hours after pardon. We believe it is the privilege of all to ask and receive this gift immediately after they are forgiven, yet but few find the way as soon as they might; so we believe it is the privilege of children to become christians from four to six years of age, but most wait till older. So the great majority of truly justified persons wait from months to many years before they put themselves in a position to be filled with the Spirit.

We think think nearly all who have received a clear evidence that they are filled with the Spirit, will testify that if that is what persons receive at conversion, then they were not converted before; yet they had a very satisfactory witness of the Spirit that their sins had been pardoned, before they sought and obtained the blessed gift, or baptism of the Spirit. It is not the backslidden portion of the church that receive this gift, but the best members, who are living for the most part of the time without condemnation, and yet feel an emptiness. The backslider must obtain pardon for his wanderings, or be restored to full justification, before he can expect to be filled with the Spirit, No doubt some mistake the witness of the Spirit, testifying that their backslidings are forgiven, for the gift of the Spirit that may be received after their justification. They feel so much better than when in their cold formalism, they take the witness of cleansing for the witness of filling. There is a positive distinction between the two. It is one thing to cleanse a vessel, another to fill it. We must be cleansed from all sin before we can be "filled with the Spirit."

Every person living in a justified, or pardoned condition, would be saved. No one can be justified in his sins. So long as known sin remains, he is in a state of condemnation; but mere pardon for his sins, including the evidence that the work is fully done, is not the same thing as the gift of the Spirit, which in almost every case is not till weeks, months, or years, after the clear witness of justification.

We say nearly all the active members of churches who have the clear evidence of the enjoyment of perfect love, testify that they were either not converted, at the time when they had a perfectly satisfactory evidence of justification, or else the gift of the Holy Spirit is an event after pardon. Which side shall we take? We think the Bible is very plain on this subject, showing that the gift of the Spirit is only for those who are first forgiven, and after that, it is their privilege to be baptized with the Spirit, and walk blameless before God.

No one can live a true christian life, and at the same time not be condemned, more or less by the world, and formal professors. Jesus and the apostles met with bitter condemnation, and were represented as very bad persons, which resulted in their untimely death at the hands of their persecutors, but the truly holy person has no feeling of hatred towards those who may endeavor to injure him. He can say, of a truth I love my enemies. This love is the fruit of the Spirit dwelling in him. The glory all belongs to Jesus, who produces this love by the power of his Spirit. It is a blessed condition, which no tongue can express. It is truly a peace that "passeth understanding." Praise the Lord for free and full salvation.

Dear reader, are you enjoying "perfect love?" Is the heart clean? Are you ready to meet Jesus?

M. G.

OCEAN GROVE.

It has been our privilege to spend a few days at the Ocean Grove Holiness Convention, in N. J. It commenced July 9th and continued ten days. Ocean Grove is the most delightful and convenient place for a campmeeting we have ever seen. Disorder is unknown there. The whole place seems sacred, and is indeed consecrated to the Lord for religious uses. We have seen no other place where a christian can find such a pleasant retiring place in the summer as at Ocean Grove. The society is very choice, noted for intelligence and devotion. Many go there to get physical, mental and religious strength, and the number is rapidly increasing. The sea breeze gives a charm to the summer days, which would otherwise be oppressively warm. There are excellent opportunities for ocean bathing; also a beautiful fresh water lake, on which are some two hundred row boats that afford a pleasant and healthful exercise. There is a post office, telegraph office, stores, markets, bakery, and other conveniences, common to a small village.

There are over three hundred neat and comfortable cottage houses, and quite a number of tents, besides one large tabernacle. The camp-ground occupies the central portion, and is pleasantly shaded with oaks and pines. The whole ground wears a very inviting appearance. Yea, more, it is really charming, and leads one to think of the ancient paradise, and of the one to come, where sin and misery will be unknown.

Visitors can find good accommodations in the various boarding houses. Among them is the Howland House, very near the camp-ground. It is home-like, and well kept by Bro. Howland. It contains about sixty rooms, every one of which has two doors, one opens into the hall, and the other on to a pleasant veranda, which extends around the entire house. From several of these rooms one may have a view of the ocean, and the passing shipping. There is one feature of Ocean Grove society which is specially pleasing to a real christian, and that is the modest, plain apparel worn by the first-class women. A woman fashionably dressed looks as much out of place at Ocean Grove as would one in modest apparel at Saratoga, or Newport. Intelligent, holy women, at Ocean Grove, are setting an example worthy of imitation. A pure christianity is not often found covered with costly and fashionable apparel, or decked with gold, pearls, or diamonds, feathers or flowers. These things do not become the humble disciples of Christ.

At these holiness campmeetings the fashionable, formal, veneered, bejeweled, tobacco-using, croquet-playing, ease-minded, pleasure-loving religion, finds no favors or a support. They are after the old-fashioned, vital godliness, that makes a man a new creature, and affords a positive evidence of his acceptance by the Lord.

We found quite a number who believe Jesus is coming soon. The interest on this subject is steadily advancing. Prejudice is fast giving way before the clear evidence which shows we are near the great day of the Lord. The signs of the times begin to attract special attention, and the Holy Spirit is leading the humble disciples of Jesus to look up and rejoice because their redemption is at hand. We met at Ocean Grove able ministers who are looking for the speedy coming of the Savior. They have but recently commenced looking at the subject with favor, but they are satisfied it demands their attention, and we learn that some of them have already commenced talking to their congregations on the subject, and welcome to their pulpits those who can give the prophetic evidence, and the reasons of our hope. Let us thank the Lord for these encouragements, which are multiplying in all directions. Hold fast, Brn., we are surely almost home.

M. G.

THE HEAVENLY FAMILY.

Please explain through the *Crisis* the following passage: "Of whom the *whole family in heaven* and earth is named."—Eph. 3: 15. Who are the whole family in heaven?

J. A. C.

A family is composed of a company of persons associated together. Heaven, in this passage, evidently means the abode of the Lord. Who compose his family or associates? We think the ready answer comes—the *angels*. Heaven is their home. They constitute the heavenly family. They are to be the escort of Jesus when he returns. They are called "the holy ones." We read in Jude 14: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints." Here the word saints would be properly rendered, holy ones. The term is applied to both holy angels and holy men; hence the Lord's family in heaven is composed of holy angels, and his family on earth of holy men. The time is coming when these two families are to be united. Then the family on earth will be made "equal to the angels" (Luke 11: 36), or the "family in heaven," and will not "die any more." We think Paul refers to this time when he says: "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth." Eph. 1: 1. They will all dwell together as one happy family, with Jesus in their midst, as a constant companion.

We believe the first union of the two families will be at the Marriage Supper of the Lamb, immdiately following the first resurrection, at the coming of Christ, and that the union will take place in the New Jerusalem. We think the scene is described in Rev. 7: 9–11, where the Revelator is shown in vision the innumerable company of the redeemed standing "before the throne, and before the Lamb, clothed with white robes, and palms in their hands," while "all the angels stood round about the throne," uniting with the saints in giving glory to God. This appears to be the time when Christ will gather together in one "the whole family in heaven and earth," who are named after him, and delight in his worship.

M. G.

A NEW TRACT.
ATHEISM CONFOUNDED,
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THE FACT OF GOD'S EXISTENCE ESTABLISHED.
BY A. W. SIBLEY.

A valuable little Tract of eight pages—just the thing to circulate in these times of unbelief and skepticism. Price by mail, 15 cents per dozen.

AGENT.

"A MOTIVE POWER."

We received a note a few days since from a devoted and intelligent lady, who says:—

"I have sometimes thought I should like to attend a campmeeting where the thought of the coming of our Lord was held prominent. My whole life, more and more, is given to waiting for this; for without study or theory on the subject, the fact has woven itself into my consciousness, and forms a motive power."

This is not a solitary experience, but they are being multiplied in all directions. As persons consecrate themselves entirely to Christ, as this lady has done, they are then led by the Spirit and word to see that the coming of Christ is a near event, and to feel anxious to hear on the subject. Devoted christian men and women in all denominations are having their attention turned to this blessed theme. The movement on holiness leads directly to this result. When one loves the Lord with all his heart, it is a natural result that such a person should desire the coming of Jesus, and seek for evidence in favor of his return. We believe this class will be rapidly increased till the Bride of the Lamb is all ready for the heavenly marriage.

M. G.

HOLINESS CONVENTION.—Another Union National Convention for the promotion of Bible holiness is to be held at Sea Cliff, Long Island, N. Y., commencing at three o'clock P. M., *Wednesday, July 28th*, and closing Monday evening, Aug. 2nd. This will be a very important meeting, and those interested in this subject will do well to attend.

M. G.

☞ NEXT WEEK we shall publish an interesting letter from Bro. H. F. Carpenter, who has safely arrived with his family in California, after a most prosperous journey.

☞ In last *Crisis*, in article entitled "Our Labors," on second page, second line from top of right hand column, instead of "renewed" read *renounced*.

FLOODS AND FLAMES.—The reports of floods and flames that come from various parts of the world are truly startling. The entire loss by the floods in the south of France is estimated at from sixty to seventy-five million dollars, besides the destruction of many lives. It is said "corpses have been counted by hundreds"; and "property lost has been estimated by millions of dollars. Twenty thousand persons are reduced from comfort to beggary. Nothing that has ever happened in America can be compared to it except Chicago's fire. But in that, little over one hundred persons perished." The sufferers by the Chicago fire found some relief from the Insurance companies. But there was no insurance against the floods in France. The poor in that country are exceedingly frugal, and many of them, after several years of economy, save enough to secure a comfortable home for old age; but the flood took away their all, and there is no chance to build up again. How uncertain are all things in this world. Let us set our affections on things above, not on things on the earth. Soon deliverance will come.

M. G.

ROBERT DALE OWEN is said to be insane. He has been a noted defender of Spiritualism, and when the dark-circle phenomena were exposed, as in the case of Katie King and others, it produced sad effects on Mr. Owen's mind, and is reported as the cause of his insanity. When he saw his strong fort give way, on which he had placed so much reliance, the shock has resulted in shattering his noble intellectual faculties.

Mr. Owen is known as a man who honestly believed in the dark-circle performances, and who looked them as affording strong evidence for the support of the truth of Spiritualism. He has been known as a man of superior mental ability, and accepted as one of the strong men who have supported modern Spiritualism.

M. G.

HOLINESS.—At the great holiness convention in Brighton, England, it is said every nation on the continent was represented except Turkey and Portugal. There were missionaries present from Persia, various parts of India, Palestine, China, West and South Africa, and Australia. The meetings were held in the palace of George IV. The city authorities gave the convention the free use of all the buildings. The results of the convention were glorious. The interest on the subject is rapidly advancing in all directions. Every true disciple of Jesus in the whole world should lend a helping hand to this closing work of the present dispensation.

M. G.

THERE is always a degree of short-coming and failure which we should charge upon ourselves before God, to meet which we need continually the cleansing blood of Christ.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$656.81
Mrs. L. D. Armstrong	3.00
S. F. H.	1.25

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$99.88
Mrs. L. D. Armstrong	2.00
W. F. D.	2.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$4,732.80
S. L. Hubbard (on pledge)	2.50
"C."	2.00

FROM BRO. T. G. GREENE.

Dear Brethren:—Thinking it might be satisfactory to you and the dear ones scattered abroad to hear from me, I resolved to write you a brief account of my labor in the vineyard.

You doubtless remember that I informed you before of my becoming involved in debt, and was obliged to go to work, or do that which I deemed far worse. I have been working very hard to get on a level again, only preaching a part of my time, and of nights; but I am thankful to be able to say, that I am again in the field, and do hope and believe with the whole armor on.

I began a series of meetings at Oak Grove, Columbia Co., June 19th, and held over two Sabbaths. Although the house was filled to overflowing at the first meeting, the audience continued to increase in numbers and interest till the close, June 27th, when a large concourse of people collected from every direction in a beautiful grove previously prepared for the occasion; and one of the best open air meetings took place, after which we assembled at the beautiful stream called "Big Creek," and buried six in the likeness of Christ's death. May they continue faithful, is my humble prayer.

Thus ended one of the best meetings I ever attended. All appeared deeply interested in the subject, and never have I witnessed such attention, no one leaving his seat going out and in, no whispering and laughing during service. The people in Columbia Co. are the best behaved of any county I have yet visited, and are more intelligent and enlightened. Even the Methodists and Baptists who assembled gave us every attention I could desire, many inviting me to partake of their hospitalities and making their house my home.

By unanimous vote of the church I have consented to preach for them once a month, and hope with God's blessing much good may be done, when the church is properly organized and disciplined, which never has been the case. I have many calls from every direction to preach in new places, but am obliged to refuse many for want of means; but you may rest assured that I will do all for the cause in my power. O how much we need men who feel the "woe" resting heavily upon them, to labor in the Lord's vineyard; for the harvest is fully ripe, and now, if ever, the sheaves must be brought in. But we do not want any one to cause division by coming in among the little flock and teaching doctrines of men, or of devils; we do not want any who are wise above that which is written; but those who are meek and lowly and full of the Spirit.

Dear brethren, one and all, let us arm ourselves for the last bloody contest, buckle on the armor, and fight valiantly a little longer. Soon the song of triumph will be heard from pole to pole. The last great battle will soon be over, and then palms of victory and crowns of glory will be ours forevermore. Pray for me.

Olustee, Fla., July 2nd, 1875.

THE NATIONAL CAMPMEETING.

Dear Brethren:—Our national gathering will soon be upon us. The annual campmeeting at Springfield is an important one, and more so as we near the consummation for which we have so long been looking. It is to be hoped that this year the Lord will favor us with his special presence, by the Holy Spirit, so that great good may be accomplished in the cause of Jesus Christ and his soon coming.

This is the time to make choice of our helps to carry on this heavenly warfare, and in order for prosperity we should have the cause of truth and its prosperity by a spiritual growth in grace and in the knowledge of our Lord Jesus Christ uppermost in our minds; so when we start for the meeting the inquiry should be, What will please the Lord? What will be best to build us up on our "most holy faith," and bind us more closely together? What course can we take that will lead others to see the beauty and loveliness of that Christianity that unites and makes all one?

If we come to the meeting as we should, self left behind, our wills so completely in harmony with Jesus as they should by those looking for their Savior, we shall have the best meeting ever held on the tented grove. So I beseech you, dearly beloved, leave everything that would gender strife, or jealousy, and lay yourselves out to do one another good, the most good possible. The Bible being our only rule of faith and practice, I hope to see the benign influence by the fulness of the divine Spirit exerting a mighty power to sweeten every motion and direct every movement in our acts and action as a body. It seems to me that everything is at stake here. Let love be the ruling action of every heart; sectarianism, bigotry and exclusiveness leave forever behind you; unite in the spirit of Christianity with all that will unite in the love of truth; let no little difference of opinion separate us. Where we have been unwise in the past, let us be wise in the future.

I hope the business matters will have a prayerful consideration, and that all will come to the sacred grove to do their duty under a sense of their deep responsibilities to the great Head of the church. Let all our selfish preferences, likes and dislikes, be swallowed up in the greatest good for the cause. There must be a oneness, a combined effort, a uniting of all the forces of God's chosen people by a holy unction that will give us power with God and his people. Christ, his word, his Spirit, his will, his coming, with the love of it, must be in us and through us, directing every thought, every act; this would give us an Advent, holy, sanctification meeting, such as all our meetings ought to be from this till Christ comes. O Lord! grant us such a meeting this year.

We that live in this generation, when the signs of our Lord's coming are seen all around us, making it certain that he will soon appear, are responsible for this light; so it is our bounden duty to let our light shine. Then let us hold fast the profession, or confession, of our faith without wavering. This is a national meeting of the lovers of Jesus and his soon coming. We are called upon to come (with all others) and confer together as to the best method of carrying out our faith, so that others may fall in love with it. I pray we may have divine direction.

My dear brethren, let us pray for this meeting, and for his people that may come, especially for the preachers and for one another.

L. BOUTELL.

Chelsea, Mass.

CONFERENCE REPORT.

The Advent Christian Annual Conference of Nova Scotia assembled at Bear River, according to appointment, Thursday, June 17th. Preaching brethren present:—J. J. Woodworth, A. B. Swanesburg, Wm. Halliday, N. H. Reed, Stephen Woodworth, J. M. Tozier, and J. B. Fitch. Reports from the different churches showed that there had been quite a number converted and baptized during the past year, and that the truth is spreading extensively, especially in the western part of our province. From some quarters, although much coldness and indifference were reported as existing, still, hope was expressed of soon seeing a general awakening up to the duties and responsibilities devolving upon us as a people.

The prayer and social meetings of our Conference were good; the preaching earnest and to the point. The coming of Christ, resurrection of the dead, glorification, redemption of the earth, etc., were truthfully presented, and the necessity of conversion and a godly life shown to be pre-requisites in order to obtain a home in the kingdom of Christ.

The meeting-house was crowded with attentive hearers, and one young lady, who had come a long way to attend our meetings, fell in love with Jesus and his truth, confessed her Savior, and was buried in the likeness of his death in baptism, and went on her way rejoicing.

Conference held its first meeting for business on Saturday. The best of feeling prevailed in the transaction of the business. The unity of the Spirit was preserved throughout. Officers elected for the following year were, for President, J. M. Tozier; Secretary and Treasurer, James Morrison.

A resolution was introduced at this meeting which, after some discussion, was supplanted by the following amendment, which was carried and ordered to be forwarded to the *World's Crisis* for publication:—

"*Resolved*, That this Conference is of the opinion that the matters relating to the publishing of Eld. J. V. Himes as a wicked and immoral man, have been handled in such a manner as to present the appearance that the whole subject demands a thorough investigation."

One prominent feature of our meetings was the presence of several of the old veterans of the 1843 movement. Their earnest faith and telling testimonies proved that though disappointed in the past they were strong in faith, giving glory to God, and still looking for the coming King. Conference adjourned on Monday, June 21st.

JAMES MORRISON, Secretary.

Victoria Beach, Lower Granville, N. S.

Correspondence.

From S. P. Hayward.

Dear Brn. and Srs.:—Deriving much comfort from time to time by reading letters which I receive from those that are looking for the same Jesus that I am, and from words of cheer that I get every week from the *Crisis*, I in turn am glad to have an opportunity and a desire to add my testimony to the cloud of witnesses, and to urge all to run with patience the race set before them.

To-day is the day that has been set apart as a national holiday, and various ways have men celebrated what is called Independence day. But, alas! not one of them can truthfully say they are independent. Of all the creatures God has created not one is more dependent than man. Born into the world the most feeble creature, to be nursed from infancy into childhood by a mother's tender hand, then up the hill of youth and manhood, to pass over and down the journey through old age to the grave; and all along the pathway he has been dependent for his existence. Dependent upon his fellow men, dependent upon animals that are subject to him; and back of all this, dependent upon God for all blessings, for "from him cometh every good and perfect gift." "Which of you, by taking thought, can add one cubit unto his stature?" asked the Master. Not one, but all alike dependent.

Yes, when I realize that this hand that wields the pen to-day may become useless in death, and that there is no power but the power of God through Jesus can make it live again, I am glad that I am willing to be saved, that I am dependent upon Him who is able to save, and that he that believeth can be saved. And could we convince men that they were dependent upon God, not only for blessings to make life pleasant, but that they were dependent upon Christ the Life-giver for life and being beyond the grave, there would, I believe, be more inquiring the way of life, instead of many that say now there is no resurrection of the dead, to life beyond.

But so long as men feel they are independent and can never die, so long they will go on in wickedness, unthankful and unholy, and consequently without a saving faith in Jesus and his saving power. Nevertheless

we are dependent, and are held responsible for the way we use our probation time, and shall be brought into judgment at the great day to be judged according to our works.

We may have a degree of freedom in this life, and use the breath even, which he gives us to praise him, in blaspheming; but there is no independence till after we have received it in the kingdom as a reward for a "patient continuance in well doing"; then we shall need no Savior to save from death, for there will be no death there. And may all that are striving make a full entrance, is the prayer of your humble servant.

East Pepperell, July 5th, 1875.

Obituaries.

BUNN. Bro. David Bunn, of the tribe of the Shinnecock Indians, Southampton, Long Island, N. Y., died June 18th, 1875.

I was at their "June meeting," which was instituted not only for the purpose of gathering the tribe together so far as practicable, but for the purpose of settling all individual difficulties in the tribe at least once a year. Bro. B. brought me to Sag Harbor to take the boat, and in our conversation he says: "Bro. Pratt, there has been a solemn impression left on the minds of the people, and I want you to come again this summer, and stay a week or two."

How little did I think that I was listening to the last words I should ever hear from his lips in this life. But it was so. Soon after, I opened a letter from his christian daughter which read as follows:

"Bro. Pratt:—It is just three weeks to-night since we bade you good bye, and since that time what changes, what sorrow, we have had in our little home. Father, dear father, is dead. Oh, how sad and lonely we are! Yes, he is gone, and we miss him everywhere. . . . . He was sick just a week, but we thought it was one of his old attacks of kidney complaint, and he would soon be better, but instead, he grew worse and feebler every day. He called the brethren and sisters to see him the night before he died to pray with him. His last wish was for them to pray, if it was the Lord's will, that he might get well again, but if not, *His* will be done. He got so happy that he got right out of his bed alone. We think that we have a good assurance that father was resigned to the will of the Lord; and if we are faithful we shall meet him again 'on that beautiful shore.' Father was seventy-three years, one month, and nineteen days old."

Truly a father in Israel has fallen. His aged and faithful wife, his kind and affectionate daughter, and her son, his dear kindred and tribe, and especially the little church over which he has had such watchful care, need the prayers and sympathy of the faithful, that the "Father of mercies" may comfort and lead them softly amid the briers and thorns of this world, safely to his "holy hill."

He sleeps. A life's hard toil is o'er;
He rests in peace, he'll wake to die no more.

H. PRATT.

SADDLER. John Saddler, of Mechanicsburg, Cumberland Co., Pa., died July 1st, 1875, aged sixty-five years, seven months, and twenty-six days.

Bro. Saddler embraced the doctrine of the personal and pre-millennial advent of Christ in 1843, and continued a faithful believer and earnest advocate of the doctrine until his death. He was also a believer in the doctrine of the sleep of the soul and the destruction of the wicked; and it was his request that the writer of his obituary should say that he died in that faith. We visited him twice during his sickness, and although we differed very much with him in his views of the state of the soul after death, etc., we admired his candor, and enjoyed the fervor of his religion and the degree and simplicity of his faith. He loved to talk of the love of God as manifested in the great plan of redemption, and the near approach of that glad day when the redemption in all its fulness shall be manifested. He had no fear of death, but spoke of it as being desirable. He fell asleep very peacefully.

On Saturday, the 3d inst., a large assembly of friends gathered at his late residence to show their esteem for the dead and for the bereaved. There were present nearly all the pastors of the place and members from all the denominations. They were addressed from the words of 1 Cor. 15: 57. Bro. Saddler leaves a wife and three adult children to mourn his departure, but to rejoice in the hope that, when the Lord comes, he will bring the departed with him. MARTIN STUTZMAN.

A. C. Times, please copy.

WILLIS. At East Farnham, P. Q., June 26th, 1875, Bro. Geo. W. Willis, aged forty years.

Bro. Willis sleeps in Jesus. He had been declining in health for nearly two years, until at last about two months since, he left his home in Seymour, Wis., for Canada, where he had formerly lived, in hopes that change of climate would produce a salutary effect, but such desires were not to be realized. Among kind and sympathizing friends who administered to every want, he lingered for a little time, slowly but surely wasting away. His desire to recover was very strong, and his confidence that such would be the case only forsook him at the very last. The friends seeing that recovery was impossible telegraphed to his wife, who was one thousand two hundred miles away, to come immediately. She arrived only in time to sit by his bedside a few hours, when he drew his last expiring breath.

Three things were remarkably noticeable. The absence of mental or physical suffering, the retention of his intellectual faculties to the very last, and his calm resignation and sweet peace in the Lord Jesus Christ. The occasion was improved by the writer, who addressed a large concourse of mourning and sympathizing friends from John 10: 10. May the Lord bless and comfort the weeping widow and fatherless children. Jer. 49: 11. E. G. CHADSEY.

HARDING. In Bristol, Me., June 24th, Sister Nancy, wife of Capt. S. Harding, aged sixty-four years.

Sister H. has for many years been a follower of Christ, and a firm believer in his immediate return, loving dearly to hear the news of his coming. She was a faithful wife, devoted mother, sincere friend, kind neighbor, and humble christian. Many of the servants of Christ have found her to be a mother indeed to them. She bore all her sufferings with much patience, rejoicing in Christ her Savior, and exhorting all who visited her to prepare for the coming judgment. She sleeps in Jesus. Bro. H., six children, several brothers and sisters, and many friends are made sad by her death, but comforted by the joyful hope of Jesus' soon coming to raise her to eternal life. May they all be prepared by grace to meet her in the eternal kingdom.

The funeral services were conducted by the writer, Sunday, June 27th, who gave a discourse to a large audience and many mourners, founded on 1 Thess. 4: 15, 18. I. C. WELLCOME.

MILLER. Fell asleep in Jesus, June 8th, 1875, Sr. Lois A., wife of Joseph Miller, of Ripley Hill, N. Y., of typhoid pneumonia, aged thirty-four years and seventeen days.

Sr. Austin was baptized by the writer in 1859, and was married by him to Joseph Miller, in 1860. She was a lover of the glorious truths of the Advent; yet for some time had become rather cold in the cause of her Master, not having the privileges of meeting as formerly. But for a few months before her death she and others in the neighborhood became interested in the cause of Jesus, and some souls were converted to God. Her great desire was for her husband, that he might be prepared to meet her in the blessed kingdom of God. She also leaves four dear children in a cold-hearted world. O Lord! direct for their good. JOHN T. ONGLEY.

FISHER. In Levant, Me., Dec. 28th, 1874, Bro. Wellington Fisher, aged forty-seven years.

He was a meek and courteous christian man, confided in and loved by all who knew him. His end was peace. May God sustain the widow and fatherless. Funeral sermon by the writer.

F. A. BAKER.

HOWARD. In Braintree, Vt., Jan. 17th, after a brief illness, Sr. Lucena, wife of Bro. Lewis S. Howard, aged sixty years, eight months, and fifteen days.

Sister Howard was a calm and quiet christian, having a strong hope of immortality through Christ, the Life-Giver, at the resurrection of the just near at hand. She passed away calmly in this blessed hope, leaving a husband and daughter to mourn, but not as those without hope. This affliction falls very heavily on Bro. Howard in his feeble state of health. Services at the funeral by the writer. Numbers 23: 10.

JEHIEL CLAFLIN.

DOE. In China, Me., May 8th, 1875, Bro. Jedediah Doe, aged sixty-six years.

Thus has death taken another from our midst, one beloved by all who knew him. He died in hope of soon seeing Jesus, and being made like him, to die no more. Bro. D. leaves a wife and one daughter, with a large circle of other relatives and friends to mourn his loss. May God bless them, with us, and help us all to be ready to meet him on the other shore. A. H. WALKER.

WATSON. In Rye, N. H., May 21st, 1875, Moody Watson, aged seventy-three years and four months.

We can truly say in his case, a christian has fallen asleep. Funeral sermon by E. B. WELLS.

ROBY. In Warner, N. H., July 6th, 1875, of consumption, Mary E., eldest daughter of George S. Roby, of Boscawen, N. H., aged fifteen years, six months, and nine days.

"Blessed are the pure in heart; for they shall see God."

Married.

VAUGHAN—COOPER. At the residence of the bridegroom, North Carver, Mass., May 18th, 1875, by Elder J. R. Boynton, Mr. AUSTIN N. VAUGHAN, of North Carver, and Miss MINNIE M. COOPER, of Portland, Oregon.

HOWE—WATTON. In Holderness, N. H., April 18th, by Eld. Wm. H. Shaw, Mr. STEPHEN W. HOWE, of Holderness, and Miss EMMA J. WATTON, of St. Johnsbury, Vt.

COOK—COBB. In Sangerville, Me., July 7th, 1875, by Eld. Otis Bridges, CAPT. COOK, of Blanchard, Me., and Mrs. LYDIA COBB, of Sangerville, Me.

FOREIGN NEWS.

LONDON, July 8. A special dispatch to the *Daily News* says: "The Crown Prince of Germany has informed the Italian Crown Prince that the visit of the Emperor William to King Victor Emmanuel will not be postponed later than September next."

The *Pall Mall Gazette's* Copenhagen correspondent says all the leading Norwegian papers fear a commercial crash in Norway in consequence of bad freights and stagnation in the timber trade.

BERLIN, The *Westphalian Mercury* says that the trial of the Bishop of Münster with a view to his deposition from his See, will commence on Saturday next.

LISIEUX, July 10. The flood at this place has subsided, and workmen are now engaged in clearing away the debris caused thereby. The damage by the overflow aggregates $800,000.

BERNE, July 8. A fearful storm has visited the Swiss canton of Geneva and the French frontier. It was accompanied with hail, and the stones were of immense size. The glass in all the windows in the district where the storm raged was demolished, and many persons were killed and injured.

LONDON, July 13. At Messrs. Moody and Sankey's farewell meeting last night one hundred and eighty-eight clergymen of the Church of England were present, far out-numbering those of any other denomination. Canon Conway of Westminster occupied a seat on the platform.

All those present were deeply affected. Mr. Moody, while speaking, was so overcome with emotion that he had to stop and was unable to conclude his address.

The following is the number of meetings held by Messrs. Moody and Sankey in London during the past four months, with the aggregate of attendance:

In Camberwell, sixty meetings, attended by 480,000 persons; in Victoria, forty-five meetings, attended by 40,000 persons; in the Opera House, sixty meetings, attended by 330,000 persons; in Bow, sixty meetings, attended by 600,000 persons; and in Agricultural Hall, sixty meetings, attended by 720,000 persons.

The amount of money expended for buildings, printing, stewards, etc., is $140,000. Messrs. Moody and Sankey have declined to receive any compensation from the committee.

Notices.

Lake View Campmeeting.

The Annual Campmeeting of the Advent Christian Conference of the Province of Quebec, Canada, will be held in Magog, (D. V.) at the outlet of the beautiful Lake Memphremagog, to commence *Saturday, Sept. 11th*, and continue over two Sundays. We deem it best, and have been advised, to attend to the business of our Annual Conference during this meeting, and hereby so appoint, unless reasonable objection is made before that time. Let all come who can.

C. P. DOW.

IOWA CAMPMEETING.—The Lord willing, the Iowa General Union State Campmeeting will be held in Brooklyn, Poweshiek Co. (the same place as last year), commencing *Friday, Aug. 20th*, and continue over two Sundays. We hope to see a large gathering to this meeting. Come with your tents and bedding, and worship with us in the tented grove. The Conference will be held during the first part of the meeting. Let all the delegates and ministers therefore be on hand.

Per order of the Committee, J. RIDLEY, Sec.

ORDINATION.—At the last quarterly session of the Vt. A. C. Conference, held at Hinesburgh, Bro. H. B. Quimby was duly set apart for the work of the gospel ministry, by the imposition of our hands and prayer; and is recommended to the faithful in Christ Jesus.

A. DAMON.
A. A. HOYT.
WM. C. STEWART.

CAMPMEETING.—A campmeeting will be held near Sparta, or West Salem, Wis., the first part of September, the exact time and place to be given hereafter. Let preparations begin at once for an extensive gathering. Brn. D. S. Clark, P. Hitchcock, and others are expected to assist in preaching the word. Other particulars soon.

WM. SHELDON.

NOTICE.—There is an unpaid bill of over $300, incurred in rebuilding "The Concord Tent" at Alton Bay camp-ground. To meet it, we propose to sell the rooms, and assess the shares. We offer the rooms to the share-holders until August. Afterward to others. The front rooms are $35. each. The other large rooms, $25. Two smaller ones, $20. Each room is entitled to a privilege in kitchen, and to the cook stove. T. H. FORD.

NOTICE.—Samuel Ayers, of Worcester, Mass., has a double cottage to let on the Springfield camp-ground. Also, S. G. Ruggles has a single cottage, with stove, furniture, etc. Address both at Worcester, Mass.

NOTICE.—Those wishing to hire rooms, or locate tents on the camp-ground at Alton Bay, should correspond with J. G. Smith, Farmington, N. H. For the Committee, J. COUCH.

I WOULD say to those friends who have written me, I shall endeavor (D. V.) to be at the Alton Campmeeting. E. G. CHADSEY.

SPRINGFIELD LIFE AND ADVENT UNION CAMPMEETING.—The fifth annual meeting of the Life and Advent Union will begin at Springfield, Mass., *July 25th*, and continue till Aug. 2d. Ample accommodations will be provided for board at the boarding house on the ground. Board 80 cents per day. Fares on the R. R. will be reduced from July 20th to Aug. 14th inclusive, as per National Campmeeting, advertised in this paper. A cordial invitation is extended to all to meet with us.

T. R. WEAVER, Sec.

TENT FOR SALE.—As I have received no calls as yet for the tent, or tent meetings, I have concluded to let Mr. James Field, of Rochester, N. Y., the maker of the tent, have it, and dispose of it at its fair valuation. Therefore if anybody wants a second hand tent, it can be purchased of him, and he will see to overhauling it, and that it will be all ready for use; also a set of lamps can be had with it, and other fixtures. Those friends who aided me in getting the tent, when it is sold shall have returned to them their equal share after a dividend is made. Please write to me your request. Those wanting the tent, write to James Field, Rochester, N. Y.; on other matters relating to it write to me, at Lincolnville, Crawford Co., Pa. JOHN T. ONGLEY.

NOTICE.—Arrangements have been made to furnish lumber for building purposes on the campground at Seabrook, N. H., at the lowest market price, which will not exceed $15 per M, Address CHARLES C. DOW, Kensington, N. H.

N. H. ROBIE, for Com.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing

Saturday, August 7th,

and continuing till the 16th.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On the above roads campmeeting tickets, good from July 20th to Aug. 17th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half*.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Ayer Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 20th to Aug 17th. *Call for Campmeeting Tickets.*

From New York *via.* New Haven Steamers. Fare reduced on this route so that friends can come from New York and return for $5.25.

Pay the regular fare, $3.00 from New York to Springfield, and if you wish to return back the same way, call for a return ticket from New Haven to New York, on the boat, which will be furnished for 50 cents, this ticket to be endorsed on the camp-ground by the Secretary.

As they sell R. R. tickets on the boat only *to* Springfield, on your *return* you will have to buy a ticket at the depot in Springfield *for* New Haven, which, with the return ticket *from* New Haven to New York, obtained on the boat previously, will take you to New York.

Boat leaves Peck slip at 3 P. M. 23d street E. R., at 315 P. M., connecting with steamboat train for Springfield. Also at 11 P. M.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 10 A. M., and at 3, 4, 5, and 9 P. M.

Any arrangements with other roads that may be made will be noticed hereafter.

Mr. Burr's Teams will be at the Depot as early as *Thursday, August 5th*, to take passengers to the camp-ground. Fare 10 cents. Trunk 10 cts.; small package 5 cts.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
M. GRANT,
I. B. POTTER,
JOHN B. WHITE,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

The Advent Christian Association.

This Association will hold its annual meeting at the Springfield camp-ground, commencing on MONDAY, AUG. 9th, at 4 o'clock P. M. Let every church send a delegate. None should forget the importance of the business to be done at these annual meetings. Every church is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members. An assembly of worshipers, though few in numbers, constitutes a church.

S. G. MATHEWSON, *President.*
H. F. CARPENTER, *Secretary.*

The American Advent Mission Society.

The Annual Meeting of the American Advent Mission Society will be held on the Springfield National Advent camp-ground, commencing AUG. 11TH, at 4 o'clock P. M.

A. W. SIBLEY, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association, are members of the A. A. M. Society. A. W. S.

TENT MEETING.—There will be a tent meeting at Hereford, P. Q. (Hall Stream), commencing *August 7th*, at five o'clock P. M., and hold over the Sabbath, and longer if thought best. Let all who live in that section who are interested in the salvation of the perishing, come out to the meeting. Preaching brethren are invited to come and labor in the work.

T. E. LANG, JR.
E. S. MOULTON.

NOTICE.—The Michigan State Campmeeting will be held at Mosherville, on the Fort Wayne, Jackson and Saginaw R. R., *August 7th to 15th*. The A. C. Annual Conference will be held in connection with this meeting.

A. E. BABCOCK,
J. M. SNOOK,
J. R. PRESTON,
} Committee of Arrangements.

CONN. CAMPMEETING.—The Lord willing, the Conn. Campmeeting will commence on the old ground, near Plainville, *Saturday, Sept. 4th*, and continue till Sept. 13th. Particulars in due time.

For the Com., O. D. WOODRUFF.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish lumber for building purposes on the camp-ground at Alton Bay, at the following prices: Hemlock, $15 00 per M.; Pine, planed and matched, $25,00 per M. All who want lumber for frames must write immediately to J. H. Downing, Alton Bay, N. H. Mr. Downing will furnish nails, windows, doors, butts, screws, etc., at Boston prices.

H. K. CHOATE, } For
BENJ. YOUNG, } Committee.

QUARTERLY MEETING.—The third quarterly meeting of the A. C. Q. C. of Northwestern Kansas, will be held (because of destitution) at the home of Elder J. Page, five miles west of Belleville, Republic Co., at 10 o'clock A. M., *Saturday, Aug. 7th*, and not (as previously stated) with the Smith Grove Church. This meeting is for business, and all the members of the conference, especially the preaching brethren, are requested to be present. J. S. THORP, Sec.

Who Wants it First?

We are now ready to put the Maine mission tent at work. Who wants it to visit their places? Where are you ready to have it immediately? Please write to me at once, and say what your wishes are about times and places.

I. C. WELLCOME, for the Committee.

TENT FOR SALE.—At Alton Bay, No. 15, wooden tent, pleasantly situated on Oak Hill. Said tent is of good size, and very convenient for a goodly number. It has many good articles of furniture, such as bed ticks and filling, cook stove, chairs, table, tea kettle, etc. Price $65.00.

Address BENJAMIN BROWN, Concord, N. H.

TENT FOR SALE.—There is a Tent for sale on Alton Bay camp-ground for $60.00. Good stove and apparatus. Table and chairs included. Situated near Water Tank, No. 131. Address J. L. CHUTE, South Lee, N. H.

HOMES WANTED for three intelligent and healthy boys, aged three, seven, and ten years. Any of the brethren wishing to take one as his own, can do so, and confer a great favor, as the children are motherless, and it is the wish of the father (who is poor and friendless) that they be cared for by those of the Advent faith. Who will take one, and thus help to save three precious lives in this and the world so soon to come? Please inquire of O. M. BRAILEY, Amherst, Mass.

BRO. G. F. HAINES having accepted the call given him by the church of Bonny Eagle, Me., hereafter all matters of exchange or supply must be made through him. T. R. LIBBY, Clerk.

HAVING closed my labors with the church at New Market, I am now at liberty to go and preach the word, wherever doors are open. My address is South Lee, N. H. J. L. CHUTE.

MY LABORS for the present and on until further notice, will be with the church in Whitefield, N. H. Brethren, please remember and address all communications designed for me to the above place. T. E. LANG, JR.

Tremont Campmeeting.

The Annual Campmeeting at Tremont, Mass., will commence *Monday, July 19th*, and continue to the 28th. Arrangements will be made to supply all with board and lodging. All who can are requested to bring Tents.

Brethren in the Lord, do make arrangements to attend this meeting, especially all who reside in the southerly part of this State. Come at the commencement, if possible. We intend to secure good profitable laborers, those who are prepared to bring out an exposition of those prophecies especially applicable to these times, and now in process of fulfillment, when the church will be delivered. This may be the last annual gathering we shall be permitted to enjoy before the Lord will gather his own to himself. Let us do what we can to save the perishing before it is too late. Bro. Munger will have charge of the meeting.

HENRY V. DAVIS, for the Committee.

Tent Meetings at South Adams, Mass.

The fourth series of meetings for this season in the Hoosick Valley Tent will commence in South Adams, Mass., near the village, *Saturday evening, July 24th*, and continue afternoons and evenings over two Sabbaths until Aug. 4th, if the interest favors the enterprise. Three meetings on each Sabbath. H. K. Flagg and A. A. Waite are with the Tent. Other able speakers are expected to assist in the preaching. Those living in the surrounding region are cordially invited to come, and bring blankets, bedding, etc., to camp out. Come filled with the Spirit, faith and love, to work as laborers together in God's vineyard.

It is intended to freight the tent for Springfield camp-ground Aug. 5th.

H. K. FLAGG, } Tent
A. W. SIBLEY, } Committee.

Seaside Campmeeting.

The undersigned having been appointed a committee to arrange for a General Campmeeting of Second Adventists at Seabrook, N. H., have accepted the position; and in compliance with urgent requests and our own convictions of duty, have leased "Beckman's Grove"; and if the Lord will, the meeting will commence *August 14th*, and continue over two Sabbaths.

The grove is pleasantly located within sixty rods of the depot, and about the same distance from salt water landing. There are excellent facilities for sailing and fishing. A large and commodious bath house will be erected, and the committee will spare no pains to procure accommodations for all who desire to build houses, or pitch tents on the ground, or to lease rooms in the neighborhood. The boarding house will be in charge of the committee.

Fare from Boston to Seabrook and return, $1.40. Portland to Seabrook and return, $2.25. The fare is reduced from August 10th to 26th. Fare will be reduced from all stations in proportion, in due season.

There will be a Sunday train for the Seabrook camp-ground August 15th and 22d, as follows: Leaves Boston at 8.15 A. M. Another train leaves Portsmouth at 9 A. M. for Seabrook only, and leaves Seabrook for Portsmouth at 5 P. M. The regular Sunday train going from Portland to Boston passes Seabrook at 6.55 P. M.

Committee of Arrangements: N. H. Robie, A. N. Dow, N. L. Robie, David Beckman, Robert Dow, Wm. Beckman, Charles C. Dow, John B. Adams, Charles A. Barton.

Notice.

The members of the Mass. Second Advent Christian Conference are requested to send to the Secretary their names and address, that each may receive a certificate of membership, according to a vote of the Conference.

I. I. LESLIE, Sec., Box 5140 Boston, Mass.

Alton Bay Campmeeting.

The Alton Bay Campmeeting will commence, if the Lord will, *August 21st*, and hold over two Sabbaths. J. COUCH.

NOTICE.—The Mechanic Falls Campmeeting will commence *Saturday. August 28th*, and continue over two Sundays. Particulars hereafter.

WM. H. MITCHELL, for the Com.

CAMPMEETING.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th.

The fare over the M. C. R. R. will be reduced one half. We hope there will be a good delegation come over the R. R., so if we need the same favor another year we can get it. Particulars in due time. JER. CARR, for the Committee.

VERMONT CAMPMEETING.—This meeting will commence *Sept. 4th*, and continue till Sept. 13th. Bro. E. A. Stockman and others are engaged to be at this meeting. H. F. C.

Since the above notice was inserted, we have received encouragement from Brn J. Couch and N. Wheeler that they will be present at our campmeeting. Bro. McCullock is also expected from the west. The fare will probably be reduced on all roads controlled by the Vermont Central R. R., and on the Montpelier and Wells River R. R. Particulars will be given soon.

A. A. HOYT, for Com.

NOTICE.—As the season for holding meetings on the Alton Bay camp-ground has come, notice is hereby given that Elder E. A. Stockman will have charge of the meetings until the commencement of the general campmeeting. All arrangements for meetings can be made by corresponding with him at Alton Bay, N. H.

J. COUCH, for Committee.

NOTICE.—We purpose holding religious services each pleasant Sunday, during the summer, in Chatfield's grove, Wolcottville, Ct., which, through the kindness of the owner, Mr. Chatfield, has been fitted up expressly for these meetings. When the weather is unfavorable for the out-of-door meetings, we shall worship, as heretofore, in the Town Hall. Messrs. Austin & Ladd's band wagon will leave Granite Block for the grove at 10 o'clock A. M. and 12.45 P. M. Fare each way, 10 cents. Preaching by different brethren, as the Lord shall direct. A hearty welcome to all who love Jesus.

A. W. BRADFORD, for the brethren.

GROVE MEETING.—There will be a grove meeting at Brown's Mills, Wentworth, N. H., Sunday, June 25th. JOHN H. EVANS.

HAVING closed my labors with the church in Wakefield, I am at liberty to go and preach the word as the way may open. B. FINNEY.

THE BIBLE BANNER.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by an able corps of Special Contributors. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, and postage free. Liberal terms to Agents. Address THE BIBLE BANNER, Vineland, N. J.

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THE TOBACCO PLUG AND CIGAR

shown in their true character, with some of their terrible results upon mankind.

From Zion's *Herald*:—"Rev. George Trask is in a fair way to have an efficient successor in Rev. I. C. Wellcome, of Yarmouth, Me. We have received a spirited tract from his pen, entitled, 'The Tobacco Plug and Cigar.' Its seventy-two pages are crowded with facts and figures, forming a terrible indictment against the foolish and vulgar habit and expensive indulgence of the use of tobacco. We wish it the widest circulation and the utmost success in its important mission."

From the Portland *Transcript*:—"Rev. I. C. Wellcome, of Yarmouth, Me., publishes a neat pamphlet of seventy-two pages, against the use of the 'The Tobacco Plug and Cigar,' being a friendly talk with those who use tobacco, with the hope of benefitting them in health, mind and money. It is a complete treasury of anti-tobacco argument and appeal. Sold for $10 per hundred, $1.50 per dozen, 15 cents single copy. Send order to the author." Sold at the *Crisis* Office.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. *Preaching* at 3 and 7½ p. m. *Tuesday, Wednesday, Thursday and Friday evenings.*
D. M. Leavitt ... Sunday, July 25th
John G. Hook (Baptism) ... Sunday, Aug. 1st

BOSTON (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Sunday School at 1.30 p. m. Prayer meeting Wednesday evening.
J. S. White ... Sunday, July 25th
I. C. Wellcome ... Sunday, Aug. 1st

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.) Meeting Sunday, Sept. 5th.

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
W. J. Halse ... Sunday, July 25th
J. C. and S. E. Smith ... Sunday, Aug. 1st

SOMERVILLE, Mass. (Hawkins Hall in Union Square.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W. Sederquest ... Sundays, Aug. 1st and 15th, and 1st and 3d Sundays in each month till further notice.

HYDE PARK, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

South Sutton, N. H. ... Sabbath, July 25th — A. ROSS.

Wakefield, Mass ... Sunday, July 25th — C. E. BARNES.

New York (24th Street) ... Sunday, July 25th — P. G. BOWMAN.

New Britain, Ct. ... evening, July 29th
New Haven ... Sabbath, Aug. 1st — H. MUNGER.

Warner Village, N. H. ... Friday evening, July 23d and Sunday evening, July 25th.
Waterloo Village (A. M. and P. M.) Sunday, July 25th — JOHN G. HOOK.

Putnam, Ct. ... Sunday, Aug. 1st — J. S. WHITE.

Lynn, Mass ... Sunday, Aug. 1st — E. A. STOCKMAN.

Brimfield, Mass. ... Sunday, Aug. 8th — M. BATCHELOR.

Philadelphia (as Bro. G. A. Brown may appoint) evening, Aug. 4th, then to Springfield Campmeeting. — JOHN A. CARGILE.

Square Pond, Ct. ... Sunday, Aug. 1st — I. B. POTTER.

Tremont, Mass., Campmeeting, through the week, and over Sunday, the 25th. — A. SIMPSON.

Acushnet, Mass ... Sunday, Aug. 1st
New Bedford, Mass. ... evening, Aug. 3d
East Weymouth, Mass ... Sunday, Aug. 8th — W. S. CAMPBELL.

Brimfield, Mass. ... Sunday, July 25th — M. A. POTTER.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. — WM. C. STEWART.

Goshen, N. H. (North school-house) Sunday, Aug. 1st
Hebron, N. H. (where Bro. George Wallace may appoint) Sunday, Aug. 8th.
Meredith Centre, N. H. ... Sunday, Aug. 15th — W. W. SUTHERLAND.

East Acworth, N. H. ... Sunday, Aug. 1st
Dorchester, N. H. ... Sunday, Aug. 8th — J. B. S. PILLSBURY.

Chichester, N. H. (Pine Ground) ... Sunday, Aug. 1st
North Pembroke, N. H. ... Sunday, Aug. 8th — GEO. W. RANDALL.

Salem, Mass ... Sunday, July 25th, and 2d and 4th Sundays in each month till further notice. — GEO. W. SEDERQUEST.

Warehousepoint, Ct ... Sunday, Aug. 1st — H. PRATT.

Woodville, Ct. ... Sunday, July 25th — WM. J. RIPLEY.

Greenwich, Mass. (Bailey's grove) Sunday, Aug. 1st at 10½ A. M., and 1½ and 5 P. M.
Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass. ... the last Sunday in each month — GEO. A. STREETER.

Farmington Village, N. H. ... Sunday, July 25th — WM. BODGE.

Holderness, N. H. (Prescott school-house) Sunday, July 25th, unless it conflicts with others. — E. G. MOULTON.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. — A. GORDON.

Wolcottville, Ct. (Chatfield's grove) Sunday, July 25th — J. F. NICKERSON.

Seneca Falls, N. Y. ... Sunday, Aug. 1st — T. T. FARRELL.

Westport (Pine Hill meeting-house) Sunday, A. M., July 25th.
Westport (Tripp Wharf) ... Sunday, P. M., July 25th
Plainville ... Sunday, Aug. 1st
Charlton ... Sunday, Aug. 29th — M. E. OTIS.

North Norway ... Sunday, Aug. 1st
South Windham ... Sunday, Aug. 8th — J. ALBERT LIBBY.

Rutland, Vt ... Sunday, July 25th
Fort Ann, N. Y. ... July 31st, and over the Sabbath — WM. J. BLANCHARD.

Barnstead, N. H. ... Sunday, Aug. 1st — J. DAVIS.

Plymouth, Mass ... Sunday, Aug. 15th — GEO. W. BROWN (of Elliott.)

North Conway, N. H. (Pine school-house) Sunday, Aug. 1st, at 10½ A. M. — JOHN B. DEARING.

Warren, Vt. ... Friday evening, July 30th
North Fayston ... Sunday, Aug. 1st — L. H. BRIGHAM.

Melvin Village ... Sunday, Aug. 1st — T. W. PIPER.

Wakefield, N. H. (Spinney meeting-house) Sunday, Aug. 1st. — J. G. SMITH. ISRAEL DAMMAN.

Barnstead, N. H. ... Sunday, Aug. 1st — J. G. SMITH.

Harrisburg, N. Y. ... Sunday, July 25th
Lorraine, N. Y. ... evening, July 27th
Greenboro, N. Y. ... evenings, July 28th and 29th
Osceola, N. Y. (grove meeting) Sunday, Aug. 1st, at 10½ A. M. and 1 P. M.
Glenmore, N. Y. ... evenings, Aug. 3d and 4th
Verona, N. Y. (as M. T. Burdick may arrange) Sunday, Aug. 8th. — C. H. WILLIAMS.

Willand's Pond, N. H. ... Sunday, July 25th — H. S. PINKHAM.

East Roxbury, Vt. ... Sunday, Aug. 1st — H. B. QUIMBY.

Richmond, Me. (Reed meeting-house) Sun, July 25th — R. R. YORK.

Kingston, N. H. ... Sunday, July 25th — J. F. CHAMBERLIN.

Brimfield, Mass ... Sabbath, July 25th
Wilbraham, Mass ... Sabbath, Aug. 1st
Montgomery, Mass ... Sabbath, Aug. 8th — G. L. TEEPLE.

Lovely Street, Ct. ... Sunday, Aug. 1st
Square Pond, Ct. ... Sunday, Aug. 22d — S. WOODRUFF.

Hill Centre, N. H. ... Sunday, July 25th — D. W. DAVIS.

Wrightville, Vt. ... Sunday, July 25th — J. C. WRIGHT.

Dorchester, N. H. (Town House) Sunday, July 25th — D. EASTMAN.

Barkhamsted, Ct. ... Sunday, July 25th
Campville ... Sunday, Aug. 1st — G. L. WHITE.

Piermont, N. H. (Clay meeting-house) Sun., July 25th
Lisbon (Streeter school-house) ... Sunday, Aug. 1st
West Groton, Vt. ... Sunday, Aug. 8th — GEO. E. BROWN.

Dorchester, N. H. ... Sunday, Aug. 15th
Franklin, N. H. ... 2d and 4th Sunday in each month — G. H. WALLACE.

West Alton, N. H. ... Friday evening, July 23d and over Sunday, July 25th. — G. F. HAINES.

West Ossipee, N. H. ... Sunday, July 25th
Pleasant Valley, N. H. ... Sunday, Aug. 1st
Melvin Village ... Sunday, Aug. 8th — T. L. CHURCHILL.

Salisbury, N. H. (at Bro. Foot's) Saturday evening, Aug. 7th. At the Union meeting-house Sab., Aug. 8th. — D. F. LEAVITT.

Northwood Narrows, N. H. ... Sunday, Aug. 1st — O. W. KIMBALL.

Cabot, Vt ... Sunday, July 25th — DANIEL D. PAGE.

Stowe, Vt ... Sunday, Aug. 1st — E. N. MORSE.

North Haverhill, N. H. ... Sunday, Aug. 1st
East Canaan, N. H. ... Sunday, Aug. 8th
Waterloo, N. H. (as Bro. Davis may appoint) Sunday, Aug. 15th. — U. G. LADD.

Barnstead, N. H. (as Bro. Barton may arrange) Sunday, July 25th. — C. R. PARSONS.

South Deerfield, N. H. ... Sunday, July 25th — J. L. CHUTE.

Alton, N. H. ... Sunday, July 25th — W. M. HARMON.

North Easton, Mass., the third Sabbath of each month — C. W. RATHBUN.

Bradford, N. H. (Bush meeting-house) Sun., July 25th — A. S. WILLIAMS.

Madison Corner, N. H. ... Saturday evening, July 24th and over Sunday, July 25th.
Meredith, N. H. (Dolloff Hall) ... Sunday, Aug. 1st
Moultonborough Neck (Lower school-house) Sunday, Aug. 8th. — WM. H. SHAW.

Dorchester, N. H. (Town House) ... Sunday, Aug. 1st
Holderness, N. H. (Stephens' meeting-house) Sunday, Aug. 15th. — JOHN H. EVANS.

South Alfred, Me. ... Sunday, July 18th — JER. HILL.

Webster, N. H. (Old meeting-house) ... Sab., July 25th — SIMEON ROBY.

NEW BEDFORD, MASS.
M. Batchelor ... Sunday, August 1st
J. Albert Libby ... Sundays, Aug. 15th and 22d

HAVERHILL, MASS. (Adv. Hall) 36 Washington St.
B. S. Emery ... Sunday, July 25th
D. M. Leavitt ... Sunday, Aug. 1st
W. H. Mitchell ... Sunday, Aug. 8th

NORTH RUTLAND, MASS.
Willard M. Hall ... first Sunday in each month
H. H. Tucker ... second Sunday in each month

CHICOPEE FALLS, MASS.
I. B. Potter ... Sunday, July 25th

LAWRENCE, MASS.
J. Couch ... Sunday, July 25th

CONCORD, N. H. (Centre St. Church.)
J. G. Smith ... Sunday, July 25th

CONCORD, N. H. (Bethel, Green Street.)
A. Simpson ... Sunday, Aug. 1st
P. G. Bowman ... Sunday, Aug. 8th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher ... first Sunday in each month
D. W. Davis ... third Sunday in each month

SEABROOK, N. H.
J. Bickford ... Sunday, July 25th
C. Goodrich ... Sunday, Aug. 1st
T. W. Piper ... Sunday, Aug. 8th
A. Ross ... Sunday, Aug. 15th

HAMPTON, N. H.
N. M. Davis ... Sunday, July 25th
John Parsons ... Sunday, Aug. 1st
A. Ross ... Sunday, Aug. 8th
J. F. Chamberlin ... Sunday, Aug. 29th

PORTSMOUTH, N. H.
E. A. Stockman ... Sunday, July 25th
Miles Grant ... Sunday, Aug. 1st
E. A. Stockman ... Sunday, Aug. 8th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
D. F. Leavitt ... Sunday, July 25th
A. Simpson ... Sunday, Aug. 8th
C. H. Fletcher ... Sunday, Aug. 15th
T. W. Piper ... Sunday, Sept. 5th
Wm. N. Pile ... Sunday, Sept. 26th

GREAT FALLS, N. H. (Franklin Hall.)
L. E. Saulpaugh ... Sunday, July 25th
J. F. Chamberlin ... Sunday, Aug. 1st
C. S. Shattuck ... Sundays, Aug. 8th and 15th

EAST ROCHESTER, N. H.
T. W. Piper ... Sunday, July 25th
G. W. Brown ... Sunday, Aug. 1st

SOUTH ROCHESTER, N. H.
C. E. Hurd ... Sunday, July 25th
J. Davis ... Sunday, Aug. 8th

WEST DEERFIELD, N. H.
J. L. Chute ... Sunday, July 25th
Enoch Morrill ... Sunday, Aug. 1st
C. R. Parsons ... Sunday, Aug. 8th

RYE, N. H.
O. W. Kimball ... Sunday, July 25th

ROCHESTER, N. H.
Enoch Morrill ... Sunday, July 25th

PORTLAND, ME. (Union Hall.)
A. W. Sibley ... Sundays, July 25th and Aug. 1st
S. S. Brewer ... Sunday, Aug. 8th
E. A. Stockman ... Sunday, Aug. 15th
C. Cunningham ... Sunday, Aug. 29th

BIDDEFORD, ME.
J. Albert Libby ... Sunday, July 25th
Jesse Gay ... Sunday, Aug. 1st
George W. Brown ... Sunday, Aug. 8th
Wm. H. Mitchell ... Sunday, Aug. 15th
George W. Brown ... Sunday, Aug. 22d
A. Ross ... Sunday, Aug. 29th

SOUTH ELLIOT, ME.
Joseph Pinkham ... Sunday, July 25th
Geo. W. Brown ... Sunday, Aug. 1st
J. G. Smith ... Sunday, Aug. 8th

BONNY EAGLE, ME.
Jesse Gay ... Sunday, July 25th
G. F. Haines ... Sundays, Aug. 1st, 8th, and 15th
C. E. Hurd ... Sunday, Aug. 22d

SOUTH BERWICK, ME. (Great Works.)
Geo. W. Brown ... Sunday, July 25th
Joseph Pinkham ... Sunday, Aug. 1st

Harrison, Me. (Woodsum school-house.)
A. W. Taylor ... Sunday, July 25th
Jared Whitman ... Sunday, Aug. 15th

BRIDGEPORT, CONN.
Mrs. E. A. Warren ... Sunday, July 25th
O. D. Woodruff ... Sunday, Aug. 1st
Mrs. E. A. Warren ... Sunday, Aug. 8th
Mrs. E. L. Crumb ... Sundays, Aug. 22d and Sept. 5th
Mrs. E. L. Crumb ... Sunday, Sept. 12th
Mrs. E. A. Warren ... Sunday, Sept. 19th and Sundays, Oct. 3d, 17th, and 31st.

WOODSTOCK VALLEY, CT.
C. Goodrich ... Sunday, July 25th
P. S. Butler ... Sunday, Aug. 1st
B. Woodside ... Sunday, Aug. 8th
Geo. L. Teeple ... Sunday, Aug. 15th
A. Morse ... Sunday, Aug. 22d
Sr. E. L. Crumb ... Sunday, Aug. 29th

MILLDALE (Southington, Ct.).
B. Hitchcock ... Sunday, July 11th
Geo. L. White ... Sunday, July 18th
Mrs. E. L. Crumb ... Sunday, Aug. 1st

PLAINVILLE, CT.
Enoch Phelps ... Sunday, July 25th
B. Hitchcock ... Sunday, Aug. 1st

YALESVILLE, CT.
B. Hitchcock ... Sunday, July 25th
S. Woodruff ... Sunday, Aug. 8th

BRISTOL, CT.
R. K. Starks ... Sunday, July 25th

SOUTH WINDSOR, CT.
E. L. Crumb ... Sunday, Aug. 8th

NEW HAVEN, CONN.
S. Woodruff ... Sunday, July 25th

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass ... fourth Sunday in each month — H. H. TUCKER.

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite ... once in four weeks
Flora Blanchard ... once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St. FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.

ELD. H. G. MCCULLOCH, Pastor.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.

G. E. MERRILL, Com.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.

M. A. POTTER.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.

THOMAS J. COX, 273 West 22d Street.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

☞ Meetings are held every Sunday in Kennebunkport, Me., also Tuesday and Thursday evenings.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. H. F. CARPENTER'S address from this date will be Vallejo, Cal.

☞ WM. C. STEWART'S address hereafter will be Hinesburg, Vt.

☞ J. C. and S. E. SMITH'S address is Newton Upper Falls, Mass.

☞ H. G. MCCULLOCK'S address is DeKalb, DeKalb Co., Ill.

☞ ELD. J. PORTER'S address is Danville, P. Q

LIST OF PERSONS SENDING MONEY FOR OTHERS.—D A Dickinson, J T Ongley, Mrs R F Clark, Joseph Priest, R W Wilson, E G Chadsey, Wm S Dibble, O F Goodwin.

CASH RECEIVED FOR BOOKS AND TRACTS.—E A Stockman $4.16, J L Chute 50c, J Weston $13.95, M Wade 54c, Z B Chase $1.35, H Lindley $1.75, J Welch $5.25, P R DeFord 20c, M A Goodwin 25c, B Woodside $3 00, H Townsend $1.00, B L Clark $1.10, O N Jeffrey $1 00.

BOOKS AND TRACTS SENT.—By Mail—Mrs. Jones, Eld C W Smith (2 pack), J L Chute, M A Goodwin, J P Marquand, P R DeFord, Z B Chase, N H Lindley, W Kellaway, J Weston (3 pack), A Conklin (2 pack), H Townsend.

ARTICLES RECEIVED.—J P Marquand, T L Waugh, T Parkins, A H Walker, W W Cate, I C Wellcome, L M Kidder, E A Marsh, E Hobbs, S P Hayward, W Shepherd, E G Shadsey, C Green, A Pomeroy, Mrs T McIntire, J C Beltz, L A Hart, W S McFarland, T S Scoville, E B Wells, J L Paine, L Boutell, D K Barrett, S S Baxter, C E Barnes, J M Goldsmith, F A Baker, M Stutzman, H Newbury, M Eastman, J Claflin, J Hemenway, J Porter, J Ridley, Z Briggs, H Pratt, W M Harmon, H B Sevey, N R Smith, A Richardson, J Batterton, F E B ai dell, J Whitman, J A Goodrich, A S Burnham, A N Hitchcock, J A Gargile, E Loyd, C Helme, H F Carpenter, M F Berry, D Cogswell, N Grant.

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The best method of using the chart or map of history is to hang the frame on the wall of the room (the map being in the frame, of course), by the two hooks in the *upper bar* of the frame, high enough to stand, or sit, in front of it, and there examine or study it.

Students and beginners in history should occasionally look over the map in its entire length—drawn out on the wall, or tables, or on the carpet—until they are well acquainted with the entire outlines, plan and compass of the map, which embraces *all history.*

AG'T.

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AN EXAMINATION OF

MRS. ELLEN G. WHITE'S VISIONS.

BY MILES GRANT.

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It contains 106 pages, and we will send it at the following prices: Single copy, 20 cts.; per doz., $1.75 by mail; per hundred, $10.00 by express. AGENT.

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AS VIEWED FROM A

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THE COMING OF THE SON OF GOD.

A sound on the rampart, a sound at the gate,
I hear the roused lioness howl to her mate.
In the thicket at midnight they roar for their prey,
That shall glut their red jaws at the rising of day;
For wrath is descending on Zion's proud tower:
It shall come like a cloud,
It shall wrap like a shroud,
Till, like Sodom, she sleeps in a sulphurous shower.

For behold! the day cometh when all shall be flame;
When, Zion! the sackcloth shall cover thy name;
When thy bark o'er the billows of death shall be driven;
When thy tree, by the lightnings from earth shall be riven;
When the oven, unkindled by mortal, shall burn;
And like chaff thou shalt glow
In that furnace of wo;
And, dust as thou wert, thou to dust shalt return.

'Tis the darkness of darkness, the midnight of soul!
No moon on the depths of that midnight shall roll.
No starlight shall pierce through that life-chilling haze;
No torch from the roof of the temple shall blaze.
But, when Israel is buried in final despair,
From a height o'er all height,
God of God, Light of Light,
Her Sun shall arise—her great Sovereign be there!

Then the sparkles of flame, from his chariot-wheels hurled,
Shall smite the crowned brow of the god of this world!
Then, captive of ages! the trumpet shall thrill
From the lips of the seraph on Zion's sweet hill.
For, vestured in glory, the Monarch shall come,
And from dungeon and cave
Shall ascend the pale slave;
Lost Judah shall rise, like the soul from the tomb.

Who rushes from heaven? The angel of wrath;
The whirlwind his wing, and the lightning his path!
His hand is uplifted, it carries a sword;
'T is Elijah! he heralds the march of the Lord!
Sun, sink in eclipse! Earth, earth shalt thou stand,
When the cherubim wings
Bear the King of thy kings?
Wo, wo to the ocean! Wo, wo to the land!

'T is the day long foretold, 'tis the judgment begun;
Gird thy sword, Thou most mighty! thy triumph is won.
The idol shall burn in his own gory shrine,
Then, daughter of anguish, thy dayspring shall shine!
Proud Zion, thy vale with the olive shall bloom,
And the musk-rose distill
Its sweet dews on thy hill;
For the earth is restored, the great kingdom is come!

—*Selected by J. N. Berry.*

NOTES BY THE WAY FROM NORTH CAROLINA TO ALABAMA.

To the A. A. M. Society.

Dear Brethren:—My last left me June 19th, I believe, at Mulberry Mills, in Caldwell county, N. C. Sunday morning, June 20th, I bade an affectionate farewell to Bro. Goodwin, who was too sick to go with me to church. The thunder storm in which we rode caused him to have a severe billious attack. Pray for him.

After leaving him I went again to Johns River, eight miles, to deliver my last discourse to that people. I expected to preach in Bro. Coffey's Mills, but on my arrival found the audience all in the church house, and Bro. R. H. Moody, the champion of Caldwell Co., seated in front of the pulpit with his Bible. He told me he expected to follow me with a talk on the same subject.

I tried to preach from the "devil's lie," Gen. 3: 4. After I finished, I told him to proceed. He arose, and ordered me to come down from the pulpit before he would enter it. I was amazed. I sat still, and asked him to repeat it. He said—"Have a seat down here, and I will come up and preach." I obeyed, and went down to the table. He told the people he would not reply to me, but would give his views. But he did take up my points, and tried to upset them; and such a "batch of stuff" it has seldom been my lot to hear.

He said "there was no use to use Greek and Hebrew phrases there, where people did not understand them." He was the worst Scripture garbler I ever heard, for an educated man. The following is a sample of his quotations: "Thou fool, that which thou sowest is not that body that shall be." Oh consistency! thou art a jewel"; but, alas! I seldom find thee in modern theology.

I began at 11.15 a. m. He closed at 2.15 p. m., without intermission. I asked for five minutes to reply. He said no, I had no right to it. When I closed my discourse before him we had a melting time, and the Spirit seemed resting on the large attentive audience. I seemed to offend him, and he told the people that my exhortation was out of place, and intimated that it was an ingenious trick to cover up my rotten doctrine. When he closed I asked the people to meet me at the Mill at 5 p. m., and I would reply to him.

He came with the large and attentive crowd, and we tried to show how he had garbled truth and made base assertions without proof. At the close I asked him to follow me. He said he had nothing to say.

When I was extending the parting hand to the many dear friends in this strange country, one who had been bitter towards us gave me $1, and said—"Now look here, Mister, if we are *churched*, you must come back and preach for us." So I concluded that Bro. M. gained no favor with christians by jumping at my last discourse. He said it was because some had said he was afraid of me. I fear he seeks honor of men, and at the same time he is such a coward that he is afraid somebody will call him so. God pity him and give him a little more humility, which is the prime ornament of a christian.

Monday morning, I started for the cars (with my kind little friend, Finley Coffey, who is a very promising youth, fourteen years old), eighty or ninety miles through the mountains on horseback. Arrived at Blowing Rock in Wantaga Co., and stopped with Bro. Morris the p. m. at that place. I spoke to a crowded house at night and agreed to speak again next morning. Tuesday, June 22nd, by 8½ o'clock a. m., the house and porch were filled, and I spoke from Matt. 5: 5. We enjoyed a melting time, and feel that good was done. Two ministers present.

We mounted at half-past ten, and rode seven miles to Shull's church, where, despite the rain, I found a crowd awaiting to hear me. I spoke an hour and a quarter, and as I mounted some brethren came out to me and asked me to give them a call again, but nobody said have dinner; so we rode off in the rain. We rode nearly thirty miles that day, and spoke three times; the third time at night, in the dwelling of a Baptist minister, who invited me to preach, and charged us fifty cents. We reached Johnson City Thursday, June 24th, where I sorrowfully parted with my beloved friend Finley. At night I spoke in a Seminary building to an attentive crowd. Some brethren were so interested as to follow me to the Hotel and keep me up talking till a very late hour. Here I bought my own candles, and paid the landlord two dollars.

Friday, June 25th, came to Philadelpha, Tenn. Found the churches all closed against me, but a kind Bro. Mitchell opened his dwelling, where I spoke to a small crowd, on account of the Masonic Lodge and a heavy cloud threatening rain. Saturday, went to Mouse Creek. Sunday, the 27th, met my dear wife, who had come to enjoy a few meetings with me, which she seldom has the privilege of doing, as she has to look after home. Heard Bro. Robert Rice at 11 a. m. He paid no attention to me. I spoke at night and invited him to take part, which he did.

Monday, 28th, back to Philadelpha by earnest request. Spoke at night in the porch of a Bro. Hamilton, in a stone's throw of a church. The ladies sat on the porch, and the gentlemen out on the ground; but God blessed us nevertheless, and we felt at home. Tuesday, back to Mouse Creek. Spoke again at night. Wednesday, to Ooltewah, and rested over till Saturday. Met the church, and preached in the afternoon.

Sunday, July 4th, we tried to preach at the funeral of Bro. Silas Smith. The crowd was large, and the attention all we could ask. The Lord strengthened me, for I was nearly worn out. Bro. Hall, of the Orthodox ranks, closed with good effect. We then came together around the Lord's table. Bro. Hall assisted in the administration of the elements, and we felt the power of the Spirit.

We reached home Monday, July 5th. Found our dear ones well, and feel to praise the Lord for his goodness to us. We have spent the month among strangers in the flesh, but found many who are dear to us in the spirit of Jesus. In North Carolina are many friends of the truth, and Bro. Moody has said that he will preach the heresy out of them, or preach them out of the church. So we expect some will return to wallowing in the mire, but we feel sure that many love the truth well enough to breast anything that may arise. May God sustain them in every hour of peril. I have endeavored to give them practical, every-day Christianity, along with the doctrines which distinguish us as a people. This, my good Bro. Moody thought uncalled for, but the people seem to be awakening to a higher life, and I praise God for it; for the preachers have spent, I fear, too much time caviling over modes of baptism, and also growling for better pay, while Satan has been busy among them. The result naturally is, a great many creed-bound professors, and, I am sorry to say, very few Christ-like pilgrims.

"Well may thy servants mourn, my God,
The church's desolation;
Her pastors love to live at ease,
They covet wealth and honor;
And while they seek such things as these,
They bring reproach upon her."

O God, help us all to live nearer to thee, and spend our time in winning souls to be ready for thee at thy coming. I hope to see you, dear brethren, at campmeeting. Pray for me. John A. Cargile.

Stevenson, Ala., July 8th, 1875.

LATE TO MEETING.

HIRAM MUNGER.

I never knew people late to meeting who were punctual in other matters. It is annoying to the speaker, and to those who want to hear, to have people coming in after preaching has commenced. If meeting commences at half-past ten, preaching begins at eleven, and all can get there if they will, except something happens. There is a great fault with some, always late to meeting, that does not speak well for their religion or business tact, besides the bad example and the disturbance of the meeting.

Dr. Redfield said, when holding a protracted meeting, if the people were late, and he had begun to preach, he would rather they would go back than to disturb him and the whole meeting; that the preaching would do such but little good, if any, for such were generally lazy or proud of their fashions, and wanted to show them to as many as possible, and the devil knew if they came in late all would look around at them.

Dr. Redfield was a man of God, and God blessed his labors, if he did talk of these inconsistencies publicly. By so doing he revolutionized the habit of coming to meeting late, which is nine times out of ten. It is a lazy habit, and ought not to be countenanced, or go unreproved, for conscience' sake. He gave them the time of the place, and asked them to set their clock by it. It is a bad sign to pretend to have a timepiece ten to fifteen minutes out of the right time, which will account partly for the variation of some twenty to thirty minutes in different people getting to meeting. Some get tired of sitting before others come; then if they have a long sermon, patience suffers. Do think of this.

THE LOVE OF GOD.

T. L. WAUGH.

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4: 16.

Who can fathom the infinite love of God to us? He so loved the world that he gave his dear Son to die for those who had rebelled against his laws, and who were therefore justly condemned to eternal death. Jesus came and suffered an agonizing death on the cross that we might live and thus escape the judgments that otherwise would surely have been meted out to us. This is the love that God hath to us. And I wonder how any heart can be so hard as to turn away from bleeding mercy, and spurn the only hope there is for poor sinners.

What a theme! The love of God! If it had not been for such love I never should have been led to seek him. It is the life of the christian religion. I can truly say that I love him, and I desire that others may be led to see the loveliness there is in Jesus. There is an irresistible power in love to melt the hardest heart—to bring back the wanderer from God—to unite the children of God in one bond of union. No matter how depraved, or how vile and polluted by sin, there is cleansing in the blood of Jesus.

If I should tell my present experience, it would be that I love God with all my heart; and the more I love him, the more I love my brethren and sisters, and they are all of God's dear children, and the more I love everybody else. I believe it is our privilege to live in the experience of perfect love. And the only way I have ever received this, was by just submitting to the Savior, and letting him fill me with his blessed Spirit. It is not by struggling, nor by constant pleading, but rather by yielding to obey. He is more willing to bless than we sometimes realize. Let us be true to Jesus, and seek to please him in all things.

Ye wanderers from God, come back to the fold of Christ. Stay away no longer, for Jesus longs to save you. It seems to me, people do not realize how much Jesus loves them, or they would not reject him. It should lead every heart at once to the feet of the dear Savior. I feel sometimes that I should love him even if he should cast me away with the wicked.

I plead with you, sinner. I entreat of you to come just now and "taste and see that the Lord is good." He died for you. He offers you life if you will have it on his terms.

"Oh, come, sinner, come, for the tide is receding,
And the Savior will soon and forever cease pleading."

West Morris, Ct.

CAMPMEETING REPORT.

Campmeeting Board convened on the New Hartford camp-ground June 19th, 1875, and was called to order by the Vice President, C. C. Ramsay. E. A. Marsh elected Sec. *pro tem.* Constitution called for and read. Then proceeded to the election of officers. For President, P. S. W. Deyo. Vice President, C. C. Ramsay. Elected by acclamation. For Secretary, E. A. Marsh. Treasurer, Eben Hurlburt. On motion, the old Board of Directors were selected by the President—Jasper Ingalls, D. S. Sampman, and Henry Peck.

Moved and carried that the Board be authorized to obtain a lease of the ground for five years.

Moved, that Art. 3, Sec. 3, of the Constitution be so amended as to read—"their term of office shall expire at the close of the next annual meeting." Carried.

Moved, that Art. 2 shall be amended so as to retain the delegates sent here from the churches, as *ex-officio* members of the Association. Moved and carried that we adjourn to Monday, 9 a. m.

Met according to motion of adjournment. Whereupon Jasper Ingalls was authorized by the Board, on motion, to take charge of the camp lumber and to let it to responsible parties as he may think best.

The President presented the following account of receipts and expenditures: Amount paid for groceries and other expenses, $140.-57. Amount paid out for traveling expenses of ministers, $56.20. Total, $196.77. The receipts from the grocery were $158.77. Contributions, $29.00, and balance in treasury $8.34; leaving a balance above expenses of 66 cts. There is still a small account left unsettled. The receipts and expenses of the meeting, it will be seen, are nearly the same this year, owing to there being another stand near the ground, and unfavorable weather.

The meetings were very interesting, and the preaching beneficial generally. The congregations were usually large and attentive. Eld. A. N. Seymour from Michigan, and Sr. M. J. Janes of Strawberry Point, rendered efficient assistance to the success of the meeting, and soul-stirring discourses were given by different ministers belonging to the Conference. A goodly number sat down to commemorate the last supper of our Lord, and we parted with the assurance that our work has not been altogether in vain.

Bro. Parmalee, from Cedar Falls, interested the children greatly with his charts, and with Bible stories also.

E. A. Marsh, *Secretary.*

A. C. Times, please copy.

THE ONENESS THAT JESUS PRAYED FOR.

Jesus, in praying for his own, asks of the Father, *oneness* for his followers. "I pray for them: I pray not for the world, but for them which Thou hast given me. . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. . . . That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in ns, that the world may believe that thou hast sent me."

The unity of the saints is a unity that is based upon spiritual sympathy rather than mental agreement. It rests upon a coincidence of deep, pure affection, rather than a sameness of intellectual opinions. It comes from the affinities of an inwrought, holy love, rather than from the frigid and formal tenets of a sectly creed. It is of the heart rather than the head.

In the most incipient and infantile experiences of the spiritual life, when the soul is newly born into the first loves and joys of a spiritual existence, in the very first dawnings of the divine life within the newly-justified soul, there is the consciousness of this spiritual traction, the experience of this joyous soul-affinity, the felt happiness of this *drawing* and divinely unifying love of the Spirit. Indeed, this feeling of kindly love for others, this *experience* of brotherly affection, is announced as a most conclusive and certifying proof of our real conversion—for "we know that we have passed from death unto life because we love the brethren." And this interior and upspringing affinity, this outgoing and outgushing feeling of *oneness* toward those who are Christ's, is not the result of agreed notions or absolutely harmonized opinions. It is not the offspring of compared and coincident beliefs and convictions concerning the points of doctrine or dogmas thst the sects hold and so strenuously inculcate. Were such notional agreement or coinciding convictions as to the theology of religion, made necessarily or conditionally antecedent to conversion, then conversion never would occur!

No two human minds, it may be, can be educated or trained to think invariably and precisely alike, to miutely agree upon the multitudinous and infintessimal details of theological belief, particularly when these details are so largely and so well-nigh universally non-essential. And, thank God, they do not need to. The grace that saves the soul and that unifies God's people, the love that inducts into christian fellowship and that tends to make all Christ's followers one, can be realized and enjoyed while yet the notions of the brain are uncoincident with immaterial dogmas, and unacquiescent in the mint-cummin-and-anise challenges of bigoted and creed-bound sects. Praise God!

The way to christian unity is through love. With a partial christian love, or a christian love that is in part only, the unity will be partial, or in part. When the christian love is perfect, in the sense that our blessed Savior designed in the redemption of his people, and in the meaning of his precious prayer in the seventeenth of John. Probably the most marked feature of the great holiness movement of our times, is the unifying effect which follows its course and its conquests. In the prevalence of holiness grace, and holiness love, God's people unite. They come together. They find oneness. In the presence of the all-pervading and all-fusing influence of holy love, denominational differences disappear, churchly dogmas drop out of view, sectly shibboleths lose their particularity of accent, and Christ's own are imperceptibly and irresistibly drawn into oneness. This all follows, because the subjects of this holy grace and love are necessarily brought into a true sympathy, for true symyathy (*sun-pathos*) is always of the heart, and never of the head. Sympathy means, feeling with and for another. This fellow-feeling is holiness, and holiness is in effect and experience, this fellow-feeling. Imbued with this precious love, this Christly sompathy, the followers of Jesus, feel as he felt, love as he loved, and come into unien with each other as really and as affinitively as they come into union with the blessed Savior himself, or as he is in union with the Father—"As thou, Father, art in me, and I in thee, that they also may be one in us."—*Banner of Holiness.*

IN MEMORIAM.

Died at Ellington, Ct., April 16th, 1875, Lulie J. Smith, aged twenty-seven years.

Once again our hearts in sorrow
Bow beneath affliction's rod;
Once again are we reminded
All our mercies are from God.

Even in this great affliction
Father's guiding hand we see;
For he's laying up our treasures
Where he wants our hearts to be.

He has taken darling Lulie
From these scenes of toil and pain,
But we know that in the morning
She will be with us again.

All her mission here is ended,
All her earthly suns have set,
But her bright example liveth,—
Though asleep, she speaketh yet.

We who knew her best and loved her,
Feel her loss with throbs of pain,
But afar we hear the whisper—
To live was bliss, to die is gain.

So our hearts a comfort gathers
E'en beneath this cruel blow,
For we sorrow not as others,
Who our hope can never know.

Within the burial casket
Her marble form we've laid,
And yonder in the churchyard
Her resting place we've made.

"She shall sleep, but not forever,
There shall be a glorious dawn,"
Then we'll meet thee, dearest Lulie,
Safe among the blood-washed throng

Collins Depot, Mass. Ada Pomeroy.

BABIES IN MEETING.

WM. SHELDON.

We are far from protesting against carrying infants to meeting, for their attendance is a pretty sure sign that the mother is present; and certainly no class of persons need the benefit of meetings more than mothers do; but great caution should be exercised in taking these little ones to meeting to prevent depriving both the mother, and scores of others, of the benefit sought. How often the mother incautiously seats herself on the end of the seat remote from the aisle, so when the child cries, eight or ten persons have to get up and let the mother out, thus producing double the confusion produced by the child, besides diverting attention from the discourse. How often the mother seats herself as far from the door as she can get, so that in case she is obliged to go out with the child, she must walk the whole length of the house to reach the door, thus breaking the attraction that exists between speaker and hearer; whereas, if she had taken a seat convenient to the door, she could quietly have left without disturbing any body in case of necessity, and have heard just as distinctly. How often several nursing mothers with their babes, in a crowded house will cluster around the minister, with the fact staring them in the face that there is no way of escape in case the children become restless, and no alternative left but a destruction of the meeting by their uninstructive music.

Not long since, we witnessed an exhibition of this kind. The house in which we were preaching was crowded to its utmost capacity, and about two hundred more were seated in a compact form on the outside, on extra seats, around the door. While singing the last hymn, my attention was attracted by the children around me in their mothers' arms. I counted them, and found there were six of them within ten feet from me. A cold chill ran over me, thinking what if all six should begin to cry before I got through preaching? It would have hurt the mothers' feelings to have invited them to change their seats, and would have involved a great commotion in so dense a crowd to do it. So we ventured to begin our sermon, and might have spoken fifteen minutes, when one little sleeper awoke and tried to prove that he could talk the loudest; that awoke another, and these two awoke the third, then the three awoke the fourth, and so on until the six were in full blast, the mothers, meanwhile, hissing like a flock of geese, and tossing their babes to and fro, while the music increased, and the interest in the meeting diminished by having so many talk at once in unknown tongues. The meeting was spoiled. Select proper seats, mothers.

RELIABLE MEN.

Strong men are needed—men of faith; men who are not always back-sliding. Some such men are usually found in most communities. We look upon their stability as almost a certain thing. If others doubt, waver, and even fail, we are not surprised, but these men are not expected to falter. They are known to be fixed and firm, and men have no thought of their being moved away from the hope of the gospel. Ah! such men are not always prized as they should be. They are men of whom "the world is not worthy." What protection they afford to the young and weak! How to the faint and feeble are they like "the shadow of a great rock in a weary land!" Under their instruction and defense, many hold on to Christ, who otherwise would let him go; and others who would be fearful and fruitless grow brave and strong and become pillars of virtue and righteousness!

But let us not forget that these men, now so strong, have had trials and temptations; that by struggles and victories have they attained their present strength. Let us remember, too, that such experience and power are within the capacity of all. Not that all may become mentally great or get large stores of knowledge; but even the humblest in human attainment may become rich and mighty in faith. Every real christian may, as a moral force, be influential for God.

The need of the church is men and women of faith—of fearless, undaunted faith—prevailing, conquering faith. A faith which, seeing the invisible and eternal, shall trample ou all skepticism and conquer all sin!—*Wayside.*

IOWA CHRISTIAN CONFERENCE.

The nineteenth annual session of the Iowa Christian Conference met in connection with the yearly campmeeting, near New Hartford, Iowa, June 17th, 1875. In the absence of the President, Job Gildersleve, the Conference was called together by the Secretary, E. A. Marsh, and after prayer the report of the Board of Directors was called for, but as none was received was not read. The report of the previous meeting was then called for, read and approved.

June 18th met again, according to adjournment, and proceeded to the election of officers; whereupon C. C. Ramsay was elected President, and E. A. Marsh Secretary. To complete the Board, Jasper Ingalls, C. L. Shaw, and C. P. Burroughs. No new members of churches were received, nor reports from Quarterly meetings.

Verbal reports of ministerial labor were given by P. S. W. Deyo, C. C. Ramsay, and J. W. Burroughs. Written reports were received from E. A. Marsh, A. Raymond, Job Gildersleve, A. Durand, and N. S. Ketchum.

P. S. W. Deyo reports as laboring as much as usual in the missionary field. Has preached almost every Sunday. Has traveled abont fifteen hundred miles. Still loves the cause of Christ. Related some interesting experiences connected with his labors during the past year. Quite a number hold on to the faith. Has baptized and received pledges for baptism of upwards of thirty persons. Organized a church of nine members at Traer, which has since received an accession of twenty-four members. Althongh sometimes discouraged, is still holding on.

C. C. Ramsay reports as preaching regularly three Sundays in each month. Assisted Sister Bursell in Minnesota and baptized twelve. Preached two weeks in Belle Plaine with good results. Has also taken a tour east, preaching on the way. Is employed as pastor at the church at Floyd.

J. W. Burroughs reported as doing what he could. Is preaching regularly for the church at Raymond and elsewhere. The church is prospering, and has also a flourishing Sunday school.

Written reports were read from A. Raymond, A. Durand, Job Gildersleve, and N. S. Ketchum; they all report as standing firm, with a desire to save the lost and do what they can, though circumstances forbid their preaching much.

E. A. Marsh read his report of labor; has preached in Benton, Butler, Porveshiek, Decatur, Appanorse, and Wayne counties, in four churches, thirteen school-houses, and on one camp-ground; giving seventy discourses during the Conference year. Has traveled about eight hundred miles. Desires to be at his post at all times, and will still, amid many trials of faith, endeavor to perform his duty.

No other reports were received from ministers directly, but through different brethren the following were commended as worthy laborers—M. A. Newcomb, N. F. Eggleston, F. A. Denton, S. D. Deyo, A. A. Wilbur, and P. S. Converse.

The Floyd church reports no accessions, and three names dropped. Is under the pastoral charge of Eld. C. C. Ramsay, and their motto is, *Onward.* The New Hartford church brings a poor report,—is in a low state, and needs the prayers of God's people. Have recently organized a Sunday school, and trying to obtain help by having regular preaching. Have been without a pastor for some time.

The Raymond church was reported by their pastor, J. W. Burroughs, as being in a thriving condition. Has a good Sunday school, and regular preaching and prayer services. Has received twenty-five additions, nine of which were by baptism. One name dropped, aud another dismissed. Has a membership of sixty-seven. Two of the members are recommended by the church as preachers of the Word. No reports were received from other churches.

Pursuant to motion, the Secretary was instructed to correspond with ministers and churches which have not reported, and to withhold certificates from those who have not reported, and until they do. The name of J. N. Marble was taken into consideration, and it was voted to consider him no longer a member of this Conference; as the church at Raymond, with whom he was connected, have withdrawn the hand of fellowship from him.

Under "Miscellaneous" business, it was moved to elect delegates to attend the Union State Conference, to be held at Belle Plaine, and Brn. Silas Peck and Jasper Ingalls of the New Hartford church, Dr. Banton and C. L. Shaw of the Raymond church, C. P. Burroughs and J. S. Griffith of the Floyd church, and J. T. Converse of the Ettie church, were elected. The Quarterly meetings are to be held by request, first, with the Floyd church; second, with the New Hartford church; and the third with the Traer church.

The question of ministerial support came up, and suggestions were made by Brn. Ramsay, Deyo, and Burroughs. It was then moved by P. S. W. Deyo that Eld. C. C. Ramsay prepare an address on the Lord's mode for the support of the ministers and evangelists. A request was made by Eld. J. W. Burroughs to withdraw from the Conference, and on motion was granted. Adjourned till our next annual meeting.

This annual meeting has not been as interesting as last year, nor can we present as good a record; but many circumstances have conspired to prevent delegates and ministers from attending such a long distance—bad roads, inclement weather, and the backwardness of the season. Notwithstanding this, we are encouraged and hope for more prosperity by the blessing of God. Many neglected to send reports and to prepare for the meeting, and hence the body suffers on account of the neglect of duty. We hope *all* will use every exertion to attend the Quarterlies and the Annual meeting, and do all they can financially and by individual effort to strengthen the cause of truth and assist in spreading light and truth everywhere. This is highly important in these last days of peril and danger to the waiting church.

E. A. Marsh, *Secretary.*

CHRIST THE GREAT NEED.

What dying men need, is a divine Savior. The doctrine of the atonement is only of value as it exhibits the divine Atoner. It is not the doctrine which saves, but the omnipotent and loving Being who laid down his life for us. Thousands believe on the Redeemer. The most splendid preaching is a splendid failure if it fail to point and to press every guilty, hungry, suffering soul right up to the Lamb of God as a personal Savior. That pulpit, that Sabbath school teacher, and that volume, which God will honor with richest success, is the pulpit, the teacher, or the book which presents "no man save Jesus only."

Here is a clue to the best method of dealing with awakened hearts. We are prone to direct an inquirer to attend a prayer meeting, or to read some pungent book or tract, or to go and listen to some arousing preacher. All this is but offering a thirsty man a silver cup when he is perishing for the water itself.—*Dr. Cuyler.*

ON THE OTHER SIDE.

We go our ways in life too much alone;
We hold ourselves too far from all our kind;
Too often are we deaf to sigh and moan;
Too often to the weak and helpless blind;
Too often where distress and want abide,
We turn and pass upon the other side.

The other side is trodden smooth and worn,
By footsteps passing idly all the day;
Where lie the bruised ones who faint and mourn,
Is seldom more than an untrodden way;
Our selfish hearts are for our feet the guide,
That lead us by upon the other side.

HOME AND HEALTH.

TRUTH.

The following beautiful illustration of the simplicity and power of truth is from the pen of S. H. Hammond, formerly editor of the Albany *State Register.* He was an eyewitness of the scene in one of the higher courts. Although some of your readers may have seen it before, others probably have not, and I think all will be interested in its perusal. It is very seldom we find an article so suited to adults and children. I can read it profitably once a year. B.

A little girl, nine years of age, was offered as a witness against a prisoner who was on trial for a felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath?"

"I don't know what you mean," was the simple answer.

"There, your honor," said the counsel, addressing the court, "is anything further necessary to demonstrate the validity of my objection? This witness should be rejected. She does not comprehend the nature of an oath."

"Let us see," said the judge, "Come here, my daughter."

Assured by the kind tone and manner of the judge, the child stepped toward him, and looked confidingly up in his face, with a calm, clear eye, and in a manner so artless and frank, that went straight to the heart.

"Did you ever take an oath?" inquired the judge. The little girl stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck as she answered,—

"No, sir."

She thought he intended to inquire if she had ever blasphemed.

"I do not mean that," said the judge, who saw her mistake. "I mean were you ever a witness before?"

"No, sir; I never was in court before," was the answer.

He handed her the Bible open.

"Do you know that book, my daughter?"

She looked at it and answered, "Yes, sir; it is the Bible."

"Do you ever read it?" he asked.

"Yes, sir, every evening."

"Can you tell me what the Bible is?" inquired the judge.

"It is the word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I say;" and he repeated slowly and solemnly the oath usually administered to witnesses.

"Now," said the judge," you have sworn as a witness, will you tell me what will befall you if you do not tell the truth?"

"I shall be shut up in the State Prison," answered the child.

"Any thing else?" asked the judge.

"I shall never go to heaven," she replied.

"How do you know this?" asked the judge.

The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor." "I learned that before I could read."

"Has any one talked with you about being a witness in court here against this man?" inquired the judge.

"Yes, sir," she replied. "My mother heard they wanted me to be a witness; and last night she called me to her room, and asked me to tell her the ten commandments; and then we kneeled down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth as it was, before him. And, when I came up here with father, she kissed me, aud told me to remember the ninth commandment, and that God would hear every word that I said."

"Do you believe this?" asked the judge, while a tear glistened in his eye, and his lip quivered with emotion.

"Yes, sir," said the child, with a voice and manner that showed her conviction of its truth was perfect.

"God bless you, my child!" said the judge; "you have a good mother. This witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray God for such witnesses as this. Let her be examined."

She told her story with the simplicity of a child as she was, but there was a directness about it which carried conviction of its truth to every heart. She was rigidly cross-examined. The counsel plied her with infinite and ingenious questioning, but she varied from her first statement in nothing. The truth, as spoken by that little child, was sublime. Falsehood and perjury had preceded her testimony. The prisoner had intrenched himself in lies, till he deemed himself impregnable. Witnesses had falsified facts in his favor, and villiany had manufactured for him a sham defence. But, before her testimony, falsehood was scattered like chaff. The little child, for whom a mother had prayed for strength to be given her to speak the truth as it was before God, broke the cunning devices of matured villiany to pieces like a potter's vessel. The strength that her mother prayed for was given her, and the sublime and terrible simplicity—terrible I mean to the prisoner and his associates—with which she spoke, was like a revelation from God himself.

Harsh Judgments.—If you must form harsh judgments, form them of yourself, not of others, and, in general, begin by attending to your own deficiencies first. If every one would sweep up his own walk, we should have very clean streets.

DIRECTIONS

FOR RESTORING PERSONS APPARENTLY DEAD FROM DROWNING.

1. Lose no time. Carry out these directions on the spot.

2. Remove the froth and mucus from the mouth and nostrils.

3. Hold the body for a few seconds only, with the head hanging down, so that the water may run out of the lungs and windpipe.

4. Loosen all tight articles of clothing about the neck and chest.

5. See that the tongue is pulled forward if it falls back into the throat. By taking hold of it with a handkerchief it will not slip.

5. If the breathing has ceased, or nearly so, it must be stimulated by pressure of the chest with the hands, in imitation of the natural breathing; forcibly expelling the air from the lungs, and allowing it to re-enter and expand them by the elasticity of the ribs. Remember that this is the most important step of all.

To do it readily, lay the person on his back, with a cushion, pillow, or some firm substance under his shoulders; then press with the flat of the hands over the lower part of the breast bone and the upper part of the abdomen, keeping up a regular repetition and relaxation of pressure twenty or thirty times a minute. A pressure of thirty pounds may be applied with safety to a grown person.

7. Rub the limbs with the hands or with dry clothes constantly, to aid the circulation and keep the body warm.

8. As soon as the person can swallow, give a table-spoonful of spirits in hot water, or some warm coffee or tea.

9. Work deliberately. Do not give up too quickly. Success has rewarded the efforts of hours.

Published at the request of the Humane Society of the Commonwealth of Massachusetts, 1875.

COLD WATER IN FEVER.

Dr. L'Ambert presents the following conclusions concerning the use of cold ablutions in fever, as practiced in France. In typhoid, eruptive, and malignant fever, they are especially useful. They are anti-febrile, act upon the chief and most constant phenomena of these diseases, and reduce the temperature materially. They contribute to the re-establishment of a full, profound, and regular perspiration; they render the secretions more active; make the skin supple, moist, and fresh; favor the outcoming of the eruption, allay cerebral and other nervous excitement, suppress headache, coma, delirium, restlessness, and induce sleep; they cause the pulse to fall eight to thirty beats. From two to eight hours is the duration of their action, the ablutions to be repeated two to four times in twenty-four hours. They have no influence on the length of the sickness, but render it milder, and are readily applied at cold baths, or by wrapping the patient in a cold wet sheet.

Cat and Dog Story.—A Mississippian has an intelligent cat, of which he tells the following story: I was sick a short time ago, and the cat would come from the table to the bed frequently. She finally caught a mouse and brought it to the bed, laying it down beside me. I threw it off, but as often as I did so the cat would bring it back, until I thought she wanted me to eat it; so I made believe I ate it, and the cat went away apparently satisfied. And before night the same day she brought me a striped squirrel; and each day for the three days I was in bed she brought me game, with the same result; she would never leave until I had pretended to eat it.

A gentlemen of this city has an intelligent Spitz dog which is never allowed in his sleeping room. A few weeks since his wife was taken sick, and the second day of her illness the dog made his way into the chamber, jumped on to the bed, gave her an affectionate kiss on her cheek, and then retired to the part of the house allotted to him. Do dogs and cats reason?

Let us have Light.—The *American Builder* says: Do not arrange your house so as to violate God's first commandment. Give it many windows, and then, O housewife, keep your blinds open during the day and your curtains drawn aside. If you let the sun in freely it may "fade the carpets;" but if you do not, it will be sure to cause ill health to the mothers and the children. The sun is a good physician. He has never had due credit for his curative qualities—for the the bright eyes and rosy cheeks that come from his healing bath. Do you know how puny is the growth of the potato vine along the darkened cellar wall? Such is the health of human beings living where the sun is intercepted by the window's drapery. So dark wall paper is not only gloomy, but it is physically unwholesome. Let in the sun, for with it comes forth cheerfulness and strength! A dark room is an enemy of good health, good temper and good morals."—*Health Reformer.*

Flavor of Eggs.—There is a vast difference in the flavor of eggs. Hens fed on clear sound grain, and kept on a clean grass run, give much finer flavored eggs than hens that have access to stable and manure heaps, and eat all kinds of filthy food. Hens feeding on fish and onions flavor their eggs accordingly, the same as cows eating onions or cabbage, or drinking offensive water, imparts a bad taste to the milk and butter. The richer the food the higher the color of the eggs. Wheat and corn give eggs the best color, while feeding on buckwheat makes them colorless, rendering them unfit for some confectionery purposes.—*Moore's Rural Reporter.*

The World's Crisis AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1029. BOSTON, WEDNESDAY, JULY 28, 1875. VOL. XLI.—NO. 16.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

TRUST IN GOD.

The child leans on its parent's breast,
Leaves there its cares and is at rest;
The bird sits singing by his nest,
And tells aloud
His trust in God, and so is blest,
'Neath every cloud.

He has no store—he sows no seed;
Yet sings aloud and does not heed;
By flowing stream or grassy mead,
He sings to shame
Men who forget, in fear of need,
A Father's name.

The heart that trusts forever sings,
And feels as light as it had wings;
A well of peace within it springs;
Come good or ill,
Whate'er to-day, to-morrow, brings,
It is God's will.

—*Whispers of Peace.*

MORMONISM:
OR,
WAS JOSEPH SMITH A DIVINELY INSPIRED PROPHET?

WM. SHELDON.

CHAPTER IV.
(*Concluded.*)

IV. Joseph Smith cannot be a true prophet from the fact that many of his visions, revelations, and translations are contradictory, and some of his prophecies have already proved incorrect.

1. After Nephi speaks of having obtained Laban's brass plates for his father Lehi, he adds: "Now when my father saw all these things, he was filled with the spirit, and began to prophesy concerning his seed; that *these plates of brass* should go forth unto all nations, kindreds, tongues and people who were of his seed. Wherefore, he said that these plates of brass should never perish; neither should they be dimmed any more by time." Nephi, 1st chap. Whether this language be applied to the material of the brass plates, or to the record contained upon them, the statement has proven untrue. These plates of brass are represented as having been carefully preserved by the Nephites, and to have been handed down by them till the days of Mormon, being carefully kept from the Lamanites, who were of Lehi's seed. "Many kindreds and tongues" of Lamanites (Indians) are now scattered over the land, and have been for many centuries, and yet they have never seen the *brass plates*, nor the record contained upon them; for according to the Book of Mormon they were buried without ever having been translated, and have not yet been dug up, for when Joseph dug up the plates of Nephi, he did not find Laban's brass plates.

So these Lamanites (Indians) who are the seed of Lehi, have never seen the brass plates, nor the record contained on them, and consequently the prophecy is a failure. Many of these tribes or tongues are now obsolete, even if the plates are found hereafter.

2. The plates of the Book of Mormon were to be seen by three witnesses, and "none else;" yet they were shown to eight others. In speaking of these plates, God is represented as saying to Joseph, "This generation shall have my word through you; and in addition to your testimony, the testimony of *three* of my servants, whom I shall call and ordain, *unto whom I shall show these things*, and they shall go forth with my words that are given through you; yea, they shall know of a surety that these things are true; for from heaven will I declare it unto them; I will give them power that they may *behold and view these things as they are*; and to *none else* will I grant this power, to receive this testimony, among this generation." Book of Covenants, p. 69. Within a year, eight others claim to have seen them, and Joseph endorses the claim by publishing their statement, drawn up by himself, in the Book of Mormon. Did God change his mind after promising that three, and "none else" should see the plates? Or was it Joseph's mind that changed?

3. These three witnesses were not only to see the plates, but also other things mentioned in a revelation to Joseph for the three: "Behold, I say unto you, that you must rely upon my word, which, if you do, with full purpose of heart, you shall have a view of the plates, and also of the breastplate, the sword of Laban, the Urim and Thummim which was given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old. And after that you have obtained faith, and have *seen them with your eyes, you shall testify of them.*" Mark well this point: these three witnesses were to see not only the plates, but four other things—sword, Urim, compass, and a breastplate—and moreover they were to "testify of them." But they never testified of them; hence, the revelation is unreliable. If they had seen them, they would eagerly have told about them. Perhaps they saw some plates which might have been tin, colored in some dye that would give them a golden complexion to those not familiar with that metal; they might have heard a ventriloquist affirm they were translated by divine power, or they might merely have heard the voice of God through Joseph; they testify that an angel came down from heaven and brought the plates, perhaps on the strength of Joseph's statement, for they do *not* affirm that *they saw the angel*; but whether they saw plates thus prepared, or some other kind, they failed to see the rest of the furniture promised, whether because it was not then prepared, or for some other reason. Though we are told what disposal was made of the plates, we are left in the dark as to what became of these things. Did the angel carry them off? If so, why? To stifle faith? As the sword, and breastplate, and compass contained no record for future translation, why must they have been kept out of sight?

4. The following promise was made to Oliver Cowdery after he had tried to translate, and made a failure:

"Behold, I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence to write again for my servant Joseph Smith, Jr., even so I would that you should continue until you have finished this record, which I have entrusted unto him; and then, behold, *other records* have I, that I will give unto you power that *ye may assist to translate.*"

But both Oliver and Joseph are now dead, and the prophecy has failed; for Oliver never assisted to translate the other records. If Oliver had only lived, he might have become a translator, as well as Joseph, as he is told how to do it in this immediate connection:

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore you shall feel that it is right; but if it is not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing that is wrong; therefore you cannot write that which is sacred, save it be given you from me. Now if you had known this, you could have translated." Book of Covenants, p. 77.

Oliver lived several years after this, and with this instruction might have easily translated the "other records," but because they were never found, or for some other reason, they were never translated, and so the revelation to Joseph was a failure. Was the revelation genuine?

5. On the seventy-fifth page of the Book of Covenants, we have what purports to be a translation from parchment written and "hid up" by the apostle John, to the effect that John was to remain on earth until Christ's second coming. If this were true, would it not be more reasonable to suppose that John would have told Joseph in person, rather than to write it out in another language, and hide it, seeing he was one of the three to ordain Joseph? Why not have then handed him the letter?

If he did not write the letter till afterwards, why not have written it in English, and have saved Joseph the trouble of translating it? And why not have written it on paper, instead of on parchment? And what became of the parchment after Joseph had translated it? Did he give it to some angel to keep, as he did the plates? Why not have kept it to show a sample of John's penmanship? Would it not have been as easy for the apostle John to have written English, as for John the Baptist to have talked English at the ordination of Joseph? We are not told whether Peter, James, and John talked at all when they ordained Joseph; if they did, it must have been in English, else Joseph would not have understood it, for it is not even claimed that Joseph's stone-interpreters can interpret *unwritten* language; and if John could talk English, he could write it. Joseph does not tell us where he found this manuscript, whether an angel informed him where it was "hid up," or when he gained possession of it; and he fails to have it certified either by three or eight witnesses, as in case of the plates. Why so careless about this matter, after being so cautious about the Book of Mormon?

6. Over forty-two years ago, Joseph Smith prophesied that the New Jerusalem should be built in Western Missouri, and that the temple should be reared in this generation: "Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others with whom the Lord is well pleased. Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily this generation shall not all pass away, until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house." Book of Covenants, p., 223.

This revelation was given in September, 1832, over forty-two years ago, and yet there is no sign of a temple in Western Missouri; and not a trace can be found of the New Jerusalem there; so the prophecy limiting the building of the temple to "this generation," is a failure. The length of a generation in Mormon literature is easily learned, for Moroni is represented as saying in his tenth chapter, "The time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God, and the Lord God will say unto you, Did I not declare my words unto you, which were *written by this man*, like as one crying from the dead? Yea, even as one speaking out of the dust?" Again: "His word shall hiss forth from *generation to generation.*" Here we learn that after the word of God, written by Moroni, should come out of the dust, it should hiss forth for a plurality of *generations*, not less than two; and that word was not published till 1830, so the two generations must begin there; but where will they end? If we can learn this fact, we can determine the length of a generation, for one generation will be only half as long as two generations.

The desired information is given in Joseph Smith's autobiography: "I was once praying very earnestly to know the time of the coming of the Son of man, when I heard a voice repeat the following: "Joseph, my son, if thou livest till thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more in this matter." As Joseph was born in 1805, his eighty-fifth year would end in 1890, when Christ's coming is due according to this revelation; so if the generations during which the words of God written by Moroni were to "hiss forth," began with the publication of the Book of Mormon in 1830, and end at the coming of the Son of man in 1890, there are only sixty years given for two generations, and only thirty years for one generation; and taking this measurement for a generation, that temple should have been built over twelve years ago; but instead of that, there is no indication of its being built for a generation to come. The truth is, the prophecy is a failure; nor can this fact be evaded by the claim sometimes made, that the prophecy is conditional, for there is not a condition hinted at in the prophecy, but an unconditional "revelation of Jesus Christ," without an if, or a proviso.

7. The Book of Mormon, after predicting the inability of the learned to translate the words of the book of plates that should be discovered, adds: "The Lord God hath said, that the words of the faithful should speak as it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word." 2 Nephi, 11th chap. But a part of the words (118 pages), called the book of Lehi, were never published, the manuscript having been stolen, as we learn from the ninth section of the Book of Covenants; so these words have never been brought forth, or established. Was the book of Lehi superfluous? Why then have translated it at all? If it was essential, why not have translated it again? If the plea that the words were altered by the thieves, or thief, is a valid reason for omitting to translate it again, it follows that had the manuscript of the whole book been stolen before going to press, that would have been a good reason for leaving the whole book unpublished. The claim that the book of Nephi contained the substance of the stolen book, was no truer after the theft than before it; and if that was a good reason for not re-producing the book, it was equally as good a reason against producing or translating it in the first place. It is tantamount to saying that the stolen book was a superfluous book, and Lehi might as well never have written it, and Joseph might as well never have translated it. And is it not strange that inspiration could not have foreseen all this? The words of the book, therefore, have never been brought forth, except in part. It was said "that the words of the faithful should speak as it were from the dead;" and yet faithful Lehi's words have never spoken at all, but they were stolen. Alas, Lehi! you wrote in vain; that labor was vain in writing to no purpose, and the gold on which the writing was done was wasted.

8. The inspired version betrays itself in firstly rejecting certain names given in our version, as being incorrect, and subsequently adopting the same names as being correct. We present a few samples.

(1). Our version of Matt. 24: 37, reads: "But as the days of *Noe* were," etc.; but Joseph's inspired version repudiates "Noe," and substitutes "Noah." This might seem all right if he would stick to his own rule; but in Luke 17: 26, 27, he changes back to "Noe," in preference to "Noah." Certainly inspiration ought not to be so vacillating.

(2). Our version of Matt. 2: 17, reads: "Then was fulfilled that which was spoken by *Jeremy* the prophet;" but Joseph's inspired version repudiates "Jeremy," and substitutes "Jeremiah." This might seem all right, if he would only stick to his own rule; but in Matt. 27: 9, 10, he abandons "Jeremiah," and again returns to "Jeremy." Would inspiration whiffle around in this manner?

(3). Our version of Matt. 21: 5, reads: "Tell ye the daughter of "Sion," etc.; but Joseph's inspired version repudiates "Sion," and substitutes "Zion." This might seem preferable, but he soon repudiates "Zion," and returns to "Sion," as in Rom. 9: 33; 11: 36. Heb. 12: 22, and Rev. 14: 1. Would inspiration act like that?

(4). Our version of Luke 2: 36, speaks of "the tribe of Aser;" but Joseph's inspired translation rejects "Aser," and substitutes "Asher," which might look like wisdom, if the same change had been carried through the book; but in Rev. 7: 6, he returns to the once rejected "Aser." Why this constant repudiation of certain names, and the subsequent adoption of what has been once repudiated by inspiration? And when is inspiration reliable? when it repudiates, or when it adopts repudiation?

(5). In Matt. 2: 2, Joseph's inspired version uses the word "Messiah," which is never found in our version of the New Testament, but only in the Old; and this introduction of it into the New Testament by inspiration, might seem wise, were it kept up through the book: but in all other texts it is rendered "Messias." These are samples of the vacillating nature of Joseph's inspiration. We could easily excuse such variableness in the translations of uninspired men; but when inspiration speaks, we expect it will talk straight, without contradicting itself. As straws show which way the wind blows, these otherwise unimportant facts become tributary evidence of much value.

9. The inspired translation is made to address Joseph thousands of years before he was born, in the following two verses: "These are the words which I spake unto my servant Moses. And they are true even as I will. And I have spoken them unto you. See thou show them unto no man, until I command you, except they that believe." Gen. 3: 32, 33. Let it be remembered that after this translation was finished, the manuscript remained unpublished in the hands of Joseph for nearly eleven years before his death; and about twenty-two years longer in the hands of his widow after his death, before being published, making about thirty-three years after the translation was finished before being published; and even then the restriction, "See thou show them to no man, until I command you," was not removed by any command given to Joseph for their publication, except as deduced from a requirement to "not teach them until ye have received them in full"—which limitation ended about eleven years before his death, if ever; and if Joseph had regarded that as equivalent to a command to publish when the translation was finished, he must have lived in disobedience about eleven years, during which time he is professedly endorsed by Deity as a true man, by numerous visions and revelations. What business had these two verses in the Bible unless they were there at first?

If God had any thing to say to Joseph at the time he was translating the Bible, that did not belong to the Bible, but somewhere else. This putting two verses into the book of Genesis addressed to Joseph, was certainly a wonderful blunder on his part.

10. In the Book of Mormon, baptism is constantly enjoined in connection with the law of Moses, and numerous instances are recorded where it is said to have been administered; but the inspired version never enjoins baptism under the law till John's day, nor does it record an instance of its practice, except before the law, and before the flood—then omits it till John's mission. If baptism were a requirement under the law of Moses in America, why not on the other continent?

Repeated captivities of Israel, and various partial apostasies, made it necessary to refresh Israel's memory with the ordinances of the law; why not so with baptism, if it was ever connected with the law? If it be claimed that a perverted translation omits it, why should an inspired translation do the same? If baptism was necessary under the law in America, why not on the other continent?

11. The Book of Mormon clashes with Joseph's revelation concerning the baptism of children. In the eighth chapter of Moroni we find the following remarks: "For I have learned the truth, that there have been disputations among you concerning the *baptism of your little children.* And now, my son, I desire that you should labor diligently, that *this gross error* should be removed from among you." Again: "I know that it is solemn mockery before God that ye should baptize little children." And again: "He that saith little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement." Yet on p. 225 of the Book of Covenants, Joseph thus speaks of John the Baptist: "For he was *baptized* while he was yet in his *childhood*, and was ordained by the angel of God at the time he was *eight days old.*"

The apostle Pratt affirms: "Ordination always follows baptism, instead of preceding it." Then it follows that John the Baptist was not only baptized in his "childhood," but when he was as young as "eight days old." So what is at one time, in Mormon inspiration, denounced as a "gross error," and a "solemn mockery before God," is at another time endorsed and practiced. Will true inspiration thus make war on itself?

12. In May, 1833, about two months before the inspired translation was finished, the following revelation was given to Joseph concerning the building of a publishing house at Kirtland, Ohio: "Verily I say unto you, the second lot on the south shall be dedicated unto me, for the building of an house unto me, for the work of printing of the translation of my scriptures, and all things whatsoever I shall command you; and it shall be fifty-five by sixty-five feet." These scriptures were not published till about thirty-three years after this revelation; and then, instead of being published in Kirtland, Ohio, they were published in Plano, Ill. How much is this kind of revelation worth? Is it of God, or of man?

13. In March, 1833, a revelation was given to Joseph that, after he should have "finished the translation of the prophets," etc., he should "study and learn, and become acquainted with all good books, and with languages, tongues and people." (Book of Covenants, p. 247.) Really, what need of studying languages if he had the gift of translation? But facts show that he did not get acquainted with languages; for nine years after this we have a sample of his learning of languages, in his effort to show that the word "Mormon" means "more good," claiming as a basis of explanation that the Egyptian word for good is "*mon*," adding, "Hence, with the addition of *more*, or the contraction of *mor*, we have the word *Mormon*, which means literally more good." Thus he explains the origin of the word Mormon long before the English language was used, making use of an English word in its contracted form as a prefix to an Egyptian term. If that is a mark of education in the languages, we fail to discover it.

14. In March, 1833, a revelation was given to Joseph, assigning reasons why he need not translate the Apocrypha, which reasons render his translation of the Bible equally needless. "Verily, thus saith the Lord unto you, concerning the Apocrypha, there are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men. Verily I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it let him understand, for the Spirit manifesteth truth; and whoso is enlightened by the Spirit shall obtain benefit therefrom; and whoso receiveth not the Spirit cannot be benefited; therefore it is not needful that it should be translated." (Book of Covenants, p. 248.) If the possession of the Spirit will lead to a discrimination between truth and error in the Apocrypha, so that a translation was needless, the same would be true with the Bible, and consequently render Joseph's work in translating it needless.

15. Joseph had no faith in his own translation, unless he was a dishonest man, for our version of Heb. 11: 40, which reads, "That they without us should not be made perfect," is rendered by Joseph's version thus: "Without suffering they should not be made perfect." Yet nine years after finishing this translation, Joseph falls back on to the common version to prove baptism for the dead, in these words: "For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers, 'that they without us cannot be made perfect'; neither can we without our dead be made perfect" (Book of Covenants, p. 326).

If Joseph was an honest man, he never would have quoted *spurious scripture* to prove any doctrine; and this he did do if his translation is correct; so, not to call him a dishonest man, we conclude that he had no faith in his own translation, and he was probably a suitable judge of its merits; but if it be insisted that he had confidence in his own translation, and still used spurious scripture (a very dishonest trick), then the question arises, Could such a dishonest man be divinely inspired? Both horns to this dilemma are sharp, and if you dodge the one, you are to be hooked by the other.

16. Joseph tells us that the stone-interpreters, which he claims to have found, "were given to the brother of Jared" (Book of Covenants, p. 89); and Moroni, who claims to have found the same interpreters, says in the first chapter of Ether, "I have sealed up the interpreters,"—that is, with the plates. So far they agree; but upon examining the Book of Mormon we find that Mosiah's stone-interpreters are the ones handed down with the records, and not those given to Jared's brother; and here let it be remembered that the *records* with which the interpreters of Jared's brother were hid, were "found by the people of Limhi," but no interpreters found with them, as we have before shown (Mosiah, chap. 5); but Mosiah possessed interpreters before these records were found, by which he translated them; and we now proceed to show that Mosiah's interpreters, instead of Jared's brother's, were the ones handed down. Then how did Moroni chance to find interpreters with the plates that had never been handed down with them, and fail to find the other interpreters that *were* handed down with the plates? Mosiah conferred his interpreters upon Alma, together with the plates: "Now after Mosiah had finished translating these records . . he took the plates of brass, and all the things that he had kept, and conferred them upon Alma, who was the son of Alma; yea, all the records, and also the *interpreters*, and conferred them upon him, and commanded him that he should keep and preserve them, and also keep a record of the people, handing them down from one generation to another, even as they had been handed down from the time Lehi left Jerusalem" (Mosiah, chap. 13). Here are both plates and interpreters together, both having been handed down from generation to generation, long before *finding* the plates hid by the brother of Jared, by the people of Limhi; and a command is given that *both* should be handed down to posterity, plates and interpreters.

So wherever we find the plates changing hands, we may conclude the interpreters go with them. With this thought in mind, we proceed. Alma delivered the plates to Helaman (Alma, chap. 30), Helaman delivered them to Shiblon (Alma, chap. 30), Shiblon delivered them to the son of Helaman (Alma, chap. 30), son of Helaman to Nephi (Nephi, chap. 1), Nephi to Amos (Nephi, chap. 1), Amos to the son of Amos (Nephi, chap. 1), son of Amos to Ammaron (Nephi, chap. 1), Ammaron to Mormon (Book of Mormon, chap. 1), and Mormon to Moroni (4th chapter).

Now as no interpreters but Mosiah's were ever put with these plates, or commanded to be handed down with them, and as Mosiah's were, how came Moroni by the interpreters of Jared's brother? Where did he get them? And what became of Mosiah's interpreters that he commanded his successors to hand down to successive generations? Yet Moroni here hides the interpreters that were given to the brother of Jared, instead of Mosiah's that had been handed down.

It will take still another pair of interpreters to solve this mystery, and tell how the interpreters were changed, and what has become of the missing pair. Mosiah's had "rims of a bow"—so had Joseph's—but not so with Jared's brother's; then how came the "*bow*" on Joseph's?

17. Feet washing is pronounced an "ordinance," and is restricted to the *priesthood*, on p. 244 of the Book of Covenants: "And again, the ordinance of feet washing is to be administered by the president or presiding elder of the church." We will not here argue the question as to whether feet washing was ever an "ordinance" in the church, or not; but it certainly was not restricted to the ministry in its administration, if Paul's testimony has any weight: "If *she* have washed the saints' feet." Joseph, however, found it necessary to change "feet" into "clothes" in this text; this was necessary to prevent the text from conflicting with a vision given about six months before, restricting it to the priesthood.

18. The breaking of the priesthood covenant is pronounced an unpardonable sin: "But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (Book of Covenants, p. 226.) Covenant-breaking is poor business, if the covenant is a good one; but Christ restricts the unpardonable sin to one thing—blasphemy against the Holy Ghost. After Peter had lied, and cursed, and swore, and had thus broken his ministerial covenant, he found pardon, and subsequently spent long years in the ministry.

19. On p. 75 of the Book of Covenants, the following promise, purporting to have been made by the apostle John, is recorded: "Thou shalt tarry until I come in my glory, and shall prophesy before nations, kindreds, tongues, and people." History affirms that John died at Ephesus. But if history is false, as John never disguised himself while alive, why does he not come out like a man and show himself, and settle some of these theological disputes in the land, and also let us know whether he helped ordain Joseph? Why skulk around in this way? Why not *preach*, as Jesus commanded him to? If he is not dead, his ministry is not ended. Then why not give us a sermon now and then? Besides, why does he not prophesy? We have heard nothing from him since he left the Isle of Patmos, in this line.

20. On p. 294 of the Book of Covenants, Joseph makes the following statement:—"Three years previous to the death of Adam he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel." And this same name is given to Adam on p. 328: "From Michael, or Adam, down to the present time."

The Bible never represents saints as turning into angels at any past or future time. It does affirm that they are ultimately to be made "equal to the angels," but even this is connected with the resurrection, instead of preceding it. (Luke 20: 36.) As God made man a "little lower than the angels," angels preceded man in existence, instead of being manufactured out of men. Who ever heard of an angel's dying? Yet three years after Adam is said to have turned into an archangel, he died; so if the archangel died, may not all other angels die too? And if the archangel is dead, he must have "contended with the devil about the body of Moses" before Moses had an existence. What did the devil know about Moses so long beforehand?

21. On pp. 210–217 of the Book of Covenants, we have a revelation given concerning three future worlds—celestial, terrestrial, and *telestial*. Celestial means heavenly; terrestrial means earthly; but what does *telestial* mean? Another revelation is needed to tell its meaning, The inspired translation makes Paul talk about "bodies *telestial*." This revelation tells us that the occupants of this telestial world "are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie; . . . . these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times." Again: "These are they who shall not be redeemed from the devil, until the last resurrection." So the telestial world is the restorationist's hell, under a new name; but restorationists will not thank Joseph for keeping them there till the last resurrection.

22. On p. 234 of the Book of Covenants we find the following inspired decision:—"And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul." Then why did Abinadi pray when dying—"O God, receive my soul!" (Mosiah, 9th chapter.) Did he mean, receive my spirit and body? If the spirit and body constitute the soul, the soul must be divided at death, according to the Book of Mormon, for it says: "The paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous." (2 Nephi, chap. 6.) Does one part of the soul go to paradise, and the other part to the grave, at death? Is one part of the soul mortal, and the other part immortal? For king Benjamin talks about "my immortal spirit" (Mosiah, chap. 1). If the spirit and body are the soul, the prophet's prayer, "Let this child's soul come into him again" (1 Kings 17: 21), must have signified, Let this child's spirit and *body* come into him. Yet the Book of Mormon speaks of "thousands of souls sent to the eternal world, that they might reap according to their works, whether they were good, or whether they were bad, to reap eternal happiness or eternal misery." (Alma, chap. 1.) Were *bodies* sent into the eternal world to reap eternal happiness, or eternal misery? This follows if "the spirit and the *body* is the soul of man."

Again the Book of Mormon affirms: "There is a space between death and the resurrection of the body, a state of the *soul* in happiness or in misery, until the time appointed of God that the dead should come forth, and be re-united, both *soul* and body." (Alma, chap. 18.) This use of the term soul conflicts with Joseph's statement, that "the spirit and the body is the soul of man," for the body is not in a state of happiness after death, as all know; nor will the body ever re-unite with itself.

23. The inspired translation, in harmony with the common version, renders Matt. 18: 18, thus: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven"; but nine years after the inspired translation was finished, as an argument in favor of *recording* baptisms for the dead, Joseph again refers to this same text, thus: "Or, in other words, taking a different view of the translation, whatsoever you *record* on earth, shall be recorded in heaven; and whatsoever you do not record on earth, shall not be recorded in heaven." (Book of Covenants, p. 324.) If the inspired version was really "by the spirit of revelation," as the title page affirms, what business had Joseph to take "another view of the translation"? Here he repudiates his own translation to establish a doctrine he did not think of at the time of translating. If he could not respect his own translation, and substitute another to suit a new theory, he certainly knew his translation was not what it purported to be; and if it was not, he was not what he claimed to be, and his system, based upon his pretended revelations, falls to the ground, an inglorious fraud.

24. In translating the Book of Mormon, words are often used not contained in the English language. The following is a sample: "A fifth part of their ziff . . . . of iron, brass, and ziff" (Mosiah, chap. 7). What idea can we gather from ziff? If there was a metal then called ziff, why transfer the term, instead of translating? Uninspired translators might be excused for doing this on the ground of ignorance; but inspiration cannot excuse itself on such a plea.

25. It is claimed that the translation was done by the use of interpreters, which Joseph calls Urim and Thummim; and yet he once *lost his gift to translate:* "Now, behold, I say unto you, that because you delivered up those writings which you had power given unto you to translate, by means of the Urim and Thummim, into the hands of a wicked man, you have lost them; and you also *lost your gift* at the same time. . . . Nevertheless it is now restored unto you again" (Covenants, p. 78). We inquire—

(1) Was the gift in the stone-interpreters, or in Joseph?

(2) If Joseph himself had the gift, what need of the stones?

(3) If the gift was in the stones, how could Joseph lose it, without losing the stones?

The attempt to ease the matter off by calling the stones Urim and Thummim avails nothing, for the Jewish high priest never read languages by this means, but wore them upon his breastplate,—they were not used to read through, but were outward emblems of divine illumination upon the heart of the wearer; these twelve stones in the breastplate being called Urim and Thummim, signifying "*lights* and *perfections*, their outward brilliancy symbolizing inward enlightenment.

26. On p. 69 of the Book of Covenants, Joseph represents the Lord as saying to him, "And you have a gift to translate the plates, and this is the *first gift* bestowed upon you, and I have commanded that ye should pretend to *no other gift until it is finished.*" This revelation was given in March, 1829. Yet in about two months after this, before the work of translation was finished, Joseph claims to have been endowed with the gift of prophecy, and did actually exercise that gift, in direct violation of the foregoing revelation. Joseph thus narrates the circumstance: "We still *continued* the work of translation, when in the ensuing month (May, 1829,) we, on a certain day, went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. . . . . Accordingly we went and were baptized . . . No sooner had I baptized Oliver Cowdry than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And, again, so soon as I had been baptized by him, *I also had the spirit of prophecy;* when standing up, I *prophesied* concerning the rise of the church, and many other things."

This is said to have taken place while they "still continued the work of translation"; and yet Joseph here has the gift of prophecy, and also exercised that gift, though the Lord had told him previously that he should have "*no other gift*," than the gift of translation, till that work was "*finished*." Here is a direct collision between the two statements,

First, he should have no gift but the gift of translation, till he had "*finished*" the translation. Secondly, he did have the gift of *prophecy* before he had finished his work of translating.

27. The Book of Mormon betrays its weakness in imitating the style of Bible phraseology—a style in common use at the time our Bible was first translated into the English language, but which has long since ceased to be used, except as it is retained in our version of the Bible. Had the Bible never been translated into the English language till the present day, our ordinary language would have been used, instead of phraseology out of date; and as its present phraseology is not the style required by the original, Joseph's imitation of this out-dated phraseology in his pretended translation of a new work, or an old work newly found, is a strong proof against its divine origin; for Inspiration would not speak in an obsolete language, for the sake of making it sound like the Bible.

28. On p. 112 of Book of Covenants, Joseph says: "Which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John." Luke tells us that it was Gabriel who thus visited Zacharias, and communicated this information to him, even according to the inspired version. Why, then, does Joseph clash with his own rendering, in saying that it was Elias? It will not do to insist that Elias turned into an angel, and then changed his name to Gabriel; for according to Christ, as before shown, the saints are not to be made "equal to the angels" till the resurrection; and none of them could turn into angels without this equality; besides a good angel would not change his name—that is a trick of rogues, to prevent detection.

29. How did the three witnesses see the plates? In a revelation made to them "previous to their viewing the plates," it was said to them: "It is by your faith that yon shall obtain a view of them, even by that faith which was had by the prophets of old" (Cov., p. 89). How much faith would it require to see a piece of gold where it really existed? Not much; but where it did not exist, it might need considerable faith to view it. Doubtless this might have been so with these sacred plates: they believed that what they saw was *gold;* that an *angel* brought them; and that the *voice* of God had endorsed the translation, being told all this by Joseph. Their testimony is drawn up in a way to *intimate* more than it *affirms:*

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings upon the plates, and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of the Father, and our Lord Jesus Christ, that we beheld and bare record that these things are true; and it is marvelous in our eyes; nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandment of God, we bear testimony of these things."

Notice several points. Admitting Joseph might have had plates of some kind, either found, or prepared to imitate gold, these witnesses do not say that they *saw* the angel come down; they were doubtless *told so by Joseph*, just as the witch of Endor saw, and reported to Saul. Nor do they affirm that they *heard* the voice of God; it doubtless came through Joseph's revelation, commanding them to testify. Thus they *saw* no angel, and *heard* no voice; they simply affirmed on the strength of Joseph's word. If they had really *seen* an angel, they would have *said* so. If they had *heard* a voice from heaven, they would have said so. Nor is it sure that they saw the plates except *by faith* through Joseph. Being duped with the idea that he was a prophet, it would be easy for them to accept his revelation as the voice of God. Joseph might have had plates that would not pass inspection under a critic's eye, that might be accepted by dupes.

30. The testimony of the eight witnesses disagrees with the three. They do not claim that an angel brought the plates from heaven for them to view, and they deny that they were in the possession of the angel. "Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith *has got the plates* of which we have spoken."

This testimony was given after that given by the three witnesses. Notice the collision in the testimony:

(1) The three witnesses affirm that the plates were in the hands of the angel, which "angel came down from heaven, and brought" the plates.

(2) After this, the eight witnesses affirm that they "know of a surety that the said Smith has got the plates."

When Joseph finishes translating, the angel takes the plates; he shows them to the three; after this, the eight witnesses know that the angel has not got them, but that *Joseph* has them in his possession. Who had the plates? Joseph, or the angel? The angel brought them from heaven to show them to the three. Where did Joseph subsequently get them to show to the eight? Did Joseph and the angel take turns in keeping the plates? The three only *saw* them; the eight even "*hefted*" them. Tin plates, dipped in a dye that would give them a golden color to superficial observers, would suffice in the hands of Joseph to get such a certificate. But real, truthful plates, transplated by inspiration, would never thus clash both with themselves and with the Bible, and also with their translator.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 28, 1875.

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THE PAST YEAR.

The reminiscences of the past year bring emotions of joy, sadness, and hope. It brings joy to the heart that a year's toils and sadness, temptations and pains are past, and not to be repeated; that the twelve months voyage on these tempestuous seas brings us nearer our haven, nearer our glorious home. It gives sadness to reflect upon the soul-destroying work of Satan, in causing many of Christ's servants to compromise the truth for worldly fame and honorable caste, thus ceasing to bear the mortifying cross. Crimes of the darkest dye have rapidly increased, and been defiantly committed. Infidelities and the most insulting blasphemies have risen to the surface, bidding defiance to God and all that is sacred in heaven and upon the earth. It has saddened good hearts to witness divine truth, given for a warning to the world and to prepare a people for translation, falling in the streets, scornfully rejected by unbelievers, and neglected, or ceased to be defended by its professed friends.

The year has strengthened the hope of the weary pilgrims of speedy deliverance. It has witnessed the plucking of some as brands from the burning, and the perfecting of holiness and deepening the work of grace in the hearts of those who feel the necessity of a thorough preparation to meet the approaching Judge.

It has multiplied and made more clear and distinct the signs that the last judgment is impending. The record of the past is written, and cannot be changed only by the Ruler of the world. Wicked words and acts must remain an impassable barrier to our entrance into the holy city, unless swept away by the crimson flood from Calvary. Our alms giving and prayers in the past give us no security to-day for the future, unless the love of God *now* fills our hearts. Our condition through the endless cycles will depend upon our standing (in the gospel) and connection with Christ the last hour of our probationary time.

Let no one therefore glory or rest satisfied with what he has experienced or done in the past, but labor to enjoy constantly this assurance that at the present moment we are at peace with God and all his creatures. Never rest satisfied with your spiritual condition unless you feel assured that there is not at the *present time* any rebellion in your heart against yielding obedience to every commandment, ordinance, and precept of God's word, as you understand them, and also to every impression of duty, given by the blessed Holy Spirit, under all circumstances.

Never anticipate being more obedient to God to-morrow than you intend to be today. If you are conscious that you do not enjoy full salvation at the present hour, do not wait until to-morrow, or to go to some meeting, or for some one to pray for you; but covenant with God *now*, no matter where it is, that you will, by his grace, from the present moment, obey him in all he has taught you in his word, or may impress upon you by his Spirit. No one can pray you into that covenant with God, neither can you vote yourself into it by holding up your hand, or throw yourself into it by words you may use; but it is accomplished by a volition of the will, a yielding in the heart, the establishing of a fixed purpose to be entirely the Lord's; to devote yourself to him, all your time, talents, reputation, property, all you have or may have, just as he shall teach you to do. When this position is taken and maintained every hour, eternal life is secured by the promise and faithfulness of God.

We earnestly exhort every professed follower of Christ to examine themselves carefully upon the question of being completely saved at the *present* time from rebellion against God in word, thought, or deed. Do not be so careful about your joy and happiness as you are about your reconciliation to God. You may be confident that you love him when you love to obey him. Have no confidence in your religion when you do not love the worship of God better than you love any worldly business or pleasure. J. C.

FAST.

As our National Campmeeting at Springfield will be one of special importance this year, as will also the one at Alton Bay, it is eminently proper that those who are interested in their welfare should make them subjects of special prayer, that the Lord will be pleased to manifest himself in a remarkable manner, by the power of the Holy Spirit, in leading those who may attend these meetings to make full preparation to meet our coming King, and to devote themselves to his service with renewed zeal during the remainder of their christian warfare. To this end, we would suggest that Friday, Aug. 6th, be observed as a day of fasting and prayer for the success, not only of the meetings named, but all other similar ones. It is important that we feel our dependence upon the Lord for good results from these meetings. Let us meet solely to glorify him in building each other up in Christ and his truth. M. G.

TRUTH ADVANCING.

In our travels and association with devoted members of the various denominations, we find the fact most fully established that there is a rapidly growing interest to hear about the coming of Christ. At the holiness convention in Ocean Grove, when conversing on the subject with a prominent leader in the meetings, the person remarked, "I cannot see how any one who truly loves Christ can help loving his appearing." This person remarked that it is quite evident that this world-wide movement on holiness is a preparation for the coming of Christ. We and this belief is prevailing more and more, and with it an increased desire to hear on the subject. Their hearts are open to receive this crowning truth in the christian's hope.

There is also a willingness and an anxiety to hear other great truths, which have been supplanted by dogmatic errors. Among these truths are the sleep of the dead and the destruction of the wicked. The eyes of holy men and women are being opened to see the light on these subjects. We find that real christian people have been perplexed by the doctrine of eternal torment. They are not able to harmonize it with the declared attributes of our Creator; but when they see that the Scriptures plainly and harmoniously teach the final and literal destruction of all the wicked, including the devil and his angels, then their difficulties vanish, and there is seen a beautiful harmony in all the declared and manifested attributes of God in his dealings with angels and men.

It is right that sin and misery should come to an end, when the probationary dispensation shall expire. When the teachings of the Sacred Scriptures are understood in their simplicity, we believe all will agree that they uniformly teach that "the wages of sin is death." When we saw this truth, some thirty years since, it was a great relief to our mind, and served to increase our love for God and his word. We almost involuntarily exclaimed, That is right. Before that, the doctrine of eternal torment seemed like a dark spot in the sun of righteousness. It seemed as though Satan and all his hosts might bring the charge of cruelty against the Author of our being; but the doctrine of destruction, as taught in the Bible, removes every objection. If men persist in doing wickedly, and will not repent, it is perfectly right to let them "be as though they had not been." Justice, love and mercy all meet in harmony in putting an end to the sinner who refuses to stop sinning. Thank the Lord, the time is coming when all the living will be forever happy. M. G.

HOLINESS CONVENTION.—Another Union National Convention for the promotion of Bible holiness is to be held at Sea Cliff, Long Island, N. Y., commencing at three o'clock P. M., *Wednesday, July 28th*, and closing Monday evening, Aug. 2nd. This will be a very important meeting, and those interested in this subiect will do well to attend. There are good accommodations for board and lodging on the ground. The boat leaves New York at the foot of Grand St., at 9 A. M. and 5 P. M. Fare 30 cents. The pleasant trip is made in about an hour and a half.

The following is from the circular relating to the convention:

"The Lord is doing great things in Great Britain, France, Germany, Switzerland, and other countries of Europe, and in all the world, there is such a work in progress, as never before since the days of the apostles. Many thousands of Christians are coming into such fulness of vital union with Christ, as they have never known before. Some of the precious things in this new experience are:

1. The knowledge of Christ as a present Savior from the power and dominion of sin.
2. A present freedom and spontaneity in worship, and walk, and warfare, very delightful.
3. Fulness of the love of God, and of peace and joy in his service.
4. Permanence in these things through an abiding union with Christ, and a knowledge of his power, and faithfulness to keep those who put their trust in him.
5. Power to witness for Jesus, and at the same time to know and feel their own nothingness, as never before.
6. Position for vigorous and rapid growth in grace without reactions or backslidings, because the love of God is more fully apprehended, and the will of God is more implicitly obeyed.
7. Fruitage in the christian life far more abundant than before.
8. Delight in the word of God, and prayer often expressed in such words as "I find the Bible a new book to me, and prayer is no longer task-work but a joy to my soul."
9. A power for watchfulness without effort greatly increased.
10. A freedom from cares and burdens, and a constancy of rejoicing in the Lord, quite corresponding to the promise of the word of God.

In this great work abroad, christians of all denominations are participating, and while they are fillled with love for all, their efficiency is greatly enhanced in their own churches . . .

With humble confidence we may conclude that the work, here and abroad, is only in its beginnings, and that very great things await us at hand, if our faith fail not. The two elements, permanence and progress, are central to the experience and lead us to look for no reaction from any advance, and no end to growth. Let us, therefore, confidently ask and receive the greater things, even things, according to the riches of the Father's glory by his Son Jesus Christ, in the power of the Holy Ghost promised for these last days. Let us pray God to incline many to come up to the convention for blessing, and to bless every one who comes. Pray especially for those who have special responsibilities in the convention. M. G.

CAMPMEETING.—Those who wish to receive great benefit from the campmeeting should come at the beginning. The first Sabbath is usually the most delightful. Come Saturday, Aug. 7th, and stay as long as you can. Come to do good, if you would receive special benefit. No campmeeting spectator can expect to receive much benefit. He who labors most for the good of others, forgetting himself as much as possible, is the one who may look for the richest blessings upon his own soul. Persuade as many unconverted persons as possible to come to the meeting, making them subjects of special prayer. Let no effort be spared that can be made to lead every one to Christ. Come to work for Jesus with new zeal. Let all who truly love him unite in this blessed work. This should be the all-absorbing business of the meeting. Make everything bend to this one object. Avoid all controversies with unbelievers, but kindly invite them to come to Jesus. Tell them what the dear Savior has done for you, and it will have much better effect than a dispute. Let us all unite in earnest effort to persuade as many as possible to get ready for the coming of the Son of man. M. G.

SIN AND PROBATION.

Some are quite puzzled to know why a holy, omnipotent, omniscient being should allow sin to exist in his creation. It was impossible to make free moral beings, without the possibility of their sinning. They could have been made as machines, or like beasts, having no responsibility, or moral nature; neither virtue or vice, or ability to possess either, but then they would not have been in the likeness of their Creator, or been capable of appreciating his character and attributes, or of mingling in holy society. He made man a being with whom he could associate in friendly fellowship, as a member of his divine family; hence, he must be allowed the freedom of his will, or he could have no character, or responsibility. As no one can have moral character who has not the power of choice, or freedom of the will, it follows that it was impossible for God to prevent sin, if man chose to do wrong, provided he was allowed to live. His Creator could have destroyed the first man, and allowed no more to exist; then, of course, there would be no men to sin; but if he allows a moral agent to live, he cannot prevent his sinning, if that is his choice.

We believe the Creator has done all within his power and wisdom to prevent sin that could be done consistent with the essential freedom of man's will. He could do no more without degrading man to a beast or a machine, when he would cease to be a man. The Creator has entreated man not to sin; offered the gift of eternal life if he would stop sinning, ask pardon, and accept the provided Savior. He has also assured him that if he will not repent, eternal destruction must be his doom. As a guard against sin, remorse, sorrow and misery have been made its associates; as pain is a guard against physical evil.

But God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." As there is an offer of salvation after the act of sinning, probation becomes a necessity in order to save a sinner; then it follows that sin may be expected to continue as long as the system of probation exists. We can conceive of no reason why it should be allowed when the period of probation is expired. Eternal sinning would imply eternal probation. But the Scriptures clearly teach that after the sinning and probationary time has come to an end, that judgment, condemnation and execution must follow. As the probationary time is temporary, so must be sinning time. When the time of probation is finished, it will be the proper time to reward the righteous and punish the wicked. The holy will receive the gift of life eternal, and the wicked will be "destroyed for ever." Then the wicked will "be no more." Then the Scripture becomes true, which says: "Sin when it is finished bringeth forth death;" "for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." M. G.

WE ARE HAPPY to inform those interested that the churches in Concord, N. H., that have met at the Bethel and Green St., have concluded to unite the two meetings in one, and for the present hold them at the Green St. house. May the Lord bless them richly. M. G.

FANATICISM.—A graphic picture of fanaticism may be found in another column. The likeness is well taken, and there is but little need of mistaking the real fanatic, after a careful reading of the article. M. G.

STAR GEMS is the title of a neat volume of excellent reading, just issued by Bro. J. W. Thomas. It contains 363 pp. Price $1.00. For sale at the *Crisis* office. M. G.

☞ A WEEK'S VACATION.

In order to give our compositors a little vacation, and also to accommodate the editors and clerks, who have extra work at this season, in consequence of the campmeetings, etc., we have decided to

Omit the Crisis for Aug. 18th,

but shall give our subscribers *the full number for the volume*, as usual. AG'T.

CAMPMEETING OUTFIT.

Those coming to campmeeting should bring their own bedding. Large tents will be provided in which to lodge. Straw or hay will be furnished for bedding. Those who wish a room by themselves can make one in the large tents with three or four sheets. Bring shawls, overcoat, umbrella, overshoes, comb and brush, soap and towels. Wear plain clothes, and leave the jewelry all at home, as it is liable to be lost, and one looks better without it, on the camp-ground (and everywhere else.) One can get along quite comfortably with a large shawl, or quilt, and a plenty of straw; but if it is desired to make up a bed, then bring a straw tick, a pillow case, and such bedding as is needed. Let all who can, bring lanterns, or other means of lighting their tents. Oil can be obtained on the ground. Each tent's company will need a hammer, axe or hatchet, saw, matches, wash basin, looking-glass, etc. It is well to make out a list of what is needed some time before starting. M. G.

DELEGATES.—As the business to be transacted this year by the Advent Christian Association at the Springfield Campmeeting will be of special interest and importance, every church co-operating with the Association should send its delegates. Each church can send one delegate, and an additional one for every fifty members above twenty-five. All co-operating ministers, in good standing, become members of the Association after their names are enrolled, without any other appointment; hence they should not be chosen as delegates.

Form of certificate for delegates:—

This is to certify that ——— was duly chosen by the church in ——— as a delegate to the annual meeting of the A. C. A., to be held on the camp-ground, at Springfield, Aug. 7th, 1875. (To be signed by the leader of the meeting.) The delegates should be chosen immediately, that they may arrange to be present. M. G.

A NEW TRACT.
ATHEISM CONFOUNDED,
AND
THE FACT OF GOD'S EXISTENCE ESTABLISHED.
BY A. W. SIBLEY.

A valuable little Tract of eight pages—just the thing to circulate in these times of unbelief and skepticism. Price by mail, 15 cents per dozen. AGENT.

A WORD to those who write for publication. Use *black* ink; write *coarsely* and *plainly*, especially NAMES. Do not use any paper wider than foolscap, as it covers up too much of the case containing the type, and hinders the compositor. M. G.

PERSONAL.—We have just received a note from Bro. H. F. Carpenter, Vallejo, Cal., in which he says: "The Lord is with us. We feel that we are in the right place, at the right time. Several have requested prayers." This is good news. M. G.

THE SCIENCE OF HEALTH for July commences volume seven of this instructive monthly. Its contents are more than usually diversified; opening with an interesting sketch and fine portrait of the late publisher, Mr. S. R. Wells, the interest is well-sustained throughout. There is a practical and crisp article on general debility; another, very seasonable, on mineral waters. The interesting treatises entitled Popular Physiology are continued; this time the chapter being devoted to the brain and nervous system. Dr. Trall asks for a theory, and endeavors to answer the questions. Chapter six of What I know of doctoring, is quite agreeable. Among the other articles worthy of mention are the Irrepressible Conflict; Bathing when tired; The Pulse Family, in which beans, their different varieties, and modes of preparation for food, are well discussed by Julia Colman. The recipes of the department of household and agriculture are unusually full. Price 20 cents. By the year, $2.00. An excellent premium is offered to those who subscribe for the year. Address S. R. Wells & Co., 737 Broadway, New York City.

THE HEALTH REFORMER for July contains a rich store of valuable information on subjects pertaining to health and kindred topics. The table of contents includes the following among other interesting articles: physical effects of alcohol; dress reform; criminal responsibility; diagnosis of a cold; discussion of the salt question; bathing; parlor lectures, No 1; the new treatment of fever. The people's department, dietetics, and seasonable hints, are also of more than ordinary interest. Every family can be benefited by reading this magazine. Published at Battle Creek, Michigan. Specimen copies are sent free.

THE PHRENOLOGICAL JOURNAL and Life Illustrated for July appears upon our table, laden with mental wealth. The articles on Prof. Henry, of the Smithsonian Institute, Cardinal McCloskey, Types of Development, Longevity of Brain Workers, Science and Religion, Vaccination, are well written and full of information. The Editorial Department is unusually rich, and the illustrations profuse. For a year's subscription, $3.00. S. R. Wells and Co., publishers, 737 Broadway, New York.

BRO. H. G. WHITAKER writes:—"Dearly beloved, please remember my daughter in your prayers to the Lord, that he would restore her to health, if consistent with his will."

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments..............$561.06

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments..............$103.88

YOUNG PILGRIM FUND.

Previous acknowledgments..............$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.	
Previous acknowledgments	$4,737.30
"C." *The Gold Chain*	15.00
L. Boutell (on pledge)	5.00
W. S. Moulton (on pledge)	5.00
E. W. Parkhurst (pledge paid)	3.00
M. S. Smith (pledge paid)	3.00

TAKE COURAGE.

TO THE A. A. M. SOCIETY.

Dear Brethren:—While I am sending the name of a new subscriber for our beloved *Crisis*, for whose weekly visits I often become impatient, I will tell you a little of the result of our late visit to Caldwell Co., N. C. I here give an extract from a letter from a Bro. who lives near Colletsville, where Bro. R. H. Moody undertook to upset the truth. The Bro. Powell of whom he speaks is the pastor of the Baptist church, called Rocky Spring; while the said Moody is a member of said church. As a preacher, he is considered a champion. Under date of 7th inst., he says:—

"Dear Bro. Cargile:—A note will inform you of the state of feeling here now. We held our church meeting, Moody and Powell both there. Powell delivered a good sermon. Moody seemed out of humor. Church seated ready for business. I called for the "Articles of Faith" to be read, which was done, and we all sanctioned them cheerfully. This did not satisfy them. They wanted a committee to be sent,—for Moody to select his own committee. We offered all that any christian could conscientiously ask for, and nothing would do; so about twenty of us withdrew from the church. . . . We are keeping still. We calculate on putting up a house soon. We can say of a truth that such tyrannical dealing you never saw surely. James Crisp (Methodist) has been up, and such a thrashing as he gave you, and said he would challenge you if you were here. I hear very favorable reports from the mountain where you preached, and Lenoir would like very much to have you make your arrangements to be here by the time spoken of. Will write again soon.
With respect, D. D. COFFEY."

I praise the Lord that the seed sown has taken such permanent root as to spring up so soon, and I pray that it may redound to God's glory. In Lenoir I did not have the privilege of a church, and I pledged to the friends that in case I could borrow a tent, I would return there from campmeeting, and hold a tent-meeting in their village. Who has a tent to loan till next year's campmeeting? I also want to take it to Arkansas sometime the coming winter, or next spring. Any one who can lend me a tent for the southern field, please inform me at Springfield, or Alton Bay campmeetings.

Dear brethren and sisters, pray for us in this hard field of labor. Yours in Christ,
JOHN A. CARGILE.
Stevenson, Ala., July 15th, 1875.

NOTES BY THE WAY.

We pitched the tent at Washington Mills, Me., June 17th. This was a new field of labor, the people being wholly unacquainted with the Advent doctrine. Bro. J. R. Hall had been there, and preached one Sunday a few weeks before. After speaking to them a few times on the fulfillment of prophecy, and the signs of the times, relating to the soon coming of Christ and the setting up of his kingdom on earth, the people became interested.

A goodly number came out to hear and commenced to investigate for themselves, to see whether these things were so, and as a result quite a number embraced the truth, and were reclaimed from a backslidden state, and decided to be the Lord's at the loss of all things. The last Sunday we were there, June 27th, one young sister put on Christ by baptism. She had been very fond of dress, but gave up all for Jesus. Brother Hall was with us Saturday and Sunday to help preach the word.

We closed our meetings after being there two weeks, feeling satisfied that the Lord had blessed them to the good of the people. In our last meeting, nearly two thirds of the congregation gave expression that the things we had presented were true. One influential man who had been a Methodist preacher, who constantly attended our meetings, testified that we had presented very many important truths, in relation to Christ's soon coming, and the establishment of his kingdom on earth, but could not fully agree with us on the unconscious state of the dead. The Lord help him to get the whole truth.

We next visited Palermo, and commenced meetings July 1st, and held them over the fourth. Bro. George Weeks was with us to help. It being an old field, we did not feel it duty to make a long stop.

Next at Rockland, where we are at the present time. I have received but little in preaching thus far. O that the Lord might put it into the hearts of those that have got a love for the truth to come and help proclaim this message of our blessed Lord's soon coming! O how many are asleep on the subject!

The signs portend that it is near at hand. The Lord help us, his ministering servants, to be giving the meat that is due in season, that when he comes, it may be said, "Well done." F. E. BLAISDELL.
Rockland, Maine, July 16th.

DISHONESTY in business or religion will kill the most valiant christian soldier.

OUR NATIONAL CAMPMEETING.

The time draws near for the annual gathering of the most important meeting of Advent believers on this continent, in many respects. First, the National Association of our people meets to transact important business, such as choosing the officers for the different departments of business. In these days of shuffling and complaining, there will of course be some dissatisfaction with those that have been true to the cause for years. I wish all who read this would stop a few minutes and think what will be best for the cause at this critical time. We, as a people, stand better in the eyes of opposers than we have for twenty years. God is sending us a new recruit of prophetic signs, that honest christians begin to see; and many strong men from other denominations begin to acknowledge the fact; and if we keep at the work, we shall soon have help we little expected a few years ago. As the engineers have done so well in going over the broken rails, I think, after reviewing the situation candidly, we had better not try the experiment of changing engineers, firemen, or conductors, this year. We had better carry some dead-heads and useless freight, than to run the risk of a smash-up. We are doing well now, and can we change for the better? is the question.

Think it over, brethren, and come to the meeting decided in your own mind what will be the best for the general good of all concerned in this great cause. I am only one among you, but I have a good opportunity of knowing some things which many of you who read the *Crisis* cannot. Sometimes the advice of old soldiers has saved a defeat, if not a needless battle. Let us be careful just now, and act prudently.
H. MUNGER.

ELD. S. P. BABCOCK.

Yesterday (Sunday, July 25th), I spent with the church in Woodstock Valley, Ct., and had the privilege of a short visit with this aged, suffering brother. He has a very bad cancer on the left side of his face, and suffers intense pain nearly all the time, and must soon be gathered to the grave unless the Lord helps him. Brethren, pray for him, and write him some words of comfort and cheer his heart. His address is Woodstock Valley, Ct. C. G.

RESIGNATION.

At a business meeting of the Advent Christian Church, Sandy Hill, N. Y., held July 20th, 1875, the following resignation was presented by Eld. A. W. Sibley, Pastor of said church:—

To the Advent Christian Church, Sandy Hill, N. Y.

DEAR BRETHREN:—Having been called by your Ministerial Committee to become your pastor, and take the oversight and watchcare of you as the church of Christ, in the year 1871; and, after much prayer, was persuaded it was my duty so to do, I accordingly came among you; and now, after a pastorate of four years, I deem it expedient and duty to discontinue my pastoral relation with you, and therefore do hereby present to you this my resignation, to take effect on and after this date. And in dissolving my pastoral connections with you, I commend you to God and the word of his grace, which is able to build you up, and give you a seat among them that are sanctified. And I pray God you may live in peace both among yourselves and those who are without; and the very God of peace sanctify you wholly, and preserve you blameless unto his heavenly kingdom. A. W. SIBLEY.
Sandy Hill, July 20th, 1875.

After the presentation of the resignation by Bro. Sibley, the following resolution was presented and passed by a full and hearty vote:—

RESOLUTION.

Whereas, Eld. A. W. Sibley has preached for the Advent Christian Church for the last four years, and now closes his labors among us for the present, therefore

Resolved, That in parting with him we cheerfully give him this testimonial of our appreciation of his able services, and commend him to all Christian churches in the land as an able minister of the gospel, and one every way worthy of the fullest confidence of all.

It was voted, that the above resignation and resolution be published in the *World's Crisis*.

N. W. WAIT, S. FRENCH, ALLEN DEWY, } *Ministerial Committee of the Adv. Chris. Church, Sandy Hill, N. Y.*
E. D. FISK, *Clerk.*

TENT MEETINGS IN IOWA.

When I wrote the last report of our labors, we had just pitched our tent in Scranton, Iowa. We continued the meeting two weeks, with good results. The people of God were strengthened, wanderers reclaimed, and many became very much interested in the truth.

The Sunday following the close of the tent meeting in Jefferson, Mr. Heagle, the Baptist minister, who is looked upon as a "big gun," preached a discourse upon man's state in death; and as I had an open-air meeting there in the afternoon, I concluded to stop and hear him, leaving Bro. Hough to carry on the tent meeting at Scranton. His argument seemed to me, and to many others, also, to be very weak, and at the close of the lecture, I arose and asked the brother if he would hold a public debate with me upon the subject of the evening's lecture. He would not give a direct answer, but said I would do well to consult him in private about it.

The next morning I wrote a letter renewing the invitation, but he refused, and sent out an appointment to Scranton (which was given out at the close of our last meeting), that he would lecture there on the following Tuesday evening upon the same subject.

Many of the citizens came to me the next morning after I had got to the depot, and urged me to remain and review the lecture, among whom was lawyer Langley, who is not a professor, but is getting very much interested in the truth, and Bro. Amsden, a Baptist preacher, who has got his eyes open to the truth. We therefore concluded to stay, but the next morning learned that Mr. Heagle had postponed his lecture until the Sunday following, having doubtless heard that we were intending to remain, and so we took the train for Cherokee, our next appointment.

The truth is taking a deep hold upon the people. J. RIDLEY.

IMPERFECT IN ORIGINAL

WASHINGTON COUNTY, A. C. CONFERENCE.

Pursuant to adjournment of last meeting, the Washington Co. A. C. Conference, convened at Sherman Center, June 26th, 1875, at eleven o'clock, and listened to a stirring discourse by Bro. Godfrey.

At two o'clock we met for business. Conference called to order by the President. Prayer was offered by Bro. Godfrey. Ministers present—G. G. Godfrey, F. O. Cutler, and I. W. Hayworth. The following persons were appointed a committee on exercises:—E. B. House, Srs. Field and Shriner. The following were appointed a committee on licenses:—F. O. Cutler, W. H. Shriner, E. B. House, A. W. Elliott, and A. S. Field.

Cheering reports were received from the different churches.

Article 2nd of the Constitution was changed to read as follows:—ART. 2. "This Conference shall comprise A. C. churches and ministers in Washington Co., and others that wish to unite with us and in sympathy with its object."

Art. 5th of the Constitution was changed to read as follows: "ART. 5th. This Conference shall have authority to examine into the christian character of its members, and admonish as occasion may seem to require; and it shall grant to persons properly qualified and recommended by a committee of three ministers, or laymen, said committee to be chosen by the Quarterly Conference."

It was agreed to hold a Campmeeting at Peach Creek, commencing about the 7th of October, notice of which will be given in due time. The following brethren were appointed as a campmeeting committee: F. O. Cutler, Chairman. C. D. Potter, W. H. Shriner, Theodore Bedker, and John Batterton, Sec.

It was voted to hold the next quarterly meeting in connection with the campmeeting. On motion the Conference adjourned.

Preaching and conference meeting in the evening. Sunday, preaching, after which we attended the ordinance of baptism.

Sunday evening, preaching by Bro. Godfrey, from Luke 19: 10, after which we commemorated the death and sufferings of our Lord and Savior Jesus Christ, and enjoyed a glorious conference meeting. All seemed much strengthened and encouraged to go forward, believing that our redemption draweth nigh. JOHN BATTERTON, *Sec.*

HOLINESS.

H. S. MITCHELL.

Holiness of heart was the great subject of our Savior's preaching. It is the central principle of Christianity. It is a vital part in the plan of salvation, and demands the attention of all who wish to be saved. Holiness secures success. Deprived of every other enjoyment, he is really the rich man who has formed a character based on the rock of eternal holiness. No man can become what his Creator designed him to be without dedicating himself to God and becoming holy.

Holiness implies an absence of sin, and the possession of the Spirit of Christ. It is the watchword of the christian, the sentiment of his soul, the beginning of permanent peace, the cause of happiness, and the passport to eternal bliss. Holiness, in a word, is essential to meet the wants of life in our present existence, and indispensable for those who are to inherit the world to come. Without holiness of heart, man becomes selfish and sinful, vile and vicious, wretched and miserable in the extreme. True it is, persons may become moral in the strictest sense, perfect in theology, generally correct in theory, learned in science, respectable in deportment, generous in disposition, abounding in good works, conversant with the Scriptures, friends to humanity; and yet, in one grand particular fail to reach the greatest good, or to attain the highest excellence of a noble christian manhood. We readily admit that more of this kind of morality is needed, would be beneficial to the individual, advantageous to society; and not in the least would we undervalue a life rich in deeds of pure morality. We hold every degree of morality praiseworthy, and are bound to respect persons just in proportion as these elements abound in their character. We must be holy in order to be ready when Christ comes the second time, without sin, unto salvation. May christian holiness grow up in our hearts, so that we may abound in all the graces of the gospel.

Bowdoinham, Me.

Obituaries.

YOUNG. In Lincolnville, Me., July 9th, 1875, Moses Young, Esq., aged seventy-two years, ten months.

Bro. Young has been one of the energetic, enterprising men of this generation; endowed with the faculty to do much business to good advantage. He became interested in Christ and his cause early in life, and devoted much of his means to the support of the gospel. His house has always been a pilgrim home. For many years he has been deeply interested in the proclamation of Christ's soon coming, and aided in sustaining its messengers. Several years ago he became disabled by a paralytic shock, since which he has not been able to do much service. Suddenly, on the morning of the 9th inst., he was atttacked with illness, and calling to his wife and daughter, told them he was going to die. He was helped into his chair, and immediately expired without a struggle.

A wife and large family of children, with many friends, mourn their loss, while many of those have hope in Christ, and in his soon coming to bring back their dead to dwell in the new earth with them. The funeral services were conducted by Elds. Marrion, Rhodes, and Simeon Hall.

I. C. WELLCOME.

WOODARD. At West Hebron, N. Y., July 16th, 1875, Sr. Woodard, aged fifty-eight years.

For many years a firm believer in the Advent faith, and found sweet peace in the last moments. Before her death she sent for me to visit her. I did so, and while reading to her the resurrection Scriptures, she was enabled to be calm. The glorious hope of triumph over the last enemy was to her joy unspeakable. Truly here we see one who has "kept the faith," and died assured she had not "followed a cunningly devised fable," but knew her "Redeemer liveth." Services in the Methodist church, by Arthur A. Waite. Lesson, Rev. 20: 11-15. Text, Acts 7: 1.

MARTIN. In Oxford, Me., June 25th, 1875, Flora E. Martin, aged seventeen years.

Flora was always held in high esteem by all her relatives and acquaintances. She has fallen, but with a good hope in Christ of a glorious immortality at the grand consummation, when death is swallowed up in victory. Sermon by the writer, from 1 Thess. 4: 18. May God sanctify this bereavement to the good of all. J. WHITMAN.

CROWNINGSHIELD. In West Brattleboro, Vt., July 12th, 1875, Bro. Caleb Crowningshield, aged seventy-one years.

He leaves a wife, five sons, and two daughters to mourn his loss. Bro. Crowningshield embraced the "blessed hope" in 1854, and has been a strong believer ever since. His last words were, "Lord Jesus, come quickly." He selected his own text, in Rev. 14: 13.

"Earthly home, adieu, adieu;
Earthly friends, farewell to you;
Softly breathe your last good bye,
Jesus calls me, let me die.
Hallelujah, Christ will come;
Hallelujah, I'm most home.
Friends and loved ones, weep no more,
Meet me on the other shore."

POWERS. In Orford, P. Q., June 12th, 1875, of consumption, Charles E. Powers, aged sixty-six years.

Another has paid the debt, and yielded to the cruel sway of death. His sufferiugs were painful to bear, yet he bore them patiently. He now is resting with the silent dead, awaiting the resurrection morning. He leaves a wife, six children, a father, and three sisters, to mourn his loss. God grant they may meet in the kingdom. The writer endeavored to speak words of comfort from Gen. 3: 19. JOHN CHAPMAN.

SMITH. In Oxford, Me., June 29th, 1875, Jennie S. Smith, aged twenty-four years.

Sister Smith found Jesus precious a few years since. She was a firm believer in the truths we hold so dear, and was highly esteemed by all who knew her. She leaves a husband, and many other friends to mourn her loss. The services were held in the Congregationalist church at Craig's Mills, Oxford, Me. Sermon by the writer, from 2 Sam. 14: 14. J. WHITMAN.

PEVY. In Portsmouth, N. H., July 12th, 1875, Sister Annie A. Pevy, aged thirty-four years.

In life she was consistent with her profession. In sickness calm and patient. The hope of seeing Jesus, and being made like him, comforted her heart amid the trials and conflicts of life. She

"Sleeps in Jesus, blessed sleep,
From which none ever wake to weep."

She selected the Scripture for her funeral service, which was attended by the writer, assisted by Eld. E. Owen. W. M. HARMON.

LEWIS. In Alton, June 28th, of scarlet fever, Ernest Lewis, eldest son of Bro. Lewis, aged four years.

Ernest was a promising boy. His parents deeply mourn his loss. Funeral attended by the writer. M. R. MILES.

GARDNER. At Shelburne Falls, N. S., on the 3d inst., of consumption, Bro. Jonathan Gardner, aged thirty-two years.

He leaves a wife and three children to mourn his loss. Bro. Gardner fell asleep in hope of eternal life at the resurrection morning. F. A. VARGE.

GLIDDEN. Drowned in Smith's Pond, Wolfborough, N. H., July 11th, 1875, Harry E. H. Glidden, aged thirteen years, seven months, only son of Sr. Lydia A. Tibbetts.

Words of comfort were spoken by A. Stillings, from Rev. 21: 4. A. STILLINGS.

Married.

WILLIAMS—GARLAND. In Haverhill, Mass., July 10th, by the Rev. A. A. Williams, CHARLES K. LEAVITT and Miss ELLA F. GARLAND, both of Haverhill.

FOREIGN NEWS.

LONDON, July 26. The *Daily News'* special from Lisbon reports a drouth in several districts of the Province of Minho, which has destroyed the crops and pastures. A famine is threatened, and riots against grain exporters are imminent. The cattle are dying of hunger. The local authorities report that it will be impossible to collect taxes in many places, and an attempt to do so would cause an insurrection. Accounts from Algarne show a similar state of affairs in that Province. Government is sending relief to the affected sections.

LONDON, July 26.—The operatives in thirty of the cotton-spinning mills at Oldham, Lancashire, refused to accept their month's wages to-day, and the mills were closed. An extensive strike is anticipated. There are some one hundred and fifty cotton mills in the place, which is seven miles from Manchester.

☞ Robert Dale Owen's son says his father's insanity was not caused by the Katie King exposure, but was the consequence of beginning a work on theology before recovering from a severe illness, and while unable to sit up.

Notices.

Wolfboro Campmeeting.

The Wolfboro Campmeeting will commence *August 14th*, and hold over Sunday, Aug. 22nd. Board will be furnished on the ground at 80 cts. per day. Also ample hotel accommodations, at reasonable charges, within ten minutes walk of the ground. Fares have been reduced on the Eastern, Maine Central, and Boston and Maine Railroads. Tickets good from August 10th to Sept. 1st, inclusive. JASPER STONE, for the Com.

Lake View Campmeeting.

The Annual Campmeeting of the Advent Christian Conference of the Province of Quebec, Canada, will be held in Magog, (D. V.) at the outlet of the beautiful Lake Memphremagog, to commence *Saturday, Sept. 11th*, and continue over two Sundays. We deem it best, and have been advised, to attend to the business of our Annual Conference during this meeting, and hereby so appoint, unless reasonable objection is made before that time. Let all come who can. C. P. DOW.

TENT MEETING.—A meeting will commence at Kennebunkport *Tuesday evening, July 27th*, and hold over the Sabbath. Bro. Simpson, from Concord, N. H., will give a course of lectures on the prophecies. Other ministering brethren are expected. We hope our brethren will come and labor with us. We think our labors are almost done. The Lord will soon come. S. G. LOW.

IOWA CAMPMEETING.—The Lord willing, the Iowa General Union State Campmeeting will be held in Brooklyn, Poweshеik Co. (the same place as last year), commencing *Friday, Aug. 20th*, and continue over two Sundays. We hope to see a large gathering to this meeting. Come with your tents and bedding, and worship with us in the tented grove. The Conference will be held during the first part of the meeting. Let all the delegates and ministers therefore be on hand.

Per order of the Committee, J. RIDLEY, Sec.

Campmeeting.

A campmeeting will be held at Brodhead, Wis., beginning on *Saturday, Sept. 17th.* Let tents come from every direction. Committee of arrangements: H. W. Button, Israel Moore, Wm. Foster, D. H. Warren. A goodly number of our ministers will be present, and among them we expect S. W. Thurber and Sr. S. J. Buswell. We look for an excellent meeting. Pitch tents on the day before the meeting, if convenient. WM. SHELDON.

THE MAINE MISSION TENT will be pitched at Bar Mills, Buxton, Me., to commence meetings *Thursday evening, July 29th*, and continue over Sunday, and as much longer as thought best. Elds. H. D. Reed, Wm. H. Mitchell, and others, will be there to preach the word. I. C. WELLCOME.

ACKNOWLEDGMENTS.—We again acknowledge the kindness of dear christian friends. Received from Bro. J. B. Tuller, $5; S. Tibbets, $1; Bro. A. Tucker, $1; Bro. C. Bartlett, 50 cts. Also just received from Bro. S. E. Jones, of California, through Bro. R. W. Wilson, $13; and $1.70 through Bro. Geo. T. Adams. (This, as also the $27, previously acknowledged as received through Bro. A., has been mentioned by himself.)

While we thank these dear friends, we desire our heavenly Father may reward them, and we believe he will. W. S. & M. M. WOODBURY.

East Rush, July 1st, 1875.

NOTICE.—There is an unpaid bill of over $300, incurred in rebuilding "The Concord Tent" at Alton Bay camp-ground. To meet it, we propose to sell the rooms, and assess the shares. We offer the rooms to the share-holders until August. Afterward to others. The front rooms are $35. each. The other large rooms, $25. Two smaller ones, $20. Each room is entitled to a privilege in kitchen, and to the cook stove. T. H. FORD.

NOTICE.—Samuel Ayers, of Worcester, Mass., has a double cottage to let on the Springfield camp-ground. Also, S. G. Ruggles has a single cottage, with stove, furniture, etc. Address both at Worcester, Mass.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing

Saturday, August 7th,

and continuing till the 16th.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On the above roads campmeeting tickets, good from July 20th to Aug. 17th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half*.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Ayer Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year.

The New London Northern Railroad has reduced the fare on their Road one half, *from July 22nd to Aug. 16th inclusive.* Buy tickets at any station for Palmer, and then buy Campmeeting tickets for Springfield, and get return passes from the Secretary on the camp-ground.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 20th to Aug 17th. *Call for Campmeeting Tickets.*

From New York *via.* New Haven Steamers. Fare reduced on this route so that friends can come from New York and return for $5.25.

Pay the regular fare, $3.00 from New York to Springfield, and if you wish to return back the same way, call for a return ticket from New Haven to New York, on the boat, which will be furnished for 50 cents, this ticket to be endorsed on the camp-ground by the Secretary.

As they sell R. R. tickets on the boat only *to* Springfield, on your *return* you will have to buy a ticket at the depot in Springfield *for* New Haven, which, with the return ticket *from* New Haven to New York, obtained on the boat previously, will take you to New York.

Boat leaves Peck slip at 3 P. M. 23d street E. R., at 315 P. M., connecting with steamboat train for Springfield. Also at 11 P. M.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 10 A. M., and at 3, 4, 5, and 9 P. M.

Any arrangements with other roads that may be made will be noticed hereafter.

Mr. Burr's Teams will be at the Depot as early as *Thursday, August 5th*, to take passengers to the camp-ground. Fare 10 cents. Trunk 10 cts.; small package 5 cts.

S. G. MATHEWSON, GEO. T. ADAMS, H. MUNGER, J. HEMENWAY, M. GRANT, I. B. POTTER, JOHN B. WHITE, } *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

The Advent Christian Association.

This Association will hold its annual meeting at the Springfield camp-ground, commencing on MONDAY, AUG. 9th, at 4 o'clock P. M. Let every church send a delegate. None should forget the importance of the business to be done at these annual meetings. Every church is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members. An assembly of worshipers, though few in numbers, constitutes a church.

S. G. MATHEWSON, *President.*
H. F. CARPENTER, *Secretary.*

The American Advent Mission Society.

The Annual Meeting of the American Advent Mission Society will be held on the Springfield National Advent camp-ground, commencing AUG. 11TH, at 4 o'clock P. M.

A. W. SIBLEY, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association, are members of the A. A. M. Society. A. W. S.

TENT MEETING.—There will be a tent meeting at Hereford, P. Q. (Hall Stream), commencing *August 7th*, at five o'clock P. M., and hold over the Sabbath, and longer if thought best. Let all who live in that section who are interested in the salvation of the perishing, come out to the meeting. Preaching brethren are invited to come and labor in the work. T. E. LANG, JR., E. S. MOULTON.

NOTICE.—The Michigan State Campmeeting will be held at Mosherville, on the Fort Wayne, Jackson and Saginaw R. R., *August 7th to 15th.* The A. C. Annual Conference will be held in connection with this meeting.

A. E. BABCOCK, J. M. SNOOK, J. R. PRESTON, } Committee of Arrangements.

QUARTERLY MEETING.—The third quarterly meeting of the A. C. Q. C. of Northwestern Kansas, will be held (because of destitution) at the home of Elder J. Page, five miles west of Belleville, Republic Co., at 10 *o'clock* A. M., *Saturday, Aug. 7th*, and not (as previously stated) with the Smith Grove Church. This meeting is for business, and all the members of the conference, especially the preaching brethren, are requested to be present. J. S. THORP, Sec.

NOTICE.—We purpose holding religious services each pleasant Sunday, during the summer, in Chatfield's grove, Wolcottville, Ct., which, through the kindness of the owner, Mr. Chatfield, has been fitted up expressly for these meetings. When the weather is unfavorable for the out-of-door meetings, we shall worship, as heretofore, in the Town Hall. Messrs. Austin & Ladd's band wagon will leave Granite Block for the grove at 10 o'clock A. M. and 12.45 P. M. Fare each way, 10 cents. Preaching by different brethren, as the Lord shall direct. A hearty welcome to all who love Jesus. A. W. BRADFORD, for the brethren.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish lumber for building purposes on the camp-ground at Alton Bay, at the following prices: Hemlock, $15 00 per M.; Pine, planed and matched, $25,00 per M. All who want lumber for frames must write immediately to J. H. Downing, Alton Bay, N. H. Mr. Downing will furnish nails, windows, doors, butts, screws, etc., at Boston prices. H. K. CHOATE, BENJ. YOUNG, } For Committee.

VERMONT CAMPMEETING.—This meeting will commence *Sept. 4th*, and continue till Sept. 18th. Bro. E. A. Stockman and others are engaged to be at this meeting. H. F. C.

Since the above notice was inserted, we have received encouragement from Brn J. Couch and N. Wheeler that they will be present at our campmeeting. Bro. McCullock is also expected from the west. The fare will probably be reduced on all roads controlled by the Vermont Central R. R., and on the Montpelier and Wells River R. R. Particulars will be given soon. A. A. HOYT, for Com.

NOTICE.—Arrangements have been made to furnish lumber for building purposes on the campground at Seabrook, N. H., at the lowest market price, which will not exceed $15 per M. Address CHARLES C. DOW, Kensington, N. H.

N. H. ROBIE, for Com.

MY LABORS for the present and on until further notice, will be with the church in Whitefield, N. H. Brethren, please remember and address all communications designed for me to the above place. T. E. LANG, JR.

I WOULD say to those friends who have written me, I shall endeavor (D. V.) to be at the Alton Campmeeting. E. G. CHADSEY.

BRO. G. F. HAINES having accepted the call given him by the church of Bonny Eagle, Me., hereafter all matters of exchange or supply must be made through him. T. R. LIBBY, Clerk.

ALTON BAY CAMPMEETING NOTICE!

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing

August 21st,

and hold over two Sabbaths.

Boston and Maine Rail Road. Fare reduced on the entire Road, and all its branches, from

August 10th to Sept. 1st,

inclusive. Trains leave
Boston—8.30 A. M., 12.30 P. M., 3.30 P. M.
Dover—10.55 A. M., 3.10 P. M., 6.20 P. M.
Portland—9.00 A. M., 2.35 P. M.

Boston, Concord, and Montreal R. R. Tickets will be good from Aug. 10th to Sept. 1st, 1875. Passengers going before Aug. 21st will change boats at Wolfborough or Centre Harbor, and pay the extra fare to Alton Bay, excepting on Monday, Aug. 16th, when they will be carried through on the boat, leaving the Weirs at 2 P. M.

Boston and Albany, R R. Tickets sold at the following stations: Natick, Westboro, Worcester, Palmer, and Springfield, *via.* Boston and Maine to Alton Bay Campmeeting. Fare reduced one third to Boston. $4.70 for the round trip from Worcester; $6.70 from Springfield to Alton Bay. Return passes will be given at the meeting, at the office of the Ex-Committee.

From August 21st to August 30th boats will run between the Weirs and Alton Bay twice each way daily, connecting with the train North and South on the Montreal Railroad.

Round tickets at reduced fare can be obtained at all stations upon the Boston, Concord, and Montreal R. R.

Other Roads will be published as soon as heard from. More particulars hereafter. *Com.*

Seaside Campmeeting.

The undersigned having been appointed a committee to arrange for a General Campmeeting of Second Adventists at Seabrook, N. H., have accepted the position; and in compliance with urgent requests and our own convictions of duty, have leased "Beckman's Grove"; and if the Lord will, the meeting will commence *August 14th*, and continue over two Sabbaths.

The grove is pleasantly located within sixty rods of the depot, and about the same distance from salt water landing. There are excellent facilities for sailing and fishing. A large and commodious bath house will be erected, and the committee will spare no pains to procure accommodations for all who desire to build houses, or pitch tents on the ground, or to lease rooms in the neighborhood. The boarding house will be in charge of the committee.

Fare from Boston to Seabrook and return, $1.40. Portland to Seabrook and return, $2.25. The fare is reduced from August 10th to 26th. Fare will be reduced from all stations in proportion, in due season.

There will be a Sunday train for the Seabrook camp-ground August 15th and 22d, as follows: Leaves Boston at 8.15 A. M. Another train leaves Portsmouth at 9 A. M. for Seabrook only, and leaves Seabrook for Portsmouth at 5 P. M. The regular Sunday train going from Portland to Boston passes Seabrook at 6.55 P. M.

Committee of Arrangements: N. H. Robie, A. N. Dow, N. L. Robie, David Beckman, Robert Dow, Wm. Beckman, Charles C. Dow, John B. Adams, Charles A. Barton.

Tent Meetings at South Adams, Mass.

The fourth series of meetings for this season in the Hoosick Valley Tent will commence in South Adams, Mass., near the village, *Saturday evening, July 24th*, and continue afternoons and evenings over two Sabbaths until Aug. 4th, if the interest favors the enterprise. Three meetings on each Sabbath. H. K. Flagg and A. A. Waite are with the Tent. Other able speakers are expected to assist in the preaching. Those living in the surrounding region are cordially invited to come, and bring blankets, bedding, etc., to camp out. Come filled with the Spirit, faith and love, to work as laborers together in God's vineyard.

It is intended to freight the tent for Springfield camp-ground Aug. 5th.

H. K. FLAGG, A. W. SIBLEY, } Tent Committee.

NOTICE.—Those wishing to hire rooms, or locate tents on the camp-ground at Alton Bay, should correspond with J. G. Smith, Farmington, N. H. For the Committee, J. COUCH.

CONN. CAMPMEETING.—The Lord willing, the Conn. Campmeeting will commence on the old ground, near Plainville, *Saturday, Sept. 4th*, and continue till Sept. 13th. Particulars next week. For the Com., O. D. WOODRUFF.

NOTICE.—The Mechanic Falls Campmeeting will commence *Saturday, August 28th*, and continue over two Sundays. Particulars hereafter.

WM. H. MITCHELL, for the Com.

CAMPMEETING.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th. The fare over the M. C. R. R. will be reduced one half. We hope there will be a good delegation come over the R. R., so if we need the same favor another year we can get it. Particulars in due time. JER. CARR, for the Committee.

NOTICE.—As the season for holding meetings on the Alton Bay camp-ground has come, notice is hereby given that Elder E. A. Stockman will have charge of the meetings until the commencement of the general campmeeting. All arrangements for meetings can be made by corresponding with him at Alton Bay, N. H.

J. COUCH, for Committee.

THE BIBLE BANNER.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by an able corps of Special Contributors. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, and postage free. Liberal terms to Agents. Address THE BIBLE BANNER, Vineland, N. J.

The *World's Crisis* and *Bible Banner* will both be furnished to one person for $3.00 a year. This applies to *new* subscribers for the *Banner*. Address all orders for *both* papers to the WORLD'S CRISIS, 160 Hanover St., Boston, Mass.

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AN ILLUSTRATED MONTHLY.

Thoroughly Christian, entirely unsectarian; devoted to the promotion of Christian union, holiness of heart and activity in the Master's work.

As one of the leading features of the paper it will advocate Union revival meetings in cities, villages, and rural districts, everywhere, as a means of uniting christians, promoting holiness, and saving souls. Able writers in the various denominations will contribute to its columns.

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THE BIBLICAL MESSENGER.

This monthly is well printed, and is a bold advocate of Bible truth. It gives prominence to holiness of heart, and the speedy return of Christ to resurrect the dead and set up his everlasting kingdom.

EDITORS: A. A. Hoyt, H. F. Carpenter, A. W. Sibley, Frank Burr, M. R. Phetteplace, C. Mendenhall. TERMS: *Sixty cents* a year. Agents wanted. Send for sample copies. Address the "Biblical Messenger," Waterbury, Vt.

The *Biblical Messenger* and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 160 Hanover Street, Boston, Mass.

THE TOBACCO PLUG AND CIGAR

shown in their true character, with some of their terrible results upon mankind.

From Zion's *Herald*:—"Rev. George Trask is in a fair way to have an efficient successor in Rev. I. C. Wellcome, of Yarmouth, Me. We have received a spirited tract from his pen, entitled, 'The Tobacco Plug and Cigar.' Its seventy-two pages are crowded with facts and figures, forming a terrible indictment against the foolish and vulgar habit and expensive indulgence of the use of tobacco. We wish it the widest circulation and the utmost success in its important mission."

From the Portland *Transcript*:—"Rev. I. C. Wellcome, of Yarmouth, Me., publishes a neat pamphlet of seventy-two pages, against the use of the 'The Tobacco Plug and Cigar,' being a friendly talk with those who use tobacco, with the hope of benefitting them in health, mind and money. It is a complete treasury of anti-tobacco argument and appeal. Sold for $10 per hundred, $1.50 per dozen, 15 cents single copy. Send order to the author." Sold at the *Crisis* Office.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Tuesday, Wednesday, Thursday and Friday evenings.
John G. Hook (Baptism) ...... Sunday, Aug 1st

BOSTON (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.
I. C. Wellcome ...... Sunday, Aug. 1st

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Meeting Sunday, Sept. 5th.

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
J. C. and S. E. Smith ...... Sunday, Aug. 1st
C. Goodrich ...... Sunday, Aug. 8th

SOMERVILLE, Mass. (Hawkins Hall in Union Square.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W. Sederquest...Sundays, Aug. 1st and 15th, and 1st and 3d Sundays in each month till further notice.

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Pittsfield, N. H. ...... Sabbath, Aug. 1st
J. COUCH.

Alton Bay camp-ground ...... Sunday, Aug. 1st
L. BOUTELL.

New Britain, Ct. ...... evening, July 29th
H. MUNGER.

Lynn, Mass ...... Sunday, Aug. 1st
E. A. STOCKMAN.

Brimfield, Mass ...... Sunday, Aug. 8th
M. BATCHELOR.

Philadelphia (as Bro. G. A. Brown may appoint) evening, Aug. 4th, then to Springfield Campmeeting.
JOHN A. CARGILE.

Square Pond, Ct ...... Sunday, Aug. 1st
I. B. POTTER.

Acushnet, Mass ...... Sunday, Aug. 1st
New Bedford, Mass ...... evening, Aug. 3d
East Weymouth, Mass ...... Sunday, Aug. 8th
W. S. CAMPBELL.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

North Lisbon, N. H. ...... Saturday, July 31st, 5 P. M.
Lisbon (Streeter school-house) ...... Sunday, Aug. 1st
East Topsham, Vt ...... Sunday, Aug. 8th
West Groton, Vt ...... Sunday, Aug. 15th
Middlesex, Vt ...... Sunday, Aug. 22d
DANIEL D. PAGE.

Meredith, N. H. (Dolloff Hall) ...... Sunday, Aug. 8th
JOHN H. EVANS.

Moultonboro, N. H. (Neck Road) ...... Sunday, Aug. 1st
Meredith, N. H. (Dolloff school-house) Sun., Aug. 15th
J. G. MOULTON.

Providence, R. I. (Hammond street) Sunday, Aug. 1st
B. FINNEY.

Melbourn, P. Q. (Chapel) ...... Sunday, Aug. 1st
M. MCKINSTRY.

Hatley (Old Church) ...... Sunday, Aug. 8th
L. C. MCKINSTRY.

Salem, Vt. (Bro Bergoin's school-house) Thursday evening, Aug. 12th.
St. Johnsbury, Vt. (Paddockville school-house) Sunday, Aug. 15th
North Haverhill, N. H. ...... evening, Aug. 17th
Warren Summit ...... evening, Aug. 18th
L. C. & M. MCKINSTRY.

Clinton, Mass ...... Sunday, Aug. 1st
A. A. HOYT.

Webster, N. H. (Bashan school-house) Sab., Aug. 1st
SIMEON ROBY.

Great Falls, Me ...... Sunday, Aug. 1st
Standish Neck, Me ...... Sunday, Aug. 8th
South Windham, Me ...... Sunday, Aug. 15th
MRS. H. S. CLARK.

Barkhamstead, Ct ...... Sunday, Aug. 8th
ENOCH PHELPS.

Kingston, N. H. ...... Sunday, Aug. 8th
J. F. CHAMBERLIN.

Frost Corner, Wolfborough, N. H. .. Sunday, Aug. 8th
Ossipee (No. 4 school-house) ...... Sunday, Aug. 15th
A. STILLINGS.

Farmington Village, N. H. ...... Sunday, Aug. 1st
Northwood Narrows, N. H. ...... Sunday, Aug. 8th
WM. BODGE.

Goshen, N. H. (North school-house) Sunday, Aug. 1st
Hebron, N. H. (where Bro. George Wallace may appoint) Sunday, Aug. 8th.
Meredith Centre, N. H. ...... Sunday, Aug. 15th
W. W. SUTHERLAND.

East Acworth, N. H. ...... Sunday, Aug. 1st
Dorchester, N. H. ...... Sunday, Aug. 8th
J. B. S. PILLSBURY.

Chichester, N. H. (Pine Ground) .... Sunday, Aug. 1st
North Pembroke, N. H. ...... Sunday, Aug. 8th
GEO. W. RANDALL.

Salem, Mass ...... 2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Warehousepoint, Ct ...... Sunday, Aug. 1st
H. PRATT.

Greenwich, Mass. (Bailey's grove) Sunday, Aug. 1st at 10½ A. M., and 1½ and 5 P. M.
Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass. .. the last Sunday in each month
GEO. A. STREETER.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Seneca Falls, N. Y. ...... Sunday, Aug. 1st
T. T. FARRELL.

Plainville ...... Sunday, Aug. 1st
Charlton ...... Sunday, Aug. 29th
M. E. OTIS.

North Norway ...... Sunday, Aug. 1st
South Windham ...... Sunday, Aug. 8th
J. ALBERT LIBBY.

Fort Ann, N. Y. ...... July 31st, and over the Sabbath
WM. J. BLANCHARD.

Barnstead, N. H. ...... Sunday, Aug. 1st
J. DAVIS.

Plymouth, Mass ...... Sunday, Aug. 15th
GEO. W. BROWN (of Elliott.)

North Conway, N. H. (Pine school-house) Sunday, Aug. 1st, at 10½ A. M. JOHN B. DEARING.

North Fayston ...... Sunday, Aug. 1st
L. H. BRIGHAM.

Melvin Village ...... Sunday, Aug. 1st
T. W. PIPER.

Wakefield, N. H. (Spinney meeting-house) Sunday, Aug. 1st. J. G. SMITH. ISRAEL DAMMAN.

Barnstead, N. H. (Clarktown) ...... Sunday, Aug. 15th
J. G. SMITH.

Osceola, N. Y. (grove meeting) Sunday, Aug. 1st, at 10½ A. M. and 1 P. M.
Gleumore, N. Y. ...... evenings, Aug. 3d and 4th
Verona, N. Y. (as M. T. Burdick may arrange) Sunday, Aug. 8th. C. H. WILLIAMS.

East Roxbury, Vt ...... Sunday, Aug. 1st
H. B. QUIMBY.

Wilbraham, Mass ...... Sabbath, Aug. 1st
Montgomery, Mass ...... Sabbath, Aug. 8th
G. L. TEEPLE.

Lovely Street, Ct ...... Sunday, Aug. 1st
Square Pond, Ct ...... Sunday, Aug. 22d
S. WOODRUFF.

Campville ...... Sunday, Aug. 1st
G. L. WHITE.

Lisbon (Streeter school-house) ...... Sunday, Aug. 1st
West Groton, Vt ...... Sunday, Aug. 8th
GEO. E. BROWN.

Dorchester, N. H. ...... Sunday, Aug. 15th
Franklin, N. H. .... 2d and 4th Sunday in each month
G. H. WALLACE.

Pleasant Valley, N. H. ...... Sunday, Aug. 1st
Melvin Village ...... Sunday, Aug. 8th
T. L. CHURCHILL.

Salisbury, N. H. (at Bro. Foot's) Saturday evening, Aug. 7th. At the Union meeting-house Sab., Aug. 8th.
D. F. LEAVITT.

Northwood Narrows, N. H. ...... Sunday, Aug. 1st
O. W. KIMBALL.

Stowe, Vt ...... Sunday, Aug. 1st
E. N. MORSE.

North Haverhill, N. H. ...... Sunday, Aug. 1st
East Canaan, N. H. ...... Sunday, Aug. 8th
Waterloo, N. H. (as Bro. Davis may appoint) Sunday, Aug. 15th. U. G. LADD.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

Meredith, N. H. (Dolloff Hall) ...... Sunday, Aug. 1st
Moultonborough Neck (Lower school-house) Sunday, Aug. 8th. WM. H. SHAW.

Dorchester, N. H. (Town House) ...... Sunday, Aug. 1st
Holderness, N. H. (Stephens' meeting-house) Sunday, Aug. 15th. JOHN H. EVANS.

South Alfred, Me ...... Sunday, July 18th
JER. HILL.

NEW BEDFORD, MASS.
M. Batchelor ...... Sunday, Aug. 1st
Geo. A. Streeter ...... Sunday, Aug. 8th
J. Albert Libby ...... Sundays, Aug. 15th and 22d

HAVERHILL, MASS. (Adv. Hall) 36 Washington St.
D. M. Leavitt ...... Sunday, Aug. 1st
W. H. Mitchell ...... Sunday, Aug. 8th

NORTH RUTLAND, MASS.
Willard M. Hall ...... first Sunday in each month
H. H. Tucker ...... second Sunday in each month

LYNN, MASS.
E. A. Stockman ...... Sunday, Aug. 1st
A. W. Sibley ...... Sunday, Aug. 8th

CONCORD, N. H.
A. Simpson and P. G. Bowman ...... Sunday, Aug. 1st

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher ...... first Sunday in each month
D. W. Davis ...... third Sunday in each month

SEABROOK, N. H.
C. Goodrich ...... Sunday, Aug. 1st
T. W. Piper ...... Sunday, Aug 8th
A. Ross ...... Sunday, Aug. 15th

HAMPTON, N. H.
John Parsons ...... Sunday, Aug. 1st
A. Ross ...... Sunday, Aug. 8th
J. F. Chamberlin ...... Sunday, Aug. 29th

PORTSMOUTH, N. H.
Miles Grant ...... Sunday, Aug. 1st
E. A. Stockman ...... Sunday, Aug. 8th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
A. Simpson ...... Sunday, Aug. 8th
C. H. Fletcher ...... Sunday, Aug. 15th
T. W. Piper ...... Sunday, Sept. 5th
Wm. N. Pile ...... Sunday, Sept. 26th

GREAT FALLS, N. H. (Franklin Hall.)
J. F. Chamberlin ...... Sunday, Aug. 1st
C. S. Shattuck ...... Sundays, Aug. 8th and 15th

EAST ROCHESTER, N. H.
G. W. Brown ...... Sunday, Aug. 1st

SOUTH ROCHESTER, N. H.
J. Davis ...... Sunday, Aug. 8th

WEST DEERFIELD, N. H.
Enoch Morrill ...... Sunday, Aug. 1st
C. R. Parsons ...... Sunday, Aug. 8th

PORTLAND, ME. (Union Hall.)
A. W. Sibley ...... Sunday, Aug. 1st
S. S. Brewer ...... Sunday, Aug. 8th
E. A. Stockman ...... Sunday, Aug. 15th
C. Cunningham ...... Sunday, Aug. 29th

BIDDEFORD, ME.
Jesse Gay ...... Sunday, Aug. 1st
George W. Brown ...... Sunday, Aug. 8th
Wm. H. Mitchell ...... Sunday, Aug. 15th
George W. Brown ...... Sunday, Aug. 22d
A. Ross ...... Sunday, Aug. 29th

SOUTH ELLIOT, ME.
Geo. W. Brown ...... Sunday, Aug. 1st
J. G. Smith ...... Sunday, Aug. 8th

BONNY EAGLE, ME.
G. F. Haines ...... Sundays, Aug. 1st, 8th, and 15th
C. E. Hurd ...... Sunday, Aug. 22d

SOUTH BERWICK, ME. (Great Works.)
Joseph Pinkham ...... Sunday, Aug. 1st

Harrison, Me. (Woodsum school-house.)
Jared Whitman ...... Sunday, Aug. 15th

BRIDGEPORT, CONN.
O. D. Woodruff ...... Sunday, Aug. 1st
Mrs. E. A. Warren ...... Sunday, Aug. 8th
Mrs. E. L. Crumb ... Sundays, Aug. 22d and Sept. 5th
Mrs. E. L. Crumb ...... Sunday, Sept. 12th
Mrs. E. A. Warren ...... Sunday, Sept. 19th and Sundays, Oct. 3d, 17th, and 31st.

WOODSTOCK VALLEY, CT.
P. S. Butler ...... Sunday, Aug. 1st
B. Woodside ...... Sunday, Aug. 8th
Geo. L. Teeple ...... Sunday, Aug 15th
A. Morse ...... Sunday, Aug. 22d
Sr. E. L. Crumb ...... Sunday, Aug. 29th

PUTNAM, CONN.
J. S. White ...... Sunday, Aug. 1st
P. S. Butler ...... Sunday, Aug. 8th
H. Pratt ...... Sunday, Aug. 15th
B. Woodside ...... Sunday, Aug. 22d

NEW HAVEN, CONN.
H. Munger ...... Sunday, Aug. 1st
A. A. Phelps ...... Sunday, Aug. 8th
Mrs. E. A. Warren .. Sundays, Aug. 15th and Sept. 5th
Wm. N. Pile ...... Sunday, Sept. 12th

BRISTOL, CT.
E. Owen ...... Sunday, Aug. 1st
H. K. Flagg ...... Sunday, Aug. 8th
Wm. Shepherd ...... Sunday, Aug. 15th
Enoch Phelps ...... Sunday, Aug. 29th

MILLDALE (Southington, Ct.)
Mrs. E. L. Crumb ...... Sunday, Aug. 1st
B. Hitchcock (Baptism) ...... Sunday, Aug. 8th

PLAINVILLE, CT.
B. Hitchcock ...... Sunday, Aug. 1st

YALESVILLE, CT.
Enoch Phelps ...... Sunday, Aug. 1st
S. Woodruff ...... Sunday, Aug. 8th
B. Hitchcock ...... Sunday, Aug. 22d

SOUTH WINDSOR, CT.
E. L. Crumb ...... Sunday, Aug. 8th

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass ...... fourth Sunday in each month
H. H. TUCKER.

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite ...... once in four weeks
Flora Blanchard ...... once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St. FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Seventh Street, below Poplar.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

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GOD'S WAYS BEST.

God's ways are always best,
Though ofttimes they may lead
Through gloomy wilderness,
Where feet may tire and bleed,
'Neath scorching sands and burning sky,
No cooling streams or palm-trees nigh;
By hunger oft, and thirst sore pressed;
And yet, God's ways are always best.

God's ways are always best;
If he but with us go,
No fear shall dare molest,
No care, or envious foe;
Clear streams shall from the hard rocks gush,
Sweet oases 'midst the hot sands blush;
Soft winds at eve shall soothe our rest;
And so God's ways are always best.

God's ways are always best;
E'en though through death's dark sea,
Whose waters never rest,
Our path may sometimes be;
His hand the rough waves shall divide,
Till we have reached the "other side,"
And safe within his sheltering breast;
And so God's ways are always best.

—*Selected.*

OUR TRIP.

We had so much to be grateful for during our trip across the continent, and so many are waiting to hear of our welfare, that I write a word through the *Crisis* for all.

OUR COMPANY.

We started from Boston at 6 P. M., June 16th, with two and from Lowell with six cars full of passengers bound for the Pacific coast. We were not long in getting acquainted, and from the outset felt a strong bond of sympathy with each other. Our company was first class, and among them some choice spirits, to whom we became much attached, and our parting was like the parting of old friends. Bro. C. C. Morse of Santa Clara, and Bro. and Sr. Taylor of Sugar Hill, N. H., were among the number, and being of like precious faith added much to our joy. Eld. Darling and family, formerly city missionary in Fitchburg, Mass., was also on board, and our acquaintance with him was profitable and pleasant.

OUR ACCOMMODATIONS.

As a family we had four whole seats, and being supplied with good curled hair mattresses, we could make up two beds at night and stretch ourselves at full length for sleep. After the first night we slept soundly, unconscious of the whirling train, the rattling wheel, the screaming whistle, or long stoppage. Having plenty of provisions with us, and an arrangement for heating water for tea, the car became our home, and we kept house, indeed, though not with all modern conveniences. Embracing the *home* idea, and dismissing in a great measure the idea of journeying, the days passed quickly and peacefully, and the anticipated weariness of travel did not reach us.

THE ROUTE.

We passed over the Central Vt. R. R. to Montreal; by Grand Trunk R. R. to Detroit; by Mich. Central to Chicago, and by Chicago, Quincy and Burlington R. R. to Omaha. At Waterbury, Vt., some of our well known and much loved friends came on board to speak a parting word, which both gladdened and saddened us. In Canada it seemed strange, after enjoying the full-fledged foliage of Massachusetts and seeing the farmers busy at hoeing, to find the leaves about half grown, the grass just making green the fields, and the farmers ploughing to plant. The diminutive, shanty-like houses, together with the dreary-looking plains, made us quite willing to pass on at express speed.

The Victoria Bridge, at Montreal, was indeed a wonder; built of iron, three miles long, costing seven millions of dollars; but Montreal itself was a disappointment. Its depot dining-rooms were not equal to those of small New England towns. Beer could be had much easier than tea or food.

Leaving Montreal and approaching the great lakes, we passed through fine rich fields of grass and grain. At Port Huron our entire train passed on to the ferry-boat and crossed into Michigan. This gave a pleasurable variety to our travel.

Away we speed across the rich plains till the second morning finds us in Chicago. Here Bro. Clark came on board and replenished our lunch baskets, and while our train was changing baggage piloted us through the river. How grand to stand under the river bed and realize by its deafening roar that its torrents were rushing above your head. Surely human ingenuity has accomplished much.

On again we speed across Illinois with its beautiful palace-like farm homes, adorned with shade trees and overlooking richest fields, till we find ourselves creeping slowly over the muddy Mississippi upon the slender looking iron bridge. A slight halt at Burlington and away we dash through Iowa with a soil blacker than any seen yet, though too new to equal Illinois in ornament. We soon found ourselves looking suspiciously into the waters of the wide-spread Missouri, but feel better inclined toward it as we land at Omaha safe across its tide.

From Omaha the Union Pacific R. R. bears us through Nebraska. Nebraska for a while endeavored to keep up the reputation of its sister States just passed, but soon failed, presenting in its central and western portions a dry, withered surface, well visited by grasshoppers, millions of which could be seen. Here we bid as it were farewell to fertility till we reach the western slope of the Sierra Nevada. To be sure, along the Platte a ridge of green trees of slender growth relieves the eye a little, and the Humboldt valley and the valley of the Truckee offer some verdure, but for the most part it is one continuous barren plain, parched by heat and covered by wild sage brush. From Omaha

THE SCENERY

Is most monotonous, relieved only by the cunning movements of prairie dogs, jack rabbits, antelope, and occasional tiota, until we reach the heights of the Rocky Mountains, when the scenery becomes beautiful like that of Vermont. At Sherman, the highest point crossed by the cars, we were eight thousand two hundred and forty-two feet above the level of the sea, or more than a mile and a half higher than the city of Boston. Having ample time, we got out and tried to run to the top of a high point, but the atmosphere was so rare that we had no "wind." Looking either way the track quickly disappears from view, and the train seems to stand upon an iron arch supported by the solid ridge.

Near Creston we stand on the central point of the Rocky Mountains, from which water, if there was any, would divide and seek both the Atlantic and Pacific oceans. As we descend through Echo and Weber Canyons, the scenery is thrilling. Castle Rock, Pulpit Rock, Steamboat Rock, Hanging Rock, Devil's Slide, and the Devil's Gate, surpass anything we ever saw for grandeur.

The scenery of the Sierra Nevada we passed mostly in the night and lost a rich treat, but not wholly, for we could not resist the temptation to forfeit sleep while we passed around Cape Horn. On this trip we witnessed for the first time winter and summer in an affectionate embrace. We were sweltering in heat of 98° in shade, and a little way off *apparently*, and at one time actually, within one half mile lay piles of snow kissed by the summer sunbeams, yet without any apparent discomfiture or grief. I presume the rocky chasms and the towering mountain heights gave it courage to stay and be kissed rather than vanish.

THE WEATHER

During all the trip was delightful. Rain had gone before us, so that we found the dust well laid nearly all the way. We thought how good the Lord was to send his sprinkling chariots of cloud before us, and yet give us beautiful sunshine every day. Only two brief showers struck our train. We passed places where they seldom if ever have rain. At one place it sprinkled a tenth part enough to lay the dust. It was their *second shower!* You will not wonder that neither grass nor trees grow in such sections unless by irrigation. At one place (Hilliard) they floated their wood thirty miles in a trough three feet wide and two feet deep. The trough was raised upon trestle work twenty feet high in some places. This wood converted into charcoal gave profitable returns for this expensive connection between mountain side and railway.

OUR HEALTH.

We all set out worn and weary by preparatory work and thought. As we journeyed we rested, appetite improved, and to speak for myself I gained in weight on the trip. All of us grew stronger rather than otherwise. I could not have believed it possible to travel by cars twelve successive days and yet feel better than at the set-out.

OUR ARRIVAL.

At Sacramento we were met by Brn. Nichols, Ficks, Parker, and others, which caused us to feel like Paul when he "thanked God and took courage." From Sacramento we had a beautiful sail down the river on the steamer Amadon to San Francisco. Bro. Young from Vallejo and Brn. Howell and Irwin were soon on deck and made known to us. We quickly exchanged boat for Bro. Snow's home, when a light in the window signaled our welcome, although at eleven o'clock at night.

Tuesday, June 29th, found us at Vallejo, where, if we may judge from practical demonstrations, there are large hearts as well as heads, strong hands as well as nerves. We felt at home from the first, and our first Sunday with this people gave promise of good.

H. F. C.

THE CROWN.

J. W. THOMAS.

"There is laid up for me a crown." 2 TIM. 4: 8.

Is there a crown laid up for me? What a thought is this! If I am a follower of Jesus, then there is laid up for me a crown. What unspeakable comfort must this afford a dying saint, as the world recedes from his view, and earthly objects float in broken images before his vision, to see by faith, awaiting him in heaven, a crown of immortal brilliancy!

Paul was a blessed old soldier. He had seen hard fare, and had fought many a hard battle. From the time of his conversion, to the time when he penned these words, his life had been one continued scene of toil, sacrifice, and suffering for the Master's sake. Of himself he has written: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness; in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

Did any apostle ever suffer more? Concerning it all he says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

It is his dying hour. He is a prisoner at Rome. Nero the emperor is soon to have him brought forth and beheaded. He writes to his son Timothy, and expresses his comfort, and hope, as he surveys the past and the future. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Blessed man of God! Who is more worthy to receive a crown than Paul the aged? Yes, dear, faithful, beloved apostle, you will receive a crown; not a crown of flowers, or laurel, that withers and fades; but a crown of life, of righteousness, whose brightness will outdazzle the sun in its noon-day splendors. When the righteous Judge appears, and the dead are awakened, you will get your crown. I hope to be there to receive one too.

When He who wore the crown of thorns, and was crucified for sinners, shall come down the shining pathway of heaven, crowned with many crowns, and wielding the rod of almighty power, I hope to be there, at his right hand, and hear him say to me, "Receive thy crown."

A crown! What does it mean? It means victory, triumph. The saints shall have victory over all their enemies. They shall triumph over sin, death, and the grave. Jesus, death's great overcomer, shall ransom his people from the grave, and give them the crown of everlasting victory. A crown! It means splendor, glory honor, and unparalleled magnificence. What pomp and splendor attend earthly kings and potentates; but the future glory of the saints shall be as much superior to the transient glory of earth, as the sun in its brightness outdazzles the faint glimmering of the glow-worm. These vile bodies shall be fashioned like Christ's "glorious body." This mortal shall "put on immortality." "When the chief Shepherd shall appear, then shall ye receive a crown of glory that fadeth not away."

A crown! It means dominion. "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." What a prospect is this! Earth shall be filled with the glory of God. The weakest saint here shall there be crowned with honor, glory, immortality, and eternal life. Press on. "Hold that fast which thou hast, that no man take thy crown."

HOPE.

B. S. CRAIG.

Hope has justly been designated the "anchor of the soul." The christian's hope is the firm expectation of all promised good. This hope is distinguished from worldly hopes (1), by the excellency of its object, and (2), by the stability of its foundations.

As the worldling starts upon any business project, he has an object in view; he does not run at hazards, he counts the cost of his enterprize, and endeavors to sum up from the beginning how much pecuniary gain he can derive from his scheme; if any prospect of failure is in view, the wise man does not venture; the object of the world with all their pursuits is to gain happiness and comfort for the present; the object of the christian hope while it reaches out after happiness, has also a higher and holier object in view, even glory to the King of kings, now risen, and exalted in hope, glorified and enthroned.

In this life there is nothing stable; our best tried friends ofttimes deceive us; the very earth upon which we tread is rocked to and fro, and convulsed by mighty earthquakes; but nought can shake the christian hope, which is built upon Christ—the Rock of ages; who is from everlasting to everlasting, the same yesterday, to-day, and forever more.

Timothy says, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him, against that day." This hope gilded the dying hours of Timothy, and led his faith unwaveringly on down through the ages to come, when he shall have received that priceless boon on the resurrection morn. David says, "My flesh shall rest in hope;" and this saint of old peacefully laid his body down, in confident assurance of its resurrection to a blessed and immortal life.

Do any doubt that David still rests in hope? hear the apostle who says—"David hath not yet ascended into the heavens, his sepulchre remains with us unto this day." Says the patriarch Job—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God." The firmness of Job's hope knows no parallel.

It is easy to look forward with hope and expectation in prosperity, but only the firmest faith actuates hope so full of strength, as Job realized in his hour of darkest trial, when it would seem as though the ear of God was closed to his bitter wailings of sorrow.

Hope is the day-star upon which we fix our eye, when despair would drive us away from God.

Hope is the torch borne by the hand of faith through the darkening shadows, thrown around the christian's path, by the deceitfulness of sin.

In these last days of trial and suffering, hope is a priceless jewel; it bears us above the darts of despair, and brings us within sound of that voice which says, Look up, for your redemption draweth nigh."

Frankford, Pa.

FANATICISM.

Fanaticism is a religious frenzy; a delusion, the entertainment of wild and extravagant notions on the subject of personal sanctification and gifts. It is the excess of enthusiasm, and differs from it as the effervescence or froth of soda water differs from the liquid itself. It generally takes the form of a conceit that some supernatural wonder-working power has been bestowed; such as healing diseases, uttering prophecies, raising the dead, walking on water, discerning spirits, casting out devils, and imparting the Holy Ghost by laying on hands. Sometimes it develops into a belief of the preternatural in visions, dreams, impressions, sights, sounds and voices. And to these vagaries full blown visionaries will attach an authority akin to infallibility. Their notions will be accepted as guides so reliable as to supercede all other teachers, and even the letter of the Bible itself. All media of communication are displaced in their imagination, and God is supposed to talk and make revelations to their minds directly, or through such apparitions, or other miraculous interpositions, as he may see fit to extemporize for their exclusive benefit. Such persons will have a peculiar style of characterizing the intercourse of God with their souls. They will speak with great assurance and familiarity of what God said to them, of what he told them to do, or not to do. And if a medium is used at all, it will not be a Scriptural text, a providence, the voice of the living ministry or the special illumination of the Holy Spirit; but a reverie, a spectre, a dream, or some sort of ecstatic emotion.

Now such fancies have existed in every age; they have vexed and crippled the church in every period of her history; they have hovered around and stifled every great revival of religion; they are omnipresent, and find their way to every extraordinary meeting; they are officious and irrepressible in every voluntary or open service. They spring up like mushrooms, but endure like Canada thistles. As that pestiferous vegetable cannot be exterminated by being cut down and lacerated; so these capricious people cannot be suppressed, but are rather increased by acts of violence and perecution. Indeed any effort to restrain and moderate their extravagances generally has the effect to inflame their whims and rap them into bewildering infatuation. They turn to martyrs as naturally and easily as Roman Catholic devotees brighten into saints.

In practice they are clannish, insubordinate, schismatical. All religion is resolved into the meritorious act of coming out of some Babylon—an act of separation from the unwashed; a self complacent act of Pharisaic assumption of superiority and pre-eminent goodness. . . .

Now these fanatics come periodically-like the accidental plagues of bugs and grass-hoppers; and they prey upon the life of they church as destructively as the devouring insect consumes the sustenance of man and beast on the plains of Nevada and Kansas. The apostolic letters give abundant evidence of the existence of such characters in the primitive church. In the days of John Wesley they were rife and rampant. His societies were infested with them; and the great revival did almost miscarry on account of them. Led by Thomas Maxfield and George Bell, the London membership came to the very crest of ruin. It seemed for a time that a tempest of wildfire, in spite of Mr. Wesley's resistance, would drive the reformation upon the rocks of "strong delusion." Two hundred separated from the society, and set up for themselves; their devotions were seasons of unnatural ravings; their spirit uncharitable; their professions presumptuous, and tinged with blasphemy; they were holy as angels, perfect as God, had not sinned, and could not sin. Wesley, nor other unsanctified men, could teach them anything. They read the Bible and had need of no other book, and were guided by impressions, dreams and visionary revelations. Of course these hallucinations wrought great mischief, and brought great discredit, subjecting its founder to severe and undeserved criticism. . . .

George Bell careered off into the most disastrous extremes. He backslid, renounced religion, and finally died a miserable apostate and infidel. We have no detailed account of their deluded followers, but presume they dwindled and wasted until they reached the mathematical result, that from nothing, nothing remains. Let all the friends and advocates of holiness take warning from these sad examples, and hold fast the form of sound words, practice moderation, put on charity, and exalt themselves by sitting at the feet of Jesus, clothed in their right mind.—*Christian Standard.*

LINES.

"*And he shall bring down their pride.*"—ISA. 25: 11.

Carefully survey the nations round,
These mournful truths assuredly are found.
This world is chosen for "sweet home";
Neglected by the mass the world *to come.*
Indeed, man claims the kingdom, power and glory!
Men honoring one another—saddening story;
Ignoring heaven; manhood as supreme;
The Lord—how little thought or care for him.
Dreadful development,—opposing heaven's right,
Man is enthroned, God kept out of sight.

C. GREENE.

CONFESSION.

Many years since our tenting place was in the far west, just on the borders of civilization amid the rocky hills, in the heart of the lead mining district. Here in a valley there was quite a settlement of people, left without a preacher of any denomination, until the Lord sent us one who, although rich in faith, was destitute of the common necessities of life. We all hailed with delight his coming to us, and some of us were not slow in administering to his necessities.

Not being a Methodist, and living very near the residence of the principal class-leader, who was a man of wealth, my mind became much wrought upon in consequence of the neglect of this man to provide for the comfort of his own pastor. Something, I knew, ought to be done toward arousing Mr. M., and finally, under a sense of duty rather than love, I decided to attack him.

The language used was emphatic, and the tones of voice decided, more so than was at all needful, (since it is only God who can reach the heart.) Saying what I did was calculated to arouse the sensibilities of the one addressed, but there was not the faintest anticipation of a stinging conscience following this sharp rebuke in my own case. On going home, however, and sitting down to think over the matter, there came over me such a sense of condemnation, as closed out the light and drove from me all peace. For nearly six weeks not a cloud had darkened my spiritual horizon, and therefore this darkness was intolerable. There was no resting in this state of mind, and I sought my favorite place of resort, where I could have it all out with the Lord.

A conflict ensued. I certainly had done right in going to the brother, and I had as surely done wrong. I saw how it was—I had gone under a sense of obligation, rather than love. I had taken too much upon *myself* seeing it was the Lord's work, not mine. In this I was not under grace, but under law, and the Lord condescended to teach me the difference. He showed me that I should receive his message, and wait upon him for the right spirit to deliver it.

But now what was to be done? the words had been spoken, the utterances could not be recalled. I asked the Lord to show me, and the answer came; yes, it came, and brought with it a duty to be done from which my whole being recoiled. This was my message from God, this the errand upon which God sent me:—"Go tell him you are sorry. Yes, go say to that brother that you beg to be forgiven for speaking in so harsh a way. Tell him all."

This may not seem hard to many, but for one who had never in childhood been accustomed to this humiliation, it appeared almost impossible. It was all the harder because I had openly confessed Jesus as my keeper from sin, and now to admit that I had sinned, did seem to be inconsistent.

I give this bit of experience to the world because I know that many, having come into the liberty wherewith Christ maketh his people free, fail to abide, because of this very kind of disappointment in themselves, in finding that after having been kept by the power of Christ, they are doing something under the law, and in their zeal for Christ's cause, Peter like, step forward and cut off the ear, thus making work for Jesus to patch it on.

But to return. The voice in my soul proclaimed: "Go tell him you are sorry." "Lord, make me willing," was the petition now uttered from a full heart, and I arose from my knees more than willing. Yes, there was the most ready acquiescence, and never was any service for the Lord done with greater alacrity. It was one of the most pleasant errands the Lord ever sent me on, and the steps were quickly taken that brought me face to face with my neighbor. I soon told him all there was on my heart.

Mr. M. looked at me, and then, wiping the tears from his eyes, said:—"I believe in your religion now. I know what a proud woman you have been, and nothing but the grace of God could have brought you to me in this way to make confession. If you hadn't come, all the preaching you might have done wouldn't have touched me; but God bless you sister, now go tell how happy you are, and I will believe every word you say. And the parson shall never want for anything I can do for him."—*M. M. B., in Times of Refreshing.*

HOUSEKEEPING.

L. A. WHEELER.

"When the unclean spirit is gone out of a man he walketh through dry places, seeking rest and findeth none. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then he goeth and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first."—MATT. 12: 42-55.

Christ told his disciples just before he was crucified that if they loved him they would rejoice, because he said he was going to the Father, for his Father was greater than he. Again he said—"It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him." And again, "If any man love me he will keep my words, and my Father will love him and we will come unto him and make our abode with him."

By these expressions, and many others, it seems that fallen human beings may be the dwelling place of outside controlling powers, and by the text it seems that there are times and perhaps individuals that are not thus under the immediate controlling power of any such influence, or, as expressed in the text, in an empty condition. Such are those in whose hearts the "strong man armed" has been once routed by him that is "greater" or "stronger" than he, and his spoils divided, as expressed in Luke 11: 21, 22, when speaking upon this same subject.

It seems by this word "divided" that there has not been a full surrender to the uttermost, consequently the "stronger" did not take possession (for he never makes compromise); so of course there is no house-keeper or power within to withstand powers that are without, and human nature alone is not sufficient for a warfare with principalities, and so they easily fall a prey to the enemy, and the last state of that man is worse than the first.

No doubt many that have a name to live but are dead in this "empty," deplorable condition, "swept and garnished," though perhaps in their own estimation, while others that are further advanced are departing from the faith, giving heed to seducing spirits and doctrines of devils, and other errors equally as fatal.

This being so we can easily understand why those that love Christ should rejoice because he went to the Father, for if he had not gone to the Father, the Comforter, or greater power, would not have come, and there would not have been a power that could have expelled this "strong man armed," or to have kept the temple by his own presence after he had been dethroned.

Reader, who have you for a house-keeper? Is it the "strong man armed," or is it He that is "greater"? or are you trying to keep it yourself? If you know that you love God, and are keeping his words, you have the Master's word for him who is your house-keeper. If you have the "strong man armed," remember that he and his palace are doomed to be destroyed, or are you trying to keep it yourself by doing, as some term it, "about right?" If so, may God pity you, and show you before it is too late that the divine standard has been raised far too high to be attained by empty houses or human efforts alone. What if it was swept and garnished twenty or thirty years ago, who or how many are there to-day?

Plainfield, Mass.

NOTE FROM ELDER JOHN PORTER.

Dear Editors:—I write to say that I have just returned from Montreal, where I have very pleasantly spent the last six months with the little flock of waiting ones there, a people well united and working in harmony with the "present truth." The "Diotrepheses" are not all dead yet, and still make trouble among the saints; but happily there are none among the flock in Montreal, who worship in Union Hall, 712 Craig St., and there is in consequence no jarring note or discord among them; no leaning to side issues, or anything calculated to disturb their peace, and they make the consummation of our hope the prominent feature of their doctrine.

I simply say for myself that I left there on account of the infirmities of age; and, but for these, should have esteemed it a privilege to have remained there longer. For the last forty years I have been in the field of public labor, and for thirty-three years the unclouded light of truth has been shining upon my pathway. My sight and hearing are failing, but the day of unveiled glory is at hand, when I expect the unimpaired powers, and the vigor of immortal manhood, where I shall reign in life by Jesus Christ.

I have come home to Danville feeling that my active labor is done, to rest and wait for the Lord from heaven. Brethren, pray for me. God bless you all. Amen.

J. PORTER.

"THE ADVENTISTS AND THE REST OF US."

The above is the heading of an article in the *Examiner and Chronicle*, of May 6th, 1875. It gives the following well-deserved rebuke to those who neglect, or oppose, the doctrine of the personal coming of Christ:

"But some who avoid the error of the Adventists fall into a still greater one, if tried by a Scriptural standard. Too many have no faith in the Advent, and no expectation of it. It is to them at best a figure rhetoric—to some a rejected superstition. This skepticism is not confined to Unitarians and Free Religionists. Men of reputed orthodoxy sublimate the second coming of Christ, the resurrection and the last judgment, into poetical imagery, by which the experiences of the soul in passing from this to another life are illustrated. Not a few of those who retain the Scriptural faith in their forms of doctrine, at least in general terms, give no study to the subject, and have for it no definite place in their scheme of belief. They seldom think of it. They have no particular feeling about it. It can hardly be that they have a real expectation of it. When we think of the almost total silence which prevails on this truth in the churches, it is not surprising that the preachers of premillennialism conceive themselves to be called to the prophets' work of awakening the people of God from slumber. And since there is so much testimony in Scripture that our Lord is coming again, many who do not hear the truth from sober students of God's word receive it, with all its admixdures of error, from the fanatics of Second Adventism.

This condition of things is not to be remedied by pastors making haste to preach on the subject, and then discharging their minds of it for an indefinite time. The great expectation of the primitive believers, which illuminates the New Testament, especially the apostolic epistles, needs to be intelligently entertained and vitally cherished. The truth, known and loved, and recognized in the worship of the churches, will be the sufficient preservative against error, and will have power in producing a more unworldly piety—the character of those who 'look for' and 'love' His appearing."

A BATH IN THE DEAD SEA.—Mr. C. A. Kingsbury writes as follows in *Forest and Stream* of a bath in the Dead Sea:

"Reaching at last this most remarkable of all the seas and lakes on our globe, we prepared to take a bath—and such a bath I can hardly expect ever to take again. I had previously bathed in numerous seas, lakes and rivers, but never did I enjoy such a bath as this. The specific gravity of the water is such from its holding in solution so large a proportion of salt (26½ per cent.) that one floats upon its surface like a cork. At the time there was only a gentle ripple upon the sea, and being a good swimmer I at once struck out into deep water. I soon found that I could not only swim and float with wonderful ease, but that I could actually walk in the water, sinking only to the arm-pits. Discovering this fact, I made for the shore, and taking Dr. C., one of our party who conld not swim, by the hand, led him into the sea where the water was many fathoms deep. At first he was quite reluctant to follow me, but he soon gained confidence on finding there was no danger of sinking, and he enjoyed the novel bath as much as if he had been an expert swimmer. Should the bather allow the water to get into his eyes or mouth he would suffer considerable abatement in his eyes or mouth he would suffer considerable abatement in his enjoyment on account of its extremly salt, bitter and irritating nature. No fish can live in this sea; but various kinds of ducks abound here at certain seasons of the year. The water was as clear as ordinary sea water, its temperature was agreeable, and it has an oily feeling, and altogether its action on the surface of the body was such as to develop those pleasurable sensations pertaining to the sense of touch, accompanied by the most delightful exhilaration. Of all the baths in the world, give me a bath in the Dead Sea."

PRAYERS need not be fine. I believe God abhors fine prayers. If a person asks charity of you in elegant sentences, he is not likely to get it. Finery in dress or language is out of place in beggars. I heard a man in the street one day begging aloud by means of a very magnificent oration. He used grand language in very pompous style, and I dare say he thought he was sure of getting piles of coppers by his borrowed speech; but I, for one, gave him nothing, but felt inclined to laugh at his bombast. Is it not likely that many great prayers are as useless? Many prayer-meeting prayers are a great deal too fine. Keep your figures and metaphors and parabolic expressions for your fellow-creatures, use them to those who want to be instructed, but do not parade them before God. When we pray, the simpler our prayers the better; the plainest, humblest language which expresses our meaning is the best.—*Spurgeon.*

RATHER PROPHETICAL.—Dr. W. Stevenson, of Santa Clara, Cal., a devoted christian scholar, wrote as follows in 1858:

"The Roman papacy is widening her borders. She holds to a persuasive policy, while she is as arbitrary and inexorable as fate. She is the companion of kings. She claims homage from her liege lords. The first conflict in the great forthcoming struggle will be between apostolic religion and a time-serving evangelicism. This contest will come. It must come. It is even now being fought. The Papacy will be but a spectator, though far from disinterested. After this, her turn will be to take a part in another and more terrible conflict; a contest in which kings and demagogues, her allies, will take a part; also in this last struggle all men, of all grade, will take a part. It will be a contest between human rights, religious and political, and absolutism—the world's last conflict."

HOME AND HEALTH.

"I GRABBED QUICK!"

One night Jonnny climbed up into his mother's lap, and laying his head on her shoulder, said in a low, sorry tone:—

"I took that glass marble, mamma."

"Took it from whom?" asked his mother.

"Took it from the ground," said Johnny.

"Did it belong to the ground?" asked his mother; "did the ground go to the shop and buy it?"

Johnny tried to laugh at such a funny thought, but he could not.

"I saw it on the ground," said he.

"What little boy had it before?"

"Asa May's it is, I guess," whispered Johnny.

"When you put out your hand to take it, did you forget, 'Thou God seest me?'" asked his mother. "Did you not hear a voice, saying, 'Don't, Johnny! don't Johnny?'"

"I didn't hear it," said the little boy, sobbing, "I grabbed quick!"

Johnny is not the only one who has "grabbed quick" at some forbidden thing;—too quick to hear the still small voice within. It is better not to grab too quick, to take time for thought and prayer; to watch and pray, and resist temptation, and to avoid the stings of a guilty conscience, and the sorrows and stains that sin brings upon the soul.—*Selected.*

"I DON'T CARE!"

"I am sorry to see my son give way to anger," said a patient mother.

"I don't care," replied the passionate child.

"Those boys are not the right sort of companions for you," said his pastor.

"I don't care," he answered, turning on his heel.

"It is dangerous to taste wine," said his friend, warningly.

"I don't care," was still his obstinate reply.

A few years after, he was a worthless drunkard, plunging into every sort of excess, and finally ending a miserable life of crime without hope.

"I don't care," was his ruin, as it is the ruin of thousands. Look out for it, boys and girls. Keep away from it. Don't let it find a place in your hearts, or pass your lips. Always care. Care to do right, and care when you have done wrong.

Pray earnestly that you may never lose your soul from a reckless spirit of "I don't care."—*Selected.*

THE LITTLE DRAWER.

"Where did you get your orderly habits?" I asked of a lady who never had to waste a moment in hunting for things out of their place.

"When I was four years old," she answered, "mother gave me a little drawer to put my clothes in. 'Make it your business, my dear child,' she said, 'to keep that drawer neat and tidy. Let me never find it in disorder.'

"Once she sent for me to come home from a party of little girls, in order to put away a pair of stockings carelessly left on the floor; and I used sometimes to think mother was hard on me; but now I see I owe my good habits to the care I was made to take of that little drawer when I was four years old."

You see how early habits are formed. It is never too soon to begin a good one.—*Child's Paper.*

OVERFED MINISTERS.

The following remarks from DeWitt Talmage's paper are worthy of special note. The present is an age of gluttony, and it is a shame that ministers are foremost in the sin. They who ought to be "ensamples to the flock" in self-denial and genuine temperance, are leaders in this work of self-indulgence and self-destruction. Many ministers who are "broken down," and have to take a vacation with a trip to Europe or to the mountains, would speedily recover if they would live on graham bread, and saw wood for exercise. We know that there is a fault with the overseers of the kitchen, who love to get up "something good for the minister," as they call their unhygienic and dyspepsia-creating dishes, but the ministers are most to blame, for it belongs to them to discourage the practice and to break up the habit.

"What is more delicious for a minister than to accept an invitation to a parishioner's house, and sit an hour or two in the evening at the table with a collection of pleasant people? But that is what kills ministers. Hot waffles, fresh biscuit, oysters, and cold tongue at seven o'clock in the evening have given many a "man of God" dyspepsia, a dull brain, poor sermons, short pastorate, and an early decease. Rich and late suppers are doing a bad work for some of our best clergymen. We know of ministerial clubs where the members assemble Saturday afternoons to discuss religious topics, tarrying until evening, when a sumptuous table is provided for them. As a consequence they do not sleep well on Saturday night, and the congregation on Sabbath see what they suppose is heavenly pallor on their pastor's cheek, when his wife knows it was hot biscuit at tea the evening before that did the business. If you invite your minister out to eat, better have him at noon or thereabouts; or, if calling him to tea, then, let it be in the early part of the week, giving him time to get over his gustatory indulgences. The most of ministers have a powerful appetite for good food, and capacity to resist temptation in that direction is not one of their strong points."—*Selected.*

COSTLINESS OF FOOD.

Thousands of persons, I might say hundreds of thousands, in our great republic, begin life poor, live poor during life, and die poor because of the exceeding costliness of the foods they eat. Think of our eating butter at thirty cents a pound, when one can buy Indian corn at a dollar a bushel. One bushel of hickory nuts has more oil in it than five pounds of butter. One bushel of Indian corn has more nutriment in it than three dollars' worth of the best beefsteak you can find. One bushel of graham flour has more nutriment in it than a barrel of superfine flour and fifty pounds of the best beefsteak. One bushel of dried peas or white beans, which weighs as much nearly as corn, has almost ninety per cent. of nutriment in it, while fat pork has only twenty-eight. A bushel of peas weighing sixty pounds would therefore have fifty-four pounds of nutriment, whereas a hundred pounds of pork would only have in it twenty-eight pounds of nutriment. So it goes all the way through, costing us ever so much to live when it need cost us but little.—*Laws of Life.*

WORK WITH PLAY.—Reflecting people are beginning to discover that there are too many playthings invented for children. The thing is overdone, entirely. Instead of being adapted to the few and simple wants of the expanding child nature, they are piled up about the juveniles just to incite their wonder; and they are made in this way precocious, forward and old. Childishness is expelled. The bloom is rubbed off. Young folks only want to be amused, and the surest way of doing that is, to help them a trifle in amusing themselves. Instead therefore, of so many senseless toys, which are a matter of merchandise more than anything else, give a little girl her doll, her little utensils to learn the work in the kitchen with, and some other things to lead her along in the love of domestic work. Housekeeping is to be her realm. As for the boys, a rake, hoe, spade, wheelbarrow, hammer, and a few more articles of such character is what they require. A patch in the garden or field, where they can combine amusement with learning, is better than a dozen rocking horses on a floor covered with toys.—*Ex.*

WHO IS SANE?—There is more truth than is generally supposed in the saying that every one is more or less insane; for just so far as we give way to evil impulses, or even wish to indulge in anything which is not best for us, do we lack perfect soundness of mind, and are in constant danger of showing our weakness to our friends and neighbors. Every sin undermines our mental and spiritual health, and breaks down its power to resist evil, just as every physical transgression weakens the body, and prepares it to yield to disease.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1030. BOSTON, WEDNESDAY, AUGUST 4, 1875. VOL. XLI.—NO. 17.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE SCRIPTURES.

E. F. SERGISSON.

The internal evidence of their divine origin is the proper ground of faith in the Scriptures. The Scriptures themselves clearly teach that the faith which they demand is founded upon the authority of God, manifesting itself in them by the excellence and power of the truth which they contain. They everywhere represent faith as the effect of evidence. Our Savior said to the Jews—"If any man will do his will, he shall know of the doctrine, whether it be of God." John 7:17. Again—"He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God." "Ye believe not, because ye are not of my sheep; my sheep hear my voice."

And the apostle speaks to the same effect. "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." "We are of God. He that knoweth God heareth us; he that is not of God heareth not us." "Hereby we know the spirit of truth and the spirit of error." "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned" And again—"If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the eyes of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." "But God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The doctrine taught in these and similar passages is, that there is in the word of God, and especially in the person and character of Jesus Christ, a clear and wonderful manifestation of the divine glory. To this manifestation the natural man is blind, and therefore does not believe; but those who have the Spirit of God discern this glory, and therefore believe. It is in accordance with this view that unbelief is represented as so grave a moral offence, and faith so important a duty. Atheism is every where regarded as a crime, because the evidences of the existence of God are every where present,—above us, around us, and in us. They cannot be resisted without the same violence to moral obligations, or the authority of moral considerations, that is involved in calling virtue vice, and vice virture; they are addressed to the moral constitution, as well as to the speculative understanding.

Hence the Scriptures always speak of unbelief as a sin against God, and the special ground of the condemnation of the world. "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "Who is a liar but he that denieth that Jesus is the Christ?" "Whosoever denieth the Son, the same hath not the Father." Disbelief of the Son as revealed in the Scriptures is an offence of the same nature as the denial of God. For in both cases supreme excellence is revealed, and disregarded; and much to the same effect the Savior says—"He that hateth me, hateth my Father also." On the other hand, faith is represented as the highest act of obedience; as a moral act of the greatest worth in the sight of God. "As many as received him, to them gave he power to become the sons of God, even to as many as believed on his name." All is plain, if we are required to believe in the Son because his glory, "as the only begotten of the Father," is presented to us; and to receive the Scriptures because they bear the impress of the divine perfection. If this be the ground of faith, then unbelief is indeed a crime. It is a refusal to recognize wisdom and holiness, and to acknowledge the manifest excellence of God.

This view of the ground of faith is confirmed by the effects described. For it "works by love and purifies the heart," it overcomes the world," it produces peace and joy."

It is indeed conceivable that the convictions of truths affecting our interests, however produced, should call forth fear, sorrow or joy, according to their nature. But it is not conceivable that belief of moral or religious truths, founded upon the testimony of others, should control our affections. A man may believe an authority, or on merely rational grounds, that we are under a moral government, and that the law by which we are bound is holy, just, and good; but such a faith will not subdue his opposition. He may be, by argument or miracle, convinced of the existence of God, but such a faith will not produce love.

Faith, therefore, cannot have the effects ascribed to it, unless it is founded on a spiritual (or experimental) apprehension of the truths believed. The evidence is presented to all to believe, but men are morally blind, and therefore the "eyes of their understanding must be opened that they may understand the things which are freely given to them of God." The apostle therefore says to his believing brethren—"Ye have an unction from the Holy One, and ye know all things." "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is no lie, and even as it hath taught you, abide in him." 1 John 2: 20, 21, 27. It is here taught, as in other passages already quoted, that believers are the recipients of an influence, an unction, from the Holy One, which convinces them of the truth, and makes them see and know that it is truth.

Hence Paul says, his "preaching was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power"; that the faith of his hearers "might not stand in the wisdom of men, but in the power of God"; that is, that their faith might not be the effect of skillful reasoning, but from the plain perception and experience of the truth.

All this is confirmed by the constant practice of the inspired teachers. Though they appealed to all kinds of evidence in support of the doctrines which they taught—to signs and wonders, and divers miracles, and gifts of the Holy Ghost—yet they by no means rested the obligation to believers either exclusively or mainly upon these external signs. In many cases faith was demanded by those inspired men who never wrought miracles of any kind, as was the fact in the case of some of the prophets; and still more frequently it was required of those among whom no such wonders had been performed.

When the Jews demanded a sign, and the Greeks wisdom, the apostles preached Christ as the wisdom of God and the power of God unto salvation. It is the experience of every true christian in all ages and nations, that their faith is founded on the spiritual (or experimental) apprehension and experience of the power of the truth.

There are multitudes of such christians, who, if asked why they believed the Scriptures to be the word of God, might find it difficult to give an answer; whose faith is nevertheless both strong and rational. They are conscious of its grounds, though they may not be able to state them. They have the witness in themselves, and know that they believe, not because others believe, or because learned men have proved certain facts which establish the truth of Christianity. They believe in Christ for the same reason that they believe in God; and they believe in God because they see his glory and feel his authority and power.

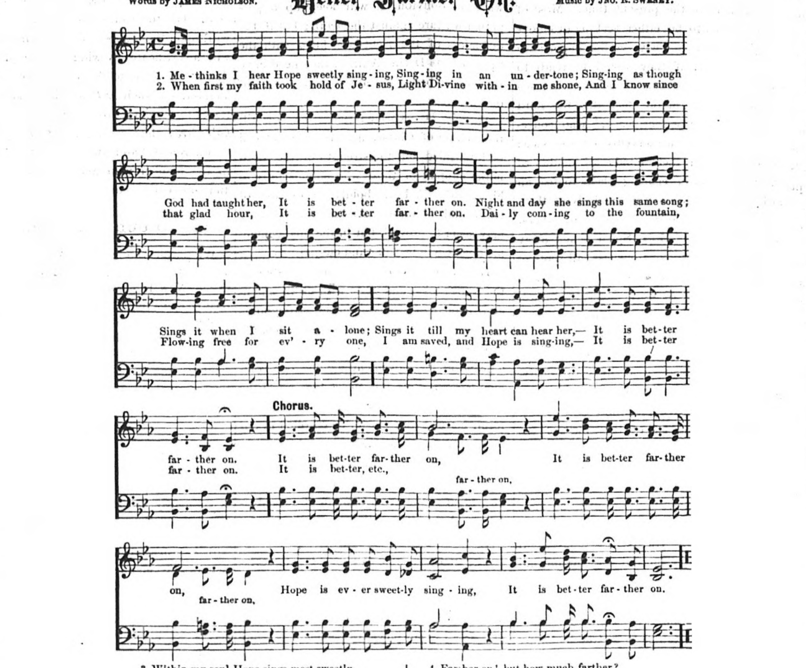
If, then, the truth of God contains in its own nature a revelation of divine excellence, the sin of unbelief is a very great sin. Not to have faith in God, when clearly revealed, is the highest offence which a creature can commit against its Creator. To refuse credence to the testimony of God, when conveyed in the manner best adapted to our nature, is to renounce our allegiance to our Creator. To disregard the evidence of truth and excellence in Jesus Christ, is the highest indignity that we can show to truth and excellence. This sin is common, and therefore is commonly disregarded.

Men do not easily see the turpitude of evils with which they are themselves chargeable. The faults of those who go beyond them in iniquity they are quick to discern. And, therefore, the man who feels no compunction at want of faith in the Son of God, will abhor him who pronounces the Redeemer a wicked impostor. He will wait for no explanation, and will listen to no excuse. O for more of the inward workings of the Spirit's power, and its outward demonstrations to save and keep, unto salvation.

Rochester, N. Y.

Better Farther On.

Words by JAMES NICHOLSON. Music by JNO. R. SWENEY.



3. Within my soul Hope sings most sweetly,
When I absent friends bemoan;
Oh, sweet words, they cheer my spirit,—
It is better farther on.
Sitting on the grave and sings it,—
Sings it when my heart doth groan;
Sings it when the clouds are darkest,—
It is better farther on.—*Cho.*

4. Farther on! but how much farther?
Count the mile-stones one by one;
No, no counting, only trusting,
It is better farther on.
Hope my soul, hope on forever,
All thy doubts and fears be gone,
Jesus will forsake thee never,—
It is better farther on.—*Cho.*

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THE REVOLVING LIGHT.

J. W. THOMAS.

"A light that shineth in a dark place." 2 PET. 1: 19.

Standing once by the sea-coast on a dark, cloudy night, and looking far away in the distance, I noticed a very brilliant light, which seemed to be in motion. Having never seen anything of the kind before, I inquired of a sailor what it meant? Said he, "That is a revolving light, and is placed there to guide the mariners who are constantly going out and coming into the harbor." There are many rocks and dangerous places along the coast, and vessels sometimes run upon them and are wrecked. This light, like many others along the sea-coast, is erected in an elevated position, and can be seen at a distance. Those who are accustomed to following the sea are well acquainted with it, and know just where they are whenever they see it.

Many a sailor, no doubt, owes his life to the radiance reflected on the dark waters from this light. It has also been a token of joy to many a sea-faring man, when returning home after a long and perilous voyage. What a thrill of delight must the sailor boy feel as he sees the well known signal which tells him he is almost home; a few more hours, and he will set his feet on shore, and grasp the hand of loved ones, who have wept and prayed for his return.

I always like to hear sailors relate their experience, and express their gratitude to God for his protecting power upon the mighty deep. What class of men have a better opportunity for seeing the wonders of the Almighty, than those who traverse the ocean? "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Ps. 107: 23–31.

But this revolving light brings to my mind another light to which I must briefly allude. It is the light of *prophecy*. This world is a dark and stormy place, like the great ocean. Christians are sometimes compared to mariners, and their journey to the New Jerusalem like a voyage over the great and perilous water. They are continually surrounded with dangers, but more especially as they near the heavenly harbor. Thus it reads on the chart: "In the last days perilous times shall come." But God has hung out a revolving light, which, to the believer, is a token of safety and of joy. Let Peter describe it: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as uuto a light that shineth in a dark place, until the day dawn." 2 Pet. 1: 19. What day does he refer to? Evidently the day of final deliverance. The day when the christian mariner shall furl his sails, and cast anchor in the heavenly port. As the government of the United States has caused the channels along the sea-coast to be marked with buoys, light ships, and light houses, that seamen may know where they are, and how to sail from one port to another in safety; so the Ruler of the Universe has caused the great events in this world's history to be marked in prophecy, that his church may know her whereabouts on the great ocean of time, and her proximity to the holy city. Prophecy is history written in advance. In the book of Daniel and Revelation are a number of prophecies, which point out very clearly the great revolutions that were to take place in earthly governments, from the days of Babylon, down to the time when God should set up an everlasting kingdom under the whole heavens. By carefully studying these prophetic Scriptures, and comparing them with history, which shows their fulfillment, the christian may be able to identify his position.

Where are we? Do we see the light shining which indicates our nearness to the eternal harbor? Are we discerning the signs of the times? Can the faithful watchmen give us meat in due season? Take a glance around the world. Look over into Europe. See the political upheavals. The nations seem to be seething and tossing like ocean in a storm. Strife and divisions abound. Crime is on the increase. Statesmen are appalled. Warlike preparations are being made. Nations are angry. Earth seems to be visited with the judgments of heaven. Earthquakes, tidal waves, floods, flames, famine, pestilences, sweep over the land. The professed church is in a fearfully backslidden condition. Pride, formality, unbelief, oppression, licentiousness, covetousness, and pleasure-seeking are the order of the day.

Where are we? What does this state of things mean? Can any one give us light? Let us turn to the language of the Savior. In the twenty-first of Luke, we find a prophecy which shines as a light in a dark place. He says, "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And they shall see the Son of man coming in a cloud with power and great glory." How are these things to affect the christian? What is he to understand by them? "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Is it not joyful news to know that we are nearing home? Does not the sailor rejoice when he passes the last light house on his homeward voyage? catches the land breezes, and sees the hills of his native country? Going into harbor! How joyful! How then ought the christian to rejoice when he sees redemption nearing—final, complete, eternal redemption. What now should he do? How conduct himself? "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

THE NECESSITY OF HOLINESS.

The necessity of holiness, or heart purity, as a qualification for heaven, is universally admitted. Without holiness, without a pure heart, we cannot enjoy God.

All christians believe that holiness is conditioned on faith; that God forces purity upon no man against his will, in opposition to his faith.

If holiness is conditioned on faith, then it must be received during the period of faith's exercise; and that must be some time during probation; for if one sin can be forgiven after death (regarded by all as the end of probatiion)—if one stain can be removed, then every sin may be forgiven, and every stain removed.

The work of entire sanctification must be accomplished in us either before or after death.

If entire sanctification is accomplished after death, then the conditions of the gospel which are confined to this world, may be performed in the next; faith can be exercised for salvation after probation, and the work which is assigned to this, can be performed in the other life. Christians, I am sure, are not prepared to accept such a dogma. If this work is to be accomplished at death, then there is some good reason for confining it to that particular period.

The fault must be found in us or in Christ. Either Christ cannot or will not save us before. To say that he cannot, limits his power; to say that he will not, reflects upon his goodness, and represents him as taking pleasure in "carnality," or "filthiness of flesh and spirit." But the Bible is clear on both these points. As to his ability: "He is able to save them to the uttermost who come unto God by him." As to his willingness: it is his "will even our sanctification." As to the possibility of maintaining this experience: he can "preserve us blameless unto his coming," and "make us stand."

If the fault is in us, which all must admit, who believe that there is fault anywhere, that fact should convince us that the work *can* be done, for it is not to be accomplished by works of righteousness which we do; our weakness and sinfulness imposing no insupportable barrier to its accomplishment. If, then, the work can be accomplished now, and without it we are not prepared for heaven, then there is an absolute necessity for it.

But are none prepared for heaven save those who enjoy holiness? It must be admitted, because it is the universal faith of the Church, that nothing unholy can enter the heavenly world. The Bible settles this question beyond cavil.

How is it, then, asks the objector, that persons never professing this blessing, frequently die in faith? If such were not sanctified, did they die in peace; did they go to heaven? Does not the fact that they die in peace, without such an experience, conclusively prove that such an experience is not absolutely essential to gain heaven?

The question is not, Do persons frequently die in peace who never make a profession of holiness, but do persons go to heaven who do not possess purity of heart, or entire sanctification? No one will attempt to sustain the affirmative of this question. Whatever may be their profession, all admit that the thing itself must be possessed.

1. We have no doubt but very many enjoy this blessing without knowing it. We do not mean that they do not believe themselves greatly blest. But such are their exalted notions of holiness, resulting from, it may be, a false education. To be holy, with them, is to be an angel, or, as most of the opposers of this doctrine represent, *absolutely perfect*. . . .

There are to be found in the christian church, many who place the standard of holiness very much higher than that found in the New Testament; and because they do not reach that standard, they deny the possibility of its possession. They may not have attained to the true scriptural standard. Such we believe to have been the csse with Dr. Payson and Pres. Edwards.

There are many in the church who do not think it possible for them to be fully saved until near, or at death. The blessing is received, if at all, according to their faith. If at that hour God gives them an opportunity, by long struggling and simple faith, the blessing is received, and they depart in peace, fitted for heaven.

There are many who believe in entire sanctification, attainable in this life. They are constantly praying for it, and pressing on to its possession. To be sure they stumble and fall, and rise to repeat the effort. They hear little about it from the pulpit, know little of the way of faith, are very much inclined to walk by sense, until at times they are almost ready to give up. Then they hear the voice of God, "Without holiness no man shall see the Lord," and they are moved again to renew their struggles. They seem to be very near the prize at times. Sickness comes, and they feel that the day of their departure is at hand. They cast themselves on Christ by faith once more, and are accepted. They die in triumph. What was that last blessing which they received, by which earth lost its attractions, and heaven became all-inviting? That blessing was full salvation—entire sanctification.

There are many who believe in entire sanctification, but make no effort to secure it. They live without much thought upon the subject. They see a great many objectionable things in some who profess it, and and at times doubt if anybody enjoys it. They get revived once a year perhaps, and feel better, but do not seek for entire sanctification. By-and-by the sick and dying day comes. The minister is sent for. He inquires for the health of the soul. He is told by the sick one that he does not enjoy much religion. He does not feel that he is prepared to die. The good man prays, and the sick man weeps, and wishes his life had been devoted to God more fully. Difficulties meet him on every hand. He cannot give up friends and the world, and thus feel willing to die. He begins now to consecrate himself to God. He places all upon the altar. There is no hope but in Jesus, and no help but from him. He yields all, and by faith, grace triumphs. He is saved. He is now ready to die. He would like to live to do something for Jesus. He feels now, for the first time in his life, that the "yoke is easy, and the burden is light." He dies in great peace.

One fact must have been noticed by all, viz.: that nearly all, even of those who have been very faithful to God in their lives, and yet have not received the perfect love of God, have been very greatly blessed as they have approached death; and this blessing has come by simple faith in Christ. Never before have they received such light and power. They have been filled; and, like Toplady, have exclaimed: "Oh, what delights! who can fathom the joys of the third heavens? My sky is clear; there is no cloud." Death loses its sting; the grave its victory, and "heaven opens on their eyes," and they "long to be there." Such persons, we have no doubt, are wholly sanctified, and prepared for a holy heaven; and without such a preparation, they never could have entered heaven; proving the absolute necessity of such a change in order to enter heaven. Without this we have no assurance that heaven could have been gained.

But why delay this attainment until the dying hour? To do this is unsafe. Should such persons be called away suddenly, without such opportunities for consecration and faith, where would be their hope of salvation? They have not a pure heart, and if not, they have no well-grounded hope of heaven.

Mr. Wesley gives it as his opinion, that most christians are not wholly sanctified until just before death. The evidence of this is not only the fact that they do not enjoy the blessedness of the state of perfect love for any considerable portion of their lives, but also the fact that as they approach the final struggle, they usually pass through a series of painful and agonizing regrets with regard to the past, and the most distressing misgivings with regard to their future and final state; and are brought at length to a full surrender of themselves to God, and then they resign the world with all its dearest interests, and sink into eternity full of hope.

The question will doubtless be asked: "Do you believe that all regenerated persons who have not been sanetified will be lost?"

We believe that all regenerated persons who are not cleansed from "all filthiness of the flesh and spirit," will not enter heaven until they are thus cleansed, unless sin can enter heaven. No one, who believes the Bible, can safely object to such a doctrine. We further affirm, that no regenerate person retains his regeneration who is not pressing on unto holiness. Going on unto perfection, by which we retain our regeneration, is the conscious assurance to us that the work will be completed. God may, and doubtless does, cut it short in righteousness, as Mr. Wesley says; but only for such as are "going on;" who, from the want of a correct presentation of the subject, by those who are set for the defence of the gospel, or unfavorable surroundings, have not fully surrendered their all to God. God's law requires purity, and holds us to the performance of all its requirements. If the law says: "No holiness, no heaven;" we shall find its utterances truthful and abiding.—*Guide to Holiness.*

THE REST OF FAITH.

S. S. BAXTER.

Truly Jesus is the resting place of his people. By faith we can look into his eyes, and meet his smile of approval. With what boldness, with what confidence, we can approach him, when we walk in all his commandments blameless, and are entirely consecrated to his service, body, soul, and spirit. By the grace of God, we can thus consecrate ourselves, and can yield a faithful, loving, and constant obedience to his laws.

When God dwells in our hearts by his Spirit, it yields the peaceable fruits of righteousness to them that are exercised thereby. It is honorable in us to surrender to Jesus our undivided attentions, and to follow peace with prayerful diligence; then we know the love of God, which he so freely bestows upon us. How precious is the enjoyment of that love. We desire no more than God's blessing, his favor and fellowship. Nothing can prevent us from receiving the blessing of perfect rest, peace, and love, if we bow in humble submission to the will of God; "for this is the will of God, even our sanctification." Being thus fortified, we can kiss the rod that smites us. Fellowship with God makes the home, the closet, the sanctuary, the very gate of heaven to our souls. Blessed is that soul that can truly say, You may have all the world, give me Jesus."

God has promised us the riches of his grace here, and the riches of glory hereafter. Oh that all would flee to Jesus to hide them, that all would present themselves a living sacrifice, holy and acceptable unto God. This is only our reasonable service. May our hearts be filled with love to Jesus, whom we can never love to excess. If we have felt the saving power of the gospel in our hearts, it leads us to readily endure privations and suffering, and to surrender all we possess for his sake. How often it cheers the hearts of God's dear children to read that Jesus was made "perfect through suffering."

Glory be to God, he purchased for us full and free salvation. O Lord, hold thou me up; preserve us by thy powerful grace, and may thy children have a deep-rooted aversion to fleshly lusts, which war against the soul. God grant that those who have professed to put on Christ may entirely surrender to him, and purge themselves from all the old leaven, and be indeed a new lump, that they may be vessels unto honor, sanctified and meet for the Master's use. We have the promise that if we do all these things, we shall never be in danger of falling.

It is high time that God's professing children should awake out of sleep. We need, and we can have it, the baptism of the Holy Ghost. We must have it in order to be perfect christians, and Jesus says, Be ye perfect as I am perfect. Come, drop your idols, and the sin which so easily besets you, and rely entirely upon God's sustaining grace to keep you, that you may be perfect in every good word and work.

I would like to say a word to those that are, as it was in the days of Noah, outside the ark, and thinking it foolish to fly for refuge when they see no danger impending. Because they do not see that the flood is coming, they deem it a sufficient reason to remain as they are. Oh, my dear friends, now is the time to step in and be healed. Soon the flood is coming; that flood that seals our destiny forever; and if you are not under the shadow of God's almighty wing, you will be lost, lost! lost! Oh! how can you spurn the offers of salvation, which Jesus so freely gives! See him as he stands with arms outspread; behold his look of infinite love and pity. I want you to see how easy it is to fall into those arms and be saved, like a tired child in the arms of its mother, willing to be held and comforted, without making any resistance. Will you do so? If so, do it now. How long he has stood at the door of your heart, and knocked for admittance. How often you have bid him depart, and he went away sad and sorrowful, only to return and plead his love to you. He tells you he will come in, and sup with you and you with him, if you will only bid him welcome. Remember that God's Spirit will not always strive with man. There will be a last time. You may neglect the offers of mercy too long. In Christ's stead I beseech you to be reconciled to God, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

God grant that we may be numbered with those who have washed their robes and made them white in the blood of the Lamb. May God bless and keep his children without spot and blameless, that we may have an abundant entrance through the gates into the city.

MEEKNESS.

C. MENDENHALL.

An attribute which characterized our Lord and Master should enter largely into the formation of our dispositions, and in the actions of our lives. Forbearance and gentleness are two traits which are synonymous with meekness, and cannot be ignored in the christian's catalogue of virtues. A blessing is for the meek, a reward promised to those who possess this trait in their hearts, and of our great Exemplar it is written, "I am meek and lowly in heart." Especially in the presentation of unpopular truths, where prejudice and opposition run high, do we need to exercise much holy meekness, lest we unawares imbibe a censoriousness, which would injure the cause we have espoused.

The spirit of controversy, a delight in wordy warfare, or an indulgence in unnecessary disputations, and indiscreet verbiage, militates against meekness. Yet we may be uncompromising, bold, and fearless, remembering "there is a time for every thing under the sun."

Brethren, pray for those who are sounding the glorious cry, "Behold, the Bridegroom cometh." May we all soon realize our precious hopes, and the promises which have so long been ours by faith shall soon be lost in a complete consummation: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end." Amen.

Harlan P. O., Indiana.

THE CROSS.

To bear the cross always is to do right always. It is no less than to fulfill the high command of the Savior under all circumstances. It is to deny, control and conquer self. It is to watch, pray, and by divine meditation to have constant hold upon Christ. It is to glorify God before men by a holy walk and godly conversation, forgiving enemies, loving all men, aiming to do them good bodily and spiritually; in a word, it is to follow Christ as far as the disciple can follow his Lord, in piety towards God, in benevolence towards man.

Christian, what are you doing for Jesus? Are you doing anything for him who died that you might live? or are you standing all the day idle in the Master's vineyard? To serve the Lord we must serve our fellow men; and we can render no greater service to any man than to pluck him out of the grasp of Satan, and lead him to seek salvation and eternal life through Christ.

Backslider, return to your Father's house; return before it is too late. Soon the harvest will be past, and the summer ended. Do not spend money for that which is not bread, but strive to lay up treasure which will profit you in the great day of God's wrath.

Sinner, stop and reflect a moment. What would your position be were Christ to come to-day? Do not put off repentance until it is too late, or wait for a more convenient season.—*Selected by Mrs. E. Marston.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 4, 1875.

☞ TAKE NOTICE.

☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

$2.25 a year, payable IN ADVANCE.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*"

MILES GRANT.

THE SERPENT'S WISDOM.

The great Teacher, in giving his servants instruction how to be successful in teaching the people in his name, says—"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Matt. 10:16.

The great truth that Christ's people and unbelievers would be distinct and antagonistic classes, like sheep and wolves, is distinctly stated. Sheep have no natural power to overcome wolves and control them; but the wolves have a natural power and propensity to control and destroy sheep. Christ's purpose in the gospel is to reverse this action, and cause his people to subdue and control the wicked; not destroy them, but save them. To accomplish this great work he gives the instruction in the text, "Be ye therefore wise as serpents and harmless as doves."

The antagonism in this case is between a serpent and a dove; the christian being represented in one part of the action by the serpent, and in the other by the fate of the dove. The first part is the subduing and capturing the dove by the serpent, and the other part is the destruction of the dove.

As the serpent draws and captures the bird, so the christian should labor to draw and capture the sinner. When the sinner is brought under the controlling power of the christian's teaching and spirit, it is not to injure him, as the serpent destroys the bird, but the servant of Christ should then take the place of the dove, and be harmless—use no influence or power to injure the converted sinner.

The wisdom of the serpent referred to by the Savior is that which teaches him to so conduct himself in the presence of the bird to be captured, as to destroy in it all fear of harm or danger, from the most intimate relations between them; to exhibit no antagonism but perfect friendship and good will; to manifest great advantages from a change of position, more intimate relations and associations. It makes sweet sounds and winning gestures, desirable to be seen and heard, so as to produce that which will draw the affections, and cause it to seek to indulge in the happiness presented. No sound of war or contention between the parties, which would arouse the fears or excite the combativeness of the bird, is heard. Every thing to captivate the heart of the party to be caught is done. The intellect and passions are reached; beautiful scenes and sweet sounds are presented, with the manifestation of love and blessed associations, to produce winning emotions and strong attractions.

In these things are manifested the wisdom of the serpent which are recommended by the Savior to be copied into the christian's rules, controlling his associations with sinners.

All men feel that there is a distinction between believers and unbelievers, which causes each party to feel that the opposite class holds them at a distance, preventing free and cordial associations. This naturally produces a sense of opposition or war, which, if not overcome, will prevent the christian from drawing the sinner to himself, and so keep him from Christ.

We should ever remember that true christians are the representatives of Christ. Christ in us and we in him; so that to draw a man to a christian is to draw him to Christ.

When we follow Jesus, the man who follows us must also follow him. Therefore we are under obligation to make ourselves attractive, in a gospel sense, by being like Christ. We should endeavor to present the same attractions he did—purity of life, chastity of conversation, superiority of experience in peace and happiness, and prospect of an infinitely glorious and blessed future.

Christ is the center of all heavenly attraction, drawing men away from earthly objects of glory, riches and pleasures, to heavenly things,—holiness, consecration, sacred devotion, and an eternal inheritance. Let us be very careful to distinguish between the wisdom we use in drawing men from their irreligious position, whether it be to Christ and heavenly things, or to a vain religion, and worldly things.

When we attempt to draw men to Christ we should be careful not to excite their combativeness, which will cause them to resist our arguments and influence; but like the serpent we should win their affection and gain their confidence. We can lead those who truly love and respect us by a hair, while those who hate us cannot be led by a cart-rope.

It is not the wisdom of a serpent which causes a preacher to appear before a congregation as an antagonist, either by words, gestures, or tone of voice. He should be careful at first to destroy all prejudice against himself, if possible, by manifesting humility, sincerity and true friendship for his hearers. He should be careful not to present at first that which he understands his congregation do not believe, and are prejudiced against, but that which they will receive, so as to make an impression that you love Christ and his truth, thus disarming them of prejudice, and gaining their confidence, that you have some understanding of divine things. When you attempt to advance a new idea to them, present that which will be attractive, if possible, so as to produce an interest in the unfolding of divine truth, and a desire to hear more upon the same subject. Leave a congregation hungry, and not surfeited. Do not attempt to tell them more at a time than they can comprehend and receive.

Truth should never be hidden, so that its beauty and application cannot be seen, by introducing in connection with it subjects foreign to it, and especially those tending to alienate the heart of the hearer. Good sermons are often entirely destroyed in their effect by a single harsh expression carelessly made, or some personal thrust, or a little foolish sarcasm. It is impossible to lead men to Christ, or benefit them when their minds are soured, and they feel a determined *resistance* against what you may say or do.

A successful school teacher must first gain the confidence and good will of his pupils, so that they may not *resist* him as he attempts to lead them into knowledge. Military officers can never be successful in leading armies to victory, only as they gain the sympathy and cooperation of their soldiers. These principles are true in their application to all men, but they should be accepted in the religious department with particular qualifications.

All men will not yield to the claims of the gospel and influences of divine love, when they are presented with all the wisdom of the serpent and harmlessness of the dove. When the gospel has been faithfully preached in the spirit of wisdom and love, and men persistently reject it and harden themselves in their rebellion, the servant of Christ is not allowed, upon his peril, to compromise the truth, or yield his position, or cease to warn them generally, for the sake of their love or friendship. If people cannot be saved by the kindness and love which prudently and carefully presents truth, they cannot by that love and prudence which hides the truth, for the sake of popularity and worldly friendship.

Reformers, and all who take an advanced step in theology, are most dependent upon this wisdom for success. It is most needed where there is the most opposition. Wesley said, "Reformers are always in danger of sour godliness;" that is, they are liable, being so constantly opposed, to form the habit of talking and toning their voices as if they were battling, or striving with those to whom they are speaking. This we think has been a great fault with our people, and prevented them from doing much good that might, with gospel wisdom have been accomplished.

On the other hand, when men see that they have fallen into this snare, and attempt to correct the fault, they are liable to go to the opposite extreme, and attempt to keep or gain the good will of all by being silent on or rejecting those truths which worldly people will not accept, so as to gain their love and sympathy.

The way of safety, therefore, as expressed by the Savior, is to present the whole truth to the people, whether they will hear or forbear; but present it in a wise, prudent way, as they "can bear it." Wisely commend yourself to the people, in an attractive way, not with "great swelling words," or foppish vanity, but with true christian dignity, a godly, faithful life, unblemished in all your relations and duties, connected with manly, graceful deportment exhibited in real meekness and heart-felt humility.

Such personal attractions we believe are required by the gospel, as far as can be obtained, by every servant of Christ. Every thing unnecessarily repulsive in personal appearance should be avoided, while the manner of communication should exhibit love, kindness, and a desire to benefit, and not to silence or crush in argument.

Christian labor, characterized by such wisdom, is required by God of all his servants, and is the most successful labor in winning men to Christ.

May the God of all grace give us the spirit of this heavenly wisdom, that we may be successful in drawing as many of the perishing out of the pit of sin and death as possible, that it may be said unto us by the Judge at last, "Well done good and faithful servant."

J. C.

A WORD to those who write for publication. Use *black* ink; write *coarsely* and *plainly*, especially NAMES. Do not use any paper wider than foolscap, as it covers up too much of the case containing the type, and hinders the compositor.

M. G.

☞ A WEEK'S VACATION.

In order to give our compositors a little vacation, and also to accommodate the editors and clerks, who have extra work at this season, in consequence of the campmeetings, etc., we have decided to

Omit the Crisis for Aug. 18th,

but shall give our subscribers *the full number for the volume*, as usual.

AG'T.

TREMONT CAMPMEETING.

We had the privilege of spending a few days at the Tremont campmeeting, commencing July 19th. The grove is a pleasant one, nicely shaded by well-grown pines. Every year this meeting increases in interest. We think we have never seen the Brn. and Srs. more firmly rooted and grounded in Christ than at the present time. Most of them seemed to be either seeking or enjoying perfect love. They see the importance of being holy, if they would be ready to meet Jesus. There were many rich testimonies to confirm the fact that the Lord keeps those in "perfect peace," who consecrate themselves unreservedly to his service; removing from their minds all doubts of their acceptance, causing them to feel an ardent love for his coming, and giving them a spirit of labor for the salvation of others. The gift of the Holy Spirit takes away pride, impatience, covetousness, all roots of bitterness, selfishness, self-will, self-love, discontent, and all worry about the future. It cures backbiting, evil speaking, and leads its possessor to bless those who curse him, return good for evil, and to love his enemies. It produces great love for purity, prayer, devotional exercises, the holy Scriptures, Jesus and his appearing.

The more one has of the spirit of the world, the more he has of emptiness; the more he has of the Spirit of Christ, the greater his contentment, rest, and peace; and when filled with the Spirit, he finds Christ to be a sweetly satisfying portion; truly, "all in all." He gives the long-sought rest, and gives a blissful satisfaction, unknown to all who refuse to sanctify themselves wholly to their divine Master. At the Tremont meeting were a goodly number who know these things to be true by happy daily experience.

Several were converted during the meeting, others received the gift of the Spirit, and eight were baptized. A crowd of people were present Sabbath, July 25th, but good order prevailed. A hallowed influence has gone forth from this meeting, from which we may expect blessed results till Jesus comes. Those living nearest to the Lord seem best satisfied that the end of this dispensation is in the near future. We find they look upon the holiness movement as the final preparation to meet Christ.

It is to be feared that many who even believe that our Savior is coming soon, are not yet awake to the importance of being "pure in *heart*," in order to be ready for the great event. Satan is trying to persuade as many as possible that because they believe the truth, they are all right, keeping them, if possible, from noticing the fact that they must also have the *Spirit* of Christ, or else they are not in the heavenly Vine. On this point the Scripture is very plain: "Now if any man have not the *Spirit* of Christ, he is none of his." This qualification is absolutely essential for salvation. "Follow peace with all men, and holiness, without which, no man shall see the Lord." Let this truth have its due sanctifying effect.

M. G.

ENCOURAGING.

At no period probably, for twenty-five years, has there been so much willingness to listen to the great truths that we, as a people, have loved and believed, as at the present time. Many of those who a few years since, called us fanatics, heretics, infidels, and other hard names, are now anxious to hear, read, and talk on the very subjects to which in other days they turned a deaf and scornful ear. We might give a long list of such persons connected with the holiness movement in Europe and America; men and women noted for intelligence, as well as purity, who now see so much light on these subjects, that they are sure to go forward out of the theological wilderness, where they have been wandering in darkness, and go forth into the joyful paradise and sunshine of truth.

Through misrepresentation and prejudice they have been kept from examining the reasons of the "blessed hope" that has cheered us for many years, but they now see it is in harmony with the word of the Lord, and they are receiving it with delight.

While many are seeing clear light on the coming of Christ, the nature of man, the destiny of the wicked, and the saints' inheritance, as we have preached it for twenty-five years, others, only see men as trees walking. Their eyes are just beginning to be opened. Now the query comes, what is the best course to pursue to lead this class forward? We think every judicious man would say, Treat them with much kindness, gentleness, love and long-suffering. Do not crowd them, or find fault if they do not see the whole truth at once. Do not oppose every wrong expression they may make, but watch for favorable opportunities to assist them to see the light. Do all in tenderness.

Satan would have us be severe, and denounce those who do not see as we do. Such is the spirit of sectarianism, but not of christianity. Many destroy or neutralize about all the good they might do, by the sour manner in which it is done. Some have a great lack of patience when they talk with those who may oppose some of their views. They forget that the Scriptures say: "In meekness instructing those that oppose themselves." Never stir up a person's combativeness, if you wish to convince him you are right, and win him to your side. Lead him gently, by the cords of love. Harsh, or unkind expressions always do more harm than good. The truth has suffered very much through the heated spirit of its defenders. If the truth is presented roughly, that is, with a bitter spirit towards those who may honestly differ with us, it only serves to keep people longer away from the light, and to build up a wall about that which it is desirable to spread every where, because it is what every one needs. It has been well said, no one is fit for a reformer till he is willing to be anvil half the time. Whoever strikes at error must expect return blows, but let him be good-natured when struck, as when he strikes, if he would be the victor. Till error finally falls into the waves of oblivion, it will keep up a perpetual warfare against the truth; but if the defenders of the right are filled with the Spirit of its Divine Author, they need have no fears of being defeated by the powers of darkness.

It may be expected that from now till the coming of Christ, that the conflict will be intensified, but the strength of the Lord is the support of those who submit fully to him, and stand up boldly in defense of truth and holiness. At times the enemy may seem to prevail, but in the final conflict his defeat will be total and eternal.

Holy men of God are about to step to the front ranks, and unite with us in a general, persistent attack upon the strongholds of Satan. Let us stretch forth to them the brotherly hand in Christ, and be ready for a grand union movement against our common foe. Let us not insist that all in the great army of the Lord shall wear our uniform, march to our music, be enrolled in our regiment, fight in the same field, use the same weapons, and attack the same points in the enemy's forts, but if they are true and loyal to the great Captain of our salvation, and are filled with his spirit, then let the bond of union be strong and everlasting.

The time has come to lay aside all sectarian prejudices, break down the walls that have separated the true children of God, strike hands with every true friend of Jesus, and do all in our power to persuade as many as possible to get ready to meet Christ, at his coming. Let there be no compromise of truth or principle for the sake of union. There will not be, when the union is in *Christ*. If it were a *creed* union, then, of course, none could unite only those who could adopt the proffered creed. Such have been most of the unions for a long time in the past, but there have been enough of those, yea, as many more than enough as their number has exceeded a cipher. Of the creed unions, we may well say, "Let the dead bury the dead." What is now needed is a union in a living, coming Christ, who is the alpha and omega of the union.

M. G.

HOLINESS CONVENTION.

We spent two days at the Sea Cliff Union Convention for the promotion of holiness. It began July 28th, and continued to Aug. 2nd. Sea Cliff is a very pleasant place on Long Island. There are excellent accommodations for large meetings. There is a tabernacle well seated, that will hold some six thousand people, and a plenty of good boarding and lodging houses. Besides these, there is a large hotel, and many very pretty cottages, where persons live during the summer months.

The meetings were conducted by Dr. Boardman, an amiable man, well known as an able writer on the subject of heart purity. He has been associated with the great meetings in Europe for the promotion of holiness. We found several prominent ministers at Sea Cliff who believe Jesus will come soon. They love to talk on the subject. We find no opposition from any of those who take an active part in these meetings. Those who do not yet see the clear evidence of Christ's speedy coming say they would be glad to have him come. We find the interest on this important subject is continually increasing among those engaged in the holiness movement. This is what might be reasonably expected; for when people love Jesus with all their hearts, they cannot help loving his appearing. We felt free in preaching the word at this meeting.

When in conversation with an able minister on the ground, he remarked, "The wicked will all be burnt up." He firmly believes in the literal, eternal destruction of the wicked. Others are examining the subject, hoping to find the doctrine true, according to the Scriptures. They have had much difficulty in harmonizing the doctrine of eternal torment with the revealed character of God, and already rejoice in the hope that they may find in the Scriptures the utter end of sin and sinners. Satan has caused many to turn infidels as a consequence of preaching the doctrine of eternal misery. It is but the result of his pet lie, "Ye shall not surely die." If man is naturally immortal, it follows that the unsaved must live eternally in torment. Thank the Lord that the light of Sacred truth has exposed that terrible error, so dishonoring to the God of heaven. According to the Scriptures, only the saints—the holy ones—will live eternally. *Amen.*

M. G.

THE INFALLIBLE POPE.—"The infallible Pope"—Pius IX.—is very finely described by Bunyan in his "Pilgrim's Progress." When speaking of the last condition of the Papal system, Bunyan says of its leader: "He is . . . grown so crazy and stiff in his joints, that he now can do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them."

It is very evident his days of supremacy are numbered. No doubt the final death-struggle will be terrible. All heaven and earth will be interested when the hour arrives. The resurrection of the dead is to take place, in season for them to witness the woman upon her funeral pyre. Those she burnt have the promise of being raised to witness the smoke of her burning. We believe the sublime event is not far in the future.

M. G.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Central Vermont Railroad.

Arrangements have been made with this Road, so that all who come over this Road to attend the Springfield Campmeeting will purchase regular tickets to South Vernon; then buy *Campmeeting Tickets* for Springfield. On the camp-ground, the Secretary will, upon the request of such, furnish them with a certificate, by which, on the presentation of the same to the Ticket Office at So. Vernon, on their *return*, they can buy a ticket to the place from which they came for *half fare*; thus saving *twenty-five* per cent on the round trip; and this *without* regard to the number who may go,—but be sure and follow directions.

G. T. A.

☞ TO OUR SUBSCRIBERS.

We purpose to have an Agent in attendance at the various Campmeetings to be held in the New England States this season, to receive sums due on the *Crisis* and *Pilgrim*.

We hope our subscribers will make it a point to pay at the meetings, as it will be more convenient for them to do so than to send by mail, and less expensive for us than to send an Agent to the homes of our patrons.

AGENT.

FAST.

As our National Campmeeting at Springfield will be one of special importance this year, as will also the one at Alton Bay, it is eminently proper that those who are interested in their welfare should make them subjects of special prayer, that the Lord will be pleased to manifest himself in a remarkable manner, by the power of the Holy Spirit, in leading those who may attend these meetings to make full preparation to meet our coming King, and to devote themselves to his service with renewed zeal during the remainder of their christian warfare. To this end, we would suggest that Friday, Aug. 6th, be observed as a day of fasting and prayer for the success, not only of the meetings named, but all other similar ones. It is important that we feel our dependence upon the Lord for good results from these meetings. Let us meet solely to glorify him in building each other up in Christ and his truth.

M. G.

CAMPMEETING.—Remember, our National Campmeeting at Springfield begins *Saturday, Aug. 7th*, to continue to the 16th inst. Come, expecting special blessings from the Lord. Come praying, with a firm purpose to do all in your power to make the meeting one of special profit to everybody. Come to work for Jesus. Leave cares and perplexities at home, and bring the peace and love of God, patience, long-suffering, gentleness, forbearance and brotherly kindness. Let all aim to make it the best meeting ever held on the ground.

M. G.

PERSONAL.—Bro. W. Sheldon is East at present, and intends to be at the Springfield campmeeting. His health is improved, and he is pressing nobly forward in the service of the Lord, faithfully proclaiming his word. Those who wish his services can address him at the *Crisis* office.

M. G.

AUGUST 9TH is the date for the meeting of the Advent Christian Association, instead of the 7th, as in the last *Crisis*.

M. G.

JOURNEYINGS.

I left home July 2nd, in company with Bro. J. F. Nickerson, and came to Portland on the steamer City of Richmond. Stopped in Portland, then took steamer John Brooks for Boston, arriving at four o'clock on Saturday morning, where I took cars for Providence, and found my appointment for Sunday, July 4th, published in the daily papers. Put up with Bro. C. Thompson. Had quite a good congregation. Preached to them on the importance of holding fast the truth that God in mercy had let shine on this generation, so that no man take their crown. The little flock in Providence have had severe trials, in consequence of some who have been very zealous of certain gifts, and that trine immersion was the true mode of baptism; but not many of the old hands have been carried away by it. Those that have we trust will come right, on the sober second thought, when they will see there is not one case of trine immersion mentioned in the Bible, and that it can only be sustained by the traditions of men. See Col. 2:8, and onward.

From P. we came to Fitchburg, where we found a company pretty well united on the present truth, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Some have recently been pricked in the heart by seeing the fulfillment of prophecy in the pouring out of the plagues on that harlot, who has her seat in the city on seven hills, and who was seen "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." At the close of the afternoon meeting, Sunday, July 11th, we went to Baker's Pond, about one and a half miles from the Chapel, where we had the privilege of baptizing three souls in the likeness of Christ's death, and we trust they will walk in newness of life, and be found in the likeness of his resurrection, "when he shall come to be glorified in his saints, and to be admired in all them that believe" "in that day."

I would say to the brethren, one and all, do not be discouraged. Jesus will come at the time appointed. If he should not come as soon as some of us confidently expect, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." O how blessed it is to love the appearing of Jesus. All such have the promise of a crown of righteousness, which the Lord the righteous Judge shall give in that day. Amen.

GEO. W. BROWN.

Orrington, Me.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$661.06

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$103.86
Less. (A. J. H.) credited to wrong account	$5.00
	$98.86

YOUNG PILGRIM FUND.

Previous acknowledgments	$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.

Previous acknowledgments	$4,768.30
L. L. Johnson (pledge paid)	100.00
A. J. Sawyer (pledge paid)	25.00
"C."	4.00

FOR SISTER TULLER.

C.	$2.00

FOR BRO. GEO. THOMSON.

C.	$1.00

CAMPMEETINGS.

E. A. STOCKMAN.

These great popular gatherings ought to be Pentecostal occasions to the church of Christ. The aggregate faith of a great people, massed at a single point; the daily ascension of ten thousand prayers from the same spot, and for the same thing; the blended testimony of ten thousand living witnesses to the grand, awful, glorious fact of the immediate termination of all human affairs, and the eternal settling of a world's destiny; the gathered ministry of the whole land, charged with the solemn startling message of Messiah's advent, God's judgment-day, and the deliverance of the just, "nigh even at the doors";—these all ought to give assurance of marked, wonderful manifestations of divine power.

But who, that has attended these meetings of later years, has not felt the painful lack of spiritual baptism and unction, ending in sad and discouraging disappointment of the results hoped for? Why is this? Does God forsake his people without provocation? The truth is, the world is fast absorbing the great campmeetings. Pleasure-seeking boldly invades these sacred enclosures, and vice and crime make annual advances on the very citadel of these consecrated retreats. Swarms of low, lewd persons rush to these gatherings for the sole purpose of sinful merriment, or lustful debauchery. And these classes freely mingle with our own young people, and our backslidden members, making a strange blending of professed piety and open ungodliness. Can God smile on such scenes, and display his gracious power amid such amalgamations?

But are we responsible? Inasmuch as we invite and entice these godless multitudes, and then minister to their appetites and propensities, we are. If we run our Sunday trains to accommodate them, and enrich the railroads, and then *feast* and inflame their bad natures with hot oysters, ice cream, confectionery, etc., and thus arouse their depraved passions for daily profanity and blasphemy, and nightly orgies of vice and crime, then we are, in part, responsible.

If we would see the old-time glory and power, and witness the former effectiveness of the word preached, let us humble ourselves before God for these and other offences, purge our worship of all "uncleanness of the flesh and spirit," and conform our conduct to the grandeur of our faith. Let us abate forever our oyster houses, ice cream stands, confectionery tables, and cease all traffic on our Lord's holy day, even though it be in Bibles. Let the scream, rattle, ribaldly, profanity and obscenity of the Sunday train give place to the quiet cadence of prayer, holy song, and earnest pleading, as becomes the worship of the Almighty Lord, before whose face we are so soon to stand; or, if there may be louder voices, let them be the resounding thunders of God's living, mighty word, arousing those who come, not to feast and revel, but to hear and live.

Let our victualing department cover the actual wants of the people,—nothing more. The Master once fed a great gathering with "barley loaves and fishes." Are the servants above their Lord? Let our dress, conversation and whole deportment, be such as becomes saints waiting for translation; and then let us humbly, devoutly expect, as then we may, the gracious, glorious presence and power of our great coming King.

SEABROOK CAMPMEETING.

As I have been here for nearly three weeks, I have had the advantage of seeing the conveniences for a campmeeting in this locality. The grove for the meeting is only a short walk from the depot, and is very pleasantly situated, and well shaded; with a nice stream of water running through the ground, fed by springs. The soil is a sandy loam, so that in case of rains, the water will quickly soak away. The ocean beach is about one and a half miles from the ground, but between it and the ground there is a beautiful bay, affording a good place for boating and fishing at high tide, and at all times for bathing. There is, and will be fitted up convenient places for bathing within from one-fourth to three-fourths of a mile, in the inlets that make up from the bay.

All things considered, I think the places are few where the facilities for a campmeeting, connected with sea air and bathing, are better than this. The Brn. of the committee all have the cause of our coming King at heart, and are doing all they well can to make this meeting one of deep interest to all who love Jesus; and are also trying to make everything convenient and agreeable by the way of boarding, furnishing provisions of all kinds, lodging, pitching tents, building cottages, or giving information to all inquiries. Rooms unfurnished can be rented at from one to two dollars per week, from now till after campmeeting, and furnished from two to three dollars per week. Through the week of the meeting, rooms can be obtained furnished from 75 cts. to $1 per day, and unfurnished from 25 cts. to 50 cts. to those who wish for rooms. Yours in Christ,

W. G. RUGGLES.

CARTER'S EXCURSION.

A word about Carter's excursion may be interesting to those contemplating a journey to this coast. There is no way of crossing the continent so pleasurable and easy as with an excursion as proposed by Carter, or as may be arranged by any company of thirty or more. Mr. Carter proposed to give every passenger a full seat, which would provide a bed for every two persons. He proposed first class cars and express time to Omaha, and good cars with fast freight time from there through. He has now run six excursions over the road, and four times out of the six has been carried from Omaha in six days, although he has never promised his passengers to go in less than eight. This long time gives one a better chance to rest, and also to examine the country. It also gives ample time for meals, and if one will only give up hurrying to see the *end*, and enjoy the present, it becomes delightful.

Mr. Carter's excursion has grown from one car on the *first* to ten cars on the last trip, carrying about two hundred and fifty persons, and so popular had they become, that our company was composed of those who patronize first class hotels, and move in high circles.

Mr. Kimball, the Sup't. of the U. P. R. R., was the first to suggest these excursions to Mr. Carter. Mr. Carter arranged verbally for four trips this season, but neglected to have any written contract. When the R. R. officials knew that two car-loads of people were stopping at first class hotels in Omaha, waiting for Carter's excursion, rather than pay Pullman fare, they saw that this excursion was taking their first class travel, and they resolved that they would destroy its popularity.

When we reached Omaha, Carter was not known. We were recognized only as emigrants, and were told that we were to be huddled in with French, Irish, and Dutch, like so many pigs, amid onions, garlic, carrots and tobacco, with no chance for our beds or baggage. This was all talk, in order to mortify the upper tens, and the rest of us into changing our Carter tickets for express train tickets. Of course, it made some mad, and there was a good deal of loud talk, but the company resolved to stay together and go through. When the time came to start, we were given good cars, though not the most stylish, all by ourselves, with plenty of room. We soon found ourselves as comfortable as from Boston to Omaha, and those of us who kept cool, truly thanked God for the help of his countenance. Mr. Carter is one of the kindest of men, and is untiring in his efforts to make his company happy and comfortable. We doubt not his honesty. What we have said reveals a want of business acuteness, and definiteness, and a little more dignity would give him more commanding power over his passengers, and aid much in maintaining the favor of the people with these excursions.

This trip has taught him a lesson, and he will not take the two trips now advertised, unless he can arrange some more positive and pleasant terms with the U. P. and C. P. R. R's. If he can do this, and execute some more settled and orderly method for changing trains—the only tedious part of the trip—then send me this way instead of by first class ticket. Changing trains is tedious, go which way you will; but when you have beds, lunch baskets, valises to move, and to move in a hurry, it becomes more so. It only lasts however, a little while, and then you are settled again.

I will say in closing, that we were largely, very largely, indebted for our comfort and happiness on the way to the *special favor* of God. He sent us timely help at Boston by Bro. Adams and Bro. Grant, by Sr. Mary Ingalls, and Sr. Hastings. He made for us friends all the way, so that in all our exchanging trains we found our much baggage moved for us by noble souls, who enjoyed doing it. He gave us strength and health, peace and quietness of mind. The many who prayed for us on our journey did not pray in vain. More than ever on the way our hearts swelled with praise to God for His manifest care. Could I have the same company, the same blessing, and had an occasion, I would come again by Carter's excursion.

H. F. C.

Correspondence.

From Bro. N. H. Reed.

To the dear ones of like precious faith:—As it has been some time since you have heard from me through our beloved paper, I thought I would say to you that I am still homeward bound; and as yet the way does not seem tedious, for I find journey bread all the way thus far, and hope to the end. I would say that I am yet doing what I can in this province to spread the good news of Jesus' coming and kingdom. My interest has not in the least abated in trying to get men ready for the judgment, though I do not work so extensively as I used to when colportering. The main cause is, my vocal organs have become so weak, that I am scarcely able to attend to the duties of the Sabbath. When traveling, I overtaxed my strength, and so am now obliged to limit my field of labor. I used to take delight (though I endured hardships) when traveling over the hills and through the valleys of this province, carrying those pages that contain the great message to this last generation. Then I had quite a number of subscribers for the *Crisis*, *Times*, *Banner*, and *Christian*. But since I have ceased to go abroad as much, there has been a great falling off. I correspond with some by letter, but cannot do the work so effectually.

Last month (June), when at our Annual Conference at Bear River, I could not help thinking of the goodness of God to us as a people, away in this corner of his vineyard. Since 1868, when our first Conference assembled, we have grown and multiplied. Churches are now built up where then our name was a by-word. As yet, no divisions have been made among us, for which we thank God.

We are not now so dependent on other places for help as we used to be, for God is raising up those in our midst who feel the labor resting on them in proclaiming his

truth. May God bless all such, and his entire church, that love and unity may prevail, so that our faith may tell to all the world; that when the Master comes, he can say, "Well done." Yours in hope.

Barrington, N. S.

CORRECTION.—I notice in the report of the N. S. Annual Conference, published in the *Crisis* of July 21st, that a mistake appears in stating that I was elected president. That was not correct. Eld. J. J. Woodworth was elected to that office, and I was elected Vice President. J. M. TOZIER.

I WISH to state that my recent articles on Mormonism are simply sample chapters of a work written on this theme, and not a full examination. The book is not printed.
WM. SHELDON.

Obituaries.

PRICE. In Elizabeth, N. J., July 24th, Sr. Celestia Price, of rose cancer, after being confined to her bed about nine months, in intense suffering.

We have every reason to believe she sleeps in Jesus, to await the glorious morn of the resurrection. She often prayed the Lord to let her depart and be at rest. She has held to the Advent faith for the last thirty years. Not having any Advent preaching in this place, she attended Christ's Church (Episcopal). The minister, Mr. Parker, has been very kind, as well as many of his congregation, to visit her often. I shall be left alone to pursue my journey through this vale of sorrows and trials, as my children all have families of their own. We have traveled together forty-five years, and have been waiting and expecting for the last thirty years that the Lord would come and change our vile bodies, and make them like unto his glorious body, at his appearing and kingdom.
ROBT. T. PRICE.

Bible Banner and *Advent Times*, please copy.

WOOD. In Mechanic Falls, Me., July 15th, Charlie, only child of Octavus and Jennie L. Wood, aged one year, nine months, thirteen days.

The family circle has been broken; death has taken from us our darling little Charlie. The tender bud has been severed; his little voice will greet us no more; those wayward little feet will be heard no more. But our darling we shall meet just over there on that shining shore.

Thine only child is dead;
Tell Jesus of thy grief.
Come unto me, he kindly said,
And I will give relief.

MRS. R. T. WOODBURY.

FLINT. In Sutton, May 17th, 1875, Calvin A. Flint, aged forty-seven years.

Bro. Flint leaves a wife and large family of children in deep sorrow, but not without hope.
D. W. DAVIS.

HOYT. In Warner, July 4th, 1875, Sally, wife of Barnard Hoyt, aged seventy years.

She sleeps in Jesus. May the grace of God sustain the sorrowing children and friends.
D. W. D.

HEMPHILL. In Warner, July 5th, 1875, Susine E., wife of Geo. A. Hemphill, aged twenty-two yrs. She rests in hope. D. W. D.

FOREIGN NEWS.

GLASGOW, July 28. It seems that the Oldham Mill troubles are not to be confined to that section of the country or to that branch of the manufacturing business. In various smaller towns the laborers are agitating the question of strikes, and if the present excitement continues, over thirty-thousand people will soon be out of employment. Thirty-one mills are closed at Dundee and twelve thousand persons are out of employment. Both the employers and operatives have held meetings and resolved not to yield.

One of the most serious fires which has visited this city for some years occurred here to-day, in the large cotton mills of Grant & Co., by which the entire building with all its outlying sheds, barns, etc., was destroyed. There was an awful panic among the operatives, but, as the means of escape were tolerably numerous and available, the damage was comparatively slight. Three girls were severely injured, and several others slightly. A number of firemen were also sufferers by the falling timbers. There were about three hundred and fifty employes in the establishment at the time. The total loss to property will be about £100,000 sterling. There will be much suffering among the poorer people unless the mills are at once rebuilt.

NAPLES, July 29. The Pope has written a letter to the Archbishop of Naples in which he anathematizes the Italian National Catholics.

DOMESTIC NEWS.

Cincinnati, July 30. A dispatch from Indianapolis says a cyclone passed through Haneysburg, Fountain county, Ind., last Sunday night, tearing houses to pieces, uprooting trees and sweeping things generally before it. Five women were killed.

OHIO.

Cincinnati, July 30. Reports from all portions of southern Ohio to-night give gloomy accounts of continued rains and damage to crops.

The Big Miami river to-night at Cleves is rising at the rate of six inches per hour, and the bottoms are all under water. Three thousand acres of corn between Cleves and Lawrenceburg are flooded.

At Morrow, Ohio, a terrible rain storm occurred this afternoon, and the Little Miami river is reported as flooding the town.

In the vicinity of Marietta the damage by the storm of Wednesday night was immense. The wheat and oat crops are reported as entirely washed away, and the Muskingum river is full of floating grain at all points.

Rain is reported as still falling, and great danger is apprehended from a further overflow of the rivers and smaller streams. The crops are considered entirely lost.

INDIANA AND ILLINOIS.

Indianapolis, Ind., July 30. Special telegrams to the *Journal* from eighty of the ninety-two counties in Indiana and twenty-five of the eastern counties of Illinois furnish a discouraging account of the condition of the crops.

The details of the damage are remarkably uniform, the best showing for wheat being in the extreme northern tier of the Indiana counties, where but a small portion can be saved, it having sprouted in the shock, and at least two-thirds is already ruined. Corn is in a fair condition, except in the low lands, which are under water.

Oats and hay in some sections are rotting on the ground, and fair weather for two weeks would not enable the farmers to save half the crop. The flax crops are nearly ruined. It is raining heavily and steadily throughout the State to-night, and the streams, already full, will pass beyond restraint to-morrow.

ARKANSAS.

Little Rock, July 30. A heavy rain storm along the line of the Iron Mountain has prevented any trains from arriving in this city to-day,

KENTUCKY.

Louisville, July 30. The crop situation in this State as well as in a large portion of the adjoining States is becoming very alarming.

There is a heavy rain fall every day, and the short intermission, with hot sunshine, aggravates the evil. This kind of weather has continued for about six weeks, and is believed to be without parallel. In the last day or two the rain fall has increased, and gloomy apprehensions are felt in all sections of the country.

MISSOURI.

St. Louis, July 30. Advices from southwest Missouri say that very heavy rain storms occurred in that section the past two or three days. At Verona a large part of the town was inundated and considerable damage done.

The Atlantic and Pacific railroad bridge over Spring river was swept away and several hundred yards of the tracks were washed out. A pretty serious washout occurred in various other places, and trains will not be able to pass for several days.

The crops are very seriously injured or wholly destroyed in the bottoms along the Spring river and other property has been swept away.

NEBRASKA.

Omaha, Neb., July 30. Advices from Lincoln, Neb., state that the heavy rains in that section of the country and the southeast damaged property along the line of the Atchison and Nebraska railroad to the extent of over $100,000. It is stated that the road bed is damaged badly for a distance of twenty-one miles. The Burlington and Missouri railroad in Nebraska is reported as having suffered some damage, and the track is under water for about a mile and a half.

Fall River, July 31. At the spinners' meeting, held last night, it was voted to strike in three of the mills. This resolution was carried by a vote of five over two-thirds.

ST. LOUIS, MO., Aug. 2d.—The condition of affairs here is decidedly alarming; the rivers are rising, and the reports from the surrounding country give details of further danger. The four principal railroads running east from here are either flooded in places, or damaged so that trains cannot run, and most of the roads in this State are similarly situated. The river has risen here three feet since last night, and is now rising at the rate of two inches per hour. Accounts from the Upper Mississippi, Missouri, and Illinois, say that they are all rising rapidly, and all tributaries within two hundred miles have greatly swollen, many of them pouring out floods of water.

Despatches from various parts of this State say that immense damage has been done to the crops and other farm property. In Spring River Bottom alone the damage to farmers is estimated at a million and a half dollars.

Notices.

SEASIDE CAMPMEETING AT SEABROOK, N. H.

Providence permitting, this meeting will commence

August 14th,

and continue over two Sabbaths. Ample provision has been made for boarding and lodging on the grounds. Price of board, 85 cents per day; breakfast or supper, 35 cents; dinner, 50 cents. Horse keeping, 85 cts. per day (hay and grain); baiting, 40 cts.

FARES.—Fare is reduced from August 10th to 26th on the Eastern Railroad and branches one half, with 10 cents added.

Fare from Boston and return—$1.40.
" " Portland and return—2.25.
" " Portsmouth and return—60 cts.
Newburyport and return—35 cts.
and from other stations in same ratio.

Trains leave Boston for Seabrook at 8, 12.30, 3.15, and 4.45.

Portland for Seabrook at 6.15, *9 A. M., and *2.35 P. M.

Portsmouth for Seabrook, at 7.05, 8.23, 11.26, and 5.32. *Change cars at Portsmouth.

Sundays, Aug. 15th and 22d, leave Boston for Seabrook at 8.15 A. M. Leave Portsmouth for Seabrook at 9 A. M. Returning, leave Seabrook for Portsmouth at 5 P. M. Seabrook for Boston at 6.50 P. M.

All desirous of hiring tents or rooms, will address C. A. Barton as early as convenient. There is plenty of good tent ground, and the committee will furnish assistance for locating and pitching tenst. The grounds will be dedicated *Sunday, August 15th*. Able and efficient ministers of the gospel, from different sections of the union, will be present to preach the word.
N. H. ROBIE, for the Committee.

Seabrook Campmeeting.

The committee wish to inform our brethren that there are yet some eight to ten rooms to let in dwelling houses near the ground, with beds in them for two, the price from $5 to $8 during the meeting, according to the size of the room. Those wishing to obtain a room, address C. A. Barton, Seabrook, N. H., and he will secure them. There will be a large tent on the ground for those who have no tent, but such will need to bring a blanket, and a pillow slip, to fill with hay. There will be places provided for preachers, and bedding for such as cannot bring it. Board free for all the preachers that are in the order of this great truth. Provision can be bought on the ground at the stand. Board as usual at our other campmeetings, 80 cts. a day; breakfast and supper, 30 cts.; dinner, 50 cts., single meal.
For the Committee, H. MUNGER.

Campmeeting.

A campmeeting will be held at Sparta, Wis., beginning *Sept. 4th*, and continue over two Sundays. We hope for a general rally, and an excellent meeting. Necessary preparations will be made for pitching tents, and all are requested to be on hand in time, to work for God. Let every family within reasonable distance be present, and bring tents if possible. This location is so near the river, that we hope a goodly number of tents will also come from Iowa and Minnesota. Let us have a grand rally of workers.

Committee: John Palmer, Wm. Wood, Bro. Mathewson, M. L. Huthinson, James Hewitt.

Brn. D. S. Clark, Philo Hitchcock, and other ministers will be present to assist in preaching the word. If any desire additional information, address Bro. Clark, at Sparta, Wis.
WM. SHELDON.

Wolfboro Campmeeting.

The Wolfboro Campmeeting will commence *August 14th*, and hold over Sunday, Aug. 22nd. Board will be furnished on the ground at 80 cts. per day. Also ample hotel accommodations, at reasonable charges, within ten minutes walk of the ground. Fares have been reduced on the Eastern, Maine Central, and Boston and Maine Railroads. Tickets good from August 10th to Sept. 1st, inclusive. JASPER STONE, for the Com.

Lake View Campmeeting.

The Annual Campmeeting of the Advent Christian Conference of the Province of Quebec, Canada, will be held in Magog, (P. Q.) at the outlet of the beautiful Lake Memphremagog, to commence *Saturday, Sept. 11th*, and continue over two Sundays. We deem it best, and have been advised, to attend to the business of our Annual Conference during this meeting, and hereby so appoint, unless reasonable objection is made before that time. Let all come who can.
C. P. DOW.

IOWA CAMPMEETING.—The Lord willing, the Iowa General Union State Campmeeting will be held in Brooklyn, Poweshcik Co. (the same place as last year), commencing *Friday, Aug. 20th*, and continue over two Sundays. We hope to see a large gathering to this meeting. Come with your tents and bedding, and worship with us in the tented grove. The Conference will be held during the first part of the meeting. Let all the delegates and ministers therefore be on hand.
Per order of the Committee, J. RIDLEY, Sec.

Campmeeting.

A campmeeting will be held at Brodhead, Wis, beginning on *Saturday, Sept. 12th*. Let tents come from every direction. Committee of arrangements: H. T. Moore, H. W. Button, Israel Moore, Wm. Foster, D. H. Warren. A goodly number of our ministers will be present, and among them we expect S. W. Thurber and Sr. S. J. Buswell. We look for an excellent meeting. Pitch tents on the day before the meeting, if convenient. WM. SHELDON.

CAMPMEETING.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th.

The fare over the M. C. R. R. will be reduced one half. We hope there will be a good delegation come over the R. R., so if we need the same favor another year we can get it. Particulars in due time. JER. CARR, for the Committee.

DEDICATION.—The Advent Christian Church at Martville will be dedicated *Saturday, Aug. 14th*. Service will commence at ten o'clock A. M. The meeting will hold over Sunday. We expect two or three ministers will be present to help in the meeting. We invite our brethren and sisters to meet with us from other churches.
M. R. MILES, Pastor.

THE Evangel Tent will be pitched at Northwest Harbor, Deer Island, Aug. 3d. Meetings afternoons and evenings through the week, and over Sunday, Aug. 8th, and longer if thought best.
F. E. BLAISDELL.

NOTICE.—There is an unpaid bill of over $300, incurred in rebuilding "The Concord Tent" at Alton Bay camp-ground. To meet it, we propose to sell the rooms, and assess the shares. We offer the rooms to the share-holders until August. Afterward to others. The front rooms are $35. each. The other large rooms, $25. Two smaller ones, $20. Each room is entitled to a privilege in kitchen, and to the cook stove.
T. H. FORD.
J. T. KIMBALL.

NOTICE.—Samuel Ayers, of Worcester, Mass., has a double cottage to let on the Springfield camp-ground. Also, S. G. Ruggles has a single cottage, with stove, furniture, etc. Address both at Worcester, Mass.

NOTICE.—Arrangements have been made to furnish lumber for building purposes on the campground at Seabrook, N. H., at the lowest market price, which will not exceed $15 per M. Address CHARLES C. DOW, Kensington, N. H.
N. H. ROBIE, for Com.

BRO. G. F. HAINES having accepted the call given him by the church of Bonny Eagle, Me., hereafter all matters of exchange or supply must be made through him. T. R. LIBBY, Clerk.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing

Saturday, August 7th,

and continuing till the 16th.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On the above roads campmeeting tickets, good from July 20th to Aug. 17th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

Central Vermont Railroad.

Arrangements have been made with this Road so that all who come over this Road to attend the Campmeeting will purchase regular Tickets to South Vernon. Then buy Campmeeting Tickets for Springfield. On the camp-ground the Secretary will, upon the request of such, furnish them with a certificate, by which, on the presentation of the same to the Ticket Office at South Vernon on their return, they can buy a Ticket to the place they came from for *half fare*, thus saving *twenty-five cents*. And this without regard to the number who may go. *But be sure and follow our directions.*

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half*.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Ayer Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year.

The New London Northern Railroad has reduced the fare on their Road one half, *from July 22nd to Aug. 16th inclusive*. Buy tickets at any station for Palmer, and then buy Campmeeting tickets for Springfield, and get return passes from the Secretary on the camp-ground.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 20th to Aug 17th. *Call for Campmeeting Tickets.*

From New York *via*. New Haven Steamers. Fare reduced on this route so that friends can come from New York and return for $5.25.

Pay the regular fare, $3.00 from New York to Springfield, and if you wish to return back the same way, call for a return ticket from New Haven to New York, on the boat, which will be furnished for 50 cents, this ticket to be endorsed on the camp-ground by the Secretary.

As they sell R. R. tickets on the boat only *to* Springfield, on your *return* you will have to buy a ticket at the depot in Springfield *for* New Haven, which, with the return ticket *from* New Haven to New York, obtained on the boat previously, will take you to New York.

Boat leaves Peck slip at 3 P. M. 23d street E. R., at 315 P. M., connecting with steamboat train for Springfield. Also at 11 P. M.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 10 A. M., and at 3, 4, 5, and 9 P. M.

Any arrangements with other roads that may be made will be noticed hereafter.

Mr. Burr's Teams will be at the Depot as early as *Thursday, August 5th*, to take passengers to the camp-ground. Fare 10 cents. Trunk 10 cts.; small package 5 cts.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
M. GRANT,
I. B. POTTER,
JOHN B. WHITE,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

The Advent Christian Association.

This Association will hold its annual meeting at the Springfield camp-ground, commencing on MONDAY, AUG. 9th, at 4 o'clock P. M. Let every church send a delegate. None should forget the importance of the business to be done at these annual meetings. Every church is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members. An assembly of worshipers, though few in numbers, constitutes a church.
S. G. MATHEWSON, *President.*
H. F. CARPENTER, *Secretary.*

The American Advent Mission Society.

The Annual Meeting of the American Advent Mission Society will be held on the Springfield National Advent camp-ground, commencing AUG. 11TH, at 4 o'clock P. M.
A. W. SIBLEY, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association, are members of the A. A. M. Society. A. W. S.

VERMONT CAMPMEETING.—This meeting will commence *Sept. 4th*, and continue till Sept. 13th. Bro. E. A. Stockman and others are engaged to be at this meeting. H. F. C.

Since the above notice was inserted, we have received encouragement from Brn J. Couch and N. Wheeler that they will be present at our campmeeting. Bro. McCullock is also expected from the west. The fare will probably be reduced on all roads controlled by the Vermont Central R. R., and on the Montpelier and Wells River R. R. Particulars will be given soon.
A. A. HOYT, for Com.

TENT MEETING.—There will be a tent meeting at Hereford, P. Q. (Hall Stream), commencing *August 7th*, at five o'clock P. M., and hold over the Sabbath, and longer if thought best. Let all who live in that section who are interested in the salvation of the perishing, come out to the meeting. Preaching brethren are invited to come and labor in the work. T. E. LANG, JR.
E. S. MOULTON.

NOTICE.—The Michigan State Campmeeting will be held at Mosherville, on the Fort Wayne, Jackson and Saginaw R. R., *August 7th to 15th*. The A. C. Annual Conference will be held in connection with this meeting.
A. E. BABCOCK, J. M. SNOOK, J. R. PRESTON, } Committee of Arrangements.

QUARTERLY MEETING.—The third quarterly meeting of the A. C. Q. C. of Northwestern Kansas, will be held (because of destitution) at the home of Elder J. Page, five miles west of Belleville, Republic Co., at 10 *o'clock* A. M., *Saturday, Aug. 7th*, and not (as previously stated) with the Smith Grove Church. This meeting is for business, and all the members of the conference, especially the preaching brethren, are requested to be present. J. S. THORP, Sec.

NOTICE.—We purpose holding religious services each pleasant Sunday, during the summer, in Chatfield's grove, Wolcottville, Ct., which, through the kindness of the owner, Mr. Chatfield, has been fitted up expressly for these meetings. When the weather is unfavorable for the out-of-door meetings, we shall worship, as heretofore, in the Town Hall. Messrs. Austin & Ladd's band wagon will leave Granite Block for the grove at 10 o'clock A. M. and 12.45 P. M. Fare each way, 10 cents. Preaching by different brethren, as the Lord shall direct. A hearty welcome to all who love Jesus.
A. W. BRADFORD, for the brethren.

NOTICE.—Arrangements have been made with J. H. Downing, to furnish lumber for building purposes on the camp-ground at Alton Bay, at the following prices: Hemlock, $15.00 per M.; Pine, planed and matched, $25,00 per M. All who want lumber for frames must write immediately to J. H. Downing, Alton Bay, N. H. Mr. Downing will furnish nails, windows, doors, butts, screws, etc., at Boston prices. H. K. CHOATE, BENJ. YOUNG, } For Committee.

MY LABORS for the present and on until further notice, will be with the church in Whitefield, N. H. Brethren, please remember and address all communications designed for me to the above place. T. E. LANG, JR.

ALTON BAY CAMPMEETING NOTICE!

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing

August 21st,

and hold over two Sabbaths.

Boston and Maine Rail Road. Fare reduced on the entire Road, and all its branches, from

August 10th to Sept. 1st,

inclusive. Trains leave
Boston—8.30 A. M., 12.30 P. M., 3.30 P. M.
Dover—10.55 A. M., 3.10 P. M., 6.20 P. M.
Portland—9.00 A. M., 2.35 P. M.

Boston, Concord, and Montreal R. R. Tickets will be good from Aug. 10th to Sept. 1st, 1875. Passengers going before Aug. 21st will change boats at Wolfborough or Centre Harbor, and pay the extra fare to Alton Bay, excepting on Monday, Aug. 16th, when they will be carried through on the boat, leaving the Weirs at 2 P. M.

Boston and Albany, R. R. Tickets sold at the following stations: Natick, Westboro, Worcester, Palmer, and Springfield, *via*. Boston and Maine to Alton Bay Campmeeting. Fare reduced one third to Boston. $4.70 for the round trip from Worcester; $6.70 from Springfield to Alton Bay. Return passes will be given at the meeting, at the office of the Ex-Committee.

Concord Railroad and Branches. Tickets on sale for Alton Bay campmeeting at reduced rates from Concord, Suncook, Hookset, Manchester, Nashua, Candia, Greenland, and Portsmouth. Good August 19th to 31st inclusive. This will be the best route for all going from Portsmouth and vicinity, as a car will be provided for the return of baggage from Alton Bay direct to Portsmouth. It is expected the fare from Portsmouth to Alton Bay and return over this road will be $1.30. *Note*—Baggage will not be received for this car belonging to persons going on other roads.

From August 21st to August 30th boats will run between the Weirs and Alton Bay twice each way daily, connecting with the train North and South on the Montreal Railroad.

Round tickets at reduced fare can be obtained at all stations upon the Boston, Concord, and Montreal R. R.

Other Roads will be published as soon as heard from. More particulars hereafter. *Com.*

Reduced Fare.

Via. *Worcester, Nashua, and Rochester R. R.* From Worcester to Alton Bay campmeeting, $3.70 to go and return. Good from Aug. 21st to 31st inclusive. From Worcester to Wolfboro and return, $4.30. Good from Aug. 10th to the 31st inclusive. E. G. HIGGINS.

NOTICE.—I am happy to say that the wood worms, that annoyed us at Springfield the two years past, were all killed by the hard winter and ice, and there are no signs of one. I state this fact for the benefit of those who stayed away last year on that account. The Springfield ground never looked so nice and clean as now. There are some twenty families keeping house on the ground, and it bids fair to have a large and good meeting. H. MUNGER.

Connecticut Campmeeting.

The Lord willing, this campmeeting will commence in the grove near Plainville, *Saturday, September 4th*, and continue till Sept. 13th.

Experience has proved the depressing effect of the free board system in all campmeetings, where it is allowed; for while the motive may be good, it fails in practice. Many have come to consider this management an unequal division of the burden of the meeting, inasmuch, as it requires brethren who meet their own expenses and board themselves, to help pay a free board bill for others, whose special claim to the privilege they do not understand, thereby diminishing their interest in campmeetings, and hindering their liberty to labor while at the meetings. Nor is this all; the free table has prompt attendants and earnest laborers, who sometimes fail to engage earnestly in the work of salvation, and are at ease in Zion before they are aware of it.

We believe the simple rule of *equality to all* is the surest way out of this difficulty; and it has been decided to have *no free board* and *no boarding table* at this meeting this year. The committee, with the rest, will board themselves. None need stay away because the boarding table is discontinued, as provisions will be sold at the stand, and meat, oysters, and potatoes cooked, if desired, at reasonable rates. This step has been taken with view to glorify the Lord, and we think will equalize the burden. While christians are not called upon to provide for those who are able to take care of themselves, they will not allow the needy to go away hungry.

With the blessing of the Lord, we trust the meeting will prove as nearly self-sustaining as possible. Those coming by R. R. will find conveyance from Plainville to the camp-ground. Let all who can, bring tents and bedding, and every one a blanket, lest your neighbor rob himself to lend you. Above all, come filled with the Spirit of Jesus. As the lease of this grove expires this year, a meeting will be held on the ground, *Thursday, Sept. 9th, at 9 o'clock* A. M., to consider the future of the campmeeting. A full attendance is desired. Pray that the divine power may rest down upon the encampment, and the good news of the soon coming kingdom inspire every believer with renewed energy to save the perishing, and to be in complete readiness to wait for the Son of man from heaven.

SETH WOODRUFF,
B. HITCHCOCK,
H. P. BRADLEY,
L. MILLS,
O. D. WOODRUFF,
} Committee.

NOTICE.—Our brethren who desire to go to Alton Bay camp-ground before Aug. 10th, and remain there until the meeting, can be favored in R. R. fare by applying at the *Crisis* Office.
J. COUCH.

NOTICE.—As the season for holding meetings on the Alton Bay camp-ground has come, notice is hereby given that Elder E. A. Stockman will have charge of the meetings until the commencement of the general campmeeting. All arrangements for meetings can be made by corresponding with him at Alton Bay, N. H.
J. COUCH, for Committee.

NOTICE.—Those wishing to hire rooms, or locate tents on the camp-ground at Alton Bay, should correspond with J. G. Smith, Farmington, N. H. For the Committee, J. COUCH.

NOTICE.—The Mechanic Falls Campmeeting will commence *Saturday, August 28th*, and continue over two Sundays. Particulars hereafter.
WM. H. MITCHELL, for the Com.

THE BIBLE BANNER.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by an able corps of Special Contributors. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, and postage free. Liberal terms to Agents. Address THE BIBLE BANNER, Vineland, N. J.

The *World's Crisis* and *Bible Banner* will both be furnished to one person for $3.00 a year. This applies to *new* subscribers for the *Banner*. Address all orders for *both* papers to the WORLD'S CRISIS, 160 Hanover St., Boston, Mass.

THE BIBLICAL MESSENGER.

This monthly is well printed, and is a bold advocate of Bible truth. It gives prominence to holiness of heart, and the speedy return of Christ to resurrect the dead and set up his everlasting kingdom.

EDITORS: A. A. Hoyt, H. F. Carpenter, A. W. Sibley, Frank Burr, M. R. Phetteplace, C. Mendenhall. TERMS: *Sixty cents* a year. Agents wanted. Send for sample copies. Address the "Biblical Messenger," Waterbury, Vt.

The *Biblical Messenger* and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 160 Hanover Street, Boston, Mass.

THE TOBACCO PLUG AND CIGAR

shown in their true character, with some of their terrible results upon mankind.

From Zion's *Herald*:—"Rev. George Trask is in a fair way to have an efficient successor in Rev. I. C. Wellcome, of Yarmouth, Me. We have received a spirited tract from his pen, entitled, 'The Tobacco Plug and Cigar.' Its seventy-two pages are crowded with facts and figures, forming a terrible indictment against the foolish and vulgar habit and expensive indulgence of the use of tobacco. We wish it the widest circulation and the utmost success in its important mission."

From the Portland *Transcript*:—"Rev. I. C. Wellcome, of Yarmouth, Me., publishes a neat pamphlet of seventy-two pages, against the use of the 'The Tobacco Plug and Cigar,' being a friendly talk with those who use tobacco, with the hope of benefitting them in health, mind and money. It is a complete treasury of anti-tobacco argument and appeal. Sold for $10 per hundred, $1.50 per dozen, 15 cents single copy. Send order to the author." Sold at the *Crisis* Office.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) TO INSURE INSERTION FOR THE CURRENT WEEK.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Tuesday and Friday evenings only.
James Gardner ... Sunday, Aug. 8th

BOSTON (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.
H. L. Hastings (is expected) ... Sunday, Aug. 8th

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
J. S. White ... Sunday, Aug. 8th
I. I. Leslie ... Sunday, Sept. 5th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Meeting Sunday, Sept. 5th.

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
C. Goodrich ... Sunday, Aug. 8th

SOMERVILLE, Mass. (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W. Sederquest .. Sundays, Aug. 1st and 15th, and 1st and 3d Sundays in each month till further notice.

HYDE PARK, MASS. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Seabrook Campmeeting ... Sunday, Aug. 15th
J. COUCH.

Tremont, Mass ... Sunday, Aug. 15th
Berkley, Mass. (as Bro. Benj. Luther may arrange) Sunday, Aug. 22d.
Plymouth, Mass ... Sunday, Aug. 29th
J. S. WHITE.

Brimfield, Mass ... Sunday, Aug. 8th
Hyde Park, Mass ... Sunday, Aug. 29th
M. BATCHELOR.

East Weymouth, Mass ... Sunday, Aug. 8th
W. S. CAMPBELL.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

East Topsham, Vt ... Sunday, Aug. 8th
West Groton, Vt ... Sunday, Aug. 15th
Middlesex, Vt ... Sunday, Aug. 22d
DANIEL D. PAGE.

Meredith, N. H. (Dolloff Hall) ... Sunday, Aug. 8th
Holderness, N. H. (Stephens' meeting-house) Sunday, Aug. 15th. JOHN H. EVANS.

Meredith, N. H. (Dolloff school-house) Sun., Aug. 15th
J. G. MOULTON.

Hatley (Old Church) ... Sunday, Aug. 8th
L. C. MCKINSTRY.

Salem, Vt. (Bro. Bergoin's school-house) Thursday evening, Aug. 12th.
St. Johnsbury, Vt. (Paddockville school-house) Sunday, Aug. 15th.
North Haverhill, N. H ... evening, Aug. 17th
Warren Summit ... evening, Aug. 18th
L. C. & M. MCKINSTRY.

Standish Neck, Me ... Sunday, Aug. 8th
South Windham, Me ... Sunday, Aug. 15th
MRS. H. S. CLARK.

Barkhamstead, Ct ... Sunday, Aug. 8th
ENOCH PHELPS.

Kingston, N. H ... Sunday, Aug. 8th
J. F. CHAMBERLIN.

Frost Corner, Wolfborough, N. H .. Sunday, Aug. 8th
Ossipee (No. 4 school-house) ... Sunday, Aug. 15th
A. STILLINGS.

Northwood Narrows, N. H ... Sunday, Aug. 8th
WM. BODGE.

Hebron, N. H. (where Bro. George Wallace may appoint) Sunday, Aug. 8th.
Meredith Centre, N. H ... Sunday, Aug. 15th
W. W. SUTHERLAND.

Dorchester, N. H ... Sunday, Aug. 8th
J. B. S. PILLSBURY.

North Pembroke, N. H ... Sunday, Aug. 8th
GEO. W. RANDALL.

Salem, Mass ... 2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass .. the last Sunday in each month
GEO. A. STREETER.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Charlton ... Sunday, Aug. 29th
M. E. OTIS.

South Windham ... Sunday, Aug. 8th
J. ALBERT LIBBY.

Plymouth, Mass ... Sunday, Aug 15th
GEO. W. BROWN (of Elliott.)

North Whitefield, Me ... Sunday, Aug. 8th
J. R. HALL.

Natick, Mass., 10½ A. M. and 6½ P. M., Sunday, Aug. 8th
Cochituate (Wesleyan church) 1½ P. M. E. OWEN.

Bangor, Me ... Sunday, Aug. 8th
S. K. PARTRIDGE.

Abington, Conn ... Sunday, Aug. 15th
B. WOODSIDE.

Hill, N. H. (Centre meeting-house) Sabbath, Sept. 5th
SIMEON ROBY.

Sutton, N. H. (Palmer school-house) Sun., Aug. 15th
A. S. WILLIAMS.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass ... fourth Sunday in each month
H. H. TUCKER.

Newcastle, N. H ... Sunday, Aug. 8th
N. M. DAVIS.

Rutland, Vt ... Sunday, Aug. 8th
RICHARD MOSHER.

Whitakerville ... Sunday, Aug. 15th
J. A. PACKARD.

South Casco, Me ... Sunday, Aug. 8th
Hartford, Me ... Sunday, Aug. 15th
J. T. JORDAN.

Danbury, N. H. (Knowlton school-house) Sunday, Aug. 15th. D. EASTMAN.

Vitum school-house ... Sunday, Aug. 15th
T. W. PIPER.

Cheshire Street, Ct ... Sunday, Aug. 15th
Warren, Ct. (as Bro. B. W. Beeman may direct) Sunday, Aug. 22d. G. L. WHITE.

Holderness, N. H. (True school-house) Sunday, Aug. 8th. C. H. LOCKE.

West Gratton, Vt ... Sunday, Aug. 29th
East Colebrook, N. H. (Kiddersville) .. Sun., Sept. 5th
Pittsburg, N. H. (Stream school-house) Sun., Sept. 12th
Ways Mills, Barnston, P. Q ... Sunday, Sept. 19th
Hall Stream, P. Q. (Red school-house) Sun., Sept. 26th
U. G. LADD.

Barnstead, N. H. (Clarktown) ... Sunday, Aug. 15th
J. G. SMITH.

Verona, N. Y. (as M. T. Burdick may arrange) Sunday, Aug. 8th. C. H. WILLIAMS.

Montgomery, Mass ... Sabbath, Aug. 8th
G. L. TEEPLE.

Square Pond, Ct ... Sunday, Aug. 22d
S. WOODRUFF.

West Groton, Vt ... Sunday, Aug. 8th
GEO. E. BROWN.

Dorchester, N. H ... Sunday, Aug. 15th
Franklin, N. H ... 2d and 4th Sunday in each month
G. H. WALLACE.

Melvin Village ... Sunday, Aug. 8th
T. L. CHURCHILL.

Salisbury, N. H. (at Bro. Foot's) Saturday evening, Aug. 7th. At the Union meeting-house Sab., Aug. 8th.
D. F. LEAVITT.

East Canaan, N. H ... Sunday, Aug. 8th
Waterloo, N. H. (as Bro. Davis may appoint) Sunday, Aug. 15th. U. G. LADD.

North Easton, Mass., the third Sabbath of each month
C. W. RATHBUN.

Moultonborough Neck (Lower school-house) Sunday, Aug. 8th. WM. H. SHAW.

South Alfred, Me ... Sunday, July 18th
JER. HILL.

PORTLAND, ME. (Union Hall.)
S. S. Brewer ... Sunday, Aug. 8th
E. A. Stockman ... Sunday, Aug. 15th
C. Cunningham ... Sunday, Aug. 29th

BIDDEFORD, ME.
George W. Brown ... Sunday, Aug. 8th
Wm. H. Mitchell ... Sunday, Aug. 15th
George W. Brown ... Sunday, Aug. 22d
A. Ross ... Sunday, Aug. 29th

SOUTH ELLIOT, ME.
J. G. Smith ... Sunday, Aug. 8th

BONNY EAGLE, ME.
G. F. Haines ... Sundays, Aug. 8th and 15th
C. E. Hurd ... Sunday, Aug. 22d

Harrison, Me. (Woodsum school-house.)
Jared Whitman ... Sunday, Aug. 15th

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite ... once in four weeks
Flora Blanchard ... once in four weeks

NEW BEDFORD, MASS.
Geo. A. Streeter ... Sunday, Aug. 8th
J. Albert Libby ... Sundays, Aug. 15th and 22d

HAVERHILL, MASS. (Adv. Hall) 36 Washington St.
W. H. Mitchell ... Sunday, Aug. 8th

NORTH RUTLAND, MASS.
Willard M. Hall ... first Sunday in each month
H. H. Tucker ... second Sunday in each month

LYNN, MASS.
A. W. Sibley ... Sunday, Aug. 8th

ALTON BAY, N. H.
J. Couch ... Sunday, Aug. 8th
J. A. Cargile ... Sunday, Aug. 15th

CONCORD, N. H.
P. G. Bowman ... Sunday, Aug. 8th
J. Parsons ... Sunday, Aug. 15th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher ... first Sunday in each month
D. W. Davis ... third Sunday in each month

SEABROOK, N. H.
T. W. Piper ... Sunday, Aug. 8th
A. Ross ... Sunday, Aug. 15th

HAMPTON, N. H.
A. Ross ... Sunday, Aug. 8th
J. F. Chamberlin ... Sunday, Aug. 29th

PORTSMOUTH, N. H.
E. A. Stockman ... Sunday, Aug. 8th

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
A. Simpson ... Sunday, Aug. 8th
C. H. Fletcher ... Sunday, Aug. 15th
T. W. Piper ... Sunday, Sept. 5th
Wm. N. Pile ... Sunday, Sept. 26th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck ... Sundays, Aug. 8th and 15th

SOUTH ROCHESTER, N. H.
Sr. J. Davis ... Sunday, Aug. 8th
C. E. Hurd ... Sunday, Aug. 15th

ROCHESTER, N. H.
J. T. Libby ... Sunday, Aug. 8th
G. W. Randall ... Sunday, Aug. 15th

EAST ROCHESTER, N. H.
J. Rickford ... Sunday, Aug. 8th
G. F. Haines ... Sunday, Aug. 15th

WEST DEERFIELD, N. H.
C. R. Parsons ... Sunday, Aug. 8th

BRIDGEPORT, CONN.
Mrs. E. A. Warren ... Sunday, Aug. 8th
Mrs. E. L. Crumb ... Sundays, Aug. 22d and Sept. 5th
Mrs. E. L. Crumb ... Sunday, Sept. 12th
Mrs. E. A. Warren ... Sunday, Sept. 19th
and Sundays, Oct. 3d, 17th, and 31st.

WOODSTOCK VALLEY, CT.
B. Woodside ... Sunday, Aug. 8th
Geo. L. Teeple ... Sunday, Aug. 15th
A. Morse ... Sunday, Aug. 22d
Sr. E. L. Crumb ... Sunday, Aug. 29th

PUTNAM, CONN.
P. S. Butler ... Sunday, Aug. 8th
H. Pratt ... Sunday, Aug. 15th
B. Woodside ... Sunday, Aug. 22d

NEW HAVEN, CONN.
A. A. Phelps ... Sunday, Aug. 8th
Mrs. E. A. Warren .. Sundays, Aug. 15th and Sept. 5th
Wm. N. Pile ... Sunday, Sept. 12th

BRISTOL, CT.
H. K. Flagg ... Sunday, Aug. 8th
Wm. Shepherd ... Sunday, Aug. 15th
Enoch Phelps ... Sunday, Aug. 29th

MILLDALE (Southington, Ct.)
B. Hitchcock (Baptism) ... Sunday, Aug. 8th

YALESVILLE, CT.
S. Woodruff ... Sunday, Aug. 8th
B. Hitchcock ... Sunday, Aug. 22d

SOUTH WINDSOR, CT.
E. L. Crumb ... Sunday, Aug. 8th

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

PORTLAND, ME.

The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

PAWTUCKET, R. I.—Advent meetings are held every Sunday, at 10½ a. m. and 7½ p. m., at Masonic Hall, Mill Street.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

RYE, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

A NEW TRACT.
ATHEISM CONFOUNDED, AND THE FACT OF GOD'S EXISTENCE ESTABLISHED.
BY A. W. SIBLEY.

A valuable little Tract of eight pages—just the thing to circulate in these times of unbelief and skepticism. Price by mail, 15 cents per dozen. AGENT.

THE TRUE SABBATH.
WHICH DAY SHALL WE KEEP?
AN EXAMINATION OF
MRS. ELLEN G. WHITE'S VISIONS.
BY MILES GRANT.
ISSUED
BY THE ADV. CHRIS. PUB. SOCIETY,
A NEW WORK

On the Sabbath of the Old Covenant. An investigation of Mrs. E. G. White's Visions, showing that they are not from God.

All who have accepted Mrs. White's visions as coming from heaven, or who have been led to rest on Saturday instead of the Lord's day, should read this work. Let those who live among our Seventh-day brethren send and get a number of the books to give away. If the reader has friends at a distance who have received Mrs. W.'s Visions as true, have a copy of this work sent to them.

It contains 106 pages, and we will send it at the following prices: Single copy, 20 cts.; per doz., $1.75 by mail; per hundred, $10.00 by express. AGENT.

THE CHILD'S BIBLE QUESTION BOOK."
BY ELD. C. GOODRICH.

This is the title of a work just issued by the A. C. P. Society, designed for the small children in the Sabbath Schools and in the family. Just what we have long wanted. Price 10 cts. single copy; $1.00 per doz., sent by mail. AG'T.

THE FUTURE OF OUR PLANET
AS VIEWED FROM A
BIBLICAL STANDPOINT.
BY A. W. SIBLEY.

This is the title of a new Tract of 16 pages, issued by the A. C. P. Society. Just the thing to circulate widely. Price, 3 cents per copy; 20 cts. per dozen; $1.40 per hundred, by mail. AG'T.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ ELD. H. F. CARPENTER'S address from this date will be Vallejo, Cal.

☞ WM. C. STEWART'S address hereafter will be Hinesburg, Vt.

☞ J. C. and S. E. SMITH'S address is Newton Upper Falls, Mass.

☞ ELD. J. PORTER'S address is Danville, P. Q. BRO. FRANKLIN DOUGLAS address is Rochester, N. Y.

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CASH RECEIVED FOR BOOKS AND TRACTS.—C D W Scott 20c, Mrs D B Burgess $4.00, Thos W Brooks $3.00, Dr. C W Buvinger $1.25, M Wood 10c, W A Durand $8.96, C Burlingham $100, A. G. 10c, Mrs. A P Southwick 10c, H R Kendall $10.00, G W Stetson $3.87, J Lawsha 20c, J L Warman 40c, J Blackhall 20c, Wm Keev 25c, A Steage $2.00.

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By Express—H. B. Seavey, R. K. Blanchard, G W Stetson, H K Kendall.

ARTICLES RECEIVED.—A G Gordon, E M Lunt, B Spaulding, E A Stockman, M A Seymour, A S Field, R T Woodbury, J M Stewart, S S Brewer, D W Davis, C S Branch, W G Hughes, L A Verge, H K Flagg, E D Kentfield.

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AG'T.

A NEW BOOK.
THE BIBLE DOCTRINE OF THE SOUL.
An Answer to the Question: "Is the Popular Conception of the Soul that of Holy Scripture?"
BY CHAS. L. IVES, M. D.
Professor of the Theory and Practice of Medicine in Yale College.

This is a pamphlet of 119 pages, in which the Author discusses the above question in an interesting and able manner,—showing the material nature of, the mortality and destiny of the Soul,—A future immortality to be the special portion of the Righteous,—What the Bible teaches as to the future of the Wicked,—The intermediate state,—The Resurrection,—That of the Righteous and of the Wicked, etc.

The Author claims that the doctrine set forth,—"Honors God, exalts the Bible, insures preaching of future punishment, subverts Universalism and Infidelity, errors of Romanism, of Spiritualism and Swedenborgianism, helps in work of Missions, rightly values the body, brings Christian unity, and promotes personal holiness."

We are much pleased with this work. It ought to have a *wide* circulation. We have a good supply, and hope the friends will order freely. We will sell at the following prices:—25 cts. per copy; $2.00 per dozen, sent by mail; $15.00 per hundred by express. AG'T.

THE PILGRIM'S WANTS.

I want that adorning divine,
Thou only, my God, canst bestow;
I want in those beautiful garments to shine
Which distinguish thy household below.

I want every moment to feel
That thy Spirit resides in my heart,
That thy power is ready to cleanse and to heal,
And newness of life to impart.

I want, oh! I want to attain
More likeness, my Savior, to thee;
That longed for resemblance to gain,
Thy comliness put upon me.

I want to be marked for thine own;
Thy seal on my forehead to wear;
To receive that "new name" on the mystic white stone,
Which none but thyself can declare.

I want thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
When my heart too tenaciously clings.

I want by my aspect serene.
My actions and words to declare
That my treasure is placed in a country unseen,
That my heart's best affections are there.

I want as a traveler to haste
Straight onward, nor pause in my way,
Nor forethought, nor anxious contrivance to waste
On the tent only pitched for a day.

I want—and this sums up my prayer—
To glorify thee till I die,
Then calmly to yield up my soul to thy care,
And breathe out in faith my last sigh.

—*Selected by* R. P. ELDRIDGE.

THE PREACHER'S CALL.—NO. 1.

ALVIRUS N. HITCHCOCK.

I am induced to write upon this topic, hoping to benefit two classes; first, those who feel somehow that they ought to preach, but don't want to, and doubt whether there be any call to preach; second, those who have quit "arguing the case," but hold mistaken views regarding the minister's work and qualifications. The writer would fain yield the discussion of so important a matter to older pens; yet he feels that an investigation which has gone far toward satisfying his own mind may not be wholly unappreciable. We shall consider the subject under three heads:

I. IS THERE SUCH A THING IN OUR DAY AS A DIVINE CALL TO THE MINISTRY?

II. THE EVIDENCE OF SUCH A CALL.

III. THE MINISTER'S WORK AND QUALIFICATIONS.

I. *Is there such a thing in our day as a Divine call io the ministry?*

This question is likely to arise in the mind of every young believer who conceives that it *may* be his duty to preach. He has no doubt that the apostles had a divine commission, but that this commission reached to the present, does not seem so evident. The mere circumstance that others *profess* a call, or that the majority of the church recognize such a thing, is not conclusive. We perceive three general reasons for believing that God still commissions chosen individuals to proclaim the gospel.

1. *It is reasonable.* The original object for which preaching was instituted is not yet fully attained. The circumstances which at first made it necessary to preach the gospel recur every generation. The command was, "Go, disciple all nations." It was the pleasure of God, when the gospel was introduced, to save men "through the foolishness of preaching." To-day there are millions unacquainted with Christ—untaught and unsaved. Has the Almighty changed his tactics since the day of the apostles? Perhaps the objector will point to the absence of miracles as proof that God *has* altered his methods, and will assert that, as miracles are not now performed, the commission itself has ceased. But we insist that miracles and the commission are essentially distinct. The object of miracles was to "confirm the word" preached. The object of the word preached was to save men. Miracles have already served their purpose. The gospel needs no further confirmation. But the necessity for the preaching of the gospel still remains. Souls are perishing for the bread of life. The ignorant need to be instructed, and the careless awakened. Hence we argue the duty of preaching, and the probability that God still signifies his choice of individuals for that work, for "how shall they preach except they be sent"?

2. *The alleged impressions of men eminent in piety support this belief.* Unenlightened impressions are not trustworthy. If such feelings occurred only in the minds of a few ignorant enthusiasts, they might reasonably be questioned. Even if they should act upon the minds of intelligent men generally, but confined to certain periods of excitement, we would still deem it unsafe to trust them. But the actual case is far different. To be sure, many profess a call who are either deceived, or prompted by wrong motives. It is not strange. Where is there a good thing that is not counterfeited? The counterfeit rather proves that the genuine exists somewhere. The impressions felt by truly pious men seem to have little or no connection with prevailing opinions and feelings; and instead of being the outgrowth of corrupt motives, they come unsolicited. The thought seizes them that they must preach. They cannot account for it on any natural principles. Nor can they get rid of the impression. It follows them night and day. They feel that they must preach or perish. While they refuse, they find themselves backsliding. Some, indeed, have been brought to the very point of death, and have only recovered when they consented to do what seemed to be their duty. Such is the concurrent testimony. We can compare it to nothing else. Now, while these impressions, as such, go for nothing in the mind of the common skeptic, nevertheless, the united testimony of so many honest men should certainly have some weight.

3. *The proof from Scripture is clear.* During the struggles of my own mind on this subject—I am sorry to say it—I often endeavored to "explain away" the statements of the New Testament relating to the ministerial call; but as often signally failed. I examined the views of those who deny a present call to preach, but gained no relief. I am now satisfied that the New Testament argument is unanswerable. We first notice Matt. 28: 19, 20: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Four things are contained in this passage; first, the command to disciple all nations, or, as Mark has it, "preach the gospel to the whole creation;" second, the command to baptize; third, the command to teach all men to observe the sayings of Christ; fourth, the promise, "Lo, I am with you alway, even unto the end of the world." These four points have a synchronal application. Nobody denies the binding force of baptism; but those who are commanded to baptize are also commissioned to preach; hence the commission to preach is as much a thing of to-day as the command to baptize. Furthermore, those who are commanded both to preach and baptize have the promise of Christ's presence, "even unto the end of the world." This cannot mean his presence in person; hence it must refer to the gift and ministration of the Holy Spirit. Dr. George Campbell translates this phrase, "to the conclusion of this state." Alexander Campbell endorses this rendering, and says it means the "apostolic state," thus confining the separate ministration of the Spirit to the days of the apostles. The Doctor's translation is good enough, but Mr. Campbell's application of it is without the least shadow of plausibility. It is certainly one of the weakest sophisms he ever contrived. The original of the phrase is *santeleias tou aionos.* It recurs in the singular form but five times, and all of these are in Matthew. It seems to be a stereotyped form of speech with him, and to have a fixed and definite meaning. We give the cases where used: "The harvest is the end of the world;" "so shall it be in the end of this world;" "so shall it be at the end of the world;" "what shall be the sign of thy coming and of the end of the world?" In each of these cases it is agreed that the phrase refers to the end of the Gentile age. One instance remains—that of the text under examination: "So I am with you alway, even unto the end of the world." The conclusion is inevitable that the meaning here is the same. Matthew uses the phrase in no other sense. It is used twice in a slightly modified form by Paul (Heb. 9: 26, and 1 Cor. 10: 11), but in neither case does it refer to the age of the apostles. Thus, Mr. Campbell's application is entirely without precedent, and is unscholarly, to say the least. But that the promise referred to relates to the gift of the Spirit in connection with the ministry of the word, and was to continue throughout the gospel age, is clearly shown by this fact: The command had been given, "Go preach," etc.; and Christ in Matt. 24: says, "The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The last day immediately follows the general proclamation of the gospel. Preaching, therefore, with the accompanying Spirit, extends to that time.

Our space will not allow us to go into a much further discussion of this part of the subject. We call attention, in conclusion, to Matt. 24: 45: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing." This passage contains three important facts; first, the Lord will find good servants at his coming; second, they are placed over the Lord's household; third, the Lord has himself put them there. The first fact needs no comment. Concerning the second fact we would remark that "ruler" is not in the original, the verb *kathistemi* signifying simply to set or place over. We have also carefully examined this text to see if the expression "his household" might not refer to the servant's household, and thus have nothing to do with the church; but we find that the word for "his" is the reflexive pronoun, which, according to a well known Greek idiom, must refer to the subject of the leading clause. The subject of the leading verb is "lord;" hence, "his" refers to the Lord's household, or the household of faith. The third fact is clear. It is distinctly said, "Whom his *lord hath made ruler.*" It is a Divine appointment over the household of faith to feed them with meat in due season.

We have left many texts untouched; but we trust that we have made it clear that there is in our day such a thing as a Divine call to the ministry. Oh, ye who feel the woe, *how long halt ye between two opinions?*

Wisconsin University.

REPORT OF UNION TENT MISSION.

Being somewhat surprised that so many mission tents are idle in this time of peril, when the lukewarmness of the church calls for special effort, I thought a report of the expense, manner of running, etc., of ours might be interesting, encouraging, and perhaps beneficial to others. The readers of the *Crisis* already know that the Uent's company *give* their "talents, time, and voice." Our numbers have varied from five to eight; seven most of the time. Our means of transportation on the main land are three horses, which we turn out to pasture most of the time. There are three tents running in this way in this State (Maine), by Brn. Low, Blaisdell, and Sevey; and we shall not be able to visit half the places where they want us to come. Here are the figures of our receipts, expenses, etc., from June 2nd to July 20th. This does not include what the Brn. in the various places have done individually in keeping us, etc.; nor what we have paid out in fixing up the tent, as to ropes, lamps, seats, etc., nor what we have given away in tracts and other ways.

First meeting at Belgrade, five days; receipts, $15.75. Second meeting at East Wilton, three days; receipts, $5.70; expense, $8 84; travel, 25. Third meeting at Richmond eighteen days; receipts, $21.53; expense, $2.20; travel, 60. Fourth meeting at Wiscasset, six days; receipts, $11.03; expense, $7.07; travel, 10. Fifth meeting at Vinalhaven, $6; receipts, $12.60; expense, $10.74; travel, 65.

The places where we have held meetings have been two old places for Advent faith, and three new. In this place (Vinal Haven) they have never had any Advent preaching, as far as I can hear. These truths are new to them. The people are taking hold of them. Truly the Lord is coming soon, and what we do must be done quickly. May God help us to be faithful.

E. O. DINSMORE, for Union Tent.

I KNEW an excellent woman, who was extremely generous to the poor in the days of her affluence. At length, the wicked conduct of her own child reduced her to poverty. She then said to me, "It was once my duty to do good, it is now my duty to suffer ill; but all will be peace and joy hereafter; these 'light afflictions' I find are working out for me a 'far more exceeding and eternal weight of glory.'"—*Rowland Hill.*

RAMBLES IN ALABAMA.

J. J. SMITH.

Dear Brethren:—I have just returned from a preaching tour of about eighty miles down the Tennessee Valley. On the 23d of June, with my baggage across my shoulder, I set out on foot to Carpenter Station, six miles. Found at the P. O. a letter with money to pay fare on the train to my first stopping point. This was a great relief, as the weather was getting very warm. Stopped over at Stevenson, with Bro. Cargile's family. I was pained to see his crop ruining for want of cultivation, while he was toiling in the gospel field, away over the mountains in N. C., wearing out himself with two men's labors. In his absence, a hireling, that he depended upon to do his farm work, had abandoned it, at a season too when no time should be lost; and his place could not be supplied. I think it probable his crop is diminished nearly one half for want of labor, it being too late to work it out after his return. Such are the sacrifices we have to make who work in this missionary field. But few are aware of the losses that the minister sustains, in his home affairs, for want of his personal attention.

June 24th. Took the train for Scottsboro, where I left the R. R. and walked thirteen miles. A storm at night prevented our meeting at Pleasant Hill church.

June 25th. Walked eight miles to Bro. J. A. Bryan's, where I met with Bro. J. M. Stewart, pastor of the church at Goose Pond, who proposes to accompany me on this trip. We are now in the neighborhood of Centre Star (Presbyterian) church, where Bro. Bryan was recently tried for heresy, and condemned by his Presbytery. This Bro., a little more than one year ago, refused to allow me to preach "Advent heresy" in his pulpit. He was remonstrated with by a kind Bro., and prevailed upon to read *The Trumpet for the Watchman.* This led him to think better of *us*, and to further investigation. Now he has cast in his lot with us to suffer reproach.

Bro. Bryan having defended the Bible truth, in open session of the Presbytery at Centre Star, and being alone on the unpopular side, there was quite a stir in the community when it was announced that two Advent preachers were to visit and preach in the neighborhood. The question was, Where will they get a house to preach in? The school-house was supposed to be the only place; but that was *burned down* before our arrival (the Lord knows why). It was supposed that the church was the *only* place left us. It was variously reported that there were no objections to our preaching in the church, as it was usually open to all denominations; and again, that its doors would be barred to keep us out. Again it was said that we would not be invited, but if we used the house no one would raise an objection. Went to it in the evening; met a few, the night being damp and the weather showery. We found the seats piled up against the door, whether to keep us out or not, I could not learn. We did not go in, but had service outside, on the wet ground.

June 26th. Met a small assembly in the grove, and without any seats but the wet ground, we addressed a very patient people. Made no appointment for evening, as the Methodist circuit preacher had an appointment there that evening. We attended his meeting. He was very courteous toward us, and invited us to assist in the meeting. Before we adjourned, I stated the various rumors about our occupying the house, and told them I did not wish to give cause for contention among themselves, and would not occupy the house on to-morrow (Sunday) against the wish of the people who controlled the use of the house. I requested any objector present to rise to his feet. Two men rose, but did not speak. I thanked them for their frankness, and announced two services for Sunday in the grove near by.

June 27th. Met a much larger assembly. Men and women, in their Sunday attire, seated themselves on the pine straw, and without a seat, table or pulpit, we had commenced the service, when we were invited (by the Elder who voted against it last night) to go into the house. As there was a fair prospect of a rain in a short time, I accepted the invitation, and went in. I endeavored to explain the great image of Dan. 2nd chapter, with the aid of my prophetic chart. Some stared (at the pictures), some slept well. I suppose they had eaten bountiful dinners, or, being hard workers all the week, could not sit still without a snooze.

One old brother told me that the people there did not know what I was talking about. It was a subject too high for them. I concluded that I would not use the chart again on this trip. I left it with Bro. Bryan, and there it remains.

June 28th and 29th. We rested at Bro. Bryan's, spending our time in trying to edify and comfort each other, in close attention to the Scriptures. It was, to me, a blessed season.

June 30th. Bro. Stewart and myself set out on foot over a mountain into Honey-Comb Valley, among strangers, in a strange country. We called at a house to see a man, to whom we had been referred for information about the way. He inquired of me, "Who is Eld. J. J. Smith?" On replying that I was the person, he said there was a large bundle in the P. O. on our road for me. On reaching the P. O., I found about four lbs. of tracts there, addressed to me at Henryville, and for which I had inquired at the latter place. Who would have thought that the losing of a mail-bag key on the route would have put these tracts into our hands, after we had left the neighborhood of the office to which they were addressed? The mail carrier could not get the tracts into the mail-bag, nor carry them in his coat pocket, as he did the other mail matter; so he left them for another trip. And who would have thought that this was God's method of defeating the devil in his purpose to give us a Paul and Silas jacket; which was accomplished by his superior foreknowledge, as I will relate when I come to it in my next report.

We had not gone far, after receiving our tracts, when we came to a farm-house, at which a number of men were taking their noon rest. We approached them, and gave to each some tracts, and talked with them. They insisted that we should stop and preach in the neighborhood, and as that was our business, we consented to preach at night in a church on our way, about a mile and a half further on. I will report further in another article.

Long Island, Ala.

NOTES BY THE WAY.

H. B. SEVEY.

We pitched our tent July 6th in Wiscasset, for our fourth meeting, on the same spot where our tent was last year. We found the Brn. rather low. Since our last meeting some had united with other societies, yet we found some that were strong in the faith, striving for the kingdom. Some that came out last year were expecting to go forward in baptism, but sickness prevented. Bro. J. H. Meader is holding meetings in the vicinity. We had some good meetings. We found a number had embraced our faith that had not come out publicly. May the Lord lead them into the fulness of his love. We stopped only one week, as we thought our duty was in other places.

We started July 12th for Vinal Haven, by Rockland, where we found Bro. Blaisdell with the Evangel tent, laboring to good acceptance with the brethren and sisters in that place. I stopped with him a few days, found good interest to hear, and a waking up among the scattered brethren and sisters; also among the unconverted. Bro. Blaisdell is a young man of moral worth, and as a teacher apt and sound in the faith. As we understand our relation to this last generation, none need be afraid of him as a hobby rider, or a divider among brethren.

Our visit and meeting with a sick sister may be of interest to the readers of the *Crisis.* By request, we visited Miss Margaret W. Warren, of Rockland. Her age is thirty-seven. She has been sick twenty-six years, caused by taking calomel. Doctors say she has lain in one position twenty-three years. Every joint in her limbs is drawn out of place, and ossified. Her feet are turned nearly over, knees and hips stiff, spine curved around to the right side, and the lungs are pressed up by the curve of the spine. She lies in a sitting position, and is taken up once in twenty-four hours. Her bed is prepared to fit her shape by tucking in cloths. All she can move is her head, by turning it a little, and as she breathes her shoulders move a little. She has been blind seven years, so that she can only tell light from darkness. She is very low at this time, suffering pain constantly. In this condition she is perfectly happy, praising the Lord continually for his goodness. She is very intelligent.

Our company learned a lesson of patience in visiting Sr. Warren. She joined in prayer, and spoke of her hope, which had become as a mountain of solid granite. We were much blest in our visit, and came away thanking our heavenly Father that we were able to labor in his vineyard, hoping for the kingdom of God to be set up, when there will be no more pain, or death. May it come, is my prayer.

Vinal Haven, Me., July 20th.

KEEP IT FLYING.

WM. SHELDON.

What? Our distinctive flag,—the banner of "the gospel of the kingdom." Let it float in the breeze. Never trail it. It is God's flag of unpopular truth, and should never be subordinated to the popular flags of error. Cheer it with sacred song, and salute it with holy hosannas. Wave it before its friends, and in the presence of its enemies. It tells of a coming King, and a future kingdom. It speaks of the downfall of evil, and the triumph of righteousness on earth. It proclaims the end of death, and the dawn of life eternal to the sainted dead and living watchers. But be sure to wave the flag in the right spirit. In other words, never preach the gospel of the kingdom in the spirit of contention, or to gratify a sensual ambition for the mastery in argument. Preach it in the spirit of the message, and the result will always be salutary. Preach it with love in the heart, and it will commend itself to other hearts, and prove a power for good. Preach it "nigh at hand." Other themes, of course, must claim attention, but must never be allowed to supplant or belittle this special truth now due the church and world. Let the cry wax louder, and grow more earnest, "The kingdom of heaven is at hand;" and let us pray more fervently, "Thy kingdom come."

HOW TO PREACH THE WORD.

J. E. CLARK.

"So they read in the book of the law of God distinctly, and gave the sense, and caused them [the Jews] to understand the reading." NEH. 8: 8.

This is just what all men who stand up as teachers of religion should aim to accomplish—to give the sense, to cause the people to understand the word of the Lord. It is to be feared there is great deficiency in the method of handling the oracles of God. One great trouble is, men's theories must be sustained, instead of presenting more of the cardinal doctrines of which the holy prophets and apostles wrote and spoke. The question is not, what do the sects teach or believe, but what do the Scriptures teach? It is not for the minister of Christ to ask how he can please the itching ear, but rather, how can I preach to glorify God? He should read the word of God distinctly, give its true meaning, and thus cause the people to understand.

The word of God discovers the sins of the human heart, and reveals to us the corruption of our fallen nature, and that without help we are lost. One great object of a teacher should be to expose the evils of these perilous times in which we live, and point out the way of escape through Christ. A man should preach the gospel from pure and benevolent motives.

A man who is called of God to stand up between the living and the dead will make the occasion most solemn and impressive, instead of causing his congregation to laugh, by making fun for them. Such a man needs another dip and another call. How many there are who deceive themselves and their congregations, by dealing in a little folly. There is something else to be done besides making sport for the people, thus tampering with their soul's salvation. A man filled with faith and the Holy Ghost will so preach the word of God as to cause the people to cry out, "What shall we do to be saved?" The great object of Christ and his apostles was to save men. Paul told Timothy to "preach the word," to rebuke, or reprove and exhort. How many there are who seek to save a dying and dead theory, rather than to present the living and powerful word of God. What the people most need is for some one to correctly expound the Scriptures, to rightly divide the word. How many there are who stand up before the people to preach, who utterly fail to give the sense, to cause them to understand the Scriptures of truth; and thus many honest disciples of Jesus are led off into error.

The apostles' reward for their preaching the word of God was stripes, imprisonments, and death, but in these days of free toleration, there is the greater danger. The sea is calm, smooth sailing; no persecution, no stake, no stripes or imprisonments, no death; but the opposite; fat salaries, fine clothes, pleasures, folly, fun, and great riches, together with ease. It will not do for this class of preachers to give the sense of the word of God, or cause the people to understand the reading, for the people do not like it; and if a minister wishes to retain his position and salary, he must preach to please the itching ear.

But if a man dare to come out, and give the sense of the word, he must be prepared to meet the consequences. It is better to obey God than man. And every true minister of Christ will obey God rather than man. The question is, what does God think about the course I am taking? How many souls will go down to eternal death because of the folly of an unsanctified minister, professing to preach Christ's gospel? These are days of extreme peril. Let every man search the Scriptures for himself, and not lean upon the arm of any man, for we must stand or fall for ourselves in the day of judgment.

I OUGHT TO BE HOLY.

The following, under the above heading, was selected by me for a Christian Journal many years ago, and has since had several publications. I do not know its paternity; but it is a choice production. I know of but few better ones. It is worthy of a tract form. B.

On examining my heart I think I find scriptural evidence that I am a child of God. I believe I have repented of my sins, and have been freely justified by grace, through faith in the atoning sacrifice of Christ. I have enjoyed great peace, and the love of God has been shed abroad in my heart by the Holy Spirit; and by the same Spirit I have been enabled to use the endearing appellation, "My Father." Prayer has been my delight, and the word of God has been sweeter than honey or the honeycomb. Sin has appeared very odious, and the Savior truly lovely. But while I find these marks of a spiritual change, I must confess that I am not conformed to the image of God. Unbelief, pride, self-will, inordinate love of creature good, with many other unholy tempers, have often been occasions of grief and humiliation. And this state of things is the more reprehensible and afflicting because I have been many years a professor of religion.

During some portions of my religious life, I have felt but little of the spirit of prayer; my affections were earthly, my faith was weak, and my love cold. The closet, the family altar, the prayer meeting and even the house of God, offered but few attractions. The cross was borne, when borne at at all, with reluctance. When religious conversation was introduced I felt a shyness, particularly if it took a personal turn and required any disclosure of my own state and feelings, or to dwell on the deep things of God. It became a task to make personal efforts for the conversion of souls, and favorable opportunities for doing good in various ways were suffered to pass unimproved. Now all these evils I can trace, directly or indirectly, to the want of holiness of heart.

Still I profess religion—a holy religion. The God I worship is a holy being. He hates iniquity. The Savior in whom I trust was holy, harmless, and separate from sinners; he died to purify unto himself a peculiar people, and he is able to save to the uttermost all who come unto God by him. All my strength comes from the Spirit of holiness, i. e., the Holy Spirit. The gospel in which I believe is a system of holy truth, a revelation of God's holy character and purposes—God's method of making holy men of sinners; and it offers me a full, free, and present salvation from all sin. The church of Christ, of which I am a member, is an association of godly men; its head, the Lord Jesus, the apostles, and martyrs, and confessors, with the first-born in heaven, were holy; and some of its living members are holy men of God. Holy obligations are upon me, and my brethren and the world, too, justly expect me to be holy, and to exemplify the power of godliness in my life. I ought to be holy in heart and life.

More than this: God calls me to holiness. "Be ye holy for I am holy." He promises to sanctify me wholly, soul, body, and spirit, and when this is done, to preserve me blameless until that day. The fountain for sin and uncleanliness is opened, and I am invited to wash and be clean. He has engaged to circumcise my heart that I may love him with all my heart, soul, mind, and strength. He offers me grace in the fulfillment of his exceeding great and precious promises, so that I shall perfect holiness in his fear, and by being made partaker of the divine nature, escape the corruptions that are in the world; and thus serve him without fear in righteousness and true holiness all the days of my life.

I must be holy, because my religious enjoyment will necessarily be limited until I have a large accession of divine grace. My faith will be weak, and, of course, my peace will be subject to many fluctuations; my love will not be perfected, and can not cast out the fear which hath torment; nor can I pray without ceasing, rejoice evermore, and in everything give thanks. My communion with God will be comparatively superficial, and liable to frequent interruptions.

My usefulness, too, is seriously affected by my want of holiness. But for sin I should feel more concern for my fellow-men, should do more to save them, and be willing to suffer more on their account. I should feel stronger desires for success in my endeavors to benefit them, and should pray more for it, and I fully believe I should accomplish much more than I now do or can. I sometimes ask myself, What is the effect of my example on my companions, on my children, on the inmates of my family, on my christian brethren, and the world around me? I ask again, If I had been holy, devoted, consistent, faithful to God and souls, might I not have done much good? Might not my instrumentality have been sanctified to the conversion of souls? Would not my example have been the means of lighting up the flame of holiness in some hearts? Instead of my doing good to others, I may have been, probably have been, a stumbling-block to sinners, and an offence to the people of God.

But a more serious question remains to be answered. Can I be saved without holiness? I hear God say: "Follow holiness, without which no man shall see the Lord." I read of that heaven for which I hope and sigh. "And there shall nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Those are there who have "come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." The holy, the holy, and they only, are there. Shall I be there? Without holiness no man shall see the Lord. But I am unholy; I know it. I feel it. I deplore it before God. I cry, "Lord, have mercy upon me!" "Create in me a clean heart, and renew a right spirit within me." Blessed be his holy name, he opens a door of hope to my soul. "I will redeem Israel from all his iniquities." "I will circumcise thy heart." Even so, Lord! Let it be done! Save me to the uttermost! Let me awake in thy likeness! I must be holy. Holiness is indispensably necessary to my salvation.

WHAT THE WORLD PAYS.

Sometimes men of the world complain that the church is wasting money in various benevolent causes, without much profit. The old question, asked eighteen hundred years ago, "Why is this waste?" is often asked in our times. Men want to know why so much is expended on foreign missions; why so much is given to plant the gospel in pagan lands, and they tell us we are squandering the money we thus use.

But such persons forget how much is being expended in lust and sin, in folly and extravagance.

What do intoxicating drinks cost the people of this country? The figures are absolutely startling. And these immense amounts are given not for any good, but to impoverish society, to debauch the community, and ruin souls. The men who think it unwise to pay money to send the gospel to the heathen; who are blind to all the glorious changes which have been wrought in the pagan world, do not seem to notice what vast sums are paid to make drunkards, to fill our prisons, to ruin our young men, and swell the mighty army of widows and orphans.

How much is paid in this country for tobacco? The vile and filthy weed is smoked, chewed, snuffed, and used in a dozen disgusting ways to the damage of brain, lungs, heart and stomach. And how much men pay for this useless, loathsome narcotic. Men who condemn missions don't think of the cost of tobacco. They pay for that, not thinking that it costs more for the vile weed than for missions.

Then how much is paid for light literature? Men who cannot—or who say they cannot—afford a religious paper for their family use, will spend on the story papers, and the meanest of the daily papers, ten times as much as a religious paper would cost them. They do not say they cannot afford these worthless papers, but buy them every day. But they are so poor they cannot afford to take a religious paper for their children.

It requires more than two thousand five hundred men and women to run the theatres of London. This outnumbers all the foreign missionaries on the earth. That one city alone has more ministers of vanity and sin, acting every night, than we have missionsionaries among the heathen to execute the great commission. And yet who complains of that waste? How bigoted we are called when we protest againt theatres as useless expenditures.

When will christians learn to be as liberal in the cause of Christ, as free with their money as rum-drinkers, tobacco-chewers, and theatre-goers are with their money. When will we learn to do as much for Christ as men of the world do for their poor, polluted pleasures.—*Christian Era.*

HOME AND HEALTH.

BEDS.

The majority of people have much to learn about beds and their management. Disease and feebleness very often come from bad beds. Without refreshing sleep, which can only be found in good beds, we cannot enjoy or exert the full powers of our physical or mental natures. The first question which many of our wisest doctors are now asking of their patients is, "How and where do you sleep?" The location of a bedroom is everything. Science and common sense tell us that our bedrooms should always be on the sunny side of the house, and that light and air should pass freely through them the most of the day. Whoever sleeps in a bedroom on the north side of the house, into which the sun never penetrates, is dying daily. He passes through life in an enervated condition, and leaves a posterity unfitted for the struggles and heroisms of life. Man alone is forgetful of this instructive and helpful law. We do not consider, and therefore suffer and die before our alloted time. The seeds of disease are in our mattresses. Thousands of families sleep on feather and curled-hair beds which have been in daily use—and they boast of it—for twenty-five years. How often have such beds, even in well-regulated families, been turned out under the sun and exposed to the air, as they should have been, especially in the summer months, for hours together? It is frightful to think of the quantity of perspiration from our bodies which adheres to the unrefreshed mattresses.

Ignorance of these matters inflicts upon posterity untold burdens, and robs the world of an immense amount of power. How can a man who has slept on an unhealthy bed rise in a singing mood in the morning ready for a full day's work? Almost any bed well-managed contributes to vigorous health and long life. The material of the mattress is of the smallest account. Freshness and cleanliness are the essentials. In these sweltering nights no bed is fit to be occupied that has not been under the sun several hours in the twenty-four. We have a great deal to learn about beds. The maids in our houses make up the cribs and beds almost as soon as they are vacated, without the slightest regard to their purification. The hard struggle for healthy life is of our own creation. As we make our beds so we must lie on them. There is light enough on this subject, as on all others, but we love the darkness rather than the light. We think with pity of the family which attends the poisonous theatres and returns to neglected beds at midnight. This is called enjoyment and recreation by persons who know not what they are doing.

The highest medical authorities in this country and Europe assure us that the healthiest bed possible is clean straw, replenished at least once a fortnight, and turned under the sun and air daily. This is a hint to our farmer friends who have straw in abundance all the year round. Many people waste so much upon appearances and gaudy show that they have neither the means nor inclination to make themselves comfortable and healthy in the important item of beds and underclothing. The first thing that good and successful boarding-house keepers do is to expose with pride their mattresses and bedding. The last thing that poor housekeepers do is to show theirs. Nothing more repulsive to well-bred people than an ill-looking bed, and none more disastrous to health.

We have said bed-rooms should be on the sunny side of the house; but if the sunbeams are to be carefully excluded, and the rooms made dark with blinds and curtains, it is little matter on which side of the house they are. Sunlight is especially needed for the sick, and it is especially excluded from them. Everything is darkened to keep out the flies and heat, but both are purifying. The flies, it is now said, cleanse the air of animalculæ and spores, some of which are, perhaps, the germs of our diseases. The sunlight will purify walls, furniture, beds and wearing apparel in the room, as well as invigorate its human occupants.

Nearly twice as many patients recover on the sunny side of hospitals as on the north side. Why turn all our rooms practically to the north side by shutters, blinds and curtains. If we do so, at least let us bear the consequent wanness, weakness or sickness without murmuring. What is true of bedrooms is also true of living rooms and offices. The oldest and most respectable mercantile houses in London had a pride in keeping their offices in the dark courts, and with the small windows of the olden time, and the lives of their book keepers and clerks, who worked long hours in these musty old offices by gas light, even at noonday if the weather was at all dull, were not worth five years' purchase. The song of the cash-book or ledger might in such offices have been an accompaniment to the "Song of the Shirt," and how many similar offices might be found in New York.

Mothers, please see to it that your houses are thrown open from garret to cellar in warm weather for several hours in the heat of the day, so as to get as much light and heat and thorough draught of air as you can; and during that time all beds and blankets should be aired as much as possible in the sunshine.

One hint more: Feather beds and pillows partially smother the body and the head, and absorb such a quantity of the perspiration which they cause, as to make an old feather bed a bag of uncleanliness, especially if it has served for sick folks. For this reason one should never purchase an old bed or pillow, either of feathers or hair. —*New York Witness.*

CHILDREN'S DRESS.

Much has been written of late on the subject of dress. "What shall we wear?" "How much may we spend in unnecessary dress?" These are questions that are agitating the minds of christian women. Some few, at least, are taking a decided stand against the artificial trappings of pride and extravagance. But would it not be well for christian mothers to begin at the root of this great evil? How can we expect our grown-up daughters to easily lay aside the fashion and follies of the day when they have been trained to it from the cradle? While our little ones are decorated in all the paraphernalia of fashion, and their little minds poisoned by a love of admiration and vain show, how can we expect to make much progress in this reformation, so much needed in the church?

How soon this overdressing of the body strikes to the heart, and manifests itself in the actions of the child. How quickly the child copies the example set before it. If the mother daily discusses "the latest fashion," "the most becoming style," in the presence of her children, will they not naturally conclude that the highest point to be aimed at in life is to dress, and to be fashionable? O, what a sad sight to see christian mothers consulting the dressmaker, studying the fashion plates, and spending so much precious time fashioning garments for the little children God has given them to train up for heaven. Christian mothers, how much time do you spend studying the Scriptures and seeking after knowledge and wisdom, that you may be enabled to lead your little ones to Him who has said, "Suffer little children to come unto me?"—*The Christian Woman.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1031. BOSTON, WEDNESDAY, AUGUST 11, 1875. VOL. XLI.—NO. 18.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

AWAKE! YE MEN OF MIGHT.

S. S. BREWER.

Awake! ye men of might,
Ye men of war, draw near,
Beat plowshares into swords,
And pruning hooks to spears.
Ply well with nerve and sinew
Your forge and furnace blast,
Produce your bombs and chain shot,
And hurl them thick and fast.
Roll on your thundering cannon,
And belch the iron hail
Amid the shout of warriors
And dying foeman's wail.

Come up, ye men of might,
Ye men of vengeful mood,
To tread the battle plain
With garments rolled in blood.
See! multitudes, vast multitudes,
The gathering of clans,
The bundling up of tares
For destiny of man,
Up to Jehoshaphat.
Now Gog and Magog come
In Armageddon place—
Called in the Hebrew tongue.

The harvest now is ripe,
The wickedness is great,
The fats are overflowing
With murder, lust, and hate.
The year of the redeemed,
The day of vengeance near,
We're in Decision's valley,
The Judge will soon appear.
Probation's sun is setting,
Dark clouds are gathering round,
Stand with your robes prepared,
For soon the trump will sound.

ROMANS 4: 16.

J. P. MARQUAND.

"That the promise might be sure to all the seed."

We must now try and comfort God's people during these last days of peril and trouble. God has made certain promises to man in connection with the work of redemption, and we desire to know what they are, and when to expect their fulfillment. These promises cover the whole ground, showing that man by nature is mortal, and alienated from his Creator, and how he is to return to the Shepherd and Bishop of his soul. The fall of man took place on this earth; his salvation and redemption is also on this earth.

The first promise was that "the seed of the woman [Jesus Christ] shall bruise the serpent's head"; meaning that the evil power which seduced our first parents should be crushed and destroyed. The next promise is that given to Abraham, wherein he and his seed should have undisputed possession of this earth, in a renewed state, free from weeds, briers, thorns, malaria, sin, and death. Abraham died without the sight, and slept with his fathers; but he must be resurrected in order to obtain his inheritance and make God's word true.

For the sake of argument we will say that all the promises are grouped into one, and called "*the promise.*" What are its constituent parts? We reply, it includes the favor of God, his approbation and smiles; salvation from sin, extinction of the carnal mind, regeneration, baptism of the Holy Ghost, likeness to Christ and his fellowship, purity of heart, sweet communion of saints, love unfeigned, absence of all error and untruth, freedom from legality, an incorruptible body, immortality, God reigning with his elect in the new earth, having for its centre, as the capital, the new Jerusalem; and over all is inscribed, Forever and ever.

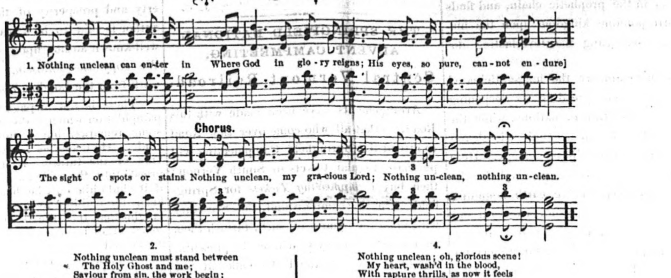
Some few scriptures will now be given, which go to make up this promise. Job 19: 25-27—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and . . . in my flesh shall I see God; whom . . . . mine eyes shall behold," etc. Job has been dead thousands of years, and he must rise from the dead to see Jesus Christ, and enter the kingdom. David said he expected to die, and be gathered to the grave, but should awake again in the likeness of God. Ps. 17: 15. Also in Isaiah 1: 18—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 9: 6, 7, contains a promise of a Savior, and his government to be perpetual. Isa. 25: 6: 9 proclaims victory over sin and death, and the coming of the Lord; 35: 10, the everlasting happiness of the redeemed. See Isa. 54th and 65th chapters. Jeremiah says in chap. 31—I will put my laws in their hearts and in their minds; they shall be mine and know me, and their sins and their iniquities will I remember no more. Now hear what Ezekiel says in chap. 36—"I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart will I give you, and a new spirit will I put within you."

The prophet Daniel, in the 7th and 12th chapters, speaks of a kingdom to be established in the earth, and given to the saints; also in Hosea 13 14—"I will ransom them from the power of the grave." The prophet Joel (2: 28) predicts the outpouring of the Spirit; also the prophet Micah, in the fourth chapter, of the latter day glory. See also Zech. 4: 6, and the 14th chapter. Please turn to Acts 2nd chapter. There you will find a fulfillment of Joel's prophecy; also in Acts 3: 19-26. In Rom. 8: 2, we have the process by which sin is eradicated by the Spirit of God through Jesus Christ. Take notice, that Christ and the apostles always verify the words of the prophets, and say that all scripture must be fulfilled, and that the Holy Spirit should take the place of Christ during his absence, and every true child knows that this is the seal of God, and is careful not to grieve, or quench its monitions. Paul says our bodies are the temples of God; and warns us not to defile these temples on pain of destruction. He says we are married to Christ, therefore must be holy, pure, and be true to our marriage vows, fleeing from idolatry, sin and witchcraft, being children of the day, and not of the night; born of the Spirit, and heirs of eternal glory. He points us to the resurrection, and says in 2 Cor. 7: 1—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Then in Gal. 5th chapter, the fruits and works of the Spirit are clearly set forth; also in Eph. 2: 20—"We are built upon the foundation of the apostles and prophets." In Colossians, Christ's character and work are made known as follows: "In him dwelleth all the fulness of the Godhead bodily," and he is the head of the church. In Thessalonians we have Christ's second coming to reward his people, and punish the guilty. In Hebrews he endorses what Jeremiah said about the new covenant, which gives pardon, forgiveness of sin, and calls Jesus "the mediator of the new covenant." Now turn to 2 Pet. 1st chapter, which says through the "exceeding great and precious promises" we are made "partakers of the divine nature, having escaped the corruption that is in the world." Also in the epistles of John he says—"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The apostle John insists upon our having clean papers, and a good title to the heavenly inheritance; and says in 1 John 2: 25, that the *promise* given to the saints was *eternal life*; and lastly in Rev. 2nd and 3d chapters, we have the seven promises given to those who overcome,—they shall sit down with Christ on his throne; also in 21st chapter, a description of the New Jerusalem, the capital city of the new earth, into which nothing enters that is defiling. It is enough to say that God will be there, and wipe away all our tears, and we shall forever love and adore him. This will not only be Eden restored, but much more than that; for that was only innocence untried; but this will be holiness and purity perfected, and made strong for ever. The adversary of God and man, who seduced our first parents, will be destroyed, and then, dear brethren and sisters, we will have a shout, Jehovah hath triumphed, his people are free.

New York City.

Nothing Unclean.

Words by JAMES NICHOLSON. Music by JNO. R. SWENEY.



2.
Nothing unclean must stand between
The Holy Ghost and me;
Saviour from sin, the work begin;
Wash me, till thou canst see
Nothing unclean, &c.

3.
Nothing unclean can mortals screen
From the All-seeing eye;
Spirit of God, apply the blood,
Until I hear Thee cry,
Nothing unclean, &c.

4.
Nothing unclean; oh, glorious scene!
My heart, wash'd in the blood,
With rapture thrills, as now it feels
The mighty power of God!
Nothing unclean, &c.

5.
Nothing unclean doth intervene
To dim the Spirit's light;
It shines each day along my way,
Nor fails to shine at night.
Nothing unclean, &c.

Entered, according to Act of Congress, in the year 1872, by JNO. R. SWENEY, in the Office of the Librarian of Congress, at Washington.

A SANCTIFED IMAGINATION.

That entire sanctification has to do with every attribute of the human understanding will be theoretically conceded; and yet by the common use, or abuse of the mind, it is constantly denied. Limitations and restraints are applied to unholy words and deeds, while the imagination is granted almost a plenary indulgence. It is admitted that the major faculties of the understanding, the affections of the soul, and the animal appetites and instincts of the body, should be chastened; but a loose rein is flung down upon the neck of visionary thought. It is allowed to wander at will, to be wild, erratic and full of vain intoxications. Indeed, a dissipated imagination does not seem to be generally recognized as a sin. Hence its freaks and follies are practiced with an assumed impunity, while other acts of the will are held, by most men, to a strict responsibility.

But for such discrimination there is no foundation, either in ethics or Scripture; and the glaring inconsistency of giving to the imagination unrestrained liberty, while other properties of the mind are placed under bonds, must be patent to every divinely taught and reflecting person.

The imagination is the prolific parent of many evil words, works and tempers, which the common sense of men clearly condemns. If this be so, how can we exculpate the guilty cause, at the same time that we hold the natural and necessary effect to a rigid accountability? How can we blame base actions and dissipated lives, when they evidently spring from sordid thoughts and feelings? If a man is guilty before God when he utters profane or unchaste language, is he less so when he gives himself up to profane or unchaste meditations?

The sin of evil thinking, we suppose, is often excused for two reasons. First, the indulgence is secret and personal to him who engages in it. It is a hidden pastime, and therefore is precluded from exerting directly a deleterious influence upon friends or society. It is limited in its effects to a single individual, like the poison taken by the suicide. In close connection with this idea of unknown and unknowable thoughts, is the strange delusion that God does not bother himself by taking cognizance of our vain and flitting visions.

Second, there seems to be an impression that imagination is largely involuntary, and by consequence, irresponsible. It is let loose, we would infer from the careless practice of many, like the fickle winds, to sweep and whirl, to rise and fall, to whiffle and eddy and change their direction subject to no law.

But are these positions tenable? We think they are not; and further, they involve a serious mistake. First, it is not true that God connives at our secret musings. The Lord taught Solomon through the advice of his dying father that "God searcheth all hearts, and all the imaginations of the thoughts." In another place we are admonished that "every work and secret thing" shall be the subject of review and adjudication in the day of judgment. Nor is it true that imagination is involuntary. A single thought may be projected into the mind by Satanic influence, or by external forces, over which we may have no control. But such suggestions are not our thoughts, much less our imaginations. They are ideas thrust into our conceptions, or entering unbidden and unwelcome, like flies that dart through our windows which we spontaneously desire not to entertain but to expel. Indeed, the obtrusions into the heart over which the will has no control, are few and harmless. The mind is largely and seriously its own master. It chiefly obeys its own dictum, and prepares its own food. The mind can just as independently originate a thought as the will can produce an action. And this fact may be predicated of the mysterious attribute of causation in the mimd as regards both good and evil thoughts.

Such is the strange power of the imagination, and the more marvelous and inexplicable chemistry of continued meditation upon a given subject, that the substance of moral character may be as really changed by it as one material substance may be resolved into another by the processes of the laboratory. As the chemist may convert our most nourishing and deadly poisons, so may imagination corrupt the holiest feelings, and convert a heart which was a seat of purity into a synagogue of Satan.

Verily the imagination is the great factory of character. As a man thinketh so is he." And it should be remembered that the highest degrees of holiness do not eliminate from the mind its power to originate evil thoughts within ourselves. The simple capability of the understanding to generate evil in itself is the basis of human responsibility. As long, therefore, as our responsibility lasts, we may deprave ourselves.

And that illicit imaginations are making fearful havoc in the empire of mind there can be no doubt. They set the animal nature on fire, inflame the passions, beget carnal desires and propensities, pervert and debase the affections, vitiate the taste, pollute the feeling, and give to the whole nature a sickly and sordid condition. It is this that fills the theatre, that makes a market for noxious literature, that fills our cities with debauched men and fallen women. It is this as a primary cause, that has riven asunder many wedded hearts, that has embittered a thousand homes, and finally broken as many sacred marriage covenants.

Illicit imaginations are doing their deadly work in christian families, and within the sacred fane of the church. To this, no doubt, may be traced the fall of many christians, and the wreck and ruin of many noble characters. Here is the pestilence that walketh in darkness, and the destruction that wasteth at noonday. Here is the remote cause that strikes down the brightest flowers in the sisterhood of youth, and turns the bloom and fruit of innocence and hope into the ashes of despair. Like the unseen worm that girdles the precious vegetable, these secret imaginations are eating away the life of the soul, and corroding the heart of society. A sanctified imagination will cure this disease. Oh! when shall "the meditations of our hearts be acceptable in thy sight O Lord, our strength and our Redeemer?"—*Christian Standard.*

COUNTERFEITS.

Some persons maintain that since there are so many different kinds of religion, all claiming to be best, it is impossible to determine which is the right one, and therefore it is just as well to do without any. But these persons never refuse to negotiate business because there are so many counterfeit bills afloat, but rather on this account put forth more sagacity to discern the sound ones. If wicked men employ their powers to produce false coin as much like the genuine in appearance as possible, we ought not to wonder that evil spirits should do the same in the matter of religion. No one ever doubted the existence of a pure diamond because there were many imitations. When Moses wrought miracles, the magicians did the same in appearance, but the test of time finally settled which was genuine, as some powerful acid reveals the pure coin. It was foretold that false Christs should arise, but the same test, viz., time, has put beyond doubt which is the true one. We must try them and know them by their fruits. Love is the spirit's test. Whichever religion produces and requires most love, peace, goodwill and final happiness we can safely follow.—*Watchman and Reflector.*

CHRISTIAN CAREFULNESS.

C. E. PRESTON.

How exceedingly careful should christians be to adorn their profession by a pure, holy life. The honor of God, the reputation of religion, and their own eternal welfare require this of them. If we profess to have received Jesus Christ in our hearts, we are to walk in him; that is, to imitate his example, and continually perform those duties which his law and his gospel require. He says, "If ye love me, keep my commandments." This is a duty required throughout the whole gospel, that they who believe in Christ "be careful to maintain good works." An immoral christian, that professes faith in Christ, and yet allows himself in sin, and especially in open violations of his commands, is a reproach, not only to himself, but to the cause of Christ. Such professors hurt religion more than its open enemies, and give opportunity for profane infidels and scoffers to say that Christianity is nothing but a mere cheat, or delusion; whereas, if our conversation was holy, and agreeable to the gospel, it would have a much better tendency—not only silence their objections, but to persuade them to become christians themselves.

Again, if we believe in Christ, how careful ought we to be not to offend one of his "little ones," or to say any thing that would hurt or injure them in any way. We are all human, and are apt to say and do things that we ought not to; but if we believe with all our hearts that the Master is soon coming to release us from the curse, and to set up his everlasting kingdom, it seems as if we ought to live very pure, holy lives, and not give any cause of offence to any of his little ones. May we be faithful a little longer, "For yet a little while and he that shall come will come, and will not tarry." Amen. Even so, come, Lord Jesus.

Medford, Mass.

IN THE CHURCH.

J. W. THOMAS.

"Behave thyself in the house of God."—1 TIM. 3: 15.

By the church here, I mean local church; a body of christians, uniting together to worship God. I believe in christian fellowship, in church organization. It seems suitable that there should be such institutions. Man is a social being. He was not made to live alone. He seeks companionship. Having broken off from worldly attractions and associations, by embracing the hope of a coming kingdom, he now seeks for companionship in another direction. He desires to find a society whose faith, sentiments, and spirit, accord with his own. He cannot wander about from place to place. He must have a home somewhere with the people of God, where he can hear the gospel preached, and exercise his own talent for the salvation of others. Like attracts like. When a man becomes a christian, he seeks christian society. He says with David, "I am a companion of them that fear thee." These fall in with his new views, and hopes, and joys, and sorrows. These are now his fellow-learners, fellow-travelers, fellow-laborers, fellow-soldiers; yea, whosoever now doeth the will of his Father in heaven, the same is his brother, and sister, and mother.

In association with those of like precious faith there is consolation. Among all of the organizations, where men are brought under obligations to care for, and to sympathize with each other, none can compare with this. Christians love each other; not because they have taken secret oaths, nor because money is the motive that prompts them; but because the love is in them, and it flows out naturally and freely. Here there is sympathy, tenderness, long-suffering, brotherly kindness, charity. I am not speaking now of real professors, but of real christians; and I know that there is no such love and consolation in any other institution, as among the true followers of the Lord and and Savior.

Here is safety. Out in the world, away from religious influences, a person is exposed to temptations; is liable to suspicions, and may be drawn into some hidden snare of the enemy. We need the restraints of good society, the instruction and watch-care of those who love us. In christian union and fellowship we have it. How many times have young converts gone to meeting, sorely tempted, and almost discouraged; but when some aged brother or sister arose and related their experience, telling how they had been tried, and how the Lord gave them the victory, the temptation was broken, and they have resolved that they would press on, and overcome every difficulty. All who have had any experience know that it is much safer to be united in christian fellowship, to have some religious home, than it is to be floating about from one church to another, really anchored and settled nowhere. No doubt many to-day are living in a backslidden state, because they were not united with christians where they could have the watch-care and instruction which was needed.

Usefulness is a consideration which should not be overlooked. In union there is strength. If there were no organized bodies, no concert in christian action, very little could be accomplished toward establishing truth in any community. When christians have selfish interests, and side issues, the world laughs; but when they pull together, the world trembles.

Are you connected with any local church? Strive to promote unity among its members. Labor for its prosperity. Whatever your position in the church fulfill the duties of that position as a christian. Seek not the highest seat. Be clothed with humility. Be earnest, active, spiritually minded. Keep wide awake. Pray for your pastor. Pity the poor; seek the erring; be punctual at the prayer-meetings. Profit by the preaching. "Be not wise in your own conceits." Behave yourself as one who must give an account.

WE ARE ALL MISSIONARIES.

Every christian man is, by his oath of allegiance, a missionary. There is not one law for minister and another for hearer. The gospel does not bind the preacher and absolve the people. There is not one solitary line in God's revelation which says that the one must work and sacrifice, and give, and the other may hoard and keep. You may be tied down to the dull routine of daily toil, and yet your life hid with Christ may make you one of the best preachers of righteousness in the world. You may be a great stammerer, and your life of love go to every heart. We can all give our example. A chance word of reproof, a wayside word of warning, a loving invitation, an act of christian courtesy done in a christian way, may lead others unto Christ.

It is not so much where we are, and it is not alone what we do, but the *way* we do it. A man who loves the Savior must in some way be the refuge of the weary. If he speaks, it must be as one tempted man speaks to another who is battling with temptations. It is not done by fierce warnings. It is not by assailing sinners as you would besiege a city. It is the old and blessed story of God's love leading weary souls to Jesus, helping them to grope out of the dark and tangled wilderness, and cheering them at every step on the way to deliverance and safety. There is no one so poor that he cannot do something for Christ. Whether it be the widow's mite or the rich man's gift, God will bless it.—*Ex.*

IN THE WORLD, BUT NOT OF IT.

The preciousness of the lesson taught in our Savior's prayer, that we might be in the world yet not of it, is never learned in all its fulness and sweetness, until the life is hid with Christ in God. Without the Spirit's aid, it is impossible to fathom the depth of meaning of the word, "They are not of the world, even as I am not of the world."

In the world, but not of it; we may carry the blessed realization of this with us, even into the crowded thoroughfares pulsating with abundant life; where the very air is impregnated with the breath of ambition, and strife, and vain glory, and pomp, and eager greed for gain. Down in contact with vice; down where the heavens are darkened with impurity; down where the air is tainted and polluted with the breath of sin, we may go and come forth again with garments unspotted, because we have learned from Christ the secret of being in the world yet not of it.

To men of business its grand possibility may be known; evidencing in all their transactions that they are not in league with sin. Woman, so susceptible to surrounding influences, may be so dead to sin as to prove in her contact with the world in her daily pursuits and engagements, that she is not of it.

Such a life means much more than merely wearing the outward garb of religion; it is more than Sunday sanctity; more than all the outward ceremonials of religion; it goes with us wherever we go; into our homes, by our firesides, at our tables, in our parlors, in the kitchen, in our work-shops, behind our counters in the law-office, with the physician as he ministers to the sick and dying, with the school teacher; yes, into all these relations in life are we to manifest the spirit that is not of the world.

It is not after the fashion of this world to be abused, mocked, scorned, and yet to "answer not a word." It is not after the fashion of this world to be not seeking for honors and position, willing to be of "no reputation;" willing to do only the little things for Jesus. It is not after the spirit to make the soul's interest the first great concern of life, and the laying up of no earthly treasure of only secondary consideration; and quite unlike it, it is, to transact business according to the law of right. It is not after the fashion of this world to abound with a spirit of self-denial, and that we may have time and means to supply a part of the world's great need; unlike it, it is, to consecrate one's energies, not to the serving of selfish plans and ambitions, but a living sacrifice upon God's altar, devoted to humanity.

Christ came not in the maturity of his manhood as an atonement alone; but as an example for thirty-three years; and as a man he has taught us from Bethlehem to Calvary, that we may be in the world, yet not of it. In beautiful and sublime contrast with the prevailing spirit around him, do all the words and acts of his life stand out. What do we see in all the varied scenes that crowded all the bitter years of his earthly life, but unlikeness to the world?

That prayer of Christ has never been answered in experience, until the world itself recognizes our want of conformity to its image; and pointing the finger at our life all the way through, says, "Not of us."—*Banner of Holiness.*

THE BANE OF CHRISTIANITY.

Now, will the christians here to-night in this hall each one just take this question home. I do not mean to stand here and say that I am on a higher platform than the rest of you, or that I do not mean to apply this question to myself; but it is good for christians to stop sometimes and ask,—"Where am I in the sight of God? What am I doing? Is my life here as it should be in the community I live in? Am I a light in this dark world?" Now, Christ says, "Ye are my witnesses." Christ was the light of the world, and the world would not have the true light; the world rose up and put out the light, and now Christ says: "I leave you down here to testify of me; I leave you down here as my witnesses." That is what the apostle meant when he said that christians are to be "living epistles, known and read by all men." I will venture to say that if I just ask those who profess to be christians, those that really are christians—to rise in this hall, and by that act say, "I am on the Lord's side," would there not be many of you would say, "I do not think it is right to have it put in that way?" But Paul tells us to be ready to give a reason for the hope that is within us.

I do not have much hope of there being a reformation until we get a division between the church and the world. If a man is for God, let him come out and be on God's side; and if he is for the world, let him be in the world. This serving God and the world at the same time—this being on both sides at the same time—is just the curse of humanity at the present time. It retards the progress of Christianity more than any other thing. "If any man will be my disciple, let him take up his cross and come after me." And in another place he says, "let him take up his cross daily and follow me."

Professing child of God, where art thou? Now take it home with you; take it to heart to-night; ask, "Where am I?" There are a great many in this church who make one profession, and that is about all you hear of them; and when they come to die, you have to go and hunt up some musty old church records to know whether they were christians or not. God won't do that. I have an idea that when Daniel died, all men in Babylon knew whom he served. There was no need for them to hunt up old books. His life told his story. What we want is men with a little courage to stand up for Christ. When Christianity wakes up, and every child that belongs to the Lord is willing to speak for him, and, if need be, willing to die for him, then Christianity will advance, and we shall see the work of the Lord prosper.

There is one thing which I fear more than anything else, and that is the dead, cold formalism of the church of God. Talk about the "isms!" Put them all together and I do not fear them so much as this dead, cold formalism which has come right into the heart of the church. There are so many of us just sleeping and slumbering while souls all around are perishing.—*Moody in London.*

HINTS FOR THE PRAYER-MEETING.

1. *Be punctual.* You come to meet your Savior, to confess your sins, and to render thanks for his mercies. Come not, therefore, tardily nor reluctantly.

2. *Pray as you come*, that the Holy Spirit may be present, revealing Christ and quickening your own heart.

3. *Bring others with you*, and strive to do your part to make the meeting interesting and profitable.

4. *Let the prayers* be short and fervent. Let the remarks be brief and to the point. Let there be some word of experience, some thought of christian life or doctrine, something calculated to cheer, comfort, and encourage.

5. *Do not wait for others.* After the meeting is opened, take the first opportunity to offer a short prayer, or to speak a word for Jesus. Do it heartily as to the Lord.

—*Methodist Recorder.*

IN life's battle not a few faint by the wayside, weary and wounded. Spoken sympathy, and the magic of a look that cannot be described, again and again has brought healing balm to such spirits.

THE PREACHER'S CALL.—NO. 2.

ALVIRUS N. HITCHCOCK.

In our last, we sought to give a rational and scriptural answer to the question, Is there such a thing in our day as a Divine call to the ministry? We now notice

II. THE EVIDENCES OF SUCH CALL.

Chief among these we may give

1. *An inward impression made upon the mind by the Holy Spirit.* This impression will lead one to think much about preaching, texts, sermons, etc. He may often be found preaching by himself; and he will frequently feel the spirit of exhortation when arising from secret prayer. This impression will be strongest when he is living nearest to the Lord. Some seem to think that a call to preach is always associated with a hatred of the very thought. I am convinced it is quite otherwise. There is often a *desire* to preach. This is what leads to the frequent attempts at preaching when alone. To be sure, there may be, and almost invariably is, a shrinking from public effort; but this often arises either from diffidence, or a feeling of insufficiency. It is by no means an unfavorable sign. It is much better than an overweening confidence.

Those who are called of God to preach the gospel do not always feel the *burden* of the "woe." Without doubt they are fully convinced during their experience that they must preach or perish; but it does not oppress them. The "woe" is the last resort of God. He desires his children to be *sensitive* to the movings of his Spirit, and therefore commences with lighter impressions. Some begin here, and please the Lord thereby. Others, who do not really intend to resist the Lord, neglect their first impressions, which are therefore increased. Some stoutly refuse to the last, deny that it is their duty to preach, and persistently decline making any effort. They may fear financial embarrassment, mortification, or the reproach of truth. Such must have the "woe." If they are still obstinate, their impressions leave them after a time, and they relapse into a worldly, backslidden state. If they are ever awakened, the old duty presents itself, and they will get no peace until they consent to do it. The "woe" leaves one without excuse; and no one should wait for any further providences; for if they come, they are almost invariably *judgments.* These, however, are comparatively rare. Against those who resist the "woe," judgment is mostly deferred until the great day. But they will meet the account there.

2. *The call of the church.* It is almost impossible, if you are called to the work of the ministry, not to have your duty recognized by the church. You will be invited to begin, and will meet with general encouragement after you have begun. Some, indeed, even leading ministers or laymen, will express it as their opinion that you are deceived. But you are not to be swayed by the opinions of a few. Nor are you to be discouraged by failures and mortifications. All ministers have them. They are needed to keep vanity out of the heart. A wise and good man urged a young minister to preach *fifty times* before he concluded to give it up. The advice was good. If fifty attempts are made, there will most likely be some encouragements if there is a genuine call. It will not be necessary to make inquiries to find out whether your preaching "takes." If you make a fair trial, you will have enough for the purpose. As you value your good name and dread being despised, refrain from seeking compliments.

3. *The openings of Providence.* If the Lord really wants you to preach, you will not be under the necessity of hunting up a job. You would be most likely to go where you are neither wanted nor needed. There is no occasion for hurry. If your way seems hedged up, it may be best to tarry a while in Jericho or Jerusalem. If the way is clearer for increasing your fund of knowledge, and thus gathering seed, don't hasten to the field to spread chaff. You cannot draw from your cistern until you have had a shower or two; and even then you cannot be always drawing unless you have a constant shower. When the time comes for you to work, there will be no lack for horses, or buggies, or people, or places. If the Lord sends you to any place with a message, he will send people to hear you, and will find accommodations for you. If you see no opening, you need not make one. Hammers and chisels are out of the question. If, however, a door is opened, and you feel impressed to go, don't look for a better chance. A finer opportunity will come when you have improved that.

4. *Success.* If you meet with no real success, you are not called. Nothing will satisfy him who is divinely commissioned but *souls.* Puffs and petting may do for him who has forged his credentials, but not for God's minister. If the Lord has sent you into the harvest, he will give you sheaves. They may be few, but they are of more value than mines of gold. If the good Shepherd has bid you seek the lost sheep, be assured you are not sent in vain. You will find a wanderer. It may be on the lonely mountain, in hedge, or thicket, or plain or desert. Go. Some lost one will heed your call. Sow the good seed beside all waters. After many days it will return. You may not live to see the harvest, but it will come. Your words of love and tenderness may seem to pass unheeded by, and you may go away to seek relief in tears. Despair not. They have lodged in some heart that will one day bless you. You will see sufficient fruit to seal your ministry. It is enough. If you have not even this, there is good evidence that you have mistaken your calling.

Wisconsin University.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 11, 1875.

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THE CALLING OF GOD.

"For the gifts and calling of God are without repentance." Rom. 11: 29.

A calling of God is a special invitation, or requirement, given by God, to some person or classes of persons, to do some specified work, or to occupy some particular position. When he calls to such work, he always bestows upon those thus called certain "gifts," or necessary means, by which such appointed work can be done. When such an invitation is given, and such means are appropriated, he never changes the requirement, or withdraws the gifts, until the mission is accomplished, without a change of purpose on the part of God.

There is a general call of God to all men, to a general work, a position common to all time and classes, and there are special calls, confined to specific periods, peoples and work. He calls all men to lead a life of holiness and loyalty to him; but he gave Noah a special call to do a work and take a position to which he has called no other person or class through all the ages. So he called Lot, Abraham, Joseph, Moses, Joshua, David, Solomon, and the apostles and their associates, to do work peculiar to their times, and which was essential to their faithfulness and acceptance.

The church at Jerusalem was required, upon her peril, to flee from the city at a specified time, and could not have been justified or saved from impending wrath without faithfully obeying that injunction. So it was with the persecuted church; she was taught to flee from the face of the serpent, leave the towns and cities inhabited by angry priests, and find safety in the wilderness or uninhabited parts of the country. By obeying the voice of God during the dark hours of that stormy night, some "flesh" of the holy ones was saved to bear the head-light of gospel truth through to the dawning of the latter day.

Luther evidently heard the Jehovah speaking to him, calling him with a loud voice to take a new departure, to wave the gospel banner over a new fort of unfolding truth, and thunder forth the awakening notes of warning and glorious invitation to the millions who were stupefied with the satanic opiate drunk from the golden cup of the great Harlot. God bestowed great gifts upon him and his companions—an indomitable will, the courage of a thousand heroes, great love for the word of God, unyielding perseverance, and unlooked for political assistance. He also gave his Holy Spirit abundantly, as a divine helper, thus affixing the heavenly seal to the call and work.

All these movements were in harmony with prophetic announcements; and while the called ones obeyed the first echoes of the Spirit, and followed the first leadings of inspired teaching, God manifested himself without "repentance" or change; every means and blessing were continued. But when human wisdom and policy took the place of the divine, when the position taken by the fathers was ignored by their sons, and conformity to the world followed separation from it, some leading this way and others that way, thus producing ambitions, rival parties, dividing the church of Christ, and making the present truth inoperative, then a necessity was produced for a new call, a new people taking an advanced step.

The church is called dispensationally; each period having its moral and ritualistic enactments, which remain in force until a new code is given, when the first is disannulled; the last always being the divine rule for the government of God's people.

The transition period from one dispensation to another, or from one present truth to another, is always a time of special danger, because new developments of truth are always unpopular with the masses, and are rejected by many who love caste more than Christ. It is also dangerous, because humanity is so constituted that when we see the importance of accepting some new truth, we are liable to think that it is duty to receive every new and fanciful idea, as of God, thus producing heretical theology and fanatical practices.

With these facts and principles before us, we anxiously inquire, Has the church of this generation been called of God to accept of any newly developed truth, or to do any specific work, relating to any present or anticipated events? If so, to what truth and what events does the divine index now point? We answer, emphatically, as honest christians, We believe that the great God has called his people of the present period, to accept, as truth, the proclamation now being made to all the nations, "Behold thy salvation cometh," for "the kingdom of God is nigh at hand."

If this be true, then the present calling of God is the highest and most important ever made to men. That truth is presented as one of the most eminently important and essential to believe found in the catalogue of divine revelations. It is placed as the grand focal point, to which all the rays of heavenly illumination converge. It is the last and brightest page of the sacred book. Its vibrating notes roll from the silver trumpet, as the angel declares "the mystery of God is finished." It introduces the experiences of the transition scene, from the imperfect to the perfect, from mortal woes to immortal joys. It warns the world of approaching doom, and notifies the Bride to prepare perfectly and immediately for the marriage of the Lamb. It sounds the death knell of the Gentile nations, and forewarns of the earth's conflagration. It speaks silently to the slumbering dead of approaching resurrection. Lofty theme! Grand and sublime message, rolling from the lips of Jehovah, sealed upon the hearts of the faithful by the divine Spirit, and preached by the messengers of Christ to uncounted millions upon the earth.

Brethren in Christ, we profess to have received such a calling from God. Such a call can never be succeeded by another; for it requires the doing of the last gospel work, the publishing of the last message of saving truth. It develops the sunset scenes of the gospel day; the flight of birds before approaching winter; the girding with sackcloth as alarming judgments wave their fearful signals.

It throws out vast responsibilities upon the guardians of human welfare, who are called to be mouth for God to the people of this generation. None are prepared to echo the voice of God without changing the tone or sentiment, who are not fitted by divine grace for the holy work.

Brethren, who are looking for speedy redemption, we ask again, Has God called us, with all his servants, to do this sublime and holy work? Then let us not be decoyed away by any of Satan's artful devices. He will first labor to make us discredit the message, and if he cannot do that, he will try to make it disreputable, so as to produce a desire to hide it, by refusing to associate with its advocates, or by displacing it from the front to the rear, making it of secondary importance.

If God has called out a people to take a special, prophetic position, the first inspiration and leading, as far as the general characteristic of the movement is concerned, must be correct, by which they should be governed through all the movement. This is the case in the gospel dispensation. The first inspiration, teaching, discipline and experience of the apostolic church, was written that it might be the rule of christian life to the end.

While we profess to have been called of God to preach the signs of the times, and the speedy advent of Christ, let us manifest the sincerity of our profession to the end, by making that truth the great head-light of the train, the polar star of the constellation of divine truths, the special message for the age, as God called us to do when *he* led us out. Satan's great effort has been to displace this truth, and substitute some other head-light as the great absorbing theme of christian experience. He has succeeded in raising many leading banners and rallying cries, since the great proclamation was first published, which God did not present at the commencement of the great prophetic movement.

We believe that the church has progressed in the development and understanding of truth during the last forty years, but that no Bible truth has been unfolded, which the Scriptures present as dispensational, with its prophetic chronology, locating it at the present period, making it introductory of a special movement, and characteristic of a particular people.

The divine approbation of gospel power and christian pathos has not set its confirming seal to any other leading topic, which has been introduced among this prophetic people, as that which accompanied the pure Advent message. The side issues which have torn in pieces that once united and powerful people, have borne sour grapes, and tended to bring into disrepute and drown the sweet notes of the heaven-born message in the confusion and jargon of Babel.

We believe those who introduce these abstractions and press them upon the struggling church of Christ, when they know that they are producing sourness and division, are taking upon themselves fearful responsibilities. We have known people to raise their voices vehemently against war, and by those very utterances produce the most deadly strife. So we have known men to lift their voices against sectarianism, and christian union, whose policy, if carried out, would break up all the churches in the land, and produce new sects, which possibly might be as boastful as those of the Pharisees.

We say these things, not to harshly accuse any of making antagonistic parties, but to kindly warn all against the snares now laid for our feet.

Brethren, the special calling, which God has given his people of this period, we conceive to be the most grand and soul-inspiring, responsible and sublimely glorious, ever given to fallen humanity. It presents a higher plane of faith, hope, and christian experience, a broader field of expectant glory, a nearer prospect of victory over all foes, and more glorious triumphs through our Immanuel, than were ever enjoyed. It comes through the deepest-toned inspirations of the Spirit, and the most clearly defined truths, graded as of the highest magnitude in the Book of God. It leads to an eminence, from which the eye of faith sweeps over the ages of the past, viewing the dark and light shades of human events,—of war and peace, of plenty and famine, of sin and righteousness, of living and dying. It counts the links in the prophetic chain, and finds each corresponding kingdom upon the historic page, excepting the "everlasting dominion."

From this eminence the long-anticipated war-cloud is seen spreading its deepening gloom over the Roman nations, while the burnished steel of human slaughter is gleaming in a thousand military camps. Here are viewed the last-day signs, high in the heavens and deep in the earth, sounding from every palace and prison, sea-storm and mountain torrent. They are seen in the banker's perplexity and the laborer's cry for just wages. They are heard in the Harlot's Vatican and the king's council chambers, and sound in sweet echoes from Zion, Behold, the Deliverer cometh!

Here the eye falls upon a wonderful future, and the ear catches sounds which mortal sense has never known. The fiat of Jehovah embraces a fallen world, sounding its awakening voice through its vast charnel, rolling the mundane habitation into an ocean of fire, forming and beautifying a new earth with his infinite skill, locating the city of God on the curseless soil, and planting the tree of life in the midst of restored Paradise.

Sublime position! Inspiring views! Highest elevation enjoyed by mortals! O God, make us worthy of this thy high calling and holy work! Amen. J. C.

THE ALTON BAY CAMPMEETING.

This great Advent body is about to enjoy another convocation, for the worship of the God of our fathers, who worshipped him in tents on the sides of mountains and by the silver waters of eastern lakes, in the sacred bower beautifully mirrored in the peerless Winnipisseogee.

Here has echoed the voice of Abraham's God, through the inspired utterances of his commissioned servants, for eleven years. Here, in this consecrated auditorium, curtained with green shades annually drawn by the hand of Deity, under its illuminated dome, have gathered thousands to hear the sweet tidings of mercy, and the awful warning of coming wrath.

Here holy song has rolled its enrapturing notes among these silent oaks, and thrilled the hearts of those now scattered far away; many whose feet will no more track its soil, or ears hear its echoing sounds. Here hundreds of family altars have smoked with holy incense, around which have gathered happy circles, now sadly broken, and no more to be gathered until the judgment trumpet shall call them to the bar of the great King. Here the Word of God has fallen upon the people like rain from heaven, fearfully hardening the hearts of those who resisted it, and gloriously saving those who accepted it.

The heavenly record of this meeting will present a long and varied list of moral acts, many resulting in the anguish of perdition, and others in the joys of paradise. The plaintive cry of convicted sinners and their solemn vows to God have sounded among the spreading branches of this sacred place. Hundreds have here been buried in the emblematic grave, under the crystal waters of this beautiful lake.

At this christian altar many servants of Christ have knelt in sacred prayer, and in the solemnity of holy service, according to the apostolic example, received the church's recognition as ambassadors of Christ. Here has the eye of faith, under the blazing light of divine truth, been upturned with holy expectancy, waiting with bridal longings for the coming Bridegroom. Here have the joys of meeting and the sadness of parting caused thousands of hearts to overflow with pleasure and sink in sadness.

As we pen these lines, looking out upon these green-leaved trees, which stand as silent witnesses of the scenes we sketch, the reminiscences of the past bring vividly before us smiling faces, noble forms and sweet voices, now pale and ghastly, clad in death-shrouds and hushed in mournful silence.

O Time, Time, what hast thou done for our sad world? How continuous and mournful the changes thou hast wrought! Tears and groans have followed through all thy cycles. When shall thy ock cease to count these changing seasons, and notify us of approaching greetings, to end in tears and adieus? O when will it toll the end of the curse and human woes? When will the mighty angel swear "that time shall be no longer"? When will all the redeemed myriads meet, not at Springfield or Alton Bay, or any other place of holy convocation, where the leaves wither and friends die, but in the Edenic bowers, in the holy City of God, where the curse can make no changes, the foliage is ever green, the flowers fadeless, meetings unending, songs unceasing and friends undying; where the worship will be unalloyed with human productions and satanic intrusions; where hearts untrue to Christ will find no place or part; where unholy strife and bewildering confusion will be forever excluded?

May our great meetings remind us of that one appointed by the Master of assemblies, and that these are designed as rehearsals of divine adoration and worshipful songs of the pure praises of the great God.

Brethren and sisters, while it is right to be careful to properly arrange for the external parts of these great meetings, let us be particularly careful to prepare for the internal parts—chaste and exemplary deportment, governed by the Word and Spirit of God in devotion; making heavenly adoration and unqualified submission to Christ the ruling principle of action.

The campmeetings of this season may be the last we shall have in this state of trial; and may they be our best, in bringing us nearer to God, giving us more spirituality and fitness for the kingdom of heaven.

J. C.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Central Vermont Railroad.

Arrangements have been made with this Road, so that all who come over this Road to attend the Springfield Campmeeting will purchase regular tickets to South Vernon; then buy *Campmeeting Tickets* for Springfield. On the camp-ground, the Secretary will, upon the request of such, furnish them with a certificate, by which, on the presentation of the same to the Ticket Office at So. Vernon, on their *return*, they can buy a ticket to the place from which they came for *half fare*; thus saving *twenty-five* per cent on the round trip; and this *without* regard to the number who may go, — but be sure and follow directions." G. T. A.

SIGNS OF THE TIMES.

Candid men, who have kept careful watch of the progress of events during the last twenty-five years, and especially the last five, are deeply convinced that some great event is rapidly approaching. Statesmen talk it, editors write it; it is the poet's song, and is impressed upon the minds of thoughtful laborers in shops and fields. This impression is abiding; increasing in strength as we draw nearer the looked-for event.

When we turn to the true followers of Christ, we find their impressions are more vivid on the subject, and their convictions stronger that we are near a new order of things. When we ask the prophetic student what these things mean? we receive the ready response, we are near the close of the present dispensation, as clearly shown by the fulfillment of prophecy. The evidence is so plain and abundant, that no room seems left for doubt. Of course, the day and hour are unknown, but the closing scene cannot be far away.

The history of the world has been clearly foretold by the prophets from the time of Nebuchadnezzar, some five hundred years before Christ, to the end of all earthly kingdoms. They have pointed out distinctly the rise and fall of the four great successive empires, the Babylonian, Medo-Persian, Grecian and Roman, declaring that when we approach the end of the latter, we are near the time when "the God of heaven" shall "set up a kingdom," that "shall stand for ever." Inasmuch as we have passed through the prophetic history of these four noted empires, and have come to the winding up events of the last one, therefore we must be very near the time when Christ will return to set up his heavenly kingdom.

Just before he went away from the earth, his disciples asked him what signs he would give before his return. After passing through a long chain of events, that would take place in the history of the world, he then spoke of those that would transpire in the last generation, that would be living at the time of his return. Those signs have nearly all been seen in the present generation, therefore this must be the last before his coming. We can see no chance to avoid this conclusion. We believe it to be certain. With this view all prophecies and events appear to harmonize. This cannot be a *chance* arrangement, but is in agreement with what was foreseen and foretold. There is a concentration of evidence in favor of this conclusion that is overwhelming. We do not see how one who has looked over all the proof in favor of Christ's near advent, can help being satisfied that we shall see him coming in a short time. The long dark night of weeping will soon close, and the morning of eternal glory dawn upon the great family of the redeemed. Shall we meet in that holy, happy company? M. G.

THE SCIENCE OF HEALTH for August is a seasonable and timely number of this model and excellent health publication. It contains information which seems to us worth more than a year's subscription to every thoughtful reader. Opening with what shall we eat, it discusses also the hygienic system; the irrepressible conflict; the way to keep sick; popular p siology; water as a health agent; care ot children; which shall it be; summer complaints; use of rice, and supplies many recipes for cooking it, and for canning fruit, which are certainly seasonable just now; besides, there are items on how to keep water cool; influence; graham flour, etc. Price $2.00 a year. Address S. R. Wells & Co., 737 Broadway, New York.

WATCH.—A careful observer says:—"The Roman Catholics are increasing at an alarming rate in the United States, and yet mothers and fathers, members of good standing in Orthodox Protestant churches, will continue to send their daughters—just at the age when they are most easily influenced—into a convent to receive their education. The Catholics are quick to perceive their advantages." M. G.

TO CORRESPONDENTS.—Thanks for valuable selections received. Please continue to send choice items, such as will be a benefit to the readers of the *Crisis*. M. G.

A WEEK'S VACATION.

In order to give our compositors a little vacation, and also to accommodate the editors and clerks, who have extra work at this season, in consequence of the campmeetings, etc., we have decided to

Omit the Crisis for Aug. 18th,

but shall give our subscribers *the full number for the volume*, as usual. AG'T.

A GLOOMY PROSPECT.

If Jesus was not soon coming, the future of this world would be very gloomy in prospect. Mr. Gladstone, of London, has just caused to be translated and published an important essay by M. Emile de Laveleye. The title of the work is "Protestantism and Catholicism in their bearing upon the liberty and prosperity of the nations." The author is said to be a "calm thinker, and a well-known author upon social questions." We copy the following remarks on this work from the London *Times*:

"There is not a page of M. Laveleye's pamphlet on which I do not wish to make some remarks, but I must hasten to conclude. He takes, as I have said, a gloomy view of the future. If the State lets the priest into the schools, he perverts them; if it shuts him out, he denounces them, and keeps the children away. If the young are taught that the priests are the enemies of society, they become atheistic revolutionists; if allowed to believe in them, they become unfit for liberty. These are the quandaries in which he thinks the matter stands. He seems to have little hope that the sort of Puritan reaction he desires will occur. In Catholic countries the men grow indifferent and sceptical, the women keep superstitious, and those who avowedly leave the church, abandon all religious belief. In France there is no power of free speech on religious matters. Any one attempting to play the part of a John Knox, of a Wesley, or of a Theodore Parker, would forthwith be imprisoned. If the bulk of republicans saw the need of a new reformation, they would soon obtain the means of starting it. Unhappily, they are satisfied with their own negations, and nothing could be better for the Ultramontanes. A nation without a religion is an impossibility. If the Liberals do not provide one, the Ultramontanes will have it all their own way." M. G.

TO OUR SUBSCRIBERS.

We purpose to have an Agent in attendance at the various Campmeetings to be held in the New England States this season, to receive sums due on the *Crisis* and *Pilgrim*.

We hope our subscribers will make it a point to pay at the meetings, as it will be more convenient for them to do so than to send by mail, and less expensive for us than to send an Agent to the homes of our patrons. AGENT.

BAPTISM WITH FIRE.

In Matt. 3: 11, does the baptism with "fire" mean the destruction of the wicked?

The whole verse reads: "I do indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." It will be observed that the same persons whom John baptized "with water" were to be baptized "with the Holy Ghost and with fire." But such are not the wicked, who are to be burnt up. This promise evidently referred to the day of Pentecost, when the Holy Ghost would come upon the disciples in the upper room. If we turn to the account of that event, we read in Acts 2: 3, as follows: "And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost." M. G.

WORK FOR JESUS.—While at the Campmeeting, let every friend of Jesus try to persuade as many as possible to become followers of our divine Lord. It may be crossing to speak to that unconverted person on the subject of salvation, but do not hesitate. Do it at once, and the blessings of heaven will follow. It may be the means of leading him to secure eternal life. The cross consists in dreading the duty, but as soon as we speak the first word, it becomes a delight. The Lord has so arranged the christian work, that the path of duty is the path of pleasure. Let us walk in it joyfully. M. G.

SOUND DOCTRINE.

The following, taken from the *Banner of Holiness*, is a sample of what many are writing and preaching at the present time who have but recently seen the light. Let us praise the Lord. M. G.

THE PURIFYING HOPE.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he [Christ] is pure."—JOHN 3: 2, 3.

1. The hope referred to is the coming of Jesus. It is in harmony with the hope presented all through the Scriptures. There is "one hope"—the plan of God. Hope is made up of desire and expectation. All that have this hope in him, are not only desiring, but are expecting the Lord Jesus to come according to his promise to his disciples, which is, "If I go away I will come again, and receive you unto myself, that where I am, there ye may be also."

Paul, in looking for the appearing of the great God and our Savior Jesus Christ, calls it a "blessed hope;" and he says, "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like his glorious body, according to the working whereby he is able to subdue all things unto himself." David says, "I shall be satisfied when I awake in thy likeness."

When this hope is consummated, we shall be like Christ, having glorified bodies, and mortality shall be swallowed up of life. "For this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying that is written, death is swallowed up in victory." No wonder, with such blessed results attending when this hope is consummated, that Paul calls it a "blessed hope."

2. This hope—the coming of Jesus—is the purifying hope; for "every man that hath this hope in him purifieth himself." We must have it *in* the heart before that heart can be purified. How natural for a person with such a hope—"looking for and hastening unto the coming of the day of God"—to "cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Those who are whole—holy—will not be afraid to meet a holy God; will not dislike to hear of the coming of the Lord of life and glory.

The apostle of the Corinthians thanked God in their behalf for the grace that was given them, so that they come "behind in no good gift, waiting for the coming of our Lord and Savior Jesus Christ, who shall also confirm you unto the end, that ye may be blameless [pure—holy] in that day." "And the Lord make you to increase and abound in love one toward another, and toward all men, to the end that he may establish your hearts in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints." "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

Thus we see how inseparable these two doctrines are. It is a coming of the Lord and a preparation to meet him. "Without holiness no man shall see the Lord." Holiness, or wholeness, is pre-requisite to salvation. We must first become holy, pure, saved from sin before we can have sslvation in the kingdom of God. "If we would be pure, let us feed on this manna—this hope of a coming Christ to put death under our feet—as we bow around the sacramental board and show the Lord's death till he come, thus manifesting our faith in his death and hope of his coming. Oh, let this 'blessed hope' burn and glow in our hearts." I know of no doctrine more sanctifying and quickening than the second advent of Christ. I know of none more calculated to draw us from the world, and make us whole-hearted and joyful christians.

Oh, the thought of seeing Jesus and being made like him, with pain and sorrow all gone, should inspire us to more full and complete consecration of all, yes, all we have and are to him and his service. Oh, to have loins girded, lamps trimmed and burning, our hearts crying out, "Come, Lord Jesus, and come quickly." In this blessed state we are prepared for labor or for rest. All is well. We are resting sweetly—resting by faith, being in harmony with the holy will of God. Let us watch for the coming of our Lord. Happy event, to the holy, pure in heart, the faithful, trusting one. We long to share it with all the saints. "Every man that hath this hope in him, purifieth himself even as he [Christ] is pure."—*Token of Truth.*

INCREASE OF CRIME.

The continued increase of crime is truly alarming. Wicked men and women are becoming exceedingly bold and reckless in their crimes. Adulteries, robberies, and murders, are multiplying on every side. Daily papers are crowded with reports of the most horrid deeds. The question comes up more and more frequently, and with renewed emphasis, "What do these things mean? To what are we coming?" Says the New York *Tribune*:

"The steady increase of crime in the State of New York is at this time fully demonstrated by the unprecedentedly crowded condition of our State prisons. Sing Sing prison now contains 1,455 male convicts, being nearly one hundred and fifty in excess of the greatest number ever before confined there at one time. As the institution mentioned contains only 1,200 cells, it is obvious that two hundred and fifty-five of these gloomy niches, which are in dimensions three and one-half feet wide, six and one half feet long, and seven feet high, must each of them accommodate two or more lodgers—a condition of things which, it has ever been conceded, is not only deleterious to the health of the occupants, but is also utterly subversive of morals and ruinous to discipline. At present it is difficult to perceive how the surplus convicts can be disposed of, as the State prison at Auburn is more than full, and at Clinton prison the number of convicts over and above the accommodations is so great that many of them are compelled to sleep in the hallways." M. G.

"LATTER TIMES."—When exposing Spiritualism, Mr. De Witt Talmage said:

"I believe these are the days of which the apostle spake when he said, 'In the latter times some shall depart from the faith, giving heed to seducing spirits.'"

We believe Mr. Talmage expressed the truth in the foregoing statement. Let it fly in all directions.

"Mount up the height of Wisdom,
And crush each error low;
Keep back no words of knowledge
That human hearts should know."

M. G.

A GOOD ARTICLE on "A Sanctified Imagination" will be found in another column. M. G.

GREENWICH CAMPMEETING.

This meeting commenced July 1st, in Bailey's grove, fitted up by the A. S. and N. E. R. R, and offered to us free. It is one of the prettiest groves in Mass. The R. R. Co. built a dining hall 60 x 30, which was very convenient for us, in case of rain, for our prayer-meeting. I think all that attended the meeting will bear me witness, when I say that the meeting was characterized from the beginning by the presence of God's Spirit. Every one was well attended. Good order and good interest prevailed all through the meeting. There was a large attendance Sunday, being estimated from fifteen hundred to two thousand. Much conviction rested upon the people, and prejudice to our faith gave way. If we can do this in all new fields, we shall do well. It can be done. God help us to work for this. One member of the Congregationalist church was renewed in his mind, and confessed his belief in our faith. He said to me, he never saw glory in the gospel until he heard our faith. One rose for prayer, and seemed in earnest. These, with others that have not as yet come to light, make our hearts glad.

There was preaching at the meeting by the following Brn.:—J. Hemenway, M. A. Potter, Geo. L. Teeple, I. I. Leslie, H. H. Tucker, R. K. Stark, Sr. R. F. Clark, and the writer. The preaching was all harmonious. This is one of the best features of all such meetings. If union and harmony prevail, something will be done. This was the spirit of this meeting. What brethren and sisters were there expressed their satisfaction in this direction. The Mass. Mission Tent, and two family tents, were all that were there. God give increase to the seed is my prayer. *Amen.* Thy Bro. and servant, GEO. A. STREETER.

P. S.—I held a meeting in the grove yesterday, Aug. 1st. There was good attention, good numbers, and good interest was manifested all day. My poor heart was blest, and I felt paid for riding fourteen miles, and talking three times. I am intending to hold a series of meetings this fall, the Lord willing. G. A. S.

No. Dana, Mass., Aug. 2nd, 1875.

THE noblest *independence* is the government of our passions; and the most sublime *dependence* is on the Divine Providence.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 13th, 1874, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments..............$661.06

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments..............$98.86

YOUNG PILGRIM FUND.

Previous acknowledgments..............$2.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1874, and onward.
Previous acknowledgments..............$4,897.30
"A." (on pledge)..............25.00

NORTHERN KANSAS.

A. S. FIELD.

Dear Brethren:—Thinking many of the readers of the *Crisis* would like to hear how the work of the Lord is prospering in this part of the West, I take the liberty to write. Since I wrote in March, we have had many heavenly sittings together in Christ Jesus. Two more churches have been established near here, through the labors of Bro. and Sr. Clark; and there are frequent additions to these churches of such as shall be saved. All are rejoicing in the blessed hope, steadfast in the faith, abounding in the work of the Lord, and hailing with joy the day when we shall see the King in his beauty, coming to claim his own. Then we shall be made immortal and crowned with eternal life.

The testimonies of all are, "How strange I did not see this before." We often hear them thank God for sending Bro. and Sr. Clark here to preach this gospel of the kingdom. At the organization of our Conference at Peach Creek, Bro. Godfrey and others, who rejoice in the soon coming of the Master, were there from Blue Springs, Neb. Bro. Godfrey's well-stored mind places the truth before his audience in a clear and impressive manner; and I know of some who have accepted it from his clear way of showing. By invitation, we visited the brethren at Blue Springs, with Bro. and Sr. Clark, where they held a series of meetings of eleven days, resulting in a general awakening. Backsliders were reclaimed, sinners brought to a knowledge of the truth, and old professors wondering why they had not seen and embraced these God-given truths before. But, alas! there have been so many false teachers in the past fifty years, the word of God is perverted, and the truth is rejected. We had many glorious meetings together with families, as well as in the house of God; where we learned to love them, and hope, if time continues, we shall have the pleasure of seeing them all at our campmeeting this fall.

Bro. Godfrey attended our quarterly meeting, and preached four times to a crowded house. We had a good time. The Spirit of the Lord was manifest, and a general interest taken, of which you will hear more in our second quarterly report. While crops were growing in May, we thought to suspend our weekly prayer-meeting through harvest; but "hoppers" and drought have cut the harvest, so we have ample time for prayer-meetings, and, I think, among the best I ever attended. Truly, we have been scourged for our good. We have preaching once in two weeks by Brn. Cutler and Hayworth, who are zealous workers in the cause of Christ, laying aside all erroneous theories, and following Christ fully; warning both saint and sinner to prepare to meet the Master, who stands even at the door.

And now, dear readers, who have Christ formed within you the hope of glory; all who have this blessed hope, let us be faithful, and do all his commandments, that we may have right to the tree of life, and enter in through the gates into the city. Let us strive to be overcomers, that we may have part in the first resurrection, for "on such the second death hath no power." We know that Christ will soon come. It is no fabulous story. It is his own teaching; and that great millennial morn will soon dawn upon us in all its effulgence, when the millions of sleeping saints will come forth from their graves, be made immortal, and reign with Christ in the new earth. Then all who love his appearing will be caught up to meet him in the air, until the indignation be overpast, and so for ever be with the Lord. There we shall meet all our loved ones who have gone before. There we expect to meet those whose communications we have read with so much delight in the *Crisis*. Finally, let us all praise God, for the way grows brighter as the day draws nearer.

Butler, Washington Co., Kan.

Correspondence.

From Bro. H. K. Flagg.

Dear Editors:—I suppose it would not be uninteresting to the readers of the *Crisis* to have a report of our labors in the Hoosac Valley tent. We have held three series of meetings, and the fourth series is coming to a close. We commenced the 8th of June to hold meetings in North Clarendon, Vt., among the Baptist people. The meetings were well attended, and, we trust, a goodly number converted to God. We could not tell the number converted, but upwards of twenty would come forward for prayers at a time. The meetings were as still as though held in a church. The last Sabbath a number were baptized by Bro. Wm. J. Blanchard, who was with us during the meetings at No. Clarendon. After about two weeks' successful labor here, we closed Sunday evening, June 20th. We took down the tent Monday, June 21st, and a team took it to No. Shrewsbury, Vt. The next day we put up the tent, and commenced the same evening. Our meetings there were held afternoons and evenings for two weeks, until Sunday evening, July 4th. A vast amount

of prejudice was removed by God's Spirit, in the presentation of the truth. A goodly number confessed the truth and rejoiced in it, and five converts were baptized the last Sabbath, July 4th.

The tent was filled, and perfect order characterized all the meetings, more than all I have ever seen before in my life. Bro. Blanchard was with us there also the first week; since then my son-in-law, Arthur A. Waite, and myself only, travel with the tent, as the expenses of three preachers would likely exceed the receipts. We took down the tent Monday, July 5th, and took it to Rutland. The next day we were obliged to send it to No. Adams by express, at an expense of $9.50, so as to be all ready for the first meeting of the third quarterly Hoosac Valley Conference, which continued over Sabbath; after which we continued the meetings afternoons and evenings of the next following week, closing Wednesday evening, July 28th. During our stay at No. Adams, I think it is just to say, not less than thirty of the unconverted and backslidden started to serve God.

Next Sabbath, I am to go to No. Adams to preach, and Bro. Waite is to preach in the tent here. In the afternoon he is to preach at No. Adams, and baptize a number. In the afternoon I am to preach here. While we were at No. Adams, the church, who were holding meetings in a private house, engaged a hall that will seat five hundred, and pay $100 only a year, for Sabbaths and two evenings of each week. They met in their hall last Sabbath for the first time. Sr. Flora Blanchard spoke to them the word. All the evangelical churches were well represented, and took a free part in all our meetings. I have not seen for years so good feeling, good union, and an earnest desire to hear the great gospel truths of these last days. We certainly fell in love with No. Adams, for the generous hospitality and christian courtesy manifested towards us by the different churches, and in fact by all.

One thing is certain; the ill feeling formerly existing in the minds of people towards the Advent truths is fast dying out—in some localities, at least. Here in South Adams, we hold meetings afternoons and evenings. Thirteen rose for prayers last evening. Both here and at North Adams the tent is crowded full with hundreds, also outside in the evenings when it is pleasant.

A source of great joy to me, is the pleasing fact of my going to St. Louis, Mo., under the auspices of the A. A. Mission Society, as a missionary to the colored people, at which time Arthur A. Waite was the first convert I ever baptized before I came home from St. Louis the first time. He was then a lad of sixteen. He now comes to join me in mission work among my own kindred and people, under this tent.

So. Adams, Mass., July 30th, 1875.

From Bro. B. Spaulding.

Dear Editors:—I am on this island of the sea. I came here to attend the tent-meeting, which has been going on thirteen days, and will still continue a week or more. There is a great interest to hear, and we have very large congregations, and a candid, attentive hearing. We see but little prejudice here, and no opposition. Many are inclined to believe the doctrine. Several have confessed their faith in it, and about all are favorable to it. I never saw a place where so many favored the doctrine. But probably they will take sides before we get through. Bro. Sevey owns the tent, and gives the use of it and his time to the cause. The tent's company all give their time to the cause, and I give my time; so these tent-meetings cost but little money. Five tent-meetings in Maine, taking thirty-eight days, cost $28.85, and the collections received were $66.61; leaving $37.78 above the expense. Thus it may be seen that tent-meetings do not need to cost so much as they do in some places.

My health is good, but my feet are paralyzed in part. They are numb, stiff, clumsy, so that I stagger like a drunken man. I fear I shall soon be disabled from traveling at all. I am liable to be stricken down any day with the numb-palsy, or paralysis. I am not alarmed. I do not dread or fear death; yet I desire to live to praise God, and stand as a witness for his truth. There is something in this worth living for. I remain firm in the doctrines I have so long tried to hold forth. I think Jesus' coming is just at hand; that any day we may see him coming, and that the thousand years of Rev. 20 will begin when he comes, and end with the resurrection and destruction of the wicked. Let me say to the brethren, hold on to the promises; keep your lamps trimmed and burning, your hearts in order; love as brethren; live in harmony; shun controversy and discussion, for it stirs up an unkind, hard spirit; bear one another's burdens; keep the unity of the Spirit, and God will bless you. Time is short; what we do must be done quickly. Pray for me, that I may be humble. Yours in Christ.

Vinalhaven, Me., July 28th, 1875.

From Bro. F. Douglas.

Beloved in Christ:—Many times, while reading the earnest letters and experiences in the *Crisis*, I have felt that I too had a testimony; and every number of the *Crisis* that I peruse enlarges my debt to others. My heart was especially stirred when I read Bro. Carpenter's "Outset Musings," and my old love for him was quickened, and my faith in the "I" in whom he trusts received added confirmation. This "I" has been the strength of my heart these many years. Life's pathway has been smooth and rugged, light and dark; but the sun of hope yet shines, and the horizon of promise radiates the "Sweet bye and bye."

I am still one of the "pilgrim band," whose inspiring melodies of expectancy are heard in the atmosphere of worship, whether it be in the camp, tented grove, house or temple. With the poet I can say—

"My hope is in Jesus, my comfort is there";

and having received much, it is written "much will be required." It has been my privilege now and then to hold forth the "word of life." Though called upon to perform secular labor through the week, yet each day brings opportune action, and my faith is thereby tested.

I came to the beautiful city of Rochester, N. Y., by engagement with a physician (Dr. Bryant), last November, and with a few of "like precious faith" am trying to gain the mastery. I would like to hear from the many brethren with whom I have held sweet converse, and indeed any who love the Savior. May the Spirit of the Master pervade all our hearts, be the motor of all our acts, and present us before him, without spot or wrinkle.

Rochester, N. Y.

ITEMS.

— A German deputation of six hundred lately visited the Pope. In their address to him they said, "O, most blessed father! never can any human machinations separate or tear us from the legitimate Roman Pontiff, for the reason that we well remember that truthful saying, 'Submission to the Roman Pontiff is absolutely necessary to the salvation of every creature.'" The Pope in his reply said, "Yes, he [Jesus] will say to them all that he who is not in union with the Pope does not gather, but throws the seed to the winds, and will never produce fruits, or, if he does, they will only be fruits of iniquity." So there is no salvation for any one out of the Roman church.

— The Papal delegate with his party lately visited the President, and was received with high honor. On the journey to Washington the delegate and party had the exclusive use of the car of the President of the Pennsylvania railroad, through the kindness of the President, Mr. Thomas Scott. Thus the Catholics are coming to be highly honored in the United States.

— The break-up in the convents of Germany has already begun. The Arsaline nuns of Posen have sold their property, and will migrate to Cracow. The Capuchins have left Munster; the Benedictine nuns at Fulda have also sold their property. The Franciscans of Westphalia are preparing to leave their homes. About one hundred of them purpose migrating to America.

— A discovery of great interest to Egyptologists and antiquarians generally is reported from Port Said. A learned archæologist in that place has just found a monumental stone to Thotmes III. under whose reign the exodus of the Israelites is supposed to have taken place. The inscriptions which have already been deciphered contain more than four hundred geographical names, all recognizable, and for the most part belonging to Arabia, Armenia, Nubia, and the coast of the Mediterranean.

Married.

THURSTON—HOWE In Otisfield, Me., July 25th, 1875, by Elder Jared Whitman, Mr. Thomas Thurston, of Virginia, and Miss Sarah J. Howe, of Waterford, Me.

Notices.

SEASIDE CAMPMEETING AT SEABROOK, N. H.

Providence permitting, this meeting will commence

August 14th,

and continue over two Sabbaths. Ample provision has been made for boarding and lodging on the grounds. Price of board, 85 cents per day; breakfast or supper, 35 cents; dinner, 50 cents. Horse keeping, 85 cts. per day (hay and grain); baiting, 40 cts.

Fares.—Fare is reduced from August 10th to 26th on the Eastern Railroad and branches one half, with 10 cents added.

Fare from Boston and return—$1.40.
" " Portland and return—2.25.
" " Portsmouth and return—60 cts.
Newburyport and return—35 cts.
and from other stations in same ratio.

Trains leave Boston for Seabrook at 8, 12.30, 3.15, and 4 45.

Portland for Seabrook at 6.15, *9 A. M., and *2 35 P. M.

Portsmouth for Seabrook, at 7.05, 8.23, 11.26, and 5.32. *Change cars at Portsmouth.

Sundays, Aug. 15th and 22d, leave Boston for Seabrook at 8.15 A. M. Leave Portsmouth for Seabrook at 9 A. M. Returning, leave Seabrook for Portsmouth at 5 P. M. Seabrook for Boston at 6.50 P. M.

All desirous of hiring tents or rooms, will address C. A. Barton as early as convenient. There is plenty of good tent ground, and the committee will furnish assistance for locating and pitching tenst. The grounds will be dedicated *Sunday, August 15th*. Able and efficient ministers of the gospel, from different sections of the union, will be present to preach the word.

P. S. On the Sunday morning train from Boston full fare will be charged. Campmeeting fare on all the other trains during the meeting.

N. H. Robie, for the Committee.

Seabrook Campmeeting.

The committee wish to inform our brethren that there are yet some eight to ten rooms to let in dwelling houses near the ground, with beds in them for two, the price from $5 to $8 during the meeting, according to the size of the room. Those wishing to obtain a room, address C. A. Barton, Seabrook, N. H., and he will secure them. There will be a large tent on the ground for those who have no tent, but such will need to bring a blanket, and a pillow slip, to fill with hay. There will be places provided for preachers, and bedding for such as cannot bring it. Board free for all the preachers that are in the order of this great truth. Provision can be bought on the ground at the stand. Board as usual at our other campmeetings, 80 cts. a day; breakfast and supper, 30 cts.; dinner, 50 cts., single meal.

For the Committee, H. Munger.

Mechanic Falls Campmeeting.

The Lord willing, there will be a Campmeeting at Mechanic Falls, to commence *Saturday, August 28th*, and continue over the two following Sundays. There will be ample accommodation for board at the boarding tent, and board also for horses at the stable, all of which will be managed the same as last year.

Fares.—The fare on the G. T. R. R. from all stations this side of Island Pond, will be two thirds the usual rate, and tickets good from Aug. 26th to Sept. 6th. All persons passing over the P. and R. R. R. to the campmeeting paying full fare, can have a free return pass back over their road by applying to the chairman of the committee on the camp-ground, and they will take them and their baggage from their depot in Portland to the G. T. depot free of charge.

If one hundred and fifty names of persons passing over the M. C. R. R. to this meeting are at once forwarded to W. H. Mitchell, Kennebunkport, a reduction of fare can be secured over this road; otherwise there will be none. The P. O. R. R. we have not yet heard from.

W. H. Mitchell,
C. Demen,
Geo. Humphrey,
I. N. Thompson,
J. Howard,
} Committee.

Pittsfield Campmeeting.

The Annual Campmeeting for the Eastern part of Maine will be held, if the Lord will, on the ground occupied last year in Hathorn's Grove, at Pittsfield, commencing *Sunday, Sept. 5th*, and holding over Sunday, Sept. 12th.

The ground has been enlarged and graded since last year. It is expected that all who can will put up tents for themselves, and furnish plenty of bedding and food. The Mission Tent will be on hand, and will afford lodgings for those who cannot put up tents, but all must provide bedding for themselves. Be prepared for the cold and storms.

Good board will be furnished at the boarding tent at the following prices: Breakfast or supper, 25 cents; dinner, 40 cents, except the last Sunday, when it will be fifty cents. Horse keeping near by at low rates.

The fare over the M. C. R. R. will be reduced one half. Call for Campmeeting Tickets for Pittsfield and return, as there will be none given at Pittsfield. Tickets good from Sept. 1st to the 14th inclusive.

We hope there will be a general rally to this Annual Meeting by our brethren and sisters from different parts of the State. Not many more of these meetings shall we enjoy here. Come, then, in Jesus' name and strength to work for God and the salvation of the perishing. All has and will be done by the Committee for the advancement of the interest of this meeting.

Jer. Carr,
O. S. French,
A. M. Harris,
Oscar Farnum,
Wm. Clark,
Wm. Banton,
G. L. McKenney,
} Committee.

Lake View Campmeeting.

The Annual Campmeeting of the Advent Christian Conference of the Province of Quebec, Canada, will be held in Magog, (D. V.) at the outlet of the beautiful Lake Memphremagog, to commence *Saturday, Sept. 11th*, and continue over two Sundays. We deem it best, and have been advised, to attend to the business of our Annual Conference during this meeting, and hereby so appoint, unless reasonable objection is made before that time. Let all come who can.

C. P. Dow.

Notice.—Those wishing to hire rooms, or locate tents on the camp-ground at Alton Bay, should correspond with J. G. Smith, Farmington, N. H. For the Committee, J. Couch.

The Union Tent will be pitched in Northhaven Island Aug. 11th, and continue as long as thought best. Meetings afternoons and evenings.

H. B. Sevey.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing

Saturday, August 7th,

and continuing till the 16th.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On the above roads campmeeting tickets, good from July 20th to Aug. 17th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

Central Vermont Railroad.

Arrangements have been made with this Road so that all who come over this Road to attend the Campmeeting will purchase regular Tickets to South Vernon. Then buy Campmeeting Tickets for Springfield. On the camp-ground the Secretary will, upon the request of such, furnish them with a certificate, by which, on the presentation of the same to the Ticket Office at South Vernon on their return, they can buy a Ticket to the place they came from for *half fare*, thus saving *twenty-five cents*. And this without regard to the number who may go. *But be sure and follow our directions.*

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half*.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Ayer Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year.

The New London Northern Railroad has reduced the fare on their Road one half, *from July 22nd to Aug. 16th inclusive*. Buy tickets at any station for Palmer, and then buy Campmeeting tickets for Springfield, and get return passes from the Secretary on the camp-ground.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from July 20th to Aug 17th. *Call for Campmeeting Tickets.*

From New York *via.* New Haven Steamers. Fare reduced on this route so that friends can come from New York and return for $5.25.

Pay the regular fare, $3.00 from New York to Springfield, and if you wish to return back the same way, call for a return ticket from New Haven to New York, on the boat, which will be furnished for 50 cents, this ticket to be endorsed on the camp-ground by the Secretary.

As they sell R. R. tickets on the boat only *to* Springfield, on your *return* you will have to buy a ticket at the depot in Springfield *for* New Haven, which, with the return ticket *from* New Haven to New York, obtained on the boat previously, will take you to New York.

Boat leaves Peck slip at 3 P. M. 23d street E. R., at 315 P. M., connecting with steamboat train for Springfield. Also at 11 P. M.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8½ and 10 A. M., and at 3, 4, 5, and 9 P. M.

Mr. Burr's Teams will be at the Depot as early as *Thursday, August 5th*, to take passengers to the camp-ground. Fare 10 cents. Trunk 10 cts.; small package 5 cts.

S. G. Mathewson,
Geo. T. Adams,
H. Munger,
J. Hemenway,
M. Grant,
I. B. Potter,
John B. White,
} *Committee of Arrangements.*

Geo. T. Adams, *Secretary.*

The Advent Christian Association.

This Association will hold its annual meeting at the Springfield camp-ground, commencing on Monday, Aug. 9th, at 4 o'clock P. M. Let every church send a delegate. None should forget the importance of the business to be done at these annual meetings. Every church is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members. An assembly of worshipers, though few in numbers, constitutes a church.

S. G. Mathewson, *President.*
H. F. Carpenter, *Secretary.*

The American Advent Mission Society.

The Annual Meeting of the American Advent Mission Society will be held on the Springfield National Advent camp-ground, commencing Aug. 11th, at 4 o'clock P. M.

A. W. Sibley, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association, are members of the A. A. M. Society. A. W. S.

Vermont Campmeeting.—This meeting will commence *Sept. 4th*, and continue till Sept. 13th. Bro. E. A. Stockman and others are engaged to be at this meeting. H. F. C.

Since the above notice was inserted, we have received encouragement from Brn J. Couch and N. Wheeler that they will be present at our campmeeting. Bro. McCullock is also expected from the west. The fare will probably be reduced on all roads controlled by the Vermont Central R. R., and on the Montpelier and Wells River R. R. Particulars will be given soon.

A. A. Hoyt, for Com.

Iowa Campmeeting.—The Lord willing, the Iowa General Union State Campmeeting will be held in Brooklyn, Poweshiek Co. (the same place as last year), commencing *Friday, Aug. 20th*, and continue over two Sundays. We hope to see a large gathering to this meeting. Come with your tents and bedding, and worship with us in the tented grove. The Conference will be held during the first part of the meeting. Let all the delegates and ministers therefore be on band.

Per order of the Committee, J. Ridley, Sec.

Campmeeting.

A campmeeting will be held at Sparta, Wis., beginning *Sept. 4th*, and continue over two Sundays. We hope for a general rally, and an excellent meeting. Necessary preparations will be made for pitching tents, and all are requested to be on hand in time, to work for God. Let every family within reasonable distance be present, and bring tents if possible. This location is so near the river, that we hope a goodly number of tents will also come from Iowa and Minnesota. Let us have a grand rally of workers.

Committee: John Palmer, Wm. Wood, Bro. Mathewson, M. L. Huthinson, James Hewitt.

Brn. D. S. Clark, Philo Hitchcock, and other ministers will be present to assist in preaching the word. If any desire additional information, address Bro. Clark, at Sparta, Wis.

Wm. Sheldon.

Iowa Campmeeting.

The N. E. Iowa Advent Christian Campmeeting will be held in Edgewood (Yankee Settlement), Clayton Co., commencing *Friday evening, Sept. 3d*, and holding over two Sundays. The brethren have secured a pleasant grove about one mile from the depot, and they will do what they can to provide for the comfort of those who come. Straw will be provided free for bedding, and hay and grain can be had cheap. Let all that can bring tents and bedding, and come prepared to board yourselves; but those that cannot do so, come to the meeting anyway. We extend a general invitation to all the preaching brethren to come to the meeting. Leave your "hobbies" and "pet theories" at home, and come to work with the people for the salvation of the perishing. Help from abroad will be secured as the Lord may open the way. We hope to see a large gathering of the waiting ones to this meeting.

The Annual Conference will be held during the early part of the meeting. Let the churches therefore see that delegates are appointed and credentials furnished. Let all that cannot send delegates report by letter. We hope to see all of the preachers there, but if any cannot come, write us a letter, so that we may know of your whereabouts. Edgewood is on the Davenport and St. Paul Railroad. Those on the line of the Illinois Central change cars at Deleware Centre.

J. Ridley, Secretary.

ALTON BAY CAMPMEETING NOTICE!

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing

August 21st,

and hold over two Sabbaths.

Boston and Maine Rail Road. Fare reduced on the entire Road, and all its branches, from

August 10th to Sept. 1st,

inclusive. Trains leave
Boston—8.30 A. M., 12.30 P. M., 3.30 P. M.
Dover—10.55 A. M., 3.10 P. M., 6.20 P. M.
Portland—9.00 A. M., 2.35 P. M.

Boston, Concord, and Montreal R. R. Tickets will be good from Aug. 10th to Sept. 1st, 1875. Passengers going before Aug. 21st will change boats at Wolfborough or Centre Harbor, and pay the extra fare to Alton Bay, excepting on Monday, Aug. 16th, when they will be carried through on the boat, leaving the Weirs at 2 P. M.

Boston and Albany, R. R. Tickets sold at the following stations: Natick, Westboro, Worcester, Palmer, and Springfield, *via.* Boston and Maine to Alton Bay Campmeeting. Fare reduced one third to Boston. $4 70 for the round trip from Worcester; $6 70 from Springfield to Alton Bay. Return passes will be given at the meeting, at the office of the Ex-Committee.

Concord Railroad and Branches. Tickets on sale for Alton Bay campmeeting at reduced rates from Concord, Suncook, Hookset, Manchester, Nashua, Candia, Greenland, and Portsmouth. Good August 19th to 31st inclusive. This will be the best route for all going from Portsmouth and vicinity, as a car will be provided for the return of baggage from Alton Bay direct to Portsmouth. It is expected the fare from Portsmouth to Alton Bay and return over this road will be $1.00. *Note*—Baggage will not be received for this car belonging to persons going on other roads.

Portsmouth and Concord R. R. Fare will be reduced from Portsmouth to Alton Bay, Wolfboro, and Centre Harbor over this Road *via.* Boston and Maine, from Aug. 10th to Sept. 1st inclusive. Fare from Portsmouth to Alton Bay, $1.00; to Wolfboro, $1.60; to Centre Harbor, $1.85 for the round trip. The above entitles you to go and return any day within the dates above.

We have made an extra effort to secure a reduction over the Eastern R. R., but (for reasons better known to others) we have received no satisfaction, and do not expect any reliable arrangement can be brought about; therefore we urgently recommend to the people to avail themselves of the very low fare over the Portsmouth and Concord. Leaving Portsmouth at 9 A. M. and 5.10 P. M., you will go direct to Alton Bay.

From August 21st to August 30th boats will run between the Weirs and Alton Bay twice each way daily, connecting with the train North and South on the Montreal Railroad.

Round tickets at reduced fare can be obtained at all stations upon the Boston, Concord, and Montreal R. R.

Other Roads will be published as soon as heard from. More particulars hereafter. Com.

Reduced Fare.

Via. *Worcester, Nashua, and Rochester R. R.* From Worcester to Alton Bay campmeeting, $3.70 to go and return. Good from Aug. 21st to 31st inclusive. From Worcester to Wolfboro and return, $4.30. Good from Aug. 10th to the 31st inclusive.

E. G. Higgins.

Notice.—I am happy to say that the wood worms, that annoyed us at Springfield the two years past, were all killed by the hard winter and ice, and there are no signs of one. I state this fact for the benefit of those who stayed away last year on that account. The Springfield ground never looked so nice and clean as now. There are some twenty families keeping house on the ground, and it bids fair to have a large and good meeting.

H. Munger.

Connecticut Campmeeting.

The Lord willing, this campmeeting will commence in the grove near Plainville, *Saturday, September 4th*, and continue till Sept. 13th.

Experience has proved the depressing effect of the free board system in all campmeetings, where it is allowed; for while the motive may be good, it fails in practice. Many have come to consider this management an unequal division of the burden of the meeting, inasmuch, as it requires brethren who meet their own expenses and board themselves, to help pay a free board bill for others, whose special claim to the privilege they do not understand, thereby diminishing their interest in campmeetings, and hindering their liberty to labor while at the meetings. Nor is this all; the free table has prompt attendants and earnest laborers, who sometimes fail to engage earnestly in the work of salvation, and are at ease in Zion before they are aware of it.

We believe the simple rule of *equality to all* is the surest way out of this difficulty; and it has been decided to have *no free board* and *no boarding table* at this meeting this year. The committee, with the rest, will board themselves. None need stay away because the boarding table is discontinued, as provisions will be sold at the stand, and meat, oysters, and potatoes cooked, if desired, at reasonable rates. This step has been taken with view to glorify the Lord, and we think will equalize the burden. While christians are not called upon to provide for those who are able to take care of themselves, they will not allow the needy to go away hungry.

With the blessing of the Lord, we trust the meeting will prove as nearly self-sustaining as possible. Those coming by R. R. will find conveyance from Plainville to the camp-ground. Let all who can, bring tents and bedding, and every one a blanket, lest your neighbor rob himself to lend you. Above all, come filled with the Spirit of Jesus. As the lease of this grove expires this year, a meeting will be held on the ground, *Thursday, Sept. 9th*, at 9 o'clock A. M., to consider the future of the campmeeting. A full attendance is desired. Pray that the divine power may rest down upon the encampment, and the good news of the soon coming kingdom inspire every believer with renewed energy to save the perishing, and to be in complete readiness to wait for the Son of man from heaven.

Seth Woodruff,
B. Hitchcock,
H. P. Bradley,
L. Mills,
O. D. Woodruff,
} Committee.

Campmeeting.—The Lord willing, there will be a campmeeting of the Second Adventists holding faith and order of the church at Adalades Grove, Providence, R. I., commencing *August 28th*, and holding over two Sundays. Let prayer go up to God from all his children in behalf of this meeting that his blessing may attend it, and that his children may come filled with all the fullness of God, that sinners may be converted and the cause of God built up. Let all come filled with the Holy Spirit. This campmeeting is free to all the children of God. There will be a free table for all the saints. Let each one bring what they can for the table, and the bills to be met by free will offerings. We hope all who can will bring tents and bedding. Teams will be at the depot for baggage. The Elmwood horse cars run near the ground. Fare six cents. Fare from Boston or Worcester and return, $2 70. Let those east of Boston see about reduction of fares.

Wm. H. Doughty.

Conference.—A Conference will commence at Middle Simonds, Carleton County, *August 19th*, and continue over the Lord's day. An invitation is extended to the preaching brethren to come and aid in this meeting. Come all who can to labor for the salvation of men. Rufus Snow.

Campmeeting.

A campmeeting will be held at Brodhead, Wis, beginning on *Saturday, Sept. 12th*. Let tents come from every direction. Committee of arrangements: H. T. Moore, H. W. Button, Israel Moore, Wm. Foster, D. H. Warren. A goodly number of our ministers will be present, and among them we expect S. W. Thurber and Sr. S. J. Buswell. We look for an excellent meeting. Pitch tents on the day before the meeting, if convenient.

Wm. Sheldon.

Campmeeting.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th.

The fare over the M. C. R. R. will be reduced one half. We hope there will be a good delegation come over the R. R., so if we need the same favor another year we can get it. Particulars in due time. Jer. Carr, for the Committee.

Dedication.—The Advent Christian Church at Martville will be dedicated *Saturday, Aug. 14th*. Service will commence at ten o'clock A. M. The meeting will hold over Sunday. We expect two or three ministers will be present to help in the meeting. We invite our brethren and sisters to meet with us from other churches.

M. R. Miles, Pastor.

Tent Meeting.—The Wayne County Tent will be pitched at Ira Hill, Ira, to commence meeting *August 11th*. A cordial invitation is given to all to come to this meeting. Come, brethren and sisters, and lend a helping hand in sounding the alarm of the soon coming judgment, and the glory which is to follow. Eld. E. F. Sergisson.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Tuesday and Friday evenings only.

Boston (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
I. I. Leslie..........Sunday, Sept. 5th
C. Goodrich..........Sunday, Oct 3d

Charlestown (Hall No. 70 Main Street.)
Meeting Sunday, Sept. 5th.

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.

Somerville, Mass. (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W. Sederquest..........Sunday, Aug. 15th, and 1st and 3d Sundays in each month till further notice.

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Seabrook Campmeeting..........Sunday, Aug. 15th
J. Couch.

Tremont, Mass..........Sunday, Aug. 15th
Berkley, Mass. (as Bro. Benj. Luther may arrange) Sunday, Aug. 22d.
Plymouth, Mass..........Sunday, Aug. 29th
J. S. White.

Providence, R. I. (Hammond street) Sundays, Aug. 15th and 22d. A. W. Sibley.
Hyde Park, Mass..........Sunday, Aug. 29th
M. Batchelor.

West Groton, Vt..........Sunday, Aug. 15th
Middlesex, Vt..........Sunday, Aug. 22d
Daniel D. Page.

Holderness, N. H. (Stephens' meeting-house) Sunday, Aug. 15th. John H. Evans.

Meredith, N. H. (Dolloff school-house) Sun., Aug. 15th
J. G. Moulton.

St. Johnsbury, Vt. (Paddockville school-house) Sunday, Aug. 15th
North Haverhill, N. H..........evening, Aug. 17th
Warren Summit..........evening, Aug. 18th
L. C. & M. McKinstry.

South Windham, Me..........Sunday, Aug. 15th
Mrs. H. S. Clark.

Ossipee (No. 4 school-house)..........Sunday, Aug. 15th
A. Stillings.

Meredith Centre, N. H..........Sunday, Aug. 15th
W. W. Sutherland.

Charlton..........Sunday, Aug. 29th
M. E. Otis.

Plymouth, Mass..........Sunday, Aug. 15th
Geo. W. Brown (of Elliott.)

Hill, N. H. (Centre meeting-house) Sabbath, Sept. 5th
Simeon Roby.

Sutton, N. H. (Palmer school-house) Sun., Aug. 15th
A. S. Williams.

Abington, Conn..........Sunday, Aug. 15th
B. Woodside.

Whitakerville..........Sunday, Aug. 15th
J. A. Packard.

Hartford, Me..........Sunday, Aug. 15th
J. T. Jordan.

Danbury, N. H. (Knowlton school-house) Sunday, Aug. 15th. D. Eastman.

Vitum school-house..........Sunday, Aug. 15th
T. W. Piper.

Cheshire Street, Ct..........Sunday, Aug. 15th
Warren, Ct. (as Bro. B. W. Beeman may direct) Sunday, Aug. 22d. G. L. White.

West Gratton, Vt..........Sunday, Aug. 29th
Fast Colebrook, N. H. (Kiddersville)..Sun., Sept. 5th
Pittsburg, N. H. (Stream school-house) Sun., Sept. 12th
Ways Mills, Barnston, P. Q..........Sunday, Sept. 19th
Hall Stream, P. Q. (Red school-house) Sun., Sept. 26th
U. G. Ladd.

Barnstead, N. H. (Clarktown)..........Sunday, Aug. 15th
J. G. Smith.

Square Pond, Ct..........Sunday, Aug. 22d
Lovely Street..........Sunday, Aug. 29th
Barkhampsted..........Sunday, Sept. 5th
S. Woodruff.

Dorchester, N. H..........Sunday, Aug. 15th
Franklin, N. H....2d and 4th Sunday in each month
G. H. Wallace.

Waterloo, N. H. (as Bro. Davis may appoint) Sunday, Aug. 15th. U. G. Ladd.

New Bedford, Mass.
J. Albert Libby..........Sundays, Aug. 15th and 22d

North Rutland, Mass.
Willard M. Hall..........first Sunday in each month
H. H. Tucker..........second Sunday in each month

Haverhill, Mass. (New Chapel on Walnut St.)
D. M. Leavitt..........Sunday, Sept. 5th
W. H. Mitchell..........2d Sunday in each month
C. S. Shattuck..........3d Sunday in each month
A Ross..........Sunday, Sept. 26th

Alton Bay, N. H.
J. A. Cargile..........Sunday, Aug. 15th

Concord, N. H.
J. Parsons..........Sunday, Aug. 15th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher..........first Sunday in each month
D. W. Davis..........third Sunday in each month

Seabrook, N. H.
A. Ross..........Sunday, Aug. 15th

Hampton, N. H.
J. F. Chamberlin..........Sunday, Aug. 29th

Manchester, N. H. (corner of Elm and Lowell Sts.)
C. H. Fletcher..........Sunday, Aug. 15th
T. W. Piper..........Sunday, Sept. 5th
Wm. N. Pile..........Sunday, Sept. 26th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck..........Sunday, Aug. 15th

South Rochester, N. H.
C. E. Hurd..........Sunday, Aug. 15th

Rochester, N. H.
G. W. Randall..........Sunday, Aug. 15th

East Rochester, N. H.
G. F. Haines..........Sunday, Aug. 15th

West Deerfield, N. H.
John Marsh..........Sunday, Aug. 15th
J. L. Chute..........Sunday, Aug. 22d
J. B. Paine..........Sunday, Aug. 29th

Portland, Me. (Union Hall.)
E. A. Stockman..........Sunday, Aug. 15th
C. Cunningham..........Sunday, Aug. 29th

Biddeford, Me.
Wm. H. Mitchell..........Sunday, Aug. 15th
George W. Brown..........Sunday, Aug. 22d
A. Ross..........Sunday, Aug. 29th

Bonny Eagle, Me.
G. F. Haines..........Sunday, Aug. 15th
C. E. Hurd..........Sunday, Aug. 22d

Harrison, Me. (Woodsum school-house.)
Jared Whitman..........Sunday, Aug. 15th

Bridgeport, Conn.
Mrs. E. L. Crumb...Sundays, Aug. 22d and Sept. 5th
Mrs. E. L. Crumb..........Sunday, Sept. 12th
Mrs. E. A. Warren..........Sunday, Sept. 19th
and Sundays, Oct. 3d, 17th, and 31st.

Woodstock Valley, Ct.
Geo. L. Teeple..........Sunday, Aug. 15th
A. Morse..........Sunday, Aug. 22d
Sr. E. L. Crumb..........Sunday, Aug. 29th

Putnam, Conn.
H. Pratt..........Sunday, Aug. 15th
B. Woodside..........Sunday, Aug. 22d

New Haven, Conn.
Mrs. E. A. Warren..Sundays, Aug. 15th and Sept. 5th
Wm. N. Pile..........Sunday, Sept. 12th

Bristol, Ct.
Wm. Shepherd..........Sunday, Aug. 15th
Enoch Phelps..........Sunday, Aug. 29th

Yalesville, Ct.
B. Hitchcock..........Sunday, Aug. 22d

South West Hoosick, N. Y.
Arthur A. Waite..........once in four weeks
Flora Blanchard..........once in four weeks

Salem, Mass......2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass., the last Sunday in each month
Geo. A. Streeter.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. Gordon.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass..........fourth Sunday in each month
H. H. Tucker.

North Easton, Mass., the third Sabbath of each month
C. W. Rathbun.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. Wm. C. Stewart.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

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And heaven that owns the ransom paid,
The vow records.

His own! bought at a mighty cost,
And sealed with blood;
No longer wandering, blind, and lost,
But sons of God.

His own! his own! oh, wondrous grace
That led to him;
We see the Sun of Righteousness—
Earth's light grows dim.

We own his power whose love unknown
Has conquered hate;
Our hearts, our lives to him alone
We consecrate.

Henceforth, rejoicing, Christ we own
As Lord and guide;
The loving, pure, and changeless One,
The Crucified.

Trusting the promise of his word,
We shall prevail;
The grace of our ascended Lord
Shall never fail. —*Selected.*

LETTER FROM BRO. COLGROVE.

Having an hour's leisure, I take it (with thanks to God) for a friendly conversation with the readers of the *Crisis*. An affec tionate letter from one of the ministers of our Lord Jesus, in which there was a very encouraging reference to my previous rather unpremeditated communication, somewhat inspires me to write again. It consists mainly of matters of personal experience, and mutual sympathy with the peculiar peo ple who wait for the kingdom of the Son of man, that I may recount something. Doctrinal beliefs are established,—they have been studiously canvassed,—how is our heart-life, and especially, how is our special personal and christian relation to the Chief, absent at the right hand of power, but the desire of the tossed and contending host on earth? What a spectacle is presented to the view of that Savior, so long absent, as he looks over the earth he has bought, the rolling ball where he served, and shed his blood.

What a spectacle! I say. There, over all its vast extent, in every region where the sun shines, lie the sleeping dead, who have died with his name on their lips, and died fixing their eye of faith still steadfast in the weakness of expiring nature, on the invisible Jesus,—every where they lie, unnoted and unknown, myriads without a monument or even a pebble to mark their resting place. Is not this a sight to appeal to the yet tarrying Christ? What a treasure hid in a field, are these slumbering millions! Helpless and dead to all eternity must they be, unless he come forth. Without him, can be no revival to live. This is a standing appeal to him. And still the number multiplies. Still the reaper with his scythe is busy, and into the thick of the conflict, still the saints of each later generation are coming—a conflict of groans, and sweat, and dread, of paleness, weakness, sinking and pain, and finally, as to the conflict with the enemy death; of defeat. For there is no beating of that antagonist. He who grapples with him, grapples but to be worsted.

Is this a sombre picture? Ah! and this is the pathetic and affecting spectacle which the potentate beholds—Christ, the resurrection, in heaven. This is what appeals to him. I detract nothing from the confidence of hope, and the moral conquest of faith in the dying hour, the mitigating and supporting consciousness of the Divine favor; but, granting all this, nevertheless, look at the picture of human weakness; look at the often difficult respiration, the manifold anguish, the mental dread of dissolution (more or less as the case may be), and then the sorrowing, the agitation, and agony of bystanding friends, who themselves suffer with their beloved, dying as it were, in sympathy with him, themselves going to death's door, and entering its dark portals, and yet tarrying behind to weep, for their hour is not yet come.

Now, is not this a cry from all christendom,—this sense of death—a cry to Christ to make haste and come down, Christ, the clear-eyed and strong-armed; the victor over death, the champion, the potentate? Knowing all, and realizing all the deep, profound, and sheer helplessness of death, we call, we cry to the elect Redeemer, Hasten thou thy coming. Thy province, thy very special province and prerogative, thine absolutely and only—is to do this work. Thine only is the possible achievement, and thine only shall be the glory. Avaunt with this fiction of the deathless Adamite life, the petty, puny thing, that is set up on high as a very god, and that takes to itself a a glory of incorporeal power, when it is fit to be written in blazing capitals across the sky, Christ is the power of God.

O well! Groan on, O earth, weary earth, sin-cursed earth, groan on, for well thou hast the right, when entombed in thee are the dead, poor, and puny, and senseless, and helpless, and the King still lingers. And gather all thy sorrows into one perpetual breath of prayer, and cry,—cry to the heavens, and him who is eminent in heaven, above all, Jesus the elect Redeemer, for there is no peace till he comes. Do you believe that, fellow-saint? Do you adopt that? There are mitigations, but there is no deliverance. There are merciful providences and even special providences; there are blessings, and morsels and fragments of comfort, of much preciousness, but earth is one bundle of burdens from the beginning. Look at the sick and stricken; the poor, the overworked; the disappointed and heartsore, and sing one great pæan if you can. Tell us of any panacea for the misery and disorder if you can, short of the coming of that King, who himself received his death wound from a mob.

To be practical, and sympathizing, and self-confessing, we say, our case and state is one of want, want, perpetual want. We want a helper, and Christ is mighty to him who believes that Jesus is the true and only remedy, still detained away, while earth's history is one grand tragedy. They who are content, may pray after their fashion, but they who are unhappy (in some aspect) because the grand vacuum of their whole being is the absent Jesus, or rather the absence of Jesus; it is for them to call with all the pathos of tears, with all the eloquence of yearning, with all the vehemence of entreaty, with all the pertinacity of faith, with all the agony of hope deferred, with all the tenderness of whispered solicitation, with every art of reasoning, with every faculty of persuasion, with every instinct of desire and with every pressure of necessity. All this, not to move an infinite God from an established and immutable purpose, but within the province of privilege to use all the implements and agencies which God himself has authorized and encouraged (by way of fervent and even passionate petitions to him to pity the miserable state of earth), and make up a very suitableness of occasion for his interference, because there is such a wonder and propriety of all that is mighty, and urgent, and moving, and impassioned in prayer, for the delay to end, and the King to come forth.

O, the ingenuity, and urgency, and endless diversity of praying for Christ to take hold of this matter and help his people! Without him we are undone; all is lost and gone, wretched, and fallen, and desperate. To what a pitch of wickedness and madness have men arrived. Without him we can do nothing, know nothing, have nothing. Without him we are ever treading on the verge of a precipice, and walking around the sulphur smokes of Vesuvius craters. Without him, we are weak as babes, and silly as simpletons. Without him, we are mere vagabonds on earth, helpless specks of animated existence, and as hopeless as helpless. Without him, we shall never have any thing really worth the having, and in every smell or taste of sweetness there is some lurking poison. Therefore, the Son of God is all. To me, he is the perfect representative of the Father, verily, God himself, the appointed judge of human kind. In worshiping him, I worship the Father, for the Father has declared him to be the Son of God with power, and the Father is in him.

Well, now beloved, scattered through all quarters, what more shall I say at this writing? What shall I say to cheer you, to comfort you in this wilderness? I say, keep near to Jesus with all your might and mind. Near, nearer to God! Take no rest where Christ is not. Make him bright and high in your walk, in your view. You who are troubled—oh, you troubled ones, find your heart's balm in the blood and peace of Him who knows how to love, who pities, though unseen, and who forgives with such tenderness. Our sins are countless. They are more than the grains of sand. Who can help us in such a case but the sinner's Friend? And every where, there are thorns and pests. Insects of such increasing sort and number lay waste the fields, and raise up war against the husbandman and his hopes. Evil weeds shoot up their pernicious spires, and spread their arms of unlovely umbrage. Men may fill the papers with expedients. Art and argument have no great charm for those who cannot rely on inferior means, when the capital remedy is all ignored, and the popular philosophy leaves out of account the imperative necessity, the remedial perfection, and the Divine prophecy of the Restorer, a man, a God—the sum of all hope and safety, who was slain, who lives, who shed his blood, who is waiting in heaven to come and revolutionize human and terrestrial affairs, take to himself his great power and reign.

Ye sick and sad, ye bowed and bent, ye mournful and weary, you are they whom Christ can welcome, and who can welcome Christ. Ye are they who may, who should, who can, who would, who will come and find your hearts' ease at the feet of the blessed. There you may take your place. Wait on, but never stop calling to him to come to you. Along down from heaven by his Spirit he can speak, he can look, he can help. He can reach to you with his love through ten million leagues. His tenderness can fly across ten thousand skies. Who can not say—"I am tired." The tired know full well, if they are wise, where they can get rest; but the rest is only a little shadow of the great rest. That is reserved until the Master shines down, and rides down in his "conquering and to conquer," at his coming. Pierce heaven with the peal of your voice, be it no more than a whisper in accent, but louder than any thunder in the intensity. And may better days come soon, soon, very soon. Yours very truly.

Sardinia, N. Y.

P. S. My wife is sick with something very much like consumption. Perhaps (in case she should live until autumn, and be able to make the journey), some of your readers at the south may recommend a place in that gentler climate, where she might spend the winter, away from the bitter cold of the north. C. C.

SPECULATIVE PREACHING.

WM. SHELDON.

As a people we have been cursed in a superlative degree with speculative preaching. Ever and anon, along comes some one loaded down with a message, a *special* message, to deliver at some of our general meetings, groaning to be delivered of the pressing load. Preach they must, for they have new light, and they have brass enough to press their claim with vehemence, and are usually successful in being backed up by a class of sympathizing seekers after every thing that comes along claiming to be new light; and though they know not what it is, they are willing and anxious to risk the experiment of having it launched upon the community, that we have called together to hear us preach.

Too often our brethren have allowed this kind of message-bearers, or new-light proclaimers, to exhibit their talent in telling something new—some undigested theory having its foundation in speculation—and, alas! somebody is always ready to swallow the whole thing, while an intelligent community are thereby disgusted, and our way to reach them is consequently hedged up, in spite of our protestation, which comes too late, that we do not endorse the message, which we have been instrumental in getting before them, and for which they hold us responsible, or fancy that the rest of our preaching is just as undeserving of their attention. One such experiment often forestalls nearly all the good we might have done in the community, besides having confused the brains of some of our own brethren; and thus a double curse results from this submission to one special message-bearer.

God's preachers never go round to other meetings pressing their claim to a chance to preach. If they are there, they will be invited if needed. Long since I made up my mind not to countenance one of these pressing seekers after a chance to preach, and have watched the result for many years; and though at times some have doubted my policy, all are now satisfied that I never made a mistake in rejecting this class of preachers, while it has since become evident that I should have made a fearful mistake in countenancing them.

When a stranger comes along full of preach, full of gas, full of brass, full of new light, and full of fight, demanding an opportunity to ventilate before the people called together by your influence, hesitate long before you allow him to train under your flag. We have had enough of this innovation upon our rights by irresponsible speculators, and having been too much cursed by the fruits of such experiments in the past, it is time to shut down. A class of this kind, who have been dormant all the year till campmeeting, there appear like frogs in the spring, and are ready to do all the croaking, and are sure they are the biggest toads in the puddle; and if not allowed to monopolize the time, and conspicuously exhibit themselves, they are ready for a row. Mark them.

SHADOWS OF EARTH.

ELLA M. LUNT.

O God, I come to thee!
With empty arms and heart, of life bereft,
With not one hope or earthly comfort left,
Dear Father, pity me.

I come to thee for light!
As earthly comforts die, so must I look above,
And in the refuge of thy sheltering love
I may forget my night.

Once human love was sweet;
The heart is human, and hath human needs,
And often in its helplessness it pleads
For that which is not meat.

O God! how could I know,
How could I see, with my frail mortal eyes,
That what I prayed for was a fair disguise,
To hide this bitter woe?

Jesus, how could I foresee
All the dread anguish and this dark despair
That came to me with my soul's answered prayer?
Dear Father, comfort me!

Clasp me within thine arms,
And let thy blessed love encircle me;
I have no other refuge save in thee,
Since earth hath lost its charms.

Illume my darkened way;
Out from the shadows of this earthly night
O, lead my darkened soul into the glorious light
Of thy most perfect day!

Biddeford, Me., July 24th, 1875.

FROM SR. E. T. HOBBS.

Seeing the call in the *Crisis* for the written experience of those who have been "soldiers of Christ," I thought perhaps I might write a few words of interest to some lone, struggling soul. I find life one constant warfare—foes within, foes without; but God has always been my helper. I have had Red Sea deliverances more than once; also for me the water has gushed out of the rock, so that I know, as is sometimes sung—

"Yes, for me, for me he careth,
With a brother's tender care."

And to-day, though sick, I feel renewed courage, and feel like pressing my way onward, face to the enemy, and as God shall give me strength and courage, mean to work for the "coming kingdom."

We have together in the tented grove heard the voices of Blind Sammy, Bro. Ladd, and Bro. Lee, singing the familiar tunes they so much loved.

None of us can ever forget Blind Sammy's songs, among which was—

"It is religion makes a man,
You deny it, if you can."
"It takes a valiant soldier to travel the narrow road,"

and then his upward spring, and his stirring shout—"Glory!" Then Bro. Ladd, with his favorite hymn—

"If I in thy likeness, oh, Lord, may awake,
And shine a pure image of thee"—
"Oh, I shall be satisfied then."

Then Bro. Lee, whose sad death so recently took place, will long have a place in our memory, with his touching song—

"My all to Christ I've given,
My talents, time and voice,
Myself, my reputation,
The lone way is my choice."

One more comes vividly to my recollection,—Bro. Whitehead, of Conn., singing as he used to—

"And oh! he said he'd come again."

They are all now fallen asleep.

Dear old Wilbraham! how many precious memories are thine; consecrated by prayer, hallowed by many a living sacrifice there made for Christ. Who of us can ever forget thee? But you were precious only as you pointed the way to the celestial city.

Sleep on, blind brother; thine the crown. We have not forgotten how you sung—

"We shall sleep, but not forever."

Bro. Whitehead, we shall hail you in the morning, when hope is changed to glad fruition, faith to sight, and prayer to praise. Bro. George, Christ will not forget you in your lonely grave. "The trumpet shall sound, and the dead shall be raised incorruptible." Hallelujah!

Now, ye living ones, who have been associated in spreading the glad tidings of a coming kingdom, are you weary with watching? God knows the inward heartache. He is watching all night long. Let us come together once more, hand to hand, and together meditate on the past, and prepare for the glorious future.

Listen to Bro. Grant's appeal, and respond with your experiences and reminiscences. Let us have one issue of the paper well filled with the record of God's dealings with some of the old soldiers. How goes the battle, Bro.? Are you holding the blood-stained banner aloft? Are you ready to march unflinchingly to the front? Do you say, All for Christ? Let us hear from you.

"Come, saith Jesus' sacred voice,
Come, and make my paths your choice;
I will guide you to your home,
Weary pilgrim, hither come."

Cambridgeport, Mass.

A MAN WITHOUT AN ENEMY.—We believe in the man or woman who has enemies. This does not sound *sound*, but it is sound. Your milk-and-water people, who content themselves with simply doing no harm, at the same time never do any good. They are mere negatives in the world. Your man of force, who does not wait for a stone to get out of the way, but manfully rolls it over, may unintentionally hurt somebody's toes in the act; but thousands who have to travel that way will thank him for clearing it. The man who has no enemies is generally a cowardly creature, caring for no one but himself—smirking and creeping his unchallenged way to the obscurity he merits. He adds nothing to the common stock; does no good in the world, and is lowered into his six feet of earth without one sincere regret from any one.—*Banner of Holiness.*

SHOW.—The world is crazy for show. There is not one perhaps in a thousand, who dares fall back on his real, simple self for power to get through the world, and exact enjoyment as he goes along. There is no end to the aping, the mimicry, the false and superficial airs. It requires rare courage, we admit, to live up to one's enlightened convictions in these days. Unless you consent to join in the general cheat, there is no room for you among the great mob of pretenders. If a man desires to live within his means, and is resolute in his purpose not to appear more than he really is, let him be applauded. There is something fresh and invigorating in such an example, and we should honor and uphold such a man with all the energy in our power.—*Sel.*

LETTER FROM BRO. J. A. BRYAN.

Editors of World's Crisis:—I write a few lines to let you know what we are doing at Goosepond. Our congregation numbers between fifteen and twenty. Bro. J. M. Stewart is our pastor. He is an earnest and energetic laborer in his Master's vineyard, and we all love him very much. Last April Bro. Cargile visited us, and preached five times. He did much to break down the prejudices of the people against us and the doctrine. I wish that he would come again. Bro. Smith came down in this section a short time ago, and went on into Marshall county and held a meeting of two days. He was assisted by Bro. Stewart. He had much opposition to contend with, yet he labored earnestly, and I hope some good was done. The Methodist people received them kindly in the name of the Lord, but the Cumberland Presbyterians did not defile themselves by *receiving the heretics*, but closed their doors against them, with the exception of one or two families. May the Lord open their eyes, and show them a better way.

After the Brn. had finished their labors at this place, they started for Madison county, through Honeycomb Valley, to preach the word in "other cities also." At Mt. Hebron, Marshall Co., they preached twice to attentive congregations. At night, I think, they had some trouble to find lodging. From thence they went to Vienna, in Madison Co., where they distributed quite a number of tracts (which they also did at Mt. Hebron), after which, the Methodist church being opened to them, they preached at night, and by vote of the congregation left another appointment for next day. Just after the close of meeting the next day, before they could get to shelter, they were thoroughly drenched with rain. I was not with the brethren at this place, but they assured me that they were kindly cared for, and received hearty invitations to call again. Thence they went to Bro. John T. Dilworth's, five miles distant, where they were kindly received and cared for during their stay.

The next morning (Saturday) they met a small congregation in Bro. Jack Cooper's yard, where, at 11 o'clock A. M., Bro. Stewart preached the word to them. Bro. Smith followed in the evening with a good long sermon. The Brn. preached with power, and I felt that a good impression had been made. Bro. James Hill, a member of the Methodist church, came and offered us their house to preach in, but thanking him for his kindness, we felt obliged to decline his offer. Evidently, he did not like to see ministers cast out of church houses, to preach in the open air.

Sunday morning we visited Walnut Grove, to hear Bro. Drake, the local C. P. minister, preach. His text was Ps. 37: 3. He gave us a very cold shoulder, and preached immortal-soulism with a vim. As he did not give us a chance to publish an appointment for 3 o'clock P. M. at Bro. Cooper's, as soon as preaching was over, and the people dismissed, I went to the door and published our appointment myself. In the evening we went back to Bro. Cooper's, and Bro. Smith preached us a discourse from the words—"Thy kingdom come." The congregation was large and attentive, and I hope good was done. On Monday morning we left this community, having received many warm invitations to call and preach again. At night, Bro. Stewart preached at my house, near Centre Star.

The next morning the Brn. left me, and I have not seen them since, but hear that they had good meetings at several places. A great many people through this section of country are much awakened in regard to our preaching, and in some communities there is considerable excitement. We have much opposition, and often from those from whom we have the least cause to expect it. I am often made ashamed when I see or hear of the very low and mean steps some take to undermine us, where we have already gained a start, and stir up a prejudice against us in places where we have not been. Brn. with whom I have labored in the past, for whom I entertained the most tender regard, and who, *I* thought, were incapable of doing anything to injure a brother, are guilty of double dealing; and while they profess friendship and love in Christ, they are doing things that clearly show their professions false. It reminds us of Paul's trials "among false brethren." And I have often said that if such people could gain admittance into the kingdom, they would create discord there. Brethren, pray for us.

JOHN A. BRYAN.

Goosepond, Ala., July 16th, 1875.

THE THOUGHTS, AND THE LIFE.

D. K. BARRETT, JR.

"For as he thinketh in his heart so is he."—PROV. 23: 7.

A man's profession may not always agree with the life. One may profess friendship when it is not in the heart; "as he thinketh in his heart, so is he." And the thoughts have such an influence upon the manner and life, that we can usually tell who is our friend, whatever their profession. Solomon speaks of one making such a false profession as having "an evil eye," and warns us to beware of him, "for as he thinketh in his heart, so is he. Eat and drink, saith he; but his heart is not with thee." Hence has arisen the true saying—"As a man thinketh so is he." That is, his real character is as the character of his thoughts. Not as some apply it, As a man thinks he is, so is he; for "there is a way that *seemeth* right unto a man, but the end thereof are the ways of death." A man's thoughts are sure to correspond with his character very closely. Does this need to be proved, or is it self-evident? Could you imagine such a thing as a pure and noble person being impure and base in thought? or a vile, vulgar, stingy, unprincipled one being pure, noble, generous, and holy in thought? No, a good tree only will bring forth good fruit, and only a corrupt tree will yield bad fruit. The fountain that is bitter will not yield a stream of pure, sweet water.

Our thoughts are the fountain or birthplace of all our actions. There is where they get their character, whether good or otherwise. It is just as impossible for a man to have his mind filled with corrupt and impure thoughts, and live a pure and holy life, as it would be to gather grapes from thorns, or figs from thistles; or a stream of sweet water to flow from a bitter fountain. God must first make the fountain sweet, as he did of old at one time, before it could be done. If, therefore, we would not have our life filled with mean, low, and unworthy actions, we must stop thinking mean, low, and unworthy thoughts. Do not forget this, dear reader.

To illustrate: I once knew a boy, about six or seven years old, who attended school, where, one morning, another little boy about his own age came wearing a nice new frock of very bright color. There sprang up at once a feeling of envy. These envious thoughts were cherished, and increased every day, till they got such a control over him, that one day, forgetting all consequences, he made up his mind that frock should take a different look some way. So at noon he approached his little schoolmate with all the malice his heart could contain, and caught hold of the frock, and made a hideous rent.

That is where the devil gets his leverage—in the thoughts. Thus we see the fruit of the thoughts in the life, and how envy, conceived in the thoughts, brought forth an act (or sin), verily like that of the devil in paradise. So we may be sure it will always be; evil thoughts will work out in the life. "Resist the devil" here. "Lust, when it hath conceived [that is, in the thoughts], bringeth forth sin; and sin when it is finished bringeth forth death." If bad thoughts are suggested, by God's help get rid of them before they conceive. Out of the evil "heart proceed evil thoughts." The remedy and safety is in getting a pure heart, a holy heart; being filled with the Holy Spirit. God will keep us. He will come, and by his Spirit abide with you.

CHRIST'S SERVANTS.—A CALL.

Servants of God! the better land
Is but a little way ahead;
And shall we at the crossings stand,
Or journey with a listless tread?

Shall sin and nature o'er our powers
Cast their delusive, fatal spell,
With siren song and scented flowers,
And flatter us that all is well?

Oh! Zion's soldiers, all awake!
And gird ye with the strength of grace;
Stretch forth your hands, your weapons take,
And onward with a quickened pace.

Let telling blows fall thick and fast
From every ringing trusty blade,
Till every battle-field is passed,
And every foe has fled dismayed.

Then with the tried and true we'll stand,
And lay our trusty weapons down,
A palm for every valiant hand,
For every head a victor's crown.
—*Guide to Holiness.*

MY EXPERIENCE.

S. SHRINER.

The request for short experiences, in the *Crisis* of June 23rd, has roused me to action. I feel that I have no right to hide the light which has been given me, for the Lord has led me by a way that I knew not. For thirty-two years, I professed to be a follower of the Lord, and tried to lead a consistent christian life. There were times when I could, and did rejoice in *hope* that I was accepted, and should receive the reward of the righteous; but the greater part of the time, doubts and fears were so mingled with hope, that I scarcely knew what foundation I was standing on. Even after my eyes were opened enough, so that I believed that the coming of the Lord was nigh, I could not say that I loved his appearing, because I feared that I was not wholly prepared to meet him. I could not call that "perfect love," for although I did love the services of the house of God, and loved the society of the people of God, yet I also grasped after some of the allurements of this world; but more especially the favor and good opinion of others. "The fear of man bringeth a snare," and the fear of displeasing friends, who differed from me in their views of religious duties, and also a fear lest I might leave a wrong impression on the minds of others, and thus perhaps do an injury to the cause of Christ, kept me from acknowledging what I saw to be an error; and though the Spirit often strove with me on the subject, and I sometimes felt it was a burden I could no longer bear, yet this reserve, this man-fearing spirit, kept me back. But the time came when I felt that all must be given up for Jesus; for he says, "He that forsaketh not all that he hath, cannot be my disciple." I resolved that every link of the chain, that kept me from following the Lord fully, should be broken; no matter what sacrifice might be required; wherever he might lead I would follow.

I besought the Lord by night and by day, that my eyes might be opened to see clearly the path of duty. No one ever truly sought his face in vain. I obeyed what I felt to be the promptings of the Spirit, and the teachings of God's word, and now I want to praise him continually for the fulness of joy I find. No doubts, no fears now that I am not accepted, but peace, love and joy that I cannot express. Temptations and trials do, and must come in the present state of existence, but I flee to the cleft Rock for refuge, and find a safe hiding-place.

O the blessedness of being able to say I *know*. Yes, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "Blessed assurance, his name be adored, sweetly I'm resting in Jesus."

Not boastingly have I written this. God forbid that I should glory in any thing, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Washington, Kansas.

TWO GENTLEMEN.—An old Scotchman was taking his grist to mill in sacks thrown across the back of his horse, when the horse stumbled and the grain fell to the ground. Being an aged man, he had not strength to raise it, but he saw a horseman riding along, and thought he would appeal to him for help. But the horseman proved to be the nobleman who lived in the castle near by, and the farmer could not muster courage to ask a favor of him. But the nobleman was a gentleman also, and, not waiting to be asked, he quickly dismounted, and between them they lifted the grain to the horse's back. John—for he was a gentleman too—lifted his Kilmarnock bonnet and said, "My Lord, how shall I ever thank you for your kindness?" "Very easily, John," replied the nobleman. "Whenever you see another man in the same plight as you were in just now, help him, and that will be thanking me."

IDLENESS is a crime; there is much to do and little time to do it in; for "the night cometh when no man can work." Work while the day lasts; work well; these should be the resolves of all the friends of a true Christianity, some of whom can do a great deal; all can do something.

PRAYING people are a believing people.

JUST AS THOU WILT.

Just as thou wilt, O Father.
I know not what is best for me;
At Marah's fount to drink may be,
Or bow in lone Gethsemane;
But, blessed Lord, I go with thee—
Just as thou wilt.

Just as thou wilt, my Father.
I would not murmur nor repine
Though crucifixion e'en be mine;
Anew my life I now resign,
My only will, dear Lord, be thine—
Just as thou wilt.

Just as thou wilt, blest Father.
As clay within the potter's hand,
No will to shape, resist, command,
At last e'en I complete may stand,
A chosen vessel in thy hand—
Just as thou wilt.
—*Banner of Holiness.*

A FEARFUL CYCLONE.

T. Adolphus Trollope, writing from Geneva, describes graphically the storm which passed over that city on July 7th. He says:

"Few of the citizens of Geneva will forget the ten minutes which followed that midnight. It did not last much longer than ten minutes—from that to a quarter of an hour—but what a ten minutes it was! At the end of it the city of Geneva was wrecked as no army of besiegers could have wrecked it in the same space of time. It came with the suddenness of a thunderclap. Only for a few minutes previously there had been a warning voice, which those who heard it describe to have been a very terrible one—which was not the sound of the wind even when it blows its hardest; which was not the sound of thunder, but a kind of strange, hollow, angry growl, with an ever crescendo force. Then, just on the stroke of twelve, came the bodily presence of the storm itself. It came in the shape hardly of a hail storm, in the ordinary acceptation of the word, but in that of an almost compact mass or sheet of ice, driven horizontally before the tempest blast.

In the first instant, every gas-lamp in the streets of Geneva, save here and there one capriciously spared by reason of some protecting roof, was smashed to atoms and extinguished. But the city was not in darkness, for the masses of coagulated hail, which already were lying on the pavement of the streets, reflected the blue light of the lightning in a ghastly and ominous manner. Geneva is a city which displays an especially large extent of window glass. The delicate processes of its manufactories of watchwork and jewelry need abundant light, and most of the large factories display almost as much glass as wall. They are mostly at the tops of the houses, and thus more completely exposed to the fury of the storm. At the first blast of the tempest, the whole of these throughout the city were smashed into myriads of fragments. Geneva is especially, also, a city of skylights, and these, it is hardly necessary to say, were as though they had never been. The windows of dwelling houses were forced from their fastenings, besides having all the glass shivered; and bedrooms, staircases and saloons were thus thrown open to the storm, and, in a minute or two, half-filled with masses of ice, far beyond the immediate power of the inhabitants to remove. For the storm was marked by this peculiarity, that the hailstones, or ice fragments rather, compacted themselves into one solid mass as soon as they fell. Accurate inquiry enables me to state, without fear or exaggeration, that the greater part of the hail-stones, before they fell, were about the size of chesnuts or walnuts; a smaller quantity were no larger than hazle nuts; and large numbers were as big as the largest sized fowl's egg. One was picked up at mid-day on the following day, and found to weigh two pounds.

Bad, however, as matters have been in this city, that is the least part of the misfortune. The worst is in the immediate environs of the city. Geneva is surrounded by pleasure gardens and vineyards and market gardens, and these have been destroyed as if a charge of cavalry had passed over them. Here the damage done involves the ruin and despair of the poor and industrious peasants, who have invested the persevering labor of years in the soil, and whose all is now taken from them as effectually as if it had been sunk under the bottom of the sea."

HOLY TRUST.

I leave it all with Jesus,
For he knows
How to steal the bitter
From life's woes;
How to gild the tear-drop
With his smile,
Make the desert garden
Bloom awhile;
When my weakness leaneth
On his might,
All seems light.
—*Whispers of Peace.*

HOME AND HEALTH.

THE LITTLE HERO.

Can a boy be a hero? Of course he can, if he has courage, and a good opportunity to show it. The boy who will stand up for the right, stick to the truth, resist temptation, and suffer rather than do wrong, is a moral hero.

Here is an example of true heroism. A little drummer boy, who had become a great favorite with the officers, was asked by the captain to drink a glass of rum. But he declined, saying, "I am a cadet of temperance, and do not taste strong drink."

"But you must take some now," said the captain. "You have been on duty all day, beating the drum and marching, and now you must not refuse. I insist upon it." But still the boy stood firm, and held fast to his integrity. The captain then turned to the major and said, "Our little drummer boy is afraid to drink. He will never make a soldier."

"How is this?" said the major in a playful manner. "Do you refuse to obey the orders of your captain?"

"Sir," said the boy, "I have never refused to obey the captain's orders, and have tried to do my duty as a soldier faithfully; but I must refuse to drink rum, because I know it will do me an injury."

"Then," said the major, in a stern tone of voice, in order to test his sincerity, "I command you to take a drink, and you know it is death to disobey orders."

The little hero, fixing his clear blue eye on the face of the officer, said, "Sir, my father died a drunkard; and when I entered the army, I promised my dear mother that I would not take a drop of rum, and I mean to keep my promise. I am sorry to disobey orders, sir, but I would rather suffer anything than disgrace my mother, and break my temperance pledge." Was not that boy a hero?

The officers approved the conduct of that noble boy, and told him, that so long as he kept that pledge, and performed his duty faithfully as a soldier, he might expect regard and protection.—*Christian Standard.*

WHERE CONVICTS COME FROM.

A short time since, a young man, condemned to die for the awful crime of murder, laid in a prison-cell, awaiting the day of execution. A kind lady, who had heard of his condition, visited him several times, and sought to lead him to penitence and faith in Jesus, as his only hope. On one occasion the lady was accompanied by her little son, who spoke kindly to the poor prisoner, and offered him some fruit. The man seemed much affected by the grace and gentleness of the child, and, drawing him towards him, said, as the tears ran freely down his cheeks:

"My dear child, let me tell you what brought me here. It was disobeying my parents, then breaking God's holy day, and lastly, drinking and gambling; that grew out of the other two. Never forget this, if you would not be where I now am; and tell all your playfellows to take warning by my sad fate. Always obey your parents; never drink a drop of anything that can intoxicate; keep holy the Sabbath day, and turn, as from the evil one himself, from any who would persuade you to enter a gambling house, or engage in a game of chance. These are the things that fill the prisons of earth.—*Young Reaper.*

THE WIDOW AND HER BIBLE.—A poor old widow was once asked by a city missionary if she had a Bible. "Thank God I have," said she, "What should I do without my Bible? It was the guide of my youth, and it is the staff of my old age. It wounded me, and it healed me; it showed me I was a sinner, and it led me to the Savior! It has given me comfort through life, and I trust it will give me hope in death."

Children, do you love your Bible as this poor widow did hers? Do you read it often, and lay up its precious teachings in your hearts? Let it be your greatest treasure. Read it every day, and pray to God to help you understand it.

FRESH AIR.—One of the incessant wants of man is air. We want air mainly to nourish us and keep us cool. The quantity of air inhaled by an adult in twenty-four hours amounts on an average to about three hundred cubic feet, or two thousand gallons. What we take in and give out in twenty-four hours in the shape of solid and liquid food, occupies on an average the space of five and a half pints, which is equal to one three-hundredths of the volume of air passing through our lungs. It will astonish you to hear perhaps for the first time this amounts to seven hundred and thirty thousand gallons in one year, and to be reminded of that continuous work which goes on day and night—a never ceasing bellows blowing, by which the organ of our life is kept in play.

OATMEAL AS FOOD.—Cassell's Magazine says of oatmeal: We have called it the food for bone as well as brain, muscle as well as mind. To the laboring or artisan class it commends itself as an article of diet on account of its cheapness, and readiness and economy with which it can be cooked; and while it is easily digested, it contains, as we have seen, a larger proportion than wheaten bread of the elements that go to form bone and muscle. The best Scotch oatmeal costs two pence a pound, and this contains far more true nourishment, in the opinion of some medical men, than the same weight of Liebig's Extract. It commends itself to literary men, and all workers who earn their bread by the sweat of their brains.

BATHING.—In the warm summer months, a daily bath is none too much for cleanliness. It need not be prolonged more than two or three minutes in most cases, and a very large amount of water is not required to cleanse the skin effectively, if its application is accompanied by vigorous rubbing. In some cases, a water bath every other day, and a dry-hand-rub on the alternate day, will suffice for cleanliness. We do not advocate cold-water bathing, even in summer, though many may practice it without apparent injury. Water of a temperature only a few degrees below blood heat is generally preferable. Our advice to all who wish to be true reformers is, "Wash and be clean." —*Health Reformer.*

SALT WATER FOR THE EYES.—Many persons are suffering pain from weakness of the eyes. This sometimes proceeds from local inflammation, sometimes from other causes. Several persons who have thus been afflicted inform us that they have derived almost immediate, and in some cases permanent, relief from the application of salt water as a bath; and when the pain has been aggravated, from a compress saturated with salt water laid on the eyes and renewed at frequent intervals. Opening the eyes and submerging them in clean salt water has been found beneficial to those whose eyesight begins to fail.—*Rural New Yorker.*

APOPLEXY.—The chief causes which produce this structural change are the habitual use of ardent spirits and tobacco. Every one is aware that the leading effects of these agents on the body are such as to show that the functions of the nervous system are more affected than any other; and the physician also knows that, when symptoms of disorder arise from their use, they are such as denote that the nervous system is almost alone implicated. Delirium tremens, insomnia, tremulous hands and nervous headaches, are some of the characteristic effects of the habitual use of stimulants and narcotics.

DRESS.—A great amount of time and money is squandered upon needless adornments. Many inventions have been sought out in extra puffings, tucks, and trimmings, which have a direct tendency to lessen vitality and shorten life. Almost every conceivable style of dress may be seen in crowded cities, and upon the great thoroughfares of travel. There are customs and styles in dress current now, that a few years ago would have been looked upon by christians as monstrosities.

EXERCISE.—The amount of exercise to be taken will always differ with various individuals. It should always be just sufficient to produce slight weariness. Exercise taken in this way is one of the most valuable means of securing rest at night. The reason why many people cannot sleep nights is that they have not done anything which entitles them to sound sleep. If a person wishes to rest, he must first get weary. One who will not exercise when able to do so, has no right to sleep.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1032. BOSTON, WEDNESDAY, AUGUST 25, 1875. VOL. XLI.—NO. 19.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HAVE FAITH.

Pilgrim of earth, who art journeying to heaven,
Heir of eternal life, child of the day;
Cared for, watched over, beloved, and forgiven,
Art thou discouraged because of the way?

Cared for, watched over, though often thou seemest
Justly forsaken, nor counted a child;
Loved and forgiven, though rightly thou deemest
Thyself all unlovely, impure and defiled.

Weary and thirsty, no water brook near thee,
Press on, nor faint at the length of the way;
The God of thy life will assuredly hear thee,
He will provide thee strength for the day.

Break through the brambles and briars that obstruct thee,
Dread not the gloom and the blackness of night;
Lean on the hand that will safely conduct thee,
Trust to his eye to whom darkness is light.

—*Selected by* M. F. PERRY.

THE SECOND COMING OF OUR LORD.

BY REV. C. W. MILLEN.*

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—REV 22:20.

These words form a very fitting conclusion of the sacred canon. The Bible begins and ends with the recognition of Deity. Here, as everywhere, he is "Alpha and Omega, the beginning and the ending, the first and the last." The facts which John has recorded in the Revelation were given him as testimony. "He which testifieth these things saith." At the conclusion of the evidence the witness makes this declaration concerning himself—"Surely I come quickly." And the response which John, as the representative of the Christian church, gives, reveals the name of the witness; for he says, "Even so, come, Lord Jesus." It is the Lord Jesus from heaven who certifies the facts of the Revelation; it is the Lord Jesus, who was once here, who declares that he will come again, and come "quickly."

The text reveals a beautiful thought, which it is proper to speak of here, but which is not connected with the main subject of this discourse. It is this: the spirit and substance of true prayer. When God's will is revealed the spirit of true prayer is the spontaneous answering back of the heart to that will; and the substance of true prayer very properly takes the form of the will expressed. He truly prays who, when hearing Jesus say, "Surely I come quickly," at once responds—"Amen, even so, come, Lord Jesus." Or, hearing the requirement, "Seek ye my face," offers the ready response, "Thy face, Lord, will I seek." In such prayer there is no difficulty in exercising faith, no danger of asking amiss; there is the closest union existing between the believer and Christ. He possesses the true spirit of prayer whose heart is ever responsive to the will of heaven, and whose petition or consecration finds, in the expression of that will, a form.

There is also another preliminary thought which I cannot pass in silence. "Surely I come quickly. *Amen*." That sounds as if it were the *end* of the revelation of God to man. Not as the close of the first epistle of a series, but as the conclusion of a system, like which nothing more should ever follow. And this is our faith as a church. The fifth article of our religion reads: "The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church." But this is not the faith of all. The Mormon superadds a false scripture, which he calls the "Book of Mormon." This is claimed to be a revelation from God to Joseph Smith, of the same nature and importance with the canonical books of the Old and New Testaments. The Romanist superadds the Apocrypha and Oral and Written Tradition, as necessary to constitute the pure rule of faith. Nay, more; these must be propounded and explained by the Catholic church, In 1546, the Fourth Session of the Council of Trent decreed that Tradition, both written and unwritten, are of equal authority with the Bible, and that the person denying this shall be accursed. The Bulls of Popes, the Decretals, the Acts of Councils, the Acts Sanctum, the ponderous volumes of the Greek and Latin fathers, and the unlimited mass of unwritten traditions which have floated from the commencement of the Christian era to the present time, in oral communication, or, in other words, by mere hearsay transmission; all these cumbrous additions made to the Holy Scriptures constitute the Roman Catholic rule of faith. But the text not only does not indicate a succeeding revelation, but it indicates strongly the contrary; while the context is conclusive in showing the Bible to be the only and all-sufficient rule of faith; "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." These terrific words are uttered to prevent any alteration, either by addition or deduction, of what was given under the highest sanction of divine inspiration.

This testimony of the Lord is sure, for it maketh wise the simple. *This* law of the Lord is perfect, for it converts the soul. *This* gospel is the power of God unto salvation to every one that believeth; therefore we are not ashamed of it. In this book there is a sufficiency; it is the only rule of faith; its parts are in perfect harmony, and all of divine authority. We shall have no more revelation. The final *Amen* has been spoken. The next we shall hear from Christ will be in the fulfillment of the declaration of our text,—we shall see him with the angels of God, in the clouds of heaven, returning to earth in all the glory of his Father. And this brings us to the principal thought of the text, viz., *the coming of our Lord*.

I am frank to confess myself an Adventist in the strict and proper sense of the term. I do not say now whether a pre-millennial or post-millennial Adventist; but I profess most unequivocally my faith in the second, literal, personal coming of our Lord Jesus Christ. It is one of the fundamental truths of evangelical Christianity. We can no more eliminate it from our creed, than we can his incarnation, death, resurrection, and ascension to heaven. As a church, we declare in our third article of religion, "Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he RETURN to judge all men at the last day."

Doubtless every careful Bible reader has been impressed with the fact that the Scriptures everywhere give special prominence to Christ, and the two great events connected with him; viz., his first and second coming to earth. The Old Testament says very little of a future life; almost nothing of heaven or hell. Neither the Abrahamic nor Mosaic covenant contained promises directly relating to a future state. Those passages which intimate it most strongly are found in the Psalms and in the writings of the prophets. "I shall be satisfied, when I awake, with thy likeness," is perhaps as direct and forcible as any of its class, in the Psalms. Daniel has a single passage in point. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." These are almost the only passages which clearly refer to a future life with its retributions. They are enough, perhaps, to establish the doctrine, but at the same time so few as to show that it is not the aim of the Old Testament to inspire men to correct action here, either by hope of reward, or fear of punishment hereafter. When the future life is spoken of, it is incidentally, as it were, and not to call attention to it. In the Old Testament we only catch glimpses of immortality. But what is the motive held out to men? What is the burden of all these writings? It is the appearance of the Messiah, the Lord Jesus in the flesh, to take away sin. Their one purpose is consummated only in the blood of Christ, which cleanseth from all unrighteousness, held constantly in view, in ritual, sacrifice, and prophecy. These all point to the Lamb of God,—every type and shadow are fulfilled in him, and anticipate for the faithful the benefits of his reign, "God working in him, reconciling the world unto himself, not imputing their trespasses unto them."

If we examine the New Testament, we find Christ still the centre, crown and glory of the whole. Here is the record of the great facts foreshadowed. Here are enunciated the fundamental doctrines of repentance and faith. Here are Jesus' words, full of astonishing wisdom and sweetness. And here, too, is written John's version of the consummation of all things—the trials, triumphs and latter-day glory of the church; Satan in chains under darkness; the conflagration of the world; Christ coming in the clouds of heaven; the nations assembled to judgment; and the new heavens and new earth, wherein dwelleth righteousness. And it is a fact that no motive for prayerfulness, labor, and faithful watching, is presented oftener, or with greater emphasis, than the coming of our Lord to receive us unto himself, that where he is there we may be also. We talk about getting ready to die; we exhort men to prepare for death; but the *Bible* does not talk so. It does not especially call our attention to the time or fact of our dying. It directs our mind to what is more important, viz., to the advent of our Savior. "Prepare to meet thy God." "Be ye also ready, for in such an hour as ye think not the Son of man cometh." "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding." "Behold the Bridegroom cometh; go ye out to meet him." "Watch, therefore, for ye know not what hour your Lord doth come." These passages indicate the manner in which the Scriptures urge men to holiness of heart and of life. There is only one passage in the New Testament which refers to death in this connection; viz., "Be thou faithful unto death, and I will give thee a crown of life." Every motive centres in Christ. From him our life is derived, and to him it should return. He should be to us "all and in all," that our every act may be "to the praise of the glory of his grace."

Christ's second coming will be very unlike his first. He came at first a helpless babe, wrapped in swaddling-bands, and cradled in a manger; but he shall come the second time a powerful Prince, clothed in the rich robes of royalty. He first came as the servant of all, and as the humble subject under the dominion of law; but he shall come again as the Conqueror of all, and as the Author and Executor of law. He first came as a lamb to the slaughter, with the chastisement of our peace upon him—the sin-offering of a guilty world; but "to those who look for him, shall he appear the second time, without sin, unto salvation." His first advent was unattended; the world had no place for him—"there was no room for him in the inn"; but he shall come the second time from heaven, in the glory of his Father, with legions of angels, and riding upon the red-winged thunder of the skies. His first visit was welcomed only by humble shepherds, who, watching their flocks by night, were guided by a star to the place where the infant Jesus lay; but his second appearing shall be greeted by the faithful members of his militant church from every clime, and, caught up together to meet him in the air, shall be forever with their Lord. Christ's second coming, like his first, shall be personal and literal, but, unlike it, shall be visible and glorious. And it is our privilege to be "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ."

But will any *signs* precede his coming? Will any heralds announce his advent? Yes, heralds there will be, but their strange announcement will be understood only by those who "wait for their Lord." Heber sings—

"In the sun, and moon, and stars,
Signs and wonders there shall be;
Earth shall quake with inward wars,
Nations with perplexity."

And we find that his thought is borrowed from the Evangelists. See Mark 13:24–27. These signs will be known and heeded by those who are watching for their Lord. But to the wicked he will come suddenly; "as a thief in the night." With respect to the wicked it shall be true that, "as it was in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall the coming of the Son of man be." "Likewise as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all; even thus shall it be in the day when the Son of man is revealed." "When they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." "*But ye, brethren, are not in darkness that that day should overtake you as a thief.*" See 1 Thess. 5:1–6. Noah was apprised of the flood, and Lot of the fire, and so will God's saints be at the time of the end.

But *when* will he come? I do not know; it is not revealed. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." It is not necessary that we should know this; the fact of his coming is alone important. If we are as "those who wait for their Lord," the signs will duly betoken his appearing. Some thought he would come in 1843. Other times have been set since then by many; but being wise "above that which is written," they were doomed to disappointment. The time is wisely concealed. This attitude of the church, of expectant waiting, is attended with rich spiritual blessing. Whenever he comes, our great concern is to be ready to meet him. The tendency, however, is to put the time too far away. Death and the judgment are not contemplated with joy by the great mass of men. They are ever crowding these events into the distance. I think Christ's coming is *near*. The heavens above us and the earth beneath us are betokening his approach. The hill-tops of time are already tinged with the lustre of the dawning day. The Bridegroom will soon come to take the church, his Bride. Six of the Apocalyptic vials have been poured out; the last is now uncorked, and its contents are deluging the head of Babylon, "the mother of harlots." These are emphatically the preparation days for the millennium. Great commotions, governmental edicts, bloody wars, mighty revolutions, floods and fires, symbolized in the Revelation by voices, thunders, lightnings, and earthquakes, are heralding the glad era.

There are some facts worthy to be spoken of in this connection. The dispensation of Christ is called in the Scriptures the "last days." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these *last days* spoken unto us by his Son." "Redeemed with the precious blood of Christ, who was foreordained before the foundation of the world, but was manifest in these *last times* for you." Is not the end near when almost nineteen hundred years of the last dispensation of time are passed? The two former periods of the world's history have each been about two thousand years in length; why may not this third, and last, period be about the same length? In my opinion there is a combination of probabilities, some of which I do not feel competent to present, which look toward such a conclusion. But whenever he comes, it is my privilege to say to you, as he himself said to his disciples—"Watch, for ye know not when the time is."

We now inquire, For *what* is Christ to come? (1) To reward believers. Just before he left the world he gave these words of comfort to his sorrowing disciples: "I will come again, and receive you unto myself, that where I am, there ye may be also." "Ye now have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." This was the occasion of Paul's triumph. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in *that day;* and not to me only, but unto all them also that *love his appearing*." Paul's grand coronation day has not come yet. You and I, if faithful, will be present on that occasion, not as mere spectators of the scene, but to share with Paul in the honors dispensed by Him whom we crown Lord of all. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (2) To punish the wicked. "When he shall come to be glorified in his saints, and to be admired in all them that believe," the wicked shall be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power." "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, . . . hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

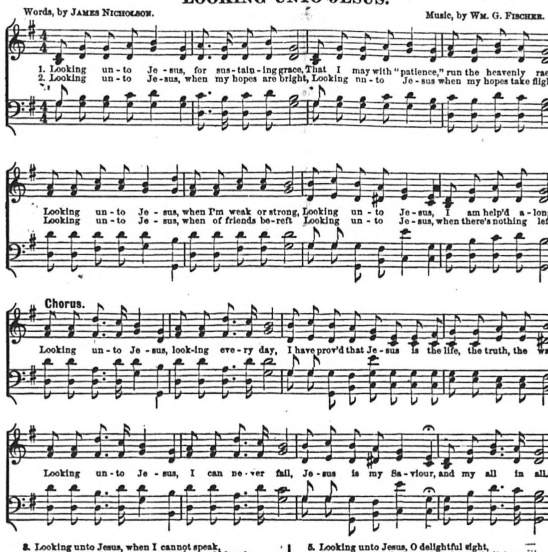
In conclusion, it becomes us to ask, What is our *duty* in view of Christ's coming? The prince of the apostles shall answer. "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God." Our duty is to be *holy* in all our conversation and conduct, for thus only can we contemplate that day with joy. It is to be *looking for* the day of God with joyous expectation, earnestly wishing for its coming as the day of our complete redemption and of Christ's glorious manifestation. Christ told his disciples to be "ready," lest that day overtake them as a thief. He charged them to "watch," lest a sudden coming find them sleeping. "And what I say unto you," says Christ, "I say unto all, *Watch*." "Blessed are those servants whom the Lord, when he cometh, shall find watching." By and by, dear friends, we shall hear the cry—"The Bridegroom cometh! go ye out to meet him." Let us have our lamps trimmed and burning, that we may be prepared to receive him with joy. By and by the marriage supper of the Lamb will take place; let us have on the wedding garment, that we may find admittance. Thus waiting and watching, expecting and longing, we shall be able when, hearing Christ say, "Surely I come quickly, Amen," to at once and heartily respond—"Amen, even so, come, Lord Jesus."

"The church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set.
And still, in weeds of widowhood,
She weeps a mourner yet.
The whole creation groans,
And waits to hear that voice
That shall restore her comeliness,
And all her wastes rejoice.
Come, Lord, and wipe away
The sin, the curse, the stain,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus, come."
—*Bonar.*

* Preached in the Wesley M. E. Church, Haverhill, Mass., Sunday afternoon, June 6th, 1875. Reported for the *Crisis* by S. Fifield.

LOOKING UNTO JESUS.

Words, by JAMES NICHOLSON. Music, by WM. G. FISCHER.



3. Looking unto Jesus, when I cannot speak,
Looking unto Jesus, when my heart would break
Looking unto Jesus, in the darkest hour,
Looking unto Jesus, I have peace and power.—*Chorus.*

4. Looking unto Jesus, I can always see,
Jesus with approving smile looking down on me;
Looking unto Jesus, I can run straight on,
Looking unto Jesus, all my fears are gone.—*Chorus.*

5. Looking unto Jesus, O delightful sight,
Jesus turns my darkness into heavenly light;
Looking unto Jesus, through the stormy skies,
Jesus gilds with glory, all the clouds that rise.—*Chorus.*

6. Looking unto Jesus, till the hour shall come,
When he sends his angels down to take me home;
Looking unto Jesus, till his face I see,
In his unveiled glory, through eternity.—*Chorus.*

HOW TO LOOK FOR GOD.

Seeing God, depends upon our purity rather than our intelligence. Men tax their minds in striving to explain the works of God, that they may understand all things; but they fail to discover their Father on high. The astronomer who walks among the stars, might as soon put his eye to the telescope and sweep the heavens with his instrument to find the wife of his bosom, as for men to scan the universe with the telescope of mind, that they may behold their God and Father. God is not seen in that way. While the astronomer peers into the sky for his wife, she is at his side, waiting for caresses of endearment. He has but to speak, and she responds. He needs but to leave his instrument to experience that inexpressible joy resulting from the union of hearts in love.

Searching vainly for God by their intellect, seeking by reason to explain the mysteries of God, you have only to cease those endeavors, and speak to him through the heart, to open the heart for the indwelling of his love, and that joy which none can give or take away, which comes as the result of a lost soul finding its God, will be yours to abide forever.

God lays no condition upon the intellect, for then many could never find him. He does not say, when you have secured an education, when you are enabled to understand my teaching, then will I reveal myself, but, "blessed are the pure in heart, for they shall see God." Come unto God, all ye foolish, ye ignorant, ye despised and degraded from the ends of the earth. Open your hearts to the purifying influences of the Holy Spirit. Let love divine possess them, and every eye shall be opened to behold the beauty of our God. Your hearts will dwell at ease in his presence, and you will enjoy him continually.—*Selected.*

THE CROSS.

J. W. THOMAS.

"And he, bearing his cross, went forth." JOHN 19:17.

What a scene to contemplate! Jesus, the Son of God, going forth to the place of slaughter, bearing the cross on which he is to be executed. See the man. How pale and exhausted he appears. He has been betrayed, denied, scourged, mocked, smitten, spit upon, clothed with purple, crowned with thorns, and now he is being led away to be crucified. See the infuriated mob, how they clamor for his blood, and cry, "Away with him, crucify him, crucify him."

Is this the babe who slept so peacefully on his mother's bosom in Bethlehem's manger? Is this the child at whose birth angels sang, "Glory to God in the highest," and whom wise men from the east came to worship? Is this the boy who, at the age of twelve, was found in the temple disputing, and confounding the lawyers with his wisdom? Is this the man who went abroad preaching, and teaching the multitudes in the villages, and cities of Judea? Is this the one who hushed the winds and waves of Galilee? Is this he who fed the five thousand in the wilderness? Is this he who, standing on the verge of the grave, cried to a dead Lazarus, "Come forth"? Yes, this is he. That man yonder bearing his cross, is Jesus of Nazareth, the one who opened the eyes of blind Bartimeus near Jericho; who cast the devils out of the demoniac of Gadara, and who performed unnumbered miracles during the brief period of his earthly ministry.

He is the embodiment of all purity, excellence, and loveliness; the brightness of his Father's glory, and "the express image of his person." He has been unjustly condemned, and is being led to Calvary as a malefactor; but they who are his murderers know him not. His death is to be the most wonderful display of divine love, for through it a fountain of salvation is to be opened, whose waters shall flow to every nation, through all time, until in glory, a white-robed multitude, whom no man can number, shall cast their crowns at his feet, and exclaim, in one harmonious song, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests; and we shall reign on the earth."

It is for this "joy" set before Jesus, that he "endured the cross." He not only consents to die for the race, but he dies under the most cruel misrepresentations and maledictions, that were ever heaped upon suffering innocence. He not only makes a sacrifice, but he is "made a curse for us," as it is written: "Cursed is every one that hangeth on a tree." Was there ever humility like this? "Being in the form of God, he thought it not robbery to be equal with God;" and yet he "makes himself of no reputation," meekly bowing beneath the epithets of malice, and the slander of lying tongues, and becomes "obedient unto death, even the death of the cross."

But it was by the way of the cross that he reached the crown. He died, and was buried, but he rose again, and ascended on high. "God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." The suffering and glory are linked together. Jesus bore his cross, which was an instrument of reproach, of separation, of crucifixion. It was the way to joy, life, honor, and everlasting glory. Would we follow Jesus, we must bear our cross. What is it? It is not a literal piece of wood, such as Jesus bore. It is professing faith in truth, that brings reproach, separates us from friends, and crucifies us to the world. What unpopular truth does all this? Not the truth that Jesus was crucified; this is popular. Is it not the truth of his soon coming? This is uupopular. It is no cross to go with the multitude, but to come out from the world, and to wait for the Son of God from heaven—this is a cross. The Master said, He that will be my disciple, "let him deny himself, and take up his cross daily, and follow me." He that confesseth "me before men, him will I confess also before my Father." "If we suffer with him, we shall also reign with him."

JESUS SAVES FULLY, COMPLETELY.

G. E. MERRILL.

"O Father, glorify thou me . . . with the glory which I had with thee before the world was."—JESUS.

Christ, the Son of God, left this glory which he had with the Father, came to this world, took upon himself our natures, suffered, groaned, and died on the cross, that we through or by having faith in him, and in his death, may have life, and may have it more abundantly, salvation full, redemption complete, in the soon coming kingdom of our great God and his Christ—Paradise restored.

Requisite to salvation in the kingdom of God is a full and a complete salvation from sin in this mortal state. This salvation is found in Jesus, God's Son. For this purpose came he into the world to save his people from their sins. For this reason was his name called "Jesus," that is, "Savior." He saves to the uttermost all who come unto God by him. It is, "whosoever will, let him take the water of life freely." "Come ye to the waters, and he that hath no money, come, . . . buy wine and milk, without money and without price." "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Is there any sweeter word in the Bible than this one word "come?" To the sinner it is "come." At the judgment it will be "depart." To the righteous it is "go into my vineyard." At the judgment it will be, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This little word I repeat. "Come." Yes, come ye that labor and are heavy laden with sin, and find rest—sweet rest in Jesus. Take his yoke upon you, and learn of him, for he is meek and lowly of heart, and you will find rest to your minds. "For my yoke is easy," he says, "and my burden is light.

"Come to this valley of blessing so sweet,
Where Jesus will fulness bestow;
And believe, and receive, and confess him,
That all this salvation may know."

The blood of Jesus, God's Son, "cleanseth from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "All unrighteousness is sin."

"If we are cleansed from all unrighteousness, unrighteous acts, then are we cleansed from all sin. "Whosoever committeth sin, transgresseth the law, for sin is "the transgression of the law." "And we know that Christ was manifested to take away our sins, and in him is no sin." "Whosoever abideth in him sinneth not." John would have us to be careful and not be deceived in this matter, so he says, "Little children, let no man deceive you; he that doeth righteousness [or right acts] is righteous [or right] even as Christ is righteous, or right." "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose was the Son of God manifested, that he might destroy the works of the devil," which is sin. "Whosoever is begotten of God doth not commit sin." Why? Because he don't want to, for his seed [word, Spirit] remaineth in him, and he cannot sin "because he is begotten of God." "In this the children of God are manifested." "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

Thus we may see who are the children of God, and who are the children of the devil. One class do righteousness, or right acts; the other unrighteousness, or wrong acts. One is pure, the other impure. One is holy, the other unholy. One is saved, the other unsaved. The thought of complete salvation from sin is thrilling. None can be thus saved without giving up all to the one that saves.

Oh, my brethren, come up! In God's name, I pray you come. Lay hold on eternal life. Don't try to save yourselves; you cannot. Expect nothing of yourselves, every thing of Jesus. Believe and honor the gospel as the power of God. Take fast hold of its provisions by faith. Submit yourselves to its conditions, and yield to be saved.

Well, let us praise God for providing such a Savior,—a Savior he is who saves fully, completely, continually, all the time. Every moment, under all circumstances, in every place, no matter—Jesus saves. O, precious Savior! Beloved Savior! "The chiefest among ten thousand," and the "one altogether lovely!" How I love thee, praise thee, for this full, complete salvation from sin, and by-and-by eternal salvation in thine everlasting kingdom!

"Jesus saves me, he is mine,
Jesus saves me, I am his;
Jesus saves while I recline
Upon his precious promises;
Jesus saves me, bless his name!
Jesus saves me all the time."

Worcester, Mass.

DAINTY CHRISTIANS.

They are so tender in feeling, that they positively cannot look upon the sufferings of the destitute; and as for the depraved—well, the fact is, vulgar sin shocks them so, that they positively cannot look upon it! About the foreign heathen there is some romance, some poetry; but as to the home heathen, there is absolutely nothing that is not "shocking in the extreme." On the principle that "a prophet hath honor save in his own country," these fastidious ones think that a soul is of value only in the ratio of its distance from their own land. If a certain member of the church has his or her feet led away from virtue, these special christians shrink from such as from lepers. What business had these creatures to be off their guard? What right had they to be weak? And how could they ever expect to be taken into fellowship with the saints again? Nay, the church must not be contaminated. Christians of the purer, better sort must not have their garments defiled by these fallen ones, or, if any one must needs make an effort on their behalf, let it be made by those who have nothing to lose in the way of public opinion, no standing to maintain. In a word, if there be any rough crosses to take up, any ugly work to be performed, these special christians are found wanting. They are just a degree above their Master, in that they will not condescend to do the things which he did.—*Christian at Work.*

NEARNESS TO CHRIST.

Without entering into the disputed questions concerning special opinions, there is one thing clear, that christians generally live on a plane of feeling and action far below their privilege and duty. This being a matter of general consent and common confession, we should not discourage any effort to remedy so great an evil; but rather encourage every aspiration of souls who "hunger and thirst after righteousness."

Why may we not daily, hourly, constantly feel that Christ is not a God afar off, but an ever-present friend and helper; his ear attentive and his hand ready to help? Let this be fully appreciated as an unquestionable and precious fact, and what more does the christian need?

Is he in doubt as to a given line of conduct? Jesus is at his side to solve the doubt. Is he burdened with some great responsibility? Jesus is ready to lift his burden. Is he oppressed under some heartache? The Savior is present with a human heart to sympathize with him. Is he overwhelmed with a sudden bereavement? Oh, how precious and tender are the comfortings of his Elder Brother, who walks by his side through the darkness! An ever-present, loving, and all-powerful Christ—that is the privilege of every christian to have.—*Selected.*

WHEN a person means to erect a handsome edifice upon the site of a great number of decayed buildings, it never once enters his mind, that he can convert them into any use for this purpose. "No," he says, "let them all be pulled down, and taken away." So the natural rubbish of the heart must be taken away, for it never can be employed in the erection of a holy temple to the glory of God.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 25, 1875.

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Hereafter address me at Boston, Mass. All *private* letters should be marked "*personal*." Miles Grant.

THE PRESENT GOSPEL POSITION OF THE CHURCH.

This is an age of theological disagreement—of sect making, church strife and confusion. Religious teachers multiply like the frogs in Egypt, croaking in jargon equal to the confusion of Babel; a multitude assuming to present some new standard of christian faith, beautifully glossed with scholastic philosophy and traditional vagaries produced by allegorizing the Scriptures. This produces a multitude of religious classes, each class claiming to occupy *the* true gospel position.

The gospel presents but one position for any period or generation, so that God directs his people to occupy one, and only one, before the world, in teaching and life, at the present time. Under such circumstances the question of What is the present gospel position? is one of infinite importance to this generation. Many occupying false relations to Christ are doubtless as honest as was Paul when carrying the letters in his pocket, and externally as devoted and sanctified as were the Pharisees when scoffing at Christ and the then present truth.

But none could sustain true relations to God, only such as strictly conformed to the requirements of his Word. The sinner's ignorance and sincerity in receiving error for truth does not excuse him for taking a false religious position, any more than an inebriate could be excused for abusing his wife when crazed with strong drink, because he *sincerely* thought that justice demanded her chastisement. The sin consists in doing that which *causes blindness* and false apprehensions of truth.

God will provide that every truth, when proclaimed by his direction, be made so plain and impressed so forcibly by his Spirit that all who reject it sin against God and fall into condemnation. God has laid great stress upon these principles through all the history of the divine administration, acquitting none, only such as willingly yield to his instruction, so as to stand in the place and do the work required of them during their day.

The christian position and work is like that of farm laborers; some of it is always the same, and some of it necessarily changes to conform to the seasons. The work of Spring should never be attempted in the Autumn; each season has its appropriate work.

So God has given instruction to his church, as to her general and specific duties, as she marches on through the ages and dispensations of human experiences. Every period has its new developments of truth and work, so that the well instructed scribe is able to bring out of the store-house things *new* and old.

Progression is the order in this world. Happy is he that *walks* with God as Enoch did; not walking too fast or too slow, but *with God under* the cloud. God's walk with men is the progressive unfolding of his revealed plan for the restitution of this fallen work. The Infinite Mind ran through the preparatory ages, for the completion of this great work, and saw what means and agencies would be needed to carry it forward, and has given us in his Word a transcript of his mind and purposes relating to each dispensation and period.

Divine revelation to the church is like sealed orders from a government to the commander of its army; each order to be unsealed and become operative at a certain time and place, the government anticipating when each order should become the rule of action, so as to produce the desired results. When these documents are unsealed and the commander executes them faithfully, he is in harmony with the government, and it might be appropriately said "he walked with" it. So it is in the gospel, certain truths are "sealed up"—kept back—from the understanding of the church, until the time and circumstances should come when they would be needed to guide her in the path of duty and safety.

There is a sense in which the gospel position is always the same, because the truths leading to it are always operative; such as "Thou shalt love the Lord thy God with all thy heart," "and thy neighbor as thyself." This class of requirements apply alike to all men and at all times, producing an unvarying religious position. But there is another class of truths demanding specific duties at appointed times, or when foretold circumstances transpire. This class is called "present truth," that is, truth applying specifically to present events. Every generation has a portion of such truth, which is always more crossing to proclaim and defend than general truth, because it always relates to the sins of the people then living, and the judgments threatened for their transgressions, which necessarily produces opposition from all who do not accept it and are condemned by it.

Such a position is always very unpopular, and those who defend it are ever a small minority and reckoned heterodox and fanatical, because they walk in the "narrow way" where "few find it"; while those condemned by the message they proclaim are "many," walking in the broad way to "sudden destruction." Such facts have existed with the true church through the long ages, changes and dispensations of the past; and if there is any present truth for this generation, and the world has not been converted, the true church must be in the same trying position, proclaiming truth making her unpopular, tending to sift her numbers down to a few tried and faithful ones.

To ascertain what the present gospel position of Christ's church is, we must apply the foregoing Bible arguments and facts; for it can only be ascertained by the understanding of present truth, which always distinguishes the true from the false church. God has emphatically settled this question of what distinguishes the two classes by invariably justifying those who have received present truth and condemning those who have rejected it.

This was clearly manifested at the flood, the burning of Sodom, the engulfing of Cora and his company, the first advent, and the destruction of Jerusalem. The classes were not distinguished by the application of general truth, but specific truth. Jesus takes the two cases in which the principles were most clearly manifested—the flood and Sodom—and declares, "Even thus shall it be in the day when the Son of man is revealed." He said "They *knew not* until the flood came and took them all away." They *knew* not because they *rejected* present truth; while those who believed it did know that the flood was coming, and prepared for it, and were not taken away, but afterwards inhabited the earth restored.

We know positively, from the testimony of Christ, that when he "is revealed" at his second advent, some will know he is coming by accepting present truth, and prepare for his appearing, as Noah knew the flood was coming and prepared for it; while some will reject that truth and be as unprepared for his coming as the antediluvians were for the flood.

If this be true, then the last gospel position to be occupied by the church must be that produced by accepting the special truth that the kingdom of God is at hand and the gospel age about to end.

Jesus describes the last work of preaching assigned to his servants thus: "And this gospel of the kingdom shall be preached in all the world, as a witness unto all nations; and then shall the end come." It therefore follows that the true position for the service of Christ to occupy during the last days of the gospel must be to preach the gospel of the kingdom as a witness unto all nations. Jesus preached the gospel of the kingdom, saying, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."

No one, therefore, when the end shall come, can be found at his post, as Jesus requires, who is not preaching the kingdom of God at hand. Christ gives distinctly the main evidence upon which the argument must rest, that the kingdom is at hand, when he says—"*When* ye see these things [signs of his coming] come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 28.

It therefore follows that, as the church is to know that the "kingdom is at hand" by the predicted signs, she could not have that knowledge before they appear, and could not preach that specific message until that time. Isaiah foretells this preaching to all nations thus: "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold *his reward* is with him, and his work before him; and they shall call *them* [those who make and receive this proclamation] the holy people." Chap. 62: 11. Again he says: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye; for so the Lord said, I will take my rest." This is evidently the rest that "remaineth" "to the people of God"; for the prophet continues the strain and says—"For afore the *harvest*, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches." Chap. 18: 4, 5.

This pruning is not the reformatory work of the gospel, but the destructive work of the judgment; for the "fowls shall summer upon the cut off branches," and all the beasts of the earth shall winter upon them;" for it shall be a "day of grief and of desperate sorrow."

Jesus says, "The harvest is the end of the world," when "the tares are gathered and burned in the fire." The proof is clear that just prior to the coming of Christ God will require his servants to "proclaim"—preach"—to the "end of the world"—"to all nations"—that "thy salvation [Savior] cometh;" which will be the time of "rest" at the "harvest." It will be said unto all who are found doing this special work at the close of the gospel day—"Blessed is that servant, whom his Lord, when he cometh, shall find *so doing*."

This is the grand prophetic characteristic feature of Christ's church, and her work of the last generation. This was designed of God to be the key-note of gospel music, and the head-light of christian movement for the last days. We do emphatically claim that this is the period for that work to be done, and the gospel position for the church to occupy.

We do not believe that any associated christian people are exclusively that church, doing that work; but that it embraces all, of all denominations, who accept the signs of Christ's speedy appearing, and proclaim them to the nations as a witness that the end approacheth. We would not be dogmatical or exclusive and bigoted; but we most devoutly believe that this is the great rallying cry of the age, the grand rendezvous from which the sacramental host will be translated.

Satan has opened wide the central crater of the bottomless pit, to hide, in impenetrable darkness, with its smoke, these all important truths. He is bringing his last reserved veterans into line to make the last desperate charge to break the ranks of Christ's chosen soldiers, at every possible point, and drive them hopelessly from this last gospel position.

We believe the great God has called us to stand at this post, and proclaim kindly but fearlessly these sacred truths, appointed of Heaven to be proclaimed as an invitation to the spouse of Christ to the marriage feast, and as a death knell to the Roman nations. Let us make no compromises to lower the standard of truth; receive no emotional experiences as a rule of faith; form no alliances with those who would silence this divine proclamation; and when the grand review shall come, be found at your post in the ranks of the faithful, with armor on, battle fought, and crown secured. J. C.

WHAT IS NEEDED.

In view of our nearness to the coming of Christ, the inquiry comes, What is the demand of the hour? What are the dangers, and what the remedies? First, holy men and women are needed, who live their religion every day, as well at home as in meeting; men and women entirely consecrated to Christ, soul, body and spirit, having pure hearts and tongues unsoiled by unkind or filthy words; hands that hold no bribes, that do no dishonest work; feet that walk in no unholy places for pleasure or profit; eyes that refuse to read the novel trash, now flooding the land, or to seek gratification in worldly scenes; ears that refuse to listen to the devil's music in operas, theatres, and fashionable parlors; mouths and stomachs unpolluted by rum or tobacco, or other defiling things; men who are as true and trusty in the dark as in the light; as honest alone as when watched by the public eye; who will put as good apples at the bottom of the barrel as on the top; who will pile wood to sell as carefully as to buy; men whose word is as good as their bond; who are willing every act, word, and motive should be known to the public; men who live as well Monday as Sunday; who carry their religion into every transaction of life, and keep unspotted from the world. Such men are needed everywhere to proclaim the coming of Christ, and the necessary preparation. Men full of courage, zeal, perseverance, and sympathy for the fallen. Men who are willing to suffer with Christ, bear reproach for well-doing, be misrepresented, abused, shunned, condemned, and yet bear all patiently, keeping steadily at work in their Master's vineyard.

There are special dangers in these last days, that require very careful watchfulness on the part of the christian soldier. These are hours of great peril. The decisive battle is about to be fought, and Satan is using every possible artifice to bind and cripple the children of the Most High. One common danger consists in the spirit of selfishness, leading to ambition, emulation, strife, jealousy, and a great unwillingness to submit one to another. In consequence of this prevailing spirit, infused by Satan into the hearts of men, troubles have sprung up in all directions. This spirit is directly the opposite of the Holy Spirit of Christ. It is the arch deceiver's wedge. It covets honor and high position, and complains if another is more favored than himself. It seeks to pull down and remove those who may be more esteemed. It feels no mercy or remorse. It pays no respect to the Scripture which says: "In honor preferring one another." This spirit has no place in a pure heart, or the religion taught by Jesus.

When it gets into those holding the truth, it makes them rigid sectarians, or bigots, and causes them to denounce as spurious any prosperity that may be in other denominations, who do not accept their theological views. One of this kind in a church will keep it in constant difficulty. He is ever stirring up strife, and creating dissatisfaction. He is full of backbiting, evil speaking, and evil surmising. Pure and undefiled religion may ever dread his presence and influence. He has no lack of zeal or knowledge, but does lack the spirit of Chris.t

One such person often infuses his spirit into many more, especially if he is a leader, or a public man. It is a law of human nature, that we partake of the spirit of those whom we follow and defend. If the leader have a wrong spirit or motive, his associates will most certainly partake of the same.

At the present time, the selfish, proud, covetous spirit, seems to be the prevailing, controlling power, in the hearts of many prominent religious men, hence the danger of participating in that poisonous element. Every one who aims to be a real christian, needs to watch specially against self-exaltation. The only sure remedy is to be filled with the Holy Spirit of God, and thus become "partakers of the divine nature." If any one on this earth ever had reason for self-exaltation, it was Jesus, but he was noted for his humility, and the more we are like him, the further we shall be removed from selfishness, jealousy, and every thing carnal.

If Satan cannot lead one into the self-loving spirit, and cause him to be a fault-finder, and a sower of discord, he will try to destroy his influence by false accusations, misrepresentations, and thus cause him to feel discouraged and disheartened, telling him the people have no confidence in him, and that he had better retire in silence. At such times a person is in double danger: first, of giving up in despondency, because of the malignant warfare waged against him; second, of letting his own will rise up in rebellion against such evil treatment. If he allows a particle of the spirit of revenge to enter his heart, his position is as dangerous as though it were self-love. No matter how much he is abused, he cannot stand free in Christ and be governed by the spirit of retaliation. But no one who does his duty as a christian, in these last days, in standing up for Jesus and his word, rebuking sin and exposing iniquity, can escape violent attacks from formal, worldly-minded professors of religion. While it may be his painful duty to rebuke sin, and expose the guilty to save the innocent, it must be done in love, and with no other motive but to please the Lord, else he will bring upon himself darkness and condemnation. Beware of Satan's snares. They are set with much skill. Watch and pray, trusting alone in Christ for success. M. G.

"THE SICK MAN."

"The sick man," as the Turkish power is called, is now threatened again with sickness unto death. For several years that government has been dying of political consumption, and is at present very feeble. In the early part of the summer, five Turkish villages in the Province of Herzegovina declared in favor of Austria. The spirit of independence and revolt spread rapidly until the matter has become one of serious interest to the Turkish gevernment. Several important victories have been won by the insurgents, and the prospect of greater success is in their favor. The latest reports ports show that two other provinces have joined the revolution, the Bosnians and Croatians. Twenty thousand troops are called for to suppress the last two revolts, thus showing them to be quite formidable. The spirit that caused these three provinces to revolt is spreading rapidly, and is liable to result in a religious war throughout Turkey, the overthrow of the empire, and a general war in Europe about the distribution of the spoils,.

Austria is watching this movement with deep interest, as is also Russia, Germany and England. "The sick man" is evidently in a critical condition. So is the "woman" on the "seven hills." We believe their final end is not far in the future, and that their everlasting successor—the Son of the Highest—will soon appear in regal glory, vested with all power in heaven and earth to issue and execute a writ of ejectment against all earthly governments, and to establish upon their ruins the perpetual kingdom of heaven. *Amen.* M. G.

THE NATIONAL CAMPMEETING.

Our great campmeeting at Springfield, Mass., began Aug. 7th, and continued nine days. The ground is pleasantly located, well shaded, well seated, the seats having backs, and well supplied with excellent water. It is within the city limits of Springfield, on elevated land, about as high as the tops of the steeples in the city. It is a mile and a quarter from the depot. The meetings on this ground improve every year in spirituality, hence are becoming more and more precious to believers, and inviting to the unconverted. Is is a choice spot to many dear saints. Hallowed associations are held in happy remembrance, in connection with rich blessings received. It seems like home. To many, the Springfield camp-ground is the dearest spot on earth; especially the site of the "Tabernacle," where have been enjoyed most heavenly refreshings from the Lord.

At the time of present writing (Saturday morning, Aug. 7th), some seventy-five tents, including cottages, are occupied, and a large addition to our numbers are expected today; several preachers have arrived. Among them are Bro. Wm. Sheldon, from Brodhead, Wis., and Bro. J. A. Cargile, from Ala., who has been our faithful missionary in the south. We are much pleased with his appearance.

Since Tuesday, Aug. 3d, excellent meetings have been held each evening. The prospect is very encouraging for a blessed season, the coming week. There appears to be an unusual anxiety that sinners may be converted, and that all professors may enjoy heart purity.

Sunday, Aug. 8th., was a blessed day on the camp-ground. The weather was fine, audiences large, orderly and attentive. At 5½ o'clock in the morning, we had our first meeting in the Tabernacle. It was a precious season. To many, there is not a spot of land on the earth dearer to them than the one covered by the Tabernacle. There sinners have found pardon, and others have been filled with the Spirit. Many spoke of the past year as the best of their lives. They had been kept by the power of God in perfect peace and love during the entire year, as never before. Their love for Jesus and his coming had been intensified beyond any former experience. The subject of heart purity had become more than ever interesting and important.

At 9 o'clock, we had a heavenly love-feast in front of the preachers' stand. Scores brought in their glad, soul-stirring testimonies for Jesus. Preaching at 10½, 2½, and 7½. The meetings of the day gave additional assurance that the Lord would bestow special blessings during the continuance of the encampment, and results showed that our expectations were well founded. At the close, it was the general remark, "This has been the best meeting I ever enjoyed." A goodly number were converted, and fifteen baptized.

There was preaching by Brn. P. G. Bowman, W. Sheldon, S. S. Brewer, A. Ross, C. Goodrich, G. A. Brown, I. C. Wellcome, S. S. Mathewson, J. Hemenway, Srs. M. R. F. Clark, J. Benson, L. M. Stoddard, M. L. Durand, Sr. H. Hastings, M. Batchelor, J. A. Cargile, H. C. Smith, A. W. Sibley, and J. W. Thomas. All expressed themselves as satisfied that we are living near the second coming of Christ. This point is being fully settled in the minds of many, who have been doubtful till recently. There were quite a number of members of other denominations who took an active part in the meetings, and received rich blessings. They felt quite at home in our midst, and rejoiced in the privilege they were enjoying. We heard many say it was the best meeting they ever attended.

During the past four years, we think the meetings at Springfield have continued to increase in the spirit of devotion and consecration. Many of the regular attendants have made very marked progress in divine life. They know what it is to live in Christ by faith, and enjoy perfect love and peace, being free from condemnation. Many more are almost persuaded to lay their all at Jesus' feet, and say without reserve, "Thy will be done." The tokens are continually growing brighter to show the Bride is getting ready for the coming of her divine Lord. Blessed thought!

The closing day of the meeting was one of special interest. Ths early morning service in the Tabernacle afforded a heavenly feast. The love-feast at the stand was another season of refreshing, when scores spoke stirring words of experience in the christian pathway. Thousands of people assembled to hear the preaching of the word during the day, at the stand, and in several tents. In the evening a general conference meeting of lively interest was held, when several requested prayers, and many were blest. This was our last public meeting, which was followed by the sacrament of the Lord's Supper, when hundreds gathered around the communion table to commemorate the death and sufferings of our dear Savior. The occasion was solemn and blessed. We felt assured that in a little while we should meet all the saints in the glorious kingdom of God, to part no more for ever. Our hope never seemed more precious and real.

Monday morning, Aug. 16th, we bid each other farewell, thankful for the rich blessings we had enjoyed together, with a firm purpose to live in such a manner as to be ready any moment for the coming of our holy King. M. G.

Coming of Christ.—We publish this week the report of a sermon preached by Bro. C. W. Mellen, in the Wesley M. E. church, in Haverhill, Mass. It is a sample of many others that are being preached at the present time in the different evangelical churches. Let us thank the Lord that the glorious truth relating to the second coming of Christ is spreading with new interest, in all directions. M. G.

Springfield Letters.—Letters addressed to the following persons at the Springfield camp-ground were uncalled for, but can be obtained at the *Crisis* office by sending the address, with a postage stamp. Mrs. Susan Blaisdell, Mrs. Philena A. Mason, Mrs. A. C. Taylor, and D. N. Morgan. M. G.

WATERLOO, IOWA.

We have just closed our tent-meeting at Waterloo, which lasted from July 9th to August 2nd, during which time I preached thirty-two discourses, and held sixteen afternoon prayer and conference meetings, besides visiting and praying with a great number of families through the city, warning them faithfully to prepare for the soon coming of judgment. Our meeting has, we trust, been a blessing to the inhabitants of the city, besides many dear souls have been brought to a saving knowledge of the truth. A large number of backsliders from various churches have been reclaimed, besides a goodly number of sinners have been made to feel that there is power in Jesus' name to forgive sin. We baptized seven, and organized a class of about thirty members. Others are already pledged for baptism and membership. The prospects for Waterloo are encouraging.

We had much opposition from the clergy. They warned their congregations to stay away from the tent; but the people would come. From two to ten hundred were there regularly every evening, and listened with intense interest. The Lord gave wonderful power in presenting the word. May the Lord grant that it may be as seed sown upon good ground. We have just sent our tent to Cedar Falls, where we expect to pitch it on the 6th and hold over two Sundays. Pray for us. J. W. Burroughs.

Bro. B. P. Stevens writes:—"The blessing of the Lord be on the campmeetings this season. I wish I could be with you to enjoy them, but I am denied now, to have the more in the kingdom, I suppose."

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

"B."	$2.00
C. B. Fellows	3.00

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

J. B. White	.75

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, Geo. T. Adams,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

W. F. Towle (pledge paid)	$25.00
W. S. Moulton (balance of pledge)	5.00
Mrs. S. L. Searls (on pledge)	1.00
C. B. Fellows	2.00

Received at Springfield on *former* pledges.

J. B. White	100.00
L. J. Dennison	25.00
S. Ayers	50.00
Miles Clark	50.00
N. R. Childs	25.00
R. B.	25 00
T. D. Johnson (balance of pledge)	12.50
Sr. G. A. Streeter " " "	2.50
A Friend (on pledge)	1.00
Henrietta Tucker	10.00
J. M. Jewett	5.00
T. F. Taylor	5.00
Bro. —— (name lost)	5 00

Of the pledges and collections made and taken up this year, at the Springfield meeting, amounting to $1,457 72, payment on the same has been received as follows:—

Bro. Curtis	$20 00
R. White	10.00
L. M. Flowers	5 00
Sr. Pasco	10 00
S. D. Hutchins	10 00
M. S. Smith	2.00
Bro. and Sr. Harwood	10.00
S. H. Campbell	5.00
Sr. A. Baker	5 00
Sr. A. M. Barnes	5 00
Widow's Mite	1 00
"Cash" and Collection	56 72

GOOD NEWS FROM THE FRONT.

To the A. A. M. Society.

Dear Brethren:—Doubtless many of the dear ones in Christ remember the report of my visit to North Carolina. Although I went through the storms and mountains, yet God has turned it all to his own glory. While I am here on this beautiful camp-ground, although it is pleasant to be here with so many of father's family, yet I have felt for several days that these times are too good for one whose duty it is to be on the battle-field; and to-day I received a letter from a good brother there—one of the twenty whom Bro. Moody preached out of his church for believing "our report." That you may know how the work goes, I give an extract from his letters, as follows:

Colletsville, N. C., Aug. 13th.

Dear Bro. Cargile:—As Bro. Goodwin is here, and we have just received your postal card, we hasten to reply. We are shoving with all our might. Our man will be here to-morrow, to commence plastering. We have a large portly church, painted, one third larger than the other. There will be stirring times here for those that live to see it. People for ten miles around are anxious to know when you will be here. You have set the world on fire, so to speak, down here. We hear it swaying round that Bro. Moody will have his big guns from Raleigh. We will want the house dedicated, and probably a church organized.

We are getting along better than any one anticipated, I think. We *all* send our love to you, and hope you are engaged for us in our destitute condition. Write immediately, and let us know what to depend on. We want you to be here by the second Sunday in September. I could write many things, but will omit this time. With respect, D. D. Coffey."

O praise the Lord that the little grape and canister thrown from God's fort (the Bible) has produced some disturbance in the enemy's camp. O how I feel the pressing duty to be there now. How natural it will seem when I get within range of the huge field guns of the devil's battery, and begin to feel his shot and shell. How much I crave your prayers that God will enable me, weak as I am, to hide in Jesus, and glorify his name, and that the truth may not suffer.

To the kind brethren and sisters who have shared their substance with me, I would say, God bless and abundantly reward you. I sent it home to my dear wife, who writes me that it came just in time to save her from being forced to contract debt for supplies. Thus have you by your liberality made our poor hearts glad.

Do pray for me in my field of labor that God may still strengthen. Pray for my dear ones at home in their loneliness. Yours for the war. J. A. Cargile.

Alton Bay, Aug. 21st, 1875.

TENT MEETINGS IN IOWA.

Again I write to inform you of the blessings of God upon our feeble efforts with the tent. We pitched the tent in Cherokee, June 24th, and continued the meeting until July 14th. Cherokee is the county seat of the county of the same name. It has about a thousand inhabitants, and is a thriving town of about five years' growth. There were a few of our brethren there who had organized a church, and were trying to let their light shine, and by their straightforward lives had obtained a good report of those that were without; still our views were new to many of the people of the place.

The rainy weather hindered us somewhat, and the ministers of the place, with the exception of the Baptist minister, Bro. Jenks, did not render us any assistance, but used their efforts against us, and counseled the people to stay away; nevertheless, the Lord was with us. We had good congregations, and the meetings continued to grow in interest until its close. Wanderers were reclaimed, sinners converted, and the saints comforted. The simple truths of the Bible recommended themselves to the minds of the people. Some, who had sought refuge in Universalism from the God-dishonoring and infidel-making doctrine of eternal torment, embraced the truth, entered boldly into the service of the Master, and were buried with him in baptism. Ten willing souls were baptized during the meeting, and others started to serve the Lord who, we trust, will be baptized ere long.

There was some noise around the tent for a few evenings, but it soon quieted down, and we had the good will of the people in "all that region." The last Sunday evening the tent was well filled, and as many more on the outside. The best of order prevailed. We think we can safely say the meeting was a success. Much prejudice was removed, and we trust that by the earnest efforts that may be put forth by the church, many more may be led to take a decided stand for Christ. We shall have no more tent meetings until after the farmers get through with their harvest. J. Ridley.

AN OPEN LETTER.

To those who were unable to meet with us at Springfield. Beloved in the Lord,—I suppose the hard times prevented many of you from enjoying our recent annual feast. Perhaps you will be glad to know we thought of, prayed for, and missed you. No doubt, you were seriously disappointed, and much saddened; but you know "Our Father" can impart blessings in your homes superior to any you can obtain away. I felt you would like to hear about the meeting, and who were present. I will allude to the last first. I think our numbers have been smaller this year than ever before; fewer coming from a distance than usual, while our local State meetings are constantly diminishing the interest in the National Meeting. Then again,—the rainy weather affected many unfavorably, dampening their zeal.

There were fewer of our Western friends present this year than ever before, Elders W. Sheldon and McCulloch being the only preachers. New York State scarcely furnished a representative man. Pennsylvania furnished Bro. G. A. Brown; New Jersey, Bro. A. A. Phelps and wife; while Kansas sent us Bro. and Sr. Clark, with Bro. J. C. Smith. Then came Brn. Bowman, Cargile, and Brundage, from the Southern field of labor. The accounts of their missionary tours were very affecting. Bro. B. seemed sad from the fact of his wife being affected by a serious ailment. The missionary fund suffered considerably from the stringency of the times, though quite a good sum was pledged. It seemed good to see Bro. H. L. Hastings back again, but he informed the congregation Sunday P. M. in his sermon of his intention to make his field of labor the other side of the water before the leaves fall.

We missed Bro. Carpenter's familiar face from the Secretary's stand; but Bro. Barnes officiated acceptably. There were comparatively few changes made in the officers of the Association. Both of our Editors were retained, and the meetings generally were more than usually harmonious. The same Campmeeting Committee were re-elected.

Bro. Potter was at the head of the boarding house, and the fare was the best for years. I heard not a word of grumbling.

The half-past five morning meeting at the Tabernacle was well attended. Bro. Grant at the head as usual. The effect of the meeting was to sweeten the entire atmosphere of the encampment. Of course, all do not see as Bro. G. does, and some seem rather to spite the sentiments promulgated there; yet any meeting, which exerts so good an influence as that, should be encouraged. We missed Bro. Brittain and his dear wife; suppose they were unable to attend.

The preaching was almost without exception the highest toned and most spiritual we have had at any meeting I have attended for years. There was much interest manifested in the social meetings, especially in Bro. Leslie's and the Hoosac Valley tents. In the latter Bro. Arthur Waite preached considerably, and with good effect.

The Spirit pervading the ground generally was excellent. Some young persons passing my tent at night, remarked, "This is the most solemn campmeeting I ever attended." There has been little discussion, much toleration, not too much singing, and taken as a whole (aside from the numbers converted), the best campmeeting I ever attended. Thank the Lord. I hope the general roll is soon to be called; and then, beloved, if faithful, no adverse circumstances will conspire to prevent your attendance. By all means arrange for that meeting. Be faithful a little longer, for soon "He that shall come will come, and will not tarry." "Even so, come, Lord Jesus." Amen.

Your Bro. in hope, E. Owen.
Belchertown, Mass., Aug. 17th, 1875.

Correspondence

From Bro. J. Ward.

Editors of the Crisis:—I thought that perhaps some of your readers might be interested enough in our welfare to feel desirous of learning how the cause prospers in this northern section of the land. Well, through all the varied trials to which small bodies of christians are subject (and I suppose large ones too, if any such exist), we still hold on to that blessed hope of a soon coming King; as we can find nothing better, though we have searched the Scriptures carefully to see if these things were so. We also have learned, by sad experience, that purity of doctrinal sentiments does not prevent trouble in the church now, any more than it did eighteen hundred years ago, when circumcision was the bone of contention. Satan, in his going up and down in the earth, has found it worth while to visit us, which has ended in division. The rock on which we split was predestination.

Some of our brethren having discovered, as they thought, that they were and are predestined to eternal life before the foundation of the world, irrespective of character; that they have, as it were, been thrown over the wall into the path of life, and there is no getting out of it till they reach the end of the journey. Indeed, it would appear from their remarks that they were registered as "through freight" some time before man knew good from evil. This teaching, to my mind, at least, bears a remarkable resemblance to Satan's, when he told the Lord to cast himself from the pinnacle of the temple, strengthening his temptation by quoting Scripture. We find among this class of professed christians those who gratify themselves with worldly pleasures, such as using tobacco and cigars, playing cards, getting drunk, and still insisting that they were the elect. We cannot see the waymarks pointing in that direction. On the contrary, the Master has told us to strive to enter in at the strait gate; to watch and pray.

Paul tells us that all scripture was given

by inspiration of God, and it teaches us to deny ourselves all ungodliness and worldly lusts, looking for that blessed hope and the glorious appearing of our Lord and Savior Jesus Christ. From these, as well as many other waymarks, we have concluded that these Brn. have taken a by path. They are not certainly on the road that Paul traveled, when he said, at the end of the way, he had fought the good fight, he had kept the faith, etc. We have had Eld. Porter, of Danville, laboring with us all winter, and although we are not numerous, we enjoy peace and harmony.

Montreal, P. Q.

Bro. A. J. Young, Vallejo, Cal., writes July 29th:—"The church has been getting stronger and stronger since you left, having profited greatly from the effect of the union meetings. We gained public sympathy wonderfully. Quite a large company of young men and women are regular attendants at our meetings. We feel greatly encouraged. The Lord is blessing us richly every day. Bro. Carpenter's arrival was greeted joyfully by all. None have a word but to his praise, and he seems to work deeper and deeper into their affections every time he speaks. We have many from other denominations, who are regular attendants. Praise the Lord. How true it is, that every thing works together for good to those that love him. We think Sr. Carpenter's health is improving."

Bro. W. S. Dibble writes from San Francisco, Aug. 2nd:—"We are having good meetings this summer at our little chapel, and I think the one last Friday night was the best we have had since you left. How I wish you could have dropped in upon us. It would have done you good."

TEXTS FOR THE WAITING ONES.

How my heart burns within me this beautiful Sabbath morning of July 18th, as I contemplate the assemblies of the saints, and long to be among them to hear and speak of the love of Jesus. O how near and precious he is to me day by day! Religion is a blessed reality. It forsakes us not as age advances, but clears the way and smoothes its descent.

Before going down to my temporal duties, I read my portion in course, both in the Old Testament and in the New, the last two verses of which struck me as a standing exhortation from the apostle Peter to us in these last days. He says: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory, both now and forever. Amen."

Pray for us, that, with you day by day, this may be our happy experience. In christian love, R. & E. S. Willard.

Haddonfield, N. J.

The Iowa Mission Tent was pitched in Traer, Tama Co., Iowa, in July, with a good attendance and the best of order; also in Waverly, Bremer Co., Iowa, Aug. 3d, and over Lord's day, during harvest time, when most of the men were out of work. I began with twenty-five, and gradually increased till the tent was filled. The seed of truth sown we trust will take root, and bring forth fruit to the glory of God. I purpose to be at Brooklyn Aug. 20th, and over two Sundays; then I shall move on to Hamburg, Fremont Co., Iowa. I hope to call at the Southwestern campmeeting, in Page county, long enough to see and get acquainted with the friends of Jesus. My financial support has not been such as to make me rich, or lifted up; but the trial of going forth at my own expense, trusting in a kind Providence, is full of interest, and I trust the Lord has in store a crown of righteousness for me, and those who help, and all that love his appearing. Pray for me. P. S. W. Deyo.

Obituaries.

Brown. In Kennebunkport, Me., July 5th, suddenly, John Brown, aged seventy-nine years.

Being apprised by a telegram to his wife, who was at Chelsea at the time visiting friends, that her husband was dead, my wife with me accompanied her to her home of sorrow and mourning. On arriving, we found it even so. Death had done its cruel work, leaving a heart-stricken widow and children in tears and distress by the sad event.

Bro. Brown was a good man. His influence was good in his family and neighborhood, in the church and out of it. In short, he was a *christian* in daily life, respected by all who knew him, and will not be easily forgotten. He was a lover of the Savior and his speedy return. His last day on the earth was Sunday, July 4th. He went to meeting, and, as they had no preaching, he opened the meeting with prayer, and earnestly exhorted the church to diligence in this blessed cause, and a preparation to meet their Lord. In the afternoon he was in his seat, still more zealous for Christ, seemingly in good health and good cheer. Monday morning, very early, he was found suffering from pain. Restoratives were administered, but in less than an hour he fell asleep in Jesus, to await the trumpet's call. Wednesday, July 7th, he was carried to the chapel he so much loved to visit in his life, when the funeral services were attended by Elders Mitchell, Lowe, and myself. A sermon was preached from Isa. 25: 8, to a solemn assembly of mourners and people. May the widow's God comfort the heart-stricken ones.

L. Boutell.

Nye. On Syene Prairie, Fitchburg, Lane Co., Wis., March 4th, 1875, Mr. Sewell Nye, an old and highly respected citizen, aged sixty-seven years.

He was a native of the State of Maine, and removed from that State to Wis. in 1846, where he has ever since resided. He was a true friend to the poor, and no person applied to him for aid without receiving it. He was industrious, honest, and straight-forward in all things. He leaves no enemies. When a young man, he united with the Methodist church, but for twenty-two years past he has believed in the Second Advent doctrine. He often expressed a desire to live till the Lord should come, but death has done its work, and he now sleeps in Jesus, in the full assurance of a blessed future beyond the grave. In his christian life he has set an example worthy of imitation. The family sorrow not as others who have no hope. They believe, as "Jesus died and rose again, even so them also who sleep in Jesus will God bring with him." Funeral service by Bro. E. P. Graves, assisted by Bro. Elvirius Hitchcock. Words of comfort were spoken from Eccl. 9: 10.

Ella A. Nye.

Barnes. Fell asleep in Jesus, at his residence in Camden, City, N. J., July 16th, 1875. Bro. James Barnes, aged sixty-two years.

For many years our Bro. was a faithful member and zealous laborer in the M. E. church. Some nine or ten years ago he heard and received with joy the glad tidings of Jesus' soon coming; since which time he has been an ardent lover and an earnest advocate of that and other kindred truths. He occupied and filled faithfully the office of Deacon in the Camden church, of which he was a member, and by whom he was greatly beloved. His heart and house were always open to receive and entertain the saints. During his brief illness, he enjoyed great peace with the Savior, and died in the assurance of faith. He leaves a beloved christian wife, and also a son and daughter to mourn his loss, which can never be replaced. Funeral services were conducted by Elder Geo. A. Brown and the writer.

The dead in Christ shall rise and live,
When Christ who is our life shall come;
He will in us his Spirit breathe,
And then to glory take us home."

H. T. Taylor.

Huntress. In North Parsonfield, Me., July 25th, 1875, Flora, daughter of Bro. Thomas C. and Sr. Ann Huntress, aged seventeen years, nine months, and seven days.

Flora gave evidence a short time prior to her death that she had obtained a hope in the Savior, and was happy, sweetly resting in Jesus; and she faithfully exhorted her parents to greater faithfulness in the divine service, and her brother and sister to seek the Lord, that they all might meet again in that bright, sunny land not far away. She expected to sleep for a season until the morning comes of the the renewing of all things spoken of in the word. She made selection of Elder M. Stevens to attend her funeral, who spoke comforting words on the occasion from Job 30: 23. C. H. Hurd.

Greenwood. In Ashland, Mass., August 1st, N. Lizzie Greenwood, aged forty-two years.

Sr. Greenwood has been confined to her bed most of the time for the past twenty years in intense suffering. No tongue can describe it. She had great patience. She sleeps in Jesus.

M. E. G.

Young. In Lincolnville, Me., July 9th, 1875, Moses Young, father of Bro. A. J. Young, Vallejo, Cal., aged seventy-three years.

Bro. Young died in the faith and hope of soon seeing the coming King. He sleeps in Jesus.

Married.

DAVIDSON—GRANT. At Frankfort, Me., July 25th, 1875, by Eld F. A. Baker, Mr. Sewall Davidson and Mrs Harriet Grant, both of Winterport, Me.

SHAW—SHAW. At the residence of Elder G. D. Clowes, Pittsburg, Pa., July 12th, 1875, by Eld. G. D. Clowes, Mr. Joseph Shaw, of Westmoreland Co., Pa., and Miss Sarah Shaw, of Alleghany City, Pa.

VAUGHN—CAMPBELL. In Ontario, N. Y., March 24th, 1875, at the Parsonage, by Elder Jas. E. Wells, Mr. Henry Vaughn and Miss E. Campbell, both of Williamson, N. Y.

PEPPER—ERWIN. In Bethany, N. Y.. June 23d, 1875, in a beautiful grove on the farm of the bride's father, by Eld. Jas. E. Wells, Mr. David M. Pepper, of Davisburgh, Mich., and Miss Olive A. Erwin, of Bethany, N. Y.

ALLEN—TRUAX. In Ontario, N. Y., Aug. 3d, 1875, at the residence of the bride's brother-in-law, E. A. Booth, by Elder Jas. E. Wells, Mr. Levi L. Allen, of Walworth, N. Y., and Miss Ellen M. Truax of Ontario.

PLUMB—HOWARD. In Coventry Centre, R. I., Aug. 10th, 1875, at the residence of the bride's mother, by Elder Bowen Reynolds, Mr. Amos W. Plumb, of Hartford, Conn., and Miss May Ella Howard, of Coventry Centre.

BOSS—SLOCUM. At the residence of the writer, A. Durfee, Hopkinton, R. I., July 22d, 1875, Mr. Joseph R. Boss, of Providence, R. I., and Miss Emma J. Slocum, youngest daughter of Bro. John and Sarah M. Slocum, of Wyoming, R. I.

FOREIGN NEWS.

TURKEY.

Vienna, Aug. 18. The insurrection in the Turkish provinces covers two hundred miles of territory. It is reported that the 2500 troops which landed at Kleck refused to march for Mostar in consequence of the insurgent occupancy of the mountain passes on the route. The garrison of Trebigne in Herzegovina, made a sortie yesterday, but were repulsed. The insurgents burned several villages during the engagements.

London, Aug. 18. A letter from Dalmatia of the 16th says that 16,000 men are ready to join the Bosnian insurrection, and that Sclavonians from all points of the world were arriving to fight for their independence and religion.

Aug. 19. The *Times*, commenting on the Turkish situation, says: "While we think the success of the rebellion would be a calamity at present, because it might precipitate a disruption of the Ottoman Empire and plunge Europe into a mighty war, we cannot blame the people for seeking to throw off an intolerable yoke."

Rangoon, Aug. 18. Reports of great floods in Burmah have reached here. The Irrawaddy overflowed its banks for miles in the district of Prome, doing immense damage to the rice fields and property.

St. Petersburg, Aug. 19. The Russian Government is engaged in putting 50,000 cavalry troops on a war footing.

DOMESTIC NEWS.

New York, Aug. 18. A special to the *Times*, from Augusta, Ga., gives the following particulars of a rumored outbreak among the negroes: There is a great deal of excitement to-day in this section of Georgia, on account of the report of an attempted insurrection by negroes in the counties about fifty miles from this city. Two days since a letter was found at Williamson's store, in Washington county, a place where a colored militia company drills, ordering a massacre of the whites on the 20th inst. The order was signed by a man named Harris, and stated that Rivers, a colored militia General of South Carolina, would be present and direct the movement. The order read: "Kill every white man, and take every gun you can get. Have all your companies ready. Kill with axes, hoes, pitchforks, and get gunpowder and shot as you kill." After beginning the work in Washington county, the negroes were directed to move toward Bartow, in Jefferson county, where they would be joined by Gen. Rivers. At first, many thought this a hoax gotten up for the purpose of scaring the whites, but yesterday a letter was found in Jefferson county directed to the colored companies of this county, and giving substantially the same instructions. A lady living in Jefferson county was also warned by a faithful servant that she had better not be at home on Friday, or she might come to harm.

Notices.

Bethel, Vt., Campmeeting.

The Bethel, Vermont, Annual A. C. Campmeeting is appointed to commence Saturday, Sept. 4th, and continue till *September 13th*.

Brn. J. Couch, E. A. Stockman, E. McCulloch, N. Wheeler, and others, are expected to be at this meeting. The fare is reduced on all roads controlled by the Vt. Central, reaching from New London, Conn., to Montreal, Canada; also on the Montpelier and Wells River R. R. All persons purchasing tickets on these roads for this campmeeting, will receive a return check *free*. Tickets good from Sept. 1st to Sept. 13th. Children under twelve years half price. The regular passenger trains will stop at the campmeeting station opposite the grounds as heretofore. Board will be furnished on the ground at 75 cts. per day. The boarding stand is run in the interests of the meeting this year. All kinds of provisions can be bought at the boarding stand. Teams will be kept at houses close by the ground at reasonable rates.

We hope every tent's company will invite a preacher to their circle, as this will give homes for preachers from abroad, and be for the spiritual good of all. If preachers come with hobbies, or fanaticism, they will find homes out doors, as their themes will not be tolerated on the ground. Let all come in the spirit of the Master, to work in harmony with the meeting for the salvation of the perishing. Pray much that we all may come with warm hearts and willing hands to this annual feast of divine things. A. A. Hoyt, for Com.

P. S.—Those who intend to build wood tents, should come early enough to get them completed before the meeting commences. Lumber can be had of C. M. Walker, Bethel, Vt., if applied for in season. Remember this. A. A. H.

Campmeeting.

A campmeeting will be held at Sparta, Wis., beginning *Sept. 4th*, and continue over two Sundays. We hope for a general rally, and an excellent meeting. Necessary preparations will be made for pitching tents, and all are requested to be on hand in time, to work for God. Let every family within reasonable distance be present, and bring tents if possible. This location is so near the river, that we hope a goodly number of tents will also come from Iowa and Minnesota. Let us have a grand rally of workers.

Committee: John Palmer, Wm. Wood, Bro. Mathewson, M. L. Huthinson, James Hewitt.

Brn. D. S. Clark, Philo Hitchcock, and other ministers will be present to assist in preaching the word. If any desire additional information, address Bro. Clark, at Sparta, Wis.

Wm. Sheldon.

Grove Meeting.—There will be a grove meeting in Pittstown, N. Y., in Mr. Case's grove, near the Douglass school-house, commencing *evening, Sept. 9th*, and hold over the following Sunday. Preaching at half-past ten, two o'clock, and seven o'clock of each day. R. L. Harrison. A. A. Wait.

ALTON BAY CAMPMEETING NOTICE!

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing

August 21st,

and hold over two Sabbaths.

Boston and Maine Rail Road. Fare reduced on the entire Road, and all its branches, from

August 10th to Sept. 1st,

inclusive. Trains leave
Boston—8.30 A. M., 12.30 P. M., 3.30 P. M.
Dover—10.55 A. M., 3.10 P. M., 6.20 P. M.
Portland—9.00 A. M., 2.35 P. M.

Boston, Concord, and Montreal R. R. Tickets will be good from Aug. 10th to Sept. 1st, 1875. Passengers going before Aug. 21st will change boats at Wolfborough or Centre Harbor, and pay the extra fare to Alton Bay, excepting on Monday, Aug. 16th, when they will be carried through on the boat, leaving the Weirs at 2 P. M.

Boston and Albany, R. R. Tickets sold at the following stations: Natick, Westboro, Worcester, Palmer, and Springfield, *via.* Boston and Maine to Alton Bay Campmeeting. Fare reduced one third to Boston. $4.70 for the round trip from Worcester; $6.70 from Springfield to Alton Bay. Return passes will be given at the meeting, at the office of the Ex-Committee.

Concord Railroad and Branches. Tickets on sale for Alton Bay campmeeting at reduced rates from Concord, Suncook, Hookset, Manchester, Nashua, Candia, Greenland, and Portsmouth. Good August 19th to 31st inclusive. This will be the best route for all going from Portsmouth and vicinity, as a car will be provided for the return of baggage from Alton Bay direct to Portsmouth. It is expected the fare from Portsmouth to Alton Bay and return over this road will be $1.00. *Note*—Baggage will not be received for this car belonging to persons going on other roads.

Portsmouth and Concord R. R. Fare will be reduced from Portsmouth to Alton Bay, Wolfboro, and Centre Harbor over this Road *via.* Boston and Maine, from Aug. 10th to Sept. 1st inclusive. Fare from Portsmouth to Alton Bay, $1.00; to Wolfboro, $1 60; to Centre Harbor, $1.85 for the round trip. The above entitles you to go and return any day within the dates above.

We have made an extra effort to secure a reduction over the Eastern R. R., but (for reasons better known to others) we have received no satisfaction, and do not expect any reliable arrangement can be brought about; therefore we urgently recommend to the people to avail themselves of the very low fare over the Portsmouth and Concord. Leaving Portsmouth at 9 A. M. and 5.10 P. M., you will go direct to Alton Bay.

From August 21st to August 30th boats will run between the Weirs and Alton Bay twice each way daily, connecting with the train North and South on the Montreal Railroad.

Round tickets at reduced fare can be obtained at all stations upon the Boston, Concord, and Montreal R. R.

Reduced Fare.

Via. *Worcester, Nashua, and Rochester R. R.* From Worcester to Alton Bay campmeeting, $3.70 to go and return. Good from Aug. 10th to 31st inclusive. From Worcester to Wolfboro and return, $4.30. Good from Aug. 10th to the 31st inclusive. E. G. Higgins.

Notice.—The new steamer Ossipee will run from Melvin Village to Alton during the campmeeting as follows: Leave Melvin Saturday, Aug. 21st, at 7 A. M, calling at the Bay and Tuftonboro Neck (if signals are up), arriving at Alton about 10 A. M. Returning, will leave Alton at a quarter past three P. M. for Melvin. Running thus each day of the meeting. It will run also Aug. 30th. T. W. Piper.

Connecticut Campmeeting.

The Lord willing, this campmeeting will commence in the grove near Plainville, *Saturday, September 4th*, and continue till Sept. 13th.

Experience has proved the depressing effect of the free board system in all campmeetings, where it is allowed; for while the motive may be good, it fails in practice. Many have come to consider this management an unequal division of the burden of the meeting, inasmuch, as it requires brethren who meet their own expenses and board themselves, to help pay a free board bill for others, whose special claim to the privilege they do not understand, thereby diminishing their interest in campmeetings, and hindering their liberty to labor while at the meetings. Nor is this all; the free table has prompt attendants and earnest laborers, who sometimes fail to engage earnestly in the work of salvation, and are at ease in Zion before they are aware of it.

We believe the simple rule of *equality to all* is the surest way out of this difficulty; and it has been decided to have *no free board* and *no boarding table* at this meeting this year. The committee, with the rest, will board themselves. None need stay away because the boarding table is discontinued, as provisions will be sold at the stand, and meat, oysters, and potatoes cooked, if desired, at reasonable rates. This step has been taken with view to glorify the Lord, and we think will equalize the burden. While christians are not called upon to provide for those who are able to take care of themselves, they will not allow the needy to go away hungry.

With the blessing of the Lord, we trust the meeting will prove as nearly self-sustaining as possible. Those coming by R. R. will find conveyance from Plainville to the camp-ground. Let all who can, bring tents and bedding, and every one a blanket, lest your neighbor rob himself to lend you. Above all, come filled with the Spirit of Jesus. As the lease of this grove expires this year, a meeting will be held on the ground, *Thursday, Sept. 9th, at 9 o'clock* A. M., to consider the future of the campmeeting. A full attendance is desired. Pray that the divine power may rest down upon the encampment, and the good news of the soon coming kingdom inspire every believer with renewed energy to save the perishing, and to be in complete readiness to wait for the Son of man from heaven.

Seth Woodruff,
B. Hitchcock,
H. P. Bradley,
L. Mills,
O. D. Woodruff, } Committee.

Vermont Conference.

The next Annual Advent Christian Conference will be held at Bethel camp-ground during the campmeeting. The business meeting will commence on *Wednesday*, Sept. 8th. Business of importance is to be done at this conference. New officers are to be chosen. May there be a full attendance. Each church is entitled to one delegate. Come in the spirit of Jesus.

Central Vermont and Montpelier and Wells River R. R. half fare, as last year.

R. N. Stetson, Secretary.

Campmeeting.

The Advent Christian Campmeeting of Northern Kansas and Southern Nebraska will be held at Peach Creek, Washington Co., beginning *October 7th*, and continue over two Sundays. Come all that can. Make a sacrifice to come, and come filled with the Spirit to work for God. Bring plenty of bedding, and all bring tents that can. Bro. and Sr. Clark will be present (D. V.), with a large missionary tent.

Committee: C. D. Potter, A. S. Field, J. W. Elliott, and Theodore Bedgar.

Brn. G. G. Godfrey, James Hayworth, F. O. Cutler, J. S. Thorp, E. N. Bliss, James Page, R. F. Clark, Sr. Clark, and others, will be present to assist in preaching the word.

For additional information, address C. D. Potter, Peach Creek, Washington Co., Kansas.

The Advent Christian Conference of Northern Kansas and Southern Nebraska will be held during the early part of the meeting. Per order of Committee.

Conference.—The Lord willing, a general meeting of the members of the church of God will be held near Sulphur Springs, Williamson Co., Ills., commencing *Friday, Sept. 17th*, at 7.30 P. M., and continuing over the following Sunday. All who "love his appearing" are cordially invited to be present. Inquire for Bro. Henry M. Cocke, who lives two miles west of the post office. Come with your Bibles, and let us "search the Scriptures" in "the spirit of truth," for in them we are assured that we find full directions how to obtain "eternal life." Let us have a genuine love feast once more while waiting for the realization of "that blessed hope." Amos Sanford.

District Meeting.—The Bolton District Meeting of A. C. Conference of the Province of Quebec, Canada, will be held at East Bolton (Page school-house), to commence *Aug. 28th*, at 10 A. M., and continue over the Sabbath. Let all attend who can. Our ministers in the district and vicinity will be expected. This will be the last District Meeting of the present conference year.

Chas. P. Dow.

A Quarterly Meeting will be held in Edinboro, Penn., on Saturday afternoon and Sunday (with love-feast at 9 A. M.), *Sept. 4th and 5th*. As important business matters will come up on Saturday, a full attendance of the brethren is desirable. G. W. Stetson, Pastor.

Pittsfield Campmeeting.

The Annual Campmeeting for the Eastern part of Maine will be held, if the Lord will, on the ground occupied last year in Hathorn's Grove, at Pittsfield, commencing *Sunday, Sept. 5th*, and holding over Sunday, Sept. 12th.

The ground has been enlarged and graded since last year. It is expected that all who can will put up tents for themselves, and furnish plenty of bedding and food. The Mission Tent will be on hand, and will afford lodgings for those who cannot put up tents, but all must provide bedding for themselves. Be prepared for the cold and storms.

Good board will be furnished at the boarding tent at the following prices: Breakfast or supper, 25 cents; dinner, 40 cents, except the last Sunday, when it will be fifty cents. Horse keeping near by at low rates.

The fare over the M. C. R. R. will be reduced one half. Call for Campmeeting Tickets for Pittsfield and return, as there will be none given at Pittsfield. Tickets good from Sept. 1st to the 14th inclusive.

We hope there will be a general rally to this Annual Meeting by our brethren and sisters from different parts of the State. Not many more of these meetings shall we enjoy here. Come, then, in Jesus' name and strength to work for God and the salvation of the perishing. All has and will be done by the Committee for the advancement of the interest of this meeting.

Jer. Carr,
O. S. French,
A. M. Harris,
Oscar Farnum,
Wm. Clark,
Wm. Banton,
G. L. McKenney, } Committee.

Mechanic Falls Campmeeting.

The Lord willing, there will be a Campmeeting at Mechanic Falls, to commence *Saturday, August 28th*, and continue over the two following Sundays. There will be ample accommodation for board at the boarding tent, and board also for horses at the stable, all of which will be managed the same as last year.

Fares.—The fare on the G. T. R. R. from all stations this side of Island Pond, will be two thirds the usual rate, and tickets good from Aug. 26th to Sept. 6th. All persons passing over the P. and R. R. R. to the campmeeting paying full fare, can have a free return pass back over their road by applying to the chairman of the committee on the camp-ground, and they will take them and their baggage from their depot in Portland to the G. T. depot free of charge.

All persons passing over the P. and O. R. R. will pay full fare one way, and receive from the chairman of the committee a free return check. Bro. J. S. Moulton will have charge of the boarding tent, and will furnish good baard at 85 cents per day. Single meals, supper or breakfast, 30 cents each; dinner, 50 cents. Bro. M. will furnish all necessary groceries at as low rate as can be purchased at the stores.

W. H. Mitchell,
C. Demen,
Geo. Humphrey,
I. N. Thompson,
J. Howard, } Committee.

Lake View Campmeeting.

The Annual Campmeeting of the Advent Christian Conference of the Province of Quebec, Canada, will be held in Magog, (D. V.) at the outlet of the beautiful Lake Memphremagog, to commence *Saturday, Sept. 11th*, and continue over two Sundays. We deem it best, and have been advised, to attend to the business of our Annual Conference during this meeting, and hereby so appoint, unless reasonable objection is made before that time. Let all come who can.

C. P. Dow.

Campmeeting.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th.

The fare over the M. C. R. R. will be reduced one half. We hope there will be a good delegation come over the R. R., so if we need the same favor another year we can get it. Particulars in due time. Jer. Carr, for the Committee.

Iowa Campmeeting.

The N. E. Iowa Advent Christian Campmeeting will be held in Edgewood (Yankee Settlement), Clayton Co., commencing *Friday evening, Sept. 3d*, and holding over two Sundays. The brethren have secured a pleasant grove about one mile from the depot, and they will do what they can to provide for the comfort of those who come. Straw will be provided free for bedding, and hay and grain can be had cheap. Let all that can bring tents and bedding, and come prepared to board yourselves; but those that cannot do so, come to the meeting anyway. We extend a general invitation to all the preaching brethren to come to the meeting. Leave your "hobbies" and "pet theories" at home, and come to work with the people for the salvation of the perishing. Help from abroad will be secured as the Lord may open the way. We hope to see a large gathering of the waiting ones to this meeting.

The Annual Conference will be held during the early part of the meeting. Let the churches therefore see that delegates are appointed and credentials furnished. Let all that cannot send delegates report by letter. We hope to see all of the preachers there, but if any cannot come, write us a letter, so that we may know of your whereabouts. Edgewood is on the Davenport and St. Paul Railroad. Those on the line of the Illinois Central change cars at Deleware Centre.

J. Ridley, Secretary.

Campmeeting.

A campmeeting will be held at Brodhead, Wis, beginning on *Saturday, Sept. 12th*. Let tents come from every direction. Committee of arrangements: H. T. Moore, H. W. Button, Israel Moore, Wm. Foster, D. H. Warren. A goodly number of our ministers will be present, and among them we expect S. W. Thurber and Sr. S. J. Buswell. We look for an excellent meeting. Pitch tents on the day before the meeting, if convenient. Wm. Sheldon.

Quarterly Conference.—The first quarterly meeting of the North Central (Christian) Conference will be at Floyd, commencing *Sept. 9th*, to continue over the Sunday following. A general and earnest invitation is extended to all the members and friends to attend. E. A. Marsh, Sec.

Notice.—The York Co. A. C. Conference will hold its next quarterly session at Hollis Centre, Me., commencing *Thursday, Sept. 16th*, at two o'clock P. M. Make it a point to be there at the commencement, and remain until the close.

C. H. Sweet, Secretary.

Bro. G. F. Haines having accepted the call given him by the church of Bonny Eagle, Me., hereafter all matters of exchange or supply must be made through him. T. R. Libby, Clerk.

My labors for the present and on until further notice, will be with the church in Whitefield, N. H. Brethren, please remember and address all communications designed for me to the above place. T. E. Lang, Jr.

☞ Eld. M. R. Phetteplace has been engaged to supply the desk at the Advent church in Lowell for the present.

Notice.—I would say to the preaching brethren, when they send their appointments to Richmond, please name the place, Reed meeting-house, Richmond Corner, or at the Village. F. Bates.

A NEW WORK.

SATANIC SPIRITUALISM.

I have just published a work on Spiritualism, with the above title, containing 96 pp., 16 mo. It aims to establish the satanic character of spirit manifestations, both ancient and modern, and shows also that they are through demons instead of the spirits of the dead. These demons are shown to be the evil angels of Scripture, and to have their location in our atmosphere. The "familiar spirits" in the early Bible times, and the demons in the days of Christ and the early church, are shown to have the same general character which we find in the spirits of Spiritualism; while the phenomena in the Salem witchcraft, and several other occasions in modern times, are shown to have all the usual features of the reports of spirit manifestations in our day.

After noticing various instances of spirit manifestations in the past, the principles and doctrines of modern Spiritualism are given in numerous quotations from the spirits and leading Spiritualists, showing that they are every way blasphemous and anti-christian; and finally the tendency of popular religious teachings toward the doctrines of Spiritualism is shown to be fearfully manifest in all directions. While from its thorough treatment of the subject the work will prove invaluable to inquirers after truth, it will be found of especial service to ministers and others as a book of reference from its numerous quotations of authorities on various points.

I shall have the pamphlet on sale at my stand at Alton Bay campmeeting, and will fill orders for them at 20 cts. single copy, six copies $1.00, by addressing me there during the meeting, or afterward at Burke, Vt. Those wishing larger quantities will be allowed a further reduction.

I. K. Lombard.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommend, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.

Boston (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
I. I. Leslie.....Sunday, Sept. 5th
C. Goodrich.....Sunday, Oct 3d

Charlestown (Hall No. 70 Main Street.) Meeting Sunday, Sept. 5th.

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.

Somerville, Mass. (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W. Sederquest.......1st and 3d Sundays in each month till further notice.

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Mechanic Falls Campmeeting.....Sunday, Aug. 29th
A. Ross.

Providence, R. I. (Hammond St.)..Sunday, Aug. 29th
Springfield, Mass.....Sunday, Sept. 19th
A. W. Sibley.

Plymouth, Mass.....Sunday, Aug. 29th
J. S. White.

St. Johnsbury, Vt...Sundays, Aug. 29th and Sept. 5th
M. A. Potter.

New Britain, Ct.....Sunday, Aug. 29th
W. S. Campbell.

Hyde Park, Mass.....Sunday, Aug. 29th
Fairhaven, Mass.....Sunday, Sept. 5th
M. Batchelor.

Charlton.....Sunday, Aug. 29th
M. E. Otis.

Lovely Street.....Sunday, Aug. 29th
Barkhampsted.....Sunday, Sept 5th
S. Woodruff.

Keene, N. H.....Sunday, Sept. 12th
Richard Mosher.

Kingston, N. H.....Sunday, Sept. 5th
Acton, Me. (Hilton's Ridge meeting-house) Sunday, Sept. 19th.
J. F. Chamberlin.

Wilbraham, Mass..Sabbaths, Aug. 29th and Sept. 5th
Montgomery, Mass.....Sabbath, Sept. 12th
Wilbraham, Mass.....Sabbath, Sept. 19th
Brimfield, Mass.....Sabbath, Sept. 26th
Wilbraham, Mass.....Sabbath, Oct. 3d
G. L. Teeple.

Plainville, Ct.....Sunday, Aug. 29th
B. Hitchcock.

Standish, Me. (Nason school-house)..Sun., Aug. 29th
Mrs. H. S. Clark.

Cabot, Vt.....Sunday, Aug. 29th
East Topsham, Vt.....Sunday, Sept. 5th
Daniel D. Page.

Springfield, Mass.....Sabbath, Aug. 29th
Worcester.....Tuesday evening, Aug. 31st
Bethel, Vt., Campmeeting.....Tuesday, Sept. 7th and through the meeting. E. McCulloch.

Loterryville, Westerly, R. I.......Sunday, Aug. 29th
A. Durfee.

South Vershire, Vt.....Sunday, Aug. 29th
O. Beckwith.

Whitakerville, Vt.....Sunday, Sept. 12th
J. A. Packard.

West Stafford, Ct.....Sunday, Sept. 12th
G. L. White.

Sutton, N. H. (Palmer school-house)..Sun., Sept. 5th
Bradford, N. H. (Bush meeting-house) Sun., Sept. 12th
Danbury, N. H. (as Bro. John Knowlton may appoint) Sunday, Sept. 19th.
If desired, at Bro. D. Brayley's, Saturday afternoon, at five o'clock. A. S. Williams.

Southbridge.....Sunday, Aug. 29th
Porter J. Smith.

Hill, N. H. (Centre meeting-house) Sabbath, Sept. 5th
Simeon Roby.

West Gratton, Vt.....Sunday, Aug. 29th
East Colebrook, N. H. (Kiddersville)..Sun., Sept. 5th
Pittsburg, N.H. (Stream school-house) Sun., Sept. 12th
Ways Mills, Barnston, P. Q.....Sunday, Sept. 19th
Hall Stream, P. Q. (Red school-house) Sun., Sept. 26th
U. G. Ladd.

Salem, Mass.......2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
Geo. A. Streeter.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. Gordon.

Franklin, N. H....2d and 4th Sunday in each month
G. H. Wallace.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass.....fourth Sunday in each month
H. H. Tucker.

North Easton, Mass., the third Sabbath of each month
C. W. Rathbun.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. Wm. C. Stewart.

New Bedford, Mass.
E. McCullock.....Sunday, Sept. 5th
M. Batchelor.....Sunday, Sept. 12th

Clinton, Mass.
Geo. W. Sederquest.....Sunday, Sept. 5th
H. H. Tucker.....Sunday, Oct. 31st

North Rutland, Mass.
Willard M. Hall.....first Sunday in each month
H. H. Tucker.....second Sunday in each month

Haverhill, Mass. (New Chapel on Walnut St.)
D. M. Leavitt.....Sunday, Sept. 5th
W. H. Mitchell.....2d Sunday in each month
C. S. Shattuck.....3d Sunday in each month
A. Ross.....Sunday, Sept. 26th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher.....first Sunday in each month
D. W. Davis.....third Sunday in each month

Hampton, N. H.
J. F. Chamberlin.....Sunday, Aug. 29th

Manchester, N. H. (corner of Elm and Lowell Sts.)
T. W. Piper.....Sunday, Sept. 5th
Wm. N. Pile.....Sunday, Sept. 26th

West Deerfield, N. H.
J. B. Paine.....Sunday, Aug. 29th

Biddeford, Me.
A. Ross.....Sunday, Aug. 29th
Jesse Gay.....Sunday, Sept. 5th
Geo. W. Brown.....Sunday, Sept. 12th
Wm. H. Mitchell.....Sunday, Sept. 19th
J. Albert Libby.....Sunday, Sept. 26th

Portland, Me. (Union Hall.)
C. Cunningham.....Sunday, Aug. 29th

New Haven, Conn.
R. K. Stark.....Sunday, Aug. 29th
Mrs. E. A. Warren.....Sunday, Sept. 5th
Wm. N. Pile.....Sunday, Sept. 12th
A. Ross.....Sunday, Sept. 19th
A. W. Sibley.....Sunday, Sept. 26th

Milldale (Southington, Ct.)
O. D. Woodruff.....Sunday, Aug. 29th
B. Hitchcock.....Sunday, Sept. 19th
G. L. White.....Sunday, Oct. 3d

Bridgeport, Conn.
Mrs. E. L. Crumb.....Sunday, Sept. 5th
Mrs. E. L. Crumb.....Sunday, Sept. 12th
Mrs. E. A. Warren.....Sunday, Sept. 19th
and Sundays, Oct. 3d, 17th, and 31st.

Woodstock Valley, Ct.
Sr. E. L. Crumb.....Sunday, Aug. 29th

Bristol, Ct.
Enoch Phelps.....Sunday, Aug. 29th

South West Hoosick, N. Y.
Arthur A. Waite.....once in four weeks
Flora Blanchard.....once in four weeks

Chicago, Ill.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St. Frank Burr, Pastor.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
Eld. H. G. McCulloch, Pastor.

Philadelphia, Pa. (*Adv. Chris. Church, Eighth Street, above Noble.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ DR. D. MATHEWSON'S address is San Francisco, California.

☞ ELD. B. ROBERTS' address is Oak Lawn, R. I.

☞ A. H. STEEL'S address is 83 Dixwell Avenue, New Haven, Conn.

List of Persons sending Money for Others.—C W Sargent, B C Stevens, H McCulloch, J G Morris, B P Stevens, C H Williams, G W Place, H J Moss, E C Bronaugh, S P Clark, Annie M Howard, D K Barrett, Jr.

Cash Received for Books and Tracts.—C W Buvinger $2 00, T W Brooks $3.00, E J Jeffrey 50c, W P Hilderbrand 50c, C W Sargent 25c, C L Robinson 20c, A Kent 15c, C S Goodwin $3.60, A P Moore $1.00, Thomas Thorp 30c, Geo McAtee $2.00, D Norton 50c, Dr S R Breed $1.25, H F Barrett $1.00, M J Whitney 25c, W E Gordon $4.20, J Sceairee 10c, F C Bush $1.15, Jennie T. Haynes 25c, Mrs. L A Baker 30c, L Mortenson 20c, H M Marshall 75c, M E Cross 35c, B C Stevens $2.00, B L Clark 25c, Mrs E B Patch 75c, A D Smith 20c, J Piggot 30c, D S Young 35c, J Nason $1.00, D K Barrett Jr 80c, O N Jeffrey $1.00, M Wade $1.52, J L Field $3.00, J Chaiser 50c.

Books and Tracts Sent.—By Mail—C W Buvinger, T Thorp, C T Goodwin, J P Smith, Rev. Mr. Hauck, Rev Mr Bowman, Rev Mr Hackenbury, W P Hilderbrand, A Kent, C L Robinson, G H Waterhouse, C C Mann, C W Pitson, H F Barrett, Dr J H Kellogg, F C Bush, W G Hagur, Dr S K Breed, L Mortenson, B L Clark, J Sceairee, W C Gordon, H M Marshall, J T Haynes, D Norton, M E Cross, G Buchanan, J J Smith, G McAtee, A D Smith.
By Express—A P Moore, J P Swan.

Articles Received.—A N Hitchcock, B Perham, J Finn, N Grant, E Owen, C W Baker, Ella A Nye, F Kruson, E W Carter, A G Gordon, L H Hodgdon, M Carter, J Piggot, M L Pratt, C C Preston, A Parmelee, J T Kimball, C W Smith, I K Lombard, P H How, D K Barrett, C Colegrove, C H Sweet, J M Tozier, J C Stoddard, P J Smith, T L Waugh.

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S. M. HODGDON.

It was only a smile of welcome,
Or a whispered word of cheer;
But it smoothed the path for the tired feet,
And lightened the load of care.

It was only a loving visit,
Perhaps but a loaf of bread;
"But ye visited me," will the Master say,
"'Twas your Lord whom ye clothed and fed."

It was only a tender message
To a heart bowed down with woe;
But from that one seed by the wayside dropped,
Shall a harvest of blessings grow.

It was only a few words spoken,
We thought they were weak and poor;
But they told of Christ and his wondrous love,
As the guilt of the world he bore.

And the Lord from his height of glory
Hath listened our words to hear;
For us is a book of remembrance kept,
And our names are engraven there.

It may not be ours to render
The service our hearts would crave;
He may give us no words that shall win a soul,
Or a life from destruction save;

But often along the wayside,
As we journey life's rugged road,
We shall find some hearts who have need of help,
Who are fainting beneath their load.

And though small is the help we can offer,
If it only be offered in love,
It will carry a blessing to earth's sad ones,
And be known and remembered above.

And the dear Lord, when he cometh,
Will bring us a great reward;
"Thou hast faithfully done the few things I gave,
Enter into the joy of thy Lord."

East Boston Mass.

THE PREACHER'S CALL.---NO. 3.

ALVIRUS N. HITCHCOCK.

Let us now briefly notice,

III. THE MINISTER'S WORK AND QUALIFICATIONS. These it is of the utmost concern for him to know. To misapprehend the latter will narrow his sphere of usefulness; while to mistake the former may prove his utter ruin. Of the minister's *work*, we are warranted in saying,

1. *It is not to gain a reputation.* While that may prove of value, as a means of doing greater good, it is not for a moment to be sought as an end. A desire toward reputation for its own sake is a selfish, carnal instinct, and does not at all comport with the spirit of the gospel. It is fundamentally absurd to suppose that Jehovah has set apart a portion of his church whose express object is personal distinction in this world. Jesus called his followers out of the world, teaching them that to be a friend of the world was to be an enemy of God. Surely the shepherd should be an example to his flock. There must be no compromise. In all questions of duty, therefore, he must never be influenced to pursue any course because he may thereby gain a reputation.

2. *It is not to make money.* It has long been a custom to esteem the ministry a profession, just as one speaks of the practice of law, surgery or medicine. In this popular opinion has not created itself; for who does not know that this age is prolific of aspirants who seek the ministerial work as a means of securing a comfortable and reputable livelihood? But it is easy to see that this course ignores the Divine call, and makes the stupendous work of saving souls tributary to mere temporal gain. It is, indeed, Scriptural that those who sow spiritual things should reap carnal things,—that they who preach the gospel should live of the gospel, but this does not justify preaching for gain. Worldly policy says, preach where you can get the largest salary; God's order is, preach where you can do the most good, whether your "hire" comes in scrip or scourging.

3. *It is not to live in ease.* The large number of reputedly "lazy preachers" seems to have some effect in reversing this decision in the popular mind. But we can seldom take what *is* as an accurate expression of what *ought* to be. There is certainly no more deplorable spectacle than a man sent of God to rescue the lost, dallying in ease and idleness. The King's business demands haste. Lost sheep still wander on the mountains, in forest, and glen, and desert, and heat, and cold. Hither must they be sought with all possible speed.

4. *It is not to please the people.* A corrupt age is thronged with "teachers having itching ears." Their chief ambition is to satisfy the clamors of the sensation-loving multitude. The true minister of God enters not into their labors. Being commissioned with a dispensation of the gospel, he finds the rough, unvarnished facts of gospel truth little adapted to please the popular tastes. He may, indeed, create no small sensation, but it will savor much of hostility on the part of those who are conformed to the world. Like our Lord and his apostles, his ministrations will often send—not peace, but a sword.

5. *It is not to enunciate human creeds.* This enters not into his commission. Before God and the Lord Jesus Christ, the Judge of quick and dead, he is charged to *preach the Word.* Creeds are the chief cause of division in the body of Christ. The true minister is sent to bind up and to heal, rather than to tear asunder.

6. *It is not to build up a sect.* While he may feel most at liberty among those of "like precious faith," he should remember that all denominational forces are to be subservient to the higher interests of a common salvation and a common brotherhood. He enters a purely human enterprise when he seeks denominational success as an end. He may choose his own channel of labor, but he should not forget that the various channels of church work are to be tributary to the one mighty river of free grace. He should feel that the Lord's ministers, like bees that wander in different directions, are sent to bring treasures to a common store-house. Let him labor, then, where he can accomplish most, not shunning to unite his sympathies and energies with any body of *Christians*, whatever may be their name. In a word, the minister of God is commissioned to spread the glad tidings of grace to all mankind, for the salvation of sinners, and the perfection of saints. He is sent as a reformer, with the gospel as the true basis of reform. Let him not be turned from his holy calling. He will be sorely tempted. Considerations of reputation, money, ease, popular taste, creedism and denominationalism will be presented; but, irrespective of all these, he must look after his Master's business. If he were laboring for himself in pursuance of temporal advantages, the case would be different. But, being employed by a Divine Master, the weight of his personal *duty*, as a servant of Christ, should turn the scale against all selfish considerations.

Of the minister's *qualifications*, we notice

1. *Natural abilities.* Certainly no one is divinely called to the ministry who does not possess natural abilities suitable for the work. As God sees fit to use instrumentalities, the minister's success will depend largely upon his own powers. In order for any cause to be effective, the necessary *conditions* of its activity must exist. The minister's qualifications may be considered the conditions necessary for the operation of a Divine cause. Prominent among these are his own faculties. Being sent as a teacher, he must be "apt to teach." This does not necessarily call for either brilliancy or shrewdness. He may be largely destitute of what is usually comprehended by these terms, and still be eminently successful. As he deals in facts that have a logical support, he must be able to present them with convincing power. As he must often appeal to the sympathies of the people, he must possess sympathies of his own. Since he is called upon to weep with those that weep, he should have a keen sensitiveness to human suffering. Being sent into the midst of all classes of people, rich and poor, learned and unlearned, sensible and simple, friends and foes, he should be wise as a serpent, and harmless as a dove. In short, clearness, depth, firmness, courage, tenderness, discretion and self-control, seem to be essential qualifications of a successful minister.

2. *Culture.* By this we mean the advantages of attainments in general knowledge. Education is not to be ignored. It should be sought both for the facts it furnishes, and the discipline it affords. The minister of the gospel needs them. Whatever may be his natural powers, they will become weakened through neglect and indolence. Of all men, he should be a hard student. He is called upon to cope with the learning and criticism of the age. The specious cavils of skeptical scientists must be boldly met. Indeed, the church herself demands an enlightened ministry. Nor is there any excuse here for ignorance. If a college training is out of the question, appliances are still at hand for a liberal culture. Books and libraries are countless; and they are the chief source of information, even among the well-educated. A preacher may have a good library even if he is poor. Let him add forty or fifty volumes every year. He will scarcely notice the expense, and will soon have a respectable stock. But, as we have intimated, they must be *studied.* A preacher who dreads and shuns application isn't fit for his calling. Laziness and lust destroy too many, even of those who profess to be teachers of good things. The chief difference between a cultivated minister and a clerical ignoramus is, that one has no books, while the other has them and *uses* them.

3. *Knowledge of the word.* This is all-essential. It is the word which he is called to preach. It is a lamentable fact that in modern times sermons have too often become merely scientific displays instead of gospel proclamations. The true man of God should be more familiar with the Sacred Oracles than with any scientific or classical textbook. All his learning should only contribute to the effective enunciation of Bible truth. The Scriptures are his store-house. He must know how to divide a portion suited to all classes. This richest of mines he must well explore; else how shall he give light to the blind, strength to the weak, life to the dying, consolation to the suffering, comfort to the mourning, peace to the troubled, and hope to the desponding? With all of earthly wisdom he will signally fail unless his acquaintance with the blessed Book be most intimate.

4. *The unction of God.* This is by far the most important of all the minister's qualifications. He may be rich in natural graces, skilled in the accomplishments of learning, and profound in the "letter of the law;" but if destitute of the indwelling Spirit, he will possess little power for good. He must have a deep experience in the things of God, if he would point out the way to others. Grace will do much toward compensating deficiencies in other respects, but nothing will make up for the lack of the "baptism of power." The man of God must be tender under its influence. Those who reap in joy are they that sow in tears. "Precious seed is borne with weeping." "Words that break hearts must come from hearts that are broken." Let the people only feel that their minister knows whereof he speaks, and they will be moved by his words. If they see that he preaches beyond his experience, they will treat his admonitions as an idle tale. Oh, my brother, *seek the anointing!* Live much alone with the Lord. Tarry upon the sacred mount until you partake of the Divine radiance. Then the people shall feel your power. Your words, no longer harsh and fruitless, will fall freighted with melting tenderness and love.

Wisconsin University.

THE BIBLE.

R. P. ELBRIDGE.

All through the past ages, the Bible has stood like a solid rock. Around it have dashed the surging elements of human passion and human ambition. Still it has stood immovable, unbending, and uncompromising in its character, giving hope of heaven to those only who are pure in heart. The "Star" out of Bethlehem has ever been the hope of the world. Yet how great the number of those who are walking in darkness, and have not the "Light of Life." They are aware that they are hastening on to the judgment; that they must soon stand before the Judge eternal, and hear from his own lips their final doom; yet they seem to heed it not. As it was in the days of Noah, so is it at the present day. They eat, drink, buy and sell, but have no ruling principle of obedience to God in them. They rush on, heeding not the warning; "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh."

The spirit, manners, and customs of the present age, are as much averse to purity of heart, as taught in the Bible, as during any previous age. The majority of the people, and even those who profess to love God and the Bible, are calling for popular preaching, that which feeds the intellect, though it starves the soul. But that which poor, hungry perishing souls need is that "living bread which cometh down from heaven." A pure gospel, while it holds up Christ as a present, living, and sympathizing Savior, will not leave out the terrors of the law, nor rob God of his justice. But, thank God, there are those who are full of faith and the Holy Ghost, who are ready to stand up boldly, and preach an unadulterated gospel, and warn the people of impending danger, and tell the sinner that "the wages of sin is death," and entreat him to fly to the ark for safety, ere it is too late.

We thank God to-day, that the religion of Christ has lost none of its excellences; that the pure light of the gospel still shines on the rising hosts of the Lord's saved people. We realize, in a particular sense, its ability to satisfy every want of the soul. We would not yield up the truth of the blessed Bible by conformity to the world; but rather take it as the lamp to our feet, and light to our path. The seal is on us. We taste of the good word of God, and the powers of the world to come. The way to glory is often through much tribulation, and often those whom the Lord loves best are subjected to the greatest and severest trials.

Of Daniel, it was written, "O, man, beloved of the Lord." If Jesus gives us a difficult place in which to stand, he will give us grace to overcome; for he has said, "My grace is sufficient for thee." Precious promise! Though our names may never be mentioned in history, yet we do rejoice that they are written in heaven. We are strangers and pilgrims here, but our eye of faith is fixed on "a city which hath foundations, whose builder and maker is God." We seem to see the day fast approaching, when the Life-giver will appear to take his weary, waiting children home to dwell with him in his everlasting kingdom, to go no more out forever. Yes, we often sigh for our fair Eden home. We sigh for that day when the sin-blighted earth shall be restored to its primitive beauty and loveliness.

Oh, what greetings there will be, when we all get home! Dear brother and sister, do not your hearts exult at the thought, that soon you will enter that heavenly mansion, not made with hands, and receive a crown of glory, that shall never fade away? Dear reader, can you say to-day, that your name is written in the Lamb's book of life? If not, come to Jesus at once, for he stands with open arms ready to receive you, and adopt you into his noble family. The Lord help you to make the wise choice, that you may be his in time and in eternity.

Chatham, Mass.

ECHO.

I stood on the banks of a swift flowing river,
While I marked its clear current run speedily past;
It seemed to my fancy forever repeating
That the dearest enjoyments of life would not last.
"O, tell me," I said, "rapid stream of the valley,
That bearest in thy course the blue waters away,
Can the joys of life's morning awake but to vanish?
Can the feelings of love be all doomed to decay?"
The echo repeated—"All doomed to decay!"

"Flow on in thy course, rapid stream of the valley,
Since the pleasures of life we so quickly resign,
My heart shall rejoice in the wild stream of nature,
And friendship's delights while they yet may be mine.
Must all the sweet charms of mortality perish?
And friendship's endearments—ah! will they not stay?
The simple enchantments of soft blooming nature,
And the pleasures of mind, must they too fade away?"
The echo slow answered—"They too fade away!"

"Then where," I exclaimed, "is there hope for the mourner?
A balm for his sorrows, a smile for his grief?
For beautiful scenes like the present shall vanish,—
Where, where shall we seek for a certain relief?"
"O, fly," said my soul, "to the feet of thy Savior,
Believe in his mercy, for pardon now pray;
With him there is fullness of joy and salvation,
And gladness shall live, and shall never decay!"
The echo said sweetly—"Shall never decay."

—*Selected by* J. N. BERRY.

CALIFORNIA CONFERENCE.

By appointment, the California Advent Christian Conference met with the church at Vallejo, on the fifteenth of July. The first business session was held on the seventeenth. The meeting was called to order by Bro. G. W. Ficks, of Sacramento, and opened by prayer. None of the officers being present. Bro. Ficks was chosen President, *pro tem*, and Bro. H. H. Snow, Secretary, *pro tem.* Bro. H. F. Carpenter was admitted as a member to the conference. Reports were read from the different churches. Bro. S. E. Jones, from San Jose, reported the Santa Clara church to be in the most prosperous and harmonious condition that he has ever known.

Bro. Bogart reported the church in San Francisco in good condition; that several had been added to the church during the last six months. There had been but little preaching of late, though all their meetings were good.

Bro. Dresser, from Maine Prairie, stands alone there. Meetings can be held in the school house. He thinks good might be done, though other denominations are somewhat prejudiced. Bro. Derickson, from Clayton, reports a good opening for preaching the word; also mentioned Nortonville and other places, where the word would be received gladly, and little companies gathered together.

Bro. Nichols, from Sacramento, reports a little company, not yet organized as a church, but bound together by the love of the truth in Christ, and his word; that they held regular meetings which were well attended; that the public was interested in the discussions of Bible truths, though most of the ministers of other denominations are striving to make them unpopular. Bro. Ficks also reported that they had a Bible school for all, which was well attended, and in which all Bible questions were freely discussed. He also reported a good work at Georgetown, about fourteen miles from Sacramento, where they preached every second Lord's day in the month, to a crowded house. They had been tendered the use of a hall free in Sacramento, provided they would not preach doctrine, but they had not accepted the offer, preferring to go into the streets and proclaim the all-important truths of the Bible, giving meat in due season. Bro. Carpenter will visit that city sometime in August, and organize a permanent church.

Bro. Young, of Vallejo, reported the church in a good, healthy condition, and the spirit of unity prevailing. The number of members is forty-six, but some have moved away to other places. He stated that the Vallejo church had succeeded in securing Bro. Carpenter for their pastor. He also took occasion to extend the heart-felt gratitude, thanks and prayers of the church to the Advent Mission Board, to Bro. S. E. Jones, and to the Elder D. D. Reed, for their liberal donations contributed for the purpose of bringing Bro. Carpenter to this coast. The conference then adjourned until after the evening service.

On reassembling, Bro. Seabury, the regular Secretary, was present, and relieved Bro. Snow. The minutes of the last meeting were read and accepted. The following officers were then elected for the ensuing year: President, D. Matthewson, Vice President, H. F. Carpenter, Secretary, A. J. Young, Treasurer, H. W. Snow. The old board of trustees was re-elected. A committee of four was then appointed to draft a constitution, to wit: H. F. Carpenter, S. E. Jones, D. Nichols, and Bro. Seabury.

The following preamble and resolutions were then offered by Bro. Carpenter, and unanimously adopted:

Whereas, the Advent Christian conference of California, now but one year old, has been blessed of God, by inspiring new life and courage in the hearts of those on this coast, waiting for God's Son from heaven, and has called into the field several new laborers ready to push the good work of proclaiming the Gospel of the kingdom forward, according to their ability; therefore

Resolved, that we thank God for so favorable a beginning, and implore his help still, that we may assist in extending our work in all directions; and that we may everywhere be workers together with God.

Resolved, that we recommend to all those of like precious faith, who live isolated, or in small numbers here and there, that they follow the apostolic exhortation, and lay by them in store, upon the first day of the week, as God has prospered them, and thus accumulate a fund to aid in defraying the expenses of preaching services, which the conference will assist in supplying, if they will write to the secretary of their desire to have such labors. It is further

Resolved, that we constitute this conference a Mission Society, to raise a mission fund for the purpose of carrying the proclamation of Christ's coming into new places, and to assist isolated believers in bearing the expenses of protracted meetings. Also

Resolved, that we will, by the grace of God, keep the unity of the spirit and the bonds of peace; and that in order to concentrate our strength against the many forces that oppose us, we will not magnify questions of doubtful inspiration to the distraction of the body, nor encourage those inclined to do so; but will join heartily in the work committed to us of God, to proclaim Jesus' coming, and prepare a people to meet him with joy.

A committee of four, one from each church, was appointed to receive subscriptions for a mission fund. The committee was composed of Bro. Ficks, of Sacramento, Jones, of Santa Clara, Bogart, of San Francisco, and J. E. Pettis, of Vallejo. It was resolved that the next conference be held in Santa Clara, in Jan., 1876.

Voted, that the minutes of this conference be published in the *Times* and *Crisis.*

A vote of thanks was tendered to the retiring officers, and the conference then brought to a close by singing the doxology.

In addition to the above, let me say, that each sermon at this conference, we trust, was "meat in due season." Our social meetings were seasons of refreshing. We parted with a strong desire to meet on the new earth, where parting will be no more. Preaching by H. F. Carpenter, G. W. Ficks, and Damon Nichols. We feel assured that this is the best conference held on the coast.

Thus, in looking over the past, we have great reason to feel encouraged; but there is need of much labor on this coast, and the brethren are crying, "come over and help us." May God raise up and send the right kind of laborers into the field, for the harvest is great. We feel that the Saviour is about to be revealed, and what is done must be done quickly. Now what can we do as an inducement to God's ministers, who leave homes, families and friends, and go forth into the fields of labor? They are "*worthy of hire*," and must be sustained. God help each member of our churches to feel the necessity of going down deep in his pocket to help supply these wants. A good tent and tent's company are much needed on this coast. Great good can be accomplished by laboring in this direction. We hope there may be more system among us, that the gospel may be promulgated and supported in this state. May our hearts yield and be led, as God may direct. The above is "respectfully submitted." A. J. YOUNG, *Sec.*

LAKE VIEW CAMPMEETING.

The first session of this meeting will soon be held, and it is time that all who voted for such a meeting, at our last conference, or spoke in favor of such a meeting, or even then or since have wished for a well-established ground and gathering of the kind, should make up their minds to attend, build tents, bring bedding, food, and all that is required, to well sustain the effort, and make the meeting an honor to the cause of truth, and an efficient means of saving the unprepared. The ground is central east and west, as our people are located in several counties, and at a pleasant village, at the outlet of the most beautiful lake Memphremagog, with ample hotel accommodations, stage lines centering there, from Sherbrooke on the north, Ayer's Flat on the southeast, and Waterloo on the west, that will bring all wishing to come to the meeting for fare one way, who will be supplied with free return passes on the ground; and extras will be run, if required, to meet different trains, so that persons can get to the meeting cheaply and conveniently, if they will inform me soon by what train, and on what day they wish to come, and I will arrange for extras if they are needed.

Board and horse keeping will be furnished on the ground at reasonable prices, and the intention now is to build a nice little chapel with a preacher's stand at the end. Horse sheds, seats, well and pump, and other required conveniences, the present year, and all this by the free-will offerings of the people of the villages mainly; and many of the donors are not converted persons, but are friendly to the meeting, and wish it to be a success.

Will not the Adventists, and those friendly to Adventism, in the counties of Compton, Stanstead, Broome, Missisquoi, Shefford, Richmond and Wolfe, and in all the surrounding region, as also from northern Vermont, and New Hampshire, come too and help support our meeting? As a conference, we are auxilliary to the New Hampshire State Conference, that can boast a large number of ministers, ample means, and the great Alton Bay campmeeting. We, in our humble capacity, are a little added to that great conference.

Have we not a right to claim sympathy and help in our time of great need from the parent conference? Will not some of the able New Hampshire ministers come to our first meeting at the pleasant "Lake View" camp? If you come by boat to Newport, Vt., from there all ministers will be brought on the beautiful steamer "Lady of the Lake," through the entire length of the lake (thirty miles), with its splendid summer scenery, and pleasant residences and villas unsurpassed, free of expense; and all others coming to the meeting, for fare one way; and then, of the avails of campmeeting travel by the boat "Capt. Fogg," binds himself to pay into our treasury ten per cent, annually.

Come, dear brethren, from all parts, well supplied with what you need, and a surplus for the preachers and destitute poor, that are worthy to receive aid, and let us add another to the well planned and located annual meetings, that shall honor God, advance his cause, and become an annual feast of tabernacles, that shall minister to the preparation of a people for the Lord, at his coming. All christians are welcome to come and build tents, erect altars, and worship with us, subject to the wholesome and necessary rules of our meeting; and are hereby kindly and cordially invited to come. All gospel ministers, who are friendly, are invited to unite with us in an effort to save men. Union is strength. There should be more christian union, and greater harmony and love on the part of God's people. Shall we cultivate it? Our meeting will afford an opportunity.

Perhaps I need say no more this time. We expect to get the usual reduction of fare on all the railroads, of which more hereafter. Pray for our meeting, and for me, for I have an oppressive burden of care upon my heart, and labor upon my hands. God helping me, and health permitting, I intend to do my duty, and the times being hard, work the harder, and with the more resolution; snd if there is any failure, others must take the responsibility.

CHARLES P. DOW.

Magog, P. Q., Aug. 2nd.

P. S. Those wishing to build, and desiring to use good economy in the matter of their expenses, can bring all they need of food and bedding, and will find shelter for themselves and horses on the ground free, as I shall have a tent there soon, and horse-sheds will be built immediately. Let all those who read this appeal, notify and stimulate others around them, and get them interested. Our ministers have a duty to do. Will they attend to it? C. P. D.

IN MEMORY OF ELDER NOAH JOHNSON.

ANOTHER VETERAN HAS FALLEN.

Elder Johnson has many friends, both East and West, who will recollect his faithful preaching and godly example. At an early age, he entered the ministry as a Christian preacher. After preaching many years among the green hills of Vermont, he moved west and located in Will Co., Ill., where he raised up a church, and assisted in erecting a house of worship, doing much of the work with his own hands. While here, he and the church of his charge united with the A. C. Conference, remarking that the Adventists were more like what the Christians used to be, than they were themselves. After laboring in Illinois several years, he removed to Vermont, settling in Ludlow, where, on the sixth of March last, he was called to part from his companion, Miriam Johnson, aged seventy-eight; with whom for fifty-eight years he had trod life's rugged pathway. This was a severe blow to our dear brother, who was sick at the time, but he meekly submitted to the stroke, trusting Him who causes all things to work for good to his tried ones. After the death of his dear companion, he failed gradually, until June 11th, 1875, when, after much suffering, he passed away like a tired child going to sleep, saying, "rest, rest, rest, just ahead." If dear Bro. Johnson had lived until July 9th, he would have been eighty years old.

While writing this, an incident, relative to his personal experience, occurs to my mind, which I heard him relate several years ago. When he was a young man his mind was deeply exercised concerning the subject of special providence; and so severe was this inward conflict at one time, that he came near being drawn into scepticism. Bro. Johnson was in the woods chopping. He had cut a large log nearly off, when, there coming up a shower, he thought he would seek shelter under the log. Before doing so, however, he jumped upon the log several times to see if there was any danger of it's falling upon him. Finding it safe, he sheltered himself under it, but as soon as he came out from its cover, it fell with a crash that would have taken his life if he had been beneath it. This remarkable interposition of an overruling power forever settled the mind of Bro. Johnson, relative to special providences. He rests from his labors and his works do follow him.

C. W. SMITH.

WHERE EMOTIONAL RELIGION FAILS.

From all quarters, and from all sorts of persons, the testimony comes that we are suffering a grievous falling away from the sturdy, old-fashioned, true-hearted integrity in life and action. The "*Integer vitae*" of the heathen poet is becoming, in our Christian land, a shadow of the past. Many things have conspired to bring about this result. To one—a chief one—recent events have called especial attention. We hope men's minds may be persistently drawn to it till all its tremendous mischief is fully understood. We have in mind that maudlin style of preaching the practical christian life which, under the special influence of one man of magnetic power, has to such an extent supplanted the teaching of God's word. Formerly, whatever differences there may have been as to doctrine, discipline, or worship among those who profess and call themselves christians, there was, in regard to the christian life, this entire agreement: All who preached that life, preached, as they supposed, of necessity, three things; conscience, principle, duty. These things were ever on the preacher's lips. Unfolded, it may be, in very different degrees of perfectness, they were stillunfolded and insisted on, constantly presented, perpetually urged. Comprehended in many cases, no doubt, imperfectly, they were still in men's minds; they entered into their idea of the christian life; and the influence of this was incalculable. But the new evangel of practical christianity has dropped those words from its teaching. The emotional nature takes the place of conscience, sentiment that of principle, and feeling that of duty; and the result is,—what it is.

Sir Walter Scott used to tell a story of a bridge that was built, somewhere in France, very shapely, very imposing, and all that. Ugly girders, unsightly string-pieces, and various other things were omitted. It was charmant, magnifique, and all the rest. But when the people went upon it they were plumped into the river. This is not a bad illustration of the character and working of this new evangel of practical christianity. It is very pretty, but it breaks down. In our view there is but one way to bring things up again to a better level, It may be a slow way; it is a sure one. Let conscience, principle, duty, be preached again, and once more taught as they should be, and men will be won away from this other teaching, which has been well described in homely but expressive phrase in England, as "cheap and nasty."—*The Churchman.*

"WHO LOVED ME."---Gal. 2: 20.

Three little sunbeams, gilding all I see.
Three little chords, each full of melody.
Three little leaves, balm for my agony.

WHO.

He loved me, the Father's only Son.
He gave himself—the precious spotless one.
He shed his blood, and thus the work was done.

LOVED.

Loved—not merely pitied. Here I rest.
Sorrow may come—I to his heart am pressed.
What should I fear while sheltered in his breast?

ME

Wonder of wonders, Jesus loved *me;*
A wretch—lost—ruined—sunk in misery.
He sought me—found me—raised me—set me free.

My soul the order of the words approve.
Christ first, me last, nothing between but love.
Lord, keep me always down, *Thyself above.*

Trusting to Thee, not struggling restlessly,
So shall I gain the victory.
"I, yet not I"—but Christ who loved me.

—*Selected from "Times of Refreshing."*

OUR CONFERENCE.

Whose Conference? Northern Penn. and Southern N. Y. Shall it live or die? is the question. Who can keep it alive, and who can terminate its existence? The answer is forthcoming: Its members, ministers and churches; ministers, by union of effort and earnest prayer and labor; the churches by a hearty co-operation in labor and sacrifice. Let me ask the brethren if they have done their duty in attending our meetings, and have you given of your means as the Lord hath prospered you? Our ministers are compelled to leave the work of the ministry, and turn their energies after worldly pursuits, in order to provide the necessaries of life for themselves and their families. The Bible informs us that "the laborer is worthy of his hire," and that "thou shalt not muzzle the ox that treadeth out the corn." How are we obeying the teachings of our Master in regard to these things?

I was appointed as a committee on finance to solicit means to aid in the spread of the truth within the bounds of this Conference. I wrote a short article, and it was published in the *Crisis*, asking donations from the churches, and also from individuals, to aid this Conference. But very little has been received. Now I appeal once more to our brethren. Will you take up collections quarterly in your churches and congregations, and send what you get to the Treasurer of this Conference,—Bro. Sylvanus Gardner, Westfield, Tioga Co., Pa., or to our Conference meetings, or to the writer at Spring Mills, Alleghany Co., N. Y.? Let there be a general gathering at our next annual meeting, which will soon be noticed in the papers. Do not forget to send, or, what is better, come and bring some means to help aid this Conference in its financial affairs.

A. H. BRIGGS.

A. C. Times, please copy.

HOME AND HEALTH.

MOTHERS, SPEAK LOW.

I know some houses, well built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night, and the influence is as contageous as measles, and much more to be dreaded in a household. The children catch it, and it lasts for life—an incurable disease. A friend has such a neighbor within hearing of her house when doors and windows are open, and even Poll Parrot caught the tune, and delights in screaming until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots, and it is a much more mischievous habit. When mothers sets the example, you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid, while in many a home, where the low, firm tone of the mother or the decided look of her steady eye is law, they never think of disobedience, either in or out of her sight.

Oh, mother, it is worth a great deal to cultivate that "excellent thing in woman," a low, sweet voice. If you are ever so much tried by the mischievous or willful pranks of the little ones, speak low. It will be a great help to you, to even try to be patient and cheerful, if you cannot succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. Read what Solomon says of them, and remember he wrote with an inspired pen. You cannot have the excuse for them that they lighten your burdens any; they make them only ten times heavier. For your own, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, will they remember a harsh and angry tone.—*Ex.*

A PAIR OF BOOTS.

There lived forty years ago in Berlin a shoemaker, who had a habit of speaking harshly of all of his neighbors who did not feel exactly as he did about religion. The old pastor of the parish in which the shoemaker lived heard of this, and felt that he must give him a lesson. He did it in this way. He sent for the shoemaker one morning, and when he came he said to him,

"Master, take my measure for a pair of boots."

"With pleasure, your reverence," said the shoemaker. "Please to take off your boot."

The clergyman did so, and the shoemaker measured his foot from toe to heel, and over the instep, and noted all down in his pocket-book, and then prepared to leave the room.

But as he was putting up the measure the pastor said to him, "Master, my son also requires a pair of boots."

"I will make them with pleasure, your reverence. Can I take the young gentleman's measure?"

"It is not necessary," said the pastor. "The lad is fourteen, but you can make my boots and his from the same last."

"Your reverence, that will never do," said the shoemaker, with a smile of surprise.

"I tell you, Master, to make my boots and my son's on the same last."

"No, your reverence, I cannot do it."

"It must be—on the same last."

"But, your reverence, it is not possible, if the boots are to fit," said the shoemaker, thinking to himself that the old pastor's wits were leaving him.

"Ah, then, Master Shoemaker," said the clergyman, "every pair of boots must be made on their own last, if they are to fit, and yet you think that God is to form all christians exactly according to your own last—of the same measure and growth in religion as yourself. That will not do, either." The shoemaker was abashed.

Then he said, "I thank your reverence for this sermon, and I will try to remember it, and to judge my neighbors less harshly for the future."

LIVING IN THE EIGHTH CHAPTER.

I was once expounding the seventh and eighth chapters of Romans to a class of colored Bible women, deeply experienced as to their hearts; but very ignorant, as I supposed, in their heads. It was before I learned this blessed secret I have been trying to tell you, and what I said I cannot possibly imagine now, but it was certainly something different from my present position. After I had been talking quite eloquently for a little while, an old colored woman interrupted me with:

"Why, honey, 'pears like you don't understand them chapters."

"Why not, aunty?" I asked. "What is the matter with my explanation?"

"Why, honey, said she, "you talks as if we were to live in that miserable seventh chapter, and only pay little visits to the blessed eighth."

"Well," I answered, "that is exactly what I do think. Don't you?"

"Laws, honey," she exclaimed, with a look of intense pity for my ignorance, "why, I live in the eighth."

I knew it was true, for I had often wondered at the holiness of her lowly life, and, for a moment I was utterly bewildered. But then I thought, "Oh, it is because she is colored aud poor, that God has given her such a grand experience to make up." And I almost began to wish I was colored and poor, that I also might have the same experience. But I rejoice to say to you to-day, that even if you are white and not poor, you yet may know what it is to abide in Christ, and to rejoice in all the blessedness of such abiding.—*Banner of Holiness.*

BAD MONEY.

Bill Dow was showing the boys a counterfeit ten-cent piece.

"Oh! you don't *know* it is counterfeit," said Jem Drew.

"Yes, I do; father said it was," said Bill Dow.

'Well, you *needn't* know it," said Jem Drew. "Your father may be mistaken. I should go to that old pea-nut woman at the corner, and spend it. Treat us, old fellow. She's half blind, and will never be the wiser for it."

"What an honest, honorable fellow you are, Jem Drew," cried little Asa Clicker. "That you call doing as you would be done by, do you?"

"Somebody passed it on Bill, and Bill does no more than keep it going," cried Jem; "come, Bill, give us some peanuts."

"No, *sir*," said Bill Dow, "I don't do that mean thing, I tell you. I do not intend to be dishonest in a little thing, then I shall never be caught being dishonest in great ones. Father says half the frauds, embezzlements, and bank robberies begin in little dishonesties. They tunnel the way for a rush at last."

"Good for you, Bill! cried Asa Clicker. "I believe in you. As for Jem, he'll die on the gallows yet."

Bill tossed the counterfeit ten cents into the river, and the boys stood on the bridge watching the eddies it made in the still water. "Let all bad money be sunk before it sinks us," said Asa.—*Child's Paper.*

HINTS TO NIGHT-WATCHERS.—A person who is sick enough to need night-watchers, needs rest and quiet, and all the undisturbed repose he can get. If one or more persons are in the room reading, talking, or whispering, as is often the case, this is impossible. There should be no light burning in the room unless it be a very dim one, so placed as to be out of sight of the patient. Kerosene oil should never be used in the sick room. The attendant should quietly sit or lie in the same room, or, what is usually better, in an adjoining room, so as to be within call if anything is wanted. In extreme cases, the attendant can frequently step quietly to the bedside to see if the patient is doing well, but all noise and light should be carefully excluded. It is a common practice to waken patients occasionally for fear they will sleep too soundly. This should never be done. Sleep is one of the greatest needs of the sick, and there is no danger of their getting too much of it.

SUNLIGHT.—Why are people so much afraid of a ray of sunlight? Without the sunlight there would not be a living thing on the earth, neither animal nor man; neither beast, bird, nor insect; neither tree, shrub, plant, nor flower. The sunlight is the life of the world; yet people close their doors and shutters against it! Be not so unwise. Fling open the doors and let it purify the entries. Throw back the shutters and let it stream across the rooms! It will bring joy and health along with it.—*Wayside.*

TOBACCO POISONOUS.—The habit of chewing tobacco, though not generally fatal in men, is attended with fatal results in the lower animals. Cattle are poisoned by eating even a small quantity of tobacco, but, as they neither spit out the tobacco juice, ner throw away the quid, they die before they contract habits which would make them nuisances and pests to their fellow-beings.

ONE of the most important things to be considered in dress is the careful covering of the chest and back. Exposing the lungs by inadequate shielding of these portions of the body from cold is generally practiced, especially by ladies. To cover the chest alone most carefully is not enough. There should be thick covering between the shoulders.—*Ex.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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THE YOUNG PILGRIM,
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1033. BOSTON, WEDNESDAY, SEPTEMBER 1, 1875. VOL. XLI.—NO. 20.

The World's Crisis, AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ALL TOGETHER.

Tune — "Once, once again."

MARY L. PRATT.

All together, all together,
May we meet at last,
In the kingdom of our Father,
When the Gentile reign is past.
Fathers, mothers, sisters, brothers,
There, there will meet;
Martyrs, and a host of others,
Then with joy each other greet.

Cho.—Then shall we ever
Dwell in social friendship here,
No more to sever
From the saints to us so dear.

What a blissful, happy meeting
On bright Canaan's shore;
O what a delightful greeting,
When we meet to part no more.
We will tell redemption's story
On that blissful plain,
When the earth is filled with glory,
Under King Messiah's reign.

Many precious ones are sleeping
'Neath the cold ground;
But we soon shall cease our weeping,
When the trump of God shall sound.
For in bright immortal splendor,
They'll arise and sing,
And in bold majestic grandeur
Reign with the anointed King.

When we've reached the blissful kingdom,
With all the blood-washed band,
And the saints will have dominion
In that happy, promised land;
We will wave the palm of victory,
And a crown we'll wear,
While delightful strains of music
Float along the balmy air.

Butte des Morts, Wis.

SIN AND WAR.

S. S. BREWER.

"Every battle of the warrior is with confused noise and garments rolled in blood."—Isa. 9: 5.

All the ills that distress the posterity of Adam have had their origin in that expressive term of three letters, sin; and of all the calamities resulting therefrom that causes the greatest amount of sorrow, indescribable wretchedness, and never-to-be-told misery, involving the wreck and ruin of kingdoms and empires, is war. Only three letters in each—sin, and war.

William the Conqueror, extremely alarmed on his death-bed, entreated the clergy to intercede for him. "Laden with many and grievous sins," he exclaimed, "I tremble; and, being ready to be taken soon into the terrible examination of God, I am ignorant of what I should do. I have been brought up in feats of arms from my childhood; I am equally polluted with effusion of much blood; I can by no means number the evils I have done these sixty-four years, for which I am now constrained, without stay, to render an account to the just Judge."

Alas for regal fame and glory! that barbs the shafts of remorse, that withers with its victim and expires in the anguish of despair.

Count Lavalette, one of Napoleon's aids-de-camp, but imprisoned under sentence of death after the fall of his Master, relates in his memoirs that he had the following dream in his prison,—a dream which finds many a counterpart equally horrid in the actual realities of war, and even in the sketches of Lavalette's own experience and observation.

"I dreamed," said he, "that I was standing in the Rue St. Honore, at the corner of the Rue de l'Echella. A melancholy darkness spread around me. All was still; but a low uncertain sound soon arose. All of a sudden I perceived at the street and advancing towards me a troop of cavalry, the men and horses all flayed! The men held torches in their hands, the red flames of which glared upon faces without skin and bloody muscles. Their hollow eyes rolled fearfully in their vast sockets, their mouths opened from ear to ear, and helmets of hanging flesh covered their hideous heads. The horses dragged along their own skins in the kennels which were overflowing on both sides with blood. Women, with pale faces and dishevelled hair, appeared and disappeared alternately at the windows in dismal silence. Low, inarticulate groans filled the air, and I remained in the streets alone, petrified with horror, and retaining too little strength to seek safety in flight. This horrible troop continued passing in a rapid gallop, and casting frightful looks upon me. Their march, I thought, lasted for five hours; and they were followed by an immense number of artillery wagons, full of bleeding corpses whose limbs still quivered. The air seemed too foul to breathe; and a disgusting smell of blood and bitumen almost choked me."

This dream doubtless had its origin in what Lavalette had witnessed in the terrific struggles of Napoleon on the gory fields of war, where vengeance drove her crimson shafts of death. The above is truly a heart-rending picture, and one that makes our very natures shudder; but, oh! how faint a conception does it convey of the sanguinary realities of Wagram, Marengo, Waterloo, and other fields of blood and carnage, where he had hid his legions amid confused noise and garments rolled in blood.

It is consoling to the suffering and oppressed that the gigantic powers for the shedding of blood as possessed by Barbarossa, Charlemagne and Napoleon, were not transmissible. O the insatiableness of the gory demon of war! Like the two daughters of the horse leech, the monster cries, Give, Give, and will continue to utter its rapacious shriek until God shall make wars to cease to the ends of the earth, and burn the chariot in the fire. And in behalf of wretched, wronged and oppressed humanity, we most devoutly pray that it may be the Lord's own good time speedily to bring the wickedness of the wicked to an end.

The history of our world and the progeny of Adam is, with little exception, a detail of gloomy horrors, savage atrocities, implacable factions, and the din and discord of war, blood and crime; and what adds to the dismal horrors of this sad picture is the fact that crimes of the deepest tinge are perpetrated with an impunity that finds no parallel in the history of the past.

In bringing this gloomy picture of the past and present to a conclusion, I would cite you to a few incidents, in brief, that transpired in the late Crimean war, under the caption,

"Wearied with Slaughter."

"I cannot depict my feelings when we returned. I sat down completely exhausted and unable to eat, though deadly hungry. All my uniform, my hands, my very face, were bespattered with blood. It was that of the enemy! Grand idea! But my feelings—they wer full of that exaltation which it is impossible to describe. At least twelve Russians were sent wholly out of the 'way of the war' by my good steel alone, and at least as many more put on the passage to that peaceful exit by the same excellent weapon. So also can others say. What a thing to reflect on! I have almost grown a soldier philosopher, and most probably will one of these days, if the bullets which are flying about so about so abundantly give me time to brush up."

Such cool, calm, deliberate murder is the result of a total disregard of that declaration, "Thou shalt not kill," and a frenzied condition of the mind superinduced by the tragic scenes of the battle-field, from which God in mercy grant that poor earth may speedily be delivered.

The following moonlight reconnoiter presents a ghastly picture of the horrors of war:

"The scene from the battery was awful—awful beyond description. I stood upon the parapet at about nine at night, and felt my heart sink as I gazed upon the scene of carnage around.

Outside the battery the Russians lay two and three deep. Inside the place was literally full with bodies of Russian Guardsmen, 55th and 20th. The fine, tall forms of our poor fellows could be distinguished at a glance, though the gray great-coats, stained with blood, rendered them alike externally. They lay as they fell, in heaps; sometimes our men over three or four Russians, and sometimes a Russian over three or four of ours. Some had passed away with a smile on their faces, and seemed as if asleep; others were horribly contorted, and with distended eyes and swollen features appeared to have died in agony, but defying to the last. Some lay as if prepared for burial, and as though hands of relatives had arranged their mangled limbs; while others, again, were in almost startling positions, half standing, or kneeling, clutching their weapons, or drawing a cartridge. Many lay with both their hands extended toward the sky, as if to avert a blow, or utter a prayer, while others had a malignant scowl of mingled fear and hatred; as if, indeed, they died despairing. The moonlight imparted an aspect of unnatural paleness to their forms; and as the cold damp wind swept around the hills, and waved the boughs above their upturned faces, the shadows gave a horrible appearance of vitality; and it seemed as if the dead were laughing, and about to rise. This was not the case on one spot, but all over the bloody field."

The broad outlines of prophecy have long since been filled up; the evening shadows are now gathering fast around us. The Lord will soon come "out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." That will close eternally the bloody conflict of ages, and "*no more cover her slain.*" Then, yes, *then* every man will be rewarded as his work shall be. Then it will be announced that our Lord and his Christ shall reign "for ever and ever." Amen!

"And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Even so, come, Lord Jesus.

SINS BLOTTED OUT.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."—Isa 44: 22.

I do not know of an image that could more emphatically express the entireness of God's forgiveness. On some sultry summer day I have seen a dark cloud gather in the west. Gradually it rises and spreads till it covers the whole heavens, and hangs like a pall of darkness over field and forest. Soon the great harbinger drops begin to fall, and then comes the pouring rain till the clouds are emptied. And now the westerly breeze springs up and sweeps away every vestige of cloud, leaving the sky as blue and stainless as though not a cloud had ever flecked it. And the setting sun throws its radiance over the landscape, which was just now covered with darkness and gloom.

The change is perfect. The thick clouds are blotted out, gone, swept away. Beautiful image of the change through which the soul passes in coming into the experience of God's forgiving love. The consciousness of sin rises as a heavy cloud, and hangs over the soul dark and threatening. The thunders of divine wrath are heard. But while the soul trembles and looks in vain for a hiding-place, the breath of God's forgiveness scatters the clouds, and the heavens, just now black and threatening, are bright and cloudless, and the Sun of Righteousness sheds his bright beams over all, and a voice is heard within the soul, saying, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."—*Rev. Wm. Lamson.*

WARM WEATHER CHRISTIANS.

Our readers are familiar with the phrase "Fair weather christians." They are that large class of professors who consult their barometer on Sunday instead of their conscience. If they can keep their feet dry, and their Sabbath fineries unsoiled, they are willing to pay their vows in the house of the Lord. But rather than face a shower, or wear an old suit of raiment, they prefer to starve their souls, and leave their pastor to bestow his gospel-message upon the empty pew. These are commonly the class who are never found upon the unpopular side of any moral question, and who rarely enter a church where the odors of "gentility" do not perfume the air. From all fair weather disciples, "Good Lord deliver us!"

There is another meteorological phase of religion. It may be styled warm-weather piety. It is regulated by the thermometer. The standard it goes by is not the warmth of inward love for Christ, but the warmth of the atmosphere. Its zeal cools in proportion as the weather grows hot. When the glass gets above ninety, the inward emotions are congealed, and piety is "past feeling."

This is the species of christian professors who spend the Sabbath hours fanning themselves on their piazzas when their pastor goes by on his way to his and their sanctuary. It is not too warm for him to preach, but it is too warm for them to listen. He has toiled through one or two severe summer days to prepare a discourse for their souls; they are unwilling to go and sit for half an hour as the recipients of "the truth as it is in Jesus."

What must the world think of such a religion? For on the very next day these self-coddling christians are off to their stores and shops, through the broiling sunshine, or else are hard at work in their own dwellings. It is too hot to worship God for two hours on the Sabbath, but it is never too hot to toil for mammon six days during the week. If the world wonders at such "a form of godliness," what must the Master think of it?

We must not count this matter of shirking the claims of God to gratify bodily comfort a small thing. It is far otherwise. Christ held it a substantial evidence of the genuineness of their faith that many of his early followers cheerfully endured physical privations and tortures. Just imagine Aquilla or Priscilla renouncing their religion because the weather was hot!

One of the lamentable effects of "warm-weather" religion is detected in the loose morals of many professors during their summer absences from home. They have evidently left their consciences behind them, for they are oftener seen in the dance, or the games of pleasure, than they are in any christian service of the neighborhood. "Nobody knows us here," is not an excuse that passes muster with God.

To many the present summer will be the last one they will ever see. And life is too short with all of us to allow a third of every year to be frittered away in criminal neglect of our soul's needs, and of our duties to our Lord.—*Signs of Our Times.*

DANIEL 5: 23.

J. P. MARQUAND.

"And the God in whose hands thy breath is, and whose are all thy ways, hast thou not glorified."

A dear brother from Connecticut preached for us one Sunday, and threw such a flood of light on this fifth chapter of Daniel, that I venture to ask you to publish it.

He said that ancient Babylon was a type of mystical Babylon spoken of in the Revelation. King Belshazzar made a great feast to a thousand of his lords. The wealth, talent and power of the whole country were to be represented. It was to be the crowning affair of the nation, and settle all controversy as to its greatness. So in the Antitype, the Pope of Rome called an Ecumenical Council, consisting of Priests, Bishops, and Cardinals, about one thousand of them; and they were gathered at Rome in 1869 and 1870. The object of calling this hierarchy together was to exhibit its greatness, its power, and to settle some points of faith. As king Belshazzar brought in the sacred vessels of the temple, to be profaned by his wives and concubines, so the Pope brought in the attribute of Deity (Infallibility), and received the plaudits and sanction of his satellites.

As king Belshazzar was in the midst of his revelry overthrown, so the Pope and his power is overthrown. His temporal power received a blow in 1870 from which he will never recover, and in a short time that institution will be "no more found at all." As Babylon was overthrown and destroyed and become a habitation for wild beasts and birds of prey and cast into oblivion, so the Roman Catholic hierarchy will go down to the shades of night and eternal darkness.

As it was in the days of Noah, when all flesh perished in a watery grave, when all the wicked were destroyed, so mystical Babylon the abomination of the earth shall meet her doom. Let the student of the Bible ponder the words of God, ponder the words of the prophets and the apostles; not one thing that they uttered shall fail of its accomplishment.

The kingdom, and the dominion, and the greatness of the kingdom, shall be given to the saints of the Most High. All rule and all authority will be his "whose right it is" (Christ), and he shall reign over the house of Jacob forever.

It is a gratifying thought that sin shall be consumed, and once more this earth shall be the garden of the Lord. No more Belshazzars, no more wicked rulers or priests, but everlasting righteousness and peace.

But what is the signal gun by which we may know that God is about to institute his reign? We answer, it is the downfall of that ecclesiastical power called the man of sin, the son of perdition; when it goes down, then will be brought to pass the saying that is written, "O death, I will be thy plagues. O grave, I will be thy destruction."

Our Deliverer is coming, invested with all dignity and power, and will act as the sovereign of this earth. He whom the Jews slew and cried, "Away with him!" now takes his rightful place as Judge, and before him shall be gathered all nations. No hiding away, nor covering up of sins; every man and woman shall be made manifest,—the good gathered into the garner, and the bad thrown away. Keep your eyes on the seat of prophecy—the woman that sitteth on seven mountains; she is going down slowly but surely. Her pomp, arrogance and pride are fast decaying and vanishing away. The wicked will cry out, Alas! alas! that great power which swayed the whole world. But her hour is come. Just as certain as Belshazzar and his government went down in one night, so certain will mystical Babylon perish and go into oblivion. Then we hear voices coming up on the breeze,—It serves her just right. She made all nations drink of the wine of the wrath of her fornication; she lived deliciously, and boasted of her shame. Her name is antichrist and false prophet, the enemy of God and man.

Now comes another voice on the breeze—"Gather my saints together, those who have made a covenant with me by sacrifice"; put on them the best robe, and kill the fatted calf; put shoes on their feet, and a chain on their neck. Call for my people; they are mine; I purchased them by my blood; they shall walk with me in white. O, glory to God! shall we hear that sweet voice that spoke to Mary and raised the dead? Yes; "as the Father hath life in himself, so hath he given to the Son to have life in himself, that he might give eternal life to as many as thou hast given him, even to those who believe on his name." Amen.

SYMPATHY.

J. W. THOMAS.

"Moved with compassion." Matt. 9: 36.

Jesus was full of sympathy. His great mind could comprehend the condition of lost men. Looking out on the vast multitudes, who thronged to hear him, seeing how weak, ignorant, and helpless they were, realizing their deepest necessities, he was "moved with compassion." His bosom swelled with emotions of tenderest sympathy. He yearned to embrace them with the arms of his love, and to breathe on them his heavenly benediction. O how he loved sinners! With what tender, melting tones he invited them to come unto him. All through his life, we see a spontaneous, unchecked, outgushing, overflowing, sin-cleansing, miracle-working, stream of power, salvation, and sympathy, flowing out to perishing men. Nothing was too costly for him to sacrifice, and no suffering too great for him to endure, that sinners might be saved.

He was just such a Savior as man needed. Almighty power, and the tenderest sympathy were blended in Jesus. He could sleep on the pillow; and he could calm the storm. He could weep by the grave of Lazarus; and he could say to the dead, Come forth. He could have compassion on the multitude, and he could feed them with the loaves and fishes. He could hear the cry of blind Bartimeus, and he could open his eyes. He could pity weeping Mary, and he could say, "Go in peace."

O wonderful Jesus, who can compare with thee! Heaven was emptied of its brightest jewel when thou didst come down to earth to save fallen man. No wonder that the sun withheld its light, and the earth groaned when thou didst hang on the cross of Calvary.

"O for such love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues,
The Savior's praises speak."

It is said of Washington, that on one occasion, he plunged into a dark, rapidly flowing river, and at the risk of his own life, saved the drowning son of a poor widow. Jesus the Son of God saw man sinking in the dark waters of sin and death; leaving the glory he had with the Father, he plunged into the deep, going down beneath the waves of death, he seized the keys, and rose triumphant, offering life and eternal salvation to all who will trust and believe in him entirely.

I hear his voice rolling down from heaven in sweetest accents, "I am he that liveth, and was dead; and, behold, I am alive forevermore; and have the keys of hell and of death." Blessed thought! Jesus ever liveth. His great, loving heart beats with sympathy for me to-day, even as it did for those who heard his voice eighteen hundred years ago. The lapse of time makes no change in Jesus. He is moved with compassion now at the sorrows and necessities of poor human beings. He knows when we are tempted. He sees us when we weep. He hears us when we offer the penitent prayer. He sympathizes with us in our loneliness. He watches us as we sit by the grave of some loved one, and whispers in our ear these comforting words, "I am the resurrection and the life."

Now if Jesus so loved us, how ought we to love one another? This is the lesson he would teach us. Nothing will please him more than for us to manifest the same spirit toward each other, which he has manifested toward us. "This is my commandment, that ye love one another, as I have loved you."

ORDER.

C. MENDENHALL.

"Let all things be done decently and in order." Paul.

"Order is heaven's first law." There is nothing in reason or revelation to countenance disorder. Disorder is productive of anarchy and confusion, consequently it is to be avoided in all the phases of life. That God loves order is evident from the workings of nature.

1. In the animal kingdom, we find each individual in this great family, from the tiny animalcule, up to man, has a particular organization, and peculiar functions, which are characteristic to them.

2. The vegetable world shows unmistakable signs of system and regularity as to class and time of production, each yielding its fruit in season.

3. The earth in its two fold motion, at stated periods, bringing day and night, giving us a diversity of seasons, rolling out its cycles of years, is a demonstration of the fact that "God is not the author of confusion."

4. The stars, satellites, planets, all the innumerable luminous hosts of heaven, declare the glory of Jehovah, and show his power as the great systematizer. In the very beginning, the world was called into existence from a chaotic state, and down to these last days can be traced the workings of the laws of nature.

From these facts we should be taught as part of God's creation, to be in harmony with the great principle which underlies all that is formed, whether it is animate or inanimate. Confusion and irregularity are to be avoided in all our relations, whether social or ecclesiastical. In the context, Paul warns against disorder in the church at Corinth, giving as a strong argument in favor of order, these words: "For God is not the author of confusion, but of peace, as in all churches of the saints."

In a church we find a heterogeneous company. Here we have men of different mental status, with various temperaments, habits, talents, and idosyncrasies. Some naturally inclined to be unruly, others impetuous, ardent, and easily led into fanaticism. Others need urging, encouraging, and sustaining. Therefore there must be government, restraint, and counsel, that all these powers may be held obeisant, checked, or pushed as the merits of the case may demand. There are a diversity of gifts, and each has its place and duty in the great work of saving fallen man, and disseminating the good tidings of salvation, and a soon coming Lord.

All are not called to rule, to preach, or to occupy the same position; but each has his particular sphere of action; hence we read, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body [or church] of Christ." Eph. 4: 11, 12. That it is scriptural to form a government for church discipline is proved.

I. *By the example of Christ.* He is the head of the church, the corner stone, the true foundation, the great leader and sustainer of the christian dispensation; therefore to him are we to look for example and wisdom. That Jesus did appoint order to be in the churches is beyond dispute, as may be learned by reading his own words: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. 18: 15-17.

Our Savior, in speaking of offences which must come, while he had the little child in the midst of his disciples, said—"Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Surely, then, to offend the entire flock must be a much greater crime. To offend one of the "least of these" is a great transgression, and how hateful and displeasing it must be to stand in open rebellion or deserved censure before the whole church.

Now we inquire, if there were no order, no government in the church, what can be done with the guilty ones, how can they be restored? What weight will the judgment or decision of a promiscuous body have without it is systematized? Discipline is needed, order is essential, in spiritual as well as in temporal affairs. Solomon says—"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Prov. 22: 29. So diligence and order are needed among God's children, that they may further the great cause more effectually.

An army does not proceed at random, each governing his own actions, but we here see order, discipline, and unity of purpose. The forces are concentrated, and every part is used to the best advantage; so we, as true soldiers of the cross, should work in unison, ready to be any thing or do any thing for the Captain of our salvation, being subject to the higher power of the church, as well as to the state—in the Lord.

It is objected, however, that the church of Rome, and others, have abused this right. Admitting this to be true, we certainly see no reason or excuse herein, for running into the opposite extreme. Has not all Scripture been abused and misinterpreted? Are we then to ignore the Bible? Are there not false christians, and have there not been false Christs? Because there is alloy it does not prove that gold does not exist; hence, we must not condemn or reject the true because of the false.

(*To be concluded.*)

SALTED WITH FIRE.

"For every one shall be salted with fire, and every sacrifice shall be salted with salt."—Mark 9: 49.

This is considered by some a strong text in favor of the eternal suffering of the lost. Thus T. S. La Due, on a little pamphlet on "Annihilation," p. 71, says:—"Salt is known, the world over, as *the* preservative; and the meaning here is that the fire with which those 'who depart into everlasting fire' are salted, while it burns, will preserve that which it burns; and as it is unquenchable and everlasting, that which it burns will be everlasting."

The reader will perceive that Mr. La Due, to support his view, has precisely inverted the conclusion which logically follows from the premises. This is the way in which error is always sustained; it is by putting high for low, and low for high, the front for the back, and the back for the front, light for darkness, and darkness for light.

Burning is a process of consuming. Without this consuming there can be no burning. It is a singular idea to say, as Mr. L. says, that the fire while it consumes also preserves. It is a contradiction of terms. A person must be under severe pressure to resort to such a conclusion.

A more logical method of treating this question would be to consider the nature of the element brought to view. Because the figure of salting is used, does that change the nature of the material referred to? That would be a singular conclusion. When anything is salted, the salt is sprinkled all over it, its effect strikes all through it. The nature of salt is to preserve, to be sure; but suppose the material used is of just the opposite nature, to destroy; then what would be the effect? This is the point to be considered, and by this, the idea which our Lord wishes to inculcate by this language must be determined. While salt preserves, fire destroys. Fire is the most striking symbol of destruction that can be used. Now if a person should be treated with fire as a sacrifice is treated with salt, the fire surrounding him, and its effects striking through him, what would be the effect? The effect of thus using so destructive an element as fire would be complete destruction. It would consume the person entirely.

The use of the figure of salting does not necessarily denote preservation, unless the material used is a preservative in its nature. And here is where Mr. L. misses the right conclusion, and many others with him. But fire is not a preservative; it is just the opposite, the agent of entire destruction. Therefore, when Christ declares that every one (of the wicked) shall be salted with fire, it is a threatening of complete and utter destruction by fire, even the fire of Gehenna. Therefore, instead of upholding the popular view, this text is in harmony with the rest of the Bible in teaching the utter destruction of the wicked.—*Ex.*

SANDALS.

The word translated "shoe" in the Scriptures should have been rendered sandal, as the former does not exactly correspond with the Hebrew. In Eastern nations, the ordinary oriental sandal was a mere sole of leather, skin, felt, or wood, and simply protected the sole of the foot, to which it was fastened by thongs or cords, wreathed around the ankle. The orientals have now advanced to the wearing of a kind of slipper which covers a portion of the foot. Among Egyptian ladies, the sandals formed a sumptuous part of the dress, and they bestowed much attention upon them, embroidering them with flowers and other figures wrought in silk, silver and gold.

The well-known eastern practice of putting off the sandal, or shoe, on ground deemed holy, or in a presence deemed sacred, is familiar to us from many Scripture references. Moses before the burning bush, and Joshua before the Captain of the Lord's host, received the command: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." And, in acccordance with the spirit of this command, priests in the temple are said to have officiated barefoot.

In general, the Eastern people, as a mark of reverence, remove their shoes where we uncover the head. It is not customary in the East to wear shoes, or sandals in the house, and especially in temples and all consecrated places. Each worshiper, on entering a Mohammedan mosque, unless attended by a servant, adds his slippers to the pile in charge of the door-keeper.

Visitors of the highest rank, as well as the poor, leave their sandals at the door; the latter class often go barefoot, but the rich always wear sandals except as a sign of mourning; "And David went up to the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot;" and God said to Ezekiel, "Your shoes shall be upon your feet; ye shall not mourn nor weep."

To bind on the sandals denoted preparation for a journey. The Lord, in speaking of the passover, thus commanded the children of Israel. "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand." When the angel delivered Peter from the prison, he said to him: "Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garments about thee, and follow me." Acts 12: 8.

A stranger, upon entering an oriental house, was met by a servant who unloosed the latchet of his sandals, removed them, and brought water, and washed his feet. This custom is followed at the present time to some extent. Says Dr. Robinson, at Ramleh, "Our youthful host now proposed, in the genuine style of ancient oriental hospitality, that a servant should wash our feet. This took me by surprise; for I was not aware that the custom still existed here. Nor does it indeed, toward foreigners, though it is quite common among the natives. We gladly accepted the proposal, both for the sake of refreshment and of the Scriptural illustration. A Nubian slave accordingly brought water, which she poured upon our feet over a large shallow basin of tinned copper, kneeling before us, and rubbing our feet with her hands, and wiping them with a napkin."

To bind on sandals, to stoop down and unloose them, or to carry them until again needed, was the business of the lowest servant, and it thus naturally became the symbol of humility. We have some instances of this in the Scriptures. John the Baptist said of the Savior: "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

Connected with shoes, or sandals, one other custom may be mentioned. The seller of a piece of property gave his sandal to the buyer, and that gave the right of occupancy. In the book of Ruth, speaking of redeeming and changing property, it reads: "A man plucked off his shoe, and gave it to his neighbor; and this was a testimony in Israel."—*Ex.*

AN INQUIRY.

"If a christian becomes entirely sanctified, perfectly holy, when this is attained, wherein consists a subsequent growth in grace?"

It will be perceived that our brother defines "entirely sanctified," by the terms "perfectly holy." We are not aware that any who profess the blessing of sanctification, profess to be "perfectly holy." Indeed there is none perfectly holy in the absolute sense, but God. Compared with him, all the holy among the saints on earth or glorified in heaven are imperfect; hence, there will be room, not only through time, but through all eternity, for constant advancement in holiness, or, as our brother expresses it, growth in grace.

We are aware that some persons confound entire sanctification with a perfection in holiness which admits of no advance; but this is a great mistake. To have all the powers sanctified unto God, brings us into such a state, and into such relations to God, as prepare us to grow more rapidly than in any other state of the christian experience. Indeed the sanctified christian can but advance, for he possesses just that disposition of mind which eminently fits him to be a learner at the feet of Jesus, and in this state of mind the Holy Spirit does reveal to him constantly new phases of divine truth, and mould him more and more into the perfect image of Jesus Christ. But we may as well say, in brief, that it is impossible to explain these matters, so as to be clearly understood by those who do not know the experience of entire sanctification. Every sanctified christian desires to grow in grace, and does grow, while many who are not sanctified, imagine that to be sanctified puts an end to all progress, and involves absolute perfection, beyond which there is no advance. Seek the blessed experience, dear reader, and when this is secured, many perplexing questions will be at once solved and all will be clear.—*Selected by* B.

WHAT DOES IT MEAN?

D. K. BARRETT, JR.

"In a pamphlet entitled, "The Wicked Not Annihilated," by Rev. Israel P. Warren, in speaking of the immortality of the soul, I find the following:—

"1. It is argued as a significant fact, bearing on this point, that the Bible nowhere directly asserts the immortality of the soul. To which it may be replied, that it nowhere directly asserts the existence of God." Page 15.

This last is, to me, a strange declaration for anyone who has read the Bible thoroughly, to make. Yet I have seen it several times made, by different ones, and acknowledged by their opponents. What does it mean? I do not understand. We do certainly read in Dan. 2: 28—"But *there is a God in heaven* that revealeth secrets," etc. Is not the book of Daniel in their Bibles, or what is the matter? Let us see a parallel to this of the soul, viz., *There is an immortal soul in man.* And till you can produce it, do not tell us, "That the fact (?) of the immortality of the soul is treated precisely as is the fact of God's existence."

CAUSE AND EFFECT.

A. PARMALEE.

"This know also, that in the last days perilous times shall come."

Because "men shall be lovers of their own selves." It is not at all unnatural, then, that the following should be the effect: "covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God."

This is a fearful picture, and, as it is one of the nominal church in the "last days," I am constrained to ask, as I read over the list of moral blots, "Lord, is it I?" praying, "O blessed Savior, sanctify me wholly, and let not *one* of these, or any other sin defile my garments."

Let every christian see to it that he loves the Lord Jesus Christ with all his heart, and his neighbor as himself; and he will then be free from all sin, for "love is the fulfilling of the law." Pray for me, "holy brethren."

Medina, N. Y.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 1, 1875.

☞ TAKE NOTICE.

☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of **$2.25** a year, payable IN ADVANCE.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "CRISIS," should direct them to the "E ITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.
AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

KEEPING POWER.

The Scriptures inform us that the christian is "kept by the power of God." How is he kept, and to what extent? We find no question of any other "power" than the Holy Spirit, by means of which we may be kept. Power itself is not a being, an entity, but that which emanates from an object. Power is not the nature of the action, but of that which caused the action. Power was never yet seen. Attraction is the name of a power, but it has never been seen; the same is true of love, fear, hatred, covetousness, benevolence, and other attributes, but no one has seen these powers, because they are not personalities. We have seen their effects, and the persons who manifested these qualities, but the power itself is invisible. If it were stated that we were kept in a prison, a house, or a cage, by a soldier, a dog or a chain, then the keeper might be seen and handled, but when it is said we are "kept by the *power* of God," the keeping ability is unseen; and the one kept may not be conscious of the fact. He may often be delivered from the power of the adversary without knowing how it was done. He may stand amazed at the result, but see no hand working. The effect is apparent, but the cause is hidden.

When it is stated that we are "kept by the power of God," we know of but one source from which it emanates, and that is from the Holy Spirit of God. When the apostles were about to commence their ministry, they were instructed to tarry at Jerusalem till they were endued with "*power* from on high." It is most plainly taught in the Scriptures that the Holy Spirit gives the power to the christian by which he is enabled to overcome the world, the flesh and the devil.

The question now recurs, to what extent may we be kept by this power? We think none will deny but that we may be kept from lying, swearing, stealing, adultery, dishonesty, fighting, drunkenness, and such like. May we not be kept from fretting, impatience, covetousness, pride, hatred, variance, backbiting, evil speaking, evil imaginations, impure words, and every other sinful habit? Is the power of God sufficient to do this? Will any one, who accepts Christ as a Savior, say No? Can we be kept "unspotted from the world"? Has the Lord required us to come to a standard we can never reach? Nay, verily. But he does say, "Be ye holy, for I am holy." Wherein our power is deficient, he is ready to supply the lack through the agency of the Holy Spirit. If our own power was sufficient to overcome the enemy, no additional power would have been offered. But that which the Lord offers is all-sufficient to accomplish the work required at our hands. As said Paul: "Through Christ which strengtheneth me" "I can do all things." There is no weakness in God's strength. He knows what we need in the christian warfare, and has made ample provision for every emergency. But the power is given only to those who are willing to trust him as their guide and supporter in all situations in life. He promises to save because we *trust* in him. There is no encouragement for "the fearful and unbelieving." "Without faith it is impossible to please him." Those who do not believe he can keep them from yielding to temptation, cannot expect to be kept from sinning.

The Lord can keep us as easily in the midst of temptation, as when the enemy is out of sight. His power is unlimited, and most cheerfully offered to all who are willing to trust him. There may be a sharp conflict with Satan, but victory is sure, when we have on "the whole armor of God." The Lord has promised to keep those in "perfect peace" whose minds are staid on him.

No matter how deep the trials, how heavy the cross, how great the losses, how severe the persecution, when Jesus *abides* in us by the power of the Holy Spirit, his "great peace" fills the heart in the severest storms.

How blessed to trust in such an Almighty Friend, and feel conscious of his continued presence. When he is allowed to keep the heart, Satan is obliged to stay outside. He will make severe attacks, but wins no victories. To those in Christ he is a conquered foe. Praise the Lord forever for his keeping power. Let us trust him now and for ever, and be kept in perfect love and peace.
M. G.

REMARKABLE.

Our readers will be interested in reading the following account of healing in answer to prayer, as published in the New York *Sun*:

"Rev. S. H. Platt, one of the expounders of God's word at a recent prolonged campmeeting at Ocean Grove, New York State, has been apparently incurably lame for the past quarter of a century, in consequence of being kicked by a horse. Four years ago, while limping slowly along the sidewalk, near his house, he struck his left knee against the corner of a dry goods box. Precisely the same result followed as when the horse kicked him, and within a few days he was wholly disabled, and could move only with the aid of two canes or crutches. He could no longer stand in his pulpit, even on one leg, but was obliged to sit while preaching. This double affliction was a terrible one, and he again exhausted all the sources of possible surgical relief; but nothing could be done for him, and after the useless expenditure of much time and money, he became assured that he was hopelessly crippled.

One evening, after having preached sitting to about four thousand persons, while he was in his cottage suffering considerable pain and trying to recruit his strength, two ladies were announced. One of them introduced herself as Miss Moseman, and said the Lord had sent her to see him. After some conversation the lady proposed prayer, but Mr. Pratt demurred, on the ground that christians should not ask divine help for phyical ills, unless assured that God would give them the faith necessary to believe that he was willing to assist them. He told Miss Moseman he "would believe as best he could," and she knelt before him and began to pray. Her petition was very simple, evidently unstudied, and seeming to be addressed rather to a near personal protector than to the throne of the Most High. It lasted about two minutes, and toward the close the supplicant placed her hands upon Mr. Platt's knees. "Rather," said the clergyman, "because there was no other place to rest them on, than with any purpose of effecting a cure by manipulation. So little vitality or magnetic force did she seem to possess, that I was unconscious of any warmth from her hands as they lay on my knees." Having finished the prayer, Miss Moseman arose, and the conversation was resumed.

Mr. Platt had not experienced any unusual sensation in his injured limbs, but as he was speaking a very singular feeling was perceptible in the joints. "I never," he added, "felt anything like it before or since. It seemed as though a sort of condensation or toning up of the fibres around the knees was in progress, the sensation apparently spreading upward." Very soon he was able to put his feet on the ground and walk with a somewhat uncertain step. The clergyman's limbs grew stronger every hour, and he threw aside one of his canes immediately. "I continued to use the other," he said, "not because I really required it, but I had carried it for twenty-five years, and I did not wish to seem presumptuous; but a week ago to-day (Saturday) I went out without any support, and walked two miles; and I could have walked ten, for I did not feel in the least fatigued." On Sunday, the 8th inst., he stood upright in the pulpit without any assistance for the first time in twenty-five years, and a week later he told the story of his injuries and their cure to an immense audience at the Merrick campmeeting."

We would say that we are intimately acquainted with Bro. Platt, and saw him a few days after he was healed, and received the foregoing account from his own lips, and can witness to the truth of the statement. This is the Bro. Platt who is the author of the book entitled, "Princely Manhood," and other interesting works.

It is a remarkable case of healing. We might state some very interesting facts connected with this brother, but we forbear at present. In due time, he may speak for himself, things that will cheer many hearts warm with the love of Jesus and his coming.
M. G.

SEABROOK CAMPEEETING.

It was our privilege to be at the Seabrook camp-ground the last three days of the meeting. This was the first meeting in that place. The grove is a pleasant one, but a short distance from the depot. The ground is well seated, and will accommodate about two thousand people. A convenient boarding tent has been erected, and other suitable arrangements for the comfort of those attending. We have rarely seen better attention and order, than was manifested at this meeting. There were some twenty-five hundred present the last day, who seemed greedy to hear the preaching. We think lasting good will result from this meeting. Ministers of other denominations and their members were present, and showed a warm sympathy for the welfare of the meeting. They could say it was good to be there.

Three were baptized, and several took advanced ground in divine life. The spirit of holiness found a welcome in many hearts, and rich blessings were received. The meeting has left a good influence upon the people in that neighborhood, and they manifested a kind, obliging spirit towards those in attendance.
M. G.

WHAT THEY SAY.

The following is from the St. Louis Daily *Democrat*:

"A Second Adventist who is a good preacher, and can shake the people over a certain place not usually mentioned by name in good society, would now find a field every where white to the harvest. What with disasters by water, by fire and by flood, by chinch-bugs, grasshoppers and army-worms, by sword, pestilence and famine, the whole world is pretty well scared, and about ready to approve of any madman who prophesies the end. America, England and France are suffering from floods. Portugal is afflicted with drought; Spain is scourged with the sword, and Turkey is harassed by her rebellious children. Let the prophet come, the world is waiting for him."

Yes, we believe with the editor of the *Democrat*, "the world is waiting for" some one to explain the prophecies in the Bible, showing that this sad state of things is one among many of the signs that we are near "the end" of the present dispensation. Yes, the faithful preacher will "now find a field everywhere white to the harvest." "The whole world is pretty well scared." Jesus foretold that men would be in such a condition, just before his second advent. The omens are continually becoming brighter that we shall soon see the dear Savior appearing in all his glory. Many hearts stand ready to give him a hearty welcome. Let us all be ready, and waiting, and watching.
M. G.

☞ TO OUR SUBSCRIBERS.

We purpose to have an Agent in attendance at the various Campmeetings to be held in the New England States this season, to receive sums due on the *Crisis* and *Pilgrim*.

We hope our subscribers will make it a point to pay at the meetings, as it will be more convenient for them to do so than to send by mail, and less expensive for us than to send an Agent to the homes of our patrons.
AGENT.

WE would say to those who have sent us money to renew their subscription, and also to those who paid at the campmeetings, and do not as yet see the figures charged on their paper; please have patience with us. Our clerks will do as fast as they can. The delay is caused by extra work on account of campmeetings.
G. T. A.

TRUTH ADVANCING.

"*The Scriptural Doctrine of Recognition in the World to Come.*"—The above is the title of a little volume of ninety pages, by Mr. Gray, an Episcopal clergyman in N. J. Upon which, in its "Literary Review," the *Congregationalist* makes the following remarks:—"With respect to the future life, there are many questions which present themselves to the christian believer; but none perhaps which excites more lively interest than that of the recognition of friends in heaven. 'Shall we know each other there?' is an inquiry which has risen in every heart brought by bereavement in the loss of beloved ones to meditate upon the world to come; and whoever can give help towards an answer to that inquiry, renders a service which will be welcomed by thousands. . . .

Testimony upon the point is not wanting. To uncover that testimony, and set it in impressive and convincing array, is the effort of Mr. Gray, in his little volume, . . . which we heartily commend to the attention of such of our readers as have friends who sleep in Jesus. . . . He takes his proofs only and wholly from the Bible. And he endeavors by their means to lead the mind to an absolute certainty of belief upon the point in question.

Briefly stated, the successive steps of his argument are these: The Bible asserts recognition in the future state of glory, as respects patriarchs, prophets and apostles, establishing it as a fact to that extent, and indicating its possibility as a universal fact. Many passages of the New Testament are built upon such an idea of fellowship in glory, and so involve the law of recollection as to make it difficult, if not impossible, to exclude recognition. The acknowledged doctrine of rewards and punishments in the future life necessitates a belief in recognition; and Paul's frequent expressions of a hope of knowing and being known by his converts in the future life, point to the same conclusion.

Finally, and at considerable length, the words in 1 Thess. 4: 13–18—'I would not have you to be ignorant, brethren, concerning them that are asleep,' etc., are expounded as a distinct and explicit setting forth by Paul of the doctrine of recognition. Upon the related points of the time when, and the place where, this recognition will be attained, Mr. Gray also has remarks to offer. The time he would postpone until and after the resurrection of the just at the Lord's coming; while, as to the place, he is disposed to look to a renewed earth as the abode of the saints forever.

This little book is, in short, the record of an honest and reverent search after the mind of the Spirit upon this deeply interesting theme. . . . . Many will wish that they could be led on a great deal further in such a consoling line of thought. Those whose meditations upon this subject have been a groping in darkness, will find here, we think, an unmistakable ray of light, and be more thankful than words can easily express to the stranger who guides their hopes to such a firm resting-place. How much there is in Scripture, if we can only find it. And how much we may feel ourselves to owe those who discover this rod or that staff which has long eluded our grasp."—*Sent by D. K. Barrett, Jr., Chester, Vt.*

EZEKIEL'S VISION.

Dear Bro. Burr:—Will you please give us through the *A. C. Times* the best light *you* have upon Ezekiel's vision of a city, as contained in Ezekiel 40th to 48th chapters, inclusive. Your brother in hope, H. A. O.

The best light we have upon this vision is founded upon certain facts.

1. The vision was given during the Babylonian captivity, while Jerusalem was in ruins. See Ezek. 40: 1.

2. It was a conditional vision; that is, the vision was to be shown to the Israelites, and "if they be ashamed of all that they have done" then the vision might become a reality, but not otherwise. See Ezek. 43: 8–11.

3. The arrangements of worship in the city and the land were wholly legal and Mosaic, and not spiritual and christian. There were sin offerings and burnt offerings, and bloody animal sacrifices. See Ezek. 45: 17. But we read in the New Testament that such offerings have been taken away, and the body of Christ put in their place, as being "one sacrifice for sins forever." See Heb. 10 1–12.

4. The priesthood was to be a Levitical one, and the prince or ruler in the land was to offer burnt offerings for himself. See Ezek. 44: 15, and 45: 2.

With these facts before us we conclude that it was a representation to the captive Jews of an arrangement for worship in their own land at their return from Babylon, provided they would adhere to the Lord and put away their abominations from before the Lord. They did not do this, hence the conditions were never realized.

Certain it is, that were these conditions to be put into effect now or at any time in the future, it would be a retrograde movement in the worship of God. It would be returning from the blood of Jesus to that of "bulls and goats." It would be leaving the sin-offering that has been made "once for all" and returning to "those offerings that can never take away sins." It would be going back from the order of Melchisedec to that of Aaron. It would be putting away the blood of the New Covenant for that of the Old. It would be changing a perfect Prince for an imperfect one.

Be assured, the next dispensation will be an improvement upon all preceding ones, as decided by past experience and the word of God. The world was without law or order until the flood, and wickedness unrestrained culminated in sudden destruction. After the flood, patriarchs governed their households, but discord and contention were in the land. Then God gave a law on Sinai, but it was a taskmaster of bondage, and the nation and people were not submissive. Then grace and truth came through our Lord Jesus Christ, and the power of God searched men's hearts, but even in this the church has been too carnal. That which is to come is a dispensation of glory, "when the Son of man shall sit on the throne of his glory." The world has done with animal sacrifices, and mortal priests, and sinning princes, and conditional cities.

The grand pageant of the coming kingdom will be led by the "Prince of life," and clothed with immortality, the throng who follow shall enter the "city of the living God," and shall rejoice forever amid the unfading glories of the eternal paradise of God. Ezekiel's city might have charms for the poor captive Jews down in Babylon, but now, since we have heard of the "New Jerusalem that cometh down from God out of heaven," we desire it not. It has no charms for us, with its bloody sacrifices, its imperfect priesthood, and its legal feastdays. We prefer the city of John the Revelator to that of Ezekiel the prophet. We hasten to the city of the New Testament, rather than that of the Old.—*Adv. Christian Times.*

AN IMPRESSIVE MOMENT.

C. S. BRANCH.

There is a time in the history and experience of each individual, state and church, when God takes, as it were, time by the forelock, and says, Pause a moment, and let my children think, consider, and reflect.

Such an impressive moment occurred in a church not long since, in the little village of Plantsville, Ct. They are in the habit of holding Sabbath school monthly concerts, and at such concerts some one in the school will repeat a passage of Scripture, and at the next concert the entire school are to report corresponding passages of scripture.

One of the members of said school, who has lately become somewhat tinctured with Second Adventism, propounded the word "immortal." A month soon rolled around, and when they were all assembled and seated, the concert was opened in its usual way. Each class was called upon in turn for their several verses. At once there was an almost audible silence. Tongues so nimble, and lips so glib a few moments ago, were now hushed in breathless silence, and all eyes were turned one upon another in hopeful expectation. Ah! how impressive, how solemn. At this juncture, the deacon rose slowly and mechanically and said, "Immortal occurs but once in the whole Bible—1 Tim. 1: 17."

Can you imagine the discomfiture and chagrin that must have filled any thinking man's mind at such an announcement, in view of their pastor's oft-repeated assertion that they were all immortal? At such a moment God speaks in thunder tones and says, Think, consider, reflect. "How readest thou?" "To them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life." Rom. 2: 7.

How feeble are the fine-spun, elaborate theories and spiritualistic sophisms of poor mortal man. Job 4: 17. God winks at the crafty man, the shrewd man, the wily man, the cunning man, and says—"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God. . . . For it is written, He taketh the wise in their own craftiness." 1 Cor. 3: 18, 19.

When the wisdom of man is contrasted with the wisdom of God, the former vanishes like the morning dew before the blazing sun.

Milldale, Ct.

NOTES OF OUR SIXTH TENT MEETING.—We pitched our tent Aug. 12th, on North Haven Island, for a few days, to warn them of a coming judgment, and for a witness. Our tent was nearly in the centre of the island, and near the Baptist meeting-house. Those that professed to be christians were of the Baptist persuasion. Our meetings were thinly attended, as it was a very busy time, and the place was thinly settled near the tent. They came out evenings, and Sunday we had a full tent. The Baptist minister came in the afternoon. At the close of the meeting, he invited us to attend the prayer-meeting at his church. We had a good time to speak of the faith once delivered to the saints. As he spoke of the gift of healing the sick, as being confined to the apostles' days, we thought it duty to speak of what we knew, and testify of the things we have seen. The Bro. seemed to be in the dark, as he made the remark that it was done by faith, if people were healed, inferring that it was not by faith in the apostles' days.

Some were very much interested in our meetings, and pressed us to stop longer. We thought it duty to go into other parts, that they may also hear the word of the kingdom of God at hand. We praise the Lord he has called us to this work, and hope to be found giving meat when he comes, and not be ashamed of him or his word. What sweet peace follows after we have been in a new place, and done what we could to show the people where we are in the history of this age.
H. B. SEVEY.

WAR AND DUELING.—What, in principle, is war? It is the duel between nations, differing in no respect from the duel between individuals, except that the successful combatant is allowed to carry off as spoil the effects of his vanquished antagonist. It is an adjournment of great questions of international right or courtesy, from the bar of temperate discussion and peaceful arbitration before peers, to the bar of chance or mere force. It is an appeal from the reason and conscience of the parties themselves, from large views of their true interests, and from the moral judgments of mankind to the exploded trial by combat of the middle ages. Alas! alas! that, eighteen hundred years after the coming of the Prince of peace, this relic of barbarism should still be clung to by nations calling themselves christians; and God grant that the penalty which they are now suffering, and which has been treasuring itself up for ages, may deter us from following their dazzling but dangerous example.—*Bishop Potter.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$5 00
C. & H. Smith	12.00
Joseph Kimball	2.00
A Friend	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	.75

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$488.72
"C."	4.00
A Friend	1.00
J. A. Libby (pledge paid)	5.00

Received at Alton Bay on *former* pledges.

E. C. Lovejoy	5.00
G. L. Stanwood	5.00
R. Burrill (on pledge)	12 50
G. C. Bowles	10 00
Ruth Morrill	10 00
A. Cressey	2 00
Ozias Page	25.00

The pledges and collections made and taken up this year at the Alton Bay meeting, amounted to $1,360 16. At the close of the meeting, to raise the funds, it was reported that some $1500, or more, had been pledged. This was a mistake. One of the collectors who went through the congregation, had in his return to the Treasurer *included* the cash *twice*—thus making the amount $171.16 more than it should have been. Of the pledges made, payment has been received as follows:

A Friend, Dover, N. H.	20 00
W. Wyatt	5 00
D. Pease	5 00
A Friend	1.00
A. A. Phelps	5 00
Jennie Couch	1.00
H. G. Smiley	5 00
Amanda Richardson	1 00
Anna Raymond	1.00
Bro. Stevens	5 00
A Friend	5.00
Bro. Hamond	5.00
N. S Childs	5 00
A Friend	10.00
Mrs Jackson	10 00
Joseph Kimball	10 00
Bro. Chamberlain	5 00
M. A. Tredick	5 00
A. S Jenkins	5 00
A Friend	5 00
J. A. Wood	2 00
"Cash" and Collections	206 16

RAMBLES IN ALABAMA.

J. J. SMITH.

June 30th. As I stated, we agreed to preach at night at the church in the road. We had been referred to Bro. Allen for a comfortable stopping-place. After calling at the school to announce our appointment, we went on to Bro. Allen's. He being from home, we inquired for another place to stop at. Mrs. Allen referred us to Bro. Tidwell, a little further on. We found no one at home there, so we went on to the next house. We introduced ourselves, met with a cool reception, but were permitted to sit on the porch till meeting time, some two hours. As darkness approached, we left for our meeting without ever having seen the lady of the house since we had been invited by her to sit on the porch. Found a good turnout of the people. Bro. Stewart preached them one of his warm, stirring sermons. There seemed to be so much interest manifested, that I announced to preach there at noon the next day.

On being dismissed, the people retired, leaving Bro. Stewart and myself without an invitation to a lodging. We went out, and standing in the yard, beheld the moving crowd as it retired. A day's journey in the hot sun, a night's lodging on the hard benches without supper, after preaching, seemed to be our destiny; but then I saw three men in the rear of the crowd halt, and seemed to be in consultation. One of them turned to us, and invited us home with him to Mr. Allen's. I inquired if Bro. Allen was at home. He said he supposed so, by this time. I then accepted his invitation, and went with him. On our arrival found that Bro. Allen had not got home, and Mrs. A. refused us a lodging.

It was now late and very dark; we, however, set forward, and arrived at the house of Mr. Tidwell, a very poor man, with a liberal soul, who, with a true good will, proposed to do the best he could for us. He was one of the three persons who had stopped to invite us home with him. As we accepted an invitation to Bro. Allen's, he supposed we would fare much better there, and was satisfied. Mrs. Tidwell proposed to get us some supper, but we would not permit it, though we had eaten only a cold lunch since breakfast. Mr. Tidwell made no pretensions to religion, but manifested a better disposition than many who make loud pretensions on Sundays.

July 1st, I preached on the second coming of the Lord, to a very attentive audience; some of whom seemed to be excited to manifest a good feeling. We had some warm solicitations to re-visit them. Though we now had other invitations, we dined at Mrs. Tidwell's again. Several persons stopped over to talk with us about the truths that we had preached, and what they had read in the tracts that we had given out to them.

Vienna is a small village a few miles ahead of us. This morning we sent an appointment to preach there to-night. After bidding the kind ones farewell, with a prayer for God's blessing on them, we set out for the evening appointment. We got caught in the rain, and had the mud to wade for some miles through Point Rock River swamp. We reached town with a most unsightly appearance. Inquired for the persons to whom we had been referred, but none of them were at home, save one, to whom I introduced myself and our business, and that we had been referred to him, etc. He replied that he did not know why we were sent to him, as he did not belong to the "meeting folks." We felt as if we were at the wrong place, and left him. Bro. Stewart proposed to leave town, but I told him I had agreed to preach in town that night, and some few persons were expecting us to do so, and that I would see others, and know if there was an opening for us before I should leave.

I left Bro. Stewart sitting at a store, while I went from house to house distributing tracts, and talking to the people. I found the people to be very kindly disposed, and they generally proposed to come out to meeting, and before I got round some one rung the church bell. After sundown, I returned to where I left Bro. Stewart, and found him still wishing to leave town; but he consented to accompany me to church. I told him it was his turn to preach, and to get ready. He replied, "I may be mistaken one time, and I am greatly mistaken, if we stay in town to-night, if we don't get whipped." I told him to get ready to preach. We sat down on the steps of the church in the twilight, when three men rode by, to whom Bro. Stewart nodded, "there they go now."

"Who?" said I. "If we stay here tonight, you will find out before morning. I overheard them as they took their horses from the stable in town a while ago." Just at this moment, a man came and opened the church. Others soon came and lighted up the house. In a few minutes we had a fair congregation, considering the short notice, and the mud in the streets.

Bro. Stewart was as humble as I ever saw him, and preached a sermon that certainly made a good impression, and opened the way for me to preach at the same place on the morrow.

At the close of the service, two strangers approached us, and kindly invited us to lodge with them. We went, one with each of them, and received true christian hospitality. The morning found our backs well, and then Bro. Stewart informed me that he had overheard some one call us "scalliwags," "carpet baggers," etc., and that they would attend to us before morning. Bro. Stewart yet thinks that in consequence of my going out with the tracts, and thus eliciting the good will of the better portion of society, that they saw we had friends in these, and thus gave up the accomplishment of their purpose.

July 2nd, I preached again in Vienna. The people heard us patiently, and treated us kindly. After service, on our way to our stopping place, we got caught in a heavy rain storm, and were well soaked to the skin. Vienna was once a beautiful village, but during the war it was alternately held by both the contending parties, and the law of retaliation prevailing, every dwelling and outhouse but one was burned. The great stone chimneys yet stand here and there over the town plot, peering out from among the tall corn, as monuments of the horrors of war, and this may account in some measure for the opposition to supposed "carpet baggers."

After eating dinner, we bade farewell to our kind brethren, and left for our next point, six miles. Found much of our road overflowed with water from the storm just passed over. We had to wade the waters and mud, and being yet wet from the rain, and the perspiration pouring from us, we trudged on to the house of a Presbyterian brother, the father-in-law of Bro. John A. Bryan, who had informed him of our coming. Bro. Bryan had come with his family here before we arrived. Bro. John T. Dilworth and family greeted us as true christians, and made us feel at home at once. Having donned our wet apparel, we soon forgot our weariness in the sweet and refreshing associations of this dear family.

July 3rd. Our appointment had been sent to this neighborhood some weeks ago for a two days meeting. A Methodist minister had refused even to make an announcement of our meetings, and no house was offered us but private ones.

Our meeting had been announced for the grove in Mr. Cooper's yard. We accordingly met the people there, and had two services. Bro. Stewart and myself both preached. The Lord helped us to preach the truth in love and tenderness. Many tears were shed, and deep solemnity characterized the occasion. At night there was to be a prayer-meeting at the M. E. church, where the minister had refused to publish our appointment. Bro. Stewart went to it, and was invited to preach. He did so, to the satisfaction of many. Their house was tendered to us for this or future meetings, and we were urged to make an appointment there for the future. This I have done.

July 4th. It was meeting day at the Presbyterian church in this neighborhood. We would not divide the neighborhood, so we all went to their meeting in the morning. We were introduced to Eld. Drake, the minister, who conducted the service without any recognition of us as ministers.

In the afternoon, I preached in Cooper's grove, from the words, "If the world hate you, ye know that it hated me before it hated you." John 15: 18. I endeavored to show what Christ suffered from his enemies, that we are called to suffer, that reproach and shame is our lot, but we shall be glorified with him if so be that we suffer with him. The Lord was my helper. Bro. Stewart followed with a stirring exhortation. We left a good impression, as was evinced by the warm solicitations to return soon and hold a protracted meeting with them. I have promised, the Lord willing, to spend a few days with them, including the fourth Sunday in August. Brethren regretted that they were not able to pay my way home, but the truth is there is scarcely any money in the country down here, and those who have a little are not the lovers of the truths we preach. Three dollars would put me through in a few hours, whereas it takes me four days to make it on foot.

In the kingdom I hope to rest, and oh, how sweet it will be! O for grace to bear me through! Pray for your weary brother and fellow laborer.

Long Island, Ala.

THE GLORY OF HOLINESS.

O, what a fulness there is in the living fountain. O, to be all wrapped up in God; to be holy in heart, holy in life, in word, and in deed; do just as we would be done by, seeking not for the honor nor applause of this world, but that which comes from God alone. And when we read that it is written, "Be ye holy, for I am holy," then we are just as much commanded to be holy as we are to repent. And, oh, how blessed, how pure, how sweet, to be all the Lord's! holy, free from sin, and live in the sunlight of heaven, and be above the low and trifling things of earth!

O, what a great and important subject is this! The half has never been told. The blessedness there is in the fulness of Jesus; the blessedness of being holy—given up to God; all the time resting in Jesus! The storms and the tempests that beat around us; the troubles of life, all, all, at times seem to engulf us; but when we are given up to God—overshadowed by his loving wings, resting under them, we are then safe.

O, how blessed, how sweet, to have him our all! Holy, holy, is his every word and work, and he has left us an example, that we should follow in his footsteps.—*Token of Truth.*

Correspondence.

From Sr. R. S. Ladd.

Dear Editors:—Judging others by myself, I thought it might be gratifying to you to know that I am interested in the great important subject of sanctification and holiness. I not only assent to its truths, but the past two years experience has proved the vital bearing of this subject upon my heart and life. As I look back through the vista of forty years, and see the leadings of a kind Providence, in watching my footsteps, amid the slippery paths of youth, and more advanced age, and not suffered me to make utter shipwreck of faith; this, at times, weak and trembling; and but for the direct agency of the Holy Spirit should have fallen to rise no more; and how often the way of duty and self-denial found me seeking redress, to ease my conscience, and satisfy the demands of justice. But God, who is rich in mercy, kept his eye upon me, and caused me to grow up to a more matured stature in Christ Jesus, till the narrow way became more attractive than the walks of unrighteousness.

For years the struggle had ceased within to beckon me away from the beaten track, and yet I was not wholly given up to the Master's service. The rod of correction was applied time and again, "line upon line, here a little and there a little," ere I gave up all and entered into rest, where I could count all things but loss and dross, for the excellency of the knowledge of Christ Jesus my Lord; where submission was graven upon every trial and affliction; where sorrow and sadness were mingled with joy and consolation; where the tenderest tie is broken and severed, and still the heart cries out, "Thy will be done."

Clouds and darkness have gathered over my head, but always the sweet cheering voice was impressed upon my heart, "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." Circumstances of loneliness, doubt, and uncertainty of future prospects,—wave after wave of trial, vicissitudes, and changes, have marked my steps; still the peace is like a river; the rest undisturbed. My cares, that had been cast on the Lord, have not been permitted to return, though oft reminded of their pressing need. "Peace I leave with you; my peace I give unto you," has been mine all the way through.

The richness, sweetness, fulness of this great salvation is only known to those who have experienced it. It cannot be told, and it is all of the Lord. His work, not ours. He is the author and finisher. All praise to God and the Lamb forever! I desire to magnify the Lord in the work he has wrought in me, in any way that will please him. I am in the hands of God, willing to be used to his glory. I find here and there one in the different orders that is thirsting and fainting for that water of life. Whosoever drinketh shall never thirst. It is one of the signs of the times, that the bride is making herself ready.

Tolland, Ct.

From Bro. Geo. Thomson.

To my dear Brn. and friends in Christ:—I esteem it a privilege, as well as duty, to report to you through our excellent paper as often as I am able. Since I last wrote I have suffered much. But the dear Lord has sustained me through it all, and I am now some better. Praise his dear name. Although there are many things calculated to make me sad,—as, for instance, when I read of our glorious camp and other meetings,—O how I do long to be with my dear brethren to assist in proclaiming to a slumbering church and world that Jesus is soon coming. But I have many blessings, for which I feel truly thankful. Much of the time I can read, and, next to my Bible, I prize our precious papers the *Crisis*, *Times*, and *Banner*. O how I do feast on the good things prepared by our beloved Editors. We ought to pray for them, for their position is a responsible one.

I am greatly cheered, too, by letters of sympathy from kind friends, many of whom I have never seen. May God bless you. You don't know how much good you do me. Those who have requested answers will please accept this through the paper. I would gladly answer all by letter, if I was able. Still remember me with your prayers and epistles.

I acknowledge with many thanks the following sums: Mr. I. Waterbury, $5; Sister Stone, Augusta, $1; Sister Anson Brown, 50 cts.; Sister B. Graves (by the hand of S. R. Bentley), $1; Bro. M. L. Alford (by the hand of Frank Burr), $1; Bro. Wheeler, $1; Clara Hurlbert, 25 cts., earned by finding the names of Bro. Hough's grandchildren in the *Times*.

Prairie du Sac, Wis., Aug. 19th.

From Sr. L. B. Weaver.

Dear ones of Jesus:—While I pen these lines, many of the dear ones are at the Springfield campmeeting enjoying a blessing which many of God's dear ones cannot enjoy, who would love most dearly to be there, and mingle their voices in prayer and praise with you; but, alas! sickness and suffering keep us poor, weary, life-long sufferers away. But one blessed thing does cheer and comfort me,—Jesus is with us just as much as he is at campmeeting; and that gives me blessedness I cannot express. This morning, my first thoughts were, "O how I would love to meet with the dear ones at campmeeting to-day." I thought, how blessed it would be to be there at the early morning meeting, to listen to the sweet testimonies, and hear the experience of those who had found that "blessed rest," and then to confess Jesus as my dear and faithful covenant keeping God, and tell of his blessedness to poor unworthy me; and then to meet with them at the love-feast; then to hear the sermons.

For a moment, the tears came freely; then

the sweet heavenly Spirit seemed to whisper, "Pray, and you will feel better." I opened my mouth in prayer to God, and oh, how he blessed me. How sweetly I felt his loving arms around me; and I could, as it were, see his smiling face, and hear him say, Thou art mine; I will never leave thee. Lo, I am with you alway. I was greatly comforted.

If it was not his will for me to suffer, I should be released from it; and so I am content, though my sufferings are extremely painful; especially so for the last few weeks. Some of the time it has been hard for me to breathe or stir. My pain was so hard, so cutting, that it seemed as if knives were piercing into my flesh; but if that is the way Father designs me to be perfected, amen. Not my will, but thine, O Lord, be done. I love Jesus better than all else; and I love his dear ones too.

I know if I am only good, that in a little while we will meet and greet to part never more. I long to be there. My dear ones, remember me, as you meet to worship, and pray for me. I am resting in Jesus, trusting my Savior and Lord, casting my all upon him. God bless you all, and soon we will be home. Thine for Jesus.

No. Dana, Mass., Aug. 8th, 1875.

Bro. P. W. Hough writes from State Camp, Brookline, Iowa, Aug. 23d:—"Our camp has commenced, and things look very encouraging. The audience is large, and love and harmony prevail. The preaching, so far, has been sound and good; but the conference meetings have been somewhat dull. We are looking and praying for better ones, and believe we shall see them. Amen."

LETTER TO THE CHURCH.

To the brethren scattered abroad we would say, that for closer union, more perfect harmony and advancement of God's cause, the church at Longton met and organized on the 13th of June, which is to be known as the Advent Christian Church at Longton. Since that time we have met regularly for the worship of Him whom we are trying to serve. Owing to our isolation from central points, we have no regular preaching, and would here say that if any of our brethren from afar should find it convenient to give us a call, they will be heartily welcomed. But be it distinctly understood that we wish no teacher of strange doctrines or new theories, which are only calculated to stir up divisions or engender strife.

Hoping that we with you may be preserved blameless to the marriage supper of the Lamb, and that God in his goodness may preserve us from all temptations, we remain your brethren of the faith of Abraham.

H. C. Lapham, Clerk.

"THE HOLY LEAGUE OF THE PEERS OF AMERICA."

We have received from the "Temporary Head-quarters of the S. R. Council" a manifesto of a formidable secret organization with the tremendous title written above. On examining the great red seal which constitutes the signature or authentication of the document, we learn that "S. R. Council" means "Sovereign Royal Council," a tautological title which is very impressive, but we do not ascertain where the temporary headquarters are located. The circular is rather a complicated affair, but by dint of hard study we are able to give to an anxious world some idea of the nature and purposes of the League. We call it the League "for short," as we have to write so many words beginning with capitals in succession.

To begin at the end or near the end of the document, every person on becoming a peer has to take a horrible oath that he will not divulge the secrets of the League, and that he will do quite a variety of things, closing with awful imprecations. For instance, he remarks that if he ever breaks his oath, "may my name perish, and my family disappear from the face of the earth"; "may the merited pity and contempt of my peers and the consciousness of having degraded myself and my family weigh heavy on my soul, and drag me down to an early, dishonored and unwept grave." One would think that pretty strong, but it is not all. The Neophyte implores Almighty God to let his soul live or perish, according as he shall keep or break his oath. Certainly one would hesitate to take such a fearful oath unless it admitted him to accomplish some purpose of vast importance.

Well, that is the object. A peer belongs to an aristocratic order of overpowering dignity and grandeur. The government of the League, we are told, is "of a military character, and despotic in its nature," and it is called a "realm." In constituting this "realm" recourse is had to the feudal system, and it is divided into dukedoms, earldoms, viscounties, baronies and baronetcies. Ten knights constitute a baronetcy, which is ruled by a baronet; ten baronetcies form a barony, ruled by a baron, and so on. Thus we have an order of nobility with titles, degrees, and all that sort of thing, which must be very nice. At the secret meetings, we presume, every body has to know his place; and to address the noble dukes as "your grace," and the lesser lights as "your lordship," etc., wherein there would be vast satisfaction.

Nor is this all, but there is to be a herald and a herald's office, and coats of arms and mottoes, and the titles will descend according to the law of primogeniture. And then there are penalties, awful penalties, for offences, including the "ban" and death. The death penalty is not so serious, because one might have the satisfaction of knowing that the democratic and plebian authorities of the State would take it up, and there would be a trial of somebody for homicide, and an excitement over him equal to that which made Mr. Morgan so famous. But the ban, that is awful. Why, a man under the ban of the League is an "outcast forever"; he becomes "infamous and dishonored"; his name is blotted from the herald's record, and his posterity to the third generation is disqualified from becoming a peer; and any person that associates with one under the ban, or gives him aid or sympathy, becomes "infamous and dishonorable," and himself liable to the ban.

Now for the object of this grand order of nobility and the "horrible and awful things" that one is liable to be afflicted with if he prove unfaithful to his vows. Well, they are a strange mixture of the useful and the ridiculous. The object seems to be to associate together the wealthy, the intelligent and cultivated, against the poor, the ignorant, and the besotted. The League is opposed to Labor Unions and everything savoring of Communism; it is set against secession and disunion; it opposes everything like repudiation; favors honest and efficient government; requires its members always to vote, and never for a man of bad or doubtful character; is opposed to universal suffrage, the abolition of capital punishment, and, in short, is aristocratic in all its views and purposes. To what extent this institution has become established is not for us to know, and how widely it will spread we cannot pretend to say.—*Boston Globe.*

Married.

BUSWELL—GILMAN. In Ossipee, N. H., Aug. 12th, 1875, by Elder A. Stillings, Mr. Isaac Buswell and Miss Mary J. Gilman, both of Ossipee, N. H.

FOREIGN NEWS.

London, Aug. 24. A telegram received here says the insurgents in Herzegovina are threatening an attack on Trebigne, in large force, and the Turkish forces are concentrating in the direction of Nissa. The Grand Vizier has addressed a note to Germany, Russia and Austria, thanking them for friendly intercession in the interests of peace. A special to the Standard from Vienna says the Herzegovinian insurgents massacred ninety-five Turkish prisoners, captured at Marsic. Bands of insurgents are assembling in the mountains of Crete.

Aug. 26 Advices received here report the resignation of the Grand Vizier, who will be succeeded by Mahmoud. Despatches from Vienna state advices from Herzegovina announce the insurgents have burned the towns of Focuiza and Positio, capturing five hundred Turkish troops, whom they afterwards disarmed and released.

Vienna, Aug. 27. The Porte has refused to suspend hostilities against the Herzegovinians during the mediations. Seven thousand women and children are now fugutives in Croatia in consequence of the war. The insurgents are occupying the widest area possible in order to get an advanced line of demarcation at the opening of negotiations.

Advices from Herzegovina confirm the report that the insurgents have rejected the advice of the European powers to suspend hostilities, and also they demand the independence of Bosnia.

Another revolution has begun in San Domingo. Ex-President Baez has been proclaimed president by the revolutionists. The cities of Santa Domingo and Peurta Platta remain loyal to Gonzalez.

London, Aug. 30. The latest advices from the Bosnian revolt indicate that the rebellion is beginning to assume the most formidable proportions. Northern Bosnia is in full rebellion against the Porte. The insurgents of Herzgovina have established a National Government. Montenegro and Servia are actively preparing for war. The official press of Montenegro does not conceal its sympathy with the movement. Four thousand Servians have entered the Turkish territory and encamped at Novi, where they seized the telegraph. Servians have appeared in the Balkan Mountains and are endeavoring to incite the Bulgarians to rise against the Porte. Three battalions of the Turkish expedition which landed at Kleck have reached Mostar, the capital of Herzegovina. They met with no opposition on the march.

Notices.

New York State A. C. Conference and General Meeting.

The first quarterly meeting of this conference year will be held in the Mission Tent, with the church at Ontario, Wayne Co, N. Y., commencing *Wednesday evening, Sept. 8th*, and holding over the following Sabbath. In the absence of a campmeeting this year in this State, it is desirable to make this a general meeting of our brethren and sisters throughout the State. Ontario is a new field. It is on the Lake Ontario shore division of the Rome and Watertown R. R., eighteen miles east from Rochester. Friends coming from the West will take cars at Rochester, at 7.40 A. M. and 5.05 P. M., for Charlotte. Here take train for Ontario. Those coming from the East, *via.* N. Y. C. R. R., will change cars (at Phelps, on Auburn Branch, about 5 P. M.; on the direct road at Newark, about 5.30 P. M.) for Wallington, on the Sodus Point R. R. Change at Wallington for Ontario. Homes for all that will come.

Let every church appoint delegates, and take up the quarterly collection, and send the same to conference. Meeting but a few rods from the depot. Remember the time. We hope to see all our preaching brethren. Pray for this meeting.

M. R. Miles, President.
Jas. E. Wells, Secretary.

Rhode Island Campmeeting.

The Lord permitting, the Rhode Island and East Conn. Campmeeting will be held at Coventry Centre, R. I., to commence *Sept 8th*, and continue to Sept. 17th. Good accommodations for strangers to lodge, and those who have no tents. Bro. Leslie will be there with the Mass. Mission Tent, and all who wish to petition off rooms can do so at a reasonable price.

It is expected the fare will be reduced one third on the Hartford and Providence road between Providence and Plainfield. Call for campmeeting tickets at all way stations between these two places. There will be two large tents on the ground, and good board and lodging. Board can be obtained at 80 cts. per day; dinner for 40 cents; breakfast and supper 30 cts. each. Horse-keeping on reasonable terms.

Able preachers will be there to preach the word. Let there be a large gathering from all the region round about. Pray much for the success of this meeting. It may be the last this side of the judgment. Let us labor for the salvation of sinners. E. Bellows.

Tent Meeting.

The Hoosick Valley Tent will be pitched for the sixth series of religious meetings this season, near the Advent church, West Hoosick, N. Y., so as to commence meetings *Tuesday evening, Sept. 7th*, and continue over the next week. Let all who can, come to these meetings with the Spirit of Christ to labor for the salvation of all who desire life. The meetings will be under the charge of Elds. A. A. Waite and R. L. Harrison.

H. K. Flagg, } Tent
A. W. Sibley, } Committee.

Conference.

The next Annual Advent Christian Conference of Northern Pa. and Southern N. Y. will be held at Little Marsh, Tioga Co., Pa., commencing *Thursday evening, Oct. 14th*, and continuing over the following Sunday. We hope to see a general gathering of the friends of truth. Come in the name of the Lord. Ticket by railway from Corning (Tioga depot) to Middlebury. Teams will be at Middlebury to convey to Little Marsh.

E. C. Cowles, President.
A. H. Briggs, Secretary.

Tent Meeting.

The New Hampshire Mission Tent will be pitched at Haverhill Corner, Grafton Co., N. H., to commence *Wednesday evening, Sept. 1st*, and continue over the following Sunday, and on as the Lord shall direct. Brn. A. Simpson, of Concord, Bro. and Sr. Clark, from Kansas, and others, are expected to be present to assist in preaching the word.

C. H. Fletcher, }
J. G. Smith, } Committee.
D. F. Leavitt, }

Barn Meeting.—There will be a barn meeting at Standish Neck at Bro. Leonard Shaw's, Sept. 12th and 13th, commencing Saturday morning. It is four miles from Lake Sebago Station. Hannah S. Clark.

Grove Meeting.—There will be a grove meeting in Pittstown, N. Y., in Mr. Case's grove, near the Douglass school-house, commencing *evening, Sept. 9th*, and hold over the following Sunday. Preaching at half-past ten, two o'clock, and seven o'clock of each day.

R. L. Harrison.
A. A. Wait.

Quarterly Conference.—The first quarterly meeting of the North Central (Christian) Conference will be at Floyd, commencing *Sept. 9th*, to continue over the Sunday following. A general and earnest invitation is extended to all the members and friends to attend. E. A. Marsh, Sec.

Notice.—The York Co. A. C. Conference will hold its next quarterly session at Hollis Centre, Me., commencing *Thursday, Sept. 16th*, at two o'clock P. M. Make it a point to be there at the commencement, and remain until the close.

C. H. Sweet, Secretary.

Tent Meeting in Liberty.

The Maine Mission Tent will be pitched in Liberty Village, Me., Sept. 14th, for meetings, and continue over Sunday, and as much longer as thought duty. We hope several good working brethren and sisters will attend with small tents, to labor, and accommodate those who come from abroad. Let all come in the spirit of the gospel of Christ. I. C. Wellcome.

Bethel, Vt., Campmeeting.

The Bethel, Vermont, Annual A. C. Campmeeting is appointed to commence Saturday, Sept. 4th, and continue till *September 13th*.

Brn. J. Couch, E. A. Stockman, E. McCulloch, N. Wheeler, and others, are expected to be at this meeting. The fare is reduced on all roads controlled by the Vt. Central, reaching from New London, Conn., to Montreal, Canada; also on the Montpelier and Wells River R. R. All persons purchasing tickets on these roads for this campmeeting, will receive a return check *free*. Tickets good from Sept. 1st to Sept. 13th. Children under twelve years half price. The regular passenger trains will stop at the campmeeting station opposite the grounds as heretofore. Board will be furnished on the ground at 75 cts. per day. The boarding stand is run in the interests of the meeting this year. All kinds of provisions can be bought at the boarding stand. Teams will be kept at houses close by the ground at reasonable rates.

We hope every tent's company will invite a preacher to their circle, as this will give homes for preachers from abroad, and be for the spiritual good of all. If preachers come with hobbies, or fanaticism, they will find homes out doors, as their themes will not be tolerated on the ground. Let all come in the spirit of the Master, to work in harmony with the meeting for the salvation of the perishing. Pray much that we all may come with warm hearts and willing hands to this annual feast of divine things. A. A. Hoyt, for Com.

P. S.—Those who intend to build wood tents, should come early enough to get them completed before the meeting commences. Lumber can be had of C. M. Walker, Bethel, Vt., it applied for in season. Remember this. A. A. H.

Vermont Conference.

The next Annual Advent Christian Conference will be held at Bethel camp-ground during the campmeeting. The business meeting will commence on *Wednesday, Sept 8th*. Business of importance is to be done at this conference. New officers are to be chosen. May there be a full attendance. Each church is entitled to one delegate. Come in the spirit of Jesus.

Central Vermont and Montpelier and Wells River R. R. half fare, as last year.

R. N. Stetson, Secretary.

Campmeeting.

The Advent Christian Campmeeting of Northern Kansas and Southern Nebraska will be held at Peach Creek, Washington Co., beginning *October 7th*, and continue over two Sundays. Come all that can. Make a sacrifice to come, and come filled with the Spirit to work for God. Bring plenty of bedding, and all bring tents that can. Bro. and Sr. Clark will be present (D. V.), with a large missionary tent.

Committee: C. D. Potter, A. S. Field, J. W. Elliott, and Theodore Bedgar.

Brn. G. G. Godfrey, James Hayworth, F. O. Cutler, J. S. Thorp, E. N. Bliss, James Page, R. F. Clark, Sr. Clark, and others, will be present to assist in preaching the word.

For additional information, address C. D. Potter, Peach Creek, Washington Co., Kansas.

The Advent Christian Conference of Northern Kansas and Southern Nebraska will be held during the early part of the meeting. Per order of Committee.

Conference. The Lord willing, a general meeting of the members of the church of God will be held near Sulphur Springs, Williamson Co, Ills, commencing *Friday, Sept. 17th*, at 7.30 P. M., and continuing over the following Sunday. All who "love his appearing" are cordially invited to be present. Inquire for Bro. Henry M. Cocke, who lives two miles west of the post office. Come with your Bibles, and let us "search the Scriptures" in "the spirit of truth," for in them we are assured that we find full directions how to obtain "eternal life." Let us have a genuine love feast once more while waiting for the realization of "that blessed hope." Amos Sanford.

Campmeeting.

A campmeeting will be held at Sparta, Wis., beginning *Sept 4th*, and continue over two Sundays. We hope for a general rally, and an excellent meeting. Necessary preparations will be made for pitching tents, and all are requested to be on hand in time, to work for God. Let every family within reasonable distance be present, and bring tents if possible. This location is so near the river, that we hope a goodly number of tents will also come from Iowa and Minnesota. Let us have a grand rally of workers.

Committee: John Palmer, Wm. Wood, Bro. Mathewson, M. L. Huthinson, James Hewitt.

Brn. D. S. Clark, Philo Hitchcock, and other ministers will be present to assist in preaching the word. If any desire additional information, address Bro. Clark, at Sparta, Wis.

Wm. Sheldon.

Tent Meeting.—The Lord willing, there will be a tent meeting at Hereford, Hall Stream, P. Q., commencing Tuesday evening, Sept. 14th, and hold over Sunday. Brethren, pray that this meeting may redound to the glory of God.

Jared Whitman.

A Quarterly Meeting will be held in Edinboro, Penn., on Saturday afternoon and Sunday (with love-feast at 9 A. M.), *Sept. 4th and 5th*. As important business matters will come up on Saturday, a full attendance of the brethren is desirable. G. W. Stetson, Pastor.

Iowa Campmeeting.

The N. E. Iowa Advent Christian Campmeeting will be held in Edgewood (Yankee Settlement), Clayton Co., commencing *Friday evening, Sept. 3d*, and holding over two Sundays. The brethren have secured a pleasant grove about one mile from the depot, and they will do what they can to provide for the comfort of those who come. Straw will be provided free for bedding, and hay and grain can be had cheap. Let all that can bring tents and bedding, and come prepared to board yourselves; but those that cannot do so, come to the meeting anyway. We extend a general invitation to all the preaching brethren to come to the meeting. Leave your "hobbies" and "pet theories" at home, and come to work with the people for the salvation of the perishing. Help from abroad will be secured as the Lord may open the way. We hope to see a large gathering of the waiting ones to this meeting.

The Annual Conference will be held during the early part of the meeting. Let the churches therefore see that delegates are appointed and credentials furnished. Let all that cannot send delegates report by letter. We hope to see all of the preachers there, but if any cannot come, write us a letter, so that we may know of your whereabouts. Edgewood is on the Davenport and St. Paul Railroad. Those on the line of the Illinois Central change cars at Deleware Centre.

J. Ridley, Secretary.

Campmeeting.

A campmeeting will be held at Brodhead, Wis, beginning on *Saturday, Sept. 12th*. Let tents come from every direction. Committee of arrangements: H. T. Moore, H. W. Button, Israel Moore, Wm. Foster, D. H Warren. A goodly number of our ministers will be present, and among them we expect S. W. Thurber and Sr. S. J. Buswell. We look for an excellent meeting. Pitch tents on the day before the meeting, if convenient. Wm. Sheldon.

My labors for the present and on until further notice, will be with the church in Whitefield, N. H. Brethren, please remember and address all communications designed for me to the above place. T. E. Lang, Jr.

A NEW WORK.

SATANIC SPIRITUALISM.

I have just published a work on Spiritualism, with the above title, containing 96 pp., 16 mo. It aims to establish the satanic character of spirit manifestations, both ancient and modern, and shows also that they are through demons instead of the spirits of the dead. These demons are shown to be the evil angels of Scripture, and to have their location in our atmosphere. The "familiar spirits" in the early Bible times, and the demons in the days of Christ and the early church, are shown to have the same general character which we find in the spirits of Spiritualism; while the phenomena in the Salem witchcraft, and several other occasions in modern times, are shown to have all the usual features of the reports of spirit manifestations in our day.

After noticing various instances of spirit manifestations in the past, the principles and doctrines of modern Spiritualism are given in numerous quotations from the spirits and leading Spiritualists, showing that they are every way blasphemous and anti-christian; and finally the tendency of popular religious teachings toward the doctrines of Spiritualism is shown to be fearfully manifest in all directions. While from its thorough treatment of the subject the work will prove invaluable to inquirers after truth, it will be found of especial service to ministers and others as a book of reference from its numerous quotations of authorities on various points.

I shall have the pamphlet on sale at my stand at Alton Bay campmeeting, and will fill orders for them at 20 cts. single copy, six copies $1.00, by addressing me there during the meeting, or afterward at Burke, Vt. Those wishing larger quantities will be allowed a further reduction.

I. K. Lombard.

☞ For sale at this Office.

Pittsfield Campmeeting.

The Annual Campmeeting for the Eastern part of Maine will be held, if the Lord will, on the ground occupied last year in Hathorn's Grove, at Pittsfield, commencing *Sunday, Sept. 5th*, and holding over Sunday, Sept. 12th.

The ground has been enlarged and graded since last year. It is expected that all who can will put up tents for themselves, and furnish plenty of bedding and food. The Mission Tent will be on hand, and will afford lodgings for those who cannot put up tents, but all must provide bedding for themselves. Be prepared for the cold and storms.

Good board will be furnished at the boarding tent at the following prices: Breakfast or supper, 25 cents; dinner, 40 cents, except the last Sunday, when it will be fifty cents. Horse keeping near by at low rates.

The fare over the M. C. R. R. will be reduced one half. Call for Campmeeting Tickets for Pittsfield and return, as there will be none given at Pittsfield. Tickets good from Sept. 1st to the 14th inclusive.

We hope there will be a general rally to this Annual Meeting by our brethren and sisters from different parts of the State. Not many more of these meetings shall we enjoy here. Come, then, in Jesus' name and strength to work for God and the salvation of the perishing. All has and will be done by the Committee for the advancement of the interest of this meeting.

Jer. Carr,
O. S. French,
A. M. Harris,
Oscar Farnum, } Committee.
Wm. Clark,
Wm. Banton,
G. L. McKenney,

Connecticut Campmeeting.

The Lord willing, this campmeeting will commence in the grove near Plainville, *Saturday, September 4th*, and continue till Sept. 13th.

Experience has proved the depressing effect of the free board system in all campmeetings, where it is allowed; for while the motive may be good, it fails in practice. Many have come to consider this management an unequal division of the burden of the meeting, inasmuch, as it requires brethren who meet their own expenses and board themselves, to help pay a free board bill for others, whose special claim to the privilege they do not understand, thereby diminishing their interest in campmeetings, and hindering their liberty to labor while at the meetings. Nor is this all; the free table has prompt attendants and earnest laborers, who sometimes fail to engage earnestly in the work of salvation, and are at ease in Zion before they are aware of it.

We believe the simple rule of *equality to all* is the surest way out of this difficulty; and it has been decided to have *no free board* and *no boarding table* at this meeting this year. The committee, with the rest, will board themselves. None need stay away because the boarding table is discontinued, as provisions will be sold at the stand, and meat, oysters, and potatoes cooked, if desired, at reasonable rates. This step has been taken with view to glorify the Lord, and we think will equalize the burden. While christians are not called upon to provide for those who are able to take care of themselves, they will not allow the needy to go away hungry.

With the blessing of the Lord, we trust the meeting will prove as nearly self-sustaining as possible. Those coming by R. R. will find conveyance from Plainville to the camp-ground. Let all who can, bring tents and bedding, and every one a blanket, lest your neighbor rob himself to lend you. Above all, come filled with the Spirit of Jesus. As the lease of this grove expires this year, a meeting will be held on the ground, *Thursday, Sept. 9th, at 9 o'clock* A. M., to consider the future of the campmeeting. A full attendance is desired. Pray that the divine power may rest down upon the encampment, and the good news of the soon coming kingdom inspire every believer with renewed energy to save the perishing, and to be in complete readiness to wait for the Son of man from heaven.

Seth Woodruff,
B. Hitchcock,
H. P. Bradley, } Committee.
L. Mills,
O. D. Woodruff,

Lake View Campmeeting.

The Annual Campmeeting of the Advent Christian Conference of the Province of Quebec, Canada, will be held in Magog, (D. V.) at the outlet of the beautiful Lake Memphremagog, to commence *Saturday, Sept. 11th*, and continue over two Sundays. We deem it best, and have been advised, to attend to the business of our Annual Conference during this meeting, and hereby so appoint, unless reasonable objection is made before that time. Let all come who can.

Arrangements have been made for half fare rates on the Passumpsic, Massawippi Valley, and South Eastern railways. Those coming on those roads will ask for campmeeting tickets. Probably fare will be reduced on the Grand Trunk, as application has been made.

Efficient help from abroad is expected. Brn. E. A. Stockman and other ministers, as the Lord may send. C. P. Dow.

Campmeeting.—The Pittsfield, Me., Campmeeting will commence, if the Lord will, *Sunday, Sept. 5th*, and hold over Sunday, Sept. 12th.

The fare over the M. C. R. R. will be reduced one half. We hope there will be a good delegation come over the R. R., so if we need the same favor another year we can get it. Particulars in due time. Jer. Carr, for the Committee.

☞ Eld. M. R. Phetteplace has been engaged to supply the desk at the Advent church in Lowell for the present.

THE BIBLE BANNER.

This is a large, illustrated, monthly paper, conducted by A. A. Phelps, A. M., assisted by an able corps of Special Contributors. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, and postage free. Liberal terms to Agents. Address The Bible Banner, Vineland, N. J.

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THE TOBACCO PLUG AND CIGAR

shown in their true character, with some of their terrible results upon mankind.

From Zion's *Herald*:—"Rev. George Trask is in a fair way to have an efficient successor in Rev. I. C. Wellcome, of Yarmouth, Me. We have received a spirited tract from his pen, entitled, 'The Tobacco Plug and Cigar.' Its seventy-two pages are crowded with facts and figures, forming a terrible indictment against the foolish and vulgar habit and expensive indulgence of the use of tobacco. We wish it the widest circulation and the utmost success in its important mission."

From the Portland *Transcript*:—"Rev. I. C. Wellcome, of Yarmouth, Me., publishes a neat pamphlet of seventy-two pages, against the use of the 'The Tobacco Plug and Cigar,' being a friendly talk with those who use tobacco, with the hope of benefitting them in health, mind and money. It is a complete treasury of anti-tobacco argument and appeal. Sold for $10 per hundred, $1.50 per dozen, 15 cents single copy. Send order to the author." Sold at the *Crisis* Office.

Appointments.

☞ Appointments must be received as early as Tuesday morning (as our paper goes to press about noon) to insure insertion for the current week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a.m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.

Boston (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
I. I. Leslie .... Sunday, Sept. 5th
C. Goodrich .... Sunday, Oct 3d

Charlestown (Hall No. 70 Main Street.)
F. H. Burbank .... Sundays, Sept. 5th, 12th, and 19th
W. S. Campbell .... Sunday, Sept. 26th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
J. Couch .... Sunday, Sept. 5th

Somerville, Mass. (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W Sederquest .... 1st and 3d Sundays in each month till further notice.

Hyde Park, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Castleton, Vt .... Sundays, Sept. 12th and 19th
S. G. Mathewson.

Plymouth, Mass .... Sunday, Sept. 12th
Tremont, Mass .... Sunday, Sept 19th
Natick, Mass .... Sunday, Sept. 26th
J. S. White.

Providence, R. I. (Hammond St.) .. Sunday, Sept. 12th
A. W. Sibley.

Mechanic Falls Campmeeting .... Sept 1st to 3d
Richmond, Me (Reed meeting-house) Sab, Sept. 5th
Richmond Corner .... Sabbath evening, Sept. 5th or where Bro. Bates appoints
Bowdoin, Me. (Dennett school-house) Tuesday evening, Sept. 7th.
Sabbattusville .... Wednesday evening, Sept. 8th
Lewiston .... Thursday evening, Sept. 9th
Poland Corners .... Friday evening, Sept. 10th
West Poland .... Sabbath, Sept. 12th
H. Munger.

St. Johnsbury, Vt .... Sunday, Sept. 5th
M. A. Potter.

Fairhaven, Mass .... Sunday, Sept. 5th
M. Batchelor.

Lynn, Mass .... Tuesday evening, Sept 14th
Coventry Centre Campmeeting .... Sept. 15th—17th
Vineland, N. J .... Sunday, Sept. 26th
A. A. Phelps.

Plainville, Ct. Campmeeting, through the week, and over Sunday, Sept 12th. Enoch Morrill.

Barkhampsted .... Sunday, Sept 5th
S. Woodruff.

Kingston, N. H .... Sunday, Sept. 5th
Acton, Me. (Hilton's Ridge meeting-house) Sunday, Sept. 19th. J. F. Chamberlin.

Wilbraham, Mass .... Sabbath, Sept. 5th
Montgomery, Mass .... Sabbath, Sept 12th
Wilbraham, Mass .... Sabbath, Sept. 19th
Brimfield, Mass .... Sabbath, Sept. 26th
Wilbraham, Mass .... Sabbath, Oct. 3d
G. L. Teeple.

East Topsham, Vt .... Sunday, Sept. 5th
Daniel D. Page.

Bethel, Vt., Campmeeting .... Tuesday, Sept. 7th and through the meeting. E. McCulloch.

Whitakerville, Vt .... Sunday, Sept. 12th
J. A. Packard.

West Stafford, Ct .... Sunday, Sept. 12th
G. L. White.

Sutton, N. H. (Palmer school-house) .. Sun., Sept. 5th
Bradford, N. H. (Bush meeting-house) Sun., Sept. 12th
Danbury, N. H (as Bro. John Knowlton may appoint) Sunday, Sept. 19th.
If desired, at Bro D. Brayley's, Saturday afternoon, at five o'clock. A. S. Williams.

Hill, N. H (Centre meeting-house) Sabbath, Sept. 5th
Franklin, N. H. (Morrison school-house) Sabbath, Sept. 19th
Andover, N. H. (Kearsarge school-house) Sabbath, Sept. 26th. Simeon Roby

East Colebrook, N. H. (Kiddersville) .. Sun., Sept. 5th
Pittsburg, N. H. (Stream school-house) Sun., Sept. 12th
On account of the campmeeting at Magog, I withdraw my appointment at Wats Mills, Sept. 19th.
Hall Stream, P. Q (Red school-house) Sun, Sept. 26th
U. G. Ladd.

Cabot, Vt .... Sunday, Sept. 19th
Albert Gordon.

North Adams (communion and baptizing) Sunday Sept. 5th. South Adams, at eight o'clock P. M.
Tent meetings at West Hoosick, commencing Tuesday, Sept 7th and holding over the next week.
Hoosick Falls, N. Y .... Sunday, Sept 12th
Protracted meetings at Hebron, N. Y., commencing Sept. 13th, and holding every evening, and over Sunday, Sept. 19th.
Sandy Hill, N. Y .... Sunday, Sept. 26th
Address all letters to Rutland, Vt.
Arthur A. Waite.

Moultonborough Neck (Lower school-house) Sunday, Sept. 5th.
Freedom, N. H. (Advent Chapel) Sunday, Sept 26th
N. Glidden.

Castleton, Vt .... Sunday, Sept 5th
Keene, N. H .... Sunday, Sept. 12th
Richard Mosher.

Lisbon, N. H., Saturday evening, Sept. 18th, and over Sunday, the 19th, evenings through the week, and over Sunday, Sept. 26th. Daniel D Page.
Geo. E. Brown.

Haverhill Centre, N. H .... Sunday, Sept. 5th
East Landaff, N. H .... Sunday, Sept. 12th
Geo. E. Brown.

Loudon Village, N. H. (as Bro. Parker may arrange) Sunday, Sept. 26th. N. B. McMurphy.

Merideth Centre, N. H .... Sunday, Sept. 12th
N. Glidden.
N. B. McMurphy.

Allegheny City, Pa. (Quincy Hall, Lacock St.) Sunday, Sept 5th. E. Owen.

Square Pond, Conn .... Sunday, Sept. 5th
Rufus Baker.

Wolfborough, N. H. (Frost's Corner) .. Sun, Sept. 5th
A. Stillings.

Strafford, N. H. (Robert's school-house) Sun, Sept. 5th
South Rochester, N. H. (Chapel) .. Sunday, Sept. 12th
Hollis Centre Conference .... Sunday, Sept. 19th
Lee, N. H. (as brethren may arrange) .. Sun, Oct. 3d
West Deerfield .... Sunday, Oct. 10th
C. R. Parsons.

Northfield, N. H. (Oak Hill school-house) Sunday, Sept. 19th. A. T. Hodgdon.

St. Johnsbury, Vt .... Sunday, Sept. 12th
Danville, P. Q .... Sunday, Sept. 19th
L. C. & M. McKinstry.

West Ossipee, N. H .... Sunday, Sept. 5th
Farmington Village, N. H .... Sunday, Sept. 12th
Northwood Narrows, N. H .... Sunday, Sept. 19th
Dover, N. H .... Sunday, Sept. 26th
Wm. Bodge.

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher .... first Sunday in each month
D. W. Davis .... third Sunday in each month

Salem, Mass .... 2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass .. the last Sunday in each month
Geo. A. Streeter.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. Gordon.

Franklin, N. H .... 2d and 4th Sunday in each month
G. H. Wallace.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass .... fourth Sunday in each month
H. H. Tucker.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. Wm. C. Stewart.

South West Hoosick, N. Y.
Arthur A. Waite .... once in four weeks
Flora Blanchard .... once in four weeks

Worcester, Mass.
Miles Grant .... Sunday, Sept. 12th
A. A. Phelps .... Sunday, Sept. 19th

Springfield, Mass. (Franklin Hall)
Enoch Morrill .... Sunday, Sept. 5th
A. W. Sibley .... Sunday, Sept. 19th

New Bedford, Mass.
E. McCullock .... Sunday, Sept. 5th
M. Batchelor .... Sunday, Sept. 12th

Clinton, Mass.
Geo. W Sederquest .... Sunday, Sept. 5th
H. H. Tucker .... Sunday, Oct. 31st

North Rutland, Mass.
Sr. L. M. Stoddard .... Sunday, Sept. 5th
H. H. Tucker .... second Sunday in each month

Haverhill, Mass. (New Chapel on Walnut St.)
D. M. Leavitt .... Sunday, Sept. 5th
W. H. Mitchell .... 2d Sunday in each month
C. S. Shattuck .... 3d Sunday in each month
A Ross .... Sunday, Sept. 26th

Portsmouth, N. H.
A. Ross .... Sunday, Sept 5th
Sr. Annie Smith .... Sunday, Sept. 12th
A. Simpson .... Sunday, Sept. 26th
B. S. Emery .... Sunday, Oct. 10th
Wm. M. Harmon .... Sunday, Oct. 17th
Jane Benson .... Sunday, Oct. 31st

Seabrook, N. H.
N. M. Davis .... Sunday, Sept. 5th
J. T. Chamberlin .... Sunday, Sept. 12th
Joseph Pinkham .... Sunday, Sept. 19th
C. Goodrich .... Sunday, Sept. 26th
J. Bickford .... Sunday, Oct. 3d
T. W. Piper .... Sunday, Oct. 10th

Concord, N. H.
Miles Grant .... Sunday, Sept. 5th
I. B. Potter .... Sundays, Sept. 12th and 19th
H. Munger .... Sunday, Sept. 26th

New Durham, N. H.
I. Damman .... Sunday, Sept. 5th
A. Ross .... Sunday, Sept. 19th
T. W. Piper .... Sunday, Oct. 3d

Manchester, N. H. (corner of Elm and Lowell Sts.)
T. W. Piper .... Sunday, Sept. 5th
Geo. H. Wallace .... Sundays, Sept. 12th and 19th
Wm. N. Pile .... Sunday, Sept. 26th

South Elliot, Me.
J. Bickford .... Sunday, Sept. 5th
N. M. Davis .... Sunday, Sept. 12th
J. T. Libbey .... Sunday, Sept. 19th
J. Pinkham .... Sunday, Sept. 26th

South Berwick, Me. (Great Works.)
J. Pinkham .... Sunday, Sept. 5th
Jos. W. White .... Sunday, Sept. 12th
N. M. Davis .... Sunday, Sept 19th
Geo. W. Brown .... Sunday, Sept. 26th

Biddeford, Me.
Jesse Gay .... Sunday, Sept. 5th
Geo. W. Brown .... Sunday, Sept. 12th
Wm. H. Mitchell .... Sunday, Sept 19th
J. Albert Libby .... Sunday, Sept. 26th

Portland, Me. (Union Hall.)
A. W. Sibley .... Sunday, Sept. 5th
A. A. Phelps, of N. J .... Sunday, Sept. 12th
E. A. Stockman .... Sundays, Sept. 19th, 26th, and Oct. 3d

Bridgeport, Conn.
Mrs. E. L. Crumb .... Sundays, Sept. 5th and 12th
Mrs. E. A. Warren .... Sunday, Sept. 19th and Sundays, Oct. 3d and 17th.
Mrs. E. L. Crumb .... Sundays, Oct. 24th, Nov. 7th Dec. 5th, and Jan 1st.
Mrs. E. A. Warren .... Sunday, Oct. 31st

Putnam, Conn.
B. Woodside .... Sunday, Sept. 5th
P. S Butler .... Sunday, Sept. 12th
H. Pratt .... Sunday, Sept. 19th
B. Woodside .... Sunday, Sept. 26th

New Haven, Conn.
Mrs. E. A. Warren .... Sunday, Sept. 5th
Wm. N. Pile .... Sunday, Sept. 12th
A. Ross .... Sunday, Sept. 19th
A. W. Sibley .... Sunday, Sept. 26th

Milldale (Southington, Ct.)
B. Hitchcock .... Sunday, Sept. 19th
G. L. White .... Sunday, Oct. 3d

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Immortality only in Christ, and Eternal Death. The subjects of Two Lectures delivered in Brikenhead. By H. S. Harleigh, M. A. Capt. Ward in the Chair. 20 cts.

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BEAUTIFUL THINGS.

A gentle voice, a heartfelt sigh,
A modest blush, a speaking eye;
A manner unaffected, free,
These things are beautiful to me.

A ready hand, a loving heart,
A sympathy that's free from art,
A real friend among the few;
These things are beautiful and true.

A mother's prayer, an answer mild,
An aged sire, a little child,
A happy home, a cheerful hearth;
These things are beautiful on earth.

A joyful song, a chorus sweet,
An earnest soul and willing feet,
A day of peace, a night of rest;
These things are beautiful and blest.

A sister's love, a brother's care,
A spotless name, a jewel rare,
A cleanly tongue that will not lie;
These things are beautiful, and why?

Because they all are born of love,
And emanate from God above,
An earnest of the heavenly birth;
Those things are beautiful on earth.

—*Selected by* L. D. MERRELL.

EXPERIENCE.

J. R. SMITH.

We are exhorted to sanctify the Lord God in our hearts, and to give unto every one that asketh us the reason of our hope, with meekness and with fear. Not in the fear of man, but in the fear of God. I received a letter from a professed follower of Christ a short time ago, who remarked that he could hardly understand how I was ever led to embrace the views which I had expressed. And when I think of what a strong believer I once was in the natural immortality of the soul, it is surprising to myself; and I can truly say that God has led me in a way which I knew not of. "The stone which the builders rejected, has become the head of the corner;" it is the Lord's doings, and it is marvellous in my eyes. Hallelujah!

I professed religion about twelve years ago. For about one year I enjoyed the society of christians. The next seven years I waded through the slough of despond, and instead of enjoying the society of christians, I rather endured it. Being engaged in mercantile business, I very soon became overcharged with the perplexities and cares of this world; and thereby fell into many temptations, and foolish and hurtful lusts. And while striving for the riches and pleasures of this world, I erred from the faith; so much so, that I neither enjoyed the society of christians, nor the society of the world, and felt that I was of all men the most miserable.

A little over four years ago I got tired of this way of living, and God showed me a better way. I then promised the Lord upon my bended knees, if he would create in me a clean heart, and restore unto me the joys of his salvation, I would "walk in all his commandments and ordinances blameless," even though by so doing I should be obliged to cut off rig'.t hands, and pluck out right eyes. The Lord took me at my word, and he has put some very severe tests in my path.

I had got a good start in the world with my business, having commenced nine years before, on a little capital of only $300.00, and was now earning money pretty fast. After consecrating myself and all that I had to the Lord, he showed me very clearly that I must give up this world. The Lord was well acquainted with me; he knew where my weak point lay; he knew where I had failed before, and tested me on that very point. The Lord showed me that I must give up my business—it was a severe test, but I had promised the Lord that I would obey him, and felt that I must follow in the way he had marked out, or be lost forever. Well, the Lord gave me grace, and I obeyed him. Soon after selling out my business the Lord called me again, to come out from a formal and backslidden church, to which I then belonged.

I did not hesitate long to obey the Lord, and felt very much blessed by so doing. I was enabled by his grace to leave all, and follow him. I sold out to the world; I burned every bridge; I cut loose from the last fetter that now bound me, and was now free. Hallelujah to God and the Lamb forever! Since that time I have ever found peace in believing, and joy in the Holy Ghost. In his presence I have found fulness of joy, and at his right hand I have found there are pleasures forevermore; and to-day I have no love for this world; I acknowledge myself a pilgrim and a stranger here, looking for a better country. I have lost all relish for the leeks and onions of Egypt. I am perfectly happy and contented with my lot, and have no desire to become the son of Pharaoh's daughter. A little more than two years ago, God spoke to me again, and called me to come up higher, and showed me a more excellent way. The Lord showed me that man should not live by bread alone, but by every word that proceedeth out of the mouth of the Lord. He showed me the necessity of believing his written word.

I had been brought up to believe the inherent immortality of the soul, and supposed the Bible was filled with such terms as "death less spirit," "immortal soul," and "the death that never dies," having heard them so often expressed. But when I commenced to search the Scriptures for myself, I was somewhat surprised to find there were no such expressions used between the two lids of the Bible. And instead of finding such mystical statements, I found it very clearly stated in God's living word, the soul that sinneth it should die, and that "the wages of sin is death," and that "the dead know not anything."

I read again that Jesus ascended up into heaven from Mount Olivet while conversing with his disciples; and the testimony of God's angelic messengers was, that the very same Jesus which was seen to ascend up into heaven, would so come, in like manner, personally and bodily.

I read again what he was coming for. I read that he was coming to raise the slumbering dead; that he was coming to change the righteous being; that he was coming to destroy the wicked, and to set up his everlasting kingdom under the whole heavens; and while I read these great and fundamental truths, I believed them. And after looking it all over carefully and prayerfully, and comparing Scipture with Scripture, I became fully convinced that they were of no private interpretation, and that God's written word was not a cunningly devised fable.

I was well aware when I embraced the hope of the personal coming of Christ and its kindred truths, that it was not a popular hope; but as I had given up seeking for the honors of this world, and was now seeking for the unsearchable riches of Christ, and that honor which cometh from God only, I was prepared to believe on him fully, and follow him wholly; and as I had received Christ at the beginning, so I followed on, minding the same things, and walking by the same rule, until the fables and traditions of men that I had been taught to believe gradually began to disappear; the fogs of mythologism and of spiritualism all cleared away, and I could see Jesus clearly. And because I believe the written word of God, and earnestly contend for the faith once delivered unto the saints, it makes me an Adventist.

I belong to this Second Advent band. Hallelujah! and I am so glad that my spiritual understanding was ever enlightened by the clear sunlight of the divine rays of the Sun of righteousness, and that my benighted eyes were ever opened to behold the perfect harmony and simplicity of God's living word. And while I advocate no man-made creeds or popular theologies; and while my name is written upon no man's church book, yet I have the witness in my soul that my name is written in the Lamb's book of life. I have the blessed assurance that I have been adopted into the royal family with Christ, and that I belong to the church of the living God, and to-day am a free man in Christ Jesus. I have not been made free by traditions, or by fables of men, but have been made free by the Son of God, and am free indeed. Hallelujah!

New Bedford, Mass.

ON THE DEATH OF THE DEVIL.

J. T. KIMBALL.

I was quite amused the other day at a notice I read in one of our papers—"I will preach on the death of the devil." I cannot describe my feelings for the moment. The thought came—is he really dead? Why, no, I cannot believe that, for if I am not mistaken, he was at my door this morning, I think, as well as usual, or so as to be about, able to attend to his business; and I hear from him almost every hour. So I thought it was a little premature, and I had made up my mind that his death could be announced to all the world, and there would be a large company to sing his requiem at his final departure.

Perhaps, dear reader, it struck you more favorably than it did me; not that I would not be very glad to hear of his death, and join in his requiem; but until the One comes that is to put him to death—Christ—he will live on. Yes, it will take a divine Christ to put him out of the way, or send him to the land of forgetfulness. I am a believer in the fact that he will soon be obliged to start on his journey, which will end his life, and his long and devilish career. He will not go empty handed, but will be loaded with all he will be able to carry of his long and terrible train of death, misery, and woe. He has done mischief enough. He has had a long time of trial. He has met every man and woman that ever lived. Some he has deceived and ruined, and some he has not, thank the Lord!

It will be known soon who will go with him, and who will go the other way. I cannot tell sure how it will be with me; but I have not given up all hopes of going with the other company, who will walk on streets of gold. I know I fail, and am not as good as I wish I was, or as it is my privilege to be; but I will try to do better. O the home over there, that beautiful home. I feel just now I will do the best I can to outride the storm. So I will leave the matter, hoping we shall all be so happy as to join Christ in his last and great funeral of the devil, and all his host. Yes, to bid them a long and final adieu. Pray for thy unworthy brother.

Concord, N. H.

KINDNESS.

Be kind,—a word in kindness spoken,
May heal a heart that's almost broken;
Be kind,—forget not thou art one
Of human form, and not alone.

Be kind, thine erring brother love,
And never in hasty words reprove;
Remember him as mortal man,
Then treat him harshly if you can.

Be kind,—thine influence ever lend
To prove thyself indeed a friend
To all who bear fair virtue's seal,—
To such alone thyself reveal.

Be kind,—the humble poor relieve,
And strive to comfort those who grieve;
Forget not thou,—perhaps in time
Others may rise, and you decline.

Be kind,—thou art a trav'ler here,
Hast thou no destiny to fear?
Hast thou no hope that will prove frail,
Or art thou sure no joy will fail?

Be kind,—another day may prove
The ruin of the names you love;
Be kind, and reap the promise given,
Be kind on earth, and rest in heaven.

Words cost but little effort on our part, but how sweet, how salutary, how important often, the result of a kind word, let fall by even a stranger, upon our minds. How often indeed has this excellent attribute of a virtuous heart caused the erring to turn from his evil ways, and become reinstated in the paths of usefulness and holiness.

Be kind, and the kindness which dwells in your bosom shall meet a ready response from other hearts, and you shall never regret the agency so salutary to the happiness of others, and so conducive to your own.

Be kind, O dear reader, under all circumstances; and when you are suffering from adversity, may you meet a reciprocal response from every virtuous mind, and feel indeed the true value of a ministering spirit.
—*Selected by G. E. Merrill.*

CRUCIFIXION.

Man fell by exalting his own will above God's will; to be restored he must exalt God's will above his own will. That is the choice which Christ submits to each of us, the subjection of self-will to the righteous rule of the divine will; the crucifixion of self and the exaltation of Christ.

The Lord will do the crucifying if we will do the consenting; it is for us to choose and for him to perform; he will empty us of self if we will unlock the door and consent to a thorough renovation; he will slay the old man if we will surrender to his power. That is the policy of the gospel—to destroy and to create anew; to crucify the flesh and enthrone the Spirit; to blot out the image of sin, and to impart the image of holiness; to kill the old man, and create the new one after the likeness of Christ, in righteousness and true holiness.

The work begins at conversion, the flesh is kept under control as dead and buried, by the power of grace through faith. If we are able to reckon ourselves as dead, Jesus will make the reckoning true, for he is "able to keep us from falling," and in the resurrection, mortal flesh will be changed to glorified, spiritual bodies, and our redemption will be finished.—*Baptist Union.*

LETTER FROM SR. M. A. SEYMOUR.

DEAR CRISIS:—We have been highly favored in this vicinity for the past two weeks by a visit and the public labors of Sr. L. M. Stoddard, formerly of Worcester, Mass. Her preaching hss created much interest in many minds, and she is still with us in the spirit of her mission. God bless and give her many stars in her crown of rejoicing. How cheering it is to see one here and another there, who began to look for and love the appearing in 1843, and have kept on in the straight track of truth and hope, while so many have switched off on almost all points of plain Bible truth; and now there is one very prominent timeist who teaches and publishes broadcast that we are in the day of the Lord; that the seventh trump, yea, the trump of God, has been sounding for some months, and the righteous dead being awakened, but no one perceives it by any of the five senses.

The above writer tries to convince us that the last trump may be sounding, and our auditory nerves perceive it not, from the fact that six of the angels of Rev. 8th and 9th chapters have been so fulfilled; but we reply, there was no voice prophesied of in connection with the first six; but the seventh is called God's trump, in contradistinction from the other six. It is the last, and a voice is heard which vibrates on the cold, dumb ear of the silent sleepers in the embrace of the monster death, which they hear. See 1 Thess. 4: 15-17—"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And 1 Cor. 15: 51-53—"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

John 5: 28 reads—"Marvel not at this; the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." When? At the last trump, which is the seventh in the series. Rev. 11: 15-19—"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hasr taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

God's trump has sounded once, and only once, in the ears of mortals. Ex. 19: 16-21—"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet *exceeding loud*, so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed *louder* and *louder*, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish."

From these quotations, we learn that God's trump was exceeding loud, and nature trembled like Belshazzar at the hand of God on the wall; and nature will tremble yet once more, having heard the same voice that the people heard at Mt. Sinai, as Paul positively teaches in Heb. 15: 25-28—"See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire."

In view of all these scriptures, the poet could well say in anticipation—

"The trumpet! the trumpet! the dead have all heard;
Lo, the depths of the stone-covered charnel are stir'd!
From the sea, from the earth, from the south, from the north,
All the vast generations of men are come forth.
The judgment! the judgment! the thrones are all set,
Where the Lamb and the white-vested elders are met;
There all flesh is at once in the sight of the Lord,
And the doom of eternity hangs on his word."

When the trump sounds, the living saints will hear it, and be changed, and caught away to meet him in the air; and the unbeliever will

"See Gabriel in the middle air, etc.
The trumpet sounding everywhere,
What will you do in that day?"

Shall we not all learn, in view of so many erroneous teachers, who are not humble enough to say, "I was mistaken," to "cease from man whose breath is in his nostrils, for wherein is he to be accounted for?"

Yours in hope of Christ's coming and glory.

Reading, Mich.

MORAL SELECTIONS FROM THE APOCRYPHA.

Great is the truth. She doeth the things that are just. Above all things truth beareth away the victory. In no wise speak against the truth. Be steadfast in thy understanding, and let thy word be the same. True dealing shall endure forever. Do uprightly all thy life long. For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

Show thyself merciful and just. Let just men eat and drink with thee. Neglect not to give alms. Do right to the widow; be as a father to the fatherless, give to the poor, defend the orphan, clothe the naked, be not slow to visit the sick, defend the maimed, and deliver him that suffereth wrong from the hand of the oppressor.

Give alms of thy substance. If thou hast abundance, give alms accordingly; if thou hast but a little, be not afraid to give according to that little. Give of thy bread to the hungry, and of thy garments to them that are naked; and let not thine eye be envious when thou givest alms. Defraud not the poor of his living, and make not the needy eyes to wait long. Make not a hungry soul sorrowful, neither provoke a man in his distress. Add not more trouble to a heart that is vexed, and defer not to give to him that is in need. Reject not the supplication of the afflicted, neither turn away thy face from a poor man. Turn not away thine eye from the needy, and give him none occasion to curse thee. There can no good come to him that is always occupied in evil, nor to him that giveth no alms. Be faithful to thy neighbor in his poverty, that thou mayest rejoice in his prosperity.

Lend thy neighbor in time of his need, and pay thou thy neighbor again in due season. Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee. Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them. Till he hath received, he will kiss a man's hand, and for his neighbor's money he will speak submissively; but when he should repay, he will prolong the time, and return words of grief, and complain of the time. Many therefore have refused to lend, for other men's ill dealing, fearing to be defrauded.

ACROSTIC.

C. W. BAKER.

United in Christ, how sweet the assurance;
None ever need lack the power of endurance;
In Christ there is rest, peace, comfort and hope;
Only keep in the vine; it will hold the branch up;
No lack of the choicest, the richest of fruit
In all its perfection; a bountiful crop;
No fear of the frost, the mildew or blast,
Christ hath promised a garner for all at the last.
Hear then his commands,
Receive his blest word
In earnest, to do the will of the Lord;
So that in all life our acts will accord;
Then all will be his, and get the reward.

Sushan, N. Y.

FATHER GERDEMANN'S LECTURE.

Though we have already given a good synopsis of this lecture delivered last week in Philadelphia, we have received many requests to publish the fuller report which appeared in the *Herald*. The following are the *Herald's* headings:

Lecture by the noted Ex-Priest in Philadelphia last evening—his experience in Orders—Caustic Arraignment of the Priesthood of the Church in America—The natural results of Celibacy—Alarming prevalence of the vice of Drunkenness among the Clergy—The Decree of Infallibility.

Philadelphia, July 28, 1875. A large crowd was gathered in the neighborhood of the Horticultural Hall to-night, in the expectation of a disturbance resulting from the lecture delivered by the ex-priest, John W. Gerdemann. Inside the hall every seat and almost every inch of standing-room were occupied long before the hour fixed for the beginning of the lecture. The lecturer was introduced by H. H. K. Elliot, of the *Evening Express*, and upon taking the stand read a letter from Father Stack, urging him to avoid personal vituperation, and advising him to use his power to effect reform in the Catholic church, rather than assail it. He then proceeded to speak as follows, his lecture being interrupted at the end of every sentence by vociferous applause

THE LECTURE.

As you see by the letter just read to you, Stack and myself agree upon all points but one. He is still a Catholic and a priest; I have ceased to be either. Father Stack hopes for an impossibility—reform in the Roman church. Reform is sadly needed. It has been the hope and demand of the world and the never seriously attempted, never fulfilled promise of the church. To return to the church of the early ages, to the simplicity of the apostolic times, would mean suicide to the church of Rome. No doubt if the apostles or first christians entered the Catholic church they never would recognize in it the church of Christ. And still the church of Rome looks upon itself as the very acme of perfection. In latter times she has urged her dreams of her exclusive right to heaven and universal dominion upon earth with more than ordinary vigor. Father Stack is afraid that I may speak the truth to-night. I am not. I deal with the church practically, not theoretically; as it is, not as it should be. I do not take issue with the church of our day and of our land. What I will say to-night I did not learn from books or hearsay. I will speak only of what I have seen with my own eyes and heard with my own ears.

The speaker then detailed at great length his connection with the church and the reason and manner of his abandonment of it, and defended himself in energetic and eloquent language against the charges made against him, of which he asserted his entire innocence. In showing how his faith in the doctrines of the church had become shaken, he continued:

PAPAL INFALLIBILITY.

Before the dogma of Papal infallibility was declare, I would have sacrificed my life inch by inch for the Catholic church. The day the cable brought the news of the proclamation of that new dogma I prayed earnestly and long to God to enlighten and guide me, and got up a confirmed Protestant. From that day I commenced to look at the doctrines of the Roman church with open eyes. It took me over three years before I was fully convinced of the fact that the church of Rome could be the church of Christ. The dogma of infallibility was forced upon the Catholic world, not so much by the good natured, vain old Pope himself as by his vile and scheming advisers—the Jesuitical party in the church. The leading bishops of the council were opposed to it, the laity never heard of it, and don't understand its revolutionary tendency to-day. Still it was carried. The bishops who supported the novel claim of the Papacy were in every way encouraged; those who conscientiously opposed it were frowned upon and denied a hearing, like Bishops Dupanloup and Stausmeyer of Europe, and Archbishops Kenrick and Verat, of the United States. My convictions were put to a test in 1872, when I was at the point of death from small-pox. When the doctor declared he had no hope of my recovery, the priest, a Redemptorist father, was sent for to hear my confession. After as mature consideration as my sickness allowed me to make, I felt convinced that I was right in rejecting the new dogma, and informed the father so. All his entreaties, all his arguments failed to convince me, and I steadily refused to believe what my reason revolted at. I certainly did not expect to recover at this time, and yet I remember how happy and peaceful I felt. Since that time I studied harder about all matters I had doubted before. Here came first the inordinate worship of the virgin and saints generally, although the Scriptures tell us plainly that there is only one name in which we can be saved, that of Christ Jesus. Still Catholic divines blasphemously assert that Mary is, through her intercession, more powerful than her divine Son himself, and the Catholic prays ten times to her where he scarcely thinks once of God. Further, I looked at the want of charity in the claim of the Roman church to exclusive salvation. I could not believe that a merciful God should condemn all well meaning Protestants, who, if perhaps they believed less, certainly practiced more of Christ's teachings than the Roman Catholics. I thought of the word of Scripture that "by their fruits ye shall know them," and judging by that standard, the balance was in favor of Protestantism. And how can it be otherwise? The Protestant believes that as the tree falleth, so shall it lie, and lives accordingly. The Protestant seeks salvation through a pure heart and life; the Catholic depends largely on medals, indulgences, fasting, the blessing of the priest and outward performances. When I was with Bishop Wood on his official visits to the country parishes I saw him give to the poor people what he called holy medals blessed by the Pope. Being surprised at the great quantity he gave away, I asked him how the Pope managed to bless so many things for all the bishops, and learned something very interesting. He told me that the boxes containing the medals, crosses, etc., arrived the same day the Pope was going to dine with the American bishops in the Collegium Americanum. They were standing, nailed fast as they arrived, in the corridor, and the Pope blessed them by simply making the sign of the cross over the boxes passing by. When I told the bishop that he might have saved himself the trouble of having them shipped to Rome, as he might as well have blessed them in Einsiedeln, Switzerland or, for that matter, in Philadelphia, I was simply told that I was a queer man. Still the poor people kissed those things as reverently as if they had been the Savior's very feet.

In commenting upon the priesthood of the Catholic church in America the speaker said:

THE PRIESTHOOD.

Besides the doubts I had on doctrinal matters I was far more disgusted with the Roman church on account of my knowledge of its priesthood. In fact, if I would not have learned to become a bad man, like the majority of priests I know of, I might be in their ranks yet. I repeatedly heard good and sincere priests say it was a blessing the American people did not know the true character of the Roman priesthood, for if they did they would sweep them out of the country, and I assure you, if you could know them as I do, you would not consider that remark as any too harsh. In the first place, they have an inordinate desire for money. The poor people are asked for money at all times and occasions. The more a man gives the better he is liked. He must pay every time he comes to church, and every time the priest comes to him. No matter how poor the family may be, how hard the man may work, how much the mother may save, how poorly the children are clad; no matter whether the grocer is paid, the average priest insists on his dues. Baptism, marriages and funerals must be paid for, and woe to the poor Catholic who dares to offer a priest less than five dollars. Too much he can never give. Go on any Sunday to almost any Catholic church of this city and you will hear something about money always.

When I first met the late John Maguire, a conveyancer, and a good Roman Catholic, he warned me against this vice of the priests, saying that he never yet attended church in this country without having listened to more eloquent remarks on the money question than on the gospel of the day. The more a priest returns to the bishop for a seminary or other purposes, the higher he rises in the bishop's esteem. Provided a priest is sound on the money question, his other qualities are of minor importance. I know over five hundred priests and sixty bishops in this country. I have been frequently in priests' and bishops' company, and whenever the question came on the congregations, they never asked, "How are your people; are they temperate, faithful in attendance at church; do they raise their children well?" but always, "How much pew rents do you get?" "What do your collections amount to?" "What do you get at Christmas?" "What are your fees for baptism and marriage?" And if the sums did not seem large enough you would hear a "Damn it; that's little."

When Bishop Toebbe came home to his people in Covington, after an absence of six months, the first Sunday he appeared among them he gave them a tremendous overhauling about the money collections. I know priests who have been scarce ten years in the priesthood, who own from $20,000 to $40,000. And the poor people, who always give, never are told where the money goes to. No priest and no layman in the city knows what Bishop Wood owes. No congregation hears what a priest receives and how it is spent. And how is it spent? A good deal of it in gambling, cigars, grand dinners and good drinks. Priests are, without doubt, the best livers in the country. Whenever you meet a company of priests, be it on Sunday or week day, night or day-time, you nearly always find them at a game of euchre, and not for mere pastime, but for money. I often saw, especially, Irish priests play for quarters, fifty cents and a dollar a game. The German priests were generally content with a game for ten cents. Then came the grand dinners served in the most approved style, for which the good people foot the bill. Those dinners are not got up on a small scale either, but cost from $500 to $1,500. The Bishop gives generally three or four grand dinners, where all are invited, a year, and God knows how many on a smaller scale. Priests give their dinners on stated occasions—at the funeral of a priest, on the day of a corner-stone laying or dedication of a new church, and annually on the last day of the forty hours. The poor people are in the church at their prayers while the good fathers are enjoying their terrapin, canvas-back and champagne. When the church I built was dedicated Bishop Wood ordered me to give a grand dinner. On the Sunday previous Father Filan's dinner had been a poor affair, although I considered it a very good one, and told me I should try to surpass that Irishman. I had to submit the bill of fare and wine list to him, and that little dinner cost the church almost $1,000. It is no wonder that the good Bishop, who has to attend to all these dinners the whole year round, is so often visited with rheumatic pains, as we call it genteely. But the great curse of the priesthood in this country is the vice of drunkenness. Of the extent of this vice I can give you no adequate idea. When priests meet, the first and the last thing is a drink; early in the morning and late at night the whiskey bottle is their consolation.

You were, no doubt, surprised at the rather heavy bills for liquors and champagne produced at the late trial. I tell you candidly they were very light compared with bills of the majority of priests for the same purposes. If you would not offer whiskey and wine, and plenty of it, to your visitors, you would soon be spotted and cried down as a fool. Bishop Wood was a frequent visitor at my house, and as he said, he did not want any Teutonic acid, "meaning good German wine," but insisted on having champagne. And let me show you that his capacity is rather a large one. I was traveling with him in Schuylkill county three or four weeks before I left the church, and I will now give you his day's work. Early that Sunday morning he confirmed in the German church at St. Clair. After having administered confirmation, a good breakfast was spread for him, but he did not touch it, and asked for a bottle of wine. Good Father Froude was rather surprised, and said: "Hallo! wine for breakfast." After the wine was finished we went to the English church. There the Bishop complained of the poor wine of Father Froude, and asked for and received a bottle of champagne. After he had given confirmation there, a few glasses of lager-beer were enjoyed. Then came dinner, and a good one it was, and he partook freely of beer, wine, champagne, and brandy, to wash it down. Before we left St. Clair for Mahanoy Plane on the superintendent's special car, a few more bottles of champagne were opened and dispatched by him and the priests present. Scarcely had he reached Father Plonnor's house when he asked for goat-milk punch, of which he took two or three glasses. Afterward he followed it with a few glasses of champagne. Still he got through with confirming about two hundred people, only complained of not being quite well; but the dinner of terrapin, pheasants, and other choice things, served afterward, he did not enjoy, and he went to bed, where I brought to him the last glass of champagne after eleven o'clock. When you hear that a Bishop can do so much in that line and still be able to give confirmation, you will not be surprised to hear that bills for liquors and wines are large with a priest who often enjoys his visits.

To be more serious, the greater part of the priests who died in this diocese since I was ordained, died of too much drink, and many priests are serving there now who have more than once suffered from delirium tremens. To see priests drunk in their houses is bad enough, but how much worse, how much more disgraceful is it for them to be drunk in the pulpit and at the altar. Even in September last I heard a sermon, preached at the close of the forty hours' devotion—one of the most solemn occasions in the Catholic church—when under the influence of liquor. That man arrived about two o'clock in the afternoon completely drunk. He slept off, it is true, partly the effects of his debauch. Still, when he preached at seven o'clock, he was anything but sober. After the ceremonies were over he recommenced his potations, mixing whiskey, beer, wine and champagne, till he fell on the floor beastly drunk. That man is on the mission to-day, pastor of a large congregation, although it is well known that not a week passes in which he is not drunk once or twice. On another occasion a priest, who now rests in a drunkard's grave, was so completely drunk when carrying the wafer in procession through his church, that I and another priest, who acted as deacon, had to support him to keep him from falling. I might adduce many more instances of the fearful intemperance prevailing among the Roman clergy, but I suppose enough has been said to convince you that temperance is a virtue almost unknown among them.

(*Concluded next week.*)

AN ENCOURAGING THOUGHT

O. H. SWEET.

Our Lord despises not the day of small things. The weakest believer is not rejected by him. He regards the feeblest motions of faith toward himself. He smiles on the smallest beginnings of grace in the heart. He accepts the least acts of true faith and real piety. What great encouragement to young beginners and the weak in faith. Their Savior is one who gathers the lambs with his arms, and carries them in his bosom. He is one who strengthens the weak and supports the falling. Look, then, ye feeble ones to this Savior, who is so full of power, goodness and condescension. Remember that he will in no wise cast out those who come to him, nor disappoint those who wait for him.

Steep Falls, Me.

"CONSCIOUS union with God is the sweetest of all experiences. Our souls see, hear, commune with, enjoy him. He becomes more real, personal, substantial, than any object of sense. We know that we have reached the imperishable, the living, the life-giving, the spiritual and loving Father, and are enabled to lean upon, love, trust, rejoice in him. We get beyond the text of crucibles, glasses, and acids, where scientists never travel, and human wisdom never penetrates; where the mind asserts its supremacy, and speculation and logic yield to consciousness and certain knowledge. No knowledge equals this spiritual discernment, which makes us know that our Redeemer lives and loves, and holds fellowship with us."—*Exchange.*

HOME AND HEALTH.

CLEANLINESS.

Perhaps there is no part of the health reform more plain and obvious than that relating to cleanliness. We cannot see how a filthy man can be a healthy person. Filth itself breeds disease. Hence plagues and epidemics generally originate in the low and filthy parts of cities, and make the most fearful havoc there. We think he is a very poor health reformer who allows filth and uncleanness to accumulate around his house and premises. Look around the well, the back door, the wood pile, and also in the cellar. Are they all kept clean and healthy? Disease and death, which carry off our loved ones, often originate in these impurities. Then we piously lay it all to the Lord! It is a false accusation; and the sooner we learn this and remove the cause, the better.

When the Israelites dwelt in tents, the Lord gave them a special command on this point; namely, that they should keep their tents and all around them pure and clean from filthiness. Deut. 23: 14: "The Lord thy d walketh in the midst of thy camp to dei.,er thee, and to give up thine enemies before thee; therefore shall thy camp be holy; that he see no unclean thing in thee, and turn away from thee." The previous verses show that this means, not spiritual, but literal or physical filth. The Lord does not love filth now any more than then. Christian families, then, have a double reason why they should be clean and pure in all their dwellings. A slack, untidy, filthy christian! How would he appear amidst the purity of heaven? I am glad to find the good old Bible in such harmony with the principles of the health reform.

Garments, especially those worn next the person, should often be aired and washed. The skin is constantly throwing off waste, impure matter, especially when sweating. This soon fills the clothes with impurity; hence they should be often purified. It is a good plan to change all our clothing every evening when we retire to rest, and lay out each article by itself where it may thoroughly air. This can be easily done, and should be. Then in the morning, air the garment we have slept in during the night. This I have done for years, and I believe I derive much benefit from it.

The whole person, but especially the feet, should often be washed in water to remove the impurities of the skin, open its pores, and thus allow the used-up matter of the body to be thrown off. Where this is not done, this impure matter goes to the lungs and other organs, and often produces disease and death. Hence, cleanliness of the person is a very important thing to be attended to. Here, again, we are in harmony with the Bible. 2 Cor. 7: 9.—*Health Reformer.*

HINTS CONCERNING SICKNESS.

Don't whisper in the sick-room.

When the doctor comes to see you, remember how many pairs of stairs he has to climb every day, and go down to him if you are well enough.

When you are sitting up at night with a patient, be sure to have something to eat, if you wish to save yourself unnecessary exhaustion.

Remember that sick people are not necessarily idiotic or imbecile, and that it is not always wise to try to persuade them that their sufferings are imaginary. They may even at times know best what they need.

Never deceive a dying person unless by the doctor's express orders. It is not only wrong to allow any soul to go into eternity without preparation, but how can you tell but that he has something he ought to tell or do before he goes away?

If you have a sick friend to whom you wish to be of use, do not content yourself sending her flowers and jelly, but lend her one of your pictures to hang in place of hers, or a bronze to replace the one at which she is so tired of staring.

Don't have needless conversations with the doctor outside of the sick-room. Nothing will excite and irritate a nervous patient sooner. If you do have such conversations, don't tell the patient that the doctor said "nothing." He won't believe you, and he will imagine the worst possible.

In lifting the sick, do not take them by the shoulders and drag them up on to the pillows, but get some one to help you. Let one stand on one side of the patient, the other opposite, then join hands under the shoulders and hips, and lift steadily and promptly together. This method is easy for those who lift, and does not disturb the one who is lifted.

Do not imagine that your duty is over when you have nursed your patient through his illness, and he is about the house, or perhaps going out again. Strength does not come back in a moment, and the days when little things worry and little efforts exhaust, when the cares of business begin to press, but the feeble brain and hand refuse to think and execute, are the most trying to the sick one, and then comes the need for your tenderest care, your most unobtrusive watchfulness.—*Scribner.*

"THE WEATHER."

Very many diseases are laid at the door of the weather." It is the want of weather which brings multitudes in our larger cities to an untimely grave. "The weather" refers to the state of the out-door air; it may be cold or hot, wet or dry, serene or stormy, but it is all weather provided it is out of doors. Our wits are stimulated in winter to keep "the weather" out doors; and we eat, and sleep, and lounge in an atmosphere of sixty, seventy, and eighty degrees, and that atmosphere loaded with impurities of human exhalations, tainted breaths, coal-gas, furnace-heat, and kitchen effluvia. It is not wonderful that, breathing all these from morning until night, and until morning comes again, with short intervals of an hour or two, now and then, during all the weary months of winter, that our children pale and pine away, and by the coming of the beautiful spring-time have such little vitality, that croup, and scarlet fever, and putrid sore throats, sweep them by multitudes into an untimely grave. The best health invigorator that can be taken, suitable for all classes and conditions, is two hours of "weather" daily, rain or shine.—*Methodist.*

A PATIENT ELEPHANT.

"Tell my grandchildren," writes the Bishop of Calcutta, "that an elephant here had a disease in his eyes. For three days he had been completely blind. His owner, an eminent officer, asked my dear Dr. Webb if he could do anything to relieve the poor animal. The doctor said he would try the nitrate of silver, which was a remedy commonly applied to similar diseases in the human eye. The large animal was ordered to lie down, and at first, on the application of the remedy, raised a most extraordinary roar at the acute pain which it occasioned. The effect, however was wonderful. The eye was in a manner restored, and the animal could partially see.

The next day, when he was brought, and heard the doctor's voice, he lay down of himself, placed his enormous head on one side, curled up his trunk, drew in his breath just like a man about to endure an operation, gave a sigh of relief when it was over, and then, by trunk and gesture, evidently wished to express his gratitude. What sagacity! What a lesson to us of patience!"—*Life of Bishop Wilson.*

DO NOT lament that you cannot offer guests a better house, furniture, or viands. It is fair to presume that their visit is to you and not to these surroundings. If you want to endear yourself to talkers, learn to listen well. Let guests find out more by your actions than your words that you are happy to see them.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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Semi-monthly,

THE YOUNG PILGRIM
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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1034. BOSTON, WEDNESDAY, SEPTEMBER 8, 1875. VOL. XLI.—NO. 21.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

A LITTLE WHILE.

"A little while," our Lord shall come,
And we shall wander here no more;
He'll take us to our Father's home,
Where he has for us gone before—
To dwell with him, to see his face,
And sing the glories of his grace.

"A little while,"—come, Savior, come!
For thee the church has tarried long;
Take thy poor, wearied pilgrims home,
To sing the new eternal song—
To sing thy glory, and to be
In every thing conformed to thee.
—*Selected.*

REPORT

Of the Sixteenth Annual Meeting OF THE ADVENT CHRISTIAN ASSOCIATION, HELD AT Chapin's Grove, Springfield, Mass., Aug. 9th and 10th, 1875.

Monday, Aug. 9th, 4 o'clock P. M. The meeting was called to order by the President, Eld. S. G. Mathewson, and after prayer, Eld. C. E. Barnes was appointed Secretary *pro tem.* On motion, the Chair appointed Brn. George A. Streeter, G. L. White, and Sam'l Ayres, a committee on credentials; after which the meeting adjourned until 8½ o'clock the next morning.

Tuesday, Aug. 10th, 8½ o'clock A. M. The meeting was called to order by the President, and after the offering of prayer, the committee on credentials made their report, which, when completed, was as follows:—

List of Members.

S. G. Mathewson, Worcester, Mass., *President.*

M. Batchelor, New Bedford, Mass., *Vice President.*

C. E. Barnes, Salem, Mass., *Secretary pro tem.*

Geo. T. Adams, Boston, Mass., *Treasurer.*

Members of the Board—J. G. Hamblin, Hyde Park, Mass., H. V. Davis, New Bedford, Mass.

Preachers.

From Massachusetts.—Geo. A. Streeter, North Dana; H. Pratt, Springfield; Sam'l Ayers, Worcester; J. Hemenway, Westfield; H. H. Tucker, Palmer; J. A. Packard, Winchendon; R. D. Grant, Athol; S. Hale, J. Couch, M. Grant, I. I. Leslie, Chas. Goodrich, Boston; H. Munger, Chicopee Falls; L. T. Cunningham, Newton; Mrs. Jane Benson, Leicester; Mrs. A. M. Barnes, Clinton.

From New Hampshire.—Enoch Morrill, South Deerfield; I. Damman, S. S. Brewer, E. A. Stockman, Alton Bay; M. A. Potter, Keene; E. Owen, Portsmouth; A. Simpson, Concord; A. Ross, East Concord.

From Vermont.—H. K. Flagg, Arthur A. Waite, Rutland; A. A. Hoyt, Waterbury.

From Connecticut.—I. B. Potter, Stafford; Donald Cameron, Norwich; Wm. J. Ripley, Pleasant Valley; H. C. Smith, Scitico; A. Elliott, Campville; Geo. L. White, Bristol.

From Rhode Island.—J. W. Thomas, Providence.

From New York.—A. W. Sibley, Richard Mosher, Sandy Hill; T. J. Cox, Mrs. A. E. Smith, New York City; Mrs. L. M. Stoddard, Lockport.

From Virginia.—Elias Brundage, Black Walnut.

From South Carolina.—P. G. Bowman, Lydia.

From Alabama.—J. A. Cargile, Stevenson.

From Wisconsin.—Wm. Sheldon, Brodhead.

From Ohio.—E. McCulloch, Nevada.

From Kansas.—R. F. and Mrs. R. F. Clark, Rock Creek; J. C. Smith, Arvonia.

Delegates.

I. H. Plumley, E. A. Egglestone, A. Noble, Westfield, Mass.; Robert Allen, Vernon, Vt.; Josiah Hall, Scitico, Ct.; Geo. L. Place, George S. Harwood, Providence, R. I.; James Young, New York City, N. Y.; M. G. Wise, Collinsville, Ct.; C. M. Morgan, Granby, Mass.; Carter Wilder, Clinton, Mass.; Henry A. Way, Bristol, Ct.; H. L. Stevens, Jr., Turnip Creek, Va.; G. Garran, Hyde Park, Mass.; Sam'l Cooper, Woodstock Valley, Ct.; Noah Shumway, Danielsonville, Ct.; J. W. De Merritt, Natick, Mass.; H. W. Buxton, A. L. Chamberlain, H. H. Nash, H. D. Law, Geo. E. Merrill, Worcester, Mass.; Benj. Irish, Paul Lawrence, B. S. Pierce, New Bedford, Mass.; Warren Howard, Hebron, N. Y.; Benjamin Young, C. H. Woodman, Ozias Goodrich, Chelsea, Mass.; E. J. Wood, Palmer, Mass.; S. D. Hutchins, Rutland, Vt.; Levi Allen, Chicopee Falls, Mass.; J. B. White, Hoosick, N. Y.

The report of the committee was accepted, and pending the motion for its adoption, a committee, consisting of Brn. Bowman, Leslie, and Stockman, was appointed to investigate, and report to the meeting concerning the claims of two rival delegates from Winsted, Ct. With the exception of this matter the report was adopted. The committee of investigation subsequently reported that, "Having heard statements in relation to all the circumstances connected with the case, we decide that the A. C. Church in Winsted, Ct., has no representative here at all, because of the want of formality in their election. We think this church entitled to a delegate, but the one who was chosen, not attending himself, transferred his certificate to another, which we hold he had no right to do, and in consequence of this informality we decide that the Winsted A. C. Church is not properly represented here."

The order of business of last year was accepted as the order of business for the present meeting, which was the following:

1. The reading of the Sec'y's Minutes of the A. C. A.
2. The Treasurer's Report of the A. C. A.
3. The Address of the President of A. C. P. S.
4. Secretary's Report of the A. C. P. S.
5. The Treasurer's Report of the A. C. P. S.
6. The Business Agent's Report of the A. C. P. S.
7. Election of Officers for the A. C. A.
8. Election of Editors of the "World's Crisis."
9. Election of Officers of the A. C. P. S.
10. Promiscuous Business.

The report of the last meeting was read and adopted. The Treasurer of the A. C. A. reported—"There have been no funds received, and none expended." Accepted and adopted. Eld. A. Ross, President of the A. C. P. S., delivered his annual address, as found below, which was listened to with marked interest.

PRESIDENT'S ADDRESS.

Mr. President, and Brethren of the Advent Christian Association:—

A merciful Providence has preserved us through another year of rapid and ominous change, and the time and events yet remaining to this dispensation call loudly upon us to solemnly realize and proclaim the end of all things emphatically at hand.

The Advent Christian Publication Society, the servant of the Advent Christian Association, gave its constitutional pledge fifteen years ago to be faithful in this direction. Whether in your judgment it has strictly adhered to the object of its formation during the year past, will be seen in the verdict you are here called upon to render upon its action. If the Society has assumed an illegitimate responsibility in dealing with the misconduct of some, repeatedly thrust before them, we hope to be humble enough to repent of the wrong we may have done, and most ardently desire that your executive servants in the future may succeed in confining their labor and efforts to the glorious object for which it was first called into active life and service.

The coming of the Lord is the truth for the times, for every association and individual. The great adversary knows this, and if he can scatter dissension, and awaken mutiny among those looking for the Lord, no matter by what means it is done, he is satisfied. With a true Christian disposition to set right all mistakes past, so far as is possible, let us from our present standpoint look out upon the world, study its wants, and strive to respond to its claims.

The Advent Christian Publication Society had its origin suggested by Matt. 24: 14,—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." How fearful the responsibilities of that people honored with such a message; and how culpable must they be held for the neglect of so high a calling.

The commission and qualifications to do this work are not the fruit of human merit or effort; but the Great Head of the church commissions and qualifies men, and leaves them to execute the work on the strength of their own free will. Fidelity will secure boldness in the day of judgment, while neglect, backsliding, or compromise, will deprive us of the reward, and another take the crown. Conscious as I trust we are, of all the Lord has done for us, and realizing, as I hope we do, the weight of responsibility resting upon us as a people, it will be wise and prudent in us at this great gathering to compare notes, and devise such means for the publication of the gospel of the kingdom as may be most practical and effectual in its workings. We need great devotion to the cause, and a spirit of sacrifice. We must not, if we succeed, make the cause of our coming King secondary to worldly interests, but rather make worldly interests subserve the cause we represent. Papers and tracts must be published, filled with the pure word of the kingdom; men called of God must travel, and with lips touched as with a live coal from Jehovah's altar warn the world. Oceans, seas, and continents must be crossed, and dark places of the earth, and habitations of cruelty visited to prepare a people for the Lord. "And who is sufficient for these things?" "Not he who commendeth himself, but whom the Lord commendeth." Now, as in every past age of the church, there are some things for her to protect and maintain, and some things to be guarded against as pernicious in their workings.

We are to define and maintain a pure code of Christian doctrine. We must defend the time-honored and evangelical doctrine of the regeneration of the human heart; the personal advent of the Lord Jesus Christ; the physical resurrection of the dead, just and unjust; the retribution due to sin, and the reward of the good and holy in the kingdom to be established under the whole heaven; and last, but not least, that great scriptural truth which underlies all others, the essential deity of the Lord Jesus.

The disposition so manifest to compromise everything in this age, growing out of the false notions of Christian liberty, Christian union, toleration, etc., independent of plain Bible truth, must be vigilantly guarded against; for while we should allow every one the sacred right we claim—the dictation of their own conscience without our interference—yet our course should be so distinctly marked as to leave the responsibility of such exercise of freedom where God rests it. Nothing was more persistently urged by the apostles upon the primitive church than a pure faith, pure doctrine, and a pure conscience. The perversion of either of these leads to the dethronement of all, and in the end, the wreck of Christian character, as in the case of "Hymenæus and Philetus, who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

It may be said, it is too late in the day to contend for tenets, lest by so doing we squander our influence; but however much we deplore the spirit of dogmatism, it is never too late to be right; and popular influence built upon error, however extensive it may be, can never subserve the better interests of the church, or of mankind. Better it is to be like the poor wise man, who by his wisdom delivered the city from the destroying hand of a mighty king, and was forgotten, than to be like him who soared high on the wing of idle praise, and ruled among fools.

As I never expect to speak to you again in the capacity of President of the Publication Society, you will allow me this plainness of speech. It has seemed to me that there is too great a disposition to lower the standard of truth touching the specific character of the Advent Message. That God means there shall be a finishing up work in the form of a specific message, in the end of this dispensation, we have the analogy of the past six thousand years to prove. Treading on the heels of a warning given by God's ordained preacher of righteousness, Noah, came the general deluge and destruction of the antediluvian world. Directly after the angelic visitation to Abraha mand Lot, and the warning cry uttered by the latter, came the fiery deluge upon Sodom. Immediately following the signs and wonders in the land of Ham, and the ministry of Moses and Aaron, was realized the overthrow of the pride of Egypt in the Red Sea. In quick succession after the hand writing on the wall of a Chaldean monarch, and the interpretation by Daniel the prophet, Great Babylon fell. But a short time after strange appearances in the sky, of a sword hanging over Jerusalem, and superhuman voices heard in the temple, "Let us depart," and the woe pronounced upon the city and people of the Jews, by that strange and unknown personage, who for months traveled their streets with his lips burdened with—"Woe to the city and temple," the days of vengeance came, and all things written were fulfilled.

And may we expect that the crowning event of all others will be suffered to come upon this generation, and no premonitory signs seen, or note of warning sounded out by the faithful ministers of Christ? Never! God hath spoken by wonders in heaven above, and signs in the political horizon; the death agonies of the Papacy, the waning of the Turkish Crescent, the feeling of unrest and insecurity pervading every civil compact, is to this generation "the voice of one crying in the wilderness, prepare ye the way of the Lord."

And, my brethren, how should we stand affected by these things? Our interest in these startling manifestations should be commensurate with the magnitude of the event which they portend. Compromise and affiliation with those whose course has ever been utter indifference, or open hostility to the faith of Christ's speedy coming, would be recreant in us to a great and sacred trust. If we would be like those waiting for their Lord when he shall come from the wedding, with lamps trimmed and burning, if we would be like that faithful and wise servant giving to the household meat in due season, then always, and in all places, we must speak out, clearly, distinctly, earnestly, solemnly upon this mighty subject, and as in the days of our divine Master on earth say—"He that hath ears to hear, let him hear." We must place principle above policy, and remember, that all God has given us with which we can reach and afflict the children of men for their good, is pure Bible truth. Would we exert a right influence among men, it must be by a knowledge and a practical appropriation of truth. Would we see our fellow-men roused from the death slumber of sin, then we must not be of those who handle the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. Would we see the church sanctified and made ready for the marriage of the Lamb, she must be taught that nothing short of girding her loins with truth will render her acceptable to the King of kings and Lord of lords.

To the return of our Lord, and the glory then to crown his church, the eye of every prophet, apostle, and martyr, has been anxiously turned. It has fixed the concentrated gaze of the holy for six thousand years. And what a thought! that ere the present generation shall all pass away, the Infinite One will appear,—the heavens depart with a great noise, the elements melt with fervent heat, and our eternal destiny be unalterably fixed. Are we watching for it with that intensity our high profession of faith demands? Do our hearts rejoice, or tremble, at the thrilling thought, to the announcement of the Alpha and Omega, "I come quickly"? Do we realize in our hearts the impassioned response of the exiled John—"Even so, come, Lord Jesus"? "Thy kingdom come," is the earnest prayer which he has formed for our hearts and lips, involving, as it does, the majesty and personal appearing of Christ. This is not the whole arch of truth, but it is the key-stone, and if it be removed the whole fabric will come down in utter ruin. As well strike the sun from the solar system, or gravity from the physical universe, as to take the second personal advent of Christ and the resurrection of the dead from the motives under whose promptings the heart can only attain to that "holiness, without which no man can see the Lord." In the midst of the exciting scenes of worldly prosperity, the truth of our Lord's personal advent has been by the majority of the nominal church forgotten. And to us it seems to be left—a people without worldly position, destitute of those literary embellishments so fascinating to the present generation of professed christians—to rally from the machine shop, from following the plow, and various humble industrial pursuits, like Elisha of the prophetic age, and the fishermen of Galilee at the opening of this dispensation, to herald abroad the last merciful call of heaven.

Let us then habituate ourselves to survey, with all the solemn candor which so great a subject should inspire, the great landmarks of our pilgrimage to the promised Caanan. And while the vision tarries, and many times our hearts are made sad, let us labor to provoke one another to love and good works. "For yet a little while and he that shall come, will come, and will not tarry." Let us demonstrate to the world the true principles of a Christian magnanimity and love for each other, that shall lead men to know and acknowledge us to be the true disciples of Christ. Let us, my brethren, pass the remainder of our brief sojourn here in fear, making straight paths for our feet, lest that which is weak be turned out of the way. With loins girded, and lamps burning, let us be ready to go forth and meet our returning Lord. The conflicts of the church are ending. Its struggles and sorrows are nearly done. A few more months, or years at longest, and, like many sainted pioneers in our good cause, we shall be laid quietly at rest, or be caught up to meet our coming Lord. Then these scarred veterans, whose temples are now adorned with hoary hairs, who have ever been the pride of us of younger years and less experience, will exchange those tokens of long years of travel, of suffering and tears, for the robe, the palm, the crown, such as never decked an earthly monarch's brow.

A few more days shall dawn and darken; a few more clouds gather over us; a few more Sabbaths shall come around filling up the sum of our privileges, and then the shining forth of one unending day; the firmament shall be clear forever, and the everlasting Sabbath shall begin.

The foregoing address was accepted, and pending the motion for its adoption, the sentence in regard to the recognition of "the essential Deity of the Lord Jesus," was briefly discussed. The President declined to change the phraseology, but stated that by the "essential Deity" he did not mean the *exclusive* Deity, but that Jesus Christ was God the Son; and with this qualification the address was adopted, and by vote ordered to be published in tract form for general distribution. Bro. Ross also stated that he could not serve as President the coming year.

The report of the Secretary of the A. C. P. S. was read as follows:—

SECRETARY'S MINUTES OF THE Advent Christian Publication Society, for the Year ending Aug. 9th, 1875.

Mr. President and Brethren of the Advent Christian Association:—

There have been five meetings of this Society during the year. The first meeting was held in Springfield, Mass. (Chapin's Grove), Aug. 14th, 1874, at which the following business was transacted:

It was voted, that Geo. T. Adams be continued Business Agent the ensuing year, at the same salary as last year, $300, and his salary as Treasurer be as last year, $300.

That each Editor of the *World's Crisis* be paid $14 per week for services.

That each Secretary be paid $20 for services the past year.

That the Editor of the *Young Pilgrim* be paid $10 per number.

That the Editorial Committee be paid $200 for services the ensuing year.

That the Society make a special effort to raise $2000 or more the ensuing year for the publication and free distribution of tracts, and that the Editors from time to time be requested to make an appeal through the *Crisis* for this object.

That the following resolution be re-adopted this year:

Resolved, That no appointments be published in the *Crisis* henceforth for persons unknown to the Editorial Board (by which in this resolution are understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.

That the subscription price of the *World's Crisis*, on and after Jan. 1st, 1875, shall be $2.25 per year, in consequence of being required to prepay postage after that date.

The second meeting of the Society was held at Alton Bay, N. H., in Bro. Boutell's tent, and the following business done:

The minutes of the previous meeting were read and approved.

The Society voted, that a sum not exceeding one hundred dollars be appropriated to remunerate such writers for the *World's Crisis* as the Editors, Editorial Committee, and Business Agent may approve.

That Brn. H. V. Davis, J. G. Hamblin, and L. T. Cunningham be the Auditors for the year ensuing.

The third meeting was held at its rooms in Boston, 160 Hanover St., Nov. 4th, 1874.

The Business Agent stated the object of the meeting by calling the attention of the members to a "Statement of Facts," relating to the christian character of Eld. J. V. Himes, sent to the Society for publication by Eld. Miles Grant. On motion, it was Voted, that the document containing the "Statement of Facts" be read; whereupon, the Business Agent read a portion of it, after which the meeting adjourned till 1½ o'clock.

Met as adjourned. Heard read the concluding portion of the document above referred to; after which the following votes were passed:

That if the "Statement of Facts" in the case of Eld. J. V. Himes be published by any parties, the Business Agent be hereby instructed to let those parties have access to the subscription list of the *World's Crisis*, for the purpose of sending it to the address of all its subscribers.

That the expenses of the members in attending this meeting be paid by the Treasurer.

The fourth meeting was held at its rooms in Boston, 160 Hanover St., Dec. 1st, 1874, and the following business transacted:

The Business Agent called the attention of the members to some letters which he had received relating to the publication of the "Statement of Facts" in the case of Eld. J. V. Himes.

On motion, a Committee of three was appointed by the Chair to prepare the "Statement of Facts" for publication in tract form, and was authorized to state the reason for the publication of the same with prefatory remarks, and also to gather such additional facts as they deem proper in the case.

Elds. S. G. Mathewson, L. T. Cunningham, and J. Hemenway, were appointed as that Committee.

That the Committee appointed to prepare for publication the "Statement of Facts" in the case of Eld. Himes, be hereby instructed to hand the same to the Business Agent for publication.

That the Treasurer be instructed to defray the expenses of the members in attending this meeting. Adjourned.

The fifth meeting was held on this campground, Aug. 9th, 1875, and the following business transacted:

The minutes of previous meeting were read and approved.

The Treasurer's report was read and approved, and ordered to be read before the A. C. Association.

The Business Agent's report was read and adopted, and ordered to be read before the A. C. Association.

The minutes of the Secretary for the year were read, and by vote adopted, and ordered to be read before the A. C. Association.

Whereupon, the Society adjourned *sine die.*

A. W. Sibley, *Sec'y A. C. P. Society.*

The report was accepted and adopted.

The report of the Treasurer of the A. C. P. S. was presented, and was as follows:—

THE TREASURER'S REPORT.

Geo. T. Adams, *Treasurer*, in account with the Advent Christian Publication Society, Aug. 6th, 1874, to Aug. 4th, 1875, inclusive.

DR.

Aug. 5, 1875.	
To balance from last year's account	$369 15
By cash received from Aug. 6th, 1874, to Aug. 4th, 1875, inclusive	18,571 61
By Interest	126 00
Total receipts	$19,066 76

CR.

Aug. 5, 1875.	
By ch. pd. salaries of the Editors of *World's Crisis* ($14 00 each per week) from Aug. 12th, 1874, to Aug. 12th, 1875	$1,456 00
" " Editor of *Young Pilgrim*, from Aug. 1874, to Sept. 1875	240 00
" " Editorial Committee, for the year ending Aug. 1875, as per vote	200 00
" " Treasurer for the year ending Aug. 17th, 1875	300 00
" " Business Agent for the year ending Aug. 21st, 1875	300 00
" " Clerk, from Aug. 1st, 1874, to Aug. 1st, 1875	780 00
" " Assistant Clerk, from Aug. 1st, 1874, to Aug. 1st, 1875	780 00
" " For composition on *Crisis* and *Pilgrim*	2,417 55
" " For press work and folding papers	1,575 71
" " For printing paper for *Crisis*	4,770 42
" " For printing paper for *Pilgrim*	366 48
" " Rent of rooms for the A. C. P. Society, from July 1874, to Aug. 1875	750 00
" " Postage—including that of *Crisis* and *Pilgrim* sent to all of our subscribers, for books, tracts, bills, etc	875 40
" " New type, stereotype plates, and various printing materials	398 97
" " Wrapping paper, stationery, etc	247 31
" " Insurance, fuel, gas, etc	114 50
" " For articles for *Crisis*	45 00
" " The Secretaries of the Advent Christian Association, and the Adv. Christian Publication Society	40 00
" " For sundries, including expenses of collecting for *Crisis* and *Pilgrim*, extra work in the office, expenses of the book stands at the campmeetings, expressage on books and tracts, teaming papers to post office, expenses of members to attend meetings, and for various articles used in the Editors', clerks' and compositors' rooms, etc	888 65
" " Books and tracts bought and manufactured	2,342 01
Total expenditures	$18,888 00
Balance in the Treasury	$178 76

PROPERTY ON HAND.

Books, tracts and papers	$3,293 92
Type, including subscription lists of the *Crisis* and *Pilgrim*, printing materials, safe, office furniture, etc., estimated at	2,800 00
Book and tract plates, estimated at	2,500 00
Printing paper	88 50
Wrapping paper, stationery, etc	61 93
Postage stamps, etc	20 87
	$8,765 22
Total	$8,943 98

GEO. T. ADAMS,
Treasurer A. C. P. Society.

Office of the Adv. Chris. Pub. Society, Boston, Aug. 5, 1875.

We, the subscribers, have examined the accounts of the Treasurer, and find them correctly cast, and properly vouched, and a balance in cash on hand of one hundred and seventy-eight dollars and seventy-six cents. ($178.76.)

Henry V. Davis, J. G. Hamblin, L. T. Cunningham, } *Auditing Committee.*

Accepted and adopted.

The report of the Business Agent of the A. C. P. S. was presented, and was as follows:—

BUSINESS AGENT'S REPORT.

Mr. President, and Brethren of the Advent Christian Publication Society:—

Through the continued mercies and blessings of the Giver of every good and perfect gift, our lives have been preserved and we are brought to the close of another financial year.

In accordance with our usual practice, and in the discharge of my official duty as your Business Agent, I herewith present to you my report of the business operations of the Society for the year ending Aug. 4th, 1875.

At the beginning of the year, our capital, as given in our last annual report, was $17,617.93. Our present capital we put as follows:—

Property on hand, valued at	$8,765 22
Cash in the Treasury	178 76
Amount due the *Crisis*, valued at	7,500 00
" " *Young Pilgrim*, valued at	500 00
" " on book account, valued at	900 00
Total capital	$17,843 98

Our receipts during the past year were $18,697.61.

Book and Tract Department.

During the past year we have published more than 1,800,000 pages of tracts, several of which are new ones, namely: "The True Sabbath," "What to Believe," "The Future of our Planet," "Statement of Facts," and "Atheism Confounded." We have also published two editions of "The Child's Bible Question Book," and an edition of the Hymns of the Jubilee Harp.

The value of books and tracts on hand at the beginning of the year was $3,691.95. The cost of books and tracts made and purchased during the year is $2,342.01. Total books and tracts, $6,033.96. The receipts for books and tracts were $3,924.45. Due on book account about $100 more than last year. Amount received from Tract Fund for tracts granted, $673.86. Total sales and grants, $4,698.31. Value of books, tracts and paper on hand, $3,293.92. Total, $7,992.23.

The World's Crisis.

The past year has been a hard one for most newspapers, it being very difficult to obtain new subscribers. The number of new subscribers entered upon our list during the year is 1,183, against 1,485 the previous year. The number of stoppages and delinquents cut off is 1,575, against 1,539 last year. The number of names upon our subscription list last year was 9,584; the number now is 9,192, making a decrease of 392. The number of names on our free list is 834, being a decrease of 26 since last year.

The receipts for the *Crisis* during the year have been, on the subscription list, $12,891.48; on the Poor Fund, $98.88. Total, $12,990.36. We have sent out a large number of bills, for dues on the *Crisis*. The response has been received, in many cases, pleading lack of funds, but expressing the hope of ability to pay ere long. We have felt it a duty to be patient, but hope our friends will see the need of being as prompt in their payments as possible.

The Young Pilgrim.

The number of names on the subscription list of this paper is 3,573, being a decrease of 360. The number of names on the free list is 32; last year 31. Receipts on the subscription, $993.24; on *Pilgrim Fund*, $2.50. Total receipts, $995.74.

The Tract Fund.

The amount received on the Tract Fund during the year is $661.06. The constant and earnest calls for tracts for free distribution in new fields, and among the poor, indicate that there is an ear to hear; and grants have been made from this fund to the amount of $673.86, being $12.80 in excess of the amount received this year. This deficit has been made up from a balance on hand of a previous year.

The Poor Fund.

The amount received on this Fund towards meeting the expense of the free list of the *Crisis* is, by donations, $98.88; by cash received to pay postage on the same, about $80.00. Total, 178.88. While 834 copies at the price, $2.25 per year, would amount to $1,876.50.

Thus in addition to the free distribution of tracts, reading matter equal to 3,000,000 pages of tracts has been sent out, for which we have received only $178.88. It will be manifest to all that with a free list of nearly *one tenth* of our entire circulation, and with a large number of our so called paying subscribers in the arrears, that we cannot add much to the assets of the Society, even if we can continue long, under the circumstances, to hold our own. We hope, therefore, that those of our subscribers who are in arrears will make it a point to pay as promptly as *possible*, and that the friends of the free list will be liberal in their donations, so that we may be able to meet the constant requests of the poor of the flock for the *Crisis* free.

Brethren, in looking over the work of the past year, we regret that we are unable to report a larger and more extensive circulation of our papers, books, and tracts; and that, of the amount due the Society, so small a portion has been collected; but we are reminded of the fact that business of almost every kind has been *very* dull; and that it is said that the circulation of newspapers in general has fallen off nearly one third. We are, therefore, thankful to be able to report some little progress made in the service of the Master, and hope that our labor has not been in vain in the Lord.

All of which is respectfully submitted.

Geo. T. Adams,
Business Agent A. C. P. Society.

Accepted and adopted.

Office of the Adv. Chris. Pub. Society, Boston, Aug. 5th, 1875.

We, the undersigned, having examined the accounts of Geo. T. Adams, Business Agent of the Advent Christian Publication Society, as embodied in the foregoing Report, find them correct, according to the best of our knowledge and belief.

Henry V. Davis, J. G. Hamblin, L. T. Cunningham, } *Auditing Committee.*

Voted, That the Chair appoint a committee of three to receive, assort and count votes for the election of officers for the Adv. Chris. Association the ensuing year. The Chair appointed Brn. A. A. Hoyt, R. D. Grant, and E. Owen.

Voted, That the Secretary call the roll, and members deposit their votes with the committee at the calling of their names. While this committee were ascertaining the result of the voting, it was voted that a committee of three be appointed by the Chair to receive, assort and count votes for the election of two Editors of the *World's Crisis* for the ensuing year. The Chair appointed Brn. C. Goodrich, H. W. Buxton, and H. V. Davis.

Previous to the voting on this question, Eld. John Couch, one of the Editors of the *World's Crisis*, addressed the meeting as follows:

Mr. President and Brethren:—This Association voted two years ago to have two Editors of the *World's Crisis*. It was regarded as an experiment at the time in your minds, some thinking it would not be harmonious in its result; but I can say that between Bro. Grant and myself there has been the kindest and pleasantest of personal feeling. A question, however, at this time comes up which touches my conscience. We make prominent two distinct ideas which lead the paper. If these were secondary ideas or truths, then it would be all well, perhaps; but as they are made by both of us prominent, I have very serious fears in relation to the result. In fact, I know already that our churches are discussing this matter. I have prayed many months over this subject, and I cannot longer serve you as Editor, because I fear the difference that exists between your two Editors on certain points may result in an unhappy division of the body.

Bro. Bowman stated that he was aware that there existed in many places dissatisfaction with the prominence that was given in the *Crisis* to what they deemed false views of holiness and sanctification. Other brethren expressed earnestly their feeling that the *World's Crisis* should make prominent above every other truth the doctrine of the Lord's speedy coming. Eld. Miles Grant, in response to a question by Bro. Hemenway, in relation to California matters, stated, that "I know that I am misapprehended by some, misunderstood by others, and misreported by others; but if I was ever what you call an Adventist, I am now. In the last five years, the reality of Christ's soon coming has been intensified in me." He then read a letter from Bro. A. M. Bailey, pastor of the Minna St. M. E. Church, San Francisco, Cal., in answer to a letter from Bro. G., in which he (Bailey) stated that there were no restrictions of any kind placed upon Eld. G., when preaching in the Minna St. church, but that he was at liberty to exercise his own judgment in the presentation of whatsoever topics he thought best for the interest of the cause of Christ. Or, in the words of the letter of Bro. Bailey: "I often said to you during the meeting, 'Feel perfectly at liberty to conduct the meetings in that way that you think will be most for the glory of God.' And for the long weeks that you stayed in San Francisco, we labored together in perfect harmony, and certainly with the divine approbation. You had your chart explanatory of the prophecies on the wall in the rear of the pulpit all the time. You sold your books, and distributed your tracts in the church without restraint." Bro. G. also stated that he had at no time in his experience as a minister made the doctrine of the advent at hand more prominent than now.

To this it was suggested by a member that the status of a man as a preacher was not the basis of editorial qualification, and that whatever had been the nature and success of Eld. G.'s labors as a preacher, his fitness for the position of Editor was not to be decided thereby, but he was to be judged solely as he had appeared in the columns of the *World's Crisis*; that Eld. G., as Editor solely, and not at all as a preacher, was to be considered in this connection. The discussion was brought to a close by a motion to reconsider the vote ordering the election of two Editors of the *Crisis*, which was lost. The meeting then adjourned until 3½ o'clock in the afternoon.

3½ o'clock, P. M. The meeting was opened with prayer, and the committee on election of officers for the A. C. A. reported as follows:—

For President, S. G. Mathewson	66 votes.
For Vice President, M. Batchelor	63 "
For Secretary, C. E. Barnes	65 "
For Treasurer, Geo. T. Adams	71 "

For Directors.

J. Couch	70 votes.
A. W. Sibley	59 "
H. V. Davis	61 "
J. G. Hamblin	58 "
W. H. Mitchell	62 "
A. Ross	65 "
C. S. Sherman	64 "
J. Hemenway	63 "
H. Pratt	45 "

The above list was declared elected.

The report of the committee on the election of Editors of the *World's Crisis* reported that

Eld. J. Couch had	64 votes.
Eld. M. Grant. "	53 "

with 21 votes scattering.

Brn. Couch and Grant were declared elected as Editors of the *World's Crisis.*

Bro. Couch stated that he had not changed his mind in regard to the matter, but would reconsider the subject, and report his final decision in the morning, if the time for his decision would be extended to then; which extension was granted.

Voted, That a committee be appointed to collect, assort and count votes for the election of officers of the A. C. P. S. Pending this report, the committee on credentials reported the name of Eld. A. M. Higgins, of New Bedford, Mass., to be received as a member of the Association, which report was accepted. Upon a motion for its adoption being offered, Bro. Bowman read a circular from the Ministerial Committee of the Mass. A. C. Conference, in which Eld. Higgins was declared by them to be unworthy of fellowship and recognition as a christian minister. Bro. J. Hemenway, a member of said Ministerial Committee, explained the facts on which the statement in the circular was based. At the last annual session of the Mass. A. C. Conference, a committee from the A. C. Church in New Bedford made a statement to the Ministerial Committee in regard to Eld. Higgins, from which it appeared that he had caused, or aided in producing, a division in their church. The committee also heard a statement in reply from Eld. Higgins, and then made a report to the Conference adverse to Eld. H., which report was afterwards withdrawn in order that the facts might be more fully ascertained by a formal trial of the case in New Bedford, Eld. H. and the church committee agreeing to attend and present their respective sides. Eld. H. was duly notified of the time and place of the hearing, but when the time came, he utterly refused to acknowledge the jurisdiction of the Ministerial Committee to try the case; whereupon, the decision embodied in the circular was agreed upon by the committee.

It was then voted, that Eld. A. M. Higgins have leave to withdraw his name, which he declined doing, whereupon by vote it was rejected. Adjourned to 8½ o'clock tomorrow.

Wednesday, Aug. 11th, 8½ o'clock. President in the chair. After prayer, the com-

mittee on the election of officers of the A. C. P. S. reported as follows:—

For President—J. HEMENWAY.......43 votes.
For Secretary—A. W. SIBLEY.......59 "
For Treasurer—GEO. T. ADAMS....62 "

Editorial Committee.

S. G. MATHEWSON......................56 votes.
L. BOUTELL............................54 "
WM. H. MITCHELL......................53 "

Publishing Committee.

J. G. HAMBLIN..........................54 votes.
H. V. DAVIS............................56 "
M. BATCHELOR..........................57 "
J. HEMENWAY..........................53 "
L. T. CUNNINGHAM.....................51 "

The following resolution was offered by Eld. A. W. Sibley, which he introduced by saying:—

Mr. President and Brethren:—I hold in my hand a resolution which I propose to offer to this meeting, but prior to presenting it, I wish to say that, in my judgment, we as a people have come to a very important time in our history. Satan in every possible way is bringing agencies to bear upon us to crush this people, to divide and sub-divide them, and thus neutralize their power and influence upon the world; and if there ever was a time when they should stand shoulder to shoulder, undivided, with all their strength and force concentrated upon the enemy's camp, it is to-day. The officers of this Association, of course, are amenable to this body which constitutes them servants or officers; and in case they do not carry out the work the Society proposed to have carried out when they were constituted its servants, this Association has a right to call their doings in question, and to instruct them with regard to their duties, just as a firm engaged in secular business has a right to instruct their employes in regard to what they wish done. As there are some differences of opinion, and some things existing between our Editors that are not as we would wish they were fully and altogether; and as they feel that they wish the body to counsel them, and give them instructions, and help them in every possible way to carry out the objects for which this Association was organized, I offer this morning a resolution, believing that if it is adopted it will have a tendency to remove the differences that now exist, and harmonize this body, so that we may act unitedly, and concentrate our force and power on the enemy's host, and thus make some progress in the work that God has called us to perform. My resolution reads as follows:—

WHEREAS, there is a growing dissatisfaction among the patrons of the *World's Crisis* respecting its editorial status, in that it does not make sufficiently prominent the great Advent message, and gives undue prominence to a *modern* phase of the doctrine of holiness, and advertises meetings in that interest; therefore

Resolved, That the Editors be instructed to make prominent the great judgment message, and thus accomplish the purpose for which the paper was originally instituted.

Remarks were made in favor of the resolution by Brn. Bowman, Pratt, Hemenway, Sheldon, Boutell, and Flagg. Bro. A. Ross closed the discussion by saying:—

Mr. President:—I feel in favor of the resolution for this reason, if for nothing else, that it duly recognizes the dignity of this Association, recognizing the right of this Association to instruct its servants as to the course they are to pursue. Now, I think that we have reason to deplore that any such state of things exists, any personal partyism, in an association of this character. I, nor you, are neither pledged to Bro. Grant or Bro. Couch. This Association is not pledged to men, but to principles. And what are the principles of this Association? What are the great truths upon which you, as an association, stand based? What was the object of first publishing the *World's Crisis*? Was it not to give publicity to the truths relating to, and the evidences of, Christ's speedy coming? A man who contributed perhaps as much as any other for the establishment of the paper in 1853, I think, in the city of Lowell, knelt on his knees and prayed (he now sleeps in Jesus), "Lord, let this child die when it ceases to send abroad the evidences of the coming of the Lord." And I say, let it die, then, too. This body is called the Advent Christian Association. What was it organized for? To carry out the grand purpose for which the *World's Crisis* was first brought into existence,—the publication of the evidences of the speedy coming of the Lord. So that resolution, it seems to me, recognizes the dignity of this Association, its right to instruct its officers, its servants, as to their course of labor, and I hope the resolution will pass unanimously.

Eld. Couch stated that if the resolution was passed, he would withdraw his declination, and accept the position to which he had been elected. The resolution was then adopted without a dissenting vote.

The miscellaneous business was then introduced by appointing Bro. Bowman a committee of one to nominate, for re-election by the congregation at the grand stand, the same men to act as campmeeting committee the ensuing year that had served the past year in that capacity.

The matter of securing suitable Sabbath-school books for our Sabbath-schools, which last year was referred to the action of the Editorial Committee, with the recommendation that they devote a thousand dollars to provide such books, was inquired into, and the fact brought out that they had done nothing at all in relation to the matter. Remarks were made by various brethren, setting forth the fact of the difficulty of securing books that were free from erroneous teaching. Brn. Owen and Barnes thought that good books could be obtained by proper effort being made,—books containing the biographies of eminent men and women who had labored in the cause of God; stories of a historical nature; accounts of missionary labor; etc., etc., all of which would not only be interesting, but exceedingly useful and instructive. C. E. Barnes was appointed a committee of one to secure such books, and give notice thereof through the *World's Crisis* to our Sunday-schools, and all who would wish to obtain them.

It was voted that the A. C. Pub. Society be recommended to take into consideration the feasibility of enlarging the *Young Pilgrim*, and issuing it weekly instead of semi-monthly.

It was voted that the Association recommend that a General Conference be held some time in the fall, to be composed of delegates from State Conferences.

Bro. Couch alluded to dissatisfaction that existed in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers; and by vote of the meeting, Brn. Bowman, Hemenway and Sheldon, were appointed a committee of three to consult with and advise the Editorial Board in regard to the matter as they might need. The subject of publishing weekly Sabbath-school lessons was introduced, and after some discussion approving the idea, it was voted that the A. C. P. Society take into consideration the propriety of publishing such lesson papers.

No other business being presented to the Association, the meeting was adjourned *sine die*. C. E. BARNES, *Secretary*.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 8, 1875.

TAKE NOTICE.

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of **$2.25** a year, payable IN ADVANCE.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

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THOSE who send articles for the "CRISIS," should direct them to the "E ITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office. AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

BLESSED ARE THE PEACEMAKERS.

Peace is harmonious association, enjoyed by a community governed by love and good will towards each other; a state of society in which all its members are united in and loyal to the same government. It is the absence of, and opposite to, war.

Peacemakers are those whose acts and influence tends to make peace. It consists, first, in possessing and exercising the principles which produce peace, and, secondly, in exerting an influence over others by precept and example to do the same.

The elements of peace are the fundamental and governing principles of the divine government.

God evidently designed to create all things and beings to enjoy universal peace, by producing unbroken harmonies and universal loyalty to his just, merciful and supreme laws. But there must have been a contingency upon which universal peace rested among God's intelligent beings, or they must have been created as passive machines, to be acted upon by some controlling powers which would necessarily produce exactly the same results in all; thus producing harmony. In other words, war could not have been introduced into this world if God had not seen it necessary to place intelligent beings on probation, or give them a test of loyalty to his government.

The real test and manifestation of *social virtue* is proved and exhibited by faithfulness to social law. There is no virtue in *forced* obedience to law. It is no more praiseworthy and virtuous than the action of a machine propelled by a power foreign to itself. Moral virtue can be established and exhibited only by a *voluntary* obedience to law; never by a compulsory obedience. It was therefore necessary for God, in order to produce races of intelligent and trusty, virtuous beings, graded for associations with Deity, to make them such by *voluntary* obedience to his social law.

Voluntary obedience cannot exist where the will is not left free to do or not do, without compulsion. The only way, therefore, that the Creator could establish the true heavenly dignity of real social virtue, in the angelic and human races, was to put them on probation, and allow them, by an undisturbed volition of will, to establish their individual character of exaltation or abasement.

We are often asked "Why did God permit evil to come into our world?" We answer, Because it was necessary in establishing true loyalty to his government in his intelligences, and in exalting them to a high grade of dignity and virtue, far above those creatures and things made to be governed without their volition, to make it *possible* for evil to enter. He did not purpose and design that it should enter, thus making himself responsible for its presence and results, but to perfect his glorious and merciful plan for the wonderful exaltation and eternal blessedness of his creatures, he must make it *possible* that sin and death should enter our once sinless and happy world.

If a father, in leaving his home, should commit the care of his business to his two sons, giving them instructions as to their duties, saying, If you are faithful, at my return I will reward you with great honor; but if unfaithful, I will thrust you into the lowest cell, and cause your infamy to be proclaimed, no one would accuse the father of *designing* to imprison and punish his beloved sons, or of forcing upon them their degradation. If at the return of the father he should find that one of the sons had been loyal to him, and the other had been unfaithful, and he should reward and punish them according to his word, would it not be very reproachful to the father to say that he used partiality with them, which resulted in the faithfulness of one and disobedience of the other? Let us be very careful how we accuse our Heavenly Father of acting upon principles which we would condemn in men.

Peace is the result of obedience to law. Earthly peace results from obedience to earthly law, and heavenly peace to heavenly law. An earthly subject is at peace with his earthly ruler when he obeys that ruler's law; and so a man is at peace with God when he yields obedience to his government.

Universal peace is produced by universal obedience to a universal law. Eternal peace is the product of eternal loyalty to an eternal government. This is the great central principle and all-embracing idea in the Infinite Mind, that the universe shall be filled with heavenly and eternal peace.

The real *sovereignty* of the divine government will not be maintained unless effective measures are adopted to put down all rebellion against it, and destroy all rebels who persistently defy its authority.

A peacemaker, in the true gospel sense, is, therefore, one who yields implicit obedience to all the claims of the divine government. He makes peace with God because he has a heart to yield to all his claims. He does not assume to dictate terms of reconciliation, but cheerfully submits to those God has revealed. He is at peace with all men because he chooses to suffer wrong rather than to do wrong. He is not only at peace with God and all men, but he makes it the labor of his life, and concentrates all his power to lead other men into the same peace and reconciliation with God.

All the labor of Satan and his servants is to defeat God in his efforts for peace. His plan is, therefore, to produce contention, division and war. Christ calls his servants to withstand this assault, by calmly and peacefully, in the midst of strife and battle, defending the justice, mercy and sovereignty of God's government; the dignity and peace making power of the gospel, and the unity and harmony of Christ's church.

Satan has come down in great wrath in these last days to exterminate gospel peace, if possible, upon the earth. Jealousies are poured out like a flood; faction and strife are demolishing social institutions like a cyclone; the foundations of States and churches, political parties and protective leagues, are shaken fearfully in this social earthquake. Disquiet steals into the family circle, and secretly breaks the bonds of sacred union, and drives away from holy shrines peace long established. But amid all this din of strife and jargon of satanic confusion and murderous battle, sounds the ever sweet voice, "Blessed are the peacemakers, for they shall be called the children of God." They have partaken of the divine nature which produces in them this heavenly peace, and constitutes them the children of God. This peace is produced by true and full reconciliation to God; that is, a complete yielding to him, taking his position, and leaving our own in all matters and questions where a difference exists. When this takes place there can be no war, for God can ask no more, and certainly we have no right to demand any less.

When we are fully reconciled to God's law and are willingly governed by it, it is impossible for us not to be in harmony with those who occupy the same position. We cannot walk with God, and at the same time go in an opposite direction to those who are also walking with him. Therefore, when we have peace with God we shall have peace also with his followers.

Jesus said of himself and his people, "But he that entereth in by the door is the shepherd of the sheep; to him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out." This voice cometh from the word of God, and leadeth them out into new and prophetic positions. This voice must come from dispensational truth, which defines the position to be occupied; and, when it is heeded, all who yield to its claims must have harmony and peace among themselves as far as they are related to that question. If Christ's sheep hear his voice and follow him, how can we claim to be following his special voice, in one of the most important dispensational messages ever given to men, and at the same time accept those as leaders and patterns of christian faith and devotion who persistently *reject* that message? We can only have peace with such by not striving or contending with them; but we must kindly and in the fear of God warn them that they are not following the Shepherd's voice into the fold of gospel safety. We can warn men of the snares to which they are exposed in a way to make peace, or we can admonish them in a way to excite war. May the Lord give us grace to be peace-makers in all things, that we may be the sons of God, without rebuke, in the midst of a wicked and contentious generation. J. C.

ALTON BAY CAMPMEETING.

As we may expect a full report of the Alton Bay campmeeting from another pen, we will not take up but little room in speaking of this great and good meeting. It was generally called the best one ever held on the ground. The preaching, order, interest, and results, were very satisfactory. A goodly number were converted, and fourteen were buried with Christ in baptism. We have never before seen so many there who were fully consecrated to the Lord, and enjoying the fullness there is in Christ. This number was geatly increased during the progress of the meeting. The interest in the subject of holiness is spreading rapidly. Some honest souls yet stand aloof, in consequence of misunderstanding, misapprehension, or misinformation, in relation to the subject, while others, no doubt, have no heart relish for such things. They do not feel ready to meet Jesus, and are unwilling to submit all into his hands for safe keeping.

Some of the meetings were very precious, and might lead one to think he was almost in the heavenly world. Those hallowed scenes will afford a joyful remembrance to many who were present. The effect cannot be otherwise than lasting and blessed. Members of other denominations united with us in loving fellowship. The sweet Spirit of Christ made us one in him, completely levelling the walls of sectarianism. We may well say, as did David, "Let every thing that hath breath praise the Lord." Praise him for what he did at the Alton Bay campmeeting. No one in Christ, who was present, could doubt that he bestowed rich blessings upon the encampment. It was truly a heavenly feast to many present. It was a great privilege to meet and greet such a large number of the friends of Jesus, and listen to their prayers, testimonies and songs. We expect no better this side of the coming of the Holy One. M. G.

"GOSPEL SONGS."

"A choice collection of Hymns and Tunes, New and Old, for Prayer Meetings, Sunday Schools, etc."

This is a new book that has had a large sale at our campmeetings this season, and contains some *very* choice pieces:—"When Jesus Comes," "More to Follow," etc., etc. For sale at this Office. Price, 35 cts. per copy; $3.60 per dozen by express; by mail, 40 cts. per copy. AGENT.

MISSION WORK.

The field for missionary labor is opening in all directions, and the Lord is raising up men and women to run with the glad news, Jesus is coming soon; prepare to meet him at his appearing. These missionaries are willing to leave all their home comforts, and go forth among strangers to encounter prejudice, neglect, and even abuse, including hard fare, in order to be instrumental in saving some from destruction. Will those who remain at home, surrounded by the comforts of life, give something to help support these self-denying missionaries and their families, while they go forth to battle with the powers of darkness? Let us bear one another's burdens, and so fulfill the law of Christ. At the campmeetings held at Springfield and Alton Bay, some three thousand dollars were given and pledged This is only about half as much as was given last year. Instead of doing less, we should do more mission work this year than ever before, because the people are more ready to hear than at any time for twenty-five years.

We believe there are many, who were not at these campmeetings, who are willing and ready to help on this important work. To accommodate such, it is proposed that on the *first Sunday in October next*, a collection be taken up in every church for the support of the mission work. The money, including pledges to be paid during the year, should be forwarded to the treasurer of the Mission Board, Geo. T. Adams, Boston, Mass. If any wish their donations sent to any particular missionary, or mission field, they can so specify. Let the subject receive *special* attention, the first Sunday in next October. Every preacher, who wishes to help make the mission work a success, is desired to lay this matter before his congregation on that day, and where there is no minister, let the leader of the meeting see that a collection is taken up for this worthy object. Let every friend of Jesus lend a helping hand. M. G.

COMING OF CHRIST.

The evidences in favor of the speedy coming of Christ were never so strong as at the present time. Our own mind is fully satisfied on this subject. We do not have any doubts but that the end of the present dispensation is but a short distance in the future. Many ministers and lay members in the various evangelical churches are becoming specially interested on this important and glorious truth. Prejudice is rapidly giving way before the advancing light. Doors are opening in all directions for preaching on the personal coming of Christ, and other kindred themes. Let us lift up our heads and rejoice, because redemption is at hand. The long dark night of weeping is about to end in the dawning of the day of eternal glory. Grand events are at our doors. Let us all be ready to meet the coming of the Son of the Highest. No impure person can expect to enter the kingdom of heaven. Neither worldly wealth, science, nor honor, will afford any passport into the New Jerusalem. Only "the pure in heart" have the promise. The unprepared have no time to waste, if they wish to be ready. At once submit all to Christ, and he will joyfully take full possession of the heart. M. G.

CONCORD.—Sabbath, Sept. 5th, we spent with the church at Concord, and had a good day in the Lord. The audiences were large, attentive, and manifested a special interest in the subject of preparation to meet Christ at his coming. A goodly number gave in warm, stirring testimonies, and a large number expressed a determination to consecrate all to the Lord. The prospect is encouraging for the church in Concord. M. G.

THE BIBLE ECHO, published by Bro. W. Kellaway, 10 Warwick Lane, E. C. London, Eng., is an excellent weekly, deserving an extensive patronage. Price $3 a year. Bro. Kellaway is doing a noble work, and is worthy of christian sympathy and support. M. G.

EYES.—As an answer to those who inquire for a noted and skillful occulist, we would refer them to Dr. C. H. Williams, 15 Arlington street, Boston. No one need to be afraid to trust their case in his hands. M. G.

CORRECTION.—In our article in the last *Crisis*, headed "Keeping Power," instead of reading "Power is not the *nature* of the action," read, "Power is not the *name* of the action, but of that which caused the action." M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances shou'd be sent to the Treasurer, GEO. T. ADAMS, *Boston Mass.* or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$20 00
J. C. Smith	1.00
M. E. Whiting	1 00
O.	1 00
J. W. Demerett	.50
J. M.	.25
Mrs. H. Ostrander	.15
P. J. Pilcher	2.00

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	.75
E. W. C. Carter	1.00
O. B. Crandall	.25
M. P. B.	.20
J. C. D.	.20

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.	
Previous acknowledgments	$488.72
J. B. Ackerman (pledge paid)	10 00
P. S. Ward	5.00

HOOSICK VALLEY CONFERENCE.

The Hoosick Valley Conference commenced its third quarterly session at North Adams, Mass., in the Hoosick tent, Wednesday evening, July 7th, and continued over the following Sabbath. The meetings were well attended, and good interest was manifested. There were three meetings each day, two of which were business meetings. The other meetings were occupied by preaching brethren, and others. Preachers during the conference were—A. W. Sibley, H. K. Flagg, A. A. Waite, R. L. Harrison, and Sr. M. Otis.

The first business session of the conference commenced Friday morning, at nine o'clock, and was called to order by the Pres., A. W. Sibley. The Sec.—W. O. Higley—being absent, A. A. Waite was chosen Sec. *pro tem*. According to vote, the Chair appointed Elds. E. D. Kemp and R. L. Harrison a committee on credentials. The following is the report of the committee as adopted:—

PREACHERS—A. W. Sibley, Sandy Hill, N. Y.; H. K. Flagg, Rutland, Vt.; R. L. Harrison, Hoosick, N. Y.; A. A. Waite, Rutland, Vt.; E. D. Kemp, East Bennington, Vt.; Sr. Flora R. Blanchard, and Sr. M. L. Tower, North Adams, Mass. Other preachers present, not members of this conference—Eld. W. Teft, and Sister M. Otis, of Mass.

DELEGATES—Nelson Robertson, Lorenzo Harrington, West Hoosick, N. Y.; Emerson Hicks, No. Adams, Mass., and Simon Wheelock, So Adams, Mass. The reports of the preachers, as a whole, were encouraging, especially those whose labors had been in protracted meetings, and also those who had labored in the tent. There had been additions to the churches in Rutland, Vt., Sandy Hill, N. Y., and Hoosick, N. Y. The meetings were harmonious, instructive and encouraging to those who are looking for the final consummation of our hopes in the personal advent of our Redeemer, as an event just at the door. It was

Voted, that our annual conference be held with the church at West Hoosick, commencing Oct. 6th, providing it be the wish of the church at that place. A vote of thanks was given to the church and people of North Adams for the generous hospitality extended to us during our stay with them, and for the interest manifested in the success of our united efforts for the triumph of truth.

Voted, that a copy of the minutes of these meetings be sent to the *World's Crisis* and *Advent Christian Times* for publication; after which it was voted to adjourn.
ARTHUR A. WAITE, *Sec. pro tem.*

QUARTERLY CONFERENCE.

I desire to say a few words in the *World's Crisis* to the brethren and sisters living within the bounds of the Kansas Central A. C. Conference. The time has almost rolled around for our next quarterly meeting. And now, what have you done to get ready for it? anything at all? Done! says one; what would you have me do? clean up my house, put up some new window curtains, and bake some extra bread and pies, and see that there are several chickens properly fatted to fry, for the big-gun preachers? No, no, not at all. There is a far more important duty than that to be looked after. I mean the cause of the eternal God.

Have you been thinking, What can I do to make the meeting one of interest and profit? Are there sinners out of Christ Jesus that you desire to see saved? If so, let this be the burden of your heart's prayer, that God may bless his word and make it effectual in the salvation of dying sinners. Do you want the ministers to preach plain, practical doctrine, and give you meat in due season? Then pray God to overrule the coming meeting, and that each sermon may savor of the spirit of the great Head of the church, who loved us while we were in enmity to God and his government.

O the boundless love of the divine sacrifice—Christ the Savior of lost man. If you feel that you love these blessed truths—the soon coming of God's Son, immortality, and a home in the kingdom of Prince Immanuel, then come, one and all, and let us attain unto the higher life in Christ Jesus. God has entrusted us with the most startling of all proclamations,—the nearness of eternal judgment. Do not put off doing your duty, but get converted at home, and then come to meeting filled with the fire of God's love and power.

Our conference will meet in October, for the last time in 1875, with the church on Marias-des-Cygnes River, near Arvonia, in Osage Co. Let each church see that their delegates are elected and sent; and make out a delegation and come with them, and see that your wants are properly made known before the conference. Don't let the delegates forget to attend the business meeting, Saturday, Oct. 2nd, at 2 o'clock P. M. Come one, come all.
V. F. HUNT, *District Evangelist.*

DEDICATION.

The Advent Christian church at Martville, N. Y., was dedicated Aug. 15th. A large audience was present, including many from other churches. Elds. W. J. Hobbs, J. E. Wells, E. F. Sergisson, and A. P. Moore, were present, and helped in the dedication. The Lord was with us in power. Our indebtedness on the house was $804. Saturday we raised $350. Saturday night many prayers went up to God that the first Advent Christian church built in Cayuga Co. might be free from debt, and given to the Lord. When we met Sabbath morning, and called for pledges, our Secretary could not write the names as fast as they were given in, until the sum reached $1,130.95. In the evening we called for donations for sheds, when we received $340 more. The sheds will soon be erected. "A righteous man regardeth the life of his beast." We have learned at Martville to do all we can, and trust God for the rest.

One incident occurred that caused tears to flow from many an eye. One young woman, who came four miles to the meeting on foot, was poor, but wanted to give five dollars. She was owing fifty on her sewing machine. Three voices were heard in the congregation, "I will pay that $5." Several dollars were handed her to pay for her machine. It is good to sacrifice for God. Bless his holy name.

Our church is 30×50. Our pulpit is a bay window, so it takes no room from the main building. All are pleased with the house. The cost of house, sheds, furniture and bell will be near $3000. Our membership is seventy-one, while others are waiting to unite with us. Two years ago last July 17th, we pitched the tent at Martville; held a meeting five weeks, and baptized thirty. Since that the truth has been spreading. We have tried to preach it in love, and let other denominations alone. God has blessed his word to the salvation of some. We never felt more like trusting God than now.
M. R. MILES.

Correspondence

From Bro. J. T. Ongley.

At home, with the expectation of staying there, unless the way opens for me to still go out and preach the unsearchable riches of Christ, and give the warning note to my fellows to prepare for the coming kingdom.

For the past five years I have been constantly in the field, doing what I could to arouse a sleepy, pleasure-loving church, and the world, to prepare for the judgment, seeking "first the kingdom of God and his righteousness." Sometimes I have had good success; at others, could do but little on account of unbelief. I labored hard to get up a tent for Penn., and called it the Penn. Mission Tent. Labored hard by night and day with it, for two seasons, and it has left its mark, thank the Lord; but this season it has been almost impossible to get people interested enough to say they will have a tent meeting. In consequence of trouble and hard times, they could not support one, and being single-handed and alone, and poor, I could not run it; therefore it has lain idle. I advertised it for sale, not wishing it to lay idle, and offered to pay those who helped me in getting it up their proportion, if sold, after a dividend was made.

Now I have let Bro. and Sr. Clark, missionaries to Kansas, have the tent (although I might have received more for it), for less than one-third its cost, for the sake of having it in the field, and the work for which it was dedicated carried out. I have spent time and money in going to see the friends, especially in Penn., in relation to selling the tent. Forty out of fifty-two subscribers in Penn., that I have seen, have relinquished their claim in said tent to me; three have said they wanted their pay back, in full. I have also seen a number in York State. I find fifty-two subscribers in Penn., and fifty-four in New York, Canada, Mass. and other States. I would be glad to hear from all in the matter. What I have done, I have done with a feeling and prayerful heart, hoping that good may result, and for the glory of God.

Brethren and sisters, let me hear from you, if only a postal card, and do it now, so that I can act accordingly. My labors for the present are closed. Friends say it is almost impossible to get money, and I know that it is so with me; also I know of other preachers, far in advance of poor me, who have left the walls and the ministry to labor to support their families; therefore, I dare not complain. Yet somebody will have to give an account for their stewardship before long. Having had my body injured while in the field about three years ago, so that since then I have not been able to perform manual labor, as formerly, thereby making it hard for me; yet I hope some way may be opened, so that I can pay my honest debts, and not let my family suffer. If any wish my labor, or will purchase of me "The Primitive Christian Faith," or "The Tree of Life," by C. F. Sweet, they can have them for $1.50 per dozen; retail price 20 cts., postage 2 cts. each, by writing to me at Lincolnville, Crawford Co., Pa.

Aug. 30th, 1875.

From Bro. B. Spaulding.

I am now at Camden, Me., attending Bro. Sevey's meetings. I was also with him at Vinal Haven twenty-four days, at North Haven five days, and at Camden thirteen days; in all forty-two days. We have had good seasons in all these meetings. Praise the Lord. These tent-meetings are not very expensive. Bro. Sevey owns and gives the use of the tent to the cause, and gives his own time, and the rest of the tent's company give their time, and I give mine; so it don't cost much money. He occasionally takes a collection, and gets about enough to pay the expense of moving from one place to another. These tent-meetings are doing much good among a people who have heard but little about the coming of Jesus. We have good congregations. The tent is full evenings. Good order generally within the tent, but outside them are rude boys and unprincipled men, who are of the "baser sort," and disturb us some; but we have enough of the good Spirit of God to rise above it; and we have the praying spirit, the exhorting spirit, and singing spirit, and sinners are convicted, and some converted, and some come out and acknowledge the truth. Four have been baptized, and many have started on the track of truth. I think other tents should take an example from these Maine tents, and conduct their tent-meetings on an economical principle. Much good may be done in this way in destitute fields in the back country. If our talented brethren, who are sitting down in the large towns, on comfortable salaries, would go into these destitute fields and new places, they would be well received and attentively heard. I could not promise them much money, but I don't suppose that money is their object. If it is, they had better stay in the large towns.

I have enjoyed health, enjoyed life, enjoyed my work, have circulated a great amount of tracts, visited many families, given lectures occasionally, and attended all the meetings, and enjoyed them. I am rather worn down, and think I must retire. The infirmities of age are fast unfitting me for this work. I must soon surrender to the infirmities of age. I may have to go down to the grave, but I do hope for a part in the first resurrection; on such the second death will have no power. My faith remains firm in the doctrines I have so long tried to proclaim, and that Jesus' coming is near.

From Sr. L. H. Perkins.

Dear Brethren and Sisters of like precious faith:—I desire to say something in our much loved *Crisis* of our hope and personal experience. I think I understand the dealings of my dear heavenly Father at the present time. Isolated from the precious fellowship of the saints, I had been overcharged with the cares of life, and did not watch and pray as constant as I was wont to do. I realized my condition, but did not know how the Lord would lead me out. About this time I heard a discourse from Bro. McCullock, in Chicago, on "chastisement." While returning home, reflecting on what I had heard, I thought, when have I been corrected? Am I to be without chastisement? realizing that I deserved it. How little did I think it was so near. The next morning I was precipitated down a flight of stairs, dislocating my right shoulder. It is now four weeks since. I am still suffering from it, but I do enjoy a sweet spirit of meek submission and obedience to my heavenly Father. I know it has been for my good, for I believe that afflictions are only by his permission. May I ever be willing to use my one talent in his service. And here let me say something about our blessed hope.

The glory and consolation of this hope weans me from the perishing things of earth. The apostle says, Whosoever hath this hope "purifieth himself, even as he is pure." What a glorious privilege to be one of the despised ones, loving the appearing of Jesus, longing for the morning, looking for the day star to arise, waiting for the day that will bring the inheritance. Let us commit our ways unto the Lord, and he will direct our paths.

I learned to trust when a child, and he will keep me to the end; but I must be a true witness, admonishing those around me of the nearness of that day of reward. May we lay aside every thing that hinders an earnest testimony. We are living in a grand and awful time; the world is filled with gigantic organizations, each one claiming that their special plans and ideas, if carried out, would emancipate mankind. They think they are competent to rule the world without a Christ, but we know that soon He will come whose right it is to reign, and it will be given to him. Never will there be universal peace until the Prince of peace shall reign. Now crime stalks abroad, wickedness prevails, covetousness increases, formalism pervades the churches everywhere, with very few exceptions, and when He comes will he find faith on the earth? This planet is marred by sin and death; the habitable parts of it are full of unruly children. When will he come and put things to rights?

Hobart, Ind.

From Sr. S. E. Teeple.

Dear Editors:—As I took up the *Crisis* of July 7th, my eyes rested on two small pieces on the last column of the first page, and one of them was headed "hidden talents," a very important piece for every one to read. Talents are to be improved, no matter how few are given, nor how small. I read it with much interest; my heart was moved to tenderness, mine eyes did weep. I sighed and groaned in spirit. I laid down the paper, and said, "If I read no more in that paper I feel well paid; it was food to the hungry soul. I can feast on it for a week."

It is not all that is written in the *Crisis* that does such an amount of good to every individual, but one feasts on one thing, and another on other things; and as all members have not the same gift, all do not feast on the same alike, but all should be of the same spirit, all love as brethren, all be united in the faith. It was a great sermon in few words, and as the *Crisis* goes broadcast over our land, many can read that short sermon, with the heading for the text,—"hidden talents." Oh! heed it, you that have hid them so long—you that think them of but little account. May it arouse you to activity, and stir your heart to a new eagerness in the cause of Christ.

I also have had the privilege of listening to a sermon from Sr. Crumb. "Therefore let us not sleep as do others." Put this sermon by the side of the short one spoken of above, and if those who have heard and those who can read, will not be aroused, I fear they will sleep on, and keep their talents hid till the trump of God awakes the sleeping millions from their dusty beds, and then it will be too late. Too late, I say, but they can have no excuse. Oh! how the words "too late" will sound. Let us feel the force of it now, and do what we can to keep ourselves from sinking, and save our fellow men, if possible, from going with the current. Is not now the time when some can be saved by pulling them out of the fire? Can they get out without help? And who stands ready and willing to help? Let us watch and be sober, and do all that is required of us, and a crown of glory awaits us at the appearing of Jesus, whose appearing is but little in the future, when all the tribes of the earth will mourn. He that is filthy will be filthy still, and those that are righteous will be righteous still. Thank God, there is a good time coming for the loved of earth, for the weary saint who sighs and groans, to be relieved from this sin-cursed earth. Then we will weep on, and toil on, and rest in the sweet by and by. Yours in the hope of the gospel.

Hotchkissville, Ct.

From N. J. Lucas.

Beloved Friends of the Crisis:—After a long silence I again take up my pen to converse with you a little while in the Lord. It has not been because my love for the coming of the Lord, the resurrection of the dead, and other kindred truths have in the least abated; no, praise the Lorld, we love them still. My circumstances have been such that I have not been permitted to write before. Oh, my brethren and sisters, what a day we are living in. Look at the state of society, sin and wickedness daily increasing. All things speak in thunder tones that the coming of the Lord is very near, and I often ask myself the question, Who will be able to stand? It will be only those having clean hands and a pure heart. Our prayer is, that we may be kept from day to day in the straight and narrow path that leads to life eternal.

Cares of the world oft-times press heavily, and tears in my weariness fall, and we think how gladly we would exchange a world like this for one where nothing will ever press the soul; no sickness, no sorrow, pain or death. Here our loved ones go down in death; we see them laid away in the cold and silent grave, and our hearts are filled with bitter, bitter grief; but amid affliction the words of Jesus come to our mind sweeter than honey, "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live." Blessed promise! how it comforts us when we stand by the death-bed of friends, and see them breathe their last. How cheering the thought that when the voice of the archangel and the trump of God pierces the tomb, the ones that we have laid away in deep sadness are going to live, the very same ones, praise the Lord. For such a hope even now we feel an ecstasy of joy in our heart in view of the prospect before us, though trials thicken around us, and storms of adversity rise, how sweet the rest will be over there, by and by. Yes, glory to God, we shall be beyond the reach of every thing that would mar our perfect peace, for we shall be safely anchored in the haven of eternal rest, and be ushered into the presence of Jesus and angels, and shall sit down with Abraham, Isaac and Jacob, and with our loved ones.

"When time's stormy tempest's roar
Is forever closing,
I shall on the other shore,
With him be reposing;
Loving eyes shall on me shine,
Hands shall stretch to meet me,
Loving arms shall round me twine,
Loving voices greet me."

Until then, dear brethren and sisters, let us be hopeful and prayerful; let us not sleep as do others, but watch and be sober, and gird on the whole armor, work while the day lasts, and watch unto prayer, that we may be found without spot or blemish at the appearing of Jesus.

Lewiston, Me.

From Bro. L. E. Pendleton.

I felt this morning like writing a few lines to the *Crisis*. As I was perusing its columns, a thought flashed across my mind of the many reasons we all have for thankfulness and gratitude to Heaven for our mercies and blessings. Though in the past I have been led to believe a little more, or less, than some of our brethren, and been pained in my loneliness and isolation in consequence of such diversity of faith, and more than all, to witness a disposition to cut men off for a slight difference in views; but I think, while this spirit has been too general with us all, in the dark prophetic night, now that the morning begins to dawn, we ought to confess our faults one to another, and pray one for another that we may be healed. I can confess that I was too apt to censure others for not seeing as I did. In the unfoldings of future events, if we have it for our motto to walk in the light, we may entertain divers views still. Dear waiting ones, remember to be christians. Be kind, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you. "Love one another." Follow peace and holiness of heart, without which no man shall see the Lord. Let your hearts abound in love. Jesus is indeed coming. Write it in our papers, speak it in our pulpits, act it in our lives.

I must mention, for the comfort of the saints scattered abroad, that the Lord is blessing and saving in these regions; and as the Holy Spirit moves upon men, it takes the criticism upon the faults of others out proportionally. "What shall this man do?" said the inquisitive disciple. "What is that to thee? follow thou me," said Jesus our Lord in response. This ought to be a sufficient reproof for all our attempts to build up self upon the faults of others, or devoting our time at correcting others more than getting just right ourselves. See how Jesus managed this matter. He aimed at holiness of life, purity of motive and heart, justice in dealings, love to God and man; not so much to bar out men of particular views. Even the Pharisees and Sadducees could come and be partakers of his grace and truth.

My nature is somewhat combative, but the grace of God has softened my heart, and made me to see the folly of bearing the name of Christ, and at the same time possessing the nature of Belial. There is a pattern in Christ for gentleness, meekness, love, peace, holy joy, patience. We must be like him. His grace is sufficient for us, or the plan is a failure; but that is impossible. Thousands and millions can testify to the efficiency of the grace of God. "*Holiness to the Lord*" is the true cry, in connection with the message, "Behold the Bridegroom cometh!"

Cutler, Me.

From Bro. H. F. Varney.

Dear Brn:—I feel it duty to acknowledge the receipt of $20.00 by the hand of Sr. Abby Wood, a gift of brethren and sisters at the Alton Bay meeting. Although it was wholly unexpected, I will not deny the fact that it was very much needed, and we feel correspondingly grateful. But while our circumstances compel us to realize its intrinsic worth, I think we prize it quite as much from its being such a token of sympathy and kind remembrance. May God bless the givers.

I have now been sick about eleven months with spinal and nervous disease, and am still confined to my bed, except about one hour per day; but I am gaining, though slowly. My symptoms are favorable, and indicate that I shall get up with better health than I have enjoyed for years before. Should this be the case, I feel as though this great trial has not been suffered in vain; for it has, by God's blessing, prepared me to labor more effectively than I ever did before, and my time, and every energy of my being, shall be cheerfully given to the sweet work of saving lost men. Beloved in the Lord, pray for me, that I may be raised in God's own time, and be an instrument of doing good. May you and I meet in the "golden city." *Amen.*

From Sr. M. Whitney.

As I have not had the privilege of attending worship much with those of like precious faith, I feel as though I would like to say a word for Jesus somewhere, and do not know of a better way than through the columns of the *Crisis*. I am still striving, with God's help, to wend my way towards that everlasting and peaceful kingdom, which I firmly believe will soon be set up under the whole heavens, where love, joy, and peace shall reign forever, and sin, sorrow, pain, or death can never come. Yes, I am glad that Jesus is coming to reign; glad that the temptations, trials, and struggles of this mortal life will soon be over; that they which have fallen by the cruel hand of death will come again from the enemy's land, to their own borders, blooming with the vigor of immortality and an endless life. Yes, brethren and sisters, I will work on, pray on, until Jesus comes, and the battle is won, and victory ours.

Stowe, Vt.

QUARTERLY MEETING REPORT.

The third quarterly meeting of the A. C. Q. C. of N. W. Kansas, for the second conference year, was held at the residence of Eld. James Page, Republic Co., Aug. 7th. Eld. S. R. Knox, of Glen Elder, Mitchell Co. (late of Northern Missouri), was admitted to the fellowship of the conference. The following preamble and resolution was introduced and passed:—

WHEREAS, our Bro. J. Page and family have suffered great affliction by the death of a loved son and brother, therefore,

Resolved, That we tender to Bro. Page and family our heartfelt sympathy in their deep sorrow, praying that our God will sustain them by his grace, and lead them by his Spirit, until we meet where there shall be no more death.

Various other business was transacted, after which conference adjourned.

J. S. THORP, *Secretary.*

THE ARMIES OF THE OLD WORLD.—While the necessity for peace is upon all lips, and the benefits of international amity are forcibly contrasted by the European press with all the bale, the plague, the evils, that follow in the train of war, yet, at the same time, the governments continue to arm, and with feverish haste are endeavoring to swell their armies to the most formidable war footing. All branches of military administration are equally stimulated; armaments are perfected as well as assembled to an enormous extent; ways of communication are extended and ramified; new methods of conscription or obligatory service are digested so as to draw forth the utmost available effective strength of the country, while over all these measures, that speak so clearly of war, there is thrown so slight a veil that no one should fail to see the ultimate result."—*N. Y. Times.*

Obituaries.

SMITH. In Addison, Vt., Aug. 10th, 1875, Bro. Justus Smith, aged seventy-eight years and eight months.

Thus in old age a good man has fallen in death, one that for many years has sustained an unblemished christian character. He embraced the faith of the soon coming of Jesus Christ, to set up his everlasting kingdom, in eighteen hundred and forty-three, and to the day of his death stood firm for the truth. A few days before he died, he told his friends he should not live long, and made arrangements for his funeral, selecting his text, preacher, and bearers. We were called to administer words of comfort to a large circle of mourning friends, from Heb. 10: 35–38. May God's sustaining grace rest upon the bereft family, and little church of whom he was an honored member.

WM. C. STEWART.

BABCOCK. In East Greenwich, R. I., Aug. 26th, 1875, Sr. Martha P., widow of Bro. Charles Babcock, of E. G. (deceased.) Funeral services by the writer, at her late residence, Aug. 28th.

Sr. B. was truly a mother in Israel. She, together with her husband, embraced the cheering hope of "a resurrection out from among the dead ones" to life and immortality at the appearing of Jesus, for which blessed consummation they unitedly and hopefully looked. Though their hope has been delayed long beyond their expected triumph, they did not outlive it; but waited, and finally died, in full assurance that they had but a short time to sleep till "deliverance" shall come. Sr. B. rests in hope. May it be the lot of the survivors to live as useful, and (if they must) die as hopeful, as did she.

A. DURFEE.

PHILLIPS. In Woodstock Valley, Ct., Aug. 4th, 1875, Sr. Lydia Phillips, aged eighty-four years and seven months.

Sr. P. was a kind neighbor, an affectionate mother, and a devoted christian. She has fallen like a shock of corn fully ripe. Her last days of life were extremely calm and peaceful. She departed this life in full assurance of that eternal life which God has promised to those that love him. May the Lord sanctify this deep affliction to the remaining members of this dear family, so that they individually may be enabled to meet this sainted mother in the kingdom of God. Funeral services by the writer, from 1 Cor. 15: 54, assisted by Eld. A. Morse.

P. S. BUTLER.

PRICE. In Camden, N. J., Aug. 15th, 1875, at the residence of her daughter, Mrs. Mary A. Dunham, Mrs. Rosetta Price, aged eighty-eight years and five months.

Our mother departed from this life in peace, to await the resurrection of the righteous at the sounding of the last trump. She has been a firm believer for thirty years in the speedy personal coming of Christ. The funeral services were conducted by the Rev. Mr. Reed.

A. C. Times and Bible Banner, please copy.

HOOSE. In Port Byron, Aug. 12th, 1875, Sylvester Hoose, in the eighty-fourth year of his age.

ONE OF THE "THREE WITNESSES" TO THE BOOK OF MORMON has died at Clarkson, Utah, aged ninety-two. This was Martin Harris. When Joseph Smith was telling his tale to his former neighbors in New York State, about the buried golden plates, etc., he had fallen in with Sidney Rigdon, a printer, who while in a Pittsburg office had got hold of the manuscript of a very dreary book, written by the Rev. Solomon Spalding to prove that the American Indians were descended from the lost tribes of Israel. This book Joe Smith read off, concealed behind a curtain, to his amanuensis, Oliver Cowdery. He knew Martin Harris, who lived near them; Harris had been through half a dozen changes of creed, and had seen the devil, for that matter, and was the readiest of men to accept Smith's marvelous story. He and Cowdery and David Whitmer signed a statement declaring that "We declare with words of soberness that an angel of God came down from heaven, and he brought and laid before our eyes that we beheld and saw the plates and the engravings thereon." Smith was glad of this particular convert, because he had money, and bled him freely. Martin Harris furnished the money in Missouri to buy land; and finally got ignominiously turned out of the Jackson county Zion, (whither the saints are told they are yet to return.)—*Springfield Republican.*

THE census of New York, just completed, gives a population of 1,200,000.

FOREIGN NEWS.

GERMANY.

LONDON, Aug 30. A dispatch to the *Times* from Berlin says: "There is no doubt that all Northern Bosnia, along the rizer Save, is in full rebellion. The fugitives who have sought safety on the Austrian soil nnmber eight thousand, and are mostly the wives and children of the rebels, who deserted their villages and made for the hills.

In Herzegovina the Government formed by the insurgents is under Lynbobratich. The insurgent leaders have been assured by their Montenegrin friends that very shortly all Montenegro will come to their assistance.

In Servia the military preparations continue. At Belgrade the war office has ordered the arms and accoutrements of the militia, including the surgical apparatus, to be ready for immediate inspection. The Servian militia men have been directed to provide for themselves three days' food, should they be called out.

Provisions are being stored in the fortresses. Arrangements have been made to seize all the horses in the country.

The steady growth of the rebellion may be inferred from the following passage in the Montenegrin official organ, *Glas Cernagorza*: "The insurrection is fast assuming formidable dimensions. Symptoms of serious designs multiply. The men are yearning for war, and the oily-tongued diplomacy is impotent to prevent them. This time the insurrection is sure to result in emancipation. Not the rulers, but the nations will decide what is to be done. If the rebellion becomes general, Servia and Montenegro will not be idle spectators"

The *Presse* says that 21,000 Bosmian Christians have fled to the Austrian territory, while the district from the mountains to the rivers Unna and Sauna is abandoned by the Christians and devastated by the Turks. Rumors, deemed unreliable, however, are afloat to the effect that Prince Milan of Servia has abdicated. Nikitka of Montenegro has been appointed Generalissimo of the Bosnian insurgents.

TURKEY.

VIENNA, Aug. 30. Three battalions of the Turkish expedition, which landed at Kleck, have reached Mostar, the Capital of Herzegovina. They met with no opposition on the march.

Four thousand Servians have entered the Turkish territory and encamped at Novi, where they seized the telegraph. Servians have appeared in the Balkan Mountains and are endeavoring to incite the Bulgarians to rise against the Porte.

LONDON, Aug. 30. The Berlin correspondent of the *Times* telegraphs that Northern Bosnia is in full rebellion against the Porte. The insurgents of Herzegovina have established a national government. Montenegro and Servia are actively preparing for war. The official press of Montenegro does not conceal its symyathy with the movement.

RAGUSA, Sept. 3. It is stated that Turkey will place 170,000 men in the field immediately, and the army will have 228 cannon. This will place the military on a war footing.

DOMESTIC NEWS.

Montreal, Aug. 16. An "Internattonal Society of Europe" has been organized here, and holds weekly meetings. It is a branch of the International Society, some of whose members were communists of Paris. Several wealthy employers of labor in this city have received black-mailing letters. One manufacturer received a letter demanding $3,000 to be paid in one month, and if not, fire would visit his property and death come to his family.

Springfield, Mass., Sept. 5. The beautiful village of South Deerfield, on the Connecticut river railroad, twenty-eight miles above this city, was visited by a most disastrous conflagration last night, which laid the centre of the village in ashes, including two hotels, one dwelling and other buildings.

New York, Sept. 6. A Rye Beach dispatch states that the new cable was completed Sunday morning, and congratulatory messages to and from London were transmitted.

Notices.

Tent Meeting in Unity.

The Maine Mission Tent will be pitched in Unity Village, Me., Sept. 14th, for meetings, and continue over Sunday, and as much longer as thought duty. We hope several good working brethren and sisters will attend with small tents, to labor, and accommodate those who come from abroad. Let all come in the spirit of the gospel of Christ.

I. C. WELLCOME.

A CONFERENCE.—The Lord willing, there will be a conference in North Hermon, Me., in the Advent Chapel, about five miles from Bangor, on the avenue road, commencing *Friday, Oct. 1st*, at two o'clock P. M., and continue over Sunday. Whoever will, let them come and worship the Lord. Hope he will send some of the preaching brethren to preach the word of life. In behalf of the brethren,

S. BRAGG.

CONFERENCE.—The Lord willing, there will be a conference in Wesley, Me., to commence *Thursday, Sept 30th*, at six o'clock P. M., and continue over the Sabbath. We extend the invitation to all who can come and meet with us, to advance the cause of truth and the salvation of sinners.

M. W. CORLISS.

Campmeeting.

A campmeeting will be held at Brodhead, Wis., beginning on *Saturday, Sept. 12th*. Let tents come from every direction. Committee of arrangements: H. T. Moore, H. W. Button, Israel Moore, Wm. Foster, D. H Warren. A goodly number of our ministers will be present, and among them we expect S. W. Thurber and Sr. S. J. Buswell. We look for an excellent meeting. Pitch tents on the day before the meeting, if convenient.

WM. SHELDON.

QUARTERLY CONFERENCE.—The first quarterly meeting of the North Central (Christian) Conference will be at Floyd, commencing *Sept. 9th*, to continue over the Sunday following. A general and earnest invitation is extended to all the members and friends to attend.

E. A. MARSH, Sec.

NOTICE.—The York Co. A. C. Conference will hold its next quarterly session at Hollis Centre, Me., commencing *Thursday, Sept. 16th*, at two o'clock P. M. Make it a point to be there at the commencement, and remain until the close.

C. H. SWEET, Secretary.

GROVE MEETING.—There will be a grove meeting in Pittstown, N. Y., in Mr. Case's grove, near the Douglass school-house, commencing *evening, Sept. 9th*, and hold over the following Sunday. Preaching at half-past ten, two o'clock, and seven o'clock of each day.

R. L. HARRISON.
A. A. WAIT.

TENT MEETING.—The Lord willing, there will be a tent meeting at Hereford, Hall Stream, P. Q., commencing Tuesday evening, Sept. 14th, and hold over Sunday. Brethren, pray that this meeting may redound to the glory of God.

JARED WHITMAN.

BARN MEETING.—There will be a barn meeting at Standish Neck at Bro. Leonard Shaw's, Sept. 12th and 13th, commencing Saturday morning. It is four miles from Lake Sebago Station.

HANNAH S. CLARK.

THE Evangel Tent will be pitched in West Wattenville, Sept. 8th. Meetings afternoons and evenings as long as thought best. Small tent to accommodate those who come.

E. F. BLAISDELL.
H. B. SEVEY.

CONFESSION.—Whereas, I have circulated scandalous reports concerning Eld. W. W. Sutherland, which I have injured his character and influence as a servant of God; and whereas Bro. Sutherland, having brought the matter before the Ministerial Committee of the N. H. A. C. Conference, who, after hearing the evidence for and against, do decide that I had not sufficient provocation for said reports; and after faithful christian labor on their part with me, do admit that I might be mistaken, and have wrongfully accused Bro. S., for which I am sorry, and ask forgiveness of all aggrieved or influenced by the same. And I hereby pledge myself, that I will labor to correct and counteract, as far as I can, those reports.

J. B. S. PILLSBURY.

FOUND on Springfield camp-ground,—a pocket-book, with a small sum of money; a parasol, and a trunk key.

H. MUNGER.

MY LABORS for the present and on until further notice, will be with the church in Whitefield, N. H. Brethren, please remember and address all communications designed for me to the above place.

T. E. LANG, JR.

BRO. G. F. HAINES having accepted the call given him by the church of Bonny Eagle, Me., hereafter all matters of exchange or supply must be made through him.

T. R. LIBBY, Clerk.

☞ Eld. M. R. Phetteplace has been engaged to supply the desk at the Advent church in Lowell for the present.

Notice.

The Quarterly Conference of the Eastern District of Massachusetts will be held at the Advent Chapel, Lawrence, Mass., to commence *Thursday evening, Oct. 7th*, and continue over Sunday, the 10th.

It is desired that all the preachers of Eastern Mass. and as many of the brethren and sisters of the churches as can, may attend. An invitation is also extended to all others who may esteem it a privilege or duty to meet with us in this christian convocation. Let all pray for the divine blessing.

J. COUCH.

Notice.

The Alton Bay Campmeeting Committee are notified to meet on the camp-ground *Tuesday, Sept. 28th*.

J. COUCH.

Hoosick Valley Conference.

The annual meeting of the Hoosick Valley Conference will be held at Hoosick, N. Y., commencing *Wednesday, Oct. 6th*, 1875, to continue over the following Sunday. Particulars hereafter.

H. K. FLAGG, } Tent
A. W. SIBLEY, } Committee.

New York State A. C. Conference and General Meeting.

The first quarterly meeting of this conference year will be held in the Mission Tent, with the church at Ontario, Wayne Co., N. Y., commencing *Wednesday evening, Sept. 8th*, and holding over the following Sabbath. In the absence of a campmeeting this year in this State, it is desirable to make this a general meeting of our brethren and sisters throughout the State. Ontario is a new field. It is on the Lake Ontario shore division of the Rome and Watertown R. R., eighteen miles east from Rochester. Friends coming from the West will take cars at Rochester, at 7.40 A. M. and 5.05 P. M., for Charlotte. Here take train for Ontario. Those coming from the East, *via.* N. Y. C. R. R., will change cars (at Phelps, on Auburn Branch, about 5 P. M.; on the direct road at Newark, about 5.30 P. M.) for Wallington, on the Sodus Point R. R. Change at Wallington for Ontario. Homes for all that will come.

Let every church appoint delegates, and take up the quarterly collection, and send the same to conference. Meeting but a few rods from the depot. Remember the time. We hope to see all our preaching brethren. Pray for this meeting.

M. R. MILES, President.
JAS. E. WELLS, Secretary.

Rhode Island Campmeeting.

The Lord permitting, the Rhode Island and East Conn. Campmeeting will be held at Coventry Centre, R. I., to commence *Sept 8th*, and continue to Sept. 17th. Good accommodations for strangers to lodge, and those who have no tents. Bro. Leslie will be there with the Mass. Mission Tent, and all who wish to petition off rooms can do so at a reasonable price.

It is expected the fare will be reduced one third on the Hartford and Providence road between Providence and Plainfield. Call for campmeeting tickets at all way stations between these two places. There will be two large tents on the ground, and good board and lodging. Board can be obtained at 80 cts. per day; dinner for 40 cents; breakfast and supper 30 cts. each. Horse-keeping on reasonable terms.

Able preachers will be there to preach the word. Let there be a large gathering from all the region round about. Pray much for the success of this meeting. It may be the last this side of the judgment. Let us labor for the salvation of sinners.

E. BELLOWS.

Lake View Campmeeting.

The Annual Campmeeting of the Advent Christian Conference of the Province of Quebec, Canada, will be held in Magog, (D. V.) at the outlet of the beautiful Lake Memphremagog, to commence *Saturday, Sept. 11th*, and continue over two Sundays. We deem it best, and have been advised, to attend to the business of our Annual Conference during this meeting, and hereby so appoint, unless reasonable objection is made before that time. Let all come who can.

The fare is reduced one half on the Boston, Concord, and Montreal R. R. for those attending this meeting. Purchase tickets of conductors on trains.

Arrangements have been made for half fare rates on the Passumpsic, Massawippi Valley, and South Eastern railways. Those coming on those roads will ask for campmeeting tickets. Brobably fare will be reduced on the Grand Trunk, as application has been made.

Efficient help from abroad is expected. Brn. E. A. Stockman and other ministers, as the Lord may send.

C. P. DOW.

ORDINATION.—At the quarterly session of the Hoosick Valley Conference, held at North Adams, Mass., and during the religious service of Friday evening, July 9th, Arthur A. Waite, of Rutland, Vt., was set apart to the work of the gospel ministry, and duly ordained according to the divine instructions of the apostles.

H. K. FLAGG, }
A. W. SIBLEY, } Ministerial
R. L. HARRISON, } Committee.

Campmeeting.

The Advent Christian Campmeeting of Northern Kansas and Southern Nebraska will be held at Peach Creek, Washington Co., beginning *October 7th*, and continue over two Sundays. Come all that can. Make a sacrifice to come, and come filled with the Spirit to work for God. Bring plenty of bedding, and all bring tents that can. Bro. and Sr. Clark will be present (D. V.), with a large missionary tent.

Committee: C. D. Potter, A. S. Field, J. W. Elliott, and Theodore Bedgar.

Brn. G. G. Godfrey, James Hayworth, F. O. Cutler, J. S. Thorp, E. N. Bliss, James Page, R. F. Clark, Sr. Clark, and others, will be present to assist in preaching the word.

For additional information, address C. D. POTTER, Peach Creek, Washington Co., Kansas.

The Advent Christian Conference of Northern Kansas and Southern Nebraska will be held during the early part of the meeting. Per order of Committee.

CONFERENCE. The Lord willing, a general meeting of the members of the church of God will be held near Sulphur Springs, Williamson Co., Ills, commencing *Friday, Sept. 17th*, at 7.30 P. M., and continuing over the following Sunday. All who "love his appearing" are cordially invited to be present. Inquire for Bro. Henry M. Cocke, who lives two miles west of the post office. Come with your Bibles, and let us "search the Scriptures" in "the spirit of truth," for in them we are assured that we find full directions how to obtain "eternal life." Let us have a genuine love feast once more while waiting for the realization of "that blessed hope."

AMOS SANFORD.

Conference.

The next Annual Advent Christian Conference of Northern Pa. and Southern N. Y. will be held at Little Marsh, Tioga Co., Pa., commencing *Thursday evening, Oct. 14th*, and continuing over the following Sunday. We hope to see a general gathering of the friends of truth. Come in the name of the Lord. Ticket by railway from Corning (Tioga depot) to Middlebury. Teams will be at Middlebury to convey to Little Marsh.

E. C. COWLES, President.
A. H. BRIGGS, Secretary.

THE UNION TENT is now pitched in South Thomaston, Me., and will stay over Sunday, Sept. 12th.

H. B. SEVEY.

A NEW WORK.

SATANIC SPIRITUALISM.

I have just published a work on Spiritualism, with the above title, containing 96 pp., 16 mo. It aims to establish the satanic character of spirit manifestations, both ancient and modern, and shows also that they are through demons instead of the spirits of the dead. These demons are shown to be the evil angels of Scripture, and to have their location in our atmosphere. The "familiar spirits" in the early Bible times, and the demons in the days of Christ and the early church, are shown to have the same general character which we find in the spirits of Spiritualism; while the phenomena in the Salem witchcraft, and several other occasions in modern times, are shown to have all the usual features of the reports of spirit manifestations in our day.

After noticing various instances of spirit manifestations in the past, the principles and doctrines of modern Spiritualism are given in numerous quotations from the spirits and leading Spiritualists, showing that they are every way blasphemous and anti-christian; and finally the tendency of popular religious teachings toward the doctrines of Spiritualism is shown to be fearfully manifest in all directions. While from its thorough treatment of the subject the work will prove invaluable to inquirers after truth, it will be found of especial service to ministers and others as a book of reference from its numerous quotations of authorities on various points.

I shall have the pamphlet on sale at my stand at Alton Bay campmeeting, and will fill orders for them at 20 cts. single copy, six copies $1.00, by addressing me there during the meeting, or afterward at Burke, Vt. Those wishing larger quantities will be allowed a further reduction.

I. K. LOMBARD.

☞ For sale at this Office.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.

BOSTON (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
C. Goodrich ... Sunday, Oct 3d

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
F. H. Burbank ... Sundays, Sept. 12th and 19th
W. S. Campbell ... Sunday, Sept. 26th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7¾ o'clock.
J. Couch ... Sunday, Sept. 12th

SOMERVILLE, Mass. (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
B Finney ... Sunday, Sept. 19th
Geo. W. Sederquest ... 1st and 3d Sundays in each month till further notice.

HYDE PARK, Mass. (Pythian Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Castleton, Vt. ... Sundays, Sept. 12th and 19th
S. G. MATHEWSON.

Tremont, Mass ... Sunday, Sept. 12th
Holden, Mass ... Sunday, Sept. 19th
C. E. BARNES.

Providence, R. I. (Hammond St.) .. Sunday, Sept. 12th
A. W. SIBLEY.

Sugar Hill, N. H. ... Sundays, Sept. 19th and 26th
S. S. BREWER.

Plymouth, Mass ... Sunday, Sept. 12th
Tremont, Mass ... Sunday, Sept 19th
Natick, Mass ... Sunday, Sept. 26th
J. S. WHITE.

Lynn, Mass ... Tuesday evening, Sept 14th
Coventry Centre Campmeeting ... Sept. 15th—17th
Vineland, N. J ... Sunday, Sept. 26th
A. A. PHELPS.

Lewiston ... Thursday evening, Sept. 9th
Poland Corners ... Friday evening, Sept. 10th
West Poland ... Sabbath, Sept. 12th
Mayberry Hill ... Monday evening, Sept. 13th
Rattlesnake school house, Me ... Tuesday evening, Sept. 14th.
South Casco, Me ... Wednesday evening, Sept. 15th
South Windham, Me ... Thursday evening, Sept. 16th
Sabbath, Sept. 19th, at liberty.
Biddeford, Me ... Friday evening, Sept. 18th
H. MUNGER.

Plainville, Ct. Campmeeting, through the week, and over Sunday, Sept 12th.
Providence, R. I. (Advent Chapel) Monday evening, Sept. 13th.
Fremont, N. H ... Sunday, Sept. 19th
ENOCH MORRILL.

Fairhaven, Mass ... Sunday, Oct 3d
M. BATCHELOR.

Meredith Neck, N. H ... Sunday, Sept. 26th
J. G. SMITH.

Stowe, Mass. (Osgood's Hall) ... Sunday, Sept. 26th
Z. BOODEY.

Woodstock Valley, Ct ... Sunday, Sept. 12th
B. WOODSIDE.

New Dover (school-house) ... Sunday, Sept. 12th
Northwood Narrows, N. H ... Sunday, Oct. 3d
O. W. KIMBALL.

St. Johnsbury, Vt ... Sunday, Sept. 19th
Pleasant Valley, N. H ... Sunday, Sept. 26th
J. DAVIS.

Franklin, N. H ... Sunday, Sept. 12th
South Sutton, N. H ... Sunday, Sept. 19th
C. H. FLETCHER.

Pleasant Valley, N. H ... Sunday, Oct. 10th
West Ossipee, N. H ... Sunday, Oct. 17th
T. L. CHURCHILL.

South Windham, Me ... Sunday, Sept. 12th
West Parsonsfield, Me ... Sunday, Sept. 26th
C. H. SWEET.

Limington, Me. (Hanscom school-house) Sunday, Sept. 12th.
B. S. EMERY.

Alton Corner, N. H ... Sunday, Sept. 12th
ISRAEL DAMMAN.

West Alton, N. H ... Sunday, Sept. 12th
J. G. SMITH.
I. DAMMAN.

Allegheny City, Pa ... Sunday, Sept. 12th
Salem, Mass ... Sunday, Sept 19th
E. OWEN.

Castleton, Vt ... Sunday, Sept. 26th
RICHARD MOSHER.

Acton, Me. (Hilton's Ridge meeting-house) Sunday, Sept. 19th.
Kingston, N. H ... Sunday, Sept. 26th
J. F. CHAMBERLIN.

Montgomery, Mass ... Sabbath, Sept. 12th
Wilbraham, Mass ... Sabbath, Sept. 19th
Brimfield, Mass ... Sabbath, Sept. 26th
Wilbraham, Mass ... Sabbath, Oct. 3d
G. L. TEEPLE.

Wentworth, N. H. (at Bro. Richardson's) evening, Sept. 9th.
Warren Summit, N. H ... evening, Sept. 10th
North Haverhill, N. H ... Sunday, Sept. 12th
Swiftwater, N. H ... evening, Sept 13th
North Benton, N. H. (new school-house near Bro. Coburn's) evening, Sept. 14th.
Landaff, N. H. (Bungay school-house) eve., Sept. 15th
East Landaff, N. H ... evening, Sept. 18th and over Sunday.
Dorchester, N. H. (Town House) .. Sunday, Sept. 26th
Hebron, N. H. (McClure school-house) Sun., Oct. 3d
East Holderness, N. H. (Stephen's meeting-house) Sunday, Oct. 10th.
Moultonborough, N. H. (at Bro. Hodgern's school-house) evening, Oct. 16th.
Sandwich, N. H. (Vitum school-house) Sun., Oct. 17th
JOHN H. EVANS.

Bradford, N. H. (Bush meeting-house) Sun., Sept. 12th
Danbury, N. H (as Bro. John Knowlton may appoint) Sunday, Sept. 19th.
If desired, at Bro. D. Brayley's, Saturday afternoon, at five o'clock.
A. S. WILLIAMS.

Franklin, N. H. (Morrison school-house) Sabbath, Sept. 19th.
Andover, N. H. (Kearsarge school-house) Sabbath, Sept. 26th
Northfield, N. H. (Oak Hill school-house) Sab., Oct. 3d
SIMEON ROBY.

Pittsburg, N. H. (Stream school-house) Sun., Sept. 12th
On account of the campmeeting at Magog, I withdraw my appointment at Ways Mills, Sept. 19th.
Hall Stream, P. Q. (Red school-house) Sun., Sept. 26th
U. G. LADD.

Cabot, Vt ... Sunday, Sept. 19th
ALBERT GORDON.

Hoosick Falls, N. Y ... Sunday, Sept. 12th
Protracted meetings at Hebron, N. Y., commencing Sept. 13th, and holding every evening, and over Sunday, Sept. 19th.
Sandy Hill, N. Y ... Sunday, Sept. 26th
Address all letters to Rutland, Vt.
ARTHUR A. WAITE.

Freedom, N. H. (Advent Chapel) Sunday, Sept 26th
N. GLIDDEN.

Keene, N. H ... Sunday, Sept. 12th
RICHARD MOSHER.

Lisbon, N. H., Saturday evening, Sept. 18th, and over Sunday, the 19th, evenings through the week, and over Sunday, Sept. 26th.
DANIEL D. PAGE.
GEO. E. BROWN.

East Landaff, N. H ... Sunday, Sept. 12th
GEO. E. BROWN.

Loudon Village, N. H. (as Bro. Parker may arrange) Sunday, Sept. 26th.
N. B. MCMURPHY.

Merideth Centre, N. H ... Sunday, Sept. 12th
N. GLIDDEN.
N. B. MCMURPHY.

South Rochester, N. H. (Chapel) .. Sunday, Sept. 12th
Hollis Centre Conference ... Sunday, Sept. 19th
Lee, N. H. (as brethren may arrange) ... Sun., Oct. 3d
West Deerfield ... Sunday, Oct. 10th
C. R. PARSONS.

Northfield, N. H. (Oak Hill school-house) Sunday, Sept. 19th.
A. T. HODGDON.

Farmington Village, N. H ... Sunday, Sept. 12th
Northwood Narrows, N. H ... Sunday, Sept. 19th
Dover, N. H ... Sunday, Sept. 26th
WM. BODGE.

St. Johnsbury, Vt ... Sunday, Sept. 12th
Danville, P. Q ... Sunday, Sept. 19th
L. C. & M. MCKINSTRY.

West Alton, N. H. (Chapel) ... Sunday, Sept. 12th
Alton, N. H ... Sunday, Sept 19th
Exeter, N. H ... Sundays, Sept. 26th and Oct. 3d
WM. M. HARMON.

Willand's Pond, N. H ... Sunday, Sept. 12th
Durham Village ... Sunday, Sept. 19th
H. S. PINKHAM.

Whitakerville, Vt ... Sunday, Sept. 12th
J. A. PACKARD.

West Stafford, Ct ... Sunday, Sept. 12th
G. L. WHITE.

Salem, Mass ... 2d and 4th Sundays in each month until further notice.
GEO. W. SEDERQUEST.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass .. the last Sunday in each month
GEO. A. STREETER.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice.
A. GORDON.

Franklin, N. H ... 2d and 4th Sunday in each month
G. H. WALLACE.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass ... fourth Sunday in each month
H. H. TUCKER.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year.
WM. C. STEWART.

WORCESTER, MASS.
Miles Grant ... Sunday, Sept. 12th
A. A. Phelps ... Sunday, Sept. 19th

SPRINGFIELD, MASS. (Franklin Hall.)
A. W. Sibley ... Sunday, Sept. 19th

NEW BEDFORD, MASS.
M. Batchelor ... Sunday, Sept. 12th

CLINTON, MASS.
H. H. Tucker ... Sunday, Oct. 31st

NORTH RUTLAND, MASS.
H. H. Tucker ... second Sunday in each month

HAVERHILL, Mass. (New Chapel on Walnut St.)
W. H. Mitchell ... 2d Sunday in each month
C. S. Shattuck ... 3d Sunday in each month
A Ross ... Sunday, Sept. 26th

NATICK, MASS.
A. Ross ... Sunday, Sept. 12th
Z Boodey ... Sunday, Sept. 19th
L. Boutell ... Sunday, Oct. 10th

PORTSMOUTH, N. H.
A. Simpson ... Sunday, Sept. 26th
B. S. Emery ... Sunday, Oct. 10th
Sr. Annie Smith ... Sunday, Oct. 3d
Wm. M. Harmon ... Sunday, Oct. 17th
E. A. Stockman ... Sunday, Oct. 24th
Jane Benson ... Sunday, Oct. 31st

SEABROOK, N. H.
J. T. Chamberlin ... Sunday, Sept. 12th
Joseph Pinkham ... Sunday, Sept. 19th
C. Goodrich ... Sunday, Sept. 26th
J. Bickford ... Sunday, Oct. 3d
T. W. Piper ... Sunday, Oct. 10th

CONCORD, N. H.
I. B. Potter ... Sundays, Sept. 12th and 19th
H. Munger ... Sunday, Sept. 26th
S. S. Brewer ... Sundays, Oct. 17th and 24th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher ... first Sunday in each month
D. W. Davis ... third Sunday in each month

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck ... Sunday, Sept. 12th
J. G. Smith ... Sunday, Sept. 19th
L. E. Saulpaugh ... Sunday, Sept. 26th
C. S. Shattuck ... Sunday, Oct. 3d
C. Goodrich ... Sunday, Oct. 10th
J. W. White ... Sunday, Oct. 17th
L. E Saulpaugh ... Sunday, Oct. 24th
J. Bickford ... Sunday, Oct. 31st

HAMPTON, N. H.
T. L. Churchill ... Sunday, Sept. 12th
B. Finney ... Sunday, Sept. 26th

NEW DURHAM, N. H.
A. Ross ... Sunday, Sept. 19th
T. W. Piper ... Sunday, Oct. 3d

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
Geo. H. Wallace ... Sundays, Sept. 12th and 19th
Wm. N. Pile ... Sunday, Sept. 26th

SOUTH ELLIOT, ME.
N. M. Davis ... Sunday, Sept. 12th
J. T. Libbey ... Sunday, Sept. 19th
J. Pinkham ... Sunday, Sept. 26th

SOUTH BERWICK, ME. (Great Works.)
Jos. W. White ... Sunday, Sept. 12th
N. M. Davis ... Sunday, Sept. 19th
Geo. W. Brown ... Sunday, Sept. 26th
T. L. Churchill ... Sunday, Oct. 3d

BIDDEFORD, ME.
Geo. W. Brown ... Sunday, Sept. 12th
Wm. H. Mitchell ... Sunday, Sept. 19th
J. Albert Libby ... Sunday, Sept. 26th

PORTLAND, ME. (Union Hall.)
A. A. Phelps, of N. J ... Sunday, Sept. 12th
E. A. Stockman Sundays, Sept. 19th, 26th, and Oct. 3d
E. S. Potter ... Sunday, Oct. 31st
E. A. Stockman ... Sunday, Dec. 5th

BRIDGEPORT, CONN.
Mrs. E. L. Crumb ... Sunday, Sept. 12th
Mrs. E. A. Warren ... Sunday, Sept. 19th and Sundays, Oct. 3d and 17th.
Mrs. E. L. Crumb ... Sundays, Oct. 24th, Nov. 7th, Dec. 5th, and Jan. 1st.
Mrs. E. A. Warren ... Sunday, Oct. 31st

PUTNAM, CONN.
P. S. Butler ... Sunday, Sept. 12th
H. Pratt ... Sunday, Sept. 19th
B. Woodside ... Sunday, Sept. 26th

NEW HAVEN, CONN.
Wm. N. Pile ... Sunday, Sept. 12th
A. Ross ... Sunday, Sept. 19th
A. W. Sibley ... Sunday, Sept. 26th

MILLDALE (Southington, Ct.)
B. Hitchcock ... Sunday, Sept. 19th
G. L. White ... Sunday, Oct. 3d

WAREHOUSE POINT, CT.
Mrs. E. L. Crumb ... Sunday, Sept 19th
Mrs. Jane Benson ... Sunday, Oct. 3d

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite ... once in four weeks
Flora Blanchard ... once in four weeks

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

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Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ DR. D. MATHEWSON'S address is San Francisco, California.

☞ WM. C. STEWART'S address hereafter will be Hinesburg, Vt.

☞ J. C and S. E. SMITH'S address is Newton Upper Falls, Mass.

☞ ELD. J. PORTER'S address is Danville, P. Q.

☞ H. G. McCULLOCK'S address is DeKalb, DeKalb Co., Ill.

☞ JOHN PARSON'S address is 14 High Rock Street, Lynn, Mass.

☞ H. L. STEVENS, Jr.'s address is Coles Ferry, Charlotte Co., Virginia.

☞ E. BUNDAGE'S address is Black Walnut, Halifax Co., Va.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—J E Wells, H B Sevey, Dr M D Smith, P S Butler, C C Stanbro, M R Miles, H V Davis, S Roby, M W Corliss, L Wheelden, W S Moulton.

CASH RECEIVED FOR BOOKS AND TRACTS.—D Nettleton 35c, J W Lovesee 50c, G E Merrill 15c, J H Kellogg 10c, C Powley $1.20, Mrs E V Bemont 6c, Mrs James Taft $1.00, B Newton 20c, L L Ames 25c, C F Hudson 20c, J M Rannells 8c, D Northup 50c, W T Gibson $2.00, Mrs H Ostrander 35c, W R Peterson $2.00, Mrs S F Hurlbut 23c, S D Remick $2 00, J H Lewis $1.50, Lizzie M Pike 35c, W Nichols 3c, C C Carp 10c, J P Swan $3 00, A Todd 20c, P G Bowman $2 25, E Buckland 10c, C B Field 10c, B J Dowling $1.50, Mrs M Becker $2 50.

BOOKS AND TRACTS SENT.—By Mail—Mrs E B Patch, D S Young, N Jeffrey, Wm Shelton, W H Mitchell, L A Baker, S F Hurlbut, C C Carp, P W Hough, H H Hewitt, T D Babcock, D Northup, J M Rannells, W Nichols, L L Ames, B Newton, D K Barrett Jr., Mrs E V Bennett, J B Ross, L M Pike, J H Lewis, S D Remick, J Taft, J W Lovesee, W T Gibson, W C Stewart, W R Peterson, Mrs H Ostrander, F E Bigelow, P J Pilcher, B C Stevens, C F Churchill, D Nettleton, J Piggott.
By Express—H S Pinkham.

ARTICLES RECEIVED.—J Y Briggs, J C Stoddard, I I Leslie, J T Ongley, S Hill, A Parmelee, H Munger, M J Whitney, J M Stewart, J N Berry, N D Babcock, J P Marquand.

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A PRAYER.

B. OWEN.

Oh! for that sanctifying grace,
Which beams from every feature;
That represents the Savior's face
To every living creature.

That needs no advertising done,
Nor wordy proclamation;
But shines forth clearly like the sun,
Yet free from ostentation.

That purifies the seat of life,
Controls the inner action;
Subdues the mental war, and strife
Engendered by detraction.

That gives a restful, trustful frame,
Though compassed by commotion;
Is undisturbed from praise or blame,
Absorbed in its devotion.

That waits a gracious Father's time
For honored recognition;
Constructs a ladder faith can climb,
No matter the condition.

That prosecutes the cause of right,
Because the wrong is hated;
That finds in serving God delight,
Nor mourns a joy abated.

That rests content God's time to wait,
When Christ shall come from heaven;
Nor suffer zeal to once abate,
Until the kingdom's given.

Oh! for that satisfying grace,
Relieving from complaining,
Adapting us to every place,
From every wrong restraining.

Pittsburg, Pa.

ORDER.

C. MENDENHALL.

"Let all things be done decently and in order." PAUL

(Concluded.)

II. *Church order was practiced by the apostles and primitive christians.* This appears frequently; especially is it clearly evident from reading Acts, first chapter, from the thirteenth verse to the end. Here we find the apostles assembled. A list of names, about one hundred and twenty. They regularly appoint one to fill the place of Judas, and "he was numbered with the eleven apostles," showing system and orderly procedure. In Acts 6th, the poor are cared for by appointing seven men over this business. Acts 15th, "the apostles and elders came together for to consider of this matter." That is, to deliberate and counsel in regard to the Judaizing teachings of certain men who said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." All which proves that the apostles and saints acknowledged order among themselves.

Paul had authority. Timothy was an overseer, and many others were owned as officers. Paul gives his judgment thus, in regard to certain iniquities in the Corinthian church, "For I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed," 1 Cor., 5: 3. (Also see 4th and 8th verses.) Thus showing his authority.

Those who object to order are generally unruly, headstrong, ambitious, or contentious. Order prevents strife. Of the latter Solomon says, "The beginning of strife is as when one letteth out water; *therefore leave off contention, before it be meddled with.*"

III. *The Scriptures inculcate church order.* Besides those passages already quoted, we subjoin the following: "Submitting yourselves one to another in the fear of God." Eph. 5: 21. "Let nothing be done through strife or vain glory, but in lowliness of heart let each esteem others better than themselves." Phil. 2: 3. "Receive him, therefore, in the Lord with all gladness; and hold such in reputation." Phil. 2: 29. Paul says, "For though I should boast somewhat more of our authority." 2 Cor. 10: 8. Passages of like tenor might be multiplied if necessary, showing beyond doubt that having a tribunal to call to account, a law to govern, and commands to enforce, is Biblical. In 2 Thess., 6th chap. and 14th verse, we read, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." How positive these words, yet as there was in the days of Paul, so now, we have those who "*despise dominion*," and start the "bugbear" cry of oppression and harshness, if taken to task for any misdemeanor.

Finally, we must all admit that it takes no labored argument to prove that we have those in our ranks who walk disorderly; we have questions to decide, business to perform, poor to care for, distempers to be cured, but have we as good a system of judicature as we might have? Certainly the necessity for order is as pressing now as at any time in the history of the church. Error must be reproved, care exercised over struggling churches, ministers supported, and guilty ones brought to justice. As a people there is room for a marked improvement in this direction. Let us then follow the example set, being orderly in morals, in actions, in business, and in church relations. We have glorious truths, and solemn duties which rest with us. Should we not have the best facilities, and the most potent means at our command? We must work with systematic earnestness, using the best methods possible, trusting in God to bless our efforts, then shall we receive the reward of the faithful servant, knowing that "The steps of a good man are ordered by the Lord; and he delighteth in his way."

THE SAFE PLACE.

J. W. THOMAS.

"I knew a man in Christ."—2 COR. 12: 2.

IN CHRIST. What does it mean? We do not say of a pupil that he is in his teacher; nor of a patient that he is in his physician; nor of a servant that he is in his master; but we do frequently speak of a christian being *in* Christ, and though the phrase is peculiar, yet it is scriptural. Paul says, "I knew a man *in* Christ." This "man" was undoubtedly himself. He knew himself to be a christian; that is, to be *united* to Christ, or as he expresses it, to be "*in* Christ." The expression means a state of union with Christ. The relation existing between Christ and a true disciple, is more real and intimate than that existing between a teacher and his scholar, or a physician and his patient.

This union may be considered as professional, or as real and vital. Thus our Savior says, "Every branch *in* me that beareth not fruit, he taketh away. If a man abide not *in* me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." We see, therefore, that a person may be in him by profession, when he is not in him in reality; in him by a form of godliness, while he denies the power thereof in him by an external alliance with his church, and by the use of his ordinances; while he is a stranger to the renewing of the Holy Ghost, and the grace of God in truth. There are plenty of such pretenders at the present day.

But there is another union with Christ; and this union is not only real and vital, but the most intimate, and entire, and indissoluble; independent of the changes of time; unaffected by the diseases of the body; uninjured by death, untouched by the destructions of the last day. This is the union of *faith* and *love*. "By faith ye are saved." "Thou standest by faith." He that by faith abides in Christ, need fear no evil. How important it is to be *in* Christ. Is it desirable to be delivered from bondage? "If the Son therefore shall make you free, ye shall be free indeed." Is justification desirable? Here you have it. "There is therefore now no condemnation to them which are *in* Christ Jesus, who walk not after the flesh, but after the Spirit."

Do you thirst after fellowship with God? "In whom we have boldness, and access with confidence, by the faith of him." In him we have all our supplies and endowments. We "are complete in him." He is our "wisdom, and righteousness, and sanctification, and redemption." All things are yours. "If children, then heirs; heirs of God, and joint heirs with Christ." Out of Christ there is nothing but death; *in* him there is life and eternal blessedness.

What is the *evidence* of being *in* Christ? Those who are united to Christ are characterized by the *change* which they have experienced. Their views, sentiments, dispositions, tastes, dependence, motives, and pursuits are changed. They are different from what they were before. Hence, says the apostle, "If any man be *in* Christ, he is a new creature; old things are passed away; behold, all things are become new."

They are also distinguished by the *principle which governs them.* "They walk not after the flesh, but after the Spirit." In all their dealings and pursuits they endeavor to walk according to the divine requirements. "They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." They who are *in* Christ bring forth the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." It is their delight to do or suffer the will of their Master.

Again, those who are *in* Christ resemble him. "He that saith he abideth in him, ought himself also so to walk even as he walked." There must be likeness in order to fellowship. We cannot be Christ-like unless we are *in* Christ. "He that sanctifieth, and they who are sanctified, are all of one." He is a partaker of their nature and they are the partakers of his. They have the mind that was in him, a sameness of sentiment and feeling; a oneness of heart. "He that is joined to the Lord is one Spirit." Are you *in* Christ? "And now, little children, abide *in* him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

A NEW SEAL.

M. A. SEYMOUR.

The word seal occurs about forty times in the Scriptures, sometimes meaning to shut, fasten, or close up, as in Rev. 10: 9, and in the 6th chapter, where the word is used in the same sense. But it is sometimes spoken of as a distinguishing mark in the forehead. See Rev. 7: 2–4: "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel."

Mark this one fact, that is this: all these so sealed are members of the twelve tribes, the literal descendants of Abraham, and counted to the sons of Jacob, who went down into Egypt; and by no process of reasoning can they include the Gentiles, either in or out of Christ. But there is a sealing under the gospel as well as under the law, as Paul says in 2 Cor. 1: 20–22: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."

Here is a seal of God, and it seems to be in the heart instead of the forehead. Let us read Paul to the Ephesians. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Here again the sealing is done by the Holy Spirit, unto the day of redemption. Again, hear him in Eph. 1: 13–14: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

From these texts (and they are the only ones that define the seal), we learn that sealing is the work of the Spirit on the hearts of those who have believed the gospel, instead of the angel's sealing in the forehead, as he does the 144,000 Jews, as already quoted from Rev. 7th. And in this same chapter, John saw another multitude of redeemed ones, separate or distinct from the 144,000 Israelites. Hear him, Rev. 7: 9–17: "After this I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And one of the elders answered, saying unto me, What are these arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

From these proof texts it follows that the sealing of salvation's heirs under the law was in the forehead, by an angel, and in the gospel age the work is in the heart, by the Holy Ghost; then surely, neither the keeping of a Sabbath, nor baptism, even though it be thrice repeated, face downward, can be the seal either of the past, or gospel age.

But immersion, to be such in truth, must commence with the feet; and, if it be repeated three times to make it valid, then the candidate must go out on land between each dipping, or else the washing or baptism is only partial, and consequently imperfect, and not like the burial of Christ. Christ was buried but once, and it takes but one baptism to follow him. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3–5.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Then Christ died once, was buried once; and one burial in water is all that is required of his obedient children. O God! Seal us for thy kingdom by thy blessed Spirit, and keep us from error and distraction.

ABIDING IN CHRIST.

Christian, would'st thou fruitful be?
Jesus says, "Abide in me";
From him all thy fruit is found;
May it to his praise abound.

Christian, would'st thou holy be?
Jesus says, "Abide in me";
Sanctified in him thou art;
Sanctify him in thy heart.

Christian, would'st thou happy be?
Jesus says, "Abide in me";
He is thine exceeding joy—
Bliss divine, without alloy.

Christian, this thy motto be—
Jesus says, "Abide in me";
Grace and strength from him receive—
As a branch in Jesus live.

Christian, him thou soon shalt see;
Then he'll say, "Abide with me;
In my Father's house above—
In the bosom of his love."

THE YEAR OF THE CRUCIFIXION.

WM. HOBBS.

There exists a difference of opinion among chronologists with reference to the year of Christ's crucifixion, and yet the difference is limited to a few years. Some, who entertain the opinion that our Savior was crucified on Friday, fix it on April 3rd, A. D. 33, because this was the day of the Paschal full moon for that year. And Ferguson, the astronomer, says, "I find by calculation that the only Paschal full moon that fell on Friday, for several years before and after the disputed year of the crucifixion, was on April 3rd, A. D. 33."

That Christ was crucified on the Passover full moon there is evidence from the four evangelists, as all of them state that he was crucified on "the day of the preparation;" and this is explained to mean "the preparation of the Passover." John 19: 14. And since the preparation of the Passover must, from the significance of the terms used, have preceded the sacrifice thereof, the preparation must have been on that day when the sacrifice was offered; and since the law required this sacrifice "on the fourteenth day of the first month," and "at the going down of the sun," the day of the preparation, when our Savior was crucified, must have been on the fourteenth day of the moon; as the Jews reckoned their months by the moon. And if the Scriptures supported the opinion that the crucifixion was on Friday, the astronomical proof that the crucifixion was in A. D. 33, would appear quite conclusive. But there is the clearest kind of testimony to show that the crucifixion was on Thursday. See Matt. 12: 40, 28: 1.

The evidence that Christ was crucified on Thursday, instead of Friday, is therefore proof that the crucifixion was not in A. D. 33. And to establish the true year, we have only to find when the Paschal full moon fell on Thursday in those years to which the disputed year is limited, say from A. D. 29 to A. D. 34.

Now, according to a table of Paschal new and full moons, from B. C. 5 to A. D. 40, which I have before me, the Paschal moon for A. D. 30, the moon changed from old to new moon, March 22, 8 o'clock, 43 minutes, in the afternoon of Wednesday, and fulled Thursday, April 6, 10 o'clock, 41 minutes, afternoon. So the only dispute to the Passover being on Thursday this year, would be whether the moon fulled too late. The moon's change on Wednesday, March 22, at 8–43 minutes P. M., would make the about one hour high at sunset, Thursday night following; which would make the moon fourteen days old on Thursday, April 6, of that year. And that it could not have dated a day later, we can confirm by the testimony of Ferguson, that no Paschal full moon fell on Friday for several years before April 3, A. D. 33. The conclusion is, therefore, inevitable, that the crucifixion was in A. D. 30, April 6. There is also other evidence to prove the crucifixion in A. D. 30.

According to Luke, John the Baptist began his ministry in the fifteenth year of Tiberius Cæsar's government of Judea, which chronologists assign to A. D. 26; the next Passover would, therefore, be in the spring of A. D. 27, and since the gospels show four passovers inclusive of this up to the crucifixion, we have only three years from the spring of A. D. 27, to the Passover of the crucifixion; and this shows that the year of the crucifixion was A. D. 30. And since the Passover fell this year on Thursday, the crucifixion must have been on Thursday. So we have a combination of chronological, Scriptural and astronomical proof that this was the year and day of the crucifixion. Evidence that should not be ignored, nor hid under a bushel, to gratify the conceit of learned men, who have tried to make the common people think that twice one are three with reference to Matt. 12: 40.

No trait of character is more valuable than the possession of good temper. Home can never be made happy without it. It is like flowers springing up in our pathway, reviving and cheering us. Kind words and looks are the outward demonstration; patience and forbearance are the sentinels within.

GENESIS 3: 15.

J. P. MARQUAND.

"I will put enmity between thee and the woman, and between her seed and thy seed."

In reading this third chapter of Genesis, we are led to the following conclusions: that the agency which deceived our Mother Eve was a literal or fallen angel, for he had the powers of speech and of reason; and not only so, but was cunning enough both to lie, deceive, and challenge God the Maker of the universe. This fallen angel is called in the Scriptures by different names,—"Satan," "Dragon," "Devil," "Accuser of the brethren," "Liar," "Murderer," "Serpent," "Prince of the power of the air," "Lucifer," etc., etc. The apostle Paul sets forth this arch enemy of God and man in terms and language unmistakable. He says he is from beneath, of the world, of the flesh, and that he deceived our first mother (1 Tim. 1: 14), and advises us to resist him, not to be ignorant of his devices, and not to yield ourselves to any of his allurements or temptations. It is thus, while we are battling for the right, and feeling our own feebleness and weakness, that we irresistibly go to God for grace, wisdom and strength to enable us to overcome. We are as prisoners of hope, contending against evil and wrong, and reaching out for deliverance from the carnal mind, which is enmity against God.

The Bible distinctly says there are no neutral powers, but either we are of the flesh or of the Spirit. The first, which is natural or earthly; the second, the heavenly, or divine. "Except a man be born again, he cannot see the kingdom of God." The first Adam was the head of the natural or fleshly race; the second Adam the head of the spiritual, or heavenly race. There is nothing but sin and death in the first Adam; there is nothing but peace, purity and life in the second Adam. There is nothing but peevishness, unrest and fearfulness in the first Adam; there is nothing but quietness, assurance and love unfeigned in the second Adam. Well might the apostle say, "Overcome evil with good"; for "with such sacrifices God is well pleased." We are looking for a pure, holy government on this earth, according to the promise of God. It will come on the downfall of the fourth kingdom, the Roman. When it is established and consolidated as the ruling power, the King, who shall reign in righteousness, will appear to take his throne, and administer equity and goodness, and it shall stand for ever and ever. Therefore we pray, "Thy kingdom come; thy will be done in earth as it is in heaven."

There are only two classes, the seed of the woman (christians), and the seed of the serpent (antichrist, or the devil). At the appointed time, the end of the age, comes the harvest, when the sheaves are to be gathered into the garner, and the chaff destroyed. The reapers are the angels. Let us be on the safe side, and have our garments unspotted from the world, our lamps trimmed and burning, our house in order. The Master will soon be here with piercing eyes to examine our passports, and search into our characters. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap."

O, pray to God to forgive your sins, and wash your souls in the fountain of his love. Be in earnest, and be truthful. Cry for mercy, and believe on that man whom he hath raised from the dead, and remember his language—"If I be lifted up, I will draw all men unto me." "Come unto me, all ye that are weary and heavy laden, and I will give you rest." "Learn of me, for I am meek and lowly of heart." As certainly as that Joseph was governor of Egypt, and dispensed corn to the starving nations, so certainly is Jesus Christ invested with all power and ability to dispense the bread of life to the inhabitants of this earth. He will be the judge of quick and dead. He is the mediator of the new covenant, and of the blood of sprinkling, and in him we shall find peace, pardon, and everlasting life.

HOLY TRUST.

Whate'er God wills, let that be done;
His will is ever wisest;
His grace will all thy hope outrun
Who to that faith arisest.
The gracious Lord
Will help afford;
He chastens with forbearing;
Who God believes,
And to him cleaves,
Shall not be left despairing.
—*Whispers of Peace.*

TO REV. JOHN HALL.

Dear Brother:—I have read your recent letter in the New York *Tribune*, in regard to the work of Moody and Sankey, and I venture to suggest a thought or two.

1. We live at a period of peculiar interest. This arises from two circumstances. First, because in the deliberate opinion of many thoughtful and devout persons (some of them eminent), Moody and Sankey among the rest, unusual developments in human history are imminent. Mighty changes are anticipated, heralding and introducing the second advent of the Messiah. Second, there is a wide-spread hopefulness and expectation throughout the various churches in America, in connection with the coming of Moody and Sankey to labor in the United States, the ensuing autumn or winter, so far as I can learn, or reasonably judge.

2. The particular suggestions in my mind which perhaps have occurred to yourself and many others, relate to the *best and most effectual means* of promoting a work of religious awakening and reformation. And in this connection much advantage may be derived from a careful study of the true secret of success of those brethren. What seems to be especially desirable among ministers as well as others, is, first, a *thorough and fresh equipment for the work.* This would seem to comprise *profound humility*, and a feeling of *total personal inadequacy*, apart from Divine aid and direction; a *new reception of Christ*, if I may say so, and *his all-powerful Spirit* into the hearts of believers; *anxiety and determination*, by Divine grace, to help on the work, and engage in the grand advance of the army of Christ.

Second, to my mind there is a special propriety and importance in adopting as far as possible, throughout the entire church, the eminently Christ-like or apostolic method of *laboring by twos.* Let every minister (and layman with a gift to preach or converse) seek to *select a companion for himself.* This companion may not necessarily be a preacher. He may be a singer, or an exhorter, or have a gift of visiting, or personal private instruction. Only let there be a division of labor and adaptation of talent to each other and to the field. By the universal adoption of this plan, what an effective instrumentality, under God, would be utilized! What a glorious fulfillment could be realized of Christ's special injunction, to go into the "streets and lanes" of the city, as well as the "highways and hedges" of the rural districts. What a vast prospect unfolds to the gaze of the Christian, even in our own America, in the contemplation of this subject. Who can estimate the magnitude of results which might reasonably be hoped for? All can not be Moodys and Sankeys, in power of faith and wonderful adaptation, but they may be *like* them as they resemble Christ, and be willing and happy to learn from them whatever is desirable to be known or had in respect to excellence and serviceableness in the work of Christ.

In this connection, it might not be out of place to refer to the utility of scattering broadcast throughout the land, something like a select and stirring summary of the great work accomplished in England and Scotland. Biographical sketches, like those embracing anecdotes of Moody's life, by J. B. T. Marsh, might be excellent for circulation. I should think it would be a noble thing to set forth prominently, certain characteristics of these men; such as their *absolute unsectarian character and feeling*, their *great and instinctive dislike of man-magnifying*, throughout; their singleness of purpose in *magnifying Christ* in all things; their *love of human-kind*, and desire for the salvation of sinners; their *great plainness and simplicity of preaching;* their wonderful knowledge of Scripture, their art of happy illustration. I have thus put in a form as condensed as the case would admit, some thoughts that seem to me to bear directly on the great subject now coming to be uppermost in many minds, and trust they will meet your approbation.

Sincerely yours,
CLINTON COLEGROVE.

Sardinia, N. Y., Aug. 18, 1875.

ALTON CAMP.

J. C. STODDARD.

Alton camp of sacred fame,
Mountain home and shady dell;
Where the saints of every name,
Tenting out, delight to dwell.
Come, dear children, all go up,
Where the greetings are so sweet;
There we'll taste the heavenly cup,
Bending low at Jesus' feet.

Alton camp, my soul is there,
Mingling with the happy throng;
How the music fills the air,
Echoes sweet of sacred song.
Children of a royal line,
Heirs of life and love and land;
Waiting for a heavenly sign,
Glorious, beautiful, and grand.

Alton camp, where angels wait,
Hasting from the gates of light;
Helping saints in every strait,
Beautiful must be the sight.
Garden where the spices grow,
Sweet perfumes the saints delight;
There my soul is all aglow,
For the bride is robed in white.

Alton camp, the outer court,
Waiting for his Son from heaven;
Stand to your guns and hold the port,
Scattering everywhere the leaven.
Your tenting out will soon be o'er,
A house from heaven is promised free;
Soon we'll land on Canaan's shore,
Jesus there will welcome thee.

Lockport, N. Y.

FATHER GERDEMANN'S LECTURE.

(Concluded.)

I come to the last great blot on the character of the Roman clergy, which you will allow me to treat you to in a cursory manner out of respect to the audience I have the honor to address. Priests are not allowed to marry; would to God they were! They are called fathers by the people, and unfortunately with many, it is not only a name but a sad reality; not the honored hallowed name of father, but a name whispering of shame and a broken heart, if not a ruined family. Undoubtedly the young men who are ordained priests are generally pure, sincere and good. But, alas! the system of celibacy, at all times the bane of the Catholic ministry, too often ruins them. I spoke to a priest, not of this diocese though, whom I esteemed as a good man, last year about this time, about my intention of getting married and leaving the church. He called me a fool, and advised me not to leave the easy life of the priesthood, but do like him and keep a mistress. I thanked him for his advice, and told him I was no dog. Bishop Wood told me of more than one priest of his diocese whom he characterized as immoral and thoroughly bad men, who to this day hold their offices. Marry, forsooth, in an honorable way a priest is not allowed, but ruin a poor girl he may. It is better, the Pope teaches, for a priest to have two concubines than marry one woman lawfully. Shame upon such morality! Shame upon the church with such teachings!

In a future lecture I may speak about this affair more exhaustively, when I will make some priests of this city ashamed to walk the streets. If you knew and saw those things, why did you not leave sooner? I hear somebody ask. The question is quite proper. Those who never were Catholics, and especially Catholic priests, will never appreciate the mental anguish and struggle I and others have gone through. I was born of strictly Catholic parents, and saw the first Protestant minister when about seventeen years of age. For six years I was an enthusiastic priest, and even afterward I fought and prayed hard against every doubt in matters of faith, looking upon a wilful doubt as a mortal sin, and even after I was fully convinced of the fallacy of my religious belief it was not easy to tear myself loose from my whole family, in which I have no Protestant, either by blood or marriage; to separate from all my former friends and acquaintances. And there are a good many excellent men among the Catholics, and some very worthy priests, and those you wound far deeper by the step you take than you would by depriving them of their greatest treasure. Then we know the custom of the Catholics to calumniate and hunt down every priest who dares to leave and oppose them. So it is with every one; so it was and is with me. There are plenty of priests who would do like me if they had the courage. I spoke to more than twelve of them, and showed them my wife's picture, and not one of them but approved of my step. The one told me he was too delicate to get married, the other feared that he had not brains enough to make his living in any other way; another said he had only fifteen thousand dollars, and would not leave till he had ten thousand more. Still another did not go because he had found out that the girl he had been courting was kissing other priests rather indiscriminately.

Another said: "John, if I should know a good Protestant girl like your bride I would marry her to-morrow, but those Catholic girls are entirely too soft with priests for me."

And so on. Thanks to God! I had the courage. I went through a fiery ordeal. In the beginning I had scarcely a friend, but my faithful wife and my zealous, energetic counsel, Mr. Heverin, and afterward Mr. Ransford, who, being a strict Roman Catholic, deserves all the more credit for his courage and discrimination between a matter of faith and of law. Almost everybody also despised, at least doubted me. Things of late have changed; I have many warm friends, and make new ones every day. But if my trials should have been tenfold, if I should have to choose between the gallows now and the priesthood, I would, without hesitation, choose the former. The Catholics have tried to frighten me, in vain, and I will stay in their midst and follow my business, and if they disturb me, I have not the least doubt it will soon be decided who reigns in this good city of Philadelphia, the Catholic mob, or law and order. They have tried to bring me back with money. Priests told me if I only would leave that woman, meaning my wife, they would do everything for me. But I spurned their base, immoral advice. One layman offered me as much as ten thousand dollars if I would return. I asked that man whether he knew priests. "Indeed I do, he answered, "I have been in their company frequently in former years. No set of men swallow as much whiskey as they. I know of their immorality. I despise Bishop Wood. In fact," he continued, "I don't allow priests as visitors at my house, that they may not corrupt my children by their bad examples. I know they can be very obscene. Yet, Gerdemann, come back; if you want to, support a mistress, but come back. I'll sooner see you commit adultery every week than help those damned Protestants."

In conclusion, let me say a few words about the status and aim of the Catholic church in this country. Their numbers are greatly over estimated, and they make very few converts among the Americans. Calculating in their manner, that is misleading, every man, woman and child, we will not find 5,000,000. Of the children they lose at least fifty per cent., seventy-five per cent. of boys and twenty-five per cent. of girls. If the immigration of Catholics should cease to-day, in less than twenty years three-fourths of the Catholic churches would be closed for want of worshipers. Among all the pew-holders in the Roman churches of this city, there are not ten per cent. native Americans. Catholicism is not an indigenious plant here, but of foreign growth and does not thrive. But the leaders are shrewd. They know how to display to the best advantage. It is a blessing, indeed, for our glorious country that things are not as they want to make us believe.

Rome and its emissaries would like to control this country. In fact, they will attempt to rule it. When I saw the parade on St. Patrick's day in '73 and '74, I was standing alongside of Bishop Wood in the second story of his residence. How delighted he was with the display of their great numbers! "That will show the Americans how many voters we have now, and how many fighting men we will command when the fight commences, and commence it will on the school question," he said, repeatedly. If they praise our free republican institutions now, don't be deceived. The church of the Inquisition never will be the admirer and supporter of liberty. The Pope denounces and condemns the very corner-stone of our Republic, liberty of conscience. If Rome has abandoned the stake and the tortures of the Inquisition it is not on account of want of will, but want of power. Give it the power to-day and the dungeons will be thrown wide open on to-morrow for all heretics and unbelievers. Catholics like the laws very well as long as they please and help them. The Catholics may outrage the sense of the Protestant community by Sunday parades and noisy music; they may denounce Protestantism every day in the year, and we Protestants are silent; but one word said against them, they get perfectly crazy. But shall that hinder the American to deny them the utmost liberty consistent with safety for our glorious institutions? God forbid! Only defend the great palladium of American liberty, the free press, the free school and the free church, and never fear that the Catholic church will ever be a power in America. But if they dare to touch them, treat them like the man who touches our flag—shoot them on the spot.

Especially look to the schools. Let Catholics have their own schools if they choose, but let the public schools remain a public good, above or independent of any party or sect. Teach your children history; let them look at Italy, Spain, South America, and then at Germany, England and our own glorious land. If they choose, then, the church which has been the curse of Catholic countries, instead of that enlightened faith which has been the blessing of Protestant nations; if they willfully forfeit the glorious inheritance of our fathers, they deserve their fate. But no fear so long as our land is dotted with public schools. Then our children will spurn all foreign allegiance, temporal as well as spiritual, and like we in our day, they will take care in their day that our glorious starry banner shall always float over the land of the free—free not only from the bondage of the flesh, but free from the worse slavery of the spirit.

AFTER THE LECTURE.

The Mayor, accompanied by a large force of policemen, was in attendance during the delivery of the lecture, and at its close conducted Mr. Gerdemann to a carriage that awaited him at the side of the hall. He was then rapidly driven to his home. A butcher's cleaver was taken from a man in the hall, but as the party was evidently weak-minded, he was merely escorted a short distance from the hall and then let go.—*New York Witness.*

SECRETISM.

D. K. BARRETT, JR.

It is appalling to see what a rage there seems to be at the present time for secret associations. Is a work to be done for temperance? A secret society must be formed binding up in one bundle, with oaths, the professor of religion and worldling, and even infidels. If an effort is to be made to promote the Farmers' interest, the Mechanics' interest, or the Railroad man's interest, some oath-bound organization must be formed.

The strangest thing about it is that christians should think of associating themselves thus in a brotherhood with unbelievers and infidels, right in the face of what Paul says, "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" If we have light, we should let it shine, and not hide it under a bushel. "And what concord hath Christ with belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God. . . . wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." 2 Cor. 6: 14.

Do you maintain this separation from association and fellowship with evil doers, when you call them brethren? Says one writer,—

"There have been in every age of the world and church peculiar and popular forms of sin, by which the great deceiver has sought to undermine the church of God, and lead the unsuspecting gradually away from the pure and spiritual worship, and from an entire and thorough obedience in Christ Jesus. These efforts of the "powers of darkness" (see Isa. 5: 20; Jno. 3: 19; 12: 35; Matt. 22: 25; Rom. 13: 11–14; Eph. 5: 7; Col. 1: 12), we are led to believe will increase on until the time of the end, deceiving, if it were possible, the children of God.

The enemy readily perceives that if the christian world can be convinced that God's method as revealed in his word, are imperfect, he has gained a great point. He understands that christianity, to be a perfect system, must be everything to man if it is anything.

In the age in which we live, amongst other movements exemplifying the cunning devices of the reigning spirit of sin, is that of *secretism*, by which men are bound together in "mystic tie," the strands of which are made up of solemn oaths and promises, in the hope of some selfish gain. Though some times with the ostensible profession of charity, it is however charity to themselves.

The number of secret societies is increasing. Almost every popular movement is assuming this form. They exist in colleges, universities, villages, towns, cities, and over the entire country.

These things are contrary to the dignity of the christian character, utterly at variance with thn religion of Christ. The oath that is taken is sinful. The circumstances and interest involved, by no means demand or justify so solemn an appeal to God. See Jer. 4: 2. No man can swear "in truth, in judgment, and righteousness," concerning things of which he is ignorant at the time, or to be in obedience to "signs or orders from brothers of the craft," or superiors, to be issued under circumstances and in reference to matters that he yet knows nothing about.

These societies have a religion and a religious faith and service; and propose to confer spiritual blessings, preparatory for the "grand lodge above," or "greatr gange above."

Christians who indulge in the services of such a religion forsake for the time the "fountain of living waters;" the sentiment "for Christ's sake" is not found there. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." "Whatsoever ye do, do all to the glory of God." This is christian law. Satan if he cannot destroy will do all he can to entangle the christian in worldly alliances, and retard his spiritual growth, and use his influence to build up customs and institutions at variance with the interest of the gospel.

The whole system of secretism is a device of Satan. "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Speaking of the third degree in Masonry, Sickles says in *Monitor*, p. 95,—"We now find a man complete in morality and intelligence, with the stay of religion added to secure firm the protection of the Deity and to guard him against ever going astray." "These three degrees form a perfect and harmonious whole, nor can we conceive that anything more can be suggested that the soul of man requires."

Page 297.—"The Master mason has entered the Holy of Holies, that represents a man saved from the grave of iniquity, and raised to the faith of salvation; . . . inspires the most cherishing hope of the final reward that belongs alone to the just made perfect."

Thus it seems to claim to be a saving religion. And if so, a "climbing up some other way," as Christ is left out, and Jews, infidels, and unbelievers in Christ all join in one brotherhood with those who have elsewhere professed faith in Christ.

This would I say to all, Beware of secretism in any form! "Be separate," that God may "receive you and be a father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." Do right, and God will take care of you. Make no compromise with the devil on any account. Specially not for a few dollars of worldly gain, which will be an infinite loss in the end. Let us prepare to meet the Lord soon to come, "fight the good fight" till at last we receive the crown.

THE RIGHT PERSUASION.—In terrible agony a soldier lay dying in the hospital. A visitor asked him: "What church are you of?"

"Of the church of Christ," he replied.

"I mean of what persuasion are you?"

"Persuasion!" said the dying man, as his eyes looked heavenward, beaming with love to the Savior, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus.

THERE is many and many a candle that will burn discreetly in a room where the air is still, which, if you take it into the wind, flares and flutters and burns every way but the right way; and there are christians that are able to have the pure flames of christian life burn steadily, if you only shield them, but that, if you move them about, and bring them in conflict with each other in circumstances of temptation, show their weakness of christian feeling.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1035. BOSTON, WEDNESDAY, SEPTEMBER 15, 1875. VOL. XLI.—NO. 22.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

JESUS.

A light, our darkened steps to guide,
A refuge, where from storms we hide;
A hope to cheer us 'midst our gloom,
A portion for the world to come.

A strength, to stay the fainting soul,
A balm, to make the sin-sick whole;
A song, to cheer in death's dark vale,
Victor, when earth and nature fail.

All this, and more, will Jesus be
To every soul that bends the knee;
That bears the cross, that runs the road
In truth and love, that leads to God.

Then bear that cross in morning's dawn,
'Twill cheer thy soul when morning's gone;
Bear thou that cross in sorrow here,
Pledge of a crown in glory there.

—*Selected by* E. C. PEASE.

TURKEY.

The sick man of Europe is about to collapse, or the king of the North is drawing near his end.

C. C. CUNNINGHAM.

The downfall of the power denominated (in the closing verses of Daniel 11) "the king of the north," is an event now to be immediately expected. For the past century this power has rapidly declined; and travelers and writers, conversant with the causes in operation for its destruction, are unanimous in their judgment and testimony that its end cannot be prolonged. Says Count de Gerrowski: "The empire of the Ottomans, at least in Europe, is *rapidly approaching its end; no human aid can preserve it;* and the real question is, What banner shall finally be planted on the walls of Constantinople? *It is Russia*, and Russia alone, which for more than a hundred years has uninterruptedly drawn nearer and nearer, with a bold, aggressive, steady pace."

Says Lamartine, speaking of the Turks: "They are *encamped* in Europe. They have put forth no roots during nearly five centuries of their occupation; but have continually formed an insurmountable barrier to the onward spirit of energy of western Europe. . . . All of them appeared or entered Europe on horseback, ravaging and pillaging and producing hussars or spahis; and on horseback they successively disappear from the European arena. When the moment for the expulsion of the Turks shall come, the utmost exertions will be required to prevent a cruel and merciless retaliation; the long concentrated wrath increasing by the probably desperate resistance of the retiring foe. . . . From whatever point of view we may consider this eventuality, sure it is that the political past of Russia will approach its *last stage* with an *accelerated velocity*. The expulsion of the Turks, and the future possession of Constantinople, have been considered for years as the highest problem for European politics."

Prophecies are at hand that the oscillating waves of the shock which is to engulf the empire of the Ottomans will be deeply felt through the *whole globe*. Sinister and terrible consequences are associated with that eventuality. A Greek writer, still extant, records a prophecy, old in his day, relating to the North, to the effect that in the last days, the Russians should be masters of Constantinople. When it was uttered no one knows; but it was written on an equestrian statue, in his day, on one of the special monuments of the imperial city brought there from Antioch. In whatever light this prophecy may be viewed, its fulfillment harmonizes with the general expectation of the world. It may be a wonder to some that its fulfillment has been so long delayed, but it waits the closing events of history to accomplish it.

Gibbon, writing at the end of the last century, records his own expectation of this event. "Perhaps," he says, "the present generation may yet behold the accomplishment of a prediction, of which the style is unambiguous and unquestionable." The Turks have long been under the shadow of its influence. There is also an enigmatical inscription on the tomb of the great Constantine, to the effect that the yellow-haired race shall overthrow Ishmael; and ever since their defeats by the Emperor Leopold, they have felt that the true footing of their faith is in Asia. Says R. R. Madden: "The Czar Peter made no secret of his views of the duties imposed on him and his *successors*, as he piously believed, by Divine Providence, to dismember the Turkish Empire, and make Constantinople the metropolis of Russia, the great emporium of the commerce of the East." In the reign of Catherine, the designs of Russia against Turkey took the form of a policy, whose key-note was the necessity of Constantinople being made a part of the Russian Empire. She began the process of dismemberment by making the Crimea a Russian province. The Emperor Alexander spoke of Constantinople as a necessity for Russia. To use his own words, "Russia must have the key to her own house." The Emperor Nicholas discovered the Turks were sick men, who should be buried with honor in a quiet grave on the Asiatic side of the Bosphorus.

These brief extracts present the general drift of the sentiment prevailing on this subject among statesmen and politicians, and it has become the settled conviction of all observing men that the near future must witness the downfall of the Turkish Empire; and there is at the present moment a feverish anxiety as to the probable result of the present rapidly spreading insurrection on the western borders of European Turkey. The Paris *Moniteur*, commenting on the insurrection when it first broke out, said: "A very little time will show whether it is a fslse alarm, or whether the final conflagration in the Christian districts of Turkey has commenced. In any case the situation is sufficiently serious to give uneasiness to European diplomacy."

It is a significant fact that Russia has for several years past been operating in Central Asia, subjugating those tribes, and establishing her military posts in those quarters, while at the same time she is in close alliance with Persia; thus circumvallating and circumventing the Turkish Empire on the eastern division, while at the west, through her agents and emissaries, she is evidently secretly inciting and aiding the present rebellion in order to weaken and paralyze the Turkish Empire and government, and give her a pretext to intervene and dictate the terms of settlement between the government and the revolted provinces. The larger part of the population of the provinces of Turkey are members of the Greek church, therefore in sympathy with Russia, and whom she is bound to protect; therefore, the present insurrection that threatens to become general throughout the provinces of Turkey will naturally cause Russia to interfere in behalf of the subjects of Turkey joined in communion with the Greek faith.

We have arrived at a period foreshadowed in the prophetic word of God, when the closing events of human history must come. Prophecy and chronology are culminating to a point, that brings us to the close of the present dispensation, and the judgment of the great day of God Almighty. The downfall of the Turkish empire is the last event in a series of prophecies recorded in the eleventh chapter of Daniel; and such commentators as Bishop Newton, and Dr. Gill, with other eminent expositors, have traced the fulfillment of said chapter to the last two verses, which they regarded as the only portion of the chapter then to be fulfilled. Subsequent events make it apparent that those two verses are under a process of fulfillment. The situation of the Turkish empire has for a long time been in a precarious condition; so much so, that it has needed, and also received the support of the great Western powers of Europe; but the present complex condition of those powers will render them unable to give to Turkey sufficient aid to enable her to cope with Russia, and perhaps with Austria and Germany, in the final struggle.

Events of startling character may soon loom up from Central Asia, or from the East; at any rate the statement of Gabriel to the prophet Daniel, "tidings out of the East," signify that from that quarter will come terrific news that will sorely trouble the Sultan; as also "out of the north." From both quarters will issue terrible omens that will fill the Turks with consternation, causing them to "go forth with great fury." This language implies that the last struggle of the Turks to maintain their dominion in Europe, will be of the most desperate character; for there will be multitudes for them to cope with; as says the prophecy—"they shall go forth with great fury to destroy and utterly to *make* AWAY MANY." There will be mighty hosts for them to contend against, but all to no purpose; defeat will follow defeat till their Capital city and throne are overturned, and they are driven back into Asia from whence they came; but there to find no repose. They "shall plant the tabernacle of their palace between the seas, in the glorious holy mountain; yet he shall come to his end and none shall help him." From this, it appears that in some part of the holy land, the Turks will concentrate all their military power and strength; there they will make their final stand, with all their hosts, and there they will fall, with none to help them. They have now ended their mad career; the false prophet's power no longer exists, the judgment of God has now overtaken him, the time for the vindication of God's sanctuary. "The year of recompenses for the controversy of Zion" has now come.

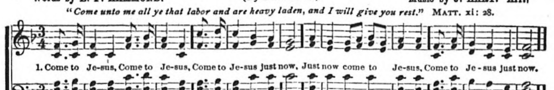
There is (in our judgment) no consistent reckoning of dates attached to the great prophetic measurements given in the Scriptures, that can extend them many months in the future. This, in itself, is a most ominous fact for our consideration; but taken in connection with the multitude of other premonitory signs of the impending judgment, produces evidence that should be of such unequivocal power to our hearts that should lead us to sound forth the alarm in that distinct, clear, and penetrable power, that would arouse the nations to the sure tokens of their doom, and the church of Christ to an immediate preparation for the marriage of the Lamb.

It is high time for all the watchmen on the walls to get the prophetic trumpet to their mouth; but first get the *prophetic* WORD *down into their hearts*, so that they may give forth a sound that will be certain in its effect. There is no time to sleep, or waste our strength on points of personal ambition or policy, nor human expediency. The judgment is coming, and we must soon meet our responsibility, as to whether our action has been in the right direction; whether we have been faithful to the great prophetic light that has shone upon our pathway, or whether we have turned aside on other issues, that are weakening our ranks, and producing division in the body. The *evidences* of the near, I may say, *immediate* coming judgment, are from God, and they must be earnestly and faithfully sounded out, or we shall be found recreant to our trust, when the Judge of quick and dead shall come to call us to our account. O my brethren, who have ears to hear, heed these few words of exhortation! *Amen.*

COME TO JESUS JUST NOW.*

Words by E. P. HAMMOND. (By Permission.) Music by J. HART. Arr.†

"Come unto me all ye that labor and are heavy laden, and I will give you rest." MATT. xi: 28.



"Believe on the Lord Jesus Christ, and thou shalt be saved." ACTS 16: 31.

2. He will save you.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." JOHN 3: 16.

3. O believe Him.

"He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for us." HEB. 7: 25.

4. He is able.

"The Lord is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 PET. 3: 9.

5. He is willing.

"Him that cometh to me, I will in no wise cast out." JOHN 6: 37.

6. He'll receive you.

"Flee from the wrath to come." MATT. 3: 7.

7. Flee to Jesus.

"Whosoever shall call on the name of the Lord shall be saved." ACTS 2: 21.

8. Call unto Him.

"Jesus, thou Son of David, have mercy on me." MARK 10: 42.

9. Jesus, save me.

"And Jesus said unto him, go thy way, thy faith hath made thee whole." MARK 10: 52.

10. He will hear you.

"If we confess our sins, he is faithful and just to forgive us our sins." 1 JOHN 1: 9.

11. He'll forgive you.

"The blood of Jesus Christ his Son cleanseth us from all sin." 1 JOHN 1: 7.

12. He will cleanse you.

"Therefore, if any man be in Christ, he is a new creature." 2 COR. 5: 17.

13. He'll renew you.

"He that overcometh, the same shall be clothed in white raiment." REV. 3: 5.

14. He will clothe you.

"Greater love hath no man than this, that a man lay down his life for his friends." JOHN 15: 13.

15. Jesus loves you.

"He is despised and rejected of men." ISA. 53: 3.

16. Don't reject Him.

"He that hath the Son hath life." JOHN 5: 12.

17. Only trust Him.

"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness." PSALM 114: 7.

18. You will praise Him.

* This tune as it now stands, was first heard in Scotland, where hundreds were asking, "What shall we do to be saved?" Those who never heard it under such circumstances, cannot judge of its persuasive power to lead trembling sinners to the cross. The verses, of which we have given the first lines, can easily be filled out. Thousands will remember this hymn to all eternity, as having been used by God in leading them to Jesus. It has often, also, impressed upon the careless the solemn declaration of God's word, 'Behold now is the accepted time, behold, now is the day of salvation." 1 COR. 6: 2.

—From *Song Evangel*, by permission.

"GOD IS OUR REFUGE."

J. J. SMITH.

This world is not our home. Here we are aliens and foreigners. Here we are strangers and pilgrims, sojourning in the "the enemy's land," and are "looking for a better country." We have left the city of destruction, and are fleeing for the city of refuge—a place of safety. "God is our refuge." He has undertaken to defend our cause, and has invited all who are weary and heavy laden to come unto him. He has ever proved himself to be a shelter from the wind, and a covert from the storm; he is a river of waters in a dry place, and a rock in a weary land. He has ever been found to be a stronghold, into which the righteous have often run, and have found a safe and secure retreat. He sustains, protects, and delivers his people in times of affliction, in persecution and distress; he delivered the children of the Israelites at the crossing of the Red Sea; he delivered his servant Daniel from the den of lions; he delivered the three Hebrew children from the fiery furnace, so that there was not so much as even the smell of fire upon their garments. Hallelujah to God! he delivers his children who trust in him in a wonderful manner. "Trust ye in the Lord forever; for in the Lord Jehovah there is everlasting strength." He is strong to deliver, and he is mighty to save, and he will "save to the uttermost" all who put their trust in him. He will unloose every shackle, and break every chain, and he will give us the victory again and again. He never leaves nor forsakes his children; "he careth for them," and they are invited to cast their burdens upon him.

"Commit thy ways unto the Lord; trust also in him; and he shall bring it to pass, and he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." "God is our refuge," and has promised to be with his children, and sustain them in every time of need. And when the forces of Satan are let loose upon God's dear children, and all the legions of darkness combine to crush them, then God will prove "a present help," and sustain them by his mighty power.

Glory be to his dear name! he will be with us in the sixth trial, and in the seventh he will never leave us. The enemies of the Lord tried to destroy Christ, but all the combined forces of the devil could not crush him, for God sustained him by his mighty power. He was sustained in infancy from the hatred of the wicked king, who sought the young child's life; he was sustained against the scoffing, and mockery, and the buffetings of a wicked and sinful world; he was sustained in his agony, in the garden of Gethsemane; sustained by the almighty power of God, while he bore the sin of the world, in his own body, upon the cross of Calvary; and as Christ was sustained by an omnipotent power, so God sustains his people. He sustains them in a wonderful manner, and "he shall never suffer the righteous to be moved."

Although he may be called to account by judges and rulers; although he may be accused, and oppressed and condemned by wicked and intriguing men; though he may be cast down, disheartened, and powerless to defend himself, yet the God of Jacob will defend him. "The Lord will not leave him in his hand, nor condemn him when he is judged." Though the devil may afflict, annoy, and harass God's faithful children, and the storm of tribulation and persecution may beat wildly and fiercely around them, yet above the roar of the storm, and the howling of the tempest, we may ever hear the voice of the mighty One, saying, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will help thee; yea, I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." "God is our refuge."

He will plead his children's cause; he will confront their accusers, and say "who art thou that judgeth another man's servant? To his own master he standeth or falleth; yea, he shall be holden up of him, for God is able to make him stand." Christians who dwell in Christ are upheld by the mighty power of God, "and the gates of hell shall not prevail against" them. And though he may have no confidence in the flesh, and "though an host should encamp against him," yet he has nothing to fear; for "the angel of the Lord encampeth round about them that fear him, and delivereth them." And while the christian dwells in the secret place of the Most High, and abides under the shadow of the Almighty, while the eternal God is his refuge, and underneath him are the everlasting arms, who is there that can harm him, while safely housed in this secure retreat? Though the devil and all of his hosts may rage and roar, and throw every obstacle in the way to hinder the cause of Christ, yet "if God be for us, who shall be against us?" Though he may employ his legions to revile, defame and blacken the servants of the most high God, yet "who shall lay anything to the charge of God's elect?" Who shall, brethren? "It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Glory to God! "Who shall separate us from the love of Christ?" Who shall, my berthren? "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Shall any of these things ever separate us, my brethren, from the love of Christ? I fancy I hear a multitude of you exclaim, Never! "As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." And if we worship God in the Spirit, and keep ourselves unspotted from the world, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This sacred nearness and divine support accounts for the unflinching endurance and christian fortitude of the servants of the living and true God. This divine support has characterized the saints of God in all ages. It was this sacred nearness and divine support that led the martyrs to rejoice in God, and to "glorify him in the fires." This divine support enabled them to encounter the fiery faggot with coolness and courage; to bear up under the cruel indignities that were inflicted upon them, without a murmur or complaint.

And as the martyrs triumphed in the flames, "not accepting deliverance, that they might obtain a better resurrection," so may the saints of God ever triumph over every defeating foe, glory in every tribulation, rise triumphant over every obstacle, and emerge from every conflict, crowned with peace and glory and success. "God is our refuge and strength, a very present help in trouble." Hallelujah to his name!

New Bedford, Mass.

OUR WORDS.

By the manner of life and behavior the character of every person is formed. The christian has a character to form—a character for holiness of life and obedience to the divine precepts. The character of every person is open to inspection; and the christian is especially subject to the severe criticism of the world. This is a fact well known. There is nothing watched more closely than the life of a professing christian. How important, then, that the life of every christian should be blameless before God and man. The christian should watch his own life more closely than he is watched by the outside world. The advice of the Savior to watch should always be heeded; and every thought and act considered in the light of God's word.

"LUKE 24: 45."

J. P. MARQUAND.

"Then opened he their understandings, that they might understand the Scriptures."

Without divine illumination, the pages of sacred writ would be tame and uninteresting; but God has promised us his assistance, and commands us to search the record, for in them is pointed out the way to eternal life. The writer of this has spent years in the study of the word, and has found it to be sweeter than honey or the honeycomb. It is able to make us wise unto salvation, and is profitable for reproof, for correction, and instruction in righteousness. It is truly given by inspiration, and is like a light in a dark place, and a lamp to our feet. Well might the apostles say, "To whom shall we go? thou hast the words of eternal life." The necessity of the influences of the Holy Spirit cannot be too strongly insisted upon. It will lighten up our pathway, and make crooked things straight, and rough places smooth, for we are told, "As many as are led by the Spirit of God, they are the sons of God." The Spirit shall lead us "into all truth," and show us "things to come." In the city of Hartford, there lives an aged colored man, who cannot read a line of Scripture, but who is taught of God by the Spirit; and many clergymen go there (sometimes by night) to get instruction in heavenly wisdom. He will quote scripture as readily as any Bible student. Thus does God teach the ignorant and the weak.

We must have our minds, understandings, and hearts, opened by Jesus Christ, in order to have a correct view of the truth, and have a solid basis for our faith. Many people read the Scriptures without any discernment of their true import. And why is this? Because they have never given themselves to Christ, and become his by adoption. They love the world, and are selfish and carnal. They have never known the sweetness of Christ's love and friendship. The promises of God are not so much for the unbeliever, as the believer. How many of God's saints have felt while preaching and living the truth to say, "Did not our hearts burn within us while he talked with us by the way?"

Why is it that so many read the Scriptures, and derive so little profit? Because of the want of divine illumination. "It is the Spirit that quickeneth, the flesh profiteth nothing." "The words that I speak unto you, they are Spirit, and they are life." Brn. Moody and Sankey attribute their success in winning souls to Christ by the power of the Spirit, which attended their labors in Europe. Let us hope and pray that their efforts in America may be blessed to the same good result.

The writer of this has talked with Mr. Moody on our glorious hope, the second coming of Christ, and found him tender, and quite open to its reception. The truth which will save this generation, is that which is adapted to its wants,—such as the near approach of judgment, the coming of the King of glory, and the winding up of the Gentile dispensation.

It is said that God opened the heart of Lydia to receive the truth, and we think that it must have been by the sweet influences of his Spirit, which is promised to all who ask and seek it.

We hear many say in this day, that they cannot understand the prophecies, nor the book of Revelation. We answer, they were dictated and written under the operation of the Holy Spirit, and cannot this same Spirit open, unfold and unseal the truth to our minds, and make it plain? Certainly. Go, then, to the fountain, and drink without money or without price. None will be turned empty away, none rejected. God is not willing that any should perish, but that all should come to the truth and be made whole. There is an infinite fulness in Christ, which cannot be exhausted. The waters of life are free and abundant, ever flowing, our thirst to assuage. Come, poor mortal, filled with care, with sorrow, and with fears; go straight to your heavenly Father with every anxiety and every perplexity, and all your doubts. He will give you wisdom that cometh from above to guide your feet into the way of peace and quietness, and whatever may be your lot or portion here, your journey will be bright and happy, until you reach the heavenly land where sin and death can never enter. Now which will you choose, the broad road, which leads to despair—or the narrow road that leads to beauty, to honor, and to God?

HOLINESS---PURITY.

G. E. MERRILL.

I love the way of holiness—purity. We must be whole—holy. "Be ye holy, for I am holy." It is our imperative duty to be holy. Without holiness no man shall see the Lord. How important, then, if we want to see God, and have our vile body fashioned like unto Christ's glorious body, that we become "partakers of his holiness." Yes, if we want to dwell in the mansions not built with hands; in the city that hath no need of the sun to lighten it; where there is no more night, but one perpetual day; where the old adversary of God and man shall never enter, as he entered the earthly paradise; where sin and sorrow, pain and death, are felt and feared no more; where all the angels and Christ will be; we must be holy, pure in heart.

"Blessed are the pure in heart, for they shall see God." Is this so? Yes, it must be so. It is so. The pure in heart must be happy indeed. They are cleansed. "Sin hath no more dominion over" them. O how blessed! cleansed "from all filthiness of the flesh and spirit"; cleansed by the precious blood of Jesus, which "cleanseth us from all sin." O how sweet, how good, "washed," "clean," "pure," "holy," "whiter than snow," "as wool." And "ye are clean through the word which I have spoken unto you." What purity!

"Peace I leave with you, my peace I give unto you." Peace is rest, quiet of mind. None but the "pure in heart,"—the holy, know what the word ~~peace and~~ rest implies. Here is the statement of one who had suffered unrest of soul, but who, after having entered into rest, gives this testimony: "The prevailing state of my mind has been in no wise that of high emotions. On the contrary, there has been *great calmness, placidity, and quietness of mind;* a freedom from excitement, or agitation of feeling." How desirable a state is this. "Great calmness, placidity, and quietness of mind." Who does not want to enjoy such a state of rest? Well,

"In Jesus there is sweet peace (rest) and joy,
It understanding passeth,
'Tis rich and pure without alloy,
From God through Christ descending."
This rest is offered free to all
Who will themselves to Jesus come;
The rich and poor, the high and low,
Ho! every one who pleases."

Come one, come all, accept the invitation. Come to Christ, and he will give you rest, sweet rest, to the weary, heavy laden soul. O let us consecrate our all to Jesus, seek "the gift of the Spirit," lay aside "every weight, and the sin that doth so easily beset us," and secure this "rest." This day, this hour, this moment, *now*, let us consecrate our little all to Him whose name is "Wonderful," who is "mighty to save," and can, will, and does, save "to the uttermost" all who will come unto him. Will you come? Do you say,

"My all to Christ I've given,
My talents, time, and voice,
Myself, my reputation;
The lone way is my choice"?

In such a state as this, we are ready to hail with sweet delight the coming of the Son of man. Our hearts will be crying out, "Come, Lord Jesus, come quickly." Amen.

22 Grove St., Worcester, Mass.

SIGNS OF THE TIMES.

C. COLEGROVE.

Just a few words of gentle suggestion may be right and acceptable to all who love the coming of the Lord. Let us not sleep or be disheartened, but rather ever watchful and praying, for in the assurance of the special truth of the *nearing day*, we have an incentive to alertness. We need to dwell in God. We need him to dwell in us. Let our joy be in him and his companionship, which is now, at the best, wanting in the perfect felicity of his presence, and in the perfection of that immortal life which he will give at his coming. There are a few signs of that day drawing nearer, nearer, *nearer*, and these may be briefly mentioned.

1. For some time past, there has been almost universal peace among the nations. Even turbulent Mexico has been quiet, and the restless South American States have scarcely rippled with a revolutionary agitation. Europe has been resting, though in arms, (except the Carlist tumult in Spain). Asia has had no great commotion.

2. But there has been a prodigious activity of preparation for war. Look at Germany, with her immense labor of mind and money and muscle to provide for coming trouble, and France, busy in every fibre and sinew of state, with immense wealth still at command, hungry for revenge, and victory and pre-eminence.

3. There is world-wise activity in the Romish church, or in her secret ruling councils. This is not denied or deniable, and there is already alarm among our own honest and observing people at the political conspiracies, and compacts of Romanism in the United States.

4. There is a singular possibility of some great and sudden change in Europe, any day or hour of passing time. Only a pebble's toss perhaps may be necessary to precipitate a crisis. The perilous situation is especially notable from the great age of men in power, as, for example, D'Israeli, in Great Britain, the German Emperor and the Pope of Rome.

5. There has been, and yet remains, a wide-spread commercial or financial stringency and uncertainty; a marked uneasiness among the laboring masses, and obvious timidity of capital.

6. It is eminently an epoch of frauds. It is painful and wonderful to consider what iniquity of public robbery has lately prevailed. Along with this may be mentioned "the great scandal," with its yet unsolved mystery.

7. In nature too, we find witness of peril, and these are portents in the typhoons and storms and floods that have reached far and wide, following the extraordinary winter. We hear the "waves roaring" in the destructive torrents that have wrought havoc in two hemispheres.

8. Spiritualism is active, and fruitful, not of gross deceptions, merely, but of Satanic miraculous phenomena. Beelzebub and the demons truly do wonders, as a careful reader cannot fail to see. And notice that a prominent character in that connection announces herself as a predestined instrument of new and striking developments. Spiritualism is waiting for *some new and startling something* to occur, to impress the world with awe and astonishment. Let the wise be watchful, praying always with all prayer, and clinging to Christ with perpetual and fervent faith.

9. There is now a remarkable outbreak in north-western Turkey, which may be followed with very important results. In it is involved the delicate and momentous "Eastern Question." Who can tell what consequences are soon to follow? Euphrates is drying up, and it is written of the absent Prince and by him—"*Behold I come!*" or "Behold I am coming—as a thief. Blessed is he that watcheth."

10. Last of all, we may mention the revival movement in Great Britain, in which Moody and Sankey, as conspicuous laborers, distinctly read and proclaim a heralding of *judgment to come after*. Let us not be slumbering. With these things in view, may we have our hearts full of grace, and our whole being trained to instant readiness for the Coming Man. It is Christ who died. Earth sorely needs him to come to her relief. Lord, come quickly for everlasting deliverance.

Sardinia, N. Y., Sept. 1, 1875.

CARE.

D. N. SMITH.

"Casting all your care upon him, for he careth for you."

These words were written for the comfort and consolation of the children of God, but many seem to fail to realize their true import, or duly appropriate them. Care and trouble are the lot of the human family. Ever since our first parents sinned, the world has been writhing and groaning under this load thus brought upon it. When Adam and Eve were in Eden, and in innocence, they were comparatively free from all care. They could pluck the delicious fruit from the tree of life, and drink of the water of life, and thus their wants were supplied; but when they sinned, there was opened to them a new scene—a scene of care and trouble. Their first anxiety was to invent something to cover their nakedness, and to hide from God. Next, they were driven out of their beautiful home, to provide for themselves. In the sweat of their face they were to eat bread all the days of their life; and this problem of what shall we eat, and what shall we drink, and wherewithal shall we be clothed? appears to be that which a large majority of the human family are trying to solve. But let us consider that God cares for his children, and has left upon record many precious promises for their comfort, such as the one heading this article; and, "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." And, "If God so clothe the grass of the field, . . . shall he not much more clothe you?" and many others of like nature might be quoted.

We believe every one should use all the means in his power to procure these things, and when he has done this, leave it with God. But many fail at this point. They borrow care and trouble which never come; and if we will take these cares, our adversary will pile them on to us mountain high, and thus destroy our peace, and make us as miserable as we can well imagine. Let us heed the sweet words of our Savior—"Come unto me, all ye that labor and are heavy laden, and I will give you rest"; "casting all your care upon him, for he careth for you."

COMING OF CHRIST.

To the Christian church the second coming of Christ stands where his first coming stood to the Jewish, namely, in the very centre of the field of prophetic light; and a participation in the glories "then to be revealed" is even limited to those who in every age are devoutly "looking for him." It is true that this doctrine of the second coming of Christ has, like that of his first, wrought strongly upon enthusiastic minds, and been the occasion of some pernicious delusions; yet, for the correction of these incidental evils, we must look to other means than to any existing cautions given to the church in the Scriptures against a too earnest longing for the promised advent of her King. To snatch this great promise from Scripture in hasty fear and then to close the book lest we should see more than it is intended we should know, is not our part. On the contrary, it is chiefly from a diligent and comprehensive study of the terms of the great unfulfilled prophecy of Scripture, that a preservative sgainst delusion is to be gathered. To check assiduous researches by cautions which the humble may respect, but which the presumptuous will certainly contemn, is to abandon the leading truth of revelation to the uncorrected wantonness of fanaticism.—*Isaac Taylor.*

THE life of a professing christian should show the reality of religion. "Make straight paths for your feet, lest that which is lame be turned out of the way."

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 15, 1875.

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AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

HOW TO BE HEALTHY.—Let every mother read carefully an article in the health column, headed, "Prevention of disease in children." M. G.

WORCESTER.—We spent Sabbath, Sept. 12th, with the church in Worcester. It was a day of special interest. The house was much crowded to hear the evidences showing that Jesus is coming soon. Ministers and members of other denominations were present, and expressed much satisfaction with the proof presented. It is truly cheering to witness the increasing interest manifested about the Lord's second advent, and the needed preparation for the great event. The current is rapidly changing in the right direction. Praise the Lord. M. G.

THANKS for the short and pithy selections that have been sent for the paper. Please continue to send them. When our readers come across some choice article in any paper, that they would like to see in the *Crisis*, or any valuable saying in any book, or from any source whatever, please send it along to help enrich the columns of "our paper." Let every reader, so far as possible, lend a helping hand to assist in making the *Crisis* such a paper as every christian will love to read, and feel as though he could not do without its weekly visits.

Again, we urge every preacher to take hold of this work in earnest. Write for it, and make special efforts to secure subscribers. In this way great good may be accomplished. M. G.

THE POPES.—In the introduction to Bower's History of the Popes, we find the following from Dr. Cox: "But such themes of history as the Popes of Rome are paragons of wonder, with no parallel in the universe. Their like never was and never will be. *Simillimi sibi omnes;* they are all like themselves. They are the greatest usurpers, the most unprincipled despots, the most cunning politicians, the most sublime imposters, the most consummate hypocrites, often the worst infidels; and, with some shadows and degrees of exception, the worst human beings, as a class, whose horrible system of wickedness, called in Scripture THE MYSTERY OF INIQUITY, produced through many centuries, ever scourged and cursed this world of apostasy, delusion, and sin."

The history of the Popes fully sustains the foregoing statement. M. G.

A BETTER WAY.

If those who preach the gospel of the kingdom would stay two or three weeks, or longer in a place, holding meetings every evening, we believe they would accomplish much more in a year, than they can by preaching only one Sunday in a place. It would be a saving in traveling expenses, and hence be better economy for both preacher and people. Many churches are suffering for lack of pastoral labor. The minister comes Saturday and leaves Monday, consequently does not have time to visit those who need a pastor's counsel; but if he could have meetings for several weeks, and visit from house to house, it would go far towards making up the deficiency occasioned for want of a pastor. The protracted meetings are calculated to reach the unconverted, which is seldom done by a meeting for a single day. It usually takes some days to bring them to the yielding point, but after one decides to follow Christ, others are more easily reached if the meeting advances. One chief reason why Bro. Moody and other revivalists have such marked success, is because their meetings are usually continued for several weeks in a place.

Another very great cause of their wonderful success is because their's are UNION meetings. This is a *special* point with the revivalists in these lasts days. The time has come when all true christians should unite their strength against the common foe, and do all in their power to persuade the people to get ready for the great day of the Lord. Sectarian prejudices should be laid aside, and a union in CHRIST take their place. Hence, as far as possible, the protracted meetings should be got up on a union basis. The Lord always blesses meetings where the true union spirit prevails. We have never known an exception.

Of course it is not expected that it will be a union of *creeds*, but of *hearts* filled with love for Jesus. Divine love affords a stronger, more pleasing, and lasting bond of union than human creeds can ever produce.

Let us take hold of the work of the Lord with renewed zeal, and make a bold attack upon the powers of darkness. Let us go forth like men who feel they are sustained by the arm of him who is Almighty; who loves to help the brave man in the cause of truth and righteousness. M. G.

THE EASTERN CLOUD.

The war clouds are hovering over Europe, and at times look very threatening. Men best prepared to judge, can see but little chance of escaping a terrible political storm. The great powers of Europe dread the conflict, but keep on making preparations. The movements of the war clouds are being watched with intense interest by the great men, the rich men, the mighty men, who control the leading political, commercial, financial, and military interests of the world. Says the New York *Times*, Sept. 3d, 1875:

"The fear of a general war is probably sufficient to account for the disturbed money market in London. And this fear seems to be entertained by many of the most sagacious public men in England. Mr. Disraeli has on several occasions warned the people that the 'irrepressible conflict' between the Papacy and Protestism would lead to a great war, and he was much laughed at for his pains. Now that Mr. Gladstone has repeated the warning, almost in the very language of Disraeli, the subject is regarded as a little more serious. Whether the match which has been lighted in the Turkish dominions will be sufficient to set fire to the train remains to be seen. While that match burns, it would be idle to deny the existence of danger."

The Turkish question is becoming a burdensome stone in Europe. It is generally believed that Turkey cannot hold her position much longer. The end of Mohammedanism and Papacy may be expected to take place about the same time. Their days are numbered, and about finiished, and the next important following event is the coming of the Son of man to set up "the kingdom of heaven." The day and hour are unknown, but cannot be far away. Praise the Lord for the bright prospect of soon seeing our blessed Savior. M. G.

A GOOD SUGGESTION.

SR. EMELINE T. HOBBS writes:—"Cannot we all take hold and give the *Crisis* an advanced position? Surely there is unoccupied talent enough in our ranks to do this, if all will labor according to their several abilities, and wait for the Master's 'Well done,' and not look for or expect much earthly applause. I was present at a little meeting in Lowell, twenty-one years ago, when its issue was proposed. Death has laid low many of those who were interested in it then, and many, many more, who have loved it since, are now gone (in hope) to the silent tomb. Never more to them shall come its welcome pages; never more to them shall sound the sweet words—'Behold he cometh.' Their work is done. They are the Master's garnered sheaves, and here we are in the dust and smoke of the battle, waiting, waiting, Lord; we are waiting still. We are waiting, Lord, for thee, when thou shalt come and in thy might shall reign on 'Zion's Hill.' Well may we cry out,

'O, long expected day, begin.'

Now what I would like is this: have all take hold and help make the *Crisis* a good, heavenly, family newspaper, second to none; ahead of all its competitors, a pioneer in the cause—with the motto,—"THY KINGDOM COME." Let us help make it a paper suited to the wants of the masses, so filled with first rate articles that the West will need it, and New England feel that she cannot do without it, and the South, and far off California shall stretch out their hands to grasp its laden and cheering pages.

And then there are the 'regions beyond.' Who can estimate its coming glory and influence? It needs for its field, 'The World.'

Now with all due humility, I would suggest the recognition of woman's hand in its editorial management. 'Honor to whom honor is due.' May God prosper, bless, guide and direct each and all who are called upon to bear the heat and burden of the day in producing the *Crisis* in future, is my prayer. My heart is full of this subject."

When it was said in the late meeting of A. C. Association at Springfield, that the *preachers* should take up their pens and write short, pithy articles for the *Crisis*, we think all present felt like saying, *Amen*. It should be remembered we cannot publish unwritten articles. We always aim to put in the paper the best we have on hand. What else can we do? The cook cannot place h food on the table when it is not furnished, neither can we put in the *Crisis* what is not supplied by its contributors. As intimated by Sr. Hobbs, it is high time the buried, slumbering talent was aroused to action. Let no one find fault till they have done all in their power to make the paper the best in the world.

What is needed most are short, pithy articles, from half a column to a column in length, or what may be written on a sheet or two of note paper. These may be reports of interesting incidents in revival meetings, notes of travel, christian experience, temptations and deliverances, expositions of passages of Scripture, items of news, or any other matters of interest. Let us have a flood of these short epistles, containing such things as are calculated to elevate in divine life, instruct, comfort, and help the readers of the *Crisis* to live right daily, and fit them for the coming of the Son of man.

Let every preacher help in this important work. Remember you can address some forty or fifty thousand every week in this way. Begin at *once*. Do not try to do some great thing, but write as to a friend, in a familiar manner. Say a few words, as you would say them to a dsponding, care-worn soul alone, or to one seeking Christ, or in prayer meeting, or love feast; some smothered thoughts that would do good to all, if only known. Make no excuses, but take up the pen and begin. You need not fear about mistakes in grammar, or spelling. If there should be any, we will endeavor to have them corrected before the articles are put into the paper. We hope all will take hold of this work in earnest. The time has come to make a grand rally for *Jesus*. M. G.

UNION IN CHRIST.—We have just received No. 4 of *Union in Christ*, a good illustrated monthly, published by Bro. H. A. King, 37 Park Row, New York City. Price 60 cts. a year. It is well worth the money. The spirit of the paper is in harmony with its name; and both are in keeping with the prayer of Christ—"That they all *may be one*, as thou, Father, art in me, and I in thee, . . that the world may believe that thou hast sent me." John 17:21. May the blessing of the Lord be on the efforts of Bro. King to promote "UNION IN CHRIST." M. G.

THE HEALTH REFORMER for August is just received, and, as usual, is full of valuable instruction for all classes. It is eminently a journal for the household, and well deserves the wide reputation which it has attained. According to the most recently published official statements, it now has by far the largest circulation of any journal of the kind in America, and probably in the civilized world. It should be in every family. Published at Battle Creek, Mich. Specimen copies are sent free. M. G.

"THE ADVOCATE OF HOLINESS," and the "*Guide to Holiness*," for Sept., are received. These are valuable monthlies, and should be in the hands of all the friends of Jesus. The first is published for $1 a year, in Philadelphia; the second for $1.25, at 14 Bible House, New York City. M. G.

THE ADVENT CHRISTIAN TIMES appears in new type, presenting a very neat look. It is an excellent paper, steadily improving, and deserves the hearty support of all the friends of Jesus. M. G.

THE ALTON BAY CAMPMEETING.

This great meeting has once more enjoyed its annual feast, under the green foliage of its consecrated bower. The encampment has become quite a desirable place of retreat and rest during a summer vacation, for many of our brethren and sisters. Many of our families from all the New England States and Canada have built rude and cheap tents, or cottages, in which they can spend a few weeks of warm weather very cheaply and comfortably, enjoying good christian society and meetings, without subjecting themselves to all the expense, folly, childish games and wickedness of fashionable resorts. It is a very desirable place for rest and quiet, and the managers are determined that it shall not be desecrated by introducing there all the modern recreations and fashionable nonsense, which are demoralizing nearly all such retreats. They purpose that it shall retain its sacredness, as a purely religious place, consecrated to the use of the church, where gospel peace can be enjoyed, and the God of our fathers worshiped in spirit and in truth.

Ten days before the meeting proper commenced there were about two hundred families on the ground, which gave opportunities for holding constant and large meetings during that time.

A few families took up their residence on the ground about the first of June; after which two weekly evening meetings were held, and Sabbath meetings nearly every Sunday, so that stated worship continued over two months.

The weather during campmeeting was very desirable, making it very pleasant for the thousands of worshipers who flocked in from sixteen States and three Provinces of Canada. The congregations during the week were estimated to vary from five to eight thousand; and on the last day the estimates varied from fifteen to twenty-five thousand. The spiritual tone of the worship and private associations was higher than it had been for a number of years. There was less discussing abstract questions and pressing side issues, and manifestly more real heart-felt desire to be right with God and at peace with all men. It seemed more like an old-fashioned Advent meeting; for there were many clear and logical sermons upon the prophesies, by which we were shown unmistakably that the last sands of time are falling, and the Gentile kingdoms are preparing for their last fearful conflict. The regular preaching at the stand, three times a day, was uninterrupted, excepting once, by falling rain, or cold winds.

There were ten regularly established social meetings in mission tents and church chapels, held twice a day, where from two to eight hundred each could be convened. Many of these meetings were very good and impressive; at many of which sinners and saints crowded to the altar of prayer, seeking salvation through Christ's atonement, and desiring to approach a little nearer the throne of a loving Father. From one to seventy-five at a time came forward at those heavenly seasons. Many gave good evidence of having received pardon at the hand of a faithful Savior, and many others rejoiced in drawing nearer to God and drinking deeper from the well of salvation. May they all faithfully perform their vows to God, and be fully prepared for the approaching day of the Lord.

The time at last came when the bell tolled the ending of the last meeting, and the saddenning farewells began to sound through the loving ranks, and the lingering look told that endeared friends were about to part, not knowing that another meeting in christian fellowship would be granted them on these mortal shores. Soon the echoing voice of holy friendship was hushed in midnight stillness. The morning of final parting at last dawned, and all was stir and motion, as some stepped into the waiting cars, and others into the noble steamers; some to whirl over the iron track, and others to glide over the crystal waters of the beautiful lake. A few hours, and all were scattered in mountain glens, on the sea shore, sunny fields of the south and the far-stretching prairies of the west. Some to receive christian greetings by faithful friends, and others the chilling scoffs of cold-hearted unbelievers.

To those of us who remained a few days among the deserted tents, an awful silence oppressed us, like that in a chamber of death. We wandered around the places so recently made sacred by the divine presence, where holy power rolled the wave of bitter repentance and swelled the note of joyful deliverance; but the smiling faces could not be seen, and the sweet voices could not be heard; the seats stood vacant, and the holy places seemed occupied by sepulchral silence, like a deserted city or an ancient tomb. Our hearts would involuntarily exclaim—O time, what changes do thy brief hours make! The vast crowd has passed away, with its prayers and praise, and long solitude fills its place. The family altars are left where the morning and evening sacrifices were offered, and the worshipers gone forth, some to battle for Jesus, and some to be laid down in the dark grave. The campfires have gone out, and some hands will kindle them no more. We looked over the auditorium, but the sea of faces had disappeared, the hearty response to truth and the sweet note of Zion's song were hushed in mournful silence. The sacred desk was there, but no smiling faces for Christ's servants could be seen. The last sermon had been preached; the last heaven-inspired sentence had echoed around the circle, and given the last impression to human hearts. The trees seemed to stand as silent witnesses of the faithfulness and unfaithfulness of the thousands who had assembled on the consecrated grounds, to hear the solemn message of approaching judgment. We think that many felt deeply impressed that the meeting was among our last and best to be enjoyed in this state of trial. May the God of all mercy sanctify it to the present and eternal good of the thousands who enjoyed it is our earnest prayer. J. C.

"GOSPEL SONGS,"

"A choice collection of Hymns and Tunes, New and Old, for Prayer Meetings, Sunday Schools, etc."

This is a new book that has had a large sale at our campmeetings this season, and contains some *very* choice pieces:—"When Jesus Comes," "More to Follow," etc., etc. For sale at this Office. Price, 35 cts. per copy; $3.60 per dozen by express; by mail, 40 cts. per copy. AGENT.

THE EASTERN QUESTION AGAIN.

Every indication of war in Eastern Europe brings to the surface this long-dreaded and world-disturbing Eastern Question. It is understood by all statesmen to involve mainly the idea of Russia's long-established purpose of dispossessing the Turks of their European possessions, and floating its imperial banner over the forts of the Dardanelles and the ancient Greek throne of Constantinople.

The Western Courts of Europe have suffered a chronic disease of political irritation, produced by that question, for more than a century. Every sound of war from that direction, whether it be between great States or street mobs, arouses the kings and excites their counsellors to inquire if the Eastern Question must now be brought to a final issue. All seem to look upon it as a contingency fixed by some changeless decree, to transpire somewhere in the unknown future.

We believe this conviction is sealed upon men's hearts by God, because the issue will be an event prophetically locating the scenes of the last judgment. The eyes of all the world have recently been turned to the Sultan's throne at Constantinople, to see how the, at first, trifling insurrectionary movement in his little Province of Herzegovina affected the feeble old *Sick Man*. It commenced with the insignificant movement of a few tax-payers resisting the Turkish tax-collectors, which in some parts of the world, connected with other circumstances, would hardly have produced a ruffle on the surface of the political sea; but it vibrated a nerve running directly to the heart of the Eastern Question, which caused every throne to tremble, and every statesman to anxiously inquire, How will it affect the great question of the age?

It has been argued for more than a century, by some of the most learned expositors, that England and Russia would be found antagonistic upon the question of Turkey's future, at the end of the gospel dispensation, and this has been our position for nearly thirty years. They are evidently drifting very rapidly into the prophetic position in which they will be found when Christ shall appear.

The present relations and future prospects of the great prophetic powers, as seen in the present movement, are clearly described by many political writers who are well posted upon this important subject, a few of which we will quote. The London *Times* editorially says, in an article headed—

"THE TROUBLES OF TURKEY WITH THE HERZEGOVINA:

Turkey is to Europe in general what certain troublesome races and provinces, that persist in being benighted and unprofitable, are to its various States. There is no curing the defects of its Government, and no means of preventing its blunders and misdoings from being a source of danger and anxiety to the leading Powers. England, France and Germany have, in the main, common interests in preventing the Turkish Empire from *going to pieces, and the fragments being scrambled for;* but there are many cross purposes which make it difficult for them to pull steadily together, and Russia is too anxious to play out her game of conquest and annexation, to agree, if she can help it, to anything that would either benefit Turkey, or secure the interests of any Christian population under Ottoman rule in any way that would render them independent of herself. If political circumstances rendered it possible for the other Great Powers to combine firmly in the interests of peace and civilization, the Turkish question would soon admit of a practical solution; but we cannot expect France to give up the chance of a Russian alliance against Germany, and England is not in a condition to avert future dangers, however grave, by a bold policy at the present hour. . . . .

"How long we can prudently abstain from more active exertion is rendered doubtful by the persistence of the little rebellion in the Herzegovina, which is like a fire throwing out sparks that fall in a combustible neighborhood. . . . .

"The little war already has the two perilous and exciting characteristics of being a conflict of religion and of race; and if it grows wider, the notions of Panslavism that have apparently been asleep for some years would once more become rampant. The northern Powers are nominally agreed that the large question of what is to become of Turkey shall not be brought into discussion through the incidents of this rebellion; but Russia will, of course, make use of the disturbance to weaken Turkey and lessen Austrian influence on the Danube as much as she can. . . . .

"A religious war is anticipated, and in view of that contingency it is strange that Turkish troops for the Herzegovina are being withdrawn from other Christian provinces. Bosnia is reported to be wholly disorganized, and the neutrality of Montenegro is precarious. The Austrian Embassy at Constantinople has been instructed to direct the attention of the Porte to the necessity of more energetic measures in Herzegovina. Austria is preparing for the mobilization of some trrops, as may be concluded from post-office clerks having been called upon to give their names if willing to join the field post. Russia, to superintend the action of the Montenegrins, has stationed one of the employes of her Ragusa Consulate at Cettiny."

These remarks show that Turkey is a plague-spot in Europe, and that the Christian nations would immediately wipe it out, only that they cannot agree how to divide the much coveted spoils. The Northern powers are not agreed that the "large question," that is the Eastern Question of What shall become of Turkey? shall be brought into discussion through the incidents of this rebellion;" that is, they are not quite ready for the final issue of determining who shall have Constantinople. Russia is not quite ready to lay its hand on the Sultan, neither is Germany ready to lay its hand on the Pope; neither are Austria, France and England quite prepared for the desperate struggle which they all anticipate and are rapidly preparing for. Turkey could not maintain its sovereignty three months against the instigation of all the christian nations and the combined and increasing hatred of its vassal States, if it were not for the support it receives from those nations who cannot agree how to dismember it. The Boston *Journal* presents the subject thus:—

"With these three revolts on its hands at once, and gaining in strength and extent every day, the Turkish Government promises to be kept pretty busy, and its future is exceedingly problematical. There are three important events, any one or all of which may result from this at first insignificant insurrection. . . . There are in Turkey about 2000 Protestant, 600,000 Catholic, and 5,100,000 Greek, Christians; and if the war were to become general, and to be waged on a religious basis, it would become so fierce and relentless as to recall the bloodiest encounters between the standards of the crescent and the cross.

Second, the dismemberment of the Turkish Empire. The outlying provinces of Turkey are bound to the home government by very slender ties, and some of them have already achieved a state of semi-independence. The Sublime Porte is deficient in the 'sinews of war,' as the Turkish credit in the money market of Europe is far from being good. Under these circumstances and with revolts threatening its existence in three different provinces, it may well be doubted whether the government, long weak and vacillating, will be able to maintain itself unless propped up from without.

Third, a general war in Europe over the distribution of the spoils. It is hard to see how any change of importanee could occur in Turkey without jeopardizing the very subtle adjustment of 'the balance of power.' The great powers of Europe have interested themselves in bolstering up the Turkish Government simply to prevent any one power from acquiring the much-coveted territory. Now Austria is hungrily watching the Herzegovinian insurrection, and the actual beginning of the trouble is traced back to the recent journey of the Austrian Emperor through Dalmatia. It is further said, with some show of reason, that one of the occasions for the recent hob-nobbing between the three Emperors was to arrange an alliance between Austria, Germany and Russia, by which the several parts of Turkey are to be distributed in case of its dismemberment. The notable feature about this arrangement is that England is left entirely out of it. . . .

The Eastern qnestion has always been a threatening one in European politics, and under certain contingencies, this revolt in in Herzegovina might open it afresh. Fortunately this result does not not appear imminent, at present, although the current of events does seem to be setting in that direction."

The Editor says of Turkey—"It may well be doubted whether the government, long weak and vacillating, will be able to maintain itself unless *propped up from without;*" that is, unless other governments shall help it stand. The prophet Daniel says of the same power—"He shall come to his end, and none shall help him." Surely he has come to the very condition the prophet foresaw, at which time he is to perish under the heavy hand and assembled "bands" of "Gog, the chief prince of Meshech and Tubal;" that is the Czar of Russia.

These wonderful events are coupled with the awakening of "many who sleep in the dust of the earth," or the resurrection of the dead. The Editor of the *Worcester Spy*, in commenting upon Turkey, in her present struggle, says,—

"That empire is not capable of making great exertions in warfare as war is now conducted, because money is needed even more than bravery or military skill, and Turkey is poor, and her credit, bad enough at present, would be desperate if she were engaged in a war, so exhaustive of her resources, and so threatening to her very existence. She has long owed her national life, not to her own strength, but to the unwillingness of the great powers that any one of them should be aggrandized by her fall. She has been a makeweight to preserve that unstable equilibrium called the balance of power. But since that was last the subject of diplomatic conferences, the European situation has changed materially, and the views of statesmen may have been essentially modified. It might be possible for them to consent to the establishment of an independent state, comprising the whole or a large part of European Turkey, but they could hardly agree to the division of this territory between Austria and Russia, which would be very glad to make such a division. It is within the range of possibilities that the revolt in this obscure province may lead to a reopening of the eastern question, and to a European war."

All political writers agree in relation to the present status of Europe, touching this great question, and the probable future rising out of the present complications; and we believe they agree perfectly with the prophetic foreshadowings of the same powers in the last days of the Gospel. We consider these frequent rebellions and war cries as skirmishes before a general battle. They belong to the special signs of the times, and should be watched with ceaseless vigilance by lovers of Christ's appearing. We do not know as the present difficulty will amount to anything more than a skirmish, but it does reveal the fact that there are mighty antagonisms anticipating and preparing for such a battle as has never been fought upon the earth.

Let all the people of God be prepared, for the armies "God" and "Gomer" are about ready for the last terrible conflict. "Cling to the Rock," for the mountain trembles with the approaching train. Secure the Pilot and life-boat, for the storm-cloud gathers as the coming tempest sends its premonitory signs of hastening destruction. Christian, allow thyself no rest until thou sittest down in thy ark, for the deluge of fire approacheth. Run into thy "Tower," for the cities of the world are about to be burned. O Christ, save the remnant of thy flock, for the people of this generation have run mad with the Satanic delusions of the last days. May we repose at last in the Eden of eternal peace. J. C.

DR. WM. LEASK, Editor of the *Rainbow*, says:—"The trade and subscribers will please take notice that in future the *Rainbow* will be published by Mr. Elliot Stock. 62 Paternoster Row, the publisher of *Our Hope*, which next month will be incorporated with this Magazine."

NOTES BY THE WAY.

HIRAM MUNGER.

As people are liable to so many changes in these last days, it is almost impossible to bring to mind former things, even of fifty years. Looking back fifty-two years, since I attended the first campmeeting, there have been great changes. The meetings were much smaller generally than now, and many more conversions. These facts cause inquiry. Then there was double the rowdyism, and it used to take about one half of the able-bodied men to watch, or guard the ground. One reason is, there was more personal effort and fervent praying, calling the names out in prayer of such as they were led to pray for. This, in many instances, sent the arrow to the heart of a sinner many rods off. It was seldom a sinner could come on to the ground one day, without having one or more talk with him on the subject of his soul's salvation.

Again, every tent's company came to work for God, instead of visiting and dressing in fashion as now. Every tent was a Bethel, instead of selecting one for that purpose. When people were converted they knew it, and their neighbors knew it. Christians were not so polite then as now about approaching a sinner. One or two cases will show the style of work. One sister met a relative on the camp-ground, about eighteen years old. This sister asked her the first thing if she had got religion. She said, No. What, eighteen years old, and no religion! I am astonished, or ashamed of you; I have forgotten which. But the battle commenced in this way, and a victory was won. This was not polite, but effectual. Another case of Mother Parsons, who met her daughter Maria on the ground. After shaking hands, she told her she must get religion, and then took her into the tent, knelt down and began to pray, and the daughter began to weep, soon knelt down, and the work was done. Maria lives her religion yet, while her mother sleeps.

Many such cases I have witnessed in times past. I know of a sinner who was approached suddenly upon the subject of religion, and at first was insulting; then felt ashamed of his conduct; then knelt down, and in ten minutes was converted so soundly, that it has lasted over thirty years, amid trials, sickness, and opposition. Such were some of the old-fashioned conversions. There is improvement, in these last days, in every thing but theology and religion. If time continues long, religion will become so adulterated with the maxims and manners and politeness of the world, that God's Holy Spirit may give way to a human, mechanical power, which is being substituted for the power of God.

DEDICATION.

The Advent Church of Haverhill, Mass., dedicated their new chapel on Walnut Street, to the service of God last Sunday, the 5th, by the following exercises: Prayer and praise meeting, at a quarter past ten A. M., in which all who participated offered heart-felt thanks to the Lord for his goodness and mercies. Many expressed their earnest desire to dedicate themselves anew to the service of the Master, and with renewed zeal and energy labor for Christ's cause and coming kingdom. At 3 P. M., the house was crowded to its utmost capacity by an intelligent audience, who listened with interest to an earnest and powerful sermon from Eld. D. M. Leavitt. At half past seven, after an hour spent in prayer, song, and praise, Eld. D. Churchill preached an able discourse, to a full house, with good acceptance. It was a good day for the church. Our motto is, onward. Pray for us. A. F. QUIMBY.

Haverhill, Mass., Aug. 9th.

DR. ANDREW A. BONAR of Glasgow, Scotland, referring to "the wave of blessing now sweeping over" Britain, says: "We may well ask, In what is this amazing work to end? Are not the four angels holding back the four winds of desolating judgment, while the sealing angel is marking in their foreheads those who are to be preserved from the impending tempest? Then will follow the terrific storm that ushers in the coming of our Lord.—Rev. 7."

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston Mass.* or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$25 90
Z. Whitney	10.00
A Sister	2 50
A Friend	2.00
Annie Calder	.50
J. J. Edmands	.30

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$2.40
F. L. Smith	2 75
Alice J. Cheney	.75

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$905 38
(Previous acknowledgments published last week $482.22, should have been $890.38.)	
Sister G. W. Cadwell (pledge paid) to be divided between Bro. A. A. Phelps, J. A Cargile, and J J. Smith)	50 00
"South Boston," for Bro. J. J. Smith	5 00
"C"	4 00
A Sister	3 00
H. A. Hitchcock, for J. A. Cargile	1.00
" " " for J. J. Smith	1 00

REPORT OF TENT MEETING IN RICHMOND, ME.

The Union Tent was pitched in Richmond Village, June 16th. We found the brethren and sisters in a very low and scattered condition, by reason of differences in their faith on certain doctrines which they have embraced, to say the least, not to their furtherance in spirituality, but rather causing divisions and strife among themselves, and the giving up of meetings. As our meetings began in the Spirit, they began to make a rally for a higher life in Christ, and some found that they could be kept by the power of God through faith, that could not keep themselves. They found sweet rest in trusting alone in Jesus. Backsliders also came back to their blessed Lord; found him to be faithful who had promised—"Him that cometh unto me, I will in no wise cast out." The poor sinners were troubled, sought for mercy, and found peace in believing. Others saw the evidences that Jesus is coming soon, as never before. We had a very hard time with our tent in the storm and winds, which blew it down Friday night; but it was astonishing that the only damage done was to break our lamp chimney. They told us it was pitched on the "devil's half acre" (as the place has been called for many years). We could not help thinking of Job, when the winds blew day after day; yet we had peace and victory, and were treated with kindness by those in the place. We continued our meetings afternoons and evenings over the fourth of July, when we had a baptism. Three followed their Lord and Master into the liquid stream, to show their faith in the death and resurrection of Jesus. Others were intending to go forward, but circumstances prevented them. One young brother came some distance to obey the Lord. It was blessed and strengthening to meet with one who made a start four years ago in one of our quarterly meetings, when but a boy, who had continued faithful to his Lord. We will give God all the glory.

We were glad of our meeting in Richmond. The brethren and sisters were much encouraged. Bro. John Lake offered them the use of his hall six months free. We occupied it Sunday evening, the Fourth, and had a blessed meeting. They will hold meetings Friday evenings and Sundays. Nearly all were united to sustain a union meeting. May they learn from the past to keep the unity of the Spirit, in all meekness and love; so that it may be said of them by the world, see how these brethren love one another. Preaching brethren will find a welcome among them, that have the love of the truth that is meat due this generation, who strive to gather, rather than scatter by some side issue, or hobby. Dear brethren, in the ministry, let us use the wisdom of the Serpent, and harmlessness of the dove. As Jesus is at the door, let us do all we can to present the signs, so that it may be said, "Well done, good and faithful servant." It is too late to contend for doctrines and commandments of men. Jesus is at hand. May we be found waiting, is my prayer.

H. B. SEVEY.

Correspondence

From Sr. M. Eastman.

"Great peace have they which love thy law; and nothing shall offend them."

Truly, we may have a peace that no one can take from us. When we have that divine principle implanted in our heart by the Holy Spirit, how easy to bear and forbear with one another in love. How careful we are not to speak evil of any one, but to love as brethren and sisters in Christ. We must have the law of God written upon our hearts, actuating us to perfect obedience to his holy commandments. "Love is the fulfilling of the law." When we have our hearts filled with love, we are not easily provoked. We do not get all stirred up at the trials that we have to pass through. If we need trials, let trials come. We will trust in God.

I never felt in my life, or realized, that divine power keeping me every day, as I have of late. Truly, his grace is sufficient in every time of need. I have learned a better way to live. The enemy would destroy all my peace if he could; but I have made up my mind to have nothing to do with him, but try and be filled with the good spirit of Jesus, and feel that I am sweetly resting in him all the time. When we are there, the enemy's darts cannot hurt nor disturb our peace. Praise his dear name forever. I love this way. Soon we'll enter the haven of eternal rest. I feel that my hope reaches to that within the veil, where Christ has entered, and if I continue to follow the Master, love the Lord with all the heart, my hope will soon be consummated.

Dear brethren and sisters, try and keep

the unity of the spirit in the bond of peace. If there is any envy, malice, or any thing that tends to drive the Spirit of God from us, lay it aside. We must have clean hearts if we would have this law of love written there, which will yield the peaceable fruits of righteousness. I love this freedom. There is no condemnation to those who are in Christ; no slavish fear, for perfect love casteth out fear. If you are bound by Satan, go to Jesus. He can break his strong cords, and set you free. Are you willing to give up all that belongs to him and his followers? Are you willing to give up the pride and fashion of this world, and bear all that this world or an ungodly church may say of you? Choose ye this day whom ye will serve. Time is short. As long as we stay away from Christ we are growing harder in sin, and we lose so much time that might be spent in his service. The past cannot be recalled. Improve the present moments to the glory of God. How we delight to do his will, when it is written in our hearts. We have no desire to turn from the right way, which is Christ. He is unto us all that we really stand in need of, and says, "Be of good cheer, I have overcome the world."

East Concord, N. H.

From Sr. J. A. Goodrich.

Dear Brn. and Srs.:—Again I take my pen, this lovely morning, to tell you about the goodness of God. We can see his wonderful goodness as we look all around us. O how blessed and soul-cheering to know that we trust a God that is able to lead his weary children triumphantly into the promised land, and not one of them shall fall by the way who put their trust in him. When I read his blessed promises, I am lifted above the world and all its cares. Nothing shall disturb our happiness, who are truly the children of God; for we know in whom we believe, and his all-sustaining arm is ever round about us.

Truly this world is full of sorrow; but, blessed be his dear name, we read of a world where God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. Blessed thought! This is indeed a blessed promise; enough to encourage every christian to press on with unfaltering step toward the kingdom of God. This life is full of sadness; but when we reach the better world, all these things will be for ever gone. O blessed home! We shall love to walk thy golden streets, and behold the Son of God. What a happy day that will be to those who have long waited for the glorious appearing of our Lord and Savior. When I look forward to the precious promises that await the suffering ones, my heart is lifted above the sufferings of this present life, and I am content to wait with patience until Jesus comes and gathers his waiting ones home. How blessed it is to feel and know that the Lord is our refuge, a present help in every time of trouble. Not a trial does one of his children suffer that escapes his notice. His loving watch-care is ever over us, and the best of all is, he tells us to "fear not"; "It is I, be not afraid."

It is our blessed privilege to live above the fears of this life. I feel that I am safe while I lean upon Christ. I know that he will take care of me, for he hath promised to, and not one of his promises can fail,—"though heaven and earth shall pass away, my words shall not pass away." Blessed assurance! He that is with us and dwelleth in us, is more than all that can be against us. If our names are written in the book of life, and our hearts have been created anew in Christ Jesus, we can effectually repel the assaults of the Evil One, and shout victory through the blood of the Lamb. The great Captain of our salvation asks us to go only where he leads the way. Confidently, then, should we follow, knowing that as he hath abolished death, and conquered the powers of darkness, he will bring us off victorious at last, and then shall we realize the glorious fruition of our hopes. There will be no more curse, no more death, neither sorrow nor crying; neither any more pain.

O how blessed and encouraging to the toiling christian is the prospect of soon being free from all the sorrows of this mortal life. With the energizing power of the Holy Spirit upon the heart, to prompt us to right action, we go forth to the triumph, knowing the Father's pitying eyes are ever upon us, and his ears open unto our cry. "Behold, he that keepeth Israel shall neither slumber nor sleep."

New Britain, Ct.

From Sr. J. M. Goldsmith.

DEAR READERS OF THE CRISIS:—It has been in my mind for some time to write something of my experience in finding the blessed truths advocated by the *Crisis*. I have been a reader of the *Crisis* over three years, and think it a most excellent paper, speaking hope and encouragement to us all. I was brought up in the orthodox faith, and also to believe in sprinkling for baptism; but after coming to this place, nearly four years ago, I found, through the mercy and goodness of God, that I had been walking in darkness all this time, but not wilfully. I was astonished to see what a great difference there was between the truth and the doctrines I had so long believed, and cannot feel thankful enough that I saw my mistake before it was too late. The blessed Bible seems like another book to me, and every part is full of harmony and beauty, which I believe is the experience of all those who, like me, have found the truth. I was baptized by immersion on the 17th of Sept. 1873, by Elder C. F. Sweet, and since that time have been trying to walk in the fear of God and to keep his commandments. I feel that I can of myself do nothing, but through the help of the dear Savior, I am determined to press on until I reach the promised land, and dwell in paradise restored, and in the presence of God forevermore.

Hoping that the few words I have written in weakness may cheer the hearts of some dear readers of the *Crisis*, as their letters do me, I shall be glad that I have written them. We have not much longer to wait for our coming King, and let us all try to be faithful, that we may reap the reward of the righteous. There is a small church here who are looking for the Lord, and trying to serve him. Pray for us, that we may all be found in the path of duty, ready and glad to meet the dear Savior.

So. Creek, Pa.

From Bro. J. J. Edmonds.

We are having a series of tent-meetings at this place. First, the Penn. Advent Conference tent was pitched here July 31st, and was kept up over two Sabbaths. Two put on Christ by baptism, and many more were convinced of the blessed truths in the Bible, and much prejudice removed. From this place, the tent was removed to the city of Allentown, under the supervision of Elders I. N. Wilfong, G. A. Brown, and Jno. F. Rathgeber. Meetings were commenced Sunday, Aug 15th, and thousands came to hear. Many took part in prayers and testimonies, and one was added to the little flock of believers. Scores were convinced that we have the truth. From this city, the tent was moved to Bushkill township, in a grove one mile and a half south from Nazareth, and meetings commenced on the 4th of Sept., by Elders Louis Reimer and Jno. F. Ruthgeber. Bro. I. N. Wilfong having received a despatch from Cleveland, Ohio, that his dear companion was lying dangerously ill at that place, which called him away. We had no English preaching during the Sabbath day, the 5th inst. Two put on Christ by baptism. The ceremony was performed by Jno. F. Rathgeber. Thousands of people were out to hear the word preached on Sunday. Gospel light is spreading.

Freemansburg, Pa.

BRO. THOMAS HOWELL writes from San Francisco, Cal., Sept. 1st, 1875:—"Bro. Mathewson commenced his labors here last Sunday week. He is well liked. I think he will be the right man for San Francisco. The prospect for the church looks good. I am very happy to say that I am still trusting all to Jesus. He keeps me every day. I find I have to keep praying all the time. The enemy is very busy. The times are getting alarming. We need on the whole armor of God.

The Santa Clara church is getting along well. They have engaged me to preach for them every two weeks. Bro. Carpenter is getting along well in Vallejo. They like him much."

SR. P. BAKER writes from Arcadia, Wis.: "Dear Editors:—I thought I would write a few lines for your excellent paper. I cannot well tell you how my poor heart is stirred within me while reading its columns. May the Lord grant that the reading of them may be blest to the good of many a soul, in time and eternity. We are living way up here in Wisconsin, where Advent preaching is not so plenty as it is in some places. Bro. G. W. Turner used to preach to us once in a while, but he has not been here for several months. We have had the *Crisis* and the *Christian* to read, and I like them very much indeed. I think I value them for reading matter next to my Bible."

Married.

BADGER—WEBBER. In Bangor, Me., Sept. 8th, 1875, at the residence of Z. B Chase, Mr. CHARLES E BADGER of Bangor, Me., and Miss ABBIE WEBBER, of Clinton, Me.

Obituaries.

SMITH. In Concord, N. H., July 13th, 1875, Sister Cyrene G. Smith, aged sixty-seventy years, wife of Bro. I. K. Smith.

Sister S. in early life became an ardent lover and faithful follower of Jesus, and joyfully greeted the first note of the glorious message advertising his speedy coming. She long ago learned that the earth was lost and cursed, and could present no real good or substantial joys, and had cherished the sweet hope that its great Redeemer would speedily appear, and sweep the curse into oblivion and renew the face of creation, planting the tree of life on death's spoiled grave, leading the redeemed church into Paradise restored, where death can seize no victims, and the grave can hold no captives. She lived the life of a christian, and died the death of the righteous. Sweet is her memory, and peaceful are her slumbers.

J. C.

WHITAKER. In Brattleboro, Vt., Aug. 22nd. 1875, of consumption, Sr. Annie M. Whitaker, aged twenty-five years, four months, and seventeen days.

Our dear sister has thus been early separated from the bosom of her father's family, of which she has been for a few brief years an ornament, loving and beloved by all. She was converted under the united efforts of the brethren and sisters at Wilbraham campmeeting, some eight or ten years since; was baptized by Bro. H. L. Hastings, since which time the people of God have been the people of her choice. But her work is done, and sister Annie is no more. While we looked upon her placid features, we felt that though she was dead, her life was "hid with Christ in God," and when he appeareth, she will appear with him in glory. May God, in his mercy, fill the hearts of parents, brothers and sisters, with the same sustaining grace that characterized the last days of the departed.

MARY C. WHITAKER.

PENDLETON. In Pawcatuck, Conn., Aug. 22d, 1875, Clarissa, wife of Deacon Taylor Pendleton, aged seventy-four years.

She had been a professor of the Christian religion about fifty years. She had been out of health for many years, and for the last twelve had not been able to do any work; yet amid all her pain and suffering, her trust has ever been in Him who careth for the afflicted. She died strong in the faith. She has left a large circle of friends, as well as an aged companion, who mourn her loss. Her companion, who is permitted to tarry yet a little while this side the Jordan of death, is buoyed up in his declining years by the glorious hope of meeting her in the morning of the resurrection, for which he longs, though patiently waits.

R. S. CHURCH.

SANBORN. Fell asleep in Jesus, in Portland, Me., Aug. 25th, 1875, Charles O. Sanborn, aged thirty-one years, and five months.

Charles was beloved by all who knew him. Relatives and friends were comforted with the assurance that he was prepared to awake in the likeness of his Redeemer, when he shall return to gather his special treasures.

Then he, arising from the tomb,
Immortal, bright, shall ever shine;
Reviving in eternal bloom,
Safe from diseases and decline.

S. S. BREWER.

BERRY. In South Boston, Aug. 29th, 1875, Lena M., daughter of Bro. Lorenzo D. and Sr. Emma M. Berry, aged three years, two months, eleven days.

Closed and dim her starry eyes, light from heaven bringing;
Silent is that angel voice, once so sweetly singing;
Death has claimed her for his prize—has her in his keeping;
Robbed the sunlight from your eyes—scorns your bitter weeping;
But ere long his chains shall break, and that tender blossom,
Beauteous shall again awake folded to your bosom.

J. N. B.

WALKER. In Tuftonborough, N.H., July 15th, 1875, Bro. Asa Walker, aged sixty-seven years, three months, and twenty-two days.

Our Bro. leaves a wife and three children (a son that is proclaiming the gospel of the kingdom), who deeply feel their loss. Our Bro. embraced the glorious truths of the coming King in its first proclamation in this part of the country. He continued to defend its principles to the last. The funeral was attended by the writer, assisted by the F. Baptist preacher of the place, when a large concourse of people assembled to pay their last respects to the deceased.

J. G. SMITH.

CARTER. In Houlton, Me., Aug. 30th, 1875, Abbie, only daughter of Bro and Sr. Carter, aged three years and two months.

May the Lord sustain the afflicted in this their great loss. Services attended by the writer.

Z. B. CHASE.

FOREIGN NEWS.

LONDON, Sept. 6. The Chinese difficulty has been amicably arranged. China is to send a special ambassador to England who is to make suitable apologies for the insults offered to Mr. Wade, the British Minister at Pekin. The Chinese Government is also to give an indemnity for the murder of Mr. Margary, and promises to punish his murderers. It has also agreed to the opening of the trade route to Burmah.

ST. PETERSBURG, Sept 7. An official despatch received here from General Kauffman, commanding the Russian expedition against the Khokand rebels, announces that a battle was fought on the 4th inst, when the Russians completely defeated a force of rebels numbering 30,000, who occupied a fortified position which General Golavatchoff stormed. The enemy were pursued and many of them were killed and drowned in the Amor Daria river. Several guns and a quantity of other war material were captured. The losses of the Russians were inconsiderable. General Kauffman will continue his advance against the rebels when his means of transportation arrive from Kodshent.

CETTIGNE, MONTENEGRO, Sept. 10. All the country between Servia and Montenegro is in full revolt. Fully ten thousand insurgents have taken the field. The towns of Priepol and Pleolie have been sacked. All the Turkish villages have been burned and the Turks massacred. The Christian inhabitants have taken refuge in the mountains. The Turkish troops are demoralized, and the insurrection is spreading on all sides. Montenegro is prepared for war, and the wildest enthusiasm prevails. A general war is regarded as inevitable.

Montenegro, Sept. 12. Servia and Montenegro are in full revolt; all the Turkish villages have been burned, and the Turks massacred. The Christians have taken refuge in the mountains. The Turkish troops are demoralized. A general rout is regarded as certain.

Paris, Sept. 13. A water-spout, causing terrible loss of life and destruction of property, occurred during the storm yesterday at Montpelier, in the Department of Herault. Over sixty persons were drowned.

DOMESTIC NEWS.

New York, Sept. 10. Senor Luna, editor of the Cuban Patriot newspaper in this city, has received the following from Havana: The patriots have burned eighty houses and much valuable property in Santa Espiritu. Brigadier General Ceballos has been forced to transfer his headquarters from that city to Remedios.

Burlington. Ia., Sept. 10 A perfect flood of rain deluged this city Wednesday night about twelve o'clock, and continued eight hours, damaging property to the extent of $4000. By three o'clock, Hawkeye Creek was swollen to such an extent as to overleap its boundary and swept through the city, carrying devastation with it and entailing a pecuniary loss of $60,000.

San Francisco, Sept. 7. An extensive Indian outbreak is reported in Eastern Nevada and Western Utah. A number of settlers and miners were killed. The women and children are being removed to places of safety. Troops and volunteers are going to the scene. The military commander at this city has been asked for arms and ammunition. Orders have been issued for the infantry and cavalry to proceed at once from this city and Benecia to Eastern Nevada. The rising is attributed to Mormon influences.

Cincinnati, Sept. 10. The *Commercial's* Bloomington, Illinois special says that a terrific cyclone last night spent its fierce fury on Normal, Ill., where two gales seemed to converge in a whirlwind, tearing the large brick residence of C. Funk to atoms. Mrs. Funk was thrown out on a pile of debris and had a leg broken. Other houses were overturned and barns demolished. The buildings on the Fair Grounds were destroyed. At Kingsmill, a few miles west of Bloomington, the storm cut a path through a maple grove, twisting the trees off like pipe stems. At Clinton, Dewitt county, Jack Grandy was killed in his house by lightning. A number of cars were blown off the track of the Lafayette railroad.

Chicago, Sept. 11. A most terrible disaster, arising from the great storm on Thursday night, comes to light this morning, a disaster involving the loss of the propeller Equinox with all on board, twenty-two persons, not one of whom is known to have escaped.

Washington, Sept. 8. The following telegram was received at the Executive Mansion this evening, and immediately forwarded to the President at Long Branch:—

JACKSON, Miss., Sept. 8—5.30 P. M.

To President U. S. Grant, Washington, D. C.:

Domestic violence prevails in various parts of this State beyond the power of the State authorities to suppress. The Legislature cannot be convened in time to meet the emergency. I therefore, in accordance with Section 4, Article 4 of the Constitution of the United States, which provides that the United States shall guarantee to every State in this Union a Republican form of government and shall protect each of them against invasion, and, on application of the Legislature, or of the Executive when the Legislature cannot be convened, against domestic violence, make this my application for such aid from the Federal Government as may be necessary to restore peace to the State and protect its citizens.

(Signed) ADELBERT AMES, Governor.

A RAILROAD TRAIN IN A HAIL STORM.—The belated Union Pacific train that arrived in Council Bluffs about half-past twelve Sunday morning met with an experience of hail near Potter's station, some two hundred miles west of Omaha, on Thursday evening. The hail fell with such frightful force as to compel the train to stop. The stones were of immense size, being on an average three inches in diameter. Within five minutes from the time the first stone struck the cars there was not a whole light of glass on the south side of the train the entire length of it. The windows in the Pullman cars were of French plate three-eighths of an inch in thickness, and double. The dome of the engine looked as though it had been pounded with a heavy weight, and the wood work on the south side of the cars was plowed up as if some one had struck it all over with siding blows from a hammer. Several of the ladies fainted, and Mrs. Earl, wife of the mountain division superintendent of the road, went into spasms. Several persons were more or less injured. The bombardment lasted about twenty minutes, and was of unexampled fury. When the train arrived at Grand Island the windows were tinned over the entire length of the train.—*Davenport (Iowa) Gazette.*

ITEMS.

— A thousand Turks recently encountered sixty Bosnians and killed them all.

— One thousand newspapers have failed during the last year.

— There are now eleven Roman Catholic archbishops in the United States.

— The Catholic League in Canada is assuming a more threatening aspect each day.

— The losses by fire in the Russian empire last year are said to have reached the enormous amount of $45,000,000. The railway locomotives are one of the greatest causes of fire.

— A thousand flashes of lightning were counted in an hour during the great storm on the 7th of July at Geneva, Switzerland.

— The Roman Catholic bishops of Canada are expected to soon issue a circular in which the immunity of the clergy from the operation of civil laws will be energetically affirmed.

A NEW WORK.

SATANIC SPIRITUALISM.

I have just published a work on Spiritualism, with the above title, containing 96 pp., 16 mo. It aims to establish the satanic character of spirit manifestations, both ancient and modern, and shows also that they are through demons instead of the spirits of the dead These demons are shown to be the evil angels of Scripture, and to have their location in our atmosphere. The "familiar spirits" in the early Bible times, and the demons in the days of Christ and the early church, are shown to have the same general character which we find in the spirits of Spiritualism; while the phenomena in the Salem witchcraft, and several other occasions in modern times, are shown to have all the usual features of the reports of spirit manifestations in our day.

After noticing various instances of spirit manifestations in the past, the principles and doctrines of modern Spiritualism are given in numerous quotations from the spirits and leading Spiritualists, showing that they are every way blasphemous and anti-christian; and finally the tendency of popular religious teachings toward the doctrines of Spiritualism is shown to be fearfully manifest in all directions. While from its thorough treatment of the subject the work will prove invaluable to inquirers after truth, it will be found of especial service to ministers and others as a book of reference from its numerous quotations of authorities on various points.

I shall have the pamphlet on sale at my stand at Alton Bay campmeeting, and will fill orders for them at 20 cts single copy, six copies $1.00, by addressing me there during the meeting, or afterward at Burke, Vt. Those wishing larger quantities will be allowed a further reduction.

I. K. LOMBARD.

☞ For sale at this Office.

Notices.

A CARD.

At a meeting of the Board of Managers of the Alton Bay Campmeeting Association of the Advent Christian Church, held at Alton Bay, Aug. 28th, 1875, the following resolution was unanimously passed:

Resolved, That the thanks of the Alton Bay Campmeeting Association are hereby tendered to the President, Superintendent, and other officers, and the employees of the Boston and Maine Rail Road, for their kindness and liberality in improving the grounds of our campmeeting, and for their thorough and efficient arrangements for conveying the people safely to and from the meeting at reduced rates of fare. And,

Resolved, Further, that we highly appreciate the kind and courteous manner with which we have been treated by all connected with the road.

J. COUCH, *President.*
C. H. FLETCHER, *Secretary.*

Notice.

The Quarterly Conference of the Eastern District of Massachusetts will be held at the Advent Chapel, Lawrence, Mass., to commence *Thursday evening, Oct. 7th*, and continue over Sunday, the 10th.

It is desired that all the preachers of Eastern Mass. and as many of the brethren and sisters of the churches as can, may attend. An invitation is also extended to all others who may esteem it a privilege or duty to meet with us in this christian convocation. Let all pray for the divine blessing.

J. COUCH.

Notice.

The meeting of the Alton Bay Campmeeting Committee is postponed from Sept. 28th to *October 6th.*

J. COUCH.

Hoosick Valley Conference.

The annual meeting of the Hoosick Valley Conference will be held at Hoosick, N. Y., commencing *Wednesday, Oct. 6th*, 1875, to continue over the following Sunday. Particulars hereafter.

A. W. SIBLEY, *President.*
W. O HIGLEY, *Secretary.*

NOTICE.—A quarterly session of the New Hampshire A. C. Conference will be held at Salisbury, South Village, commencing Thursday evening, Oct. 7th, and hold over the following Sabbath. It is hoped that a number of our preachers and many brethren and sisters will be present. Eld. E. A Stockman is expected to assist in preaching the word.

D. W. DAVIS, for Committee.

THE ANNUAL MEETING of the church of God in Darien, Genesee Co, N. Y., will commence *Friday evening, Sept. 24th*, and hold over the Sabbath. Elds. J. B. Cook, Colegrove, Low, and others, will be present. Come, brethren in the Spirit, that God may bless the meeting, as he always has in years past. Conveyance at Croft's Station, as usual.

A. C. NEWELL.
B. C. SIMONDS.
G. STRONG.

FOUND on Alton Bay camp-ground, one Misses' sacque; one parasol; a tuning fork; some belts, fans, and gloves. Inquire of J. G. SMITH, Farmington, N. H.

THE EVANGEL TENT will continue in West Waterville over Sunday, the 19th. Meetings afternoons and evenings. Brethren and sisters can find accommodations in small tents. Bring food and bedding.

F. E. BLAISDELL.

Rhode Island Campmeeting.

The Lord permitting, the Rhode Island and East Conn. Campmeeting will be held at Coventry Centre, R. I., to commence *Sept 8th*, and continue to Sept. 17th. Good accommodations for strangers to lodge, and those who have no tents. Bro. Leslie will be there with the Mass. Mission Tent, and all who wish to petition off rooms can do so at a reasonable price.

It is expected the fare will be reduced one third on the Hartford and Providence road between Providence and Plainfield. Call for campmeeting tickets at all way stations between these two places. There will be two large tents on the ground, and good board and lodging. Board can be obtained at 80 cts. per day; dinner for 40 cents; breakfast and supper 30 cts. each. Horse-keeping on reasonable terms.

Able preachers will be there to preach the word. Let there be a large gathering from all the region round about. Pray much for the success of this meeting. It may be the last this side of the judgment. Let us labor for the salvation of sinners.

E. BELLOWS.

Campmeeting.

The Advent Christian Campmeeting of Northern Kansas and Southern Nebraska will be held at Peach Creek, Washington Co., beginning *October 7th*, and continue over two Sundays. Come all that can. Make a sacrifice to come, and come filled with the spirit to work for God. Bring plenty of bedding, and all bring tents that can. Bro. and Sr. Clark will be present (D. V.), with a large missionary tent.

Committee: C. D. Potter, A. S. Field, J. W. Elliott, and Theodore Bedgar.

Brn. G. G. Godfrey, James Hayworth, F. O. Cutler, J. S. Thorp, E. N. Bliss, James Page, R. F. Clark, Sr. Clark, and others, will be present to assist in preaching the word.

For additional information, address C. D. POTTER, Peach Creek, Washington Co., Kansas.

The Advent Christian Conference of Northern Kansas and Southern Nebraska will be held during the early part of the meeting. Per order of Committee.

CONFERENCE. The Lord willing, a general meeting of the members of the church of God will be held near Sulphur Springs, Williamson Co., Ills, commencing *Friday. Sept. 17th*, at 7.30 P. M, and continuing over the following Sunday. All who "love his appearing" are cordially invited to be present. Inquire for Bro. Henry M. Cocke, who lives two miles west of the post office. Come with your Bibles, and let us "search the Scriptures" in "the spirit of truth," for in them we are assured that we find full directions how to obtain "eternal life." Let us have a genuine love feast once more while waiting for the realization of "that blessed hope."

AMOS SANFORD.

Conference.

The next Annual Advent Christian Conference of Northern Pa. and Southern N. Y. will be held at Little Marsh, Tioga Co., Pa., commencing *Thursday evening, Oct. 14th*, and continuing over the following Sunday. We hope to see a general gathering of the friends of truth. Come in the name of the Lord. Ticket by railway from Corning (Tioga depot) to Middlebury. Teams will be at Middlebury to convey to Little Marsh.

E. C. COWLES, President.
A. H. BRIGGS, Secretary.

A CONFERENCE.—The Lord willing, there will be a conference in North Hermon, Me., in the Advent Chapel, about five miles from Bangor, on the avenue road, commencing *Friday, Oct. 1st*, at two o'clock P. M., and continue over Sunday. Whoever will, let them come and worship the Lord. Hope he will send some of the preaching brethren to preach the word of life. In behalf of the brethren,

S. BRAGG.

CONFERENCE.—The Lord willing, there will be a conference in Wesley, Me., to commence *Thursday, Sept 30th*, at six o'clock P. M., and continue over the Sabbath. We extend the invitation to all who can come and meet with us, to advance the cause of truth and the salvation of sinners.

M. W. CORLISS.

NOTICE.—The York Co. A. C. Conference will hold its next quarterly session at Hollis Centre, Me., commencing *Thursday, Sept. 16th*, at two o'clock P. M. Make it a point to be there at the commencement, and remain until the close.

C. H. SWEET, Secretary.

NOTICE *to those who pledged money for Bro Brundage at Springfield and Alton Bay Campmeetings.*—I have sent him the list of names, and you can forward to him direct, or to Bro. Geo. T. Adams, Boston, Mass. Either way will be safe, and be noticed in due time in the *Crisis*. I would here acknowledge $5.00 from Sr. Orcutt, of Stafford, Conn., received on the Springfield camp-ground. Bro. B.'s address is Elias Brundage, Black Walnut, Halifax Co., Virginia.

ROLAND D. GRANT, *Athol, Mass.*

MY LABORS for the present and on until further notice, will be with the church in Whitefield, N. H. Brethren, please remember and address all communications designed for me to the above place.

T. E. LANG, JR.

THE BIBLE BANNER.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by an able corps of Special Contributors. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, and postage free. Liberal terms to Agents. Address THE BIBLE BANNER, Vineland, N. J.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.

BOSTON (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
C. Goodrich......Sunday, Oct 3d

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
F. H. Burbank......Sunday, Sept. 19th
W. S. Campbell......Sunday, Sept. 26th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7¾ o'clock.
M. R. Phetteplace......Sunday, Sept. 19th

SOMERVILLE, Mass. (Hawkins Hall in Union Square.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
B Finney......Sunday, Sept. 19th
Geo. W. Sederquest......1st and 3d Sundays in each month till further notice.

HYDE PARK, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lowell, Mass......Sunday, Sept. 19th
J. COUCH.

Worcester, Mass......Friday evening, Sept. 17th
Charlton, Mass......Saturday evening, Sept. 18th and Sabbath, Sept 19th.
Springfield, Mass., Wednesday evening, Sept. 22d and onward in a series of meetings as the Lord may direct. MILES GRANT.

Castleton, Vt......Sunday, Sept. 19th
S. G. MATHEWSON.

Holden, Mass......Sunday, Sept. 19th
C. E. BARNES.

New Bedford, Mass......Sunday, Sept. 19th
C. GOODRICH.

Sugar Hill, N. H......Sundays, Sept. 19th and 26th
S. S. BREWER.

Tremont, Mass......Sunday, Sept 19th
Natick, Mass......Sunday, Sept. 26th
Plymouth......Sunday, Oct. 3d
New Bedford......Sunday, Oct. 10th
Tremont......Sunday, Oct. 17th
J. S. WHITE.

Coventry Centre Campmeeting......Sept. 15th—17th
Vineland, N. J......Sunday, Sept. 26th
A. A. PHELPS.

Fremont, N. H......Sunday, Sept. 19th
ENOCH MORRILL.

South Windham, Me...Thursday evening, Sept. 16th
Biddeford, Me......Friday evening, Sept. 18th
North Scarboro, Me......Sabbath, Sept. 19th
Biddeford, Me......Tuesday evening, Sept. 21st
Great Falls......Wednesday, Sept. 22d
Dover......Thursday, Sept 23d
Manchester, N. H......Friday evening, Sept. 24th
North Adams, Mass......Friday evening, Oct. 1st
Pittstown (if desired)......Saturday evening, Oct 2nd
Hoosick, N. Y......Sabbath, Oct. 3d
The three following evenings at liberty.
Hoosick Conference three days, Oct. 7th, 8th, and 9th
Rutland, Vt......Sabbath, Oct. 10th
Anderson, Vt. (if desired) Tuesday and Wednesday, Oct. 12th and 13th. Northam (if desired) Thursday evening. Bro. Stacy proposes these two places. Please write him.
Castleton, Vt......Friday evening, Oct. 15th
Poultney, Vt......Sabbath, Oct. 17th
Southampton, N. Y......Tuesday evening, Oct. 19th
Sandy Hill, N. Y......Wednesday evening, Oct 20th
Saratoga Springs, from Thursday evening over the following Sabbath, where Bro Duran appoints.
The following week at liberty. H. MUNGER.

Fairhaven, Mass......Sunday, Oct. 3d
M. BATCHELOR.

Meredith Neck, N. H......Sunday, Sept. 26th
J. G. SMITH.

Stowe, Mass. (Osgood's Hall)......Sunday, Sept. 26th
Z. BOODEY.

Epsom, N. H., New Rye (Christian meeting-house) Sabbath, Sept. 19th.
Batchelder's Grove, near Loudon Mills, N. H., Sabbath, Sept. 26th.
Northwood Narrows, N. H......Sunday, Oct. 3d
O. W. KIMBALL.

St. Johnsbury, Vt......Sunday, Sept. 19th
Pleasant Valley, N. H......Sunday, Sept. 26th
J. DAVIS.

South Sutton, N. H......Sunday, Sept. 19th
East Weare, N. H. (in Freewill Baptist house) Sunday, Sept. 26th. C. H. FLETCHER.

Pleasant Valley, N. H......Sunday, Oct. 10th
West Ossipee, N. H......Sunday, Oct. 17th
T. L. CHURCHILL.

West Parsonsfield, Me......Sunday, Sept. 26th
C. H. SWEET.

Salem, Mass......Sunday, Sept. 19th
E. OWEN.

Castleton, Vt......Sunday, Sept. 26th
RICHARD MOSHER.

Acton, Me. (Hilton's Ridge meeting-house) Sunday, Sept. 19th.
Kingston, N. H......Sunday, Sept. 26th
J. F. CHAMBERLIN.

Wilbraham, Mass......Sabbath, Sept. 19th
Brimfield, Mass......Sabbath, Sept. 26th
Wilbraham, Mass......Sabbath, Oct. 3d
G. L. TEMPLE.

East Landaff, N. H......evening, Sept. 18th and over Sunday.
Dorchester, N. H. (Town House)..Sunday, Sept. 26th
Hebron, N. H. (McClure school-house) Sun., Oct. 3d
East Holderness, N. H. (Stephen's meeting-house) Sunday, Oct. 10th.
Moultonborough, N. H. (at Bro. Hodgern's school-house) evening, Oct. 16th.
Sandwich, N. H. (Vitum school-house) Sun., Oct. 17th
JOHN H. EVANS.

Danbury, N. H (as Bro. John Knowlton may appoint) Sunday, Sept. 19th.
If desired, at Bro. D. Brayley's, Saturday afternoon, at five o'clock. A. S. WILLIAMS.

Franklin, N. H. (Morrison school-house) Sabbath, Sept. 19th.
Andover, N. H. (Kearsarge school-house) Sabbath, Sept. 26th.
Northfield, N. H. (Oak Hill school-house) Sab, Oct 3d
Manchester, N. H......Tuesday evening, Sept. 28th
Hill, N. H. (Centre meeting-house) Sabbaths, Oct. 17th and 24th. SIMEON ROBY.

Hall Stream, P. Q. (Red school-house) Sun, Sept. 26th
U. G. LADD.

Cabot, Vt......Sunday, Sept. 19th
ALBERT GORDON.

Freedom, N. H. (Advent Chapel) Sunday, Sept. 26th
N. GLIDDEN.

Lisbon, N. H., Saturday evening, Sept. 18th, and over Sunday, the 19th, evenings through the week, and over Sunday, Sept. 26th. DANIEL D. PAGE.
GEO. E. BROWN.

Loudon Village, N. H. (as Bro. Parker may arrange) Sunday, Sept. 26th. N. B. McMURPHY.

Hollis Centre Conference......Sunday, Sept. 19th
Lee, N. H. (as brethren may arrange)...Sun., Oct. 3d
West Deerfield......Sunday, Oct. 10th
Lakeville, N. H......Sunday, Oct. 17th
Meredith, N. H. (Dolloff Hall)......Sunday, Oct. 24th
West Alton, N. H. (Chapel)......Sunday, Oct. 31st
C. R. PARSONS.

Northfield, N. H. (Oak Hill school-house) Sunday, Sept. 19th. A. T. HODGDON.

Northwood Narrows, N. H......Sunday, Sept. 19th
Dover, N. H......Sunday, Sept. 26th
WM. BODGE.

With tent in Pittstown, N. Y., till Sept. 18th.
North Adams, Mass......Sunday, Sept. 19th
South Adams, Mass......evening, Sept. 20th
North Clarendon, Vt......evenings, Sept. 22d—23d
Sandy Hill, N. Y., Sunday, Sept. 26th, and each evening during the following week, as interest demands.
Address all letters to Rutland, Vt.
ARTHUR A. WAITE.

Square Pond, Ct......Sunday, Sept. 26th
S. WOODRUFF.

Danielsonville, Ct......Sabbath, Sept. 19th
A. SIMPSON.

South Windsor, Ct......Sunday, Sept. 26th
GEO. L. WHITE.

Friendship, Me......Sunday, Sept. 19th
Cushing, Me......Sunday, Sept. 26th
H. S. MITCHELL.

Danville, P. Q......Sunday. Sept. 19th
L. C. & M. MCKINSTRY.

Alton, N. H......Sunday, Sept 19th
Exeter, N. H......Sundays, Sept. 26th and Oct. 3d
WM. M. HARMON.

Durham Village......Sunday, Sept. 19th
H. S. PINKHAM.

Salem, Mass......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. GORDON.

Franklin, N. H....2d and 4th Sunday in each month
G. H. WALLACE.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass......fourth Sunday in each month
H. H. TUCKER.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Cheshire Street, Ct......Sunday, Sept. 26th
A. ELLIOTT.

Bridgewater, N. H. (Brick school-house at Nutting's Mills) Sunday, Sept. 19th. C. W. NELSON.

Abington, Ct......Sunday, Sept. 19th
B. WOODSIDE.

Bayonne, N. J......Sunday, Sept. 19th
New York (24th Street)......Sunday, Sept. 26th
WM. SHEPHERD.

Charlton, Mass......Sunday, Sept. 26th
M. E. OTIS.

Woodville, Ct......Sunday, Sept. 26th
MRS. E. L. CRUMB.

Haverhill, Mass......Sunday, Sept 26th
J. R. BOYNTON.

Northam, Vt......Sept. 18th, and over the Sabbath
North Adams, Mass......Sabbath, Sept. 26th
North Greenwich, N. Y......Sept. 30th
Fort Ann, N. Y......Oct. 2d and over the Sabbath
WM. J. BLANCHARD.

Enfield, N. H. Fox Hollow, Thursday eve., Sept. 30th
Hanover N. H., Mountain Road (as Bro. Nelson Merrill may arrange) Friday evening, Oct. 1st.
Dorchester, N. H. (Town House) Sunday, July 25th
JOS. KIMBALL.

Chichester, N. H. (Pine Ground)..Sunday, Sept. 19th
West Deerfield......Sunday, Sept. 26th
Limington, Me. (Hanscom school-house) Sun., Nov. 7th
J. L. CHUTE.

Bristol, Ct......Sunday, Oct. 3d
Campville, Ct......Sunday, Oct. 10th
Morris, Ct......Sunday, Oct. 17th
W. TEFFT.

Barnard, Vt......Sunday, Sept. 19th
Bethel (Camp Brook)......Sunday, Sept. 26th
Stockbridge (Stony Brook)......Sunday, Oct. 5th
L. H. BRIGHAM.

Harrison, Me. (Woodsome school-house) Sun., Sept. 26th. J. T. JORDAN.

Meredith, N. H. (Dolloff Hall)......Sunday, Sept. 19th
South Rochester, N. H. (Chapel)..Sunday, Sept. 26th
West Alton, N. H......Sunday, Oct 3d
D. F. LEAVITT.

Brighton Hill, Hebron......Sabbath, Sept. 19th
Otisfield, Gore......Sabbath, Sept. 26th
West Poland (Chapel)......Sabbath, Oct. 3d
Oxford, Richville......Sabbath, Oct. 10th
G. L. TRACY.

Moultonboro, N. H. (Neck Road school-house) evening, Sept. 24th.
Moultonborough Neck (Lower school-house) Sunday, Sept. 26th. LEVI ALLEN.

WORCESTER, MASS.
A. A. Phelps......Sunday, Sept. 19th

SPRINGFIELD, MASS. (Franklin Hall.)
A. W. Sibley......Sunday, Sept. 19th

CLINTON, MASS.
H. H. Tucker......Sunday, Oct. 31st

NORTH RUTLAND, MASS.
H. H. Tucker......second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
W. H. Mitchell......2d Sunday in each month
C. S Shattuck......3d Sunday in each month
A Ross......Sunday, Sept. 26th

NATICK, MASS.
Z Boodey......Sunday, Sept. 19th
L. Boutell......Sunday, Oct. 10th

HAMPTON, N. H.
I. I. Leslie......Sunday, Sept. 19th
B. Finney......Sunday, Sept. 26th
Enoch Morrill......Sunday, Oct. 3d
D. F. Leavitt......Sunday, Oct. 10th
Geo. W. Brown (of So Elliot, Me.)...Sunday, Oct. 17th
C. Goodrich......Sunday, Oct 31st
Wm. W. Sutherland......Sunday, Nov. 7th
A. Ross......Sunday, Nov. 14th
J. F. Chamberlin......Sunday, Nov. 21st

EXETER, N. H.
L. Boutell......Sunday, Sept. 19th
W. M Harmon......Sundays, Sept. 26th and Oct 3d
Geo. W. Sederquest......Sunday, Oct. 10th
B Woodside......Sunday, Oct. 17th
T. W. Piper......Sunday, Oct. 24th
W. M Harmon......Sunday, Oct 31st
W. W. Sutherland......Sunday, Nov. 14th
C. S. Shattuck......Sunday, Dec. 12th

PORTSMOUTH, N. H.
A. Simpson......Sunday, Sept. 26th
B. S. Emery......Sunday, Oct. 10th
Sr. Annie Smith......Sunday, Oct. 3d
Wm. M. Harmon......Sunday, Oct. 17th
E. A. Stockman......Sunday, Oct. 24th
Jane Benson......Sunday, Oct. 31st

SEABROOK, N. H.
Joseph Pinkham......Sunday, Sept. 19th
C. Goodrich......Sunday, Sept. 26th
J. Bickford......Sunday, Oct. 3d
T. W. Piper......Sunday, Oct. 10th

CONCORD, N. H.
I. B. Potter......Sunday, Sept. 19th
H. Munger......Sunday, Sept. 26th
S. S. Brewer......Sundays, Oct. 17th and 24th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher......first Sunday in each month
D. W. Davis......third Sunday in each month

GREAT FALLS, N. H. (Franklin Hall.)
J. G. Smith......Sunday, Sept. 19th
L. E. Saulpaugh......Sunday, Sept. 26th
C. S. Shattuck......Sunday, Oct. 3d
C. Goodrich......Sunday, Oct. 10th
J. W. White......Sunday, Oct. 17th
L. E Saulpaugh......Sunday, Oct. 24th
J. Bickford......Sunday, Oct. 31st

NEW DURHAM, N. H.
A. Ross......Sunday, Sept. 19th
T. W. Piper......Sunday, Oct. 3d

MANCHESTER, N. H. (corner of Elm and Lowell Sts.)
Geo. H. Wallace......Sunday, Sept. 19th
Wm. N. Pile......Sunday, Sept. 26th

SABBATUS, ME. (Jones' Hall.)
J. A. Libby......Sunday, Sept. 19th
C. Goud......Sunday, Sept 26th
R. R. York......Sunday, Oct. 3d
Jared Whitman......Sunday, Oct. 10th
H. D. Reed......Sunday, Oct. 17th

BANGOR, ME.
O. S. French......Sunday, Sept. 19th
J. Lane......Sunday, Sept. 26th
S. K. Partridge......Sunday, Oct. 3d
F. A. Baker......Sunday, Oct. 10th
Each of the above will preach once in four weeks for the present.

BIDDEFORD, ME.
Wm. H. Mitchell......Sunday, Sept. 19th
J. Albert Libby......Sunday, Sept. 26th
Jesse Gay......Sunday, Oct 3d
Geo. W. Brown......Sunday, Oct. 10th
Wm. H. Mitchell......Sunday, Oct. 17th
J. Albert Libbey......Sunday, Oct 24th
E. A. Stockman......Sunday, Oct. 31st

SOUTH ELLIOT, ME.
J. T. Libbey......Sunday, Sept. 19th
J. Pinkham......Sunday, Sept. 26th

SOUTH BERWICK, ME. (Great Works.)
N. M. Davis......Sunday, Sept. 19th
Geo. W. Brown......Sunday, Sept. 26th
T. L. Churchill......Sunday, Oct. 3d

PORTLAND, ME. (Union Hall.)
E. A. Stockman..Sundays, Sept. 19th, 26th, and Oct. 3d
E. S. Potter......Sunday, Oct. 31st
E. A. Stockman......Sunday, Dec. 5th

PLAINVILLE, CT.
O. D. Woodruff......Sunday, Sept. 19th
Wm. J. Ripley......Sunday, Sept. 26th
B. Hitchcock......Sunday, Oct. 3d
R. K. Stark......Sunday, Oct. 10th
W. Tefft......Sunday, Oct. 24th
B. Hitchcock......Sunday, Nov. 14th

BRIDGEPORT, CONN.
Mrs. E. A. Warren......Sunday, Sept. 19th and Sundays, Oct. 3d and 17th.
Mrs. E. L. Crumb......Sundays, Oct. 24th, Nov. 7th, Dec. 5th, and Jan. 1st.
Mrs. E. A. Warren......Sunday, Oct. 31st

PUTNAM, CONN.
H. Pratt......Sunday, Sept. 19th
B. Woodside......Sunday, Sept. 26th

NEW HAVEN, CONN.
A. Ross......Sunday, Sept. 19th
A. W. Sibley......Sunday, Sept. 26th
S. Woodruff......Sunday, Oct. 3d

MILLDALE (Southington, Ct.)
B. Hitchcock......Sunday, Sept. 19th
Enoch Phelps......Sunday, Sept. 26th
G. L. White......Sunday, Oct. 3d

WAREHOUSE POINT, CT.
Mrs. E. L. Crumb......Sunday, Sept. 19th
Mrs. Jane Benson......Sunday, Oct. 3d

YALESVILLE, CT.
B. Hitchcock......Sunday, Sept. 26th
S. Woodruff......Sunday, Oct. 10th

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite......once in four weeks
Flora Blanchard......once in four weeks

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½. 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

Business.

Notes to Correspondents.

☞ **We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.**

☞ C. MENDENHALL—Yes. See *Crisis* Sept. 1st.
☞ M. G. S.—It is received, and one sent the 14th.
☞ DR. D. MATHEWSON'S address is San Francisco, California.
☞ WM. C. STEWART'S address hereafter will be Hinesburg, Vt.
☞ J. C. and S. E. SMITH'S address is Newton Upper Falls, Mass.
☞ ELD. J. PORTER'S address is Danville, P. Q.
☞ H. G. McCULLOCK'S address is DeKalb, DeKalb Co., Ill.
☞ JOHN PARSON'S address is 14 High Rock Street, Lynn, Mass.
☞ H. L. STEVENS, Jr.'s address is Coles Ferry, Charlotte Co., Virginia.
☞ E. BUNDAGE'S address is Black Walnut, Halifax Co., Va
☞ A. GORDON'S address is Piermont, N. H.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—Miss Mary Coons, Mrs J W Finn, Emily C Pease, E G Barton, C H Fletcher, S L Woodard, Mrs Jane Hitchcock.

CASH RECEIVED FOR BOOKS AND TRACTS.—Geo W Smith 25c, M L Pike $1.00. A J Sanderlin $1 00. W C Gordon 80c, H Swingle 15c, Mary B Smith $1 00. B Perham 20c, L T Cunningham $2.05, E G Barton 50c, C Benjamin 20c, Geo Stirling $1 75, T M Steele 15c, Geo A Churchill 33c, Mrs H Burleigh 10c, J Kimball 35c, Mrs A Morrison 28c, J Custer 25c. F E Bigelow 50c, A Calder 25c, M Grover 30c, Mrs A Eno 20c.

BOOKS AND TRACTS SENT.—By Mail—E Buckland, A Todd, R T Price, Martha L Pike, Geo W Smith, Martha Becker, J J Edmonds, Mary B Smith, H Swingle, Geo Stirling, T M Steele, A Sanderlin, Geo A Churchill, B Perham, W C Gordon, C Benjamin, E G Barton, M J Mott, Mrs A Morrison, J Custer, Annie Calder, Geo B Macomber, R H Gresham, Mrs A Eno, Wm Shepard.

By Express—B J Dowling, Geo Prescott, A S Burnham, Wm J Blanchard.

ARTICLES RECEIVED.—W G Freeman, J D Merriam, R H Gresham, L A Wheeler, E C Pease, B Perham, J B Baxter.

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A'GT.

COME, MY CHILD.

J. N. BERRY.

Come, my child, all worn and weary,
Lean your head upon my breast;
Well I know your lot is dreary,—
You are tired; come and rest.
Scenes of life—oh, how they faded,
When they seemed to you so bright;
How their brilliant hues are shaded,
In the hopeless gloom of night.
Come, my poor, my lonely darling,
Lean your head upon my breast;
Let me put my arms around you;—
You are tired; come and rest.

Hither come, with all your sorrow,
Breathe it softly in my ear;
And upon the coming morrow,
I will wipe away each tear.
Yes, I know your heart is aching
For the loved ones now at rest;
Yes, I know it's almost breaking;
Weep your sorrows on my breast.
Come, my poor, my lonely darling, etc.

Don't you know I am your Savior?
Don't you know I died for thee?
Don't you know how much I love you?
Don't you think your tears I see?
Don't you know there is a city,
Where the streets are made of gold?
Where the sweet and heavenly music
Fills the heart with joys untold?
Come, my poor, my lonely darling, etc.

There you'll find a life unending;
There you'll meet those gone before;
Heart and voice together blending,
On that bright and shining shore.
Come, poor child, tell me your troubles;
Tell me all, whate'er they be;
If you knew how much I loved you,
You would always come to me.
Come, my poor, my lonely darling,
Lean your head upon my breast;
Let me put my arms around you;
You are tired; come and rest.

PRAY FOR ME.

I. I LESLIE.

This was the request of a man strong in Christ. "Pray for me," he said, "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." If such a man as Paul felt the need of the prayers of his brethren, and asked to be remembered by them to God, surely we who are less endued with the Spirit, may also ask of our brethren a like remembrance. "Pray one for another," is the command by another apostle. If it is our duty to pray for one another, then it must be right to request the prayers of saints, both individually and collectively. The great apostle says again, "Brethren, pray for us." The apostles, though they were strong in faith and in the power of God's might, said, "pray for us;" thus recognizing the fact that God's people have power to prevail with him. O blessed truth! But how little is this power recognized and used by the church of Christ! How few believe that by prayer they can move God, and obtain blessings for others as well as for themselves. "Pray for us," said they who wrought miracles. And shall not we in this day, who have need of even more of God's help than did they, ask one another to pray for us?

But this may become a custom or habit, and we ask others to pray for us when we do not really feel the need of being prayed for by them, or believe that their prayers will not avail anything in our behalf. Pray for me, is now a common request among christians, especially when parting with each other; and often a promise is made which is not kept. Pray for me, has been many times said in our hearing of late, by lips young and old, as the hand was given for the last time. "Pray for me," and often the tear would start as the words were spoken; and then the promise would be made to do this. But how much easier to make the promise than to fulfill it. I fear that some of those that of late I heard made, will not be kept. I fear that some will forget that they made a promise to pray for me; and that I, too, may not remember and pray especially for all I said I would. Dear Savior, help me to keep my promises made to those dear ones, who so earnestly said, pray for me. I know it is easy when christian association is enjoyed, and love and sympathy well up in the heart, to give, at parting, the promise to pray for each other; but when these meetings and associations are ended, and each returns home to engage in the absorbing and distracting pursuits of life, often is the scene of the promise, and the promise itself obliterated from the mind. The cares of life crowd in, and the heart is filled again with blinding solicitude, and the ears with earth-toned voices. Soon the dear christian faces, seen upon consecrated ground, fade from the mind, and the promise made to "pray for me" is forgotten. If prayer is kept up at home, it is not, perhaps, what it was upon the campground, at the conference or protracted meeting. They who were prayed for there, are not remembered here. The request and the promise are both forgotten.

But pray for *me*. Don't forget the promise you made to ask him to bless *me*. Pray that my faith and strength fail not; and that Christ may be glorified in me evermore. *Pray for me.*

Sept. 1, 1875.

HOUR OF TEMPTATION.

E. D KENTFIELD.

Dear brethren and sisters in Christ; In these last days, when everything is conspiring to draw us away from Christ, and as I feel the hour of temptation has come, spoken of in Rev. 3: 10, let us stand aloof from all secret associations; for Jesus said, "In secret have I said nothing." He was open and frank in all his ways, and as his followers, so let us be looking unto him as our pattern and example. Let us not enter into, or join hands with any lodge or society, on which we cannot ask God's blessing. Can we do this on most of the associations? Think a moment. By joining hands with most, if not all of them, are we not dishonoring God? are we not, in so doing, joining hands with the world? What says James? "Know ye not that the friendship of the world is enmity with God?" Do you wish to stand in this position? Let us stand free in Christ, and not be entangled with a yoke of bondage. That these associations produce bondage, I know by experience; and are not we called to come out, and touch not the unclean thing? As a general rule, do you find Christ there, and can you talk Christ, or take him in with you? No, these are foreign to him, and you must leave him at the door.

Are the scenes in the secret associations calculated to lead us to Christ? is the conversation after a godly manner? "What part hath he that believeth with an infidel? And what agreement hath the temple of God with idols," whose "temple ye are." "Wherefore come out from among them, . . . and touch not the unclean thing." 2 Cor. 6: 14–17. Have no fellowship with the unfruitful works of darkness, but rather reprove them. The word of the Lord calls us out from all unrighteous associations. The day has come when leagues and bonds of every conceivable name and form are confederating together for one purpose or another, and will all be found in league against our coming King. What if he should come, brethren and sisters, and find you in your lodge room, engaged in your various lodge duties; would you be waiting to welcome him? would you not rather he would not find you amid the secret conclave? would you not much rather He found you in the prayer-meeting, or in holy association of the family in communion with him? can you carry both Christ and the lodge in your heart at the same time? no, no, for they are at enmity, and who goes out? Is not that blessed Jesus, who has done so much to save you, wounded in the house of his friends? My brethren and sisters, leave thou Christless associations, and let Christ be all in all to you.

"SAVED BY HOPE."

A. PARMELEE.

"For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?"

A few months ago, a man engaged in making some repairs on one of the bridges connecting the "sister islands," at Niagara Falls, lost his balance and fell into the water. Quicker than thought, he was caught by the swift current and carried down the rapids toward the great cataract; but coming in contact with a rock, which projected above the maddened waters, with the energy of a doomed man he clutched it, and clambered to its summit, saved thus for the time being from a watery grave. His position, notwithstanding, was one of great peril; for, surrounded as he was by the impetuous torrent, which sweeps so madly down the declivity, threatening every moment to dislodge him, unless help soon came he must certainly relinquish his hold from exhaustion, and fall a prey to the "floods of deep waters." But words of cheer and encouragement reached his ear, and witnessing the excited crowd on shore making preparations for his rescue, and having confidence, both in their determination and ability to save him, he is stimulated to greater exertion to retain his hold upon the rock. Finally his rescuer approached. A rope was tied about his body, and, by the people on shore, both are drawn safely to the land. He is saved, and by what? By *hope;* for, had he believed his salvation impossible, or that the people on shore were his enemies, and only mocking at his calamity, he would have yielded to despair, fainted, and been swept to destruction.

So it is with us, christian brethren. We are in the midst of peril, far greater than are threatened by any or all of the elements combined; but in the midst of them all, we hear the voice of the "Captain of our salvation" saying unto us, "Be of good cheer, I have overcome the world." "He that endureth unto the end, the same shall be saved." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but will confess his name before my Father, and before his angels;" and many such "exceeding great and precious promises" have we, beloved, to inspire us with courage to "be sober and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ."

As we were saved from the thraldom of sin, by faith in the precious blood of Christ, so are we saved ultimately from all of sin's consequences by our hope. When we cease to hope, then will we relapse into the bondage of sin again, and its consequences will be fatal. Let us remember that "tribulation worketh patience, and patience experience, and experience hope." Therefore, if we would have this "hope which is an anchor to the soul, both sure and steadfast," we must not faint under tribulation. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

Medina, N. Y.

VICTORY OVER SIN.

T. L. WAUGH.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 THESS. 5: 23.

We are assured that if we confess and forsake our sins, we find pardon and may expect to be cleansed from all unrighteousness. The question has been asked me whether it is possible to get the victory over besetting sins. I think we are here warranted in believing that this may be accomplished in us. How can we be preserved blameless in a sinful state. In the next verse we find it written, "Faithful is he that calleth you, who also will do it." But nothing less than Almighty power can keep us from falling. But, say you, how can I, so full of imperfection, so weak and erring, ever expect to live without sin? Look away, dear brother or sister, to Jesus, the mighty Savior, who is abundantly able to do more than you can ask or think, and when you ask him for blessings he has so plainly promised to bestow, believe you receive them and you shall have them.

No one can obtain either pardon or purity unless he has an obedient heart, and fully submits to the Divine will. This is a very important consideration, for if sin is cherished, or even tolerated in the heart, it is impossible for any one to have the favor of God, who hates every sinful thought, word or imagination. The word of God declares that Jesus came to save his people from their sins. They may be saved from sin here and escape the effects of sin hereafter.

I maintain that this is a distinct work wrought in the heart, which the experiences of many confirm. One who is sanctified wholly is kept from sin, just as long as he continues obedient and has unwavering faith. He is not free from severe trials, temptations, or afflictions; but amid them all he is perfectly resigned. He trusts in his Heavenly Father to lead him just as much when all looks dark as when he is in the light. He counts it all joy even when in divers temptations. It is a blessed state to be in. We may every one of us be there if we will. This has been my experience in days that are past, and I feel the assurance that I shall soon be there again. And the question comes home to me, Why not now? And I answer, Be it so, dear Lord; take me this moment and cleanse me from all sin; let me just now be filled with thy Spirit, that I may be perfectly whole.

Some think if they were pure in heart they would live in a constant joyous frame. But this is a mistake. Holiness is not emotion, though it often produces it. It is simply wholeness, purity, perfect love. If God chooses to lead us through sorrow, affliction, or suffering, can we say, Thy will be done? I mean, can we say so from our hearts? If that is His way to lead us to the better land, are we willing, yea, anxious, that He should do with us as seemeth good in His sight, until we come forth like the pure gold from the furnace, separated from all the dross, so that we shall clearly reflect the image of Jesus? Yes, my Lord, I can say, Do with me as thou wilt. Let me have joy or sorrow, riches or poverty, whatever thou choosest for me, I joyfully accept.

I believe God's way is the best, and I am willing to leave myself wholly in his hands. In this way we shall have victory over indwelling sin. We must remember that the rain is as necessary as the sunshine; sorrow and affliction are needed to wean us from the world, and to make us sigh for home—a home where no tears are shed; no sorrow ever known; no parting of the saints; but where all the saved will share in that "exceeding and eternal weight of glory."

Press on, dear ones; the land of rest is nearing. We catch, as it were, the glittering spires of yonder beautiful city; and we shall soon be there beyond a world of sin, never more to be separated. There is everything to encourage us to endure unto the end, for the promise is that such shall be saved. We are in "perilous times," but we need not fear. He that is for us is more than all that are against us. We shall get the victory in the name of the Lord of hosts in whom we trust.

West Morris, Ct.

TRUST IN GOD AND DO THE RIGHT.

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;
"Trust in God, and do the right."

Let the road be rough and dreary,
And its end far out of sight;
Foot it bravely; strong, or weary,
"Trust in God, and do the right."

Perish policy and cunning,
Perish all that fears the light;
Whether losing, whether winning,
"Trust in God, and do the right."

Trust no party, sect, or faction;
Trust no leaders in the fight;
But in every word and action,
"Trust in God, and do the right."

Trust no lovely forms of passion;
Friends may look like angels bright;
Trust no custom, school, or fashion,
"Trust in God, and do the right."

Simple rule and safest guiding,
Inward peace and inward might;
Star upon our path abiding,
"Trust in God, and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
"Trust in God, and do the right."

—*Selected by* C. O. SMITH.

CONSCIENCE.

N. D. BABCOCK.

We think the word conscience is not rightly understood by some persons, especially by those that tell you when you ask them how they can, as a christian, wear such and such a thing, or do thus and so, that we know to be wrong. They will answer you, "O, my conscience don't condemn me." By this they would have us understand, that they do not feel bad about any of these things. Feeling, then, is the definition to this word conscience; but Webster says conscience is an internal, or self knowledge, judgement of right or wrong, a faculty within, to decide the lawfulness or unlawfulness of our own acts. Then when any one tells me that their conscience does not condemn them, in such cases, I know they have devided in their own minds that the things, whatever they may be, are not wrong. When we decide thus, the thing no longer troubles us. When we do a wrong thing, then our hearts *should* condemn us.

We have been asked, "May not any one do wrong and not know it?" What! break the commands of God from time to time, and not know it? We read it is only the doers of the law that will ever be justified, and God has no respect of persons. It is only when we decide that a law is right, that our own feelings are affected, when that law is broken. Circumstances alter cases. This conscience, or knowledge, by education, or influence, or some other way, may be weakened, perverted, and even defiled, in many ways. Yet this is no excuse; for every one must at last give an account at the final judgement. It is only when a heart is led entirely by the Holy Spirit, that a law of sensitiveness and purity is cultivated and preserved, as all may learn by carefully reading the first and second epistles of John. Then we are ever ready to obey, and conscience will not only be a convenient but a ready monitor. May we all ever be led by the Holy Spirit.

IMMORTALITY.

I have seen the flower withering on the stalk, and its bright leaves spread on the ground. I looked again; it sprang forth afresh, its stem was crowned with new buds, and its sweetness filled the air. I have seen the sun set in the west, and the shades of night shut in the wide horizon; there was no color, nor shape, nor beauty, nor music; gloom and darkness brooded around. I looked; the sun broke forth again in the east, and gilded the mountain tops; the lark rose to meet him from her low nest, and the shades of darkness fled away.

I have seen the insect being come to its full size, languish, and refuse to eat; it spun itself a tomb and was shrouded in the silken cone; it lay, without feet, or shape, or power to move. I looked again; it had burst its tomb; it was full of life, and sailed on colored wings through the soft air; it rejoiced in its new being.

Thus shall it be with thee, O man! and so shall thy life be renewed. Beauty shall spring up out of ashes, and life out of dust. A little while shalt thou lie in the ground, as the seed lies in the bosom of the earth; but these shall be raised again; and thou shalt never die any more.

Who is He that comes to burst open the prison doors of the tomb; to bid the dead awake, and to gather his redeemed from the four winds of heaven? He descends on a fiery cloud; the sound of a trumpet goes before him; thousands of angels are on his right hand. It is Jesus, the Son of God, the Savior of men, the friend of the good. He comes in the glory of his Father; he has received power from on high. Mourn not, therefore, child of immortality! for the spoiler, the cruel spoiler, that laid waste the works of God, is subdued. Jesus has conquered death. Child of immortality, mourn no longer.—*Selected by J. N. Berry.*

COPY OF A PRIVATE LETTER TO A CONGREGATIONAL LADY.

I received a becoming, christian communication from yourself, some time since. Was glad you felt it a privilege to address me; and though I have not your letter with me, I think I can recall the main thought. If my memory serves me, it was that you had come into possession of greater restfulness in the hands of a kind, unseen Father, and at the same time less of a spirit of criticism towards your minister, and fellow members, even though you possess a greater relish for simple Bible preaching than ever before. Which is inevitable, when we have our spiritual eyes directed especially, in a channel of apprehension, more independent of human exposition, than before. I think you will find, the more satisfaction you accustom yourself to divine from the Author of satisfaction, directly, the less dependent you will feel upon others, for that which at best is but human; and not only that, but you will come to look with more of pity, than criticism, upon those whom, you are so well aware, are feeding upon, and endeavoring to derive satisfaction from the mere shell, the chaff, the husks; while the kernel, the essence, the essential, is so very near to them, though unobserved and unenjoyed.

There is no more truthful sentiment, when rightly understood, in the Scriptures, than that which affirms, "No man can serve two masters," etc. But the term hate, in the passage, must not be understood in the sense we employ it; for it does not follow, one master must be hated as we hate, and the other loved as we love; but simply, one must be loved less than the other; hence we read, "If any man love father or mother more than me," etc., not that a man must hate wife, children, relatives, as we hate, in order to discipleship; for other scriptures inculcate exactly the opposite sentiment; but while we love all these with a suitable, natural affection, they must not be permitted a place in our attachments, or devotion, which shall interfere with our devotion to Christ, or our convictions of duty. The latter must be made the supreme objects of our affection and devotion, and all others rendered subservient to them.

In the church, among its members, while I would avoid the approach of a criticising spirit, yet this division in attachment and devotion, occasions much of the leanness so prevalent. For when Christ has been made more to us than all things else, and a desire to please him is supreme in our minds, then all the minor matters of adornment, and secular regard, sink to their proper level, and occupy their proper station. Not to be disregarded utterly, by no means; for "our good" must not be "evil spoken of," but simply loved less, and made secondary to Christ and his service.

I have often observed, many wives are constantly influenced in their culinary matters from the consciousness of their husband's preference, as though their main ambition was to gratify his appetite in cooking, whose good opinions of, and regard for themselves, was of greater consequence than of all the world beside. Even though my own taste had not been subserved, I felt it was in no wise to be consulted by her whose domestic sky held husband as centre and sun. So in our relations to Christ, we are represented as being married to him, and he admits no partner, accepts no rival.

Pittsburg, Pa., Aug. 1875. E. O.

HOW TO PREACH THE WORD.

J. E. CLARK.

"So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading."—NEH. 8: 8.

This is precisely what all men who stand up as teachers of the word of God should aim to accomplish—to read distinctly, to give the sense, and to cause the people to understand the reading. I fear that this method of handling the oracles of God is not sufficiently practised. If it were, we should hear more of the grand and cardinal doctrines of the holy apostles and prophets. But many of our so-called leaders have become weary of well doing in this direction, and instead of reading the word distinctly, and giving the true sense, and causing the people to understand, they have submitted a way of expounding the Scriptures to best suit themselves and their theories, and thus by departing from the "old paths" they have plunged into errors, and many honest ones are led off into extravagant views.

It is not safe to follow every one who pretends to be a leader of the flock, for they are (many of them) wolves clad in sheep's clothing. We are to search the Scriptures ourselves, and thus be able to detect error. Truly, my friends, it is a narrow path trodden by few, but those few hear the voice of the true Shepherd, and they follow him, and a stranger they will not follow. Jesus said to his disciples, "Hear and understand." "Have you understood all these things?" Thus the importance of understanding the sacred word of God; thus it is of the highest importance that a teacher should handle the word of God with pure motives, and give its true meaning.

The word of God is like a looking-glass in which our true character can be discovered. It reveals the sin of the human heart, and is sharper than any two-edged sword, and quick and powerful; it is mighty. A man who goes before a congregation to expound the word of God, should make the occasion solemn and impressive. Pulpit joking is tampering with men's salvation. It is a place and time to weep rather than to laugh, and for men to cry out, "Men and brethren, what shall I do to be saved?" "Dead flies cause the ointment of the apothecary to send forth a stinking savor. So doth a little folly him that is in reputation for wisdom and honor."

Men who stand up between the living and the dead, are dealing with grave and most serious matters; of all occasions this ought to be the most serious. Does the pilot, who takes a vessel through a dangerous passage laugh and make fun, or is he grave and most serious, there being hundreds of human lives hanging upon his success?

Did you ever see any thing to laugh at while a judge was passing sentence upon a murderer? Did you ever hear a judge joke, or make fun for the people on such an occasion? Any levity on such occasions would be out of place, but no more so than for a minister in the pulpit, while expounding the word of God.

Men who occupy the position of preachers who make a habit of joking, making fun for the people, need converting, and a call to preach the gospel. There is a time to weep, and a time to laugh, and a time to be grave. A little folly spoils the whole of a man's usefulness with many persons. My brethren, be careful how you tamper with eternal things while standing up before the living and the dead.

Of all men on earth, the minister of Christ should be possessed with pure motives, and in a most solemn and earnest manner present the truth of God, giving its true sense, and causing the people to understand. What shall I preach? The whole gospel of Christ. How shall I preach it? In the demonstration of the Spirit and with power, with the Holy Ghost sent down from heaven. "Oh," says one, "I cannot do this." Then you are not fit to preach. Do not deceive yourself and your congregation any longer. Stop, and ask yourself the question, "Am I called of God to preach?" To know this fact, is all important. You may present a fine spun theory, and even draw a multitude after you to ruin.

Dear reader, remember all that glitters is not pure gold. But it is the all cleansing blood of the crucified Redeemer, that we need to cleanse us from all sin. Let both the minister and the people wash in the all-healing and cleansing fountain and be made whole, and thus be all ready to do the Master's will, until he comes.—*A. C. Times.*

"MEDITATE UPON THESE THINGS." 1 Tim. 4: 15.

J. T. BRIGGS.

Beloved in Christ:—While looking out upon this earth this morning, and noting the changes that a few short weeks have made in the ripening harvest, and meditating upon the past, my mind ran back a few short years, and the words of the apostle—"Worse and worse"—came to me with more than usual power. My home has always been among the hills of Vermont, and I well remember the time while living with my parents, if we heard of any crime that had been committed within fifty miles of us, how quickly it spread through the neighborhood, and the criminal was denounced by every tongue. But what a change has come! Now, the most daring deeds, and worst of crimes, are passed by without scarcely a denunciation from the mass. The adulterer, who a few years ago would have been shunned as the vilest of the earth, now walks our streets with a high and lofty look, gazing into the different homes with lustful eyes, to gain another victim.

The question is often asked, To what are we coming? The Revelation answers this question—"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. 3: 11. God has never permitted any judgments to come upon a people without sufficient warning, and the outlook at the present time is sufficient to warn all who believe his word, that the end of all things is at hand. I am looking for the return of the Nobleman to claim the purchase of his blood.

Bridgewater, Vt.

THE DIFFERENCE.

The difference between justification and sanctification is better known or understood by experience, than it can be described. And yet, we may point out some of the points of difference between the two states.

As I understandi the justified state implies the forgiveness of all our actual or personal transgressions, and the renewal or regeneration of our hearts, and gives us a disposition to love God. It does not eradicate or destroy the carnal mind, or inbred sin; but gives us a victory over it—not at all times, however; for occasionally this mighty foe rises to the ascendency, developing itself in some of its ugly forms or features, as anger, or repining at providence, or our lot in life, or self-will, or love of the world, or pride, or jealousy, or revenge, or envy, or some such manifestations as these, which all are contrary to the will and word of God. And where is the man or woman who has been converted, and knows it, who has been trying to live the christian life, (it may be but a short time), who has not felt these motions of sins in their hearts, these uprisings of the carnal mind above referred to? And how have they cried to the Lord for help against them, and struggled with them, and have often been overcome by them, but would rise again and renew the contest. And thus many have struggled on for many years.

But in the wholly sanctified state, there is not only constant victory over the carnal mind, but an eradication of it—an internal cleansing or purification of the heart, so that from the very depths of his soul, the believer goes out after God, and seeks to know, and delights to do his will at all times and in every thing. He delights to walk in humility and self-abasement; and though not so ecstatic as at times, he may have been, in the justified state, yet he has an abiding peace, a divine joy. He is firmly fixed upon the Rock, and moves on in christian duty, having a present and a full salvation, and his love is made perfect.—*Banner of Holiness.*

LOVE.

MARY J. WHITNEY.

What God demands is our hearts, our love, our affections. A divided heart will not do. "He that loveth father or mother more than me, is not worthy of me; he that loveth son or daughter more than me, is not worthy of me." The word says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." "Thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor."

If we truly love God with all our hearts, we shall love what God loves. We shall have no love for anything low, or degraded, or vile. "Hatred stirreth up strifes, but love covereth all sins." "He loveth transgression that loveth strife." "He that loveth not, knoweth not God; for God is love." "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if you salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father in heaven is perfect."

Stowe, Vt.

THE ONE TALENT.

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

One poor talent—nothing more,
All the years that have gone o'er,
Have not added to the store.

Some will double what they hold,
Others add to it ten-fold,
And pay back the shining gold.

Would that I had toiled like them,
All my sloth I now condemn;
Guilty fears my soul o'erwhelm.

Lord, O teach me what to do,
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something yet to do for thee,
Thou who hast done all for me.

—*Teacher's Treasury.*

LIVE IN THE PRESENT.

The duty that lies nearest your hand is the one put there by Infinite wisdom for you to do first. It may be only to set your house in order; it may be only washing windows or scrubbing paint, or any other homely yet needful thing, but if it be yours to do, do it, sure that, if it be done in the right spirit, you thereby do as much for the glory of God, as though you wrote a book or fought a battle. No matter if the task be small and its results meagre, in the economy of nature not an atom is wasted, in the "consideration of force," the lifting of a finger, the movement of an eyelid are as necessary and significant as the manœvers of an army, for without these apparent trifles the greater movements would become impossible. God's power is as signally shown in the delicate tracing of a leaf, the formation of a blade of grass, as in the towering mountain or rushing river.

Live *in* the present, and *for* the future. Let the past be past, except so far as to gain warning or example from its lessons. Let its reflected light alone shine on us to lead us on to better and higher things, to nobler aspirations and broader fields of usefulness in the time to come.

MORAL SELECTIONS FROM THE APOCRYPHA.

Set not thy heart upon thy goods. There is not a more wicked thing than a covetous man; for such an one setteth his own soul to sale.

Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

Hate not laborious work. To labor and be content with what a man hath, is a sweet life.

Go on with thy business in meekness.

Eat as becometh a man those things which are set before thee, and devour not. Sound sleep cometh of moderate eating.

Drunkenness diminisheth strength, and maketh wounds.

Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

Envy and wrath shorten life.

Let reason go before every enterprise, and council before every action.

Consult not with one that respecteth thee; neither with a coward in matters of war; nor with a buyer in selling; nor with an envious man of thankfulness, nor with an unmerciful man, touching kindness; nor with the slothful for any work. Consult not with a fool, for he cannot keep council.

Be in peace with many; nevertheless have but one councillor in a thousand.

HOME AND HEALTH.

PREVENTION OF DISEASE IN CHILDREN.

BY F. WILSON HURD, M. D.

Among all the causes of disease there are none, in my estimation, so significant as those that begin in infancy. The diseases of after-life are largely the result of conditions inaugurated very early, and which gradually increase in importance and strength as the person's years increase.

One of the worst features in the management of young children is the method of feeding them. They are nursed without any regard to healthful or reasonable rules. Whenever a child cries, the mother nurses it, supposing that it is hungry. The cry, instead of hunger, oftentimes indicates some painful condition of the body. This is often produced by the troublesome bandage which is placed about the trunk, or by pains in the stomach and bowels, caused by exposure of the arms, shoulders, and legs, as well as by over-feeding, and not from actual hunger. In the habit of nursing children usually practiced, the foundation of diseased morbid appetite is laid, from which spring untold evils that curse the after years. The little one is fed every hour or two in the day, and in fact often lies for hours with the nipple in its mouth nursing every few minutes. When it grows older and begins to eat solid food, the habit of frequency being established, the child continues to indulge, until sooner or later he virtually eats himself into the grave.

An infant should be regulated by a strict rule in its times of eating. The habit of regularity should be commenced as it begins life. It need not and should not be fed oftener than from three to six times in the twenty-four honrs. Writers who have experimented largely, state that in the stomach of a robust adult two and a quarter hours is required to digest milk. Good authority, Dr. Dunglison, of Philadelphia, an author of a prominent work on Physiology, says that more time is required for the digestion of all kinds of food than is put down in the tables of statistics on that subject. There is nothing on record going to show that digestion is carried on more rapidly in the stomach of a child than in the stomach of an adult.

An argument used in favor of frequent feeding in the case of the babe is that the stomach is very small. I answer, so is the child; but its stomach is relatively to the body larger than the adults. Again, it is urged that milk is not so nutritious as solid food, and therefore the child needs to eat more frequently. I answer, milk is the food designed by the Creator for the infant, and therefore ought and will answer the wants of its body under an ordinary rule of digestion, applicable alike to old and yonng, with but very little modification. It will serve no good purpose to give food more frequently than it is disposed of, nor so continuously as not to allow the stomach proper rest; for this would defeat the object for which food is given.

What would you do, it is urged, when your child cries and evinces a strong desire for food? Would you be so cruel as to let the poor little thing suffer from hunger? I answer, never fear; he will not suffer in reality. Hunger will do him good. Let him go for two or three hours with an empty stomach, occasionally, after the food is digested. If he be accustomed to this, his appetite will be vigorous and healthy, and the digestion will be perfect. At first the feeding should not be oftener than every two hours; and after the third week, be extended to three hours between the close and to the beginning of the meals. This through the day; and at night the child should be habituated to go from eight or nine in the evening to four or five in the morning without eating. A babe thus fed will not vomit its food half an hour after eating, nor at all; but will, as a rule, fall asleep and be quiet for two or three hours.

At eleven or twelve months of age, when the child comes to eat solid or semi-solid food, after having been taken from the breast, three meals a day and nothing between are far preferable to more. There is no reason why a babe should not go to sleep and pass through the night without eating, as well as the adult, as false habits are not formed in the beginning. I have known a large number of children, managed after this rule, who throve well and gave but little trouble in their rearing from sickness or from peevishness. On this plan the stomach will be free from dyspepsia, the appetite will never be craving or abnormal, and other things being ordinarily healthful, the health will be uniformly good. The diseases common in infancy, such as fretting, vomiting, colic, diarrhœa, dysentery, eruptions of the skin, convulsions, are, almost without exception, attributable to bad management in feeding.

A large proportion of the children born die under five years of age, and I believe the greater part from no congenital necessity, but chiefly from too frequent or over-feeding. Those that escape dying and grow up to maturity, having been reared as I have described, have irritations of a chronic nature established in the stomach. These troubles are manifested, as can be readily seen among children, by the almost constant desire to be eating something. In our country this craving is gratified by the parent. Our children eat from six to a dozen times in twenty-four hours, even after they have come to eat solid food. They become dyspeptics in infancy. I have seen numberless cases of habitual sour stomach under ten years of age. Can it be wondered at, then, that among our people we find so large a proportion with poor digestion, over-active and irritable nervous systems, congestion of brain, loss of memory, shattered constitutions, etc.

Compare the constitutions of our country people with those of Ireland, Scotland, Germany, and France. There the child is reared simply and upon plain food. He has his proper hours of eating, and his proper food, and which in all the earlier years of youthhood is kept down to a strictly simple arrangement of two or three articles, and always totally unlike the general preparation for the family. His appetite is not pampered with pie, cake, sweetmeats, confections, etc., nor does he eat meat at an early age. I have conversed with a great many Scotch, Irish, and English men who have told me that in all their young years they lived upon milk, oatmeal porridge—which is similar to our mush-oaten cake; that they had but two meals a day, and were not allowed to eat at any other time, nor of any other food. I have remarked that, as a general thing, these persons have manifested the highest order of endurance. Many of them had lived through excessive hardships and exposures—enough seemingly to have killed a dozen of our countrymen—and still had retained their elasticity and fine health. I attribute this to their having unimpaired digestive and nutritive powers, established by habits of simple living all through their early life, and maintained to a good degree up to the maturing of the constitution. It is a great mistake our people make in feeding their children as they do. They should begin to discipline them in this respect when life begins, habituating them thus early to eat to live, and not to live to eat.—*Science of Health.*

THE OLD APPLE TREE.

The late Rev. Ichabod Spencer said that when he was a lad, his father gave him a little tree that had just been grafted. One day, in his father's absence, he let the colt into the garden, and the young animal broke off the graft. It was mended, however, on the following day, and continued to grow finely. Years passed, and young Spencer become a man and a minister. Some time after he had become a pastor, he made a visit to the old homestead where he spent his boyhood. His little sapling had become a large tree, and was loaded with apples. During the night after his arrival at the homestead, there was a violent thunder shower, and the wind blew fearfully. He rose early in the morning, and on going out found his tree lying prostrate upon the ground. The wind had twisted it off just where the colt broke it when it was a sapling.

Probably the storm would not have broken it off if it had not been broken when it was small. It will usually be found that those who are grossly viscious in manhood, dropped a seed of vice in the morning of life; and that the fallen youth who was religiously trained, and has become corrupt, broke off his connection with virtuous men just where he did a wicked thing in boyhood. Here is a fact to be pondered. The oldest man in the prison could not say that childhood and youth had no connection with his present condition. Perhaps he could point to the very day and hour when he decided his present character.—*Ex.*

IT is a truth which should be kept sight of in all human maladies, that great Nature is our wisest and safest teacher.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1035. BOSTON, WEDNESDAY, SEPTEMBER 22, 1875. VOL. XLI.—NO. 23.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

IT SHALL BE WELL WITH THEE.—Isa. 3: 10.

It shall be well with thee; O christian, listen,
Though dark the cloud above and rough the sea,
Though in thine eye the rain of sorrow glisten,
It shall be well with thee.

It shall be well with thee; a light is gleaming
Beyond the cloud, and waves shall harmless be,
And smiles shall light the eyes where tears are streaming;
It shall be well with thee.

It shall be well with thee; above the mountain,
Where toil thy feet, the bow of promise see;
And by yon sterile path springs many a fountain,
It shall be well with thee.

It shall be well with thee; though crosses gory
Strew all the way far as thine eye may see,
Upon each hangs a wondrous weight of glory;
It shall be well with thee.

It shall be well with thee; beyond the river,
Where living waters ripple to the sea,
And all is light and life and joy forever;
It shall be well with thee.

—*Religious Telescope.*

ANNUAL REPORT
OF THE
AMERICAN ADVENT MISSION SOCIETY,
For the Year ending Aug. 11th, 1875.

The tenth annual meeting of the American Advent Mission Society was held at Springfield, Mass. (Chapin's Grove), Aug. 11th, 1875. The meeting was called to order by the President, Eld. Miles Grant, and opened with prayer by Eld. Wm. Sheldon, Wis. The membership of the *Advent Christian Association* was adopted as the membership of this meeting, which is as follows:—

List of Members.

S. G. MATHEWSON, Worcester, Mass., *President.*
M. BATCHELOR, New Bedford, Mass., *Vice President.*
C. E. BARNES, Salem, Mass., *Secretary pro tem.*
GEO. T. ADAMS, Boston, Mass., *Treasurer.*
MEMBERS OF THE BOARD—J. G. Hamblin, Hyde Park, Mass., H. V. Davis, New Bedford, Mass.

Preachers.

FROM MASSACHUSETTS.—Geo. A. Streeter, North Dana; H. Pratt, Springfield; Sam'l Ayers, Worcester; J. Hemenway, Westfield; H. H. Tucker, Palmer; J. A. Packard, Winchendon; R. D. Grant, Athol; S. Hale, J. Couch, M. Grant, I. I. Leslie, Chas. Goodrich, Boston; H. Munger, Chicopee Falls; L. T. Cunningham, Newton; Mrs. Jane Benson, Leicester; Mrs. A. M. Barnes, Clinton.

FROM NEW HAMPSHIRE.—Enoch Morrill, South Deerfield; I. Damman, S. S. Brewer, E. A. Stockman, Alton Bay; M. A. Potter, Keene; E. Owen, Portsmouth; A. Simpson, Concord; A. Ross, East Concord.

FROM VERMONT.—H. K. Flagg, Arthur A. Waite, Rutland; A. A. Hoyt, Waterbury.

FROM CONNECTICUT.—I. B. Potter, Stafford; Donald Cameron, Norwich; Wm. J. Ripley, Pleasant Valley; H. C. Smith, Scitico; A. Elliott, Campville; Geo. L. White, Bristol.

FROM RHODE ISLAND.—J. W. Thomas, Providence.

FROM NEW YORK.—A. W. Sibley, Richard Mosher, Sandy Hill; T. J. Cox, Mrs. A. E. Smith, New York City; Mrs. L. M. Stoddard, Lockport.

FROM VIRGINIA.—Elias Brundage, Black Walnut.

FROM SOUTH CAROLINA.—P. G. Bowman, Lydia.

FROM ALABAMA.—J. A. Cargile, Stevenson.

FROM WISCONSIN.—Wm. Sheldon, Brodhead.

FROM OHIO.—E. McCulloch, Nevada.

FROM KANSAS.—R. F. and Mrs. R. F. Clark, Rock Creek; J. C. Smith, Arvonia.

Delegates.

I. H. Plumley, E. A. Egglestone, A. Noble, Westfield, Mass.; Robert Allen, Vernon, Vt.; Josiah Hall, Scitico, Ct.; Geo. L. Place, George S. Harwood, Providence, R. I.; James Young, New York City, N. Y.; M. G. Wise, Collinsville, Ct.; C. M. Morgan, Granby, Mass.; Carter Wilder, Clinton, Mass.; Henry A. Way, Bristol, Ct.; H. L. Stevens, Jr., Turnip Creek, Va.; G. Garran, Hyde Park, Mass.; Sam'l Cooper, Woodstock Valley, Ct.; Noah Shumway, Danielsonville, Ct.; J. W. De Merritt, Natick, Mass.; H. W. Buxton, A. L. Chamberlain, H. H. Nash, H. D. Law, Geo. E. Merrill, Worcester, Mass.; Benj. Irish, Paul Lawrence, B. S. Pierce, New Bedford, Mass.; Warren Howard, Hebron, N. Y.; Benjamin Young, C. H. Woodman, Ozias Goodrich, Chelsea, Mass.; E. J. Wood, Palmer, Mass.; S. D. Hutchins, Rutland, Vt.; Levi Allen, Chicopee Falls, Mass.; J. B. White, Hoosick, N. Y.

The order of business adopted was re-adopted as the order at this meeting, which was as follows:—

1. Reading of the Secretary's minutes.
2. The report of the Executive Board by the President.
3. Treasurer's report.
4. The election of officers for the year ensuing.
5. Promiscuous business.

According to the order of business, the Secretary's minutes were read, and by vote approved. It was voted to lay the second item of business, the Report of the Executive Board, on the table for the present. The Treasurer's report was read and adopted. The following is

THE TREASURER'S REPORT.

GEO. T. ADAMS, Treasurer of the A. A. Mission Society, in account with the same.

DR.

Aug. 5th, 1875.		
To balance from last year's account	$419 75	
" cash received from August 5th, 1874, to Aug. 5th, 1875, by various donations	4,921 30	
" cash received from Miles Grant, for Cal. and Western trip	523 08	
" cash received on payment of property in Memphis, Tenn.	554 00	
" Interest on deposit	11 47	
Total receipts		$6.429 60

CR.

Aug. 5th, 1875.		
By cash paid out as follows:—		
For Southern Mission, under the direction of Bro. P. G. Bowman	$1,100 00	
" Tennessee and Alabama, Brn. J. A. Cargile and J. J. Smith	700 00	
" Kansas—Brn. J. C. Smith, J. C. Thorp, V. F. Hunt, W. Sheldon and Sr. M. J. Clark	735 00	
" California,—Bro. Grant	733 08	
" Cal.—Bro. H. F. Carpenter	300 00	
" Cal.—Bro. D. Mathewson	300 00	
" Florida,—Bro. T. J. Greene	80 00	
" North and South Carolina, and Georgia,—Brn. A. Simpson and M. J. Hughes	507 00	
" Northern Field	260 00	
" Washington, D. C.	100 00	
" Michigan, Ohio, and Indiana,—Brn. Voss, McCullock, Branch, and Wright	165 00	
" West Point, Ky.,—Sr. Tuller	52 00	
" Virginia,—Bro. Bundage	25 00	
" Publications sent out	177 67	
" Paid on notes and interest on Memphis property	695 52	
For postage, money orders, freight on goods sent to Kansas, expense of attending meetings, stationery, printing, etc.	151 82	
Total expenditures		$6,082 09
Balance in the Treasury		$347 51

GEO. T. ADAMS, *Treasurer A. A. M. Society.*

BOSTON, AUG. 5, 1875.

This is to certify that I have examined the accounts of the Treasurer of the A. A. M. Society, and found them correctly kept, and rightly vouched, and a balance in the Treasury of three hundred and forty-seven dollars and fifty-one cents. ($347.51.)

L. BOUTELL, *Auditor.*

By vote, the Chair appointed the following Brn. a committee to receive, assort, and count ballots for the election of officers: W. Sheldon, A. A. Hoyt, and J. W. Thomas.

On motion, it was voted that there be but one Vice President. The list of the old Board of officers was called for and read. Adjourned to meet at the preachers' stand to-morrow at ten o'clock.

Met as adjourned, Bro. Grant in the chair. After the singing of the 557th number of the Jubilee Harp, prayer was offered by Bro. Geo. A. Streeter. The committee on ballots reported the following elected as officers for the year ensuing:—

President—Eld. Miles Grant.
Vice President—Eld. John Couch.
Secretary—Eld. A. W. Sibley.
Treasurer—Geo. T. Adams.
Auditor—Eld. L. Boutell.
Executive Board—Elds. L. T. Cunningham, S. G. Mathewson, and J. Couch.

Bro. J. Couch declining to accept the office of Vice President, it was voted to rescind the vote to have but one Vice President, that prevailed yesterday, and on motion, the President was authorized to cast a ballot in behalf of the Society containing the following names as Vice Presidents: N. W. Wait, Sidney Hall, C. S. Sherman, and S. Ayers.

On motion, the report of the Executive Board was taken from the table and read by the President, and by a full and hearty vote adopted by the Society.

Cheering remarks were made by Brn. P. G. Bowman and J. A. Cargile, respecting the progress made in mission work in their respective fields of labor, and the success attending their efforts in proclaiming the good news—"*Behold, the Bridegroom cometh.*" There were noble responses on the part of the stewards of the Lord's money, when contributions and pledges were called for with which to carry on the mission work another year.

Adjourned to meet in the Big Tent, at 4 o'clock P. M. Met at the hour of adjournment, in front of the preachers' stand, at 4 o'clock P. M., Bro. Grant in the chair. Prayer was offered by Bro. L. T. Cunningham. The meeting was addressed by Sr. R. F. Clark and Bro. J. C. Smith of Kansas, and Wm. Sheldon of Wisconsin.

These mission meetings were some of the very best that were held on the camp-ground this year. Deep impressions were made on the minds of those who heard the wants of the mission field set forth by the speakers above referred to; and we trust those impressions will result in earnest and decided action in the direction of sustaining those missionaries in the field, and seeking to send others forth to publish the glad tidings of salvation, and thus carry out the purpose for which the Mission Society was organized. The President's report was listened to with thrilling interest, and, we hope, when read by those who were not present at the time of its delivery, that it will kindle a flame of missionary fire in the hearts of every one, which will result in bringing the friends of Jesus up to the standard of missionary work everywhere, and thus a greater effort be made to save the lost and perishing of our world. Adjourned *sine die.*

A. W. SIBLEY, *Secretary.*

P. S.—At the first meeting of the Executive Board, after the annual session, Miles Grant was chosen Chairman, and L. T. Cunningham Secretary, of the Board; Geo. T. Adams Corresponding Secretary of the Board for the year ensuing. The following standing committees were appointed by the Chair: On Finance—G. T. Adams, L. Boutell, and A. W. Sibley. On Publications—M. Grant, S. G. Mathewson, and L. T. Cunningham. On Tent—Geo. T. Adams, L. Boutell, and J. Couch.

A. W. S.

PRESIDENT'S ADDRESS.

To the American Advent Mission Society, greeting:—

Your Executive Board come before you again to make their annual report and suggestions. This Society was organized in 1865, to meet a pressing need, which has continually increased. Believing as we did then, and do now, that we are living in the closing generation of the present dispensation, we felt it to be our duty to do what we could to arouse as many as possible to prepare for the great day of the Lord. Knowing that more could be done by associated action, than by individual efforts; and believing it would give better satisfaction to those who wished to give for mission work, if the funds could be placed in the hands of responsible persons, the American Advent Mission Society was organized, and has been continued for this purpose. Each year has afforded additional reasons for such an association. While but little has been done, compared with what might be desirable, there is great cause for thanksgiving for what has been already accomplished by means of the generous gifts of many noble, self-sacrificing souls. It is hoped their example will stimulate others this year to make a liberal offering for this important work.

We think there is abundant reason to thank the Lord that this Society has been formed, and been so well sustained. When the full results shall be known in the world to come, we believe those who have given for this mission work will see that none of their gifts were better bestowed. We expect to meet many in the kingdom, who would have been lost, had it not been for the free-will-offerings of those who have supported the mission work. And shall it flag *now*, when so near the end? Nay, verily.

"Sound the battle cry!
See! the foe is nigh;
Raise the standard high
For the *Lord*."

We believe the reasons for supporting the A. A. M. Society were never before so strong as at the present time. The Macedonian cry is heard in all directions, with increasing earnestness. The South and West stretch forth their arms, and cry, Come, and tell us about the return of Jesus, and the needed preparation for his appearing; tell us of the nature of man, his condition between death and the resurrection, the wages of sin, and the home of the saints. Doors once closed are now open. The walls of prejudice are falling like those of Jericho before the shout of Joshua and his little army. Strong men in the different denominations, with holy boldness, are rising up to lend their aid in the glorious work. They have stepped into the front ranks, and take a prominent position in defending the golden truths that comfort those who are now gathered in this tented grove; truths, for the belief and support of which, some have sacrificed favored positions, choice friends, and all they hold dear in this world; and yet, they thank the Lord that they have been counted worthy to suffer a little for Jesus and his word. They have no complaints to make. The prize obtained is worth infinitely more than all the things sacrificed to gain the precious boon. If their reputation has been thrown among the rubbish for the truth's sake; if once dear friends have turned away; if their means of support have been cut off; they are richly compensated by the love of Jesus in the heart, the bright light now shining on the sacred page, and the blessed hope of immortality, when Jesus shall come in glory. With these facts before us, we feel it our imperative duty to do all in our power to assist others to come to the same delightful position, knowing they will for ever thank us for the favor. It is our best work in this world. Let other things be neglected, this, never. It is only doing as taught by Jesus, Go into all the world, and preach the gospel to every creature. This work exceeds in value all other, inasmuch as eternal things exceed temporal things.

Are we awake to this subject? Do we realize its importance? Do our works show that we really believe what we profess? Are we laboring as true servants of *Christ* or are we living for *ourselves?* What are we doing to save men from destruction? Have we given anything to help send the gospel to the poor? Has the tract fund, or the poor fund, or the mission fund received any aid from our hands? If not, let us begin to-day, and do liberally, remembering, "God *loveth* a cheerful giver;" and also, that "the liberal soul shall be made fat."

Look at the sacrifice of Jesus for our salvation. Is he asking too much, when he calls upon us to give of our substance to assist in saving others from perdition? Are we worthy to be called his disciples if we are unwilling to bear any burdens to advance the object for which he came into this world? The answers to these inquiries are so easy, it would help none to name them. To his command, Go work in my vineyard, let our response be ready and cheerful,—By thy grace, we will do with pleasure any thing we can to support thy cause. Soon it will be too late to offer a helping hand to the perishing. They are rapidly approaching the point beyond which there is no hope. They are just on the brink of destruction, careless of their awful situation. Who will help sound the alarm, while there is a possibility of their salvation? Who will carry the news, or provide the means? True men are ready to go, and sacrifice their all in leading men out of the road to destruction. Shall they be sustained in their self-denying, self-sacrificing work? What is the response? The heart beating in harmony with the spirit of Jesus must say, Yes, you shall have my support and sympathy. I will take a share in the sufferings of Christ. My hand is open with its offering for this noble work. When the load is heavy, give me an opportunity to bear a part of the burden. Such have not forgotten the teaching of the inspired word: "Bear ye one another's burdens, and so fulfill the law of Christ."

The mission labors of the past year have been various, and crowned with a good degree of success, affording cause for much satisfaction to those who have so nobly aided by money and labor to spread the last great crowning message to the inhabitants of this world. Subsequent to our report at the last annual meeting, between five or six thousand dollars were given and pledged to carry forward the mission work another year. You have heard in the treasurer's report of the use made of these funds, by the direction of your Board. In all the meetings of the members of the Board, their action has been very harmonious, and their associations pleasant. After asking wisdom from the Lord they have endeavored, according to the best of their ability, to appropriate the mission funds where they seemed to be most needed. A large proportion have been applied in the southern and western fields, and we trust they have been judiciously expended by those who have received them. Bro. Bowman, assisted by Bro. A. Simpson, has been laboring with special good results in North and South Carolina, and Georgia. Prejudice has given way, and new doors have been opened for the spread of the truth. The harvest is white for the reaper's sickle, but the laborers are few. Perhaps there is no field where help is more needed than in the south. Bro. J. A. Cargile and J. J. Smith have done a good work in Alabama, Tenn. and North Carolina; Bro. T. J. Green, in Florida; and Bro. E. Brundage, in Virginia.

Brn. J. B. Smith, J. S. Throp, Virgil Hunt, Sr. M. J. Clark, and others have labored in Kansas with untiring zeal, and good success. As reports have been given from time to time in the columns of the *Crisis*, showing they have not labored in vain in the Lord, we will not take up your time by repeating in detail the interesting facts connected with these mission fields. We have also sent aid to those preaching in new places in Nova Scotia, Michigan, Ohio, Kentucky, California, Missouri, Mass., New York and New Hampshire.

It has been hard times for those engaged in mission work, during the past year, especially in the south and west. While they have found many ready and anxious to hear the gospel of the kingdom, the poverty of the people has prevented them from being able to assist the missionary in his arduous labors, though they have been found willing to do what they could by giving a portion of their scanty fare. Prejudices, arising from the events of the past, serve to hedge up the way of the missionary in the southern field, and neutralize his efforts for good, yet, a wide door is opening for faithful, judicious men, who have no disposition to meddle with political schemes, and are free from sectarian bigotry; men who love to work for Jesus, and are more anxious to see sinners converted, than to secure honor in the roll of fame; men who are willing to work now, and wait for their reward till their divine King appears; men who do not inquire, Will this or that course make me popular, or secure me a better support; but in what way can I do the most good? what will best please the *Lord?*

We believe we have such men in the mission field to-day, who are willing to continue their toilsome labors with untiring perseverance. The question for us now to settle is this: shall we do what we can to sustain them, or shall we allow them to be drawn from their field of usefulness to earn the means to keep their families from disgraceful poverty? We must not expect to hear Jesus say, "Well done," if we allow his faithful servants to famish for the want of support, while spending their best energies to rescue the fallen from ruin. This is a matter of no minor interest. Our *own* present and future welfare is involved, as well as that of thousands of others. It is to be feared we are not yet half awake to the importance of missionary work. The chief success of christianity, from first to last, has been gained by missionary labor. Jesus and the apostles were missionaries, who traveled through the towns and cities of Judea. Paul was a noted missionary in Asia and Europe, journeying by sea and land, in his blessed work, not counting his own life dear, when he could win souls to Christ. He sacrificed his all; reputation, friends, ease; passed through sharp perils of varied character, imprisonment, bore whippings, beatings with rods, and stones, and yet faltered not. Blessed were those who administered to his comfort. They will not be forgotten, if they gave no more than a cup of cold water. We believe the christian dispensation will end quite like its beginning.

(To be continued.)

SINNER, FLEE TO CHRIST.

C. H. PRESTON.

Sinner, we are living in perilous times; in times that try men's souls, and in times that our life is not safe except it be insured in the everlastimg life insurance, Christ Jesus. For if our life be hid with Christ in God, then when he who is our life shall appear, we shall appear with him in glory. Life is what we are all seeking after, and if life is what we want, why not have eternal life? We are always willing to receive any good gift, and as this is a free gift, why not accept it? We read, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Let us receive this precious gift, and glorify God through his beloved Son, who died that we might not perish, but have everlasting life.

Sinner, flee to Jesus. There is no time for controversy about this matter; no time to discuss or debate; it is too late. "The night is far spent, the day is at hand," and what remains for us to do must be done quickly. Get ready; the Judge standeth before the door, and may we not hear that unwelcome sound, "depart from me, ye that work iniquity;" but may we hear it said, "Well done, good and faithful servant." "Watch, therefore; for ye know not what hour your Lord doth come." "Amen, even so, come, Lord Jesus."

Chedford, Mass.

GOD'S PLEADINGS.

L. A. WHEELER.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts." ISA. 28: 9.

The text is a question and answer. Whom shall he (the Lord) teach knowledge, and doctrine? Knowledge must precede doctrine. God is the great first cause of all knowledge, but not so with doctrine; for we read about the doctrines of men and the doctrines of devils. But whom shall the Lord teach doctrine? Those "that are weaned from the milk, and drawn from the breasts." If we take it just as it reads, then it would be little children and no others; but evidently that is not the meaning. It is used in a figurative way, and means, no doubt, weaned from the world, for this is taught all through the Scriptures. One illustration on this point. The Lord's house that Solomon built was a type of the church. Each stone was got out and wrought into perfect shape in the mountains, so thet when the house was put together, the sound of a tool was not heard upon it. Of course, the first thing to be done with each stone was to break it off from the ledge. Suppose the master-builder should work around a stone, get it shaped just like the others to look at, but leave it firmly attached to the mother ledge on the back side, could it ever get into the house? I leave it with the reader to decide.

But to make the application. How does the master builder shape spiritual stones, or teach them doctrine? He uses many means, none perhaps more effectual than the preached word, when attended by the Spirit. But God's preaching is not all done from the pulpit, Every pain and ache, sorrow, trial, and disappointment, are so many tools to break us off from the world; and happy is that individual that will let them do their appointed work. But God does not stop with individuals. Isaiah says, "By fire and by his sword will the Lord plead with all flesh. And again, Joel says, "When I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them into the valley of Jehoshaphat, and will plead with them there for my people." And again, "Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about." This valley of Jehoshaphat cannot be where he will sit in final judgment, because when he comes to execute judgment, he does not come to plead. All pleading is in the past. The Mediator has left that office then. Is it not identical with the valley of decision, or concision (margin); or cutting off; a condition, rather than a place, and perhaps it is during the same period that the "sealing" and "binding of tares in bundles" takes place. While God's faithful ambassadors are pleading, God is pleading, not only by fire and by his sword, but just as we have it from the pen of Joel, by locusts (grasshoppers), by caterpillars, by canker worms, and palmer worms; by seed (potatoes) rotting under the clods. God has located it *near* the "day of the Lord," and we have no right to say it belongs anywhere else. And still he pleads by floods, by dearth, by tempests, by earthquakes, by signs in the sun, and moon, and stars. Six vials of plagues have already done their pleading, the most of them upon the mother of abominations, and are bringing out God's people, for he had a people even there. But the pleading time will soon be over, for "then cometh the end, when he (Christ) shall have delivered up the kingdom to God, even the Father; when he (Christ) shall have put down all rule and all authority and power; for he (Christ) must reign till he (Christ) hath put all enemies under his (Christ's) feet. . . . But when he (the Father) saith, All things are put under him (Christ), it is manifest that he (the Father) is excepted, which did put all things under him (Christ). And when all things shall be subdued unto him (Christ), then shall the Son also himself be subject unto him (the Father) that put all things under him (Christ), that God may be all in all." 1 Cor. 15: 24–28.

Yet the prophet said, "They would not hear; but the word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little." We sometimes hear people say, Why take a little from Daniel, a little from Matthew, a little from Revelations, a little from this, that, and the other one, to make out that Christ is soon coming? If he intended that we should know when he would come, how easy it would have been for him to have specified the exact time. Now all that feel like this, if they will take their Bibles, and carefully read Matthew's writings, they will find he made twenty-seven quotations from seven different prophets, and from the Psalms, to prove that that babe was the Christ. And each quotation was nothing more than a scrap in a place; one mentioning the place of his birth, another that his mother would be a virgin, another that he should be called a Nazarene, and so on; but all these bits, when put together, helped to form a foundation that the apostles were not afraid to step upon. And if Paul had studied the prophets as carefully as he did the law, he might not have needed such an extra display of God's power to convert him.

Plainfield, Mass., Sept. 3rd, 1875.

OUR MORTAL NATURE.

F. P. DINGLEY.

As the whole human family were in Adam, the day that he sinned, by yielding to Satan, he finished his career; and he would have been struck out of existence immediately if it had not been for a mighty One, who promised that in case man sinned, he would pay the demand of the law, and open a way for him to be saved from sin. "The Lord laid on him the iniquity of us all." Man was set free from that demand, and was placed on probation again, the same as before, only under the law of sin. But man must be saved from the law of sin, or suffer the penalty of sin at last, which will result in that death from which there will be no awakening.

This death that we die, previous to our coming to the judgment, I think is included in the curse. (Gen. 3: 17–20.) The curse not only affected the *terra firma* on which we dwell, but all that is thereon. Every thing in the earth is transitory and fading. Both man and the whole brute creation suffer in consequence of it. Both are alike, and return unto the ground from whence they were taken. Man falls down to await the hour that shall call him forth to the tribunal bar of God. "Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned and few men left."

Paul said,—"Wherefore, as by one man sin entered into the world, and death by sin, so death passed upon all men, in whom [marginal] all have sinned." All sinned in Adam, and were reckoned under the law of sin; and it was for our eternal welfare that the Lord pronounced the curse. If there had been no judgments in the earth, and death had not been permitted to reign during probationary days, Satan would have made man think that he would never be destroyed, but would live forever without any change of heart; and he never would have sought for purity of heart, which all must possess, who receive the crown of life at last. He would have made him believe that saying of his,—"Ye shall not surely die," and man would not have sought for that eternal life which is to be given to the followers of the meek and lowly Savior. Isaiah says,—"When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Paul said to the Corinthian church,—"All things are for your sakes." But bear in mind that this death is not the penalty of Adam's transgression; it came in consequence of Adam's transgression; but it is the penalty of no transgression.

We can now understand the scripture in Matthew 22: 32. God is not the God of those that have suffered the penalty of sin. He is not the God of those that are under the law of sin; for in view of eternal salvation, they are reckoned the same as being dead already. Abraham, Isaac and Jacob are sleeping. They are not under the law of sin; and in view of a resurrection out from among the dead ones to life eternal, they live unto God.

The tree of life was commanded to be guarded, lest man should eat and live forever under the dominion of sin. I do not think that eating a few times of the fruit of this tree would cause one to have eternal life; but so long as one made this his principal food, he would be kept alive. Adam began to die the day that this food was withheld from his use. His system, lacking this nourishment, began to waste away; and he lived nine hundred and thirty years and died. As the stream cannot rise higher than the fountain, we possess dying natures through him; and droop and die similar to him, only each generation that comes after is weaker and shorter lived. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order."

This theory brings up Adam from the dead to receive the reward of his doings after he was driven out of the garden of Eden. Our Savior says,—"The hour is coming in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Both the good and the bad will come from the land of darkness, at the call of the Savior; the former to receive "the gift of God," the latter "the wages of sin."

Man, by his fall, lost all right that he had to life. We are now on probation upon the merit of God's dear Son. It was through his mercy that Adam was spared after he transgressed the divine law. It is according to his mercy that he now saves us from sin. We can do nothing of ourselves to merit any blessing.

Paul says,—"But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead; who delivered us [in Adam] from so great a death, and doth deliver; in whom we trust that he will yet deliver us." Jesus not only delivers his people from sin, but from everything that has been brought upon them by sin. He will deliver them from the death brought upon them by the curse and mortality. "For this corruptible must put on incorruption, and this mortal must put on immortality." He said,—"This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

When the full time comes for the curse to be lifted from the earth, every thing will be restored to the original design of the Creator. Nothing will be lost by sin or Satan. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." "And there shall be no more curse." "Thy people also shall all be righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

Jesus became the author of eternal salvation unto all them that obey him. He says, —"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." Jesus has not yet given eternal life unto his people, but they have it in him. By getting into him and abiding there, we can lay hold of it by faith, and foretaste its glories; and we know that when he shall appear, we shall be made like him to die no more. When we come into full possession of this life, we are born of the flesh; but when we come into full possession of that life, we shall be born of the Spirit. We are now born to a mortal life; but we shall then be born to an immortal life, our bodies being quickened by the Spirit of God.

So. Saco, Me.

WISDOM.

N. D. BABCOCK.

Where is wisdom to be found? "Surely there is a vein for the silver, and a place where gold is found. Iron is taken out of the earth, and brass is molten out of the stone. As for the earth, out of it cometh bread, and under it is turned up, as it were, fire!" But where is wisdom found? "Wisdom's path no fowl knoweth, and which no vulture's eye hath seen. The lion's whelps have not trodden it, nor the fierce lion passed by it. Man putteth forth his hand upon the rock, he overturneth the mountains by the roots, he cutteth out rivers among the rocks, and his eye seeth every precious thing. He bindeth the floods from overflowing, the things that are hid he bringeth forth to light. But where shall wisdom be found, and where is the place of understanding? Man knoweth not the place thereof, neither is it found in the land of the living. The depth saith it is not in me, and the sea saith it is not in me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. The gold and crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral or of pearls, for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence, then, cometh wisdom, and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

Again we ask, whence shall it be found? "God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heavens. And unto man he said, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28. How simple, how easy, how plain. Only through our Lord Jesus Christ this wisdom may be obtained. Though we may be poor, and despised, and deprived of the knowledge and possession of all earthly things, yet we may dwell richly in this wisdom, by keeping the commandments, and keeping unspotted from the world.

PATIENCE.

Be patient toward all men. The cold hammer fashions the hot iron. He who would govern others, must first learn to govern himself. Passion is blind. Cool, deliberate, and at the same time energetic action, makes itself felt in every department of life.

Be patient toward your brethren. Some good men are slow to see into things. They want to do right, but it takes them a good while to determine what is required of them. Every member of the body of Christ is not an eye. To get out of patience with these dull ones will not help either them or you. Give them time, and they will do their duty. We all have our infirmities. Let us bear with each other.

Be patient toward sinners. Think how long God bore with you. We should bear with wicked men while God bears with them. Our patience under provocation may be the very means which the Spirit may use to strike them under conviction. But if we get out of patience with them, they can have no confidence in our religion. They will say, they are as well off as we are, and so they will harden themselves in sin.

To be patient you must have patience. The stream cannot flow if the fountain is dry. The fruit will not grow without the tree. Resolutions alone, against impatience, will not answer. You must pray as well as resolve. Ask God, not merely to help you in your outward conduct, but to give you the inward grace. Unless you get that, you will fail as you have failed before. Be determined on victory in this. No matter how much money a man may make by day, he will never grow rich if he is robbed of all at night. Impatience is the thief that steals your grace, and leaves you weak and faint, notwithstanding the many times God has blessed you with the outpouring of his Spirit. The soul never permanently grows in grace, unless it is hedged about with patience. Remember that peace, gentleness, and long-suffering are as truly fruits of the Spirit as love and joy.—*Earnest Christian.*

MEN of advanced age, trembling on their staff, as they tread cautiously along the crowded thoroughfare, or sit quietly in the old arm chair at home, may yet do something for Jesus. Christian men often retire from business too early in life. They might work on and accumulate property to be used for Jesus. Let us work on, work ever; and when even in the death grasp, we may do something for Jesus.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 22, 1875.

TAKE NOTICE.

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

$2.25 a year, payable IN ADVANCE.

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THOSE who send articles for the "CRISIS," should direct them to the "E ITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and all—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

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"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.
AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

CORRECTION.—The obituary of Charles O. *Sanborn*, in the last *Crisis*, should have been Charles O. *Chamberlain*.

FAST TRAVELING.—A fast mail train has been run from New York to Chicago in twenty-six hours, and to St. Louis in thirty-three hours. M. G.

NATURE AND GRACE.—In another column will be found an interesting article on "Nature and Grace." The points of difference are well presented. One need not make a mistake as to whether they are in a state of nature or grace. M. G.

FAITH CURE.—We have received Bro. S. H. Platt's own account of his remarkable healing in answer to the prayer of faith. It contains about 60 pp., and is entitled, "My 25th year Jubilee, or cure by faith after twenty-five years of lameness." It also contains several other accounts of healing in answer to prayer. For sale at this office. Price 15 cts. M. G.

A GOOD SUGGESTION.—A correspondent inquires whether it would not be well for those to take a lunch with them, who go away from home to meeting on a Sabbath; and some feed for the horse, if they have one, and thus avoid putting a heavy burden on those who may chance to live near the place of meeting? The poor Bro. near the meeting-house may be willing, but not able to bear the burden. Is it right to load him down with company at noon and night? "A word to the wise is sufficient." M. G.

QUOTATIONS.—We have one special request to make to those who write for the *Crisis*. It is this: Whenever quotations are made from the Bible, or any other book, be *sure* and quote *word for word*. If a word or sentence is omitted in the passage quoted, put periods, thus— . . . . —in the place of the omission. If this is done carefully and correctly, it will save us much labor and time in hunting up the passages; as it is important that quotations appear correctly in the paper. Please remember this.
M. G.

MARVELOUS.—The rapidity with which news is now transmitted by telegraph is truly marvelous. If telegraphing was now unknown, and the following statement were found only in Moses' Sacred writings, no doubt many of the modern scientists would laugh with scorn at the record:

"CABLE OFFICE, London, Sept. 15, 1875.
5 A. M., Greenwich time.
To all Officers: The line is now open for traffic.

The telegram was sent from London at 5 A. M., Wednesday, Greenwich time, and was received in New York at 12.01 A. M., Wednesday, and the receipt of the announcement in San Francisco by the manager of the Atlantic and Pacific office was acknowledged at 12.03 A. M., New York time."
M. G.

THE SCIENCE OF HEALTH for September abounds in excellent suggestions on the prevention of disease and the care of health. Among the more prominent articles we find Laws, which govern Life; Prevention of disease in Children; Cause and Effect; Popular Physiology; Alcoholic Presciptions; Colors and Hues in Relation to Health; Consumption; Tobacco; Sunshine; Intemperance among Lawyers; Oatmeal, with various recipes for its use; an excellent Agricultural Department; Teachers and Health Teachers; Antipathies to Drugs; The Trade in Medicines; with a great amount of information in small paragraphs, as in Answers to Correspondents, etc. This magazine should have a place in every well-regulated family. Subscription price is $2.00 a year. Single numbers, 20 cents. Address S. R. WELLS & Co., Broadway, New York.

SENSIBLE.—The following was clipped from one of our exchanges, not at all noted for its orthodox faith, but in this statement, it is in harmony with the Bible:

"There is nothing to me more convincing than the idea that the *mind* is not an element or entity—like fire, air, earth, or water—but simply a property of matter, or mode of action. The muscular strength of my arm, for instance, is *in* the arm, and cannot survive when the arm is gone. I think this is a fair illustration, and one that applies equally as well to the brain, which I consider the organ of the mind. Muscular strength depends on muscles, and mind on brain—if the former is not an element, why should I say the latter is? I know of no reason."

While the writer of the foregoing knew he was opposing human creeds, he was not, perhaps, aware that he was writing in harmony with the sacred Scriptures, which declare, that when a man dies, "In that very day his thoughts perish." Ps. 146: 4.
M. G.

HOLINESS.

One thing is quite certain, there is but little danger of giving "undue prominence" to "the doctrine of holiness," as taught in the Bible, because it is one of the leading themes from Genesis to Revelation. Holiness is the element of heaven, and the want of it is what fits one for destruction. It is the remedy for all quarrels, divisions, hatred, pride, covetousness, and other wicked things now existing. It unites the saints in heavenly embrace, and leads to earnest efforts to save the lost. It produces ardent love for the coming of Jesus, and leads one out of the spirit of the world, causing him to delight in doing the will of the Lord. It is the crowning element in the character of the christian, angels, Jesus and the Father. It is the basis of union among heavenly beings. Let it be made specially prominent, whenever circumstances will permit. M. G.

THE CRISIS' FIRST EDITOR.

The *World's Crisis* was established in the year 1853, and Elder Jonas Merriam was chosen its first Editor. Bro. M. was a native of Topsfield, Mass. He was a graduate of Bowdoin College, a classmate of Judge Sawyer, of Nashua, N.H. Among the members of other classes during his collegiate course were William Pitt Fessenden, President Pierce, Prof. Stowe, Henry W. Longfellow, and John P. Hale.

As an Editor of a religious paper he had but few equals. In the sweet and affectionate spirit breathed in every article; the strong and uncompromising faith expressed in the Word of God; the kind and indulgent manner with which all patrons and correspondents were treated, and the clear manifestation in all his official acts and private life of real christian devotion, of loyalty to Christ, and self-sacrificing service for the church, he had few superiors. His classic attainments enabled him to give the *Crisis* a literary polish which served somewhat to commend it to the educated classes, thus assisting to give it a more general circulation. His efforts as a journalist were successful, presenting many things which were winning and attractive, and but few which were repulsive. His sight failed so that he was under the necessity of retiring from the Editorial chair, which was filled by the election of Bro. Grant.

Bro. M. spent the remnant of his days in private life, giving himself to the most sweet and endearing christian conversation, family devotions, public exhortations and prayers. His faith in the speedy coming of Christ increased with the days of his pilgrimage, until fatal sickness drew out his last dying expressions of complete resignation to God, and triumphant confidence in a swiftly approaching resurrection of the righteous dead to peerage with the angels, and a glorious immortality. He peacefully fell asleep in Jesus in Concord, N. H., May, 1871, leaving a wife (our youngest sister) to mourn her great loss, whose lonely weeping has found no ending. He rests in heavenly watch-care, until the divine appointment for the saints re-living. J. C.

STRANGE PROCEEDINGS.

Some six years since, a French Catholic, by the name of Joseph Guibord, died in Montreal, and his friends were not allowed to bury him in his own lot, in the Catholic cemetery. Recently, Mr. Guibord's wife died, and was buried in his lot. His friends then proposed to take him from the Protestant cemetery, and place him by the side of his wife, but were not allowed the privilege. He is said to have been a man highly esteemed in his own church, and in society as an honorable, successful business man. There is mnch excitement over the matter in Montreal. The case has been stated to Queen Victoria's Privy Council, and they have decided that Mr. Guibord shall be buried in his own lot. The Bishop in Montreal refuses. It remains to be seen whether the British Government, or the Bishop, directed by the Pope, shall prevail.

The following is said to be the reason why Mr. Guibord is not allowed to be buried by the side of his wife:

"The whole 'head and front' of his offense was this: The 'Institute Canadien,' of which Mr. Guibord was a member, had in its library certain books which the Bishop prohibited, with an order to have them thrown out. The two hundred members of the Institute claimed that the books were neither bad nor hostile to the church, and appealed to Rome against the Bishop's decision. Meanwhile, Mr. Guibord retained his membership in the Institute, and the controversy was still pending when he died. This was his whole offense; nothing else has been alleged against him; and there is no other reason whatever for the extraordinary proceedings against his remains."

A mob is ready to prevent Mr. Guidbord's burial, if attempted, hence it has become a question of special interest, which shall prevail. M. G.

"WHAT CAN BE DONE?"

We have just received a note from a dear Bro. in Christ, a faithful laborer in the gospel ministry, who says:

"I don't know but we are all going to be starved out. I know these times try men, of what sort they are of. I have just returned from a four-weeks tent-meeting. Ten were baptized. I received $14.56 for my four weeks labor, and my car fare was $5.34, leaving me $9.21 for my family. How long can one stand it at that rate? And yet that has been the way I have had to struggle the past year. I know there is a moral lack on the part of our Brn. What can be done? I have run behind more than $150 the past year, and how can I pay it at the present rate? I have felt I must give up preaching, but how can I, when I see the Lord at hand, and so many perishing, and so few true men of God that are willing to sacrifice ease and comfort to save them. I want to do right, and am trusting, and waiting, and resting in Jesus. Have been very greatly blest myself in trying to save men."

Although the letter was private, we felt that this much should be published. "What can be done?" Shall faithful, true men, be driven from the field for want of support? Who is willing to bear the responsibility? Somebody must. Who would think of hiring a common day laborer, and giving him but $9.21, besides his traveling expenses for a month's labor, even if he had no family to support? This Bro.'s case is not an isolated one. Such things are common. "What can be done?"

The spirit of sacrifice is sadly wanting. This has happened because there is a lack of *consecration*. What is needed is more vital godliness, heart and pocket santification. A church that starves a faithful minister, sent by the Lord, will be a church lean in spiritual things. The Savior has said, "With what measure ye meet, it shall be measured to you again." "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom; for with the same measure that ye meet withal, it shall be measured to you again." Says Paul: "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." Remember, Jesus says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What is done to the Lord's servants he counts as done to himself. M. G.

A DARK CLOUD.

The dark cloud which has for a long time been gathering blackness in the financial heavens, seems to indicate, by its present movements, and the distant sounds of muttering thunders, that the long ago predicted storm of destruction judgments are about to come upon the "rich." There is an unexplainable financial pressure, now bearing with increasing and irritating weight upon the poor and laboring classes. This is not confined to one country, but is fearfully manifesting itself in all lands. It is not produced by a general scarcity of money, for the commercial depositories were never fuller of legal exchanges than at present. It is not for lack of laborers in the producing departments, or bread to feed them, for millions are seeking for work and cannot find it, while bread is abundant almost every where. It is not because there are no improvements which might be made, or unoccupied lands to be cultivated, or rich ores to be mined, for there never were more inducements offered in these departments than are now presented. The real cause is evidently lying in some other strata, hidden from the financial eye, and seen only through the prophetic glass.

The special difficulty now existing evidently originates in an unusual lack of confidence which business men have in each other. Every body feels that it is unsafe to trust men with funds or business, because so many who were formerly considered the most trustworthy and faithful have become so unfaithful and recklessly dishonest that many choose to lock up their treasures and stop their business rather than run the risk of robbery and defalcation, or suffer the perplexity of employing labor which is factiously disloyal and untrue. All feel that business, everywhere, public and private, is coming to be done upon the principle of grab game, each getting all that he can, by fair means or foul. Bribery, deception, and knavery of the lowest type, is fast becoming the order of the day, in business transactions, from the highest State courts, down to the wood-sawyer and boot-black.

Such a state of things powerfully incline men of virtue and moral integrity to retire from the fearful contest, and live peaceably in their quiet retreat.

These things are producing jealousy between the different castes and classes, and are burning up all the adhesive principles which have bound society together, alienating rulers and ruled, employers and employed, buyers and sellers, and all men between whom business and social friction can exist.

It originates in a fearful moral defection, which necessarily manifests itself in all departments of human associations, in the financial, political, social and religious. It effects alike empires and families, churches, business houses and corporations. All feel an increasing necessity to prepare to defend themselves against those threatening to deprive them of their rights and privileges.

This causes monarchs to ally themselves, so as to defend their rights against those who threaten to deprive them of their monarchical powers; and capitalists to combine to maintain their privilege of drawing the accumulating wealth of the nations into their coffers; and laborers to unite so as to concentrate their strength in compelling their employers to give them their just wages. This is why the great national churches wickedly contemplate wading through blood to seize the reins of universal government. It also causes the kings to determine to perish in the last ditch, rather than yield their kingly sovereignty. And the laborers are determined to compel their employers to give them their just dues, or burn and destroy the wealth of the capitalists.

These circumstances cause the rich men to do just what the prophet said they would do, "heap treasures together for the last days."

The *Boston Advertiser* clearly describes this state of things thus:—

"In spite of the hypocritical assurances of peace—assurances which are meant only to deceive, but which really deceive no one—Europe is not far from the struggle for which all the great States and all the little States are preparing. There is a train of powder extending from Constantinople to Paris, and from St. Petersburg to Athens, which it only requires a match to explode. If the needle is set fair for peace and the mercury rising to tranquillity height, why is Belgium arming? why is Bavaria arming? why is Wurtemberg arming? why is Sweden arming? why is Switzerland arming? why is Denmark arming? why is Spain arming? I omit the great empires and monarchies—for are they not the guardians of peace, and are not the most friendly assurances conveyed from each to each every day! I will not say they lie, for that is not a polite or diplomatic expression; but they deceive or try to deceive, and if they do not succeed in deception it is because they know each other too well.

War is inevitable. It is the only means left of getting out of the political and social *impasse* in which the European States are involved. Whilst the idle armies are eating without producing, the laboring people are producing without eating. Starvation, or what is nearly as bad, the dread of starvation, is wide-spread in Europe. Confidence is gone. The great banks have a plethora of gold, but fear to part with it. They have no faith in the honesty of commercial men and less in the honesty of statesmen; hence the money bags are profitlessly piled up in vaults. The shining ore which they hold might as well have been left in the bosom of mother earth. . . .

Gibbon said that modern civilization would not disappear like the ancient civilizations, because there were no longer any barbarians to destroy it. But it is beyond all doubt that there are hordes of Goths and Vandals in our great cities who, if the opportunity is once given them, will fall to the work of destruction with the passions of savages. It is no uncommon thing to hear it said now of war, 'It is a good thing, it will clear the atmosphere.' The news from abroad to-day is very threatening."

The *Boston Journal*, in speaking of the present financial condition in this country, says:—

"This is a time of business stagnation. It tells upon all classes, but the laboring class is least able to bear it, because too many belonging to it have no reserved means while their wages are being unavoidably reduced in some instances, or cut off in others. There is, accordingly, great discontent in the public mind, a feeling to which mischievous demagogues in all ages have pandered, with a criminality which cannot be overstated."

It referred to a speech of Judge Kelly, of Penn., a prominent member of Congress, thus:—

"In a recent speech he dwelt in an inflammatory style upon the fact that 'already more mills, furnaces, forges, factories and workshops are idle than ever before, and more honest laboring men are living in want and despair than ever before within the limits of the United States.' He laid the blame wholly upon 'the bullionists and the bondholders and their legislative creatures,' who, he said, had concentrated property in fewer hands, and by whom 'the work of plundering the masses still goes on.' And he warned these capitalists that 'unless you desist from your plunder and robbing, a mob may be at your doors and a knife at your throats.'"

It is true this was said in a political contest, but it is evidently too true to be denied. The great question of financial equality among men never so excited the people and governments generally as to-day. The laborers, or producing classes, are every where calling the capitalists to an account for not being willing to equally divide the profits of labor with them, and their rulers for recklessly squandering their hard earnings, which are forced out of their pockets into their treasuries.

The people of England have recently been stirred like a boiling pot over the subject of Parliament appropriating a large sum of money to defray the expenses of the Prince of Wales, while making a tour to India for his personal gratification. Twenty thousand persons assembled in Hyde Park, London, to express their indignation for such a profligate act. Large masses of people gathered for the same purpose at the same hour, in sixteen other cities. The nature of the indignation may be understood by expressions made by Mr. Bradlaugh, who said to the Hyde Park assemblage,—"This Prince of Wales, for whom our money is spent, is no Prince of ours; he is Prince of the *wealthy* classes." Again he said—"If these great popular meetings, and their protests against the *diversion* of public moneys to Princes, continue to be despised by Parliament, on the next occasion when a grant is proposed to a Prince, we will carry our petition and our protest ourselves into Westminster Hall.

This disturbing question of the unequal distribution of wealth among the employers and employed is now unusually agitating the whole world, not only every part of this country, but all parts—England, France, Germany, Russia, Austria, with all the lesser and Oriental nations.

The last news from Austria says, "The weavers on strike, in Brunn, have assumed a threatening attitude. Three battalions of infantry and two squadrons of cavalry are held in readiness to preserve order." In Russia a large army has recently been sent into a number of provinces to quell insurrectionary movements of Communists, or the servants against their masters. In Persia there has been strong movements of the lower classes against their task-masters. The last insurrection in Turkey, in the province of Herzegovina, was caused by the oppressive burden of taxation and the insolence of the Turkish tax-gatherers oppressing the lower classes.

If this universal financial disturbance, in which the employed and employers are becoming fiercely antagonistic, the laborers crying and petitioning for higher wages, while the rich are heaping up their treasures and keeping back the asked-for wages, is not a fulfilment of the prophecies relating to the last days, then we should despair of knowing when the prophecies are fulfilled, and what events they foretell. These mutterings in the financial circles and upheavings in social life are clearly manifestations of the divine displeasure and prophetic portents of the approaching day of God.

Let all the servants of Christ watch the moving index and lift the warning cry of impending judgment. Ye people of God, be not deceived, and enter any of the confederacies to secure your just reward for services rendered to the rich, but trust in the Lord of Sabbaoth, who will richly reward you with an incorruptible treasure in the kingdom of God. J. C.

"GOSPEL SONGS."

"A choice collection of Hymns and Tunes, New and Old, for Prayer Meetings, Sunday Schools, etc."

This is a new book that has had a large sale at our campmeetings this season, and contains some *very* choice pieces:—"When Jesus Comes," "More to Follow," etc., etc. For sale at this Office. Price, 35 cts. per copy; $3.60 per dozen by express; by mail, 40 cts. per copy. AGENT.

WHERE IS THE PROOF?

The Seventh-day Adventists have recently held a campmeeting in Vermont. One of their Brn. prepared a report of the meeting, which was published in the *Free Press*. Eld. James White preached a sermon from the following text:

"But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. 3: 15.

The following is a part of the sermon, as reported:

"The periods of the prophecy of Daniel have terminated. Wm. Miller's mistake was not in the time, but in the event to occur at the close of the two thousand and three hundredth prophetic day of that book. The cleansing of the sanctuary at the end of those days was not the second coming of Christ and the burning day, as supposed by Mr. Miller; but the closing work of the ministry of Christ in the heavenly sanctuary. He stated that the word referred to the heavenly sanctuary, which was to be cleansed by the blood of goats."

We inquire, What reason for such a "hope?" Where is the *proof* that the twenty-three hundred prophetic days ended in 1844, thus bringing us to "the closing work of the ministry of Christ in the heavenly sanctuary?" Where is the *proof* that the door of mercy was closed at that time? We know of but one "reason" that can be given for such a "hope," and that is, Mrs. Ellen G. White's visions." But the evidence is abundant to prove that her visions are not from the Lord, therefore of no value, as proof. That the door of mercy was not closed in 1844, and that Christ did not end the work of his ministry "in the heavenly sanctuary" at that time, is as certain, as that any sinner has been converted since 1844. If Eld. White can give sure evidence that no sinner has received pardon since the time named for the ending of the twenty-three hundred days—1844, then it might do to say that "the ministry of Christ in the heavenly sanctuary" was closed then and there.

The question is asked in Daniel 8: 13, "How long shall . . . *both* the sanctuary and the host . . . be trodden under foot? (ver. 14.) And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." If this sanctuary was in heaven which was to "be trodden under foot" twenty-three hundred years, up to 1844, when it was cleansed by Christ; we inquire, who were those who trod it down, and defiled it during that long period? Were they the saints, or the "host?" But the "host," or the saints, also were to "be trodden under foot" till the end of the days. They did not tread *themselves* "under foot." Who did it in "the heavenly sanctuary?" Will Elder White give "a reason of the hope" that is in him?

The Scripture shows clearly that "the sanctuary and the host" are located together, but Elder White does not believe that the saints will be received into "the heavenly sanctuary" till Christ comes; hence they have not yet been there to "be trodden under foot." "The host,"—the saints—were "trodden under foot" on the earth, but never in "the heavenly sanctuary, therefore, the sanctuary that should "be trodden under foot" for twenty-three hundred prophetic days was not in heaven, but on the earth, It is certain that the Scriptures speak of the land promised to Abraham, Isaac, and Jacob, as the "sanctuary." And when referring to that land, Jesus said it should "be *trodden down* of the Gentiles, till the times of the Gentiles be fulfilled." Luke 21: 24. It is still trodden under foot by the Gentiles, therefore the twenty-three hundred days are not yet ended. M. G.

SUNDAY SCHOOL BOOKS.

The undersigned was appointed by the Adv. Chris. Association, at its late meeting in Springfield, a committee to procure suitable books for our Sunday-schools, and furnish them to all who desired to obtain them. He desires to state that he is prepared to obtain books, which he thinks will be satisfactory to those who wish for them, in any quantity, large or small. A catalogue of them, however, can not be published, for the stock from which they will be selected is constantly changing, and is not alike any two successive weeks.

Parties wishing the undersigned to obtain books for them, must strictly observe the following directions:

1. The order for books must invariably be accompanied with the money to be expended.
2. State the average age of the children for whom the books are intended.
3. State plainly your address, the town and State.
4. Direct your order to C. E. Barnes, Box 5140, Boston, Mass.

Cut this notice out, and have it where you can refer to it when sending an order.

If the foregoing rules are heeded by those who send their orders, there is but little doubt that the orders will be filled to their satisfaction. C. E. BARNES.

BRO. J. C. BELTZ writes from Greensburg, Pa.:—"I am a friend to the *Crisis*, and would not like to do without it. It is just the paper for the times, because it contains plain Bible truths and wholesome doctrine. When I get through with my papers and tracts, I hand them to my neighbors, especially to the poorer and common class, by whom they are generally received gladly."

BRO. WM. SHELDON writes from Brodhead, Wis., Sept. 14th, 1875:—"Have reached my western home in safety, after having visited five eastern campmeetings. We are now in the midst of a campmeeting in Brodhead, with a growing interest."

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.* or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$41 20
Benj. Irish	5.00
A. Ordway	.25

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$5.90
L. S. Ludington	1.00

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$969.38
Miles Grant (on pledge)	25 00
"C."	4 00
A. R. Garey (pledge paid)	2.00
N. E. H	.25

FOR THE POOR.

W. F. D.	$2.00

KANSAS, THE POOR, ETC.

"*Cash, Boots, Shoes, and Clothing for the Poor in Kansas,*" *etc.*

The cash, and goods acknowledged under the above head, in the *Crisis* December 23, 1874, to July 7, 1875, inclusive, have been distributed as follows:—

Amount of cash received to the above date..$343 60

Cash sent Eld. J. C. Smith, Kansas, for distribution	$130 90
" Eld. J. S. Thorpe, for distribution	67 50
" Eld. E. N. Bliss, for distribution	35 00
" Elds. R. F. and M. J. Clark, for distribution	25 00
" Eld. Orsan Lewis, for distribution	20 00
" Eld. A. Conklin	16 00
" Eld M. J. Hughes, North Carolina, for distribution	25 00
" Mrs. S. Ferren, Kansas, for distribution—Cash $11.70, shoes, etc, $1 25	12 95
Bro. L. Boutell, for Shoes sent to Kansas	3 50
Sister Julia A. Buzzell	3 00
Bro. F. H. Chamberlain	1 75
Bro. C. Rathborn	3 00
	$343 60

The Clothing, Cloth, Boots, Shoes, etc., received, have been sent to Brn. J. C. Smith, J. S. Thorpe, E. N. Bliss, M. J. Hughes, W. Snyder, Bro. and Sr. Clark, and Sister Ferren, for distribution.

The freight—when not paid by the parties sending—has been paid by the A. A. Mission Society, so far as the Rail Road would take pay. Also, the *money orders* and *registered letters*, with cash, have been paid by the A. A. M. Society, and we believe every dollar has been received by the parties to whom sent, as also all of the clothing. A portion of the cash was sent for the "Poor"—not in Kansas particularly—so a small amount was given to persons in the North. GEO. T. ADAMS, *Treasurer.*

Correspondence.

From Bro. R. H. Gresham.

To my beloved Brn. and Srs. in Christ, who are joyfully waiting for the GREAT KING *to come and set up his kingdom:*—I know that some of you who read the *Crisis* are glad to hear from me by letter, for you have so stated to me by letter and face to face. I love to hear from my brethren rather than to be heard from, and this is the main reason why I do not write oftener. I do not think that I have ever labored more earnestly than in the past six months, though my principal efforts in behalf of the truth as it is in Jesus have been, comparatively, with a few persons, as my business has been in country places. Many learned brethren are well suited to teach the multitude, when they find a multitude who will give heed to sound words; but as for me, I am satisfied that I can do most good with few persons at a time, and that in private readings and conversations.

I think that I can count at least six persons, who commenced six months ago to learn the true way, who have unlearned their former errors, and are so honestly and earnestly hungering and thirsting for that wisdom which cometh from above, that I trust they will press forward to perfection, and not turn back, nor any more give heed to the traditions of men. There are other persons throughout these highlands, in several counties, who profess to really desire to be taught the way of life.

I have lately made a trip through Haywood, Jackson, Macon, and Cherokee counties, traveling on foot over mountains and valleys, at least one hundred and fifty miles. On that trip I talked with many persons, and scattered a great many tracts and papers, and trust that good may result. I am nearly out of proper tracts and papers for distribution, and wish that many brethren may aid in sending me a supply. Some of the tracts that I most desire may be out of print, but I will enumerate some that I would be glad to receive by the dozens, or in smaller quantity; namely, "A Letter to a Friend," by Mrs. Woodruff; "Scripture, or Popular Theology," by S. L. Manley; "What is Man?" by Miles Grant; "Exposition of the Parable of the Rich Man and Lazarus"; "Forty Questions on Immortality"; "Can you Believe?" (4 pp.) by H. V. Reed; "God and Man's Word Contrasted" (4 pp.), issued by T. G. Newman; "Ghostology," "Two Adams'," "Plain Truths" (36 pp.), "Key of Truth," "Immortality through Christ alone," "Intermediate State," "The Kingdom of God," by S. S. Brewer; "Reasons for my Hope," by H. L. Hastings; "Exposition of the Answer to the Thief on the Cross"; or any of those, or others of similar teaching, or old papers teaching the truth, all of which I will try to use for good.

Now I wish to say to those who desire to settle in this section, that I have made a tour of examination, taking with me a clever Welchman, who came to this country for observation; and now I am decided as to the right place, and for many reasons the most desirable place (in the woods) that I have ever seen. The entire plateau, to which I refer, embraces those delightful highlands in the southern parts of Macon and Jackson counties, N. C., at an altitude of 3200 to 3800 feet. Several worthy gentlemen of intelligence, learning, refinement, and practical experience in farming and other business, have already located there, and are highly pleased. Good lands are sold at *one to three dollars per acre*. For the present, you may address C. C. Hutchinson, or S. T. Kelsey, at Horse Cove, Macon Co., N. C.; or write to me at Turnpike, Buncombe Co., N. C., as my business may continue me here for several months to come.

P. S.—To those who may wish to join the Colony, or visit the new settlement, in the new county of Macon, in the old State of North Carolina, I should have told them how to get there. Those coming from the North and West should go *via*. Chattanooga, Tenn., Atlanta, Ga., and Walhallah, S. C., by Rail, and from there it is about thirty miles north to Mr. S. T. Kelsey's. Those from the East and North-east may come *via*. Richmond, Va., or Wilmington, N. C., thence *via*. Greenville and Walhallah, S. C. If they wish to live economically after leaving the R. R., it may be well that they bring small tents and cooking utensils with them, also a small amount of provisions, axes, etc., for ready use. R. H. G.

From Sr. N. A. Grant.

Dear Crisis:—I thought a few words from the little band out here with the Evangel tent might interest your readers; especially those who are looking for the soon coming of Jesus. The tent is now pitched at Washington Mills, Me. The interest here is very good. The people seem anxious to hear the truth. God is with us by his Spirit, and is blessing us. One young lady has come out from the world, and decided to stand for Christ. Brother F. E. Blaisdell is all the preacher we have with us yet. Brother R. Hall was with us Sunday evening, June 20th, and preached. We had a blessed good meeting all day Sunday.

This is a new place, and many come out to hear something new. Thank the Lord for his glorious truths, and I believe we have got the truth. At the close of the meeting Sunday, many came for tracts, showing that they are interested. Let us be faithful in scattering the good seed. The harvest truly is great, but the laborers are few. Time is short, and what we do must be done quickly. I feel that the great day of God's wrath is just upon us. My prayer is that we may be cleansed from all sin; for we must be pure in heart if we would see God. Praise his holy name. I am sweetly resting in Jesus, and trusting his word. I have been out this way for nearly five years, but I never saw the truth so clearly as for a few months in the past. I am so glad that he does not leave his people in the dark, but we have the sure word of prophecy as a lamp to our feet. Glory to his holy name. I love him to-day.

We are out here, a little company of us, trying in our weak way to scatter the truth. We are weak, but in God is our strength, and he has said, My grace is sufficient for thee. We can but cry, O God, lead; O Father, hear; and save souls as we go. We have seen some good done in Jesus' name, and to the Lord be all the praise and the glory. Brethren, pray for us, that our faith fail not, and that we may prove faithful till Jesus our Life-giver comes, that we with you may have eternal life.

Washington Mills, Me.

From Sr. M. L. Hughes.

Beloved Friends:—How good God is to us, poor, weak, mortal worms of the dust. It is to be feared we do not thank him enough for what he has done for us. What love our heavenly Father must have for us, when we were sinners, to send Jesus, our great High Priest and Savior, to die for us, the just for the unjust, to bring us to himself. Love is the fulfilling of the law. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? We ought to be as united to Christ as the branches are to the vine, so that the world will say, when they look on us, Behold, how those christians love one another. The churches, as a general thing, are in a cold, formal state. They need to be quickened by the Holy Ghost, so that they will not be puffed up one above another. I want to see the ministers of Christ preaching the whole gospel, as the Holy Spirit shall move them to preach. The word tells us that in "the last days" men "will not endure sound doctrine."

I am a poor afflicted widow. God is my all in all. I am trusting wholly in him for my daily living. He has been the widow's God to me. In him will I trust. I am trying to live every day as if I knew it to be the last. I have a peace that passeth all understanding. Glory to God. I am on my journey home. Being at peace with the world, and at peace with God, I rest in hope. We are living in perilous times. Sin and iniquity abound, and the love of professors is growing cold. Let us up, and be doing something to draw them to the Lamb of God, that taketh away the sin of the world. Let us so let our light shine in the world, that the world may take knowledge of us that we are truly living as we profess; being living epistles, known and read of all men. The time is short. What is done must be done quickly.

Boston, Mass.

From Bro. S. Woodruff.

Dear Brn. and Srs. of Ct.:—The time has fully arrived when we should put forth every effort on our part to save the perishing. The evenings are of sufficient length to call the attention of the people more fully to the great subject of salvation and eternal life. The past season has been one of trial and perplexity in the direction of our conference. Those desiring its welfare have been at times almost discouraged, seeing no doors opened to give it a chance to breathe. Death seemed to stare it in the face. I have prayed over the matter, desiring a speedy recovery from its illness.

This morning I feel like thanking the good Lord and taking courage. The subject was brought before our brethren and sisters at the Ct. campmeeting, and they acted nobly. Some said they never had attended, and had felt no interest in the past, but resolved to be at our next meeting. Doors were opened, and a spirit of welcome manifested such as I have not seen before. Thank the good Lord for the prospect which opens before us. Let every one rally to the standard of truth, and speed on this glorious cause; for the night is far spent, the day is at hand. What we do must be done quickly.

I shall expect at our next conference a full attendance. Come with praying hearts,

IMPERFECT IN ORIGINAL

for we need your earnest, fervent prayers for God's blessing to rest upon the people. Let our conference be truly an institution sent of God to the people for good, wherever it may go; that the object of its coming into being may be fully carried out, and many be saved thereby. Let all its members be active. Be ye filled with the Spirit, that great good may be done in the name of the Lord Jesus. The Lord will bless our earnest efforts, and victory will turn on Zion's side.
S. Woodruff, *President.*

From Bro. A. W. Lloyd.

We have had an interesting series of meetings at North Adams, conducted by Bro. Arthur A. Waite, the "Boy Preacher," as he is called. The meetings were held in Miller's Hall, commencing Aug. 29th, and closing Sept. 5th. The preaching was practical, instructive, and interesting. It was plain, pointed, and heart-searching. Some rose the first evening for prayers; and, excepting the first and last evening, the anxious seat was well filled with those seeking blessings from the Lord. Several have been converted, and others reclaimed. Nine have been buried with Christ in baptism. Others are waiting for an opportunity.

During the meetings *Christ* has been kept continually in the foreground, like a "strong tower," into which the people may run for safety. The audiences have been large and attentive. The prospect is very encouraging.

From Sr. A. E. Millard.

Dear Editors:—I am looking for the coming of our Lord, and long for the time to arrive when the world shall be made free from sin. I feel a greater need of living a pure and holy life than ever before. I am deeply thankful for the *Crisis*, and the many precious truths it contains. Living as I do far away from meetings of any kind, its truths are doubly dear. I believe it has been the means, in God's hands, of bringing my husband to see the error of his ways. I thank the Lord with all my soul, that he has saved my husband. Brothers and sisters, pray for us, for we need your prayers. After reading the paper, we send it round to the different families. Some are eager to receive it. How I wish we could attend some of those meetings of which we read in the paper.
Evart, Osceola Co., Mich.

Bro. D. Mathewson writes from San Francisco, Sept. 6th, 1875:—"Our journey was pleasant. The scenery was fine as we passed the mountains. The evidence of an Almighty hand was seen everywhere. Well, the Lord is good to all who trust him. Brn. Nichols and Ficks met us at Sacramento, and Brn. Dibble and Snow met us at Leandro, and others at Oakland. All seemed glad to see us. The prospect is quite encouraging. May the Lord direct us, is our prayer. He keeps us in peace, and the good Spirit prevails in our meetings. Our congregations are pretty good, and on the increase. We thank the Lord for this. At our communion last evening, over fifty remained and communed. We had a blessed time. I like Bro. Howell, and all the friends. It seems as though we had been acquainted for a long time. It seems as though we were in old New England. We admire the climate, although they say this is the most unpleasant time of the year. It is neither cold nor hot, but '*lukewarm*.'

Well, Bro. G., we are glad we are here, and we trust the Lord will keep us, and cause our coming to be a blessing to all. Pray for us."

KEEP UNDER THE BODY.

Rev. Dr. Richard Storrs, in a recent lecture at New York upon "the conditions of success in preaching without notes," relates the following incident:

"I remember when I was ordained I had just recovered from a sickness and was somewhat thin; but the minister who gave me the charge, an old friend of my father's and of myself, a man of very full and florid habit, said, with his eyes filled with tears: "My young brother, I charge you to keep under the body." It was rather ludicrous, but sound and apostolic. Keep under the body, only do not abuse it. Keep it under as a rider keeps under him his spirited horse, or as a captain manages his ship, or as a mason his scaffolding. Keep it under, that you may rise on it. Use good, simple food. Take plenty of sleep. Beauty-sleep comes to the mind before twelve o'clock at night. Do your work in the sunshine that God gives, not in the artificial light. Use relaxation. For your health you are responsible to no man, but to God. It must be kept in good tune; then come strength and elasticity in preaching without notes."

Obituaries.

Edwards. In Casco, Me., Dec. 7th, 1874, Lucy A., wife of Harrison Edwards, aged twenty-nine years and eleven months.

Her struggle with disease was long and persistent, for she had dear friends to live for; but when at length she found she must go, she gave up husband, child, and all, resigning herself to the last sleep with good hope in Him who hath declared, "I am the resurrection and the life," and who for many years she had loved and served.
J. Albert Libby.

Glines. In Paris, Me., May 11th, 1875, Mr. Orin Glines, aged fifty-three years.

His fall by the hand of the destroyer was quite unexpected, and the loss of one in the strength of manhood to the wife and children is very great; yet in the midst of so great a grief, they know how to stay their sorrowing hearts on Him who has always been near his own, to solace and to cheer.
J. Albert Libby.

Chamberlain. Fell asleep in Jesus, in Portland, Me., Aug. 25th, 1875, Charles O. Chamberlain, aged thirty-one years and five months.

Charles was beloved by all who knew him. Relatives and friends were comforted with the assurance that he was prepared to awake in the likeness of his Redeemer, when he shall return to gather his special treasures.

Then he, arising from the tomb,
Immortal, bright, shall ever shine;
Reviving in eternal bloom,
Safe from diseases and decline.

S. S. Brewer.

Chace. In Arkwright, R. I., Aug. 21st, Sally Chace, in the eighty-seventh year of her age.

Sister Chace was a loving and faithful sister, and a tender and affectionate mother. She did not find the Savior until a few months before her death. May God impart grace to the bereaved friends, and bring them all at last to enjoy the rest that remains for the people of God. Funeral sermon by the writer. Text, Rev. 1: 18.

Farewell, dear mother,
Sleep on, and take your rest,
Till Jesus bids you welcome come,
And be his honored guest.

J. Miett.

Mann. In North Scituate, R. I., April 26th, 1875, Anna M. Mann, aged two years, two months, and twenty-two days.

The enemy has laid his hands upon the little one, and we have laid her low in the grave; but soon He who said, I have the keys of hell and of death, will come again, and will open the graves, and bring little ones back again to live on the new earth. Funeral sermon by the writer. Text Jer. 31: 16.
S. Miett.

Malley. In Northfield, Mass., Sept. 7th, of cholera infantum, my little grandson, John Edward, son of M. C. and J. P. Malley, aged seven months and sixteen days.

Words of comfort were spoken by Bro. Cook, of Vernon, from Jer. 31: 15–17.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Zebina Marsh.

Adv. Chris. Times, please copy.

Walsh. In New York City, Sept. 10th, 1875, Etta, wife of H. J. Walsh, and daughter of John Willey, aged twenty-four years.

Funeral services by Eld. Gale, from Job 3: 25, assisted by the writer. She sleeps, but not forever.
John B. Dearing.

Aldrich. At Sugar Hill, Sunday, Sept. 5th, Bro. Enoch Aldrich, aged sixty-seven years.

"Blessed are the peacemakers." The large chapel was filled, and over sixty relatives were present. We addressed them from the text found in Gen. 5: 24.
N. Wheeler.

Hall. At Whitefield, Sept. 12th, Sr. Mary, wife of Bro. Royal Hall, aged sixty-five years.

Her last words were, "I love Jesus, and I know that he loves me." We tried to comfort them with gospel truth.
N. W.

Married.

MUHLIG—DORR. In Cordaville, Mass., Sept. 11th, by Eld. C. Goodrich, Bro. J. A. Muhlig, of Natick, Mass., and Sr. Lizzie Dorr, of Cordaville.

GOWELL—RICH. In Oxford, Me., Sept. 5th, by Eld J. Albert Libby, Mr. Willis S. Gowell and Miss Emma Rich, both of Oxford.

INSCHOE—GEORGE. In Brookfield, Penn., Aug. 8th, 1875, at the house of the bridegroom, by Eld. D. B. Hunt, Mr. Hiram Inschoe and Miss Lucretia S. George, both of Brookfield.

FOREIGN NEWS.

TURKEY.

London, Sept. 16. A Berlin special to the *Times* says the recent successes of the insurgents render the continuance of a guerrilla warfare until spring possible. In such case it will be difficult to restrain the Servians from participating. Austria, with an eye to these contingencies, has issued orders regulating the supply of horses in the event of a mobilization.

Vienna, Sept. 19. An insurrection has broken out at Tiskorre, near Arachowo. The insurgents burned a Turkish guard-house, the garrison of which fled. The insurrection is said to be spreading in Western Bosnia, and it is rumored that preparations have been made for a general rising in Bosnia.

Constantinople, Sept 14. Serious fighting occurred on Monday, Tuesday and Wednesday last, in which the Turks were defeated. This has resulted in the renewal of the siege of Trebigue by the insurgents.

Belgrade, Sept. 13. On account of the threatening concentration of Turkish troops on the frontier, the Servian Government has ordered the mobilization of six frontier brigades, aggregating 24,000 men. Each soldier must be supplied with one hundred rounds of ammunition, and special precautions will be taken during the night.

London, Sept. 16. The Madrid correspondent of the *Times* summarizes the circular of the Papal Nuncio to the Bishop as follows: The Nuncio claims the fulfillment of the concordat which forbids the exercise of any non-Catholic creed, requires the transfer of the superintendence over education to the clergy, and pledges the co-operation of the secular power in suppressing heretical teaching and literature. He says one of the causes of civil war is the way in which religious unity has been misunderstood by previous governments. For these reasons and in view of these consequences the Holy See believes itself strictly obliged to present these observations to the government. The *Times* correspondent adds: No doubt the presentation of this audacious claim, at a time when a liberal cabinet has just been installed, implies a threat that if the government reject it, the blessing of the church will be definitely transferred to Don Carlos, and peace retarded in every possible way

London, Sept. 17. The announcement is made to-day, from Constantinople, that Turkey is thoroughly aroused in consequence of the Eastern troubles. The forces in Bulgaria are being placed on a war footing, and all the fortresses on the Danube are being thoroughly overhauled and put in readiness for any emergency. The announcement of these precautionary measures by Turkey causes some flurry in political circles here.

DOMESTIC NEWS.

New York, Sept. 17. A special from Houston, Texas, dated yesterday, says there has been a fearful gale at Galveston since yesterday morning. The city is partially under water, which is several feet deep in the principal streets. Several wrecks are reported. The Ocean House on Gulf Beach is entirely surrounded by water, and much damage is already sustained by citizens, who are terribly frightened, and the storm is pronounced the heaviest since 1867. Thirty workmen on the Breakwater, being built by the Government, were cut off and are lost. The Santa Fe railroad bridge across the bay was swept away, and the Houston railroad bridge is under water, twenty feet of this end being washed away. The water at Virginia Point has backed up for three miles on the main land, and is still rising. The gale is increasing and the barometer is falling. The bay is so full of water that if the wind changes to the north the whole island is lost and no lives can be saved. The shipping in the harbor was having a fearful time at the last accounts. The latest news, at five this afternoon, announces the safety of the ship channel dredging fleet.

Philadelphia, Sept. 17. Last evening Gerdemann, the ex-priest, delivered a lecture in Masonic Hall at Manayunk on the Roman Church as it is at present, and from the beginning until the lecturer had made his exit from that village, there seemed a disposition on the part of the natives to treat him to anything else but courtesy.

Upon concluding, Gerdemann placed himself under escort and left the building, proceeding to the railroad station, while a mob which had already collected, continued in close proximity to the party until they reached that place. He was placed in the smoking-car and both doors locked, while a posse of police remained outside. The mob, numbering about one thousand, was a dangerous one, and subsequently rallied, beat the officers out of the way, captured the car, broke in the doors, and commenced an assault upon the ex-priest. He was protected, however, from serious injury by the police, receiving only a few bruises. Gerdemann escaped finaly to a rear car and under the care of officers was brought to this city.

ITEMS.

— Five years ago a Baptist religious meeting was prohibited in Rome. Now there is a church dedicated, with a membership of ninety-two.

— The late Emperor Ferdinand of Austria has left by his will to the Pope $6,000,000, which has been already paid.

— It is estimated that in fourteen counties of Illinois the damage by recent storms will reach the enormous aggregate of $12,000,000.

— Three hundred and fifty painters are engaged on inside work on the Palace Hotel, at present, in San Francisco.

— The law subjecting priests and divinity students to military duty has passed the Italian Senate.

Advices from Egypt state that the Abyssinians are making active preparations to attack the Egyptians. The Khedive is greatly alarmed, and is sending reinforcements to the frontier.

— A young Norwegian, who was converted at one of the earlier meetings held by Messrs. Sankey and Moody in England, has returned to Norway and started a Sunday-school, the first ever opened in the northern part of that county.

— On the 16th of the month Pope Pius IX. completed the 29th year of his pontificate, and if he lasts two years longer he will be able to keep the 50th anniversary of his episcopal rank, as he was created Archbishop of Spoleto, his native place, in the year 1827.

— Mr. C. H. Spurgeon, of the Metropolitan Tabernacle, is reported to have said at the quarterly meeting of the London Association, held at Tottenham, that he was appalled upon learning on the Sunday night previous, that the membership of his church now consisted of 4,999.

— The Butler county "gas well" which is to be made to discharge itself through iron pipes eighteen miles distant from the point of its situation, supplies 200,000 feet of gas per minute, sufficient to run a large number of rolling mills and light the cities of Alleghany and Pittsburgh with the remainder.

— A San Francisco dispatch says a succession of typhoons has swept the coast of Japan, doing great damage in Yokohama, causing great destruction among the fishing junks and entailing loss of life. Disastrous floods have caused great loss of life in the interior, between Yeddo and the coast.

The Catholics have uttered a warning to the New York *Herald*. That paper is informed that if it does not change its tone on Catholocism, the priests will from the pulpit forbid its entrance into Catholic families. The experiment would be an interesting one to look upon—this attempt of the Catholics to muzzle the press.

Notices.

Notice.

The Quarterly Conference of the Eastern District of Massachusetts will be held at the Advent Chapel, Lawrence, Mass., to commence *Thursday evening, Oct. 7th*, and continue over Sunday, the 10th.

It is desired that all the preachers of Eastern Mass. and as many of the brethren and sisters of the churches as can, may attend. An invitation is also extended to all others who may esteem it a privilege or duty to meet with us in this christian convocation. Let all pray for the divine blessing.
J. Couch.

Notice.

The meeting of the Alton Bay Campmeeting Committee is postponed from Sept. 28th to *October 6th*.
J. Couch.

Tent Meeting.

A Second Advent Tent Meeting will commence in Harwich Centre, Mass., near the depot, under the Mass. Advent Mission Tent, on *Friday evening, Sept. 24th*, continuing over the following Sunday, and longer if duty demands. Meetings afternoon and evening daily, when preaching may be expected. Come one and all to these meetings, and help save the perishing.
L. Boutell, for the Committee.

Hoosick Valley Conference.

The annual meeting of the Hoosick Valley Conference will be held at Hoosick, N. Y., commencing *Wednesday, Oct. 6th*, 1875, to continue over the following Sunday. Particulars hereafter.
A. W. Sibley, *President.*
W. O Higley, *Secretary.*

Notice.—A quarterly session of the New Hampshire A. C. Conference will be held at Salisbury, South Village, commencing Thursday evening, Oct. 7th, and hold over the following Sabbath. It is hoped that a number of our preachers and many brethren and sisters will be present. Elders Stockman, Ross and others are expected to assist in preaching the word. D. W. Davis, for Com.

Connecticut A. C. Conference.

The Lord willing, this conference willl meet at Plainville, *Wednesday evening, Oct. 13th*, and hold over Sunday, Oct. 17th. This is the annual meeting, and we hope to see a general gathering of preachers, delegates, and brethren and sisters interested, throughout the State. You expressed sympathy for the well being of the conference at our late campmeeting, and we trust it will now be practically endorsed. Thursday, Oct. 14th, is set apart for the transaction of conference business. Come promptly and attend to it, that the remainder of the time may be devoted to the preaching of the word and labor for the perishing.
Seth Woodruff, President.
O. D. Woodruff, Secretary.

Tent Meeting.

The Lord willing, the Conn. Mission Tent will be pitched in Tylerville, Conn., *Wednesday, Sept. 29th*, and remain over Sunday, Oct. 3d. Tylerville is in the town of Haddam, on the Connecticut river, below Middletown. Take cars on the Conn. Valley R. R. to Goodspeed's Station, or boat from Hartford to Goodspeed's Landing, the opposite side of the river, and cross over by ferry. Fare from Hartford by rail one dollar; by boat fifty cents. From Middletown fifty cents by either route. The tent will be pitched about one fourth of a mile from Goodspeed's Station. May the Lord bless the effort in this field of labor.
O. D. Woodruff.

Conference.—The Nova Scotia A. C. Conference will hold its next quarterly session with the church at Bear Point, Barrington, commencing *Thursday, Oct. 7th*, at two p. m., and continue over the Sabbath. An invitation is extended to preaching brethren to come and aid in this meeting. Come all who can in the name of the Lord Jesus, and labor for the salvation of precious souls.
Wm. Halliday.

Quarterly Meeting.—The fourth quarterly meeting of the Kansas Central Advent Christian Conference will be held with the church on the Marais-des-Cygnes River, east of Arvonia, Osage Co., Kansas, on Saturday, Oct. 2nd, at 2 o'clock p. m., and will hold over Sunday. Brethren and sisters, and all who love Jesus, come; let us worship together. Let us sing glad anthems together to the Rock of our salvation. All are invited to come.
H. H. Klock, Secretary.

Conference.—The fourth session of the Maine Westerly Quarterly Conference will meet with the church at Brunswick (Yellow School-house), on Thursday evening, Oct. 7th, and hold over Sunday. Come, brethren and sisters, in the name of your Master, and work for the salvation of sinners.
H. D. Reed, Pres.
H. S. Mitchell, Sec.

The Annual Meeting of the church of God in Darien, Genesee Co., N. Y., will commence *Friday evening, Sept. 24th*, and hold over the Sabbath. Elds. J. B. Cook, Colegrove, Low, and others, will be present. Come, brethren in the Spirit, that God may bless the meeting, as he always has in years past. Conveyance at Croft's Station, as usual.
A. C. Newell.
B. C. Simonds.
G. Strong.

The Evangel Tent will continue in West Waterville over Sunday, the 26th. Meetings afternoons and evenings. Brethren and sisters can find accommodations in small tents. Bring food and bedding.
F. E. Blaisdell.
H. B. Sevey.

Campmeeting.

The Advent Christian Campmeeting of Northern Kansas and Southern Nebraska will be held at Peach Creek, Washington Co., beginning *October 7th*, and continue over two Sundays. Come all that can. Make a sacrifice to come, and come filled with the Spirit to work for God. Bring plenty of bedding, and all bring tents that can. Bro. and Sr. Clark will be present (D. V.), with a large missionary tent.

Committee: C. D. Potter, A. S. Field, J. W. Elliott, and Theodore Bedgar.

Brn. G. G. Godfrey, James Hayworth, F. O. Cutler, J. S. Thorp, E. N. Bliss, James Page, R. F. Clark, Sr. Clark, and others, will be present to assist in preaching the word.

For additional information, address C. D. Potter, Peach Creek, Washington Co., Kansas.

The Advent Christian Conference of Northern Kansas and Southern Nebraska will be held during the early part of the meeting. Per order of Committee.

Conference.

The next Annual Advent Christian Conference of Northern Pa. and Southern N. Y. will be held at Little Marsh, Tioga Co., Pa., commencing *Thursday evening, Oct. 14th*, and continuing over the following Sunday. We hope to see a general gathering of the friends of truth. Come in the name of the Lord. Ticket by railway from Corning (Tioga depot) to Middlebury. Teams will be at Middlebury to convey to Little Marsh.
E. C. Cowles, President.
A. H. Briggs, Secretary.

A Conference.—The Lord willing, there will be a conference in North Hermon, Me., in the Advent Chapel, about five miles from Bangor, on the avenue road, commencing *Friday, Oct. 1st*, at two o'clock p. m., and continue over Sunday. Whoever will, let them come and worship the Lord. Hope he will send some of the preaching brethren to preach the word of life. In behalf of the brethren,
S. Bragg.

Conference.—The Lord willing, there will be a conference in Wesley, Me., to commence *Thursday, Sept. 30th*, at six o'clock p. m., and continue over the Sabbath. We extend the invitation to all who can come and meet with us, to advance the cause of truth and the salvation of sinners.
M. W. Corliss.

My labors for the present and on until further notice, will be with the church in Whitefield, N. H. Brethren, please remember and address all communications designed for me to the above place.
T. E. Lang, Jr.

Notice.—I would say to the preaching brethren, when they send their appointments to Richmond, please name the place, Reed meeting-house, Richmond Corner, or at the Village. F. Bates.

Bro. G. F. Haines having accepted the call given him by the church of Bonny Eagle, Me., hereafter all matters of exchange or supply must be made through him. T. R. Libby, Clerk.

The Advent Church in Wakefield having secured the services of Eld. Benj. Finney as their Pastor, all preaching brethren wishing to come there to labor, will please confer with him.
Geo. H. Tyzzer, Clerk.

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick.
J. W. Burroughs, Pastor.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, Boston, Mass.

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.

Boston (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Charlestown (Hall No. 70 Main Street.)
W. S. Campbell.....Sunday, Sept. 26th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.

Somerville, Mass (Pilgrim Hall, Summer Street.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W. Sederquest.....1st and 3d Sundays in each month till further notice.
B. Emery.....Sunday, Oct. 31st

Hyde Park, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Springfield, Mass., Wednesday evening, Sept. 22d and onward in a series of meetings as the Lord may direct. Miles Grant.

Tremont, Mass.....Sundays, Oct. 3d and 10th
C. E. Barnes.

Hartford, Conn.....Sunday, Oct. 3d
A. W. Sibley.

Sugar Hill, N. H.....Sunday, Sept. 26th
Lake Village, N. H.....Sundays, Oct. 3d and 10th
S. S. Brewer.

Natick, Mass.....Sunday, Sept. 26th
Plymouth.....Sunday, Oct. 3d
New Bedford.....Sunday, Oct. 10th
Tremont.....Sunday, Oct. 17th
J. S. White.

Vineland, N. J.....Sunday, Sept. 26th
A. A. Phelps.

Great Falls.....Wednesday, Sept. 22d
Dover.....Thursday, Sept 23d
Manchester, N. H.....Friday evening, Sept. 24th
North Adams, Mass.....Friday evening, Oct. 1st
Pittstown (if desired).....Saturday evening, Oct. 2nd
Hoosick, N. Y.....Sabbath, Oct. 3d
The three following evenings at liberty.
Hoosick Conference three days, Oct. 7th, 8th, and 9th
Rutland, Vt.....Sabbath, Oct. 10th
Addison, Vt. (if desired) Tuesday and Wednesday, Oct. 12th and 13th. Northam (if desired) Thursday evening. Bro. Flagg proposes these two places. Please write him.
Castleton, Vt.....Friday evening, Oct. 15th
Poultney, Vt.....Sabbath, Oct. 17th
Low Hampton, N. Y.....Tuesday evening, Oct. 19th
Sandy Hill, N. Y.....Wednesday evening, Oct. 20th
Saratoga Springs, from Thursday evening over the following Sabbath, where Bro. Duran appoints.
The following week at liberty. H. Munger.

Fairhaven, Mass.....Sunday, Oct. 3d
M. Batchelor.

Meredith Neck, N. H.....Sunday, Sept. 26th
J. G. Smith.

Rochester, N. Y.....Sabbath, Sept. 26th
Nevada, Ohio.....Sabbath, Oct. 3d
E. McCulloch.

East Weymouth.....Sunday, Oct. 3d
New Britain, Conn.....Sunday, Oct. 10th
W. S. Campbell.

Gilmantown, N. H.....Sabbath, Oct. 3d
J. T. Libbey.

Cabot, Vt.....Sunday, Oct. 17th
Daniel D. Page.

Rye, N. H.....Sunday, Sept. 26th
C. S. Emerson.

Plymouth.....Sunday, Sept. 26th
E. Owen.

Danville, P. Q.....Sunday, Sept. 26th
L. C. McKinstry.

Montreal, P. Q.....Sunday, Sept. 26th
M. McKinstry.

Sutton, N. H. (Palmer school-house) Sun., Sept. 26th
Bradford, N. H. (Bush meeting-house)...Sun., Oct. 3d
A. S. Williams.

Strafford, N. H. (Robert's school house) Sun., Oct. 3d
Farmington Village.....Sunday, Oct. 10th
Wm. Bodge.

Loudon Village, N. H. (as Bro. Parker may arrange) Sunday, Sept. 26th.
Canterbury, N. H. (as Bro. Tucker may arrange) evening, Oct. 2d, and Sunday, Oct. 3d
Epsom, N. H. (Marden's Corner).....evening, Oct. 23d
Chichester, N. H. (Pine Ground).....Sunday, Oct. 24th
N. B. McMurphy.

Tamworth, N. H. (Fowler's Mills..Sabbath, Sept. 26th
Albany, N. H. (Great Intervale)...Sabbath, Oct. 10th and onward as duty may demand. S. Dinsmore.

Springfield, Mass.....Thursday evening, Sept. 23d
Norwalk, Ohio.....Saturday evening, Sept. 25th and over Sunday, Sept. 26th.
Chicago Ill.....Tuesday evening, Oct. 28th
Peach Creek, Kansas.....Sunday, Oct. 3d
R. F & M. J. Clark.

Hurding school-house.....Sunday, Sept. 26th
Great Falls.....Sunday, Oct. 3d
Mayberry school-house.....Sunday, Oct. 10th
Sebago (Lake school-house).....Sunday, Oct. 17th
Mrs. H. S. Clark.

Stowe, Mass. (Osgood's Hall).....Sunday, Sept. 26th
Z. Boodey.

Batchelder's Grove, near Loudon Mills, N. H., Sabbath, Sept. 26th.
Northwood Narrows, N. H.....Sunday, Oct. 3d
O. W. Kimball.

Pleasant Valley, N. H.....Sunday, Sept. 26th
J. Davis.

East Weare, N. H. (in Freewill Baptist house) Sunday, Sept. 26th. C. H. Fletcher.

Pleasant Valley, N. H.....Sunday, Oct. 10th
West Ossipee, N. H.....Sunday, Oct. 17th
T. L. Churchill.

West Parsonsfield, Me.....Sunday, Sept. 26th
C. H. Sweet.

Castleton, Vt.....Sunday, Sept. 26th
Richard Mosher.

Kingston, N. H.....Sunday, Sept. 26th
West Lebanon, Me. (Gerrish school-house)...Oct. 3d
J. F. Chamberlin.

Brimfield, Mass.....Sabbath, Sept. 26th
Wilbraham, Mass.....Sabbath, Oct. 3d
G. L. Teeple.

Dorchester, N. H. (Town House)..Sunday, Sept. 26th
Hebron, N. H. (McClure school-house) Sun., Oct. 3d
East Holderness, N. H. (Stephen's meeting-house) Sunday, Oct. 10th.
Moultonborough, N. H. (at Bro. Hodgern's school-house) evening, Oct. 16th.
Sandwich, N. H. (Vitum school-house) Sun., Oct. 17th
John H. Evans.

Andover, N. H. (Kearsarge school-house) Sabbath, Sept. 26th.
Northfield, N. H. (Oak Hill school-house) Sab., Oct. 3d
Manchester, N. H.....Tuesday evening, Sept. 28th
Hill, N. H. (Centre meeting-house) Sabbaths, Oct. 17th and 24th. Simeon Roby.

Hall Stream, P. Q. (Red school-house) Sun., Sept. 26th
U. G. Ladd.

Freedom, N. H. (Advent Chapel) Sunday, Sept. 26th
N. Glidden.

Lisbon, N. H., through the week, and over Sunday, Sept. 26th.
Daniel D. Page.
Geo. E. Brown.

West Deerfield.....Sunday, Sept. 26th
Lee, N. H. (as brethren may arrange)...Sun., Oct. 3d
Lake Village, N. H.....Sunday, Oct. 17th
Meredith, N. H. (Dolloff Hall).....Sunday, Oct. 24th
West Alton, N. H. (Chapel).....Sunday, Oct. 31st
C. R. Parsons.

Dover, N. H.....Sunday, Sept. 26th
Wm. Bodge.

Sandy Hill, N. Y., Sunday, Sept. 26th, and each evening during the following week, as interest demands. Address all letters to Rutland, Vt.
Arthur A. Waite.

Square Pond, Ct.....Sunday, Sept. 26th
S. Woodruff.

South Windsor, Ct.....Sunday, Sept. 26th
Geo. L. White.

Cushing, Me.....Sunday, Sept. 26th
H. S. Mitchell.

Bristol, Ct.....Sunday, Oct. 10th
Square Pond, Ct.....Sunday, Oct. 31st
P. S. Butler.

Square Pond, Conn.....Sunday, Oct. 3d
I. B. Potter.

Bristol, Ct.....Sunday, Oct. 3d
Campville, Ct.....Sunday, Oct. 10th
Morris, Ct.....Sunday, Oct. 17th
W. Tefft.

Bethel (Camp Brook).....Sunday, Sept. 26th
Stockbridge (Stony Brook).....Sunday, Oct. 5th
L. H. Brigham.

Harrison, Me. (Woodsome school-house) Sun., Sept. 26th. J. T. Jordan.

South Rochester, N. H. (Chapel)..Sunday, Sept. 26th
West Alton, N. H.....Sunday, Oct. 3d
D. F. Leavitt.

Otisfield, Gore.....Sabbath, Sept. 26th
West Poland (Chapel).....Sabbath, Oct. 3d
Oxford, Richville.....Sabbath, Oct. 10th
G. L. Tracy.

Moultonboro, N. H. (Neck Road school-house) evening, Sept. 24th.
Moultonborough Neck (Lower school-house) Sunday, Sept. 26th.
Meredith Neck, N. H.....Sunday, Oct. 17th
Levi Allen.

Exeter, N. H.....Sundays, Sept. 26th and Oct. 3d
Wm. M. Harmon.

Cheshire Street, Ct.....Sunday, Sept. 26th
A. Elliott.

New York (24th Street).....Sunday, Sept. 26th
Wm. Shepherd.

Charlton, Mass.....Sunday, Sept. 26th
M. E. Otis.

Woodville, Ct.....Sunday, Sept. 26th
Mrs. E. L. Crumb.

Haverhill, Mass.....Sunday, Sept. 26th
J. R. Boynton.

North Adams, Mass.....Sabbath, Sept. 26th
North Greenwich, N. Y.....Sept. 30th
Fort Ann, N. Y.....Oct. 2d and over the Sabbath
Wm. J. Blanchard.

Enfield, N. H. Fox Hollow, Thursday eve., Sept. 30th
Hanover N. H., Mountain Road (as Bro. Nelson Merrill may arrange) Friday evening, Oct. 1st.
Dorchester, N. H. (Town House)...Sunday, Oct. 3d
Jos Kimball.

West Deerfield.....Sunday, Sept. 26th
Limington, Me. (Hanscom school-house) Sun., Nov. 7th
J. L. Chute.

Haverhill Corner, N. H. (Sandbank school-house) Sunday, Oct. 3d. G. E. Brown.

East Acworth, N. H.....Sunday, Oct. 3d
Dorchester, N. H.....Sunday, Oct. 10th
Warren Summit.....evening, Oct. 12th
Piermont, N. H.....evening, Oct. 13th
Haverhill N. H. (Brook Village).....evening, Oct. 14th
Benton (where Brn may appoint)...evening, Oct. 15th
Haverhill (Brook Village).....Sunday, Oct. 17th
J. B. S. Pillsbury.

Charlton, Mass.....1st Sunday in every month
Southbridge, Mass.....4th Sunday in every month
Sam'l. Ayres.

Salem, Mass.....2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass...the last Sunday in each month
Geo. A. Streeter.

I will preach at Piermont, N. H. (Clay meeting-house) the second and fourth Sundays of each month until further notice. A. Gordon.

Franklin, N. H....2d and 4th Sunday in each month
G. H. Wallace.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass.....fourth Sunday in each month
H. H. Tucker.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. Wm. C. Stewart.

Haverhill, Mass. (New Chapel on Walnut St.)
W. H. Mitchell.....2d Sunday in each month
C. S. Shattuck.....3d Sunday in each month
A. Ross.....Sunday, Sept. 26th

Natick, Mass.
E. Owen.....Sunday, Oct. 3d
L. Boutell.....Sunday, Oct. 10th
C. Goodrich.....Sunday, Oct. 17th

Chicopee Falls, Mass.
I. B. Potter.....Sunday, Sept. 26th
A. Morse.....Sunday, Oct. 3d

New Bedford, Mass.
F. H. Burbank.....Sundays, Sept. 26th and Oct. 3d
J. S. White.....Sunday, Oct. 10th
A. W. Sibley.....Sundays, Oct. 17th and 24th

Clinton, Mass.
H. H. Tucker.....Sunday, Oct. 31st

North Rutland, Mass.
H. H. Tucker.....second Sunday in each month

Hampton, N. H.
B. Finney.....Sunday, Sept. 26th
Enoch Morrill.....Sunday, Oct. 3d
D. F. Leavitt.....Sunday, Oct. 10th
Geo W. Brown (of So Elliot, Me.) Sunday, Oct. 17th
C. Goodrich.....Sunday, Oct. 31st
Wm. W. Sutherland.....Sunday, Nov. 7th
A. Ross.....Sunday, Nov. 14th
J. F. Chamberlin.....Sunday, Nov. 21st

Exeter, N. H.
W. M Harmon.....Sundays, Sept. 26th and Oct. 3d
Geo. W. Sederquest.....Sunday, Oct. 10th
B. Woodside.....Sunday, Oct. 17th
T. W. Piper.....Sunday, Oct. 24th
W. M Harmon.....Sunday, Oct. 31st
W. W. Sutherland.....Sunday, Nov. 14th
C. S. Shattuck.....Sunday, Dec. 12th

Portsmouth, N. H.
A. Simpson.....Sunday, Sept. 26th
B. S. Emery.....Sunday, Oct. 10th
Sr. Annie Smith.....Sunday, Oct. 3d
Wm. M. Harmon.....Sunday, Oct. 17th
E. A. Stockman.....Sunday, Oct. 24th
Jane Benson.....Sunday, Oct. 31st
M. Batchelor.....Sunday, Nov. 7th

Seabrook, N. H.
C. Goodrich.....Sunday, Sept. 26th
J. Bickford.....Sunday, Oct. 3d
T. W. Piper.....Sunday, Oct. 10th
J. C. Smith.....Sundays, Oct. 17th, 24th, and 31st
Sr. Annie Smith.....Sundays, Nov. 7th and 14th
Joseph Pinkham.....Sunday, Nov. 21st
D. F. Leavitt.....Sunday, Nov. 28th

Concord, N. H.
H. Munger.....Sunday, Sept. 26th
S. S. Brewer.....Sundays, Oct. 17th and 24th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher.....first Sunday in each month
D. W. Davis.....third Sunday in each month

Great Falls, N. H. (Franklin Hall.)
L. E. Saulpaugh.....Sunday, Sept. 26th
C. S. Shattuck.....Sunday, Oct. 3d
C. Goodrich.....Sunday, Oct. 10th
J. W. White.....Sunday, Oct. 17th
L. E. Saulpaugh.....Sunday, Oct. 24th
J. Bickford.....Sunday, Oct. 31st

New Durham, N. H.
T. W. Piper.....Sunday, Oct. 3d

Manchester, N. H. (corner of Elm and Lowell Sts.)
Wm. N. Pile.....Sunday, Sept. 26th

Sabbatus, Me. (Jones' Hall.)
C. Goud.....Sunday, Sept. 26th
R. R. York.....Sunday, Oct. 3d
Jared Whitman.....Sunday, Oct. 10th
H. D. Reed.....Sunday, Oct. 17th

Bangor, Me.
J. Lane.....Sunday, Sept. 26th
S. K. Partridge.....Sunday, Oct. 3d
F. A. Baker.....Sunday, Oct. 10th
Each of the above will preach once in four weeks for the present.

Biddeford, Me.
J. Albert Libby.....Sunday, Sept. 26th
Jesse Gay.....Sunday, Oct. 3d
Geo. W. Brown.....Sunday, Oct. 10th
Wm. H. Mitchell.....Sunday, Oct. 17th
J. Albert Libbey.....Sunday, Oct. 24th
E. A. Stockman.....Sunday, Oct. 31st

South Elliot, Me.
J. Pinkham.....Sunday, Sept. 26th

South Berwick, Me. (Great Works.)
Geo. W. Brown.....Sunday, Sept. 26th
T. L. Churchill.....Sunday, Oct. 3d

Portland, Me. (Union Hall.)
E. A. Stockman.....Sundays, Sept. 26th and Oct. 3d
E. S. Potter.....Sunday, Oct. 31st
E. A. Stockman.....Sunday, Dec. 5th

Putnam, Ct.
L. Boutell.....Sunday, Sept. 26th
C. Goodrich.....Sunday, Oct. 3d
Sr. E. L. Crumb.....Sunday, Oct. 10th
H. Pratt.....Sunday, Oct. 17th
B. Woodside.....Sunday, Oct. 24th
A. Durfee.....Sunday, Oct. 31st

Woodstock Valley, Ct.
A. Morse.....Sunday, Sept. 26th
P. S. Butler.....Sunday, Oct. 3d
A. Morse.....Sunday, Oct. 10th
P. S. Butler.....Sunday, Oct. 17th
C. Goodrich.....Sunday, Oct. 24th
Sr. E. L. Crumb.....Sunday, Oct. 31st

Plainville, Ct.
Wm. J. Ripley.....Sunday, Sept. 26th
B. Hitchcock.....Sunday, Oct. 3d
R. K. Stark.....Sunday, Oct. 10th
W. Tefft.....Sunday, Oct. 24th
B. Hitchcock.....Sunday, Nov. 14th

Bridgeport, Conn.
Mrs. E. A. Warren.....Sundays, Oct. 3d and 17th
Mrs. E. L. Crumb.....Sundays, Oct. 24th, Nov. 7th, Dec. 5th, and Jan 1st.
Mrs. E. A. Warren.....Sunday, Oct. 31st

New Haven, Conn.
A. W. Sibley.....Sunday, Sept. 26th
S. Woodruff.....Sunday, Oct. 3d

Warehouse Point, Ct.
Mrs. Jane Benson.....Sunday, Oct. 3d

Milldale (Southington, Ct.)
Enoch Phelps.....Sunday, Sept. 26th
G. L. White.....Sunday, Oct. 3d

Yalesville, Ct.
B. Hitchcock.....Sunday, Sept. 26th
S. Woodruff.....Sunday, Oct. 10th

South West Hoosick, N. Y.
Arthur A. Waite.....once in four weeks
Flora Blanchard.....once in four weeks

Chicago, Ill.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St.
Frank Burr, Pastor.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
Eld. H. G. McCulloch, Pastor.

Removal.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. Mrs. Anna E. Smith, Sup't.

Worcester, Mass.

Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. Merrill, Com.

Philadelphia, Pa. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. Wilfong, No. 135 North 22nd Street.

Philadelphia, Pa. (*Adv. Chris. Church, Eighth Street, above Noble.*)

Meetings are held every Sabbath at 10½ a. m. and 7½ p. m. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Biddeford, Me.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

Portland, Me.

The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Rye, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 p. m.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven a. m., and quarter before two p. m.; prayer meeting at six o'clock in the evening.
M. A. Potter.

New York City.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
Thomas J. Cox, 273 West 22d Street.

Camden, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 p. m. Wm. H. Fay, Cor. Sec.

Clinton, Mass.—Meetings are held every Sunday, also Wednesday evenings, at Union Hall. Preachers will please correspond with C. H. Hudson, Clinton.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 a. m., and in the evening at seven o'clock p. m., by G. D. Clowes.

Pawtucket, R. I.—Advent meetings are held every Sunday, at 10½ a. m. and 7½ p. m., at Masonic Hall, Mill Street.

Dexter, Me.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

There will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. Morse.

☞ Meetings are held every Sunday in Kennebunkport, Me., also Tuesday and Thursday evenings.

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NO NIGHT.

"There shall be no night there."

No night of sorrow shall be there,
All griefs, all sighs are o'er;
No bleeding heart, no tear-dimmed eyes,
On that celestial shore.
God with his gentle hand of love
Shall wipe all tears away;
And in his presence we shall joy,
Secure in cloudless day.

No night of sin can enter there,
Like Jesus we shall be;
For we shall see him as he is,
And holy be as he.
No wandering thoughts, no anxious cares
Shall agitate our breast;
No sin shall mar our services,
In yonder land of rest.

No night of ignorance is there,
We'll know as we are known;
And through a blest eternity,
Rejoice before the throne.
No clouds shall e'er o'ershadow us,
Faith shall be changed to sight;
All gloomy doubts and fears dispelled,
In that fair land of light.

No night of suffering is there,
No weariness, no pain;
The ransomed in that better land
Shall ne'er be sick again.
No aching head, no fevered brow
Shall weigh our bodies down;
For in Immanuel's happy land,
All sickness is unknown.

No night of parting shall be there,
Our loved are gone before;
We'll meet them in that better land,
And meet to part no more.
To be forever with the Lord,
Our griefs, our trials o'er;
No tearful eye, no sad farewell,
On yonder radiant shore.

No night of death can enter there,
To close our peaceful rest;
No tender ties are severed
In the mansions of the blest.
Once in our happy, longed-for home,
We are safe forevermore;
For ah! no night can enter
On that celestial shore.

—*Selected by* L. H. ADAMS.

NATURE AND GRACE.

MRS. J. B. BAXTER.

Nature is crafty. She allures, ensnares and deceives; and continually designs her own gratification as her ultimate end; but grace walks in simplicity and truth; "abstains from all appearance of evil;" pretends no fallacious views; but acteth from the pure love of God, in whom she rests as her supreme and final good. Nature abhors the death of self; will not be restrained, will not be conquered, will not be subordinate, but reluctantly obeys when obedience is unavoidable. Grace, on the contrary, is bent on self-mortification, continually resists the sensual appetite, seeks occasions of subjection, longs to be subdued, and even uses not the liberty she possessess; loves to be restrained by the rules of strict discipline, and has no desire for the exercise of authority and dominion.

Nature is always laboring for her own interest, and in her intercourse with others, considers only what advantages she can secure for herself; but grace regards that most which is most subservient to the common good. Nature, as her chief distinction, is fond of receiving honor and applause; grace faithfully ascribes all honor and praise to God, as his inalienable right. Nature dreads ignominy and contempt, and cannot bear them even in the cause of truth, but grace rejoices to suffer reproach for the name of Jesus. Nature courts idleness and rest; grace shuns idleness as the nurse of sin, and embraces labor as the dnty and blessing of life.

Nature delights in the splendor of dress, hates and despises what is coarse and vulgar, and wearies imagination in the contrivance of ornament; but grace, instead of decorating the body, spontaneously puts on plain and humble garments, nor refuses even those that are disagreeable to the flesh, ill-fashioned and decayed. Nature regards only the good and evil of this temporal world, is elated with success, depressed by disappointment, and kindled into wrath by the least breath of reproach; but grace adheres not to the enjoyments of time and sense, is neither moved by loss or gain, nor incensed by the bitterest invectives, but lives in the hope of eternal life. Nature continually seeks after those treasures which may not only be corrupted by moth and rust, and stolen by thieves, but which are in themselves perishing and evanescent. Grace lays up treasures in heaven, where nothing perisheth, nothing fadeth, and "where neither moth nor rust do corrupt, nor thieves break through and steal." Nature is covetous, grasps at peculiarity of possession, and greedily takes what she hates to give away. Grace is benevolent and bountiful to all, is content with the necessary support of life, and esteems it "more blessed to give than to receive." Nature is strongly disposed to the enjoyment of the creature, to the gratification of sensual desire, and to incessant wanderings from place to place, in quest of new delight. Grace is continually drawn after God and goodness; she restrains the desire of wandering, and even for shame declines being seen in places of public resort. Nature, in the depths of distress, seeks all comfort from that which produces animal delight. Grace has no comfort but in God, and leaving below, this visible world, seeks rest only in the enjoyment of the sovereign good. Nature always acts upon principles of self-interest, does nothing good for its own sake, but for every benefit expects either a present recompense, of such an establishment in the favor and approbation of men; grace, for the highest offices of charity and bounty, expects no recompense from men, but continually looks up to God, as her exceeding great reward.

Nature, when she feels her want and misery, quickly and bitterly complains; grace bears, with meekness and patience, all the poverty and wretchedness of this fallen state. Nature refers all excellence to herself, argues and contends for her own wisdom, and her own goodness; but grace, conscious of divine origin, refers all the excellence she has to God. Nature is fond of deep researches, and with eager curiosity listens to that which is new and strange; but grace does not follow the cry of novelty, nor is captivated by subjects of curious and refined speculations, knowing that the lusts of vain wisdom is derived from the old stock of human corruption. Such is the the transcendency of grace to nature. She is the offspring of the light of heaven, the immediate gift of God, the peculiar distinction of the elect, and the pledge of eternal happiness. The more, therefore, our sinful nature is suppressed and subdued, the more grace lives and triumphs; and by communications of light and strength, "the inward man is renewed day by day," more and more, after the image of Him that created h m.

Prov., R. I.

THE ESSENTIALS OF SALVATION.

A. G. GORDON.

What must a person believe in order to be saved? A sinner must, in the first place, believe that he is lost, for none but the lost and those that are conscious of their lost condition, will seek to be saved. He must see that this condition is irreparable unless aid is proffered from a higher power than man. Now the question is, "What must I do to be saved?" "Have faith in God." "And it shall come to pass that whosoever shall call upon the name of the Lord, shall be saved." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Faith in God's ability and willingness to save is therefore necessary. Having learned this fact, the way that he saves now demands our attention. We must come to God through *Christ*. "For there is none other name under heaven given among men, whereby we must be saved." How shall we come through Christ? Believe that he "tasted death for every man;" "that whosoever believeth on him should not perish, but have everlasting life." Believe that the atonement is sufficient; that the moment we repent of our sins God is "faithful and just to forgive us our sins."

Now it is plain to the mind of those who have "tasted of the good word of God, and the powers of the world to come," that these truths had to be received before the mind became subject to the Spirit of God. It is also necessary to know that our sins are forgiven, and God has given us the rule to judge by: "The Spirit itself beareth witness with our spirit that we are the children of God." We must also believe that God is able and willing to keep us from sin after our sins are forgiven, else we shall become "entangled again in the yoke of bondage." We must recollect that we have a work on our part, for we must "work out our own salvation with fear and trembling," knowing God will not do that which he has assigned to us to do. "Keep yourselves in the love of God." "Seeing you have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." A decision of mind that we will obey the leadings of God's Spirit as far as understood, is absolutely necessary; because "as many as are led by the Spirit of God, they are the sons of God." And the "Spirit and the word agree." The fruits of the Spirit are given so plainly in the word of God, that "they that run may read."

In short, to sum it all up, the essentials of salvation are: (1) A knowledge of the lost condition of man by nature, and man's inability to extricate himself. (2) A belief in one God, who is both able and willing to save. (3) A belief in his Son Jesus Christ as the medium through which God saves. (4) An acknowledgement of the duty of repenting of, and forsaking, all sin, in order to be saved by this Savior. (5) And a life in accordance with the teachings of Christ, and his holy apostles, as near as we are able to attain unto. (6) Also a willing mind to receive any truth, whether doctrinal or practical; ever taking heed to this injunction,—"Prove all things, hold fast that which is good." I believe that no one can have salvation from all sin in this life, and eternal salvation in the "world to come," unless they accept these fundamental principles of Christianity.

Leeds, Maine.

MY EXPERIENCE.

W. O. FREEMAN.

Before I was converted, religious persons used to talk to me about coming to Jesus. But what puzzled me the most was, how can I come? There he is, in the heavens, and how can I come to him? Said a person to me, you must pray. Yes, said I; but I do pray every night. Then another question was put to me, How do you pray? I said to him, I say my prayers every night. Question, what makes you do that? Because my mother told me to do it. I finally said to the person that had the last interview with me, It is no use to talk to me, I don't feel like seeking the Lord. I said, It is all Chinese to me. I told him I could read a Chinese newspaper just as easily as I could get religion. People got tired of reasoning with me, and so years rolled away.

In 1868, my mother was taken sick with a cancer, and had an operation performed, but instead of curing her, she grew worse. During the latter part of her life, she used to talk to me about Jesus. She did also when I was young, and even to the time that she died. She counseled me, but the light did not seem to come. Finally, in January, 1869, she died. I could not weep as others wept, for there were no tears to drop; but oh! what agony I was in. I could not call her back, she was such a sufferer; but oh! those words that fell from her lips, "Weston, prepare to meet me."

Time rolled on, and those words went with me—"Prepare to meet me." As the months of that year rolled along, I thought to myself, why can't I be a christian? I prayed for it, but no light came. I thought to myself, why don't I go to meeting? I finally said to myself, well, next Sunday I will go to meeting. When Sunday came, the old thoughts came again, I can stay at home and read. I did so, but I did not feel right. Thus the week passed off, and another Sabbath; but I stayed at home. I was very uneasy in my mind. I retired to rest, but oh! how glad I was when morning came. I could not rest. My mind was fluttering all night long. Towards morning, I fell asleep, but what a thought presented itself to me. While I was in my sleep, I dreamed I was lost. I awoke, but that thought—lost! lost! Oh, how I prayed for God to open my understanding. Finally the thoughts came to me, be not afraid, only believe. Believe what? I thought to myself. Speak, Lord, let more light come. I stood as one amazed. I felt that a turning point was presenting itself. Pretty soon another passage came to me, I am he that speaketh to you. I then turned to my Bible, and opened to the 40th chapter of Jeremiah. My eyes, as it were, fixed right on the latter clause of the 4th verse of that chapter: "Whether it seemeth good and convenient for thee to go, thither go." Then I said, "Lord, I come now to surrender to thee, just as I am, without one plea." I then prayed to the Lord, and asked him to strengthen me, and make this conviction my conversion. I said, "Lord, it is now or never. Save me now, or I perish." I walked the room to and fro, and it did seem to me as if it were a hard struggle. "Oh Lord relieve me of my burden." I walked to and fro for three hours. It was now time to light up, as it was evening, but I chose to be in a dark room; and I said, "Lord, relieve me. Again let me hear from thee." All at once, a still small voice came and said, "Believe on the Lord Jesus Christ, and thou shalt be saved." I said to myself, "Believe, believe, there is a meaning to that word." Lord, let me know your own meaning of that word *believe*. I knew I could find the definition of the word in the dictionary, but I wanted the Lord's meaning. After praying once, my heart seemed all warmed up with the love of God, but no answer. And so I sent another telegraphic message to him, but no answer; and while I was praying the third time, when right in the midst of my prayer, there came, as it were, a sharp sight across my eyes, that looked like lightning, and the voice came with it, and said, "What I mean by believe is, do not distrust my word, but rely on me. Let your mind be stayed on me." My heart was made to rejoice in answer to my prayers, and I was released from my burden. Oh, what a happy night I had!

This is my experience, and how many a time I have thought of the words of the poet:

"O for a faith that will not shrink,
Though pressed by many a foe."

Plymouth.

MOODY AND SANKEY.

H. PRATT.

I have watched with deep interest the effect of such earnest labor. Unlike most of the latter-day revivalists, they accept no money, follow no tradition, or heed any "old wives' fables." They sing, pray and preach the Bible, and especially and emphatically the soon coming of Jesus. "Hold the fort" is the first piece in the songs of Sankey, as published in London. How soul-reviving to the long-waiting pilgrim.

"Hold the fort for I am coming,
Jesus signals still."

Again—

"Fierce and long the battle rages,
But our help is near;
Onward comes our great Commander,
Cheer, my comrades, cheer!
Hold the fort."

Another—"When Jesus comes."

"Down life's dark vale we wander,
Till Jesus comes;
We watch and wait and wonder,
Till Jesus comes;
Oh, let my light be burning,
When Jesus comes;
For him my soul be yearning,
When Jesus comes."

In the preaching of Mr. Moody, as reported by James L. Bruce in the *Examiner and Chronicle*, New York, Aug. 12th, touching the "Ark," he says: "Of course they thought he (Noah) was mad." "If," says he, "you had gone out to dinner with any of those antediluvians, you would have heard them talking over Noah's folly, as they sat over their wine. And if they had theatres in those days, as no doubt they did, (for people lived long enough to devise all kinds of wickedness), I feel sure there was a farce called "Noah's Ark," and they got a good deal of fun out of it. But," he cried, subduing in an instant the smile provoked by this droll suggestion, "was the purpose of God any the less sure, because of their scoffing? Was the coming of the flood any the less certain, because they thought Noah a harmless lunatic? And is God's judgment not going to fall on us *now*, because men pay no attention to the voice of warning? Why, his own voice tells us in the chapter I read (2 Pet. 3) what we have to expect, and it seems to me," he added, so overwhelmed with the truth he was uttering that he could not stop to find impressive words to clothe it in, "it seems to me to be downright folly for us not to believe it."

Another assurance of his mission, though his words are not quoted, comes from the N. Y. *Witness*. Speaking of the prohibition of Gladstone's pamphlet in France, the writer says: "A message from Gladstone's pen, or Moody's voice, alarms her to the core. . . . Popery once ruled in Rome; she now rules in New York. . . . Gladstone and Disraeli have sounded the alarm to the English nation. Bismarck, for Germany, says to the tyrant, "Submit to law," and Moody and Sankey have stiffened the backbone of England with fresh drafts from the Bible." Glory to God!

When Alexander was out growing his peers, and the nation was hesitating concerning their rash and impetuous leader, the high priest stiffened up his backbone, and his followers, by shewing them the prophecy of Dan. 8, that the first noted king of Grecia should overthrow the Persians. Fired with ambition, he soon fulfilled the prophecy. Now, while these "mighty men" are awake to the situation, the nations falter and faint at such temerity, and it was necessary that a Moody and Sankey should be prepared to stiffen up the backbone of England by (prophetic) drafts from the Bible concerning the downfall of the Papacy right *here*. How else could they cause the Papacy to tremble and stiffen up the backbone of the opposing power with fresh drafts from the Bible, only by the light of prophecy? When I see my Father's handy work, I say with Mary, "My soul doth magnify the Lord."

TENT MEETING AT HAVERHILL.

By request, we give a few particulars of this meeting. Haverhill is the county seat of Grafton Co., N. H., situated on the Connecticut river. It is quite a large village, with two churches—Methodist and Congregationalist. There have never been but few Advent meetings in the place. The tent was pitched Sept. 1st, and meetings held days and evenings and over Sunday, Sept. 12th. There was a strong prejudice existing in the vicinity against us, as a people, and also the doctrines that we believe; but which, in a great measure, we think, was removed. Bro. A. Simpson presented the prophecies in such a clear light that men feared and trembled. Bro. and Sr. Clark, from Kansas, who had charge of the meetings, and others, presented the "blessed hope" in such a way that sinners were led to Christ and found pardon. Backsliders were reclaimed, and saints quickened.

The whole community and surrounding country are stirred. People are convinced that we have got the truth; and they begin to see the necessity of a hiding-place from the storm that will soon burst on this world. In short, we think that the result of the meeting was glorious. Bro. Simpson remarked that he had attended but two or three such meetings since 1843. The last day it was estimated that one thousand people were present. The best attention was given throughout the meeting, and excellent order prevailed. There were five baptized, and probably more will follow soon. There will be an effort made to support meetings a part of the time, at least. We think that many will say, "Thank the Lord for the tent-meeting at Haverhill." G. M. LITTLE.

"THERE'S A DEADLY CURSE IN THE CHURCH."

These words were uttered one morning by my dear brother upon his sick and dying bed. Gasping for breath, and summing up all the energy that remained, he said to his pastor: "There's a deadly curse in the church, and I may as well tell you now. I want you to impress it upon the young men of the church, that if they must use that filthy weed, tobacco, not to do so before entering a sick room, but defer it until after the visit. Some of the brethren have caused me a great deal of suffering. The effluvia of tobacco has been so strong upon them, that it has almost taken my breath. A few evenings ago, Bro. P—— called to see me, and I suppose he thought I was drinking in all he said; but instead of that, I became almost unconscious, and if a deadly poison had been given to me, it could not have affected me worse than did the strong smell of that vile pipe, in which he had so lately indulged. I did not recover from its evil effects until the next morning."

The night to which he referred, his suffering was great, and at last he fell into a stupor, the family watching around his bed all through the night, not expecting him to rouse again until the resurrection morn. But as morning began to dawn, he became conscious, his first words being, "That dreadful tobacco, it almost overcame me." Clothing and bedding had to be changed; the rank smell seemed, to his sensitive nerves, to have penetrated everything. After this many near and dear friends had to be denied the privilege of seeing him, simply because they were in the habit of using tobacco.

O, I think, if those who profess to be the Lord's, who indulge in this unclean practice, could have witnessed the sad effect that it had upon my brother, they would not only be persuaded to defer the use of it until after visiting a sick room, but would discard it forever. It is not only unpleasant to the sick, but also to the well.

A short time since, a brother in meeting, by whom I sat, having no book, mine was held between us, accommodating us both. But when the second hymn was given out, I passed him the book, and removed to the further end of the pew, in order to get as far as possible from the strong odor of the tobacco, and ever since I have taken good care to keep at a respectable distance from him.

The object of writing the experience of a dying christian is with the hope that it may be the means of inducing some church members, and some preachers also, to abandon the use of that filthy weed. I cannot expect it to have much weight on those who, like one professing christian, who told me he would give twenty, yes, fifty, or a hundred dollars a pound for tobacco, before he would give it up. Is it hard to decide which is his God? A. U. B.

THE BURNING WORLD.

T. S. SCOVILLE.

Many seem to fall short of a proper understanding of the Scriptures in relation to the burning of the world. Let me say a few words through the columns of your paper, for I consider your paper, the *Crisis*, among the nearest perfection in its views of all publications I know at the present day.

If I can show any one a point yet in darkness, I shall give light. Let me try. In 2nd Peter 3d chapter we read these words: "But the heavens and the earth, which are now, by the same word are kept in store, *reserved unto fire against the day of judgment and perdition of ungodly men.*" Here we find "the heavens and the earth which are now" are to be burned; and the question comes up naturally, *when?* and *how?* The answer lies in the same verse; at "the day of judgment." The millennium, the reign of Christ, and the day of judgment, are all one and the same day of one thousand years, the Sabbath of the world, the day of rest and happiness to the righteous. In the morning the Lord comes, accepts his watching saints, raises his sleeping saints from the grave, and leaves the wicked dead in the grave to sleep on the thousand years. See Rev. 20—"But the rest of the dead [wicked dead] lived not again until the thousand years [Christ's reign and judgment day] were finished." If these wicked dead rise not, and the world is burned in the morning of the judgment day, then they have no knowledge of the burning of the world, and cannot be punished by it. Then, too, we are told that the wicked living on the earth at the time shall be destroyed by the brightness of his coming, which will be, as Isaiah states it, seven times brighter than the sun; a light which no man in the body can stand for more than a few months or year or two. This is the glorious light of our coming Lord and King of glory.

Here, then, we see the wicked dead stay in their graves, and the living wicked die and go into the ground, and stay with their wicked brethren until the close of the thousand years. Then we say, if they do, they will not be present in a conscious state when the world is burned, and will not be cast into the lake of fire and brimstone predicted in God's word. Let us look at the verse again, and see if there is new light in it. We read—"Reserved unto fire against the day of judgment and perdition of ungodly men." Ah! now I see the key to the whole affair; "reserved unto . . . the day of judgment" any time during the thousand years. Well, I see plainly that the righteous are to be judged and accepted in the morning; and the wicked being in their graves until the evening of the day, then the resurrection of the wicked comes in the evening. The perdition of the wicked cannot come before that time, and the world, by the text, is to be burned at the perdition of the ungodly; and the burning world is the lake of fire into which they are to be cast and destroyed.

Let us see how it is in Rev. 20th chapter. The 2nd and 3d verses shut up the dragon. The 4th places the righteous. The 5th consigns the wicked to the grave one thousand years. The 6th repeats the ecstatic joy of the righteous. The 7th says Satan shall be loosed out of his prison, at which time the wicked are loosed from the grave, and cover the earth. Their very first move is to try to destroy the saints and Christ's kingdom, now one thousand years old. The 9th verse says God rains fire down from heaven upon them, and destroys them all.

This is where the burning world comes in, and the very object of burning the world is to destroy the concentrated strength of the devil, his angels, and all men who oppose Christ. They find themselves instantly swamped in a great lake of fire and brimstone, without being conscious of danger up to that moment. The oxygen of the atmosphere will be released, and like those persons burned some years ago at an oil well, which was throwing oil and gas at a rapid rate, the lookers on were not conscious of the gas that was filling the entire atmosphere about them, until instantly it took fire, and they were breathing flame, and so frightened they knew not the way out, and some twenty men were burned to death; so, when the oxygen of the atmosphere is released, fire will go like lightning all around the world, and the rocks will melt, and the consternation will be instantaneous and universal, while the hundred and forty-four thousand will stand on the top of this sea of glass molten with fire, having the harps of God in their hands, praising him for deliverance.

Here we see, too, that the death, burial and resurrection of the wicked will not change their nature a particle; but the same malice, hate and revenge toward Christ and his followers will exhibit itself. After this destruction of the wicked, and the songs of deliverance by the thousands and millions of saints, there will open to this earth a new scene, yet more glorious than the millennium itself. In the 11th verse of the 20th chapter, we find the great white throne established, and then comes a glory on this earth which is spoken of nearly in this way: "Eye hath not seen, or ear heard, nor hath entered into the heart of man to conceive, the things God has prepared for those that love him." The millennium is described. All that follows cannot be portrayed to man. Here the Bible description ends, and then the Bible will be laid aside.

Elmira, N. Y.

REJOICING.

S. SHRINER.

Rejoicing in hope of the glory to come,
When Christ the life-giver appears;
We'll smile at the sorrows and burdens of life,
And banish our doubts and our fears.

For the promise is sure to all who endure
To the end of life's labor and care;
That they shall be saved in the day of reward,
And the life of the blessed shall share.

This hope is our anchor, and to it we'll cling,
Though tempest and storm rage around;
Our bark through the billows in safety 'twill bring,
Till we shall with vict'ry be crowned.

We rejoice that we to our Father may go,
And ask for such things as we need;
Assured that each blessing he'll freely bestow,
Each feeble petition will heed.

We'll rejoice for the Comforter promised and sent,
The water of life freely given;
The words of rich grace recorded and sealed,
And the bread which cometh from heaven.

We rejoice and are glad that a way has been made
For sinners to come unto God;
That Jesus has died, and the law satisfied,
By shedding his own precious blood.

We rejoice that he rose and ascended on high,
To make intercession for men;
That soon he is coming in glory and power,
And on the new earth he shall reign.

And what though our names be as evil cast out,
For the love that we bear to our Lord;
We'll rejoice and be glad, for the promise is ours,
And blessed shall be our reward.

Yes, glory to God, we'll rejoice evermore,
And earnestly strive to prepare
For the rest that remains for the people of God,
That its blissful repose we may share.

REPORT OF UNION TENT MEETING IN VINALHAVEN.

Our tent was pitched in this place July 15th. This is one of the Fox Islands, fifteen miles from the main land, containing some two or three thousand inhabitants. The principal business is stone cutting for the Government buildings. Several hundred men are now at work, but not as many as formerly, owing to the hard times. Some of the stones are polished so one can see their face in them. Fifty pillars, some fifteen feet in length, and eighteen inches through, are thus polished. Our meetings were largely attended evenings, and good interest was manifested. The Young Men's Christian Association united with us, suspending their meetings while we were holding our tent meetings. It seemed blessed to see brethren dwell together in unity. Some confessed they believed what we preached, and were blest; others were deeply convicted, and promised to obey their Lord. Four went forward in baptism. Others intend to soon, if an opportunity is granted them.

Our meetings continued until Aug. 8th, with unabated interest. We had some opposition from the Catholics, when we referred to the persecution on the saints by that power. The same spirit is plainly manifest among them now, and, had they the power, they would do the same again; but we have great reason to thank the Lord that that power has been crippled, and will soon be destroyed by the brightness of our coming King. Others were much stirred on the mortality of man. Some questions were asked, which brought out light on the subject. One Bro. said, at sunset, he believed he should go to heaven when he died; but before ten o'clock his mind was changed by the word of the Lord, and he was led to believe that eternal life would be given by Jesus at the resurrection.

We had a very pleasant talk with a gentleman on the subject, which continued one hour after the close of our meeting. All the congregation were interested, and listened with interest to his texts, and our answers. We think good results will follow such investigations, when done in a good spirit.

At our last meeting, a man of the baser sort, as Paul called such, came to impose upon our liberty, as given in our meetings for the worship of God to all believers. One of the officers of the town ordered him to sit down, as we should be protected in our meeting. This was after we had closed our discourse. We found many more friends, as all law-abiding citizens were in our favor, and praised the Lord we ever went to Vinalhaven with our tent. We were obliged to stop Monday. By arrangement, we gathered at Bro. Howland's, to partake of the Lord's supper with his believing children. It was truly blessed to know that our absent Lord would soon return, and we share his glory in the kingdom of God, and eat and drink at his table. Let us work. We must let our light shine, as our time is short in this world, and what we do must be done quickly. Shall we have it said to us, "Well done"? H. B. SEVEY.

Camden, Me., Aug. 24th, 1875.

OPPOSITION TO TERMS.

We often hear persons in speaking of holiness say, they have no objection to the thing itself, but they do not like the terms used to designate it.

We must remember that words are only the names of things, and the signs of ideas. If we have the thing we must have the name, which must convey as nearly as possible the idea. An appropriate terminology is one which accurately describes the things or ideas attempted to be set forth. Every thing actually existing takes on a terminology which conveys as far as language is capable, the truth concerning it. There is an intimate and necessary connection between things and their terms. Terms are innocent and irresponsible of themselves, simply existing because the thing exists; and any objection to the term, is against the thing of which the term is only an accurate description. The reproaches of them that reproach the term, fall on the thing and not on the term.

Do yon love the landscape? Then you love the picture of it, and love it more, the more nearly it resembles it. Do you love holiness? Then will you love the word that most nearly expresses it. But the opposition lies not against the lack of expression, but against its too full expression, which is not according to the logic of love. What we love, we also love the exact image of; and if we love holiness we will love the language that most correctly images it.

Hence we must insist that opposition to terms is opposition to the thing.

If your physician calls to see you, and prescribes calomel, and you object, is it because of the name or the thing? Do you say, Doctor, I like calomel, but do not like the name. Call it magnesia and I will take it. Would you like your physician, who knows your likes and dislikes, to change his terms to suit your fancy, while the offensive remedies remained the same? It would be gross deception. Terminology is so important among chemists that they employ a dead language that is not subject to the fluctuations of a living language, and carefully label their goods. Likewise we had better adhere to the old and standard terms in speaking of the things of God, "not words which man's wisdom teacheth."

The terms "healed" and "fully cured" are not distasteful to a sick man, for he prizes health and soundness. He loves the terms because they so accurately express the thing he covets. He would not discharge his physician for the use of terms which simply and truly expressed the thing he longed for, and for which he employed him, viz.: perfect health. He would cooperate with him, and when restored, would do his best to state the nature and extent of the cure wrought. If he come to Christ for spiritual wholeness, it is folly for him to claim that he loves the thing, but dslikes the term that expresses it. If he gets the thing, none other than these extreme terms will suffice. He puts himself into Christ's hands for a thorough work, and feels in himself that he is made whole, accompanied with a sense of strength and witness to inward purity; he seems to walk on rock and carry himself with a poise that he never before was able to command. He asks himself What is this? How shall I designate it? The Spirit whispers, this is sanctification, and his spirit says, yes, the term is fit and expressive of what I definitely enjoy.

Terms become necessary to accurate description. To be true, I must use terms commensurate with the fact, else I mislead and deceive. If I have the privilege, as I once did, of standing in Yosemite Valley, and beholding its sublime and awful glory, and I tell you of its massive granite sides, from three-fourths to over a mile in perpendicular height, with a waterfall of half a mile, awakening in the breast the most sublime emotions; I say it is unique, wonderful, an exceptional creation. I talk of gigantic cliffs, stupendous masses of rock, lofty and imposing peaks that seem to

"Have reared their heads among the stars,
As islands in the upper deep."

You cry, "Hold! I do not like such terms." But I say that you must let me have my terms, or I can give you no idea of the valley. It is a marvel of nature, and requires extreme diction.

So with the experience of sanctification; it is a marvel of grace, and you must let us have the terms, or we cannot give you the aide of this valley of blessing so sweet, into which we have entered. We have an extreme experience, and must have an extreme terminology. Nothing else will suffice. May we all "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end."—*Advocate of Chris. Holiness.*

WHAT IS TRUTH?

B. PERHAM.

This is a very important question, and should be answered in the very clearest manner. Our blessed Savior tells us, in John 14: 6, that he is "the way, the truth, and the life." Then with propriety we may exclaim, "Thy word is truth." Jesus is called the "Word of God," for it is written, "In these last days" God hath spoken "unto us by his Son." So we see that our lovely Redeemer is the very embodiment of the truth of God. Then, of course, the gospel of God is a record of the whole truth of God to man. Beware of the dreadful consequences of rejecting the pure gospel of the Son of God! What will be the punishment of those who hold the truth in unrighteousness? How many there are who profess to be the followers of Christ, and yet will twist the Bible all out of joint to make it agree with some human creed.

It is a mystery to me why people will receive and cherish a needless error quicker than they will a plain, simple truth recorded in the Bible. We will state an instance. In Luke 20: 37, 38, our Savior defeated the Sadducees by showing them that the patriarchs must have a resurrection in order to be the servants of God, and have him for their Father. But nearly all who advocate that man has an immortal soul will construe that passage to prove that Abraham, Isaac and Jacob were alive and praising God in heaven, when the fact was, Jesus was trying to show the Sadducees that the patriarchs must have a resurrection, in order to be alive. How much better it would be for all who read the holy Book of God, to understand it so as to make it harmonize with itself. The Bible is plain, and easy to understand, if we lay aside human tradition and man-made creeds, and let it explain itself, looking to the blessed Lord for wisdom and instruction, in humble prayer.

Vernon, Vt.

THERE is no greater every-day virtue than cheerfulness. This quality in man among men is like sunshine to the day, or gentle, renewing moisture to parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it.

HOME AND HEALTH.

HOLD FAST THE TRUTH.

There were prizes to be given in Willie's school, and he was very anxious to merit one of them. As Willie was young, and had never had much chance to learn, he was behind the other boys in all his studies except writing. As he had no hope to excel in anything but writing, he made up his mind to try for the special prize with all his might. And he did try so that his copy-book would have done honor to a boy twice his age. When the prizes were awarded, the chairman of the committee held up two copy-books, and said: "It would be difficult to say which of these two books is better than the other, but for one copy in Willie's, which is not only superior to Charlie's, but to every other copy in the same book This copy, therefore, gains the prize."

Willie's heart beat high with hope, which was not unmixed with fear. Blushing to his temples, he said: "Please, sir, may I see that copy?"

"Certainly," replied the chairman, looking somewhat surprised.

Willie glanced at the copy, and then handing the book back: "Please, sir, that is not my writing. It was written by an upper class boy, who took my book by mistake one day instead of his own."

"O, O," said the chairman, "that alters the case. The two books went back to the committee, who, after comparing them carefully, awarded the prize to Charlie. The boys laughed at Willie. One said he was silly to say anything about the mistake.

"I wouldn't have told," said another.

"Nor I," added a third boy, laughing. "The copy was in your book, and you had a right to enjoy the benefit of it."

But in spite of all their quizzing, Willie felt that he was right. "It would not have been the truth," he replied, "if I had not told who wrote the copy. I would rather hold fast the truth," than have a prize, for truth is better than gold."

"Hurrah for Willie?" "Three cheers for Willie! "Well done, Willie! shouted the boys, and Willie went home to his work happier than he could have done if by means of a silent lie he had won the prize.

You see now, if Willie had not spoken he would have told a silent lie. His silence would have made a false impression on the minds of the committee, and he would have wronged Charlie out of the prize. We hope our little readers will resolve never to be guilty of silent lying. Hold fast the truth. —*Ex.*

ONLY A GRAIN OF SAND.

A man who had for years carried an old and cherished watch about him, one day called on its maker, and told him it was no longer useful, for it would no longer keep time correctly.

"Let me examine it," said the maker; and, taking a powerful glass, he looked carefully and steadily into the works, till he spied one little grain of sand.

"I have it," he said; "I can get over your difficulty."

About this moment, by some powerful but unseen power, the little grain, suspecting what was coming, cried out:

"Let me alone. I am but a small thing, and take up so little room I cannot possibly injure the watch. Twenty or thirty of us might do harm, but I cannot, so let me alone."

The watchmaker replied: "You must come out, for you spoil my work, and all the more so that you are so small, and but a few people can see you."

Thus it is in the home. One cross feeling, one hasty word, one angry look, may mar and hinder the running of the perfect machinery. We may go alone, and with God set again the time-piece; but if we do not trust in his keeping power, how soon the old enemy is on hand to thrust in again the little grain which will impair the works and hinder the wheels, and present a false face to all who are around! Let us then look to our Savior as one who is able to "keep us from falling," and trust him as the God who will deliver in the temptation and keep the home watch running perfectly. —*Selected.*

THE TRUE STANDARD OF DRESS.

We are always excessive when we sacrifice the higher beauty to obtain the lower one. A woman who will sacrifice domestic affection, conscience, self-respect and honor, to love of dress, we all agree loves dress too much. She looses the true and higher beauty of womanhood for the lower beauty of gems, and flowers, and colors. A girl who sacrifices to dress all her time, all her strength, all her money, to the neglect of the cultivation of her mind and heart, and to the neglect of the claims of others on her helpfulness, is sacrificing the higher to the lower beauty; her fault is not the love of beauty, but in loving the wrong and inferior kind.

In fine girls, you may may try yourself by this standard. You love to dress too much, when you care more for your outward adornings than for your inward dispositions; when it afflicts you more to have torn your dress than to have lost your temper—when you are much more troubled by an ill-fitting gown than by a neglected duty—when you are less concerned at having made an unjust comment, or spread a scandalous report, than at having worn a *passee* bonnet; when you are less troubled at the thought of being found at the last great feast without the wedding garment, than at being found at the party to-night in the fashion of last year. No christian woman, as I view it, ought to give such attention to her dress as to allow it to take up all of three important things: viz., all her time, all her strength, all her money. Whoever does this, lives not the christian, but the Pagan life—worships not at the christian's altar of our Lord Jesus, but at the shrine of the lower Venus of Corinth and Rome.—*Mrs. Stowe.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1037. BOSTON, WEDNESDAY, SEPTEMBER 29, 1875. VOL. XLI.—NO. 24.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

PRESIDENT'S ADDRESS.

(*Continued*)

To the American Advent Mission Society, greeting:—

For many years Satan has been trying with artful skill to weaken christianity by making it popular. In order to be successful, it was necessary, in some way, to lower its standard, and persuade the followers of Jesus to accept a mixed religion. To accomplish this result, he led them into debt by extravagant church building, and then introduced fairs, festivals, lotteries, and other worldly means to raise money to pay off the debts, not letting them see that every such movement only served to run them in debt spiritually, destroying thair vitality in Christ. In order to secure the patronage desired, they must make their fairs and festivals attractive for worldly people. Thus step by step a large proportion of church members have been led along by the wiles of the deceiver, till the standard has become so low, that only a few know what it is to be free in the Lord. This declension has gone so far, and its supporters have become so popular, that there is scarcely any ground to hope there will be any improvement in the great Protestant body. Thus it was with the Jewish church at the first; then those who became the disciples of Christ, found it necessary to separate themselves from the worldly-spirited church, in order to be his humble followers. The change was brought about by *missionary* work, supported by those who loved the blessed Savior, and were willing to turn away from a religion that had degenerated into mere formalism.

So now, the present state of things in religious matters seems quite like that in the first century. Paul was inspired to tell us, "that in the last days" there would be among professors of religion a *form* of godliness, without "the power;" and a love for pleasures, more than for God. Then comes the instruction, "from such turn away." When the last day arrives, as foretold by the apostles, it will be necessary for those who would be ready to meet Christ at his second advent, to follow this divine instruction, and "turn away" from the cold, formal, pleasure-loving, proud, boastful, heady, and high-minded professors, be clothed with the righteousness of Christ, "filled with the Spirit," dead to the world, passively resting in Jesus, while actively engaged in leading others to the same blessed position.

We most sincerely believe we are now living in the very period which the Bible calls "the last days," to which reference has just been made. This being true, the time has fully come for the active movements required to cause the bride of Christ to make the suitable preparation for the coming of her Lord. As John the Baptist was sent to call out a people to welcome Jesus at his first advent, so we believe means are now being employed that will result in having a church ready to meet him when he shall return, but it will not be those who are pleasure-lovers, having a form of godliness. It will not be any particular denomination, or creed, but a pure church made up of all the saints, or holy ones, to be found in all denominations, who shall have turned away from the fair-and-festival religion, that is bringing a reproach on the cause of Christ.

This is to be brought about by missionary work, like that of John the Baptist. A cry like John's, in the wilderness, "Prepare ye the way of the Lord," must be made. It is being made by holy men and women in all evangelical denominations, and is waxing louder and louder as we approach the end. Those who are looking for the speedy coming of Christ should occupy the front rank in this last great and glorious work. They should stand shoulder to shoulder with every true man of God, lifting up their trumpet voice, sounding the warning notes in all directions. The moral church corruptions at the present time, like the political, have become truly alarming, and call for thousands of Luthers and Wesleys to stand forth with christian boldness to expose and nullify the effects of the worldly-minded, pleasure-loving, lascivious, slimy religion that is prevailing in these last days. He who steps forth into the midst of this last conflict will need on "the whole armor of God."

> "See the mighty host advancing,
> Satan leading on;
> Mighty men around us falling,
> Courage almost gone.
> 'Hold the fort, for I am coming,'
> Jesus signals still;
> Wave the answer back to heaven,
> 'By thy grace, we *will*'"

He who enters the fight for the honors of this world, will find none; if for ease, or worldly store, he will meet with sad disappointment; but if only to please Christ, his peace will be like a river, his victory certain, and his reward eternal life.

Who is ready to enter the battle, making no provision for retreat or furlough? Who will lay himself on the altar of sacrifice, and say, Here am I, send me? And who will say, Here are the means to sustain you on the battle-field? go with our prayers and sympathies; tell the people of the Coming One, and the necessity of a pure heart, if they would meet him joyfully; go with speedy feet, North, South, East and West, saying, "Behold the Bridegroom cometh," let the bride get ready, and be clothed with garments spotless and undefiled, shining forth "in the beauty of holiness."

Dear Brn. in Christ, what is your response? Do the deep sympathies of your hearts gush forth in this direction? Will you provide the means to send the men whose hearts are in the work, and keep their families comfortable while these self-denying missionaries are toiling night and day to persuade the people to be reconciled to God?

For this object the Mission Society was formed, and if ever needed, there are now stronger reasons for its continuance and support than at any former period. We believe important and glorious truths have been committed to our trust. Shall that trust be betrayed in the closing conflict with the powers of darkness? Shall the banner of the cross be trailed and soiled by its bearers, just before the triumphal march to meet our coming King, as he returns to crown the faithful soldiers? Is this the time to be faint-hearted? or to make a compromise with Satan? to sneak as a coward, and flee before the advancing foe? Nay, verily, but with fresh vigor, and the boldness of the lion, let us rush upon the embattled legions of the advancing enemy, with a zeal and enthusiasm that shall do honor to the friends of the Crucified—shouting:

> "Lift up the trumpet, O, loud let it ring,
> Jesus is coming again;
> Coming in glory, the Lamb that was slain,
> Jesus is coming again.
> Sound it, old ocean, in thy mighty wave,
> Jesus is coming again;
> Break on the sands of the shores that ye lave,
> Jesus is coming again."

This is the hour for brave men. Men who can smile at the finger of scorn, and treat with contempt an unrighteous public opinion; men who dare expose corruptions in Church and State, at any cost, and who will not uphold iniquity any sooner among the high than the lowly; men who can neither be bought or sold at any price; who are ready to stand for the right if the heavens fall, and joyfully wait the issue. Let us be such men, and the Divine Master will find a place for us in the coronation jubilee. When the trumpet sounds to waken the dead, and the lightning glory of the coming Royal One illumines the heavens, and the beauties of his shining face and regal form appear; then the men of clean hearts will rejoice with joy unspeakable, as the immortal life dances in their veins.

Dear brethren, the mere mention of the things promised to the christian are enough to fill one with rapture. But who can picture the reality, when the whole earth shall be full of the glory of God, sorrow forever gone; pain and sickness unknown, and every inhabitant of that land shall be immortally holy and happy? Are these things receiving the attention they deserve? Are we doing what we can to carry these blessed truths to those who know them not? Can we not by increased efforts reach many who are sitting in gloomy darkness, sighing for the light we enjoy? These and similar questions, are pressing themselves upon us with a weight that should move us to immediate and earnest endeavors to persuade men to seek a home in the blissful Eden of the redeemed. What shall we do? Remember, one of the two great commandments is, to love our neighbor as ourselves. With this commandment before us, what *ought* we to do? Were we in their places, and they in ours, what might we expect from them? Certainly, that they would do all in their power to induce us to leave the broad road. Let us, then, do it for them, for *Jesus*, who died that we might live eternally. Let us make no excuses, or apologies, but take hold of the work with a spirit of earnestness that shall be commendable to the true followers of Jesus. Half-way, half-hearted measures, with their cold, formal results, are abundant, but they only serve to fit men for perdition.

These times call for live men; men filled with the Holy Spirit, and dead to the world and sin; men who are willing to preach the truth at the risk of losing every thing they hold dear in this world; men who have an eye single to the glory of God, and are willing to stand alone in Christ and his truth, rather than hold an honored position with the popular multitude in error; men who are willing to work now, and wait till Jesus comes for their reward, and who are not ashamed to bear reproach with the righteous so long as we are in the land of the enemy. Such men will find plenty of work, and open doors on every side. They are called to the front, in the name of the Captain of their salvation. Who is ready to go into the hottest of the fight, in the last battle with the powers of darkness? Let such gird on their armor, and prepare for the grand closing triumph.

> "They are slaves who fear to be
> In the right with two or three."

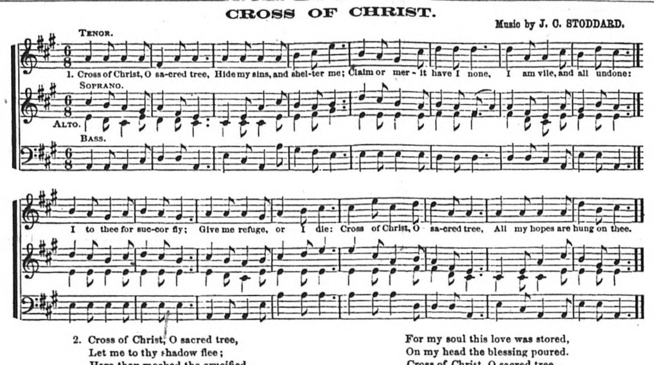
To the true and brave victory is sure, and the reward eternal life in glory.

(*To be concluded.*)

God's Word.—There is something amazing in the power of God's word. It differs from all other writing. It is an effluence from the uncreated light, and must endure forever. It is more replete with meaning, with faithfulness, with grace, than the best minds and the strongest faith have alleged. Christian, hide God's word in your heart. Read it with care, study it with diligence, pray over its hallowed contents with fervor and importunity. Ask the teaching of the divine Spirit that you may understand and obey its pure dictates. There is something amazing in the power of God's word.

CROSS OF CHRIST.

Music by J. C. STODDARD.



> 2. Cross of Christ, O sacred tree,
> Let me to thy shadow flee;
> Here they mocked the crucified,
> Here the royal sufferer died;
> Here was shed the atoning blood,
> Till it crimsoned all the sod.
> Cross of Christ, O sacred tree,
> Can the guilty trust in thee?
>
> 3. Cross of Christ, O sacred tree;
> Type of love's deep mystery;
> 'Twas my sins provoked this love,
> I this matchless passion moved;
> For my soul this love was stored,
> On my head the blessing poured.
> Cross of Christ, O sacred tree,
> Now I solve love's mystery.
>
> 4. Cross of Christ, O sacred tree,
> This my boast shall ever be;
> That the blood for me was shed,
> That for me he groaned and bled;
> Now I catch that gracious eye,
> Now I know I shall not die.
> Cross of Christ, O sacred tree,
> All my guilt is lost in thee.

[Words from "*Hymns of the Morning.*"

THE GOSPEL.

JAMES PIGGOT.

"I declare unto you the gospel."—1 Cor. 15: 1-4.

With the meaning of this term gospel, I presume all are familiar. It is simply, good news, glad message, or good tidings. In the Bible, as in our common conversation, it is applied to different things, or persons; hence we can only find out the value of each glad message by a full understanding of the terms which come with the message to qualify it. For example, in the Scriptures we have the good news, or "gospel of God," (Rom. 1: 1), "the gospel of Jesus Christ, the Son of God, (Mark 1: 1); "the gospel of the grace of God" (Acts 20: 24); "the gospel of your salvation" (Eph. 1: 13) "the gospel of peace (Eph. 6: 15); and "the everlasting gospel" (Rev. 14: 6). Here, then, we have six different messages of joy to the children of men; but this passage in Corinthians stands at the top of the list. It is this message which brings to us justification, redemption, salvation from sin, and the hope of life. This is emphatically *the gospel*, as the apostle has it, "By which also ye are saved, if ye keep in memory what I preached unto you." According to this language, it is of the utmost importance that we have a correct understanding of what this gospel is.

First, then, the apostle says, "I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures." In consulting learned men on this scripture, they tell us that Christ in reality did not die, as death is only a separation; and while our Lord's body was laid in the tomb, his soul was released from its prison house. It is impossible for the popular mind to believe this grand old apostolic statement, for they claim that he had a promise to fulfill, and a work to do during these three days and three nights; so we find one claiming that Christ went to heaven with the penitent thief; another says he went to *hades*, or hell, and preached to the spirits who were then in prison; and still another claims that he went to both places, which things our Lord neither promised, nor fulfilled; but Paul's statement "that Christ died for our sins, according to the Scriptures," though eighteen hundred years old, is just as true to-day as when it was uttered.

Remember, it was not said that Christ died according to popular opinion, but "according to Scripture." The best way, yes, and the only way, to find out the truth on this point, will be to "search the Scriptures." In Psalm 16: 10, when speaking of Christ, David says, "Thou wilt not leave my soul in hell" (*hades* or the grave); "neither wilt thou suffer thine *Holy One* to see corruption." In Acts 2: 31, we have the same thought. Peter here tells us that David, speaking of the resurrection of Christ, said, "His soul was not left in hell (the grave), neither his flesh did see corruption." While these passages prove that his soul was not *left* in the grave, they also prove that *his soul* was *in* the grave, and under the power of death. In the 10th chapter of John our Savior says, "The good Shepherd giveth his *life* for the sheep." Again he says: "I lay down my *life*, that I might take it again; no man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again." Isaiah 53: 10 says, "His (that is, Christ's) *soul*" was made "an offering for sin." In the 12th verse God says, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath *poured out his soul unto death*." These passages tell us plainly that Christ's flesh, and body, and life, and *soul*, were all under the power of death, and this proves the apostle's words true, which says,—"Christ died for our sins."

The second proposition in the gospel is, "that he *was buried*." As there is little difference of opinion regarding this, it is unnecessary to dwell on it. There is abundant testimony that he was laid in Joseph's new tomb. Ask those forlorn disciples, what was the cause of their sadness; and they would say, Our Lord is *dead* and *buried*. Put the same question to those chief priests and Roman soldiers, and they would frankly inform you that he is sealed in the tomb; and more, it was their intention to keep him there, for they watched the sepulchre night and day, lest his disciples might steal him away; but our blessed Lord needed no human power to help him in fulfilling this. He told them just how long he would remain in the tomb, and as the appointed time came, he rose, a triumphant conqueror.

Turn to Corinthians again, and you will find that the third point in this important message is, "That he rose again the third day, according to the Scriptures." Some deem it of little moment when he rose, resting satisfied in the fact that he did rise; but the word of the Lord dwells more on time and particulars than most people think. We are told plainly in the New Testament, nine times, that he would rise again from the grave the third day. But before going further into this, let us compare it with popular teaching, and we will find out how utterly hopeless it is for us to trust in men. Consult their writings, and they almost invariably tell us that our Savior was crucified at nine o'clock, Friday morning, and was buried on the same day; indeed, they give us the exact time he was in the grave, as they suppose, namely, thirty-six hours. How many days and nights can you make out of thirty-six hours? All that can be made is Friday night, Saturday and Saturday night, which are only two nights and one day. This does not, and cannot be made to harmonize with the plain words of inspiration. It will be remembered that the enemies of Jesus asked him for a sign, when he answered, "There shall no sign be given; . . . but the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be *three days and three nights in the heart of the earth*." Read the history of this sign, as given by the four evangelists, and it is astonishing to see how closely this sign was watched. Had the Lord risen any other than the *third* day, it would have proved his own words untrue.

It may be asked by some, How can so many learned men, of all denominations, be so far astray on a plain subject like this? We can easily find out the reason. Daniel, in speaking of the "little horn" (which is the head of the papacy), says: he would "think to change *times* and laws," and they would "be given into his hand." This we know he did change, making Friday the Crucifixion day, and calling it "Good Friday." Why should we be led by such a person, ever the Lord's greatest enemy?

"*He rose again the third day*," is the scripture declaration; and in looking at this from a Bible stand-point, the first thing to settle is, when does a Scripture day begin? The answer is plain. All through the book, the Scripture day begins at even, at sunset.

Our Lord was betrayed and mocked by Judas and his band at night. "And straightway, in the morning" he is brought before Pilate and condemned. Turn to Matt. 15: 25, where it reads: "And it was the third hour, and they crucified him," which was nine o'clock in the morning. The 33rd verse reads: "And when the sixth hour was come, there was darkness over the whole land until the ninth hour." This darkness lasted from twelve o'clock, noon, till three o'clock, afternoon. The 34th verse reads: "And at the ninth hour Jesus cried with a loud voice," and died. 42nd verse: "And now, when the *even was come*." If we can find out what day this *even* in the 42nd verse begins, the whole subject is settled. Let us read: "And now, when even was come, because it was the *preparation, that is, the day before the Sabbath*." This was the time when Joseph went to Pilate and begged the body of Jesus, "*when even was come*." The even of what day? Why, "the preparation day; that is, *the day before the* (Jewish) *Sabbath*," which we call Friday. Our Lord, then, was taken down from the cross and laid in the tomb on the even of Thursday? Yes. Well, when was he crucified? About nine hours before this time, which would be Thursday morning, at nine o'clock.

Thus we can tell almost to an hour how long our Savior was in the tomb, by simply reading a few verses in Mark's gospel. Taking this subject as it stands, Christ was *three* full nights and *two* full days in the grave, and "rose again the *third day*, according to the Scriptures." Bless the Lord for the simplicity of his truth. O that men would listen to the words of divine wisdom, before it is too late!

Chicago, Ill.

Do good to all men, as you have opportunity. Deal out kindness and favors with an unsparing hand. The cause you understand not, search out. If you cannot find happiness by direct search, try anotner plan. Make others happy, and see if that does not make you truly blessed.

SIGNS OF THE SPEEDY COMING OF CHRIST.

WM. SHEPHERD.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things shall begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."—Luke 21: 25-28.

That the end of this dispensation is near, and hence the second coming of our ever blessed and adorable Redeemer is impending, we cannot doubt for a moment. Every day's observation fully demonstrates the fact. The warlike attitude of the nations—the great powers, such as Russia, Germany, Austria and France (as a shrewd observer writes)—are "literally armed to the teeth." Europe at the present moment, in fact, is groaning under the weight of arms. The political, social and ecclesiastical condition of the world is a credible witness to this. And does not this condition quite fill out the prophetic mould, and run in exact lines parallel with those described by the holy apostles and prophets?

It cannot be denied but what we are living in an age of wonders—the age of surprising developments. Principles which have long operated in secret are every where starting up, as it were, by magic into sudden and startling manifestation. No man can tell what a day may bring forth. The tendency to development is in the same ratio to the tendency to *dissolution*, with an equal desire to *reconstruct*. Past things are every where giving way, and men are seeking to reconstruct the world politically, socially, and religiously, upon new principles and under new forms; but upon no warrant, except the pressure from beneath. The masses are pressing upward, progressing as they vainly suppose. Obedience to the majority is the new law; faith in the multitude is the new creed. The top must go to the bottom; the tail must take the place and perform the functions of the head. And what remains but the time of trouble (Dan. 2: 1; Rev. 3: 10), the second chaos, out of which none but the Almighty can reconstruct. As we are hastening on to that state of things aptly prefigured by the agitated and troubled sea of Tiberias, to whom Jesus spake in his authoritative voice, saying, "Peace, be still," and immediately there was a calm; so we may feel assured that we are rapidly approximating to that eventful epoch when he will descend from heaven, with the voice of the archangel, and with the trump of God, and, among other great and glorious things, this world, in widespread commotion, by that commanding voice will be hushed down into a sweet, harmonious, lasting tranquility, and peace will prevail.

The disposition now, as indicated in the movements on the part of mankind; their apparent dissatisfaction with the present condition, and the wild unrest manifested in the masses, is a marked sign of the approach of the end. Observe: "Woe be to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters. The nations *shall* rush [or become restless, in a state of commotion] like the rushing of many waters; but God shall rebuke them [or exert his mighty power, as did Jesus at the sea of Tiberias], and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." Isa. 17: 12, 13. Compare Dan. 2: 35; Jer. 30: 23; Job 18: 18; 2 Thess. 1: 7-9.

The physical condition of our globe, the varied changes taking place daily, is another great sign, and indicates that we are nearing the end. This is indicated by the great fires with which we have been visited of late years, and which would seem to remind us of the prophet's words (see Isa. 24: 15; 66: 15, 16); by the terrible earthquakes in South America but a few weeks past, which swallowed up many villages in its greedy jaws, together with thousands of their inhabitants, leaving many more shelterless and to perish with hunger; by the fearful inundations in France, destroying millions of dollars of property, and burying thousands of souls in a watery grave, leaving thousands more helpless and destitute of the common necessaries of life; by the many volcanic eruptions of recent date; by the extensive famine in India, in Asia Minor, and that of but a few days past in Southern and Northern Portugal,* where thousands have perished for want of bread; by the astonishing tempest, of which we learn while writing, which occurred at Geneva, and which is described by an eye witness as presenting the most alarming aspect of any storm on record. The scene was terrible in the extreme. Says a correspondent to the N. Y. *Tribune*:—

"At the end of it, the city of Geneva was wrecked as no army of besiegers could have wrecked it in the same space of time. It came with the suddenness of a thunderclap. Only a few minutes previously there had been a warning voice, which those who heard it describe to have been a very terrible one; which was not the sound of the wind, even when it blows its hardest; which was not the sound of thunder, but a kind of strange, hollow, angry growl, with an ever *crescendo* force. . . . The windows of the dwelling-houses were forced from their fastenings, besides having all the glass shivered; and bed-rooms and stair-cases and saloons were thus thrown open to the storm, and in a minute or two half filled with masses of ice, far beyond the immediate power of the inhabitants to remove. For the storm was was marked by this peculiarity, that the hailstones, or ice fragments rather, compacted themselves in one solid mass as soon as they fell. An accurate inquiry enables me to state, without fear of exaggeration, that the greater part of the hailstones, before they fell, were about the size of chestnuts or walnuts; a smaller quantity was no larger than hazlenuts, and large numbers were as big as the largest fowl's eggs. One was picked up at midday on the following day, and found to weigh two pounds. As for the consternation which reigned throughout the city, when the people sprang from their beds (this happened at midnight) at the alarm of such an awakening, it may be fancied; and the scenes which occurred may be more easily imagined than described."

It is said that the tiles of many houses were "absolutely beaten to powder; and more wonderful still, stout partitions of wooden plank were *pierced by holes* such as might have been made by a musket ball!"

And still later reports come in. The awful cyclone in Indiana,—"tearing houses to pieces, uprooting trees, and sweeping them generally before it; . . . crops in every section are entirely ruined." "Reports from Southern Ohio are gloomy. Big Miami River is rising at the rate of six inches per hour. Thousands of acres are ruined, and towns are flooded. The wheat and corn crops are entirely wasted away."

Vevay, July 28th. "A tornado passed through this county, carrying away harvested grain, overturning buildings, tearing up forests, prostrating young crops, uprooting, and leaving in its track desolation and ruin."

Indianapolis, July 28th. "During last night, a destructive cyclone passed this way, producing consternation and ruin in its track." We hear of heavy rains in Arkansas. In Kentucky the weather is "without a parallel. In the last day or two, the rain-floods have increased, and gloomy apprehensions are felt in all sections of the country." "The situation is extremely precarious." "Gloomy apprehensions are felt," etc. What a striking fulfillment—"Looking after those things which are coming on the earth."

That singular phenomenon called the "Tidal Wave," which exposes more especially sea-girt towns and cities to its fearful ravages, is another sign in fulfillment—"the sea and waves roaring." All these are but so many mighty pulsations of a sin-burdened and devil-ridden world, groaning, laboring and agonizing to be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. 8: 20, 23.

The social state of the world, the fearful increase of crime, according to the late criminal statistics, far exceeds in proportion the increase of population; showing the *downward* tendency to be on the advance, and that as it increases in age, it increases in crime. "As it was in the days of Noah." Matt. 24: 37-39.

The greed of gain, the strange infatuation possessed by man to become wealthy, either by fair means or foul, this worship of mammon seems to be the idol god of the day, and commands universal homage. Go where you will, you find devout devotees to his shrine. Men are laboring everywhere to faithfully serve him, by adding dollar to dollar, lot to lot, house to house; notwithstanding the warning voice, "The love of money is the root of all evil." Covetousness, which is idolatry, is one of the prevailing sins of the age. Mankind are represented as having an insatiate desire to hoard up money, strangely cherishing the idea that it may prove a sort of defense against the time of trouble, which they somehow anticipate. The hoarding up, and packing away in their iron chests these immense sums of money, until much of it has corroded, is no doubt in fulfillment of James 5: 1-8. This is another notable sign, as James declares, that "the coming of the Lord draweth nigh"; or, as in another place, that "the Judge standeth at the door."

Another sign, characteristic of the age, is the pride, extravagance, and fashion. Never, in the history of this country, at least, were people so lifted up with pride, and given to such reckless extravagance, and such costly, vain, and foolish fashions, as to-day. Well has one said, tracing the origin of our fashions—"We get them from England, England gets them from France, and France gets them from the devil." The passion for dress is without a parallel. There seems to be no limit in this direction, especially on the part of the fairer sex. I am told that it requires more goods to make one fashionable garment for a female now, than it would formerly to make two or three; and that the trimmings alone on some of these dresses costs more than would purchase a dozen decent gowns in the days that are past. The love of show, and to make a fair appearance, is prevalent wherever you may turn. People are determined to "keep up appearances," whatever it may cost, and upon whomsoever the cost may fall. The masses seem "bound to blaze," or "shine," as they term it; and to make the very best of this life, regardless of the future. Like the condemned culprit, who would seem to enjoy his cigar and wine, and partake of a hearty meal just prior to his execution, and with the very instrument of death—the gallows—before his eyes.

What does all this pride, extravagance, love of fashion, and indifference as regards the future, indicate? We answer, it is another evidence that we are hastening to the closing scenes and inevitable doom of the age. The prophetic picture in this department is quite filled out, and will soon receive the finishing touch.

(*To be continued.*)

* "Portugal is one of the latest nations to suffer from natural disasters. While France and Great Britain are enduring many hardships on account of freshets and inundations, two provinces of Portugal—Minho and Algarve—are smitten with drought. The first named of these is at the extreme north, and the other is the most southerly of the kingdom. Famine and riot are imminent, and the government is obliged to come to the relief of the people. The list of great calamities by flood, fire, pestilence, earthquake, and storm, will be very large by the end of the year. Already, nearly every part of Europe has been visited by some severe disaster; and uncommon commotions in the earth and air are reported from Asiatic and South American countries. Had these things happened during the prevalence of the singular 'Second Advent' delusions of 1840, we should have been treated to portentous and conclusive essays, showing that they were in fulfillment of prophecies and visions of the Apocalypse."—*N. Y. Times.*

THE BAPTISM OF FIRE.

F. A. BAKER.

"He shall baptize you with the Holy Ghost, and with fire."—Matt. 3: 11.

Vers. 1, 2—"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye." Verse 5—"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, confessing their sins." Ver. 7—"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the *wrath to come?* Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." Ver. 10—"And now, also, the axe is laid unto the root of the trees; therefore every tree that bringeth not forth good fruit is *hewn down and cast into the fire*." Ver. 11—"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the *Holy Ghost* and with *fire*; whose fan is in his hand, and he will thoroughly *purge his floor*, and gather his wheat into the garner; but he will burn up the chaff with *unquenchable fire*."

1. The *fire* in verses 10, 11, and 12, is to be taken in the same sense, and literally, and is related or refers to the "*wrath to come*" of verse 7.

2. This idea of "wrath" and fire! *fire!!* FIRE!!! is suggested to John's mind by the circumstance of the "*generation of vipers*" who were resting in their Abrahamic parentage, and manifesting no genuine repentance, offering themselves for baptism, being entirely unfit. Vers. 8, 9. A severer test is to be applied by one infinitely greater than John, who said—"*I baptize with water*" merely. You vipers may impose your wicked selves upon me, and this ordinance; but One is to come who knows all hearts; and the scrutiny of that awful presence who can bear? Those who have truly repented, he will baptize with his Spirit; but those who have not fled from the "wrath to come," but retained the viper within, notwithstanding all their high professions, will fall with the chaff in the *unquenchable fire*, when the floor shall be *thoroughly purged*.

Frankfort, Me., Sept. 17th.

ENCOURAGEMENT.

C. MENDENHALL.

We are so constituted that we are more or less dependent upon each other. There is in the bosom of all men a sympathetic chord, which may be touched, unless, indeed, he should be a stoic. This being true, we need encouragement from each other. The minister, in his manifold duties, perhaps feels this need more keenly than those of any other class. His duties at times are unpleasant, and if a true man of God, he ever feels a weight of responsibility resting upon him, by virtue of his office. He needs not your criticisms so much as your prayers. Not your unkind words so much as your christian counsel. He needs to have his hands stayed up by your aid.

When one feels depressed in spirit, fatigued in body, or invoved financially, oh, how like cold water to a parched tongue, comes the kind word, the proffered rest, or the timely aid. In all our intercourse with our fellow-creatures, it becomes us, as the followers of Jesus, to help one another over life's rugged way; to "weep with those that weep," to cheer, comfort, counsel or aid those with whom we come in contact. "Do good"—is a divine command, and may we ever be thus found faithful unto the coming of the Lord. We must pray for each other, walking together in holy unison, working in harmony, avoiding strife, being full of love to all mankind. May God keep us all. With Paul, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Surely we may all of us feel encouragement, for Jesus is near. We are now in the time when we may consistently rejoice, knowing that our redemption is nigh. Even so, come quickly, Lord Jesus. "Brethren, pray for us."

Liberty Centre, O.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 29, 1875.

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AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

SPRINGFIELD.—We are now having the best meetings we have ever enjoyed in Springfield The Holy Spirit is blessedly present to convict the sinner, and comfort the saint. M. G.

MISSION WORK.—*Do not forget* that on the first Sunday in October every church is desired to take up a collection for the support of the mission work the coming year. Do not let the mission work flag now, when we are so near the coming of Jesus. M. G.

WE have received the October number of the *Science of Health*. It is excellent. In our "Home and Health" column, we give a part of the first article. Price $2 a year. Address S. R. Wells & Co., 737 Broadway, New York. M. G.

RARE BOOKS.—If any of our readers wish to obtain any rare, valuable books, from antiquarian libraries, they will do well to address Bro. Isaac Monroe, *World's Crisis* Office, Boston, Mass. Bro. Monroe is well posted in the business, and those who purchase of him may expect to buy as low as of any other person. We have bought of him more or less for several years. We state this as a favor to our readers who are searching for rare books. M. G.

PRAYING TO THE SPIRIT.

Is there any example in the Bible where any patriarch, prophet, priest or king, or where Christ, apostle, or any saint, ever prayed to the Holy Spirit? If so, will some one please give chapter and verse? We have noticed that it is is becoming quite common for some to pray to the Holy Spirit, but we can find no authority or example for it in the Sacred Scriptures.

We are taught to pray to the Father in the *name* of *Jesus;* and that "the Spirit also *helpeth* our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession *for us* with groanings which cannot be uttered." Rom. 8: 26. "The Spirit itself maketh intercession *for us*"; not that we make intercession *to* the Spirit. As the Spirit "proceedeth *from* the Father" (John 15: 26), "he that searcheth the hearts knoweth what is the mind of the Spirit, because he [margin, *that*] maketh intercession *for* the saints according to the will of God." Rom. 8: 27.

We read about "praying *in* the Holy Ghost" (Jude 20); "praying always with all prayer and supplication *in* the Spirit" (Eph. 6; 18); but not TO the Spirit.

When persons pray to the Holy Spirit, as a *person* distinct from the Father and the Son, we think they have departed from "the form of sound words" (2 Tim. 1: 13) that should be used in prayer. Let holy men adhere closely to the Bible in all things. M. G.

SUNDAY-SCHOOL BOOKS.

Those who have charge of Sunday schools have found it difficult to obtain good reading for the scholars. There are two special defects in many of the S. S. reading books: (1) their unscriptural doctrines, (2) their resemblance to novels. The first defect may be turned to good account. Suppose, for instance, the superintendent, or teacher should be aware that false doctrine might be found in some of the books, let it be said to the school, that every one is requested to mark any sentence in the reading book that contains unscriptural expressions. Then have those passages brought before the class, or whole school, for examination. By pursuing such a course, the scholars would soon become skillful critics, so that they could detect an error as readily as the teachers.

Such exercises could be made exceedingly interesting. For example, suppose a scholar finds it stated in his reading book that man has an "immortal soul," and that "when good people die, they go to heaven." Let the teacher or superintendent, ask all in the school to raise their hands who believe these things are taught in the Bible, and then inquire in the same way, How many think the Bible does not teach such doctrines? Very likely some will vote one way, and others the opposite. Then have them bring in their proof texts the next Sunday. In this way a great interest might be awakened in the examination of these important subjects, and the school become better informed, and in less time than any other way.

We think this method could be made one of the most successful means of waking up an interest in the study of the Sacred Scriptures, and of educating the scholars so that they will be prepared to detect and meet the theological errors now so common in religious books and preaching. M. G.

QUERY.

Do the dead rise mortal, and do they rise before the living saints are changed?

D. COGSWELL.

Paul says to the Thessalonian Brn.: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dea din Christ shall rise first; *then* we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4: 16, 17. Again he says to the Corinthian Brn.: "I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51–53.

If we turn back to the account of the creation of man, as given in Genesis, we find the *man* was *formed* complete in all his parts before he received the breath of life," instead of giving life to each particle of his organism, separately, before the formation of the man. Reasoning from analogy, we should naturally conclude that at the resurrection, the dust of the dead will first be reorganized into men, as at the first creation, *then* "this corruptible" will "put on incorruption, and this mortal" will "put on immortality." At the same time, the living saints will "be changed," and all "caught up together . . . to meet the Lord." This looks to us more consistent, than that each particle of the dead man should be made alive before the organization takes place. As a watch that has been taken in pieces for repairs is put together again before it is set running, so dead men must be reorganized before they again breathe the breath of life, and "put on immortality."

But when the wicked dead arise, they are not changed to incorruptibility and immortality, but "shall utterly perish in their own corruption." 2 Pet. 2: 13. They are as truly raised from the dead as the righteous, but must die "the second death," and forever cease to exist. M. G.

HOLINESS.

The question of What is gospel holiness, and how is it obtained? is now exciting special interest among all professed believers in the Christian religion. It is a subject made so prominent in the gospel, and represented as being so essential to present and future salvation, that it demands the most thorough examination and critical analysis by every christian, and especially by every christian teacher.

The Scriptures teach, unequivocally and positively, that God requires men to possess it, and that without it he will not accept them at the last judgment as heirs of his heavenly kingdom. It is presented in the gospel as being as essential to the enjoyment of eternal life as faith or hope; and all true believers of the apostolic church were called, by inspiration, "*Holy* brethren."

The word holiness represents a state or condition, and not a principle or element. It does not represent a grace, but a condition produced by grace.

The word is from *holy*, and signifies "the state or quality of being holy; purity or integrity of moral character."—*Webster.* He defines the word holy as literally signifying "*sound, safe, whole.*" In its scriptural use it means to "set apart to the service or worship of God; hallowed; sacred." It is applied to men and things as being thus devoted to sacred use; as, "holy men" and "holy temple." It not only represents the idea of being set apart to the service of God, but also as being "*worthy* to be employed in the service of God; *acceptable* to God; commanded by God; hence *free* from *sinful affections;* characterized by religious principle; *pure; irreproachable; guiltless.*"

A holy man is, therefore, in a gospel, spiritual sense, sound, safe, whole; that is, he is "sound," not defective, in christian character, in faith, hope, charity, and obedience to God. He is "safe" as to his personal condition from present transgressions and future punishment, and also in his influence over others to lead them to Christ and not to perdition. He is "whole;" that is, his christian character is complete, lacking no part of all the graces necessary to make him an acceptable servant of God. He is *wholly* in the condition and position required by the gospel, to be received as a child of God. He is in possession of all the elements which constitute a christian character. He is *wholly* the Lord's, without reservation of time, talents, friends or property. In a word, he is in the condition of a true christian; his sins are washed away, his heart made pure, and his steps directed in the narrow way; an obedient follower of Christ.

Holiness being a religious or spiritual *condition* or state, we now inquire, How is that state obtained? By whose power and through what means is the change made from the former condition to that of holiness? When and under what circumstances is this state reached? What evidences do we have in our experience that we are in that condition?

1st. How is holiness obtained? We answer, By a voluntary and complete surrender to God. Paul expresses this truth plainly when he says, "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; *even so now yield* your members servants to righteousness unto *holiness.*" Rom. 6: 19. The statement is clear that men become sinful by "yielding"—voluntarily submitting—to a power which produces that unholy state, and men also become holy by submitting to a power which produces a state of holiness. God does not take away from man the condition of probation, which is the power of choice, by arbitrarily forcing upon him a state of sinfulness or holiness; but leaves him by his volition to choose either as he wills.

2nd. By whose power and through what means is the change made? We answer, By the power of God, through Jesus, the Word and Spirit of God. Paul says—"The Lord *make* you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end *he* may establish your hearts unblameable in holiness before God." 1 Thess. 3: 12–13. It is the Lord that makes us "increase and abound in love," by which he establishes our hearts unblameable, in a justified state, in holiness, in a sinless condition. Again the apostle says, "Put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts; and be *renewed* in the spirit of your mind; and put on the new man, which after God is *created* in righteousness and true holiness." Eph. 4: 22–24. We think none can doubt that the putting off the old man and putting on the new signifies conversion—a change of moral government, from the control of the fleshy lusts and carnal nature, led by Satan, to the control of the divine nature and righteous will, directed by Christ.

This great moral change is represented as being in the "spirit of the mind;"—the religious condition of the man; and is so radical a change that it is called a creation—"a new creature," "created in righteousness," i. e., takes on a righteous character "and true holiness," or "holiness of truth," margin; that is, this change is produced by the same power of God which "created" man in the beginning, when he stamped him with his moral image, which was lost by sin and is restored by conversion. Paul says, "And have put on the new man, which is *renewed* in knowledge after the *image* of him that created him." Col. 3: 10. This image is seen in "righteousness" and "holiness of truth;" that is, a holiness produced by the acceptance of and obedience to inspired truth. It is a likeness to God produced by possession of and being governed by the same principles which characterise him, viz., righteousness and holiness.

That holiness is a state or condition of Deity, and that we are made like him and become sons of God by receiving the same, or being put in the same condition, is clearly stated by Paul thus: "For they (our earthly fathers) verily, for a few days, chastened us after their own pleasure; but he (our heavenly Father) for our profit, that we might be *partakers of his holiness.*" Heb. 12: 10. He then gives an exhortation to all christians to "Follow *peace* with all men, and *holiness*, without which no man shall see the Lord." The words peace and holiness each represent a state or condition; and to follow peace and holiness with men is to maintain the position of peace and holiness in all our associations with them.

This practical and experimental rule by which God designs to govern his people in their associatians with men, making peace and holiness the ruling principle, is made imperative, and absolutely essential to the enjoyment of eternal life. God is holy, and it is perfectly reasonable and scriptural that none but holy beings shall see him; that is, dwell in his direct presence.

As this is the only state of our existence in which this condition can be obtained, it is infinitely important that we know, by all the tests and evidences that God has given us, whether we are enjoying this heavenly state. Paul, in writing to the church at Corinth, exhorts them not to be "unequally yoked together with unbelievers;" and to "come out from among them," and "touch not the unclean;" giving them the promise that the Lord Almighty would be a Father unto them, and that they should be his sons and daughters; and adds, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of God." 2 Cor. 7: 1.

Holiness is a condition of perfection, and presents the idea of a perfect state. With God it is infinite and absolute perfection; but with men it is limited and progressive perfection. God's holiness cannot progress to a higher state, as to its volume, quality or results; man's holiness may increase in volume and beneficial results, but cannot in quality.

Holiness is dependent for its existence upon knowledge, love and other gospel principles. We cannot be in a state of loyalty to a government of which we have no knowledge of its requirements and laws. As holiness is a state of loyalty to God, it consists in a voluntary and hearty acceptance of and obedience to his revealed will. Hence gospel holiness is enjoyed from the time that gospel faith is exercised, and continues parallel with its continuance. The believer is holy, and the unbeliever is unholy. Obedience to God's law is the result or fruit of holiness; but holiness is never the reward or result of obedience.

Holiness is a twin sister to righteousness. Both are received at the same time and by the same rule, through the exercise of faith, and not by works. The relative volume of holiness, enjoyed by any being, is in proportion to his volume of knowledge; for a state or condition extends to those circumstances known to him as relating to that condition, and not to those unknown. A ruler's official power extends to those classes, and only those, known to him as being legitimately under his dominion; a tribe may, by some ancient treaty, lawfully belong to his subjects, but the volume of his constitutional power does not embrace them until he gains a knowledge of that treaty; but, after having an opportunity to gain that knowledge, he is unfaithful in his office if he does not exercise his official power in protecting and ruling that tribe. The knowledge and executive power of the Emperor of Russia extends through all his dominion; but a corporal in his army may be as faithful, officially, as the Emperor, although his knowledge and power may be vastly less.

So it is with professed christians. Their religious condition is related to all the circumstances and beings within their knowledge, connected with their spiritual state. They can have no moral accountability for their relations to things of which they have no knowledge or means of knowing. A man may kill his friend, thinking that he is killing a mad dog, and be innocent; for the moral character of an act is produced through the knowledge the actor possesses of its nature.

Perfect ignorance cannot produce moral character, either good or bad. Human sinfulness and holiness cannot commence prior to obtaining a certain degree of human knowledge. When a sufficient degree of light is received, so that our obligations to God are understood, and one obligation to him is known, and a voluntary purpose is formed to obey him in that duty as he requires, the *yielding* to him in that act of obedience involves all the principles producing true loyalty to God, and requires as full submission to him, and as fixed a purpose, as it would to obey in a thousand acts. The first act of exercising saving faith produces a true christian character and just as pure a quality of holiness as can be produced, but less in volume; for the revealed knowledge by which it was produced extended to but one requirement of God. But as that knowledge increases, and the understood commandments are multiplied, and the same obedience extends to all, the same status of purity continues, while the sphere of action is greatly enlarged; and as the moral character extends to all, holiness must be greatly extended, while its quality remains the same.

God's holiness is infinite because his knowledge is unlimited; and every act produced by it is designed for and results in the benefit of all connected. Man's holiness is limited and progressive as long as his knowledge of heavenly things is limited and he is a learner in the school of Christ. The expression of the apostle—"*perfecting* holiness in the fear of God," evidently conveys the idea of *extending, enlarging* it by enlarging our knowledge of and obedience to God, and our usefulness in saving lost men. He expressed the way of perfecting holiness when he said—"Let us cleanse ourselves from all filthiness of the flesh and spirit"; that is, cease to follow the example and habits of those who abuse their persons in eating, drinking, and many other pernicious practices, and also in ceasing to religiously associate with "unbelievers" and idolatrous worshipers, which produces defilement of spirit; but to be separate from all of these, and be joined to the Lord to follow his Word and Spirit. All these habits and associations are not changed at once, for men are too weak to comprehend all the truth at the beginning; but God deals it out to them as they are able to receive it. Good christians practice some things, for a time, with perfect innocence, which afterward by increased light is shown to be wrong; and if it be corrected holiness is enlarged or matured.

J. C.

(*To be continued.*)

QUERY.

I wish to ask if the word "wind," in Job 7: 7, is from *ruach* in the Hebrew; also if the word life is from *nephesh*.

W. S. MCFARLAND.

Job 7: 7 reads—"O remember that my life is wind." "Wind" is from *ruach*. The word "life" in this passage is from the Hebrew word *ghah'y*, corresponding with the Greek word *zoe*, in the New Testament. The word first occurs in Gen. 1: 20, and reads—"God said, Let the waters bring forth abundantly the moving creature that hath [*ghah'y*] *life.*" The word is eight times applied to the animal creation before the formation of man.

We have seen it stated somewhere, that when "life" is from *zoe*, the corresponding Greek word, it does not mean *animal* life, but applies only to the righteous, and means the happy life of the saved. If this be true, how would those holding such a view harmonize it with the following texts: "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy *life.*" Gen. 3: 14. The word *life*, in this passage, is from the Hebrew *ghah'y*, and the Greek *zoe*. Does it mean all the days of his *happy* life? Again we read in Gen. 3: 17—"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy *life.*" *Life* in this verse is from the same word. Does it mean all the days of Adam's *happy* life? In Gen. 6: 17, we find the same word again. "And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of *life*, from under heaven; and every thing that is in the earth shall die." Does it mean the breath of the *happy* life? their spiritual life? or does it mean their natural life?

The fact is, the word, like *psukee*, or *nephesh*, is applied indiscriminately to all living beings. It is first applied to man in Gen. 2: 7—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of *life;* and man became a *living* soul." The word is rendered both *life* and *living* in this passage.

In Gen. 6: 17, already noticed, it will be observed that "all flesh" destroyed by the flood had the *same* "breath of life"—*zoe.*

When speaking of all the animals that went into the ark, it is expressed as follows: "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of *life.*" Gen. 7: 15. Here the word *life* is also from the Hebrew *ghah'y*, and the Greek *zoe*, and applied to all the animals in the ark. Further evidence is not needed to show that *zoe* has no peculiar meaning, implying spirituality, or moral character, any more than *psukee*. Both are alike applicable to men and animals. M. G.

"GOSPEL SONGS."

"A choice collection of Hymns and Tunes, New and Old, for Prayer Meetings, Sunday Schools, etc."

This is a new book that has had a large sale at our campmeetings this season, and contains some *very* choice pieces:—"When Jesus Comes," "More to Follow," etc., etc. For sale at this Office. Price, 35 cts. per copy; $3.60 per dozen by express; by mail, 40 cts. per copy. AGENT.

WEAKNESS.

Many churches in the various denominations are becoming weak; not financially, or in numbers, but in vital godliness, and holy living. They are losing their power for good. They are like Samson shorn of his locks,—weak as other men. A church, or individual, that is not energized by the power of the Holy Spirit, is like a natural man without the "breath of life." What is true of other denominations, may be said of our own: there is *weakness*, a lack of vitality. Many are obliged to confess they are not free in Christ. Where is the remedy? In the language of the editor of the *Christian Standard*, we may truthfully say:

"Nothing will save us from being fatally shorn of our strength but a general revival of personal holiness in the ministry and membership. Nothing else will prevent rapid degeneracy, and restore to us primitive simplicity and power."

Though the foregoing was written for another denomination, it is also applicable to Adventists. As a body, we need a fresh baptism of the Holy Spirit, in order that we may go forth with new vigor in the service of the Lord, to arouse the people to a thorough preparation for the coming of Christ. No class of people have so strong reasons for being fully alive in Christian work, as those who are looking for the speedy coming of Jesus. Dullness and stupidity should have no room in our hearts. All should be on the altar, to be disposed of as may be pleasing to the Lord.

Those who wish to make an entire surrender, may see the road in the following from the *Christian Standard:*

"The factors employed in the calculation are, on the one hand, the promises of God, the efficacy of the blood, and the potency of the Holy Ghost. On the other hand, the conditions are absolute renunciation of sin, full and irrevocable consecration to Jesus, and the exercise of unquestioning faith. On these premises as upon solid rock, seekers of holiness "lift up holy hands without wrath and doubting." They meekly accept the wonderful challenge from the lips of God: "Come and let us reason together, though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool."

Is it not high time to give candid and serious attention to these things? Lukewarmness is too cold to give satisfaction. A warm, fresh experience is needed. Peace and joy experienced twenty-five years ago, was valuable then, but does not satisfy now. None should rest without the present, continual witness of the Holy Spirit, that they are abiding in Christ, abounding in "perfect love," and all ready to depart "when Jesus comes." M. G.

PUBLIC SCHOOLS.

It is well known that the Catholics are decidedly opposed to Protestant schools, and demand an independent system of education for their children, including a d[illegible] share of public money for their [illegible] schools. This question has been agitated for some years, and the feeling on the subject continues to increase. The Catholics are laying large plans to obtain the political, and consequent religious control of this country. If Jesus was not soon coming, we might expect a success on the part of the Catholics.

Cardinal Manning, of London, one of the Pope's most noted men, has spoken plainly on the subject of schools. He is one of the most zealous defenders of the Pope's infallibility. He recently made a speech in Liverpool, of which the reporter says in the New York *Times*, Sept. 10th, 1875:

"He did not fail to tell his audience that of all the questions that would come before them as good Catholics, that of public education was by a long way the most important. Speaking with Papal authority, he pronounced it a vital necessity that more influence should be obtained over the public schools. The object, he says, will brook no delay. To secure an education which shall everywhere be 'Christian, religious, and Catholic,' should be, according to his declaration, the first duty of every man who has a vote. He admitted that unless children are trained to grow up as Catholics, they will not become Catholics. Protestant education is the most powerful lever against the spread of Romanism, and it must be checked. Control must be obtained of the public schools, so that children shall hear nothing of Protestant heresies. The war must be waged at once. Every effort, without scruple, must be used to stop the progress of Protestant teaching, and of secular teaching guided by Protestants. This is the first political duty of Catholics, before which all others sink into insignificance. So it has been decreed by the Pope, and so it must be; for the Pope is infallible, incapable either of uttering falsehood or of misleading the faithful who are committed to his charge.

By reasoning such as this, Cardinal Manning laid before the Roman Catholics of England the imperative nature of the duty that now devolves upon them. But his remarks apply not to England only. The policy of the Pope is the policy of the Roman Catholic church everywhere. We have seen long enough how the same policy is being acted upon in this country. But the movement against the public schools here has been largely of a surreptitious character. It has been ably and persistently followed, but it has not been thus openly avowed. Now the avowal comes, not only from one of the highest dignitaries of the church, but from that one who, of all outside of the Vatican, has the repute of being most favored by the Roman Pontiff." M. G.

COVENTRY CENTRE (R. I.) CAMP-MEETING.

A ten days meeting, from Sept. 8th to 18th. The grove is very pleasantly situated, abont ten minutes walk from Coventry depot. A quiet feeling crept over us on entering the encampment. I think it not all imagination, for the place had before this been sanctified by prayer and the assembly of the saints. The large, new Massachusetts Mission Tent, under the care of Bro. I. I. Leslie, made quite an addition to the meeting this year. Under it sinners were converted, backsliders reclaimed, and believers sanctified more fully for the Master's work. Bro. Leslie's earnestness in laboring for the salvation of sinners and backsliders was manifest, not only in his labors in meetings, and in personal conversation, but in his serious face and deportment. Both preaching and social meetings were excellent. The meetings in the Mass. Mission Tent were mostly devoted to the salvation of sinners, with the exception of a 1 P. M. Consecration meeting, conducted by Mrs. A. E. Bennett. To those quiet holiness meetings hungry souls flocked for food.

A few christians from other denominations came into the meetings from time to time, taking a part while with us. A Free will Baptist preacher, from Providence, Elder Crook, preached once from the stand. Bro. A. A. Phelps, of the *Bible Banner*, was with us two days, preaching two excellent sermons. Bro. H. L. Hastings spent one day with the people, and gave a sermon on the study of the Bible from more than a score of texts. It seemed good to hear his voice again. Many regrets were expressed because Bro. Hastings is about to take his departure to the old world. May God bless him in his "work of faith, and labor of love, and patience of hope." Elders Simpson, Flagg, Tucker and Woodside preached several times. The help from these brethren from abroad was much in the Lord.

West Killingly, Ct. V. P. SIMMONS.

TENT-MEETING REPORT.

The tent-meeting commenced at Haverhill, Grafton Co., N. H., Wednesday evening, Sept. 1st, according to notice, with very small attendance. At the first meeting there were only about forty present. There has been very much prejudice in this section, partly on account of former preaching, and other reasons; but from the beginning prejudice began to give way, and the meeting increased in numbers and interest until it closed, Sunday, Sept. 12th, when there were at least one thousand people present.

The church has been greatly strengthened, and desired to have a deeper work of grace; in fact, consecrated all to the Lord. Have seen that without *holiness* no man shall see the Lord. Thirty-one started for the kingdom, among these are some who have never made a start before. Five were baptized the last Sunday, and "more to follow." One man was baptized, who has been palsied for seven years, and has had no use of his lower limbs. He is as helpless as a child, and had to be carried into the water. This scene left a very solemn impression on the people. He thought this ordinance would help him, and I am informed he is better. To God give all the glory forever and ever.

The meeting has been a success in every particular. From this meeting, we went to North Haverhill, and had a meeting Monday night. It was a full house, and good interest. Four desired to become christians, by coming forward for prayers. We think that if the right kind of an effort could be made at this place, much good would be done. It's too late for hobbies and side issues. The harvest is ripe. Just a little longer to work.

R. F. & M. J. CLARK.

A REQUEST.

Dear Brn. and Srs.:—My dear wife is in Gorham, N. H., very sick, and I ask the dear ones in Jesus scattered abroad to pray for her. Last year when she was thought to be near death's door, I requested prayers for her through the *Crisis*, and she recovered soon; and now again I appeal to the faithful in Christ Jesus. Will you remember her to our Father, and ask him to heal her? I start to see her next Tuesday, and pray that I may find her better. She loves the blessed hope, and wants to live till His coming. Your Bro. in deep tribulation,

O. F. GOODWIN.

Colletsville, N. C., Sept. 18th.

MECHANIC FALLS CAMPMEETING.—Our heavenly Father favored us with beautiful weather throughout the entire meeting. The gathering was not large, like that of Springfield or Alton Bay, but enough to secure the presence of the Holy One, which made the place a hallowed spot.

The preaching was clear and pointed, and accompanied with the Spirit of the Highest. The prayer-meetings were fraught with interest, and some thirty requested prayers, some of whom were blest, and four were buried in the likeness of Christ's death.

Good order prevailed, and everything contributed to make the meeting a very pleasant and profitable one. W. H. MITCHELL.

SR. E. MARSTON writes from Ashland, N. H.:—"I have been examining the evidences of Christ's soon coming for some time, and am convinced that we shall soon see that very same Jesus that was taken up into heaven. In connection with this subject, the necessity of entire consecration to God suggests itself. Without holiness of heart, no one can reasonably expect to dwell with Jesus. Merely believing will not save us. One may be sound upon doctrinal points, and yet be finally rejected when Jesus comes. I am striving to put away all malice, evil speaking and wrath, believing that it is now high time to awake out of sleep, and get on the whole armor of God."

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston Mass.* or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$46 46
Coventry Campmeeting	1.00
Hiram Munger	3 00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$6 90
E. W Starratt	8 30
Levi Nutting	1.00

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$ 1000.63
R. R. Holbrook	3 00
Hiram Munger	2 00
Levi Nutting	1.00
Coventry Campmeeting	1 00

Correspondence

From Bro. J. J. Smith.

I send the following letter from Eld. Geo. M. Prime, of El Dorado, Ark. He has been doing a good work in his region for about three or four years. He is about seventy-five years of age; is infirm, cannot get away from home very much, but is ever doing what he can to spread the true light. I hope he may still be supplied with papers and tracts with which to do good. If the Lord opens the way, I hope to visit his section, and preach the word to that people, sooner or later.

Long Island, Ala., Sept. 13th, 1875.

"ELD. J. J. SMITH:—*Dear Bro.*,—The publishers of the *Crisis* and the *Times* still continue to send me those two papers, and they are all the truth, as preaching, I can get. I give away all these papers, and also many packages sent me from the East. They are doing good, and the readers inquire for them as they see me in town. I wish to acknowledge two several packages of second-hand papers—*Times, Crisis, Banner* and *Christian*, amounting to thirty or forty cents postage, paid on each package, with no clew to who sent them, but on the margin is the print occasionally of *J. Frost, S. Studio.* I am very grateful for these papers and tracts that some time (eight or nine months) ago were sent me. I have enjoyed myself greatly with much satisfaction in carefully distributing them where I thought they would do the most good.

Those papers and tracts have done much good. The old hatred of orthodoxy is much softened by the report of the people, who have read them. They say that they carry a clear tone of religious purity on their pages. What is wanted now in this vast unoccupied territory is two or three live Advent preachers. Brn. J. J. Smith and Cargile would fill the bill first rate, I think, as I have read their reports of success in other quarters. The people generally are looking for some great disaster in the near future.

A revival has broken out in the Baptist church here (El Dorado), and some twenty or twenty-five have united with that sect; and they offer me a place within their ranks, but I decline, stating to them that I belong to the church of Christ. I feel as though I ought to have some church connection, so that I can have a communion now and then. The Baptists turn the cold shoulder to me now, and I should feel lonely, were it not for the two visiting preachers—the *Times* and *Crisis*. O, they are a great comfort to me. I wish I had more tracts and second-hand papers to give away. Dear Bro., cannot you come down here, and wake up the people as to the near coming of Christ?

Yours in Christ, GEO. M. PRIME."

From Bro. R. B. Currier.

It was my privilege to see Messrs. Moody and Sankey at Northfield, Mass., last Sunday all day, and Monday and Tuesday evenings, and to hear Mr. Moody preach. I believe he is a child of God from head to foot. The Spirit of God seems to radiate from him, and you feel its quickening and blessed influence while you listen to his preaching. He is a short, fleshy, plain-looking man. His delivery is plain and pointed. He is thoroughly in earnest, and presents the gospel message in its simplicity and beauty, and tries to draw his hearers to Jesus by showing them his love as manifested toward them. He preaches without notes, and after reading his text, usually shuts his Bible, and speaks rapidly, usually quoting Scripture without referring to his Bible. His illustrations are very apt, and he acts as if he loved God and sinners more than anything else. Mr. Sankey seems to preach by singing. His music is soul music, not studied or artistic. It has a great effect upon the audience, and he seems to try to draw the unconverted to Jesus. However men may criticize their methods of labor, we cannot deny that God is with them. Now I believe that the promises of God are as good to-day as they ever were, and that he is ready and willing to save sinners.

There are some Advent brethren who believe we may not expect many conversions now. They argue that the day has gone by for a pentecostal shower; what we need is to be rooted and grounded in *our doctrines*, and let the poor sinners take care of themselves. "O!" they say, "preach the truth, and if men will not be converted by hearing the truth preached (as we believe it), why, let them alone, for there is no hope for them, except they believe the truth." I thank God that his promises are broad, and that he will not confine himself to saving only "*Advent believers*," but that all who believe on the Lord Jesus Christ, in sincerity, will be saved. Away with such narrow views of God's love. It has brought too many divisions, separations, and coldness among us. What does Christ say in John 3: 16? Let us quote it: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting *life.*" Blessed text. Let us remember it.

I regret to say that I know of christians who never act or seem to care whether their fellow men are saved or not; and yet you will hear them speak of the joy and comfort

they have in the blessed promises of God, and in the views they hold. This is well as far as it goes; but let us come up *higher*, and pray earnestly that sinners may come to Jesus, and enjoy these blessings too. Let us get rid of sectarianism, and enter into a broader position before God, and thank him for the good Messrs. Moody and Sankey have done, and pray for their success in the future; for it is to the glory of God they work. May God raise up many who shall preach the gospel to the people as they preach it; and may our hearts be enlarged so much that we shall love *Christians* of all denominations, and realize that they are our brethren and sisters indeed. Let us remember the instructions to Peter on this point. All christians shauld be *united in spirit*, as one man, for we need this concentration when we see the present state of affairs in our world. May God bless this letter, is the wish of your Bro. in Christ.

Springfield, Mass.

THE TRIAL OF ADAM.

The trial of man was a necessity of his nature as a created moral agent, for otherwise his moral character could not be formed. Holiness was not otherwise attainable. It was the only path to moral perfection and improvement of condition. In all trial there is hazard; for the liberty essential to voluntary obedience, renders its possessor liable to sin; and man by his very nature was capable of either.

Hence Adam was placed in a state of trial, corresponding to the requirements of his nature and the relations he sustained in the covenant of works, and the result of his trial would be his confirmation in the dominion of the world by his obedience, or dethronement because of transgression.

Some have supposed that man might have been so constituted and situated as to have ensured holiness either by or without trial; and that the world might have been made in a state of absolute perfection. But this is an erroneous supposition. The doctrine of the Bible is that GOD created the world and all things in it in a very good condition; one exactly adapted to the end in view, and fit for the residence and discipline of a sinless and yet untried moral agent: a condition therefore susceptible of being improved, and intended to be improved if man should by voluntary obedience confirm himself in uprightness, but liable to deterioration if man should transgress.

In man himself was implanted a desire for improvement, an upward tendency, designed to operate as a strong motive to obedience so long as he retained confidence in the goodness of God and the wisdom of the divine plan; but which would, on the contrary, become a motive to transgression should distrust of God be generated in his mind, and some other plan appear more feasible.

We know not how long the trial of Adam would have continued before he would by obedience have become established in holiness; but it must have been long enough to have attained that end. It might have required years, or only months. It is not probable that a single test would have been sufficient. It was possible to fall by the first temptation to evil, while it might require long endurance to mature the mind in obedience and become immoveable in holiness. There are reasons to suppose that man spent many pure and happy days in his first estate before he yielded to temptation and disobeyed God. It must have required some time for the inspection and naming of all the animals which were made to pass before him in consecutive order. And as the first sacrifice offered for sin, on the day of his transgression, was a lamb, it must have been some months after the creation before that sacrifice became necessary by the introduction of sin. He had therefore not only a correct knowledge of his nature, relations and duties, but he must have acquired an experience of good arising from daily obedience to God and intercourse with God. He was not a novice, unaware of his danger; nor so inexperienced as to fall an easy prey to temptation. His strength was proportioned to his trial, and if he sinned the fault would be his own.—*Watch Tower.*

THE GREAT ECLIPSE.—On the 29th of this month—which, by the way, happens to be the date of the Republican State Convention, although the two facts have nothing to do with each other—there will occur one of the most beautiful eclipses of the sun ever afforded to the gaze of the learned or the unlearned. It will be annular, or ring-like, caused by the shadow of the moon thrown on the sun, not being large enough to cover the surface af the latter, but leaving at the middle period of the eclipse a ring of light outside of the total shadow. This annular phase will be visible throughout a belt of land running across the Eastern States of the Union, beginning its northern border at sunrise on the shore of Lake Ontario and extending eastward to a point five miles south of Portland, Me., and with its southern and parallel border beginning near Ithaca, N. Y. and running to Duxbury, Mass. This belt is about one hundred and ten miles in width. The middle of it, of course, will give the annular appearance most perfectly —the observer on each side, as he goes toward the edges, finding the eclipse having more and more the appearance of a crescent. The phenomenon occurs in the morning at sunrise. An astronomer says: "Every object will have, or rather would have, if the sun were higher, a yellow, sickly, deathly appearance, which can only be appreciated when seen." This is one of the eclipses which has long been carefully observed. At each recurrence it passes about sixty miles further south, and it will finally pass off the earth at the South Pole after having appeared seventy-seven times from its first appearance at the North Pole, occupying 1388 years. After this it will not touch the earth, but will take place in space till after the lapse of 12,492 years, when it will touch the earth again at the North Pole as before. That, however, is a matter of but little popular interest.

MOODY AT NORTHFIELD.—Mr. Moody continues his revival work at Northfield, and draws very large crowds to hear him—many coming from a great distance. He is listened to with the deepest interest, and his words impress and move his audience in a remarkable manner. A correspondent who heard him on Sunday writes of the effect of his work thus far as follows:

"The church was full, and that has seldom been the case during the past dozen years, since the unfortunate division in the society on the matter of selling the pews. The preciousness of such a season to such a people cannot be overestimated. The old wounds have been healed, and long estrangements are forgotten. Among the young converts are a number of the old residents who, before Mr. Moody's coming, had not been in the church for a decade. One of the most conspicuous conversions is that of a prominent business man over fifty years of age; a man of wealth, but a notoriously profane man. He is a leader in the town, a man of the kind that you can always tell where they are. Outspoken, bluff, hearty and profane. He attended Sunday school to-day, and broke down during the singing of an old hymn familiar to his childhood. He wept like a boy, and he was not ashamed of it either, not he! He had taken two days to consider the matter, having attended the meetings and having become interested. Mr. Moody's business way of putting the subject had caught his attention, where forty ministers had failed to do so. It is worth something to have such a man come out and boldly tell his old associates that he 'is as far for God now as he was for the devil before.' This man is not alone. We heard to-day of another prominent business man over fifty years of age, who has also come out emphatically 'on the side of the Lord and Bro. Moody.' Of course it is impossible to say just how many have met with a change of heart during this revival, for the number of those almost persuaded is large, but there is every reason to believe that among the North Church people alone there are already over twenty converts fully persuaded and beyond the slightest hesitation. The homely words of a big, brawny farmer to his son as they two drove away from the church to-night ahead of us are quite true, and may be taken as very just testimony of a more or less general application: 'I tell you what, Jim, I think that man has done me a good deal of good, that's what's the matter.'"—*Boston Journal.*

Obituaries.

KENT. In Ascott, P Q, Aug. 5th, 1875, Sister Louisa, wife of Bro. Blaisdel Kent, aged fifty-five years.

Sr. Kent was eminently a christian. In the family circle and everywhere her "light" shone clearly and steadily, and she devoted herself to her life duties with unwavering fidelity. Added to her many other cares and burdens, some twelve years ago her husband was stricken down with paralysis, and became as helpless as an infant; and in his helplessness it has been our sister's duty and pleasure to minister to his wants, so that in her last moments the thought of leaving him was the only one that made her leave-taking hard; but she resigned him and all her interests to the care of her Father above, and amidst excruciating pains trusted in Jesus in her last days, enjoying the prayers of those who came in to pray, saying, "I can endure prayers if I can any thing." And so she fell asleep, giving the brightest evidence that she will come forth to immortality in the resurrection morning—

"Where will be no dying,
No more pain, no sighing,
And with Jesus' saints will reign."

Sermon by the writer. Text, Job 19: 22–26.

L. C. MCKINSTRY.

BROWN. In East Kingston, N. H., Sept. 14th, Anna Ellen, wife of Rufus Brown, aged sixty-three years.

Sr. Brown experienced religion and was baptized about twenty years ago. Some time after she received an enlargement of mind and fuller blessing of salvation, and has since been walking in the commands of the Lord. She was at Alton Bay through the whole of the late campmeeting, where many will remember her warm and hearty exhortations. After a brief illness of nine days she died, and now rests in hope. During her sickness she said she was "sweetly resting in Jesus." Funeral services on the 16th by Rev. J. J. Miller, East Somerville, Mass.

A. R. BROWN.

ELDEN. In Buxton, Me., Aug. 12th, 1875, Charles, son of Bro. Wm. and Sr. Sarah Elden, aged five years and three months.

Also, Sept 3d, Emma Jane, aged seven years and four months.

Also, Sept. 11th, Annie D., aged about eleven years.

Thus in one short month have this dear brother and sister been bereft of three of their tender offspring. Never did we more fully realize the cheering effects of the resurrection hope than in the case of these believing parents, for, without a murmur, with hearts riven with anguish, they laid them down to rest, rejoicing the time was so soon to come when they would again clasp them in their arms. May the God of all grace continue to comfort and cheer them, and bring the entire family to his heavenly kingdom at last.

W. H. MITCHELL.

SNELL. In Haverhill, Mass., Sept 7th, Georgie, son of John C. and Nellie Snell, aged seven years, six months, seventeen days.

Words of comfort were spoken by the writer, from Matt. 2: 17, 18. What a sad hour in the stillness of night, while our beloved Bro. and Sr. sat by the bedside of their only child, and

"Those sweet, loving eyes
They closed at night,
'Mid sorrow's bitterest tears,
Will be beaming bright
In that morn of life,
Untouched by the frost of years."

D. M. LEAVITT.

ROGERS. In Bethel, Vt., Aug. 5th, 1875, Bro. A. Rogers, aged sixty-seven years.

He died in peace, and sleeps in Jesus.

FOREIGN NEWS.

TURKEY.

KRAGNJOWATS, Sept. 20. Advices from Bosnia report an engagement yesterday between 2500 Insurgents and a Turkish brigade, which resulted in the retreat of the Turks. The insurrection continues to spread.

The *Daily News* correspondent at Vienna telegraphs that the Turks now have a force of 48,000 men concentrated on the frontier of Servia.

DOMESTIC NEWS.

New York, Sept. 20. It is calculated that there are 5000 horses suffering in some degree from colds and sore throats at the present time in New York and vicinity, the symptoms being precisely those manifested when the epizootic first showed itself. Most of the privane stable proprietors acknowledge that their horses are also affected. As near as can be ascertained there are now laid up over 2000 suffering from the disease and unfit for duty.

New Orleans, Sept. 21. The town of Matagorda is swept away. Only two houses remain standing The town of Cedar Lake is washed away and all the people are lost.

A public meeting of the citizens was held this evening. It was largely attended. Many liberally subscribed to aid the Indianola and other sufferers. A steamer will leave here to-morrow morning with provisions and clothing.

Information received from East Bay states that the suffering among the people is terrible. Out of twenty-eight human beings, five are known to be alive.

THE EQUINOCTIAL IN TEXAS.—A special direct from Galveston, dated the 19th, says: Wednesday morning the wind began blowing from the northeast, forty miles per hour, forcing the water into the street from to a depth varying from one to four feet, covering nearly half of the island Thursday the wind changed to the south, when the water from the gulf came across, adding to that from the bay. The waves came eight feet high. On the southeast end of the island houses were driven one and two blocks from their their former localities. Some two hundred small buildings were thus moved. Fifty were completely demolished. The street cars were carried a block, and the tracks were washed out. The cotton presses, one church and three larger buildings were unroofed.

The English ship Australian is badly beached. She now lies in only six feet of water. She draws seventeen feet. The Government works on the bar are damaged, several men also being drowned. The railroad on the island is badly torn up. The track is twisted and culverts washed out. It will take two weeks to repair the bridge over the bay. Everything is clear and pleasant to-day. Friday morning the wind veered and drove the water from the bay and land, into the Gulf which in its rush cut a channel across nearer the city, of what depth is not known.

It is rumored to-day that the rush of water increased the depth on the bars considerably. Soundings will be taken to-morrow. Reports from a radius of sixty miles represent the storm as doing general damage. The telegraph wires on the coast west are down. It causes anxiety as to Indianola, Corpus Christi and Brownsville. Friday morning the wind changed into the northwest and ceased, after three days steady blow. Passengers report that from one-half to three-fourths of Galveston Island was submerged, and estimate the damage at not less than a million of dollars.

Notices.

Notice.

The Quarterly Conference of the Eastern District of Massachusetts will be held at the Advent Chapel, Lawrence, Mass., to commence *Thursday evening, Oct. 7th,* and continue over Sunday, the 10th.

It is desired that all the preachers of Eastern Mass. and as many of the brethren and sisters of the churches as can, may attend. An invitation is also extended to all others who may esteem it a privilege or duty to meet with us in this christian convocation. Let all pray for the divine blessing.

J. COUCH.

Notice.

The meeting of the Alton Bay Campmeeting Committee is postponed from Sept. 28th to *October 6th.*

J. COUCH.

NOTICE.—A quarterly session of the New Hampshire A. C. Conference will be held at Salisbury, South Village, commencing Thursday evening, Oct 7th, and hold over the following Sabbath. It is hoped that a number of our preachers and many brethren and sisters will be present. Elders Stockman, Ross and others are expected to assist in preaching the word. D. W. DAVIS, for Com.

Hoosick Valley Conference.

The annual meeting of the Hoosick Valley Conference will be held at Hoosick, N. Y., commencing *Wednesday, Oct. 6th,* 1875, to continue over the following Sunday. Let there be a rally of those interested in the return of our Lord to this earth, in all the country embraced in the territory of the Hoosick Valley Conference, to this annual feast. The church in Hoosick have kindly invited this annual session to be held with them. The friends in Hoosick will entertain and make comfortable all who come.

Let there be delegates appointed in all the churches and localities where meetings are held, that the state of things may be understood, and arrangements made to visit and hold meetings, etc. Do not fail to attend this meeting.

There will be teams at the depot to take those who come to the meeting free of charge. Purchase your tickets to Hoosick Corners, and take cars so as to arrive there on the noon trains. In the mean time let prayer be offered that God may graciously bless at this gathering of Immanuel's friends.

A. W. SIBLEY, *President.*
W. O HIGLEY, *Secretary.*

CONFERENCE NOTICE.—The annual conference of the Canada A C. Conference will be held in Hatley, P. Q, commencing Wednesday evening, Oct. 13th, and holding over the following Sabbath. Important business connected with the conference and campmeeting interests will be attended to, and all are urged to attend.

L. C MCKINSTRY, Sec. *pro tem.*

Connecticut A. C. Conference.

The Lord willing, this conference willl meet at Plainville, *Wednesday evening, Oct. 13th,* and hold over Sunday, Oct. 17th. This is the annual meeting, and we hope to see a general gathering of preachers, delegates, and brethren and sisters interested, throughout the State. You expressed sympathy for the well being of the conference at our late campmeeting, and we trust it will now be practically endorsed. Thursday, Oct. 14th, is set apart for the transaction of conference business. Come promptly and attend to it, that the remainder of the time may be devoted to the preaching of the word and labor for the perishing.

SETH WOODRUFF, President.
O. D. WOODRUFF, Secretary.

Tent Meeting.

The Lord willing, the Conn. Mission Tent will be pitched in Tylerville, Conn., *Wednesday, Sept. 29th,* and remain over Sunday, Oct. 3d. Tylerville is in the town of Haddam, on the Connecticut river, below Middletown. Take cars on the Conn. Valley R. R. to Goodspeed's Station, or boat from Hartford to Goodspeed's Landing, the opposite side of the river, and cross over by ferry Fare from Hartford by rail one dollar; by boat fifty cents. From Middletown fifty cents by either route. The tent will be pitched about one fourth of a mile from Goodspeed's Station. May the Lord bless the effort in this field of labor.

O. D. WOODRUFF.

NOTICE.—The annual session of the Advent Christian Conference of the Province of Quebec will be held at the "Old meeting house," in Hatley, P. Q, commencing *Wednesday, Oct 6th,* at one o'clock P M., and continue over the following Sabbath. Eld. T. W. Piper, the Vice President of the New Hampshire Conference, is appointed delegate, and is expected to attend Let written reports of churches, ministers, official members, and duly appointed delegates, be present in time, as a Vice President is to be elected, and other business done. Come in the right spirit.

CHAS. P. DOW, President.
E. C. ORCUTT, Secretary.

CONFERENCE.—The Nova Scotia A. C. Conference will hold its next quarterly session with the church at Bear Point, Barrington, commencing *Thursday, Oct. 7th,* at two P. M, and continue over the Sabbath. An invitation is extended to preaching brethren to come and aid in this meeting. Come all who can in the name of the Lord Jesus, and labor for the salvation of precious souls.

WM. HALLIDAY.

QUARTERLY MEETING.—The fourth quarterly meeting of the Kansas Central Advent Christian Conference will be held with the church on the Marais-des-Cygnes River, east of Arvonia, Osage Co., Kansas, on Saturday, Oct. 2nd, at 2 o'clock P. M., and will hold over Sunday. Brethren and sisters, and all who love Jesus, come; let us worship together. Let us sing glad anthems together to the Rock of our salvation. All are invited to come.

H. H. KLOCK, Secretary.

CONFERENCE.—The fourth session of the Maine Westerly Quarterly Conference will meet with the church at Brunswick (Yellow School-house), on Thursday evening, Oct. 7th, and hold over Sunday. Come, brethren and sisters, in the name of your Master, and work for the salvation of sinners.

H. D. REED, Pres.
H. S. MITCHELL, Sec.

Campmeeting.

The Advent Christian Campmeeting of Northern Kansas and Southern Nebraska will be held at Peach Creek, Washington Co., beginning *October 7th,* and continue over two Sundays. Come all that can. Make a sacrifice to come, and come filled with the spirit to work for God. Bring plenty of bedding, and all bring tents that can Bro. and Sr. Clark will be present (D. V.), with a large missionary tent.

Committee: C. D. Potter, A. S. Field, J. W. Elliott, and Theodore Bedgar.

Brn. G. G. Godfrey, James Hayworth, F. O Cutler, J. S. Thorp, E. N. Bliss, James Page, R. F. Clark, Sr. Clark, and others, will be present to assist in preaching the word.

For additional information, address C. D. POTTER, Peach Creek, Washington Co., Kansas.

The Advent Christian Conference of Northern Kansas and Southern Nebraska will be held during the early part of the meeting. Per order of Committee.

Conference.

The next Annual Advent Christian Conference of Northern Pa. and Southern N. Y. will be held at Little Marsh, Tioga Co., Pa., commencing *Thursday evening, Oct. 14th,* and continuing over the following Sunday. We hope to see a general gathering of the friends of truth. Come in the name of the Lord. Ticket by railway from Corning (Tioga depot) to Middlebury. Teams will be at Middlebury to convey to Little Marsh.

E. C. COWLES, President.
A. H. BRIGGS, Secretary.

A CONFERENCE.—The Lord willing, there will be a conference in North Hermon, Me., in the Advent Chapel, about five miles from Bangor, on the avenue road, commencing *Friday, Oct 1st,* at two o'clock P. M., and continue over Sunday. Whoever will, let them come and worship the Lord. Hope he will send some of the preaching brethren to preach the word of life. In behalf of the brethren,

S. BRAGG.

CONFERENCE.—The Lord willing, there will be a conference in Wesley, Me., to commence *Thursday, Sept 30th,* at six o'clock P. M., and continue over the Sabbath. We extend the invitation to all who can come and meet with us, to advance the cause of truth and the salvation of sinners.

M. W. CORLISS.

THE Maine Mission Tent will be pitched at Frankfort, Me., *Tuesday, Sept. 28th,* and hold as long as thought proper. If the weather is rough, meetings will be held in the Advent Hall. Preachers and people are invited.

F. A. BAKER.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.

BOSTON (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1 30 *p. m.* Prayer meeting Wednesday evening.
E. Owen....................Friday evening, Oct. 1st

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
G. W. Brown..........Sundays, Oct 3 l and 10th
Wm. N. Pile......................Sunday, Oct. 17th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.

SOMERVILLE, Mass (Pilgrim Hall, Summer Street.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W Sederquest.......1st and 3d Sundays in each month till further notice.
B Emery.........................Sunday, Oct. 31st

HYDE PARK, MASS. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Brooklyn, N Y. (with Bro S. H Platt, Pastor of the church 466 De Kalb Avenue) Oct. 3d, and onward. MILES GRANT.

Tremont, Mass..........Sundays, Oct. 3d and 10th
C. E. BARNES.

Hartford, Conn........................Sunday, Oct. 3d
A. W. SIBLEY.

Lisbon, N H.........................Sunday, Oct. 3 l
Lake Village, N. H.................Sunday, Oct 10th
S. S. BREWER.

Plymouth..............................Sunday, Oct. 3d
New Bedford........................Sunday, Oct. 10th
Tremont...............................Sunday, Oct. 17th
J. S. WHITE.

North Adams, Mass.........Friday evening, Oct. 1st
Pittstown (if desired).....Saturday evening, Oct 2nd
Hoosick. N. Y...........................Sabbath, Oct. 3d
The three following evenings at liberty.
Hoosick Conference three days, Oct 7th, 8th, and 9th
Rutland, Vt...........................Sabbath, Oct 10th
Addison, Vt. (if desired) Tuesday and Wednesday, Oct 12th and 13th. Northam (if desired) Thursday evening. Bro Flagg proposes these two places. Please write him.
Castleton, Vt...................Friday evening, Oct. 15th
Poultney, Vt.........................Sabbath Oct. 17th
Low Hampton, N. Y......Tuesday evening, Oct. 19th
Sandy Hill, N. Y.........Wednesday evening, Oct 20th
Saratoga Springs, from Thursday evening over the following Sabbath, where Bro. Duran appoints.
New Bedford, Mass......Sabbaths, Nov 7th and 14th
The week evenings between where Bro. Davis appoints. The two following Sabbaths at liberty.
Direct to Chicopee Falls, Mass. H. MUNGER.

Fairhaven, Mass.......................Sunday, Oct 3d
Plymouth.............................Sunday, Oct. 17th
M. BATCHELOR.

Holden, Mass..........................Sunday, Oct. 3d
New Britain...........................Sunday, Oct. 10th
WM. N. PILE.

Hyde Park, Mass.....................Sunday, Oct. 10th
Plymouth, Mass......................Sunday Oct. 31st
A. SIMPSON.

Erving, Mass. (at Bro. Weaver's).....Sunday, Oct. 3 l
Town Hall in the evening.
Greenwich, Mass. (Town Hall) Tuesday evening Oct. 12th, and through the week. GEO. A. STREETER.

Nevada, Ohio ....Sabbath, Oct. 3d
K. MCCULLOCH.

East Weymouth........................Sunday. Oct. 3d
New Britain, Conn....................Sunday, Oct. 10th
W. S. CAMPBELL.

Gilmantown, N. H......................Sabbath, Oct 3d
J T. LIBBEY.

Cabot, Vt...............................Sunday, Oct. 17th
DANIEL D. PAGE.

Bradford, N. H. (Bush meeting-house)...Sun.. Oct 3 l
A. S. WILLIAMS.

Strafford, N. H. (Robert's school house) Sun, Oct 3d
Farmington Village......................Sunday, Oct 10th
WM BODGE.

Canterbury, N. H. (as Bro. Tucker may arrange) evening Oct. 2d, and Sunday, Oct. 3d.
Epsom, N H (Marden's Corner).........evening, Oct 23d
Chichester, N. H. (Pine Ground)...Sunday, Oct 24th
N. B. MCMURPHY.

Albany, N. H. (Great Intervale)...Sabbath, Oct 10th and onward as duty may demand. S. DINSMORE.

Chicago Ill ....Thursday evening, Oct. 28th
Peach Creek, Kansas........................Sunday, Oct. 3d
R. F. & M. J. CLARK.

Great Falls............................Sunday Oct 3d
Mayberry school-house..............Sunday, Oct. 10th
Sebago (Lake school-house)..........Sunday, Oct. 17th
MRS. H. S. CLARK.

Levant (at John Emerson's school-house) Oct. 5th, at seven o'clock p. m.
Hudson (at Bro Tozier's school house) Friday and Saturday, Oct. 8th and 9th, at two o'clock p. m., and over Sunday, the 10th. S. & L. W. BRAGG.

Northwood Narrows, N. H.............Sunday, Oct. 3d
O. W. KIMBALL.

Pleasant Valley, N. H.................Sunday, Oct. 10th
West Ossipee, N. H....................Sunday, Oct 17th
T. L. CHURCHILL.

West Lebanon, Me. (Gerrish school-house)...Oct. 3d
J. F. CHAMBERLIN.

Wilbraham, Mass........................Sabbath, Oct. 3d
G. L. TEEPLE.

Hebron, N. H. (McClure school-house) Sun., Oct. 3d
East Holderness, N. H. (Stephen's meeting-house) Sunday, Oct. 10th.
Moultonborough, N. H. (at Bro. Hodgern's school-house) evening, Oct 16th.
Sandwich, N. H. (Vitum school-house) Sun., Oct 17th
JOHN H. EVANS.

Northfield, N. H. (Oak Hill school-house) Sab, Oct 3d
Manchester, N. H........Tuesday evening, Sept. 28th
Hill, N. H. (Centre meeting-house) Sabbaths, Oct. 17th and 24th. SIMEON ROBY.

Lee, N. H. (as brethren may arrange)...Sun., Oct. 3d
Lake Village, N. H.....................Sunday, Oct. 17th
Meredith, N. H. (Dolloff Hall).........Sunday, Oct. 24th
West Alton, N. H. (Chapel)............Sunday, Oct. 31st
C. R. PARSONS.

Bristol, Ct..............................Sunday, Oct. 10th
Square Pond, Ct.......................Sunday, Oct 31st
P. S. BUTLER.

Square Pond, Conn.......................Sunday, Oct 3d
I. B. POTTER.

Woodville, Conn. (in company with Bro. Glover) at the Methodist church, Sunday, Oct. 10th.
WM. J. RIPLEY.

Cabot. Vt...............................Sunday, Oct. 3d
Haverhill Corner (Sand Bank school-house) Sunday, Oct. 10th.
Piermont, N. H. (Town House).....Sunday, Oct. 17th
Piermont, N. H. (Clay meeting-house) Sun., Oct. 24th
A. GORDON.

Albany, N. H. (Bell school-house)....Sunday, Oct. 3d
Moultonborough Neck (Lower school-house) Sunday, Oct. 10th.
N. GLIDDEN.

Castleton, Vt..........................Sunday, Oct. 3d
R. MOSHER.

Porter, Me.............................Sunday, Oct. 3d
Freedom (Advent Chapel)...............Sunday, Oct. 17th
M. STEVENS.

East Haverhill, Mass....................Sabbath, Oct. 3d
S. S. MOONEY.

North Fayston, Vt..........Friday evening, Oct. 8th and over Sunday, the 10th.
Warren, Vt...............Tuesday evening, Oct. 12th
L. H. BRIGHAM.

Brentwood..............................evening, Sept. 29th
Exeter..................................evening, Sept. 30th
Melvin Village, N. H....................Sunday, Oct. 10th
E. OWEN.

Willand's Pond, N. H..................Sunday. Oct. 3d
Milton (Three Ponds)..................Sunday, Oct. 10th
Newcastle...............................Sunday, Oct. 17th
H. S. PINKHAM.

Stewartstown, N. H. (Bare Rock school-house) Sunday, Oct. 3 l.
Magog, P. Q (Pond school-house) Saturday evening Oct. 9th, and Sunday, the 10th.
Newville, Stanstead, P. Q..............Sunday, Oct. 17th
Pittsburg, N. H. (Stream school-house) Sun, Oct. 24th
North Troy, Vt. (Baptist house) Sunday, Oct. 31st, and onward as the Lord may direct. Will Bro. Magoon meet with me? U. G. LADD.

Bristol, Ct..............................Sunday, Oct. 3d
Campville, Ct..........................Sunday. Oct 10th
Morris, Ct..............................Sunday, Oct. 17th
W. TEFFT.

West Alton, N. H......................Sunday Oct 3d
D. F. LEAVITT.

West Poland (Chapel)..................Sabbath, Oct. 3d
Oxford, Richville.......................Sabbath, Oct 10th
G. L. TRACY.

Meredith Neck, N. H...................Sunday, Oct. 17th
Porter, Me.............................Sunday, Nov. 7th
LEVI ALLEN.

North Greenwich, N. Y.....................Sept. 30th
Fort Ann, N. Y.........Oct. 2d and over the Sabbath
WM. J. BLANCHARD.

Enfield, N. H. Fox Hollow, Thursday eve., Sept. 30th
Hanover N. H., Mountain Road (as Bro. Nelson Merrill may arrange) Friday evening. Oct 1st.
Dorchester, N. H. (Town House)...Sunday. Oct. 3d
JOS KIMBALL.

Limington, Me. (Hanscom school-house) Sun., Nov. 7th
J. L. CHUTE.

Haverhill Corner, N. H. (Sandbank school-house) Sunday, Oct. 3d. G. E. BROWN.

East Acworth, N. H....................Sunday, Oct. 3d
Dorchester, N. H......................Sunday, Oct 10th
Warren Summit........................evening. Oct 12th
Piermont. N. H.........................evening, Oct. 13th
Haverhill N. H. (Brook Village)..evening. Oct 14th
Benton (where Brn may appoint)..evening, Oct. 15th
Haverhill (Brook Village)...........Sunday, Oct 17th
J. B. S. PILLSBURY.

Montreal...............................Sunday, Oct. 3d
Danville.................Tuesday evening, Oct. 12th
Coaticook...............evenings, Oct. 14th and 15th
Dixville..............Oct. 16th, and Sunday, Oct. 17th
Kinney school-house............................Oct. 19th
Wayville................evenings, Oct. 20th and 21st
Colebrook, N. H., eve., Oct. 23d, and Sun., Oct. 24th
West Poland, Me.........Tuesday evening, Oct. 26th every evening, and over the Sabbath Oct. 31st.
Biddeford, Me...............Tuesday evening. Nov 9th
Kennebunkport............................Nov. 10th
Great Works................................Nov 10th
Seabrook, N. H., Tuesday, Nov 16th, and other churches in the vicinity, as Bro Barton may arrange, till the 19th.
Salem, Mass..........................Sunday, Nov. 21st
ANNIE E. SMITH.

Charlton, Mass..........1st Sunday in every month
Southbridge, Mass........4th Sunday in every month
SAM'L. AYRES.

Salem, Mass.......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Granby, Ms (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass..........fourth Sunday in each month
H. H. TUCKER.

Franklin, N. H....2d and 4th Sunday in each month
G. H. WALLACE.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

MANCHESTER, N. H.—George H. Wallace having been chosen Pastor of the church of Manchester, will commence his pastoral labors the first Sunday in Oct.

HAVERHILL, Mass. (New Chapel on Walnut St.)
D. M Leavitt..........................Sunday Oct. 3d
W. H. Mitchell........................Sunday, Oct. 10th
C. S. Shattuck.......................Sunday, Oct. 17th
I. B. Potter...........................Sunday, Oct. 24th
A. Simpson............................Sunday, Oct. 31st

NATICK, MASS.
E. Owen...............................Sunday, Oct. 3d
L. Boutell..............................Sunday, Oct. 10th
C Goodrich............................Sunday, Oct. 17th

CHICOPEE FALLS, MASS.
A. Morse...............................Sunday, Oct. 3d

NEW BEDFORD, MASS.
F. H. Burbank.........................Sunday, Oct. 3d
J. S. White............................Sunday, Oct 10th
A. W. Sibley...............Sundays, Oct. 17th and 24th

CLINTON, MASS.
H. H. Tucker..........................Sunday, Oct. 31st

NORTH RUTLAND, MASS.
H. H. Tucker..........second Sunday in each month

HAMPTON, N. H.
Enoch Morrill..........................Sunday, Oct. 3d
D. F. Leavitt..........................Sunday, Oct. 10th
Geo W. Brown (of So Elliot, Me.) Sunday, Oct. 17th
A Simpson..............................Sunday, Oct. 24th
C. Goodrich............................Sunday, Oct 31st
Wm. W. Sutherland....................Sunday, Nov. 7th
A. Ross................................Sunday, Nov. 14th
J. F. Chamberlin......................Sunday, Nov. 21st

EXETER, N. H.
W. M Harmon.........................Sunday, Oct. 3 l
Geo W. Sederquest....................Sunday, Oct. 10th
B Woodside............................Sunday, Oct. 17th
T. W. Piper............................Sunday, Oct. 24th
W. M Harmon..........................Sunday, Oct. 31st
W. W. Sutherland.....................Sunday, Nov. 14th
C. S. Shattuck........................Sunday, Dec. 12th

PORTSMOUTH, N. H.
B. S. Emery...........................Sunday, Oct. 10th
Sr. Annie Smith.......................Sunday, Oct 3d
Wm. M. Harmon.......................Sunday, Oct 17th
E. A Stockman.........................Sunday, Oct. 24th
Jane Benson............................Sunday, Oct. 31st
M. Batchelor...........................Sunday, Nov. 7th
Annie E. Smith........................Sunday, Nov. 14th

SEABROOK, N. H.
J. Bickford.............................Sunday, Oct. 3d
T. W. Piper............................Sunday, Oct. 10th
J C. Smith.............Sundays, Oct. 17th, 24th, and 31st
Sr. Annie Smith.............Sundays, Nov 7th and 14th
Joseph Pinkham.......................Sunday, Nov. 21st
D. F. Leavitt..........................Sunday, Nov. 28th

CONCORD, N. H.
A. Ross................................Sunday, Oct 3d
S. S. Brewer...................Sundays, Oct. 17th and 24th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings
C. H. Fletcher..............first Sunday in each month
D. W. Davis...............third Sunday in each month

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck.........................Sunday, Oct. 3 l
C. Goodrich............................Sunday, Oct. 10th
J. W. White...........................Sunday, Oct. 17th
L. E. Saulpaugh.......................Sunday, Oct. 24th
J. Bickford............................Sunday, Oct. 31st

NEW DURHAM, N. H.
T. W. Piper............................Sunday, Oct. 3d

SABBATUS, ME. (Jones' Hall.)
R. R. York............................Sunday. Oct. 3d
Jared Whitman........................Sunday, Oct. 10th
H. D. Reed............................Sunday, Oct. 17th

BANGOR, ME.
S. K. Partridge.........................Sunday, Oct 3d
F. A. Baker............................Sunday, Oct. 10th
Each of the above will preach once in four weeks for the present.

BIDDEFORD, ME.
Jesse Gay..............................Sunday, Oct 3d
Geo. W. Brown........................Sunday, Oct. 10th
Wm. H. Mitchell.......................Sunday, Oct. 17th
J. Albert Libbey.......................Sunday, Oct 24th
E. A. Stockman.......................Sunday, Oct. 31st

SOUTH BERWICK, ME. (Great Works.)
T. L. Churchill........................Sunday, Oct. 3d
J. W. White...........................Sunday, Oct. 10th
Joseph Pinkham.......................Sunday, Oct. 17th
Geo. W. Brown........................Sunday, Oct. 24th
C. S. Shattuck.........................Sunday, Oct. 31st

PORTLAND, ME. (Union Hall.)
E. A. Stockman........................Sunday, Oct. 3d
E. S. Potter...........................Sunday, Oct. 31st
E. A. Stockman........................Sunday, Dec. 5th

SOUTH ELLIOT, ME.
D. M. Leavitt..........................Sunday, Oct. 10th
J. L. Chute............................Sunday, Oct. 17th
J. W. White...........................Sunday, Oct. 24th
L. Boutell..............................Sunday, Oct. 31st

LEWISTON, ME.
J. A. Libby............................Sunday, Oct. 3d
C. Goud...............................Sunday, Oct. 10th

PUTNAM, CT.
C. Goodrich............................Sunday, Oct. 3d
Sr. E. L. Crumb.......................Sunday, Oct. 10th
H. Pratt...............................Sunday, Oct. 17th
B. Woodside...........................Sunday, Oct. 24th
A. Durfee..............................Sunday, Oct. 31st

WOODSTOCK VALLEY, CT.
P. S. Butler............................Sunday, Oct 3d
A. Morse...............................Sunday, Oct. 10th
P. S. Butler............................Sunday, Oct. 17th
C. Goodrich............................Sunday, Oct 24th
Sr. E. L. Crumb.......................Sunday, Oct. 31st

PLAINVILLE, CT.
B. Hitchcock..........................Sunday, Oct 3d
R. K. Stark............................Sunday, Oct. 10th
W. Tefft...............................Sunday, Oct. 24th
B. Hitchcock..........................Sunday, Nov. 14th

BRIDGEPORT, CONN.
Mrs. E. A. Warren........Sundays, Oct. 3d and 17th
Mrs. E. L. Crumb.......Sundays, Oct. 24th, Nov. 7th, Dec. 5th, and Jan 1st.
Mrs. E. A. Warren.....................Sunday, Oct. 31st

NEW HAVEN, CONN.
S. Woodruff............................Sunday, Oct. 3d
Wm. N. Pile...........................Sunday, Oct. 24th

WAREHOUSE POINT, CT.
Mrs. Jane Benson......................Sunday, Oct. 3d

MILLDALE (Southington, Ct.)
G. L. White...........................Sunday, Oct. 3d
O. D. Woodruff........................Sunday, Oct. 10th
R. K. Stark............................Sunday, Oct. 17th
B. Hitchcock..........................Sunday, Oct. 31st

YALESVILLE, CT.
S. Woodruff............................Sunday, Oct. 10th
Enoch Phelps..........................Sunday, Oct. 3d

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite....................once in four weeks
Flora Blanchard....................once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.
FRANK BURR, Pastor.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½ 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

WORCESTER, MASS.
Union meetings, for the promotion of christian holiness, are changed from 379 Maine street to the Director's room of the Y. M. C. Association. Meeting held every Thursday evening, at 7½ o'clock.
G. E. MERRILL, Com.

PHILADELPHIA, PA. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. WILFONG, No. 135 North 22nd Street.

PHILADELPHIA, PA. (*Adv. Chris. Church, Eighth Street, above Noble.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

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A NEW WORK.

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I have just published a work on Spiritualism, with the above title, containing 96 pp, 16 mo. It aims to establish the satanic character of spirit manifestations, both ancient and modern, and shows also that they are through demons instead of the spirits of the dead These demons are shown to be the evil angels of Scripture, and to have their location in our atmosphere. The "familiar spirits" in the early Bible times, and the demons in the days of Christ and the early church, are shown to have the same general character which we find in the spirits of Spiritualism; while the phenomena in the Salem witchcraft, and several other occasions in modern times, are shown to have all the usual features of the reports of spirit manifestations in our day.

After noticing various instances of spirit manifestations in the past, the principles and doctrines of modern Spiritualism are given in numerous quotations from the spirits and leading Spiritualists, showing that they are every way blasphemous and anti-christian; and finally the tendency of popular religious teachings toward the doctrines of Spiritualism is shown to be fearfully manifest in all directions. While from its thorough treatment of the subject the work will prove invaluable to inquirers after truth, it will be found of especial service to ministers and others as a book of reference from its numerous quotations of authorities on various points.

I shall have the pamphlet on sale at my stand at Alton Bay campmeeting, and will fill orders for them at 20 cts single copy, six copies $1.00, by addressing me there during the meeting, or afterward at Burke, Vt. Those wishing larger quantities will be allowed a further reduction.

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OLD TIME WORN OUT.—NEW THINGS COMING.

T. S. SCOVILLE.

Old time is tried and well worn;
He's wrinkled, and he's gray;
His sands of life have nearly run,
He's surely had his day.

He's weary now, his locks are thin,
His race is almost run;
Almost worn out, yes, almost dead,
Old time will soon be done.

The great world ship is sinking fast,
And driving on the sand;
'Tis full of sorrow, wails, and woe,
No helm, and no command.

Thank God, eternity soon will come,
And Jesus take the helm;
The world will then be his alone,
His kingdom and his realm.

Amen say we, so let him come,
And make it all his own;
Our shattered world is growing worse,
'Twill ne'er be better grown.

His glorious kingdom will then be
Filled with love and truth;
Old age will never more be known,
But only vigorous youth.

A sevenfold light will then surround
The world on every side;
Beautiful flowers forever bloom,
And spring will there abide.

No more will be the darkened night,
But light will hold the sway;
Around the world, on every side,
'Twill be eternal day.

And such a day earth never saw
Since Adam ruled the hour;
And such will never come again,
Till Jesus comes with power.

Then let Him come, with banners too,
To right a suffering world;
We'll shout with joy, without alloy,
When they are once unfurled.

We will be glad, when all that's sad,
All suffering, and all sin,
Forever flee from all we see,
And time is buried in.

Elmira, N. Y.

"PREACH THE GOSPEL TO EVERY CREATURE."

C. HELME.

My dear friends, God sends us to you. He bids us tell you good news; the very best that ever reached the ears of man; news in which you are deeply interested. News which should be heard with reverence, received with gratitude, and believed with the strongest confidence. We cannot speak to every man with the tongue; therefore we employ the pen. Our only aim is to do you good; our only desire is your present and everlasting happiness. We speak to you as sent of God. We address you in God's stead. He speaks by us; will you devote a few minutes to the subject? It concerns you, for it concerns "every creature." It is a subject of infinite importance; it sets before you what God requires of you, what God thinks of you, what God has provided for you, and what God is willing to bestow upon you in time and eternity. Can any thing be more interesting than this? Ought it not to engage your attention? If God speaks ought you not to listen? If God condescends to become a teacher, ought you not to receive with meekness his wise and holy instructions? Is it not most reasonable? would not the opposite course be highly inconsistent? Your good sense must lead you to decide as to what is right. May conscience lead you to lend a listening ear.

God says to you, "Hearken, and hear my speech." Let this solemn consideration rightly affect you—the great, the holy, the merciful God speaks to me! Decide with the Psalmist, "I will hear what God the Lord will speak." Remember the apostle's admonition, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." But, if you would understand and rightly appreciate the good news sent unto you by the Lord, you must know your true state, and understand the character and circumstances in which you stand before God. Ignorance of these points will render you incapable of entering into, and enjoying, the glorious gospel of the blessed God. Man is not what he ought to be; he is not what he was once. A change has passed upon him, and another change must take place before he can be holy and happy here, or enjoy the pleasures and employments of the heavenly world. On these points let us dwell for a few minutes.

Let these solemn subjects engage our minds. We cannot be better employed, and we shall never regret that we gave attention to these important realities. We have neglected them too long already; they are of the first importance, and should have our early and serious attention. If we despise them and treat them with neglect, wrath will come upon us unto the uttermost, and we shall not escape. But if we receive them into our minds, are really influenced by them, and regulate our conduct accordingly; we shall enjoy peace with God on earth, and glory with God in heaven. God sends them to us in love, and shall we treat that love with contempt? they flow from his tenderest mercy, and shall we insult that mercy by casting them behind our backs? Let us not be guilty of such folly. Let us not display such hardness of heart. Let us rather say, "Speak, Lord, for thy servant heareth"; and receive with meekness the word of his grace. To-day let us hear his voice, nor dare to provoke his wrath, for his wrath is unspeakably dreadful.

May the Lord send the Holy Spirit into our hearts, that both writer and reader may be suitably impressed and properly affected, for without the presence and power of the Holy Spirit, we shall derive but little profit from any thing we read; nor shall we glorify God in any thing we do. O, Holy Spirit, shine into our hearts, quicken our souls, and write out a fair copy of the truth on our minds, that we may be the epistles of Christ, known and read of all men; and that we may understand that "sin is the transgression of the law." 1 John 3: 4.

All God's creatures are under law. The law under which we are placed by nature is holy, just, and good. It requires that we should love God with all our hearts, minds, souls, and strength; and our neighbor as ourselves. It requires that we do so every moment, and that we do so perfectly. This law was intended to regulate our thoughts, feelings, words, and actions. It placed us within bounds, and forbade our breaking through them under pain of death. It is of universal and everlasting obligation. Every thought, feeling, word, or action that is contrary to law is sin; for "sin is the transgression of the law," and every sin incurs the penalty of death. How solemn is this thought; and the law is not repealed, nor are its requirements in the least relaxed, nor are we freed from the obligation to obey it. God requires of every man, woman, and child, obedience to this just and holy law. He requires that we, at this moment, and every moment of our lives, love him supremely, and all our fellow creatures affectionately, no matter whether they be rich or poor, learned or illiterate; the unalterable requirement is, "Thou shalt love thy neighbor as thyself." A thought contrary to this is sin. Have all your thoughts of God, of your fellow-man, been loving thoughts? If not, by your thoughts you have transgressed the law. Have all the words you have spoken about God or your fellow creatures been loving words? If not, by your words you have transgressed the law. Have all your feelings toward God and toward men been the feelings of pure and holy love? If not, you have transgressed the law in your feelings. Have all your actions toward God and men been influenced by love? If not, you have transgressed the law in your actions. But you may ask, "Does God require me to think, feel, speak, and act thus?" He does, and as a holy God he can require no less. If he were to require less, he would not require what is holy, just and good; he could not be righteous; and if he were not righteous, he could not be God. "But will nothing less than perfect obedience to this law gain for me acceptance with God?" Nothing less. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." One sin breaks the law, insults the law-giver, degrades the transgressor, introduces disorder into God's world, and deserves death. The law requires of us the constant and perfect obedience of the heart and life.

Dear reader, have you kept the whole law? Compare your conduct and your heart with it; for "by the law is the knowledge of sin," and it is by comparing our hearts and lives with God's holy law that we discover what sinners we are. Gracious God! send thy Holy Spirit to uphold and apply the truth to our consciences, and make us feel our true condition. Let us not go on in darkness, or remain ignorant of the just claims of thy law, or the glorious provisions of thy gospel; but may we know the truth, and may the truth make us free. Lord, save us from deception. Let us not deceive ourselves, or be deceived by others.

Hingham Centre, Mass.

THE TRUE LIGHT.

B. PERHAM.

"I am come a light into the world."—JOHN 12: 46.

The evangelist prophet spake of that great light over seven hundred years before its brilliancy shone upon the human family. Isa. 9: 2, 6, 7; 42: 6, 7. St. Matthew refers to this prophecy in Matt. 4: 15, 16, as proof that Jesus was the great light that was sent "a light into the world" to enlighten the Gentiles. Many who saw the light improved it, and became heirs of God and joint heirs with Jesus Christ to the heavenly inheritance, which is close at hand.

But will that great light do us any good, if we do not take heed to it and be governed by its brilliant rays? What are light-houses for that are built on the shore? Are they not to guide the mariner safely into port in time of peril? What would be the consequence if the mariner refused to pay any attention to that light? Would he not be shipwrecked, and go to ruin? Let us attend to that great centre light that our heavenly Father has sent into our world, whose rays are so brilliant that they shine all over the world into every land and nation under the whole heavens? This great light is set in the midst of the tempestuous ocean of this world, to guide us to the heavenly port of endless rest. We have a chart and guide Book, that will show us all the dangerous places. We are told to study the Book for information, and are also informed by our great Captain that, if we need wisdom, we must ask for it, and we shall have it.

Here comes a very important question: Who placed this great light in this world, in order that we may have a sure guide to lead us into the heavenly port? We answer: "God so loved the world, that he gave his only only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This shows the boundless love of God to man.

"O, for such love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Savior's praises speak."

In the great day of accounts, what excuse can we make for our folly in rejecting all the kind invitations of heaven? Surely none can be made; for the Creator has done everything that could be done for our salvation; and he is now sending out his messengers into every part of the world, to invite them to come to Jesus. Of course, all who will not come will be condemned to the "second death." We are now very close to the great judgment day, and soon it will be too late to prepare for the coming of Christ; for the great proclamation will soon be sounded through the whole world—"He that is filthy, let him be filthy still; . . . and he that is holy, let him be holy still"; and then that great light will appear on the judgment throne, while thousands and millions will call for rocks and mountains to fall on them and hide them from the face of the dreadful Judge of all the earth. May the good Lord save us from destruction. *Amen.*

Vernon, Vt.

TO MY SCATTERED FRIENDS.

JOHN FINN.

You may address me at Orlando, Orange Co., Florida. You are not forgotten. Fond memory flies back on the speedy wings of thought to scenes and seasons of by-gone days, and with sweet recollections dwells on our social joys together in the past. Then comes the silent thought, Shall we meet again? At present, dark clouds overcast the skies; a gathering storm is impending; but still comes the thought, Shall we meet again? Lurking foes on every hand beguile, seduce, ensnare, and frown. Surely, the days are evil, and perilous times have overtaken us; yet the lingering thought comes, Shall we meet again? We look around us. The picture is a sad one. We listen, and hear the notes of alarm. We listen more closely; and amid the loud tumult of a gathering storm, we catch the sweet music of *Hope.* We look; the dashing billows foam, the darkening tempest howls. We gaze. We see a ray of light, growing brighter and brighter. Hope's music charms. All hail! Just down the misty future, the sun shines out again. The storm will pass away, the billows sink to rest; our lurking foes will disappear, and perils be in the past, when this turmoil is over.

My heart is glad, because I have sweet visions of the brighter day. Here is no rest. Here we have no abiding city. I have made up my mind to settle for life on the other side, beyond the storm, where all is peace. Will you meet me where all is pure? Will you meet me at "the marriage of the Lamb," that joyous feast, in the kingdom of God? Will you meet me where there is no sadness, no parting, no toil, no pain; when the whole earth in beauty shall bloom again; away from these scenes of sorrow and strife; in our Eden home, by the river of life? It is the pilgrim's home, long to endure. By the help of God, I will meet you there. Remember me kindly, though I am away. Watch and be sober; have your garments pure, and your light burning. Be ye also ready; be humble; be patient; be strong in faith.

WORK IN GOD'S VINEYARD.

Work in God's vineyard—the Savior hath called thee,
Called thee from darkness to marvelous light,
Breaking the chain that so long hath inthralled thee:
Work while the day lasts, and work with thy might.

Faithful is He who hath promised salvation—
Faithful thy burden of sorrows to bear;
Leading the penitent safe through temptation,
Up to the mansions he goes to prepare.

Mourner! bowed low o'er the sod newly riven,
Love hath laid on thee that chastening rod;
Look through the mists of thy sorrows to heaven:
Rise, then, and toil in the vineyard of God.

—*Selected.*

MOODY AND SANKEY.

H. PRATT.

Being too unwell to preach, I concluded to listen to these men, who, as Spurgeon says, "have got a grip on the people." I soon learned that from beginning to end they meant business. Work began when either of them came in. They did not sit down until the clock struck seven, and then begin. They commenced at once, and if Mr. Sankey did not sing, Mr. Moody would pray. And, by the way, we were favored with the presence and help of Prof. Bliss and Col. Whipple, the revivalists from the west; workmen that need not be ashamed, The directness with which Mr. Moody fastens the attention of his hearers upon the subject reminds one of Advent preaching in former years. The first evening the subject was

BLOOD.

Commencing with Gen. 3: 21, he read: "Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them." The shedding of blood was the first thing instituted as a covering of sin. God shed the blood of those innocent animals to get a covering for sin. Gen. 4: 4. Here we have a controversy on this subject of blood. While Abel, having the mind of God, brought blood for an offering, Cain thought that looked cruel, and so he got mad with Abel's God for accepting it. So the first dispensation was introduced acceptably only by blood. So also the second, Gen. 8: 20,—"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." When we reach Abraham's day we find God providing a ram for an offering, instead of Isaac. Gen. 22; 13. God loved Abraham, and would not let him kill his son; but God loved the world so much, he gave his Son for its redemption. But in Ex. 12: 14, God gives blood as a token. Door-posts must be sprinkled. But here again the Cainites find fault. They say, "A live lamb tied to the door would look much more merciful." But death must be met with death, and not by work. That little three-year-old girl is just as safe inside that door, sprinkled with blood, as Joshua or Moses. Not by works, lest any man should boast. The fly was as safe in the ark as the elephant. Ex. 12: 11. Not only shielded by blood, but must *eat the lamb.* You orthodox people like the idea of being shielded by blood, but you won't eat the lamb. You'll come here to-morrow (Sunday), and you'll listen to the preaching and singing with interest; but you won't eat the lamb. Instead of talking about the word of God at noon-time, the first thing you'll say to your neighbor will be, "Did you get any tobacco ketched out in the frost, Friday night? or did you get your hay in before the storm, Thursday?" You won't eat the lamb.

But why blood? because the life is in the blood; life for life. Peter says we were not redeemed by such corruptible stuff as gold or silver, but by "the precious blood of Christ." Redemption here means buying back. The Irish boy that had caught a sparrow, and was carrying it home in a cage, was requested by a gentleman passing to let it go. "No," says the boy; "do you think I would have all this long run for nothing?" "But what do you ask for it?" "Sax-pence." The money was paid, the cage opened, and after sitting a moment on the finger of her deliverer, she flitted away with joy and song. Just so Christ wants to set you free here, to-night.

There are two cries for blood; one for redemption, the other for vengeance. That Roman spear caused the blood of Christ to trickle upon the earth, and it will redeem the earth, much sooner than you expect, too. The avenging cry will be heard; the mighty King will come, and be avenged, and earth will be redeemed. The Jewish Rabbi, in Paris, said, a few years ago, "We killed the Christian's God." Alas! Alas! This doomed people said, "his blood be upon us, and our children." What a cry for blood then.

Dr. Tysng, in passing through a hospital, heard a soldier crying blood, and supposing a bandage had got removed, he hastened to his side and says, "Are you bleeding?" "No. It is the precious blood of Christ that I was talking about." Oh, sinner, send up your cry for blood now, ere it shall cry for vengeance.

P. S. In order to condense, I have left out nearly one-half of the Bible quotations, and the beautiful songs of Bliss and Sankey. Suffice it to say, that "Wondrous Love," "There is a fountain," and "Almost persuaded," were expressed in tearful melody.

H. P.

"'TIS THE VERY SAME JESUS."

NETTIE M. SWETT.

Jesus of the manger; Jesus of Gethsemane; Jesus of Pilate's court; Jesus of the cross; Jesus of the tomb; Jesus of the ascension; Jesus the resurrection and the life; and 'tis this very same Jesus whom we look to see coming in the clouds. "Even so, come, Lord Jesus."

While we for thy coming wait,
Purge our hearts from sin or hate;
Make us pure, and let us be
Worthy of a crown, and thee.

Lynn, Mass.

"THE COMFORTER."

R. P. ELDRIDGE.

"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—JOHN 16: 7.

What blessed words! What a soul-cheering and precious promise! How befitting the One by whom they were spoken. Truly, "never man spake like this man." We hear and adore; we hear and believe. We do not wonder that the disciples were sorrowful, that their hearts were filled with sadness, when they learned that their blessed Master was going away. They had been present with him, and beheld the great and wonderful works which he had performed in healing the sick, in raising the dead, in restoring sight to the blind, and causing the lame man to walk, leap, and praise God; in turning water into wine, and feeding great multitudes on a few loaves and a few small fishes.

We do not wonder, I say, that the disciples were unwilling to part with him, and expressed a wish to follow him, as they did not then understand his mission. But the blessed Jesus, who was a "man of sorrows, and acquainted with grief," understood their feelings; and to cheer them and inspire them with courage, he said unto them, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Still they were unwilling to part with him. Then it was that he made that sweet and precious promise that he would send the Comforter, which would abide with them forever. The Savior went away, and soon was that glorious promise fulfilled, on the day of Pentecost.

We thank God that that sweet promise of the Comforter was made for all. Yes, dear brother, sister, and friend, for you and for me, and for all that will accept of it as long as time remains. The love of Jesus is as great for his followers to-day, as it was for those who first obeyed the gospel. We rejoice that we have such a a precious, loving Savior. Love was the ruling element of his life and practice. How sweet to feel that we are beloved by such a Savior. What peace and joy and consolation it affords. How it rejoices the heart, revives the spirit, and lifts up the soul to mighty faith in an omnipotent God. No wonder the saints shout, "Glory to God in the highest," when they feel the power of this love in their hearts. Then they can exclaim—

"On Christ, the solid Rock, I stand;
All other ground is sinking sand."

O what a happy day it will be when all the saints of every land are gathered on Mount Zion, where they will meet one another to part no more forever. Will not the heavenly mansions ring with shouts of everlasting praise to Him who has redeemed them with his own precious blood? Praise his dear name; for while I am penning these lines I feel that the gentle zephyrs from the holy hill of Zion are wafted upon me.

O let us, dear ones, often look away by an eye of faith, and see if we cannot almost behold the spires of the beautiful city—that city which John saw; for we are nearing it. Though the Bridegroom may seem to tarry, and we may at times feel weary *in* the way (though not *of* the way), yet, let us lift up our heads and rejoice, for our "redemption draweth nigh." Jesus is surely coming to take his faithful children home to dwell with him forever in his everlasting kingdom. He has told us to "watch"; so let us keep watching and waiting, with our lamps trimmed and burning, ready for the Master's appearing.

Chatham, Mass., Sept. 18th.

MERCY AND WRATH.

The following is an extract from an article written by S. W. Anderson, of High View, Va., and published in the *Herald of Gospel Liberty;* a paper published in Ohio, by the Christian denomination. A. G. GORDON.

Leeds, Me.

"For as the heaven is high above the earth, so great is his mercy toward them that fear him," writes the Psalmist. God's mercy toward his children is immensely great; so great, that we are not capable of perceiving the extent thereof. The Psalmist compares God's mercy to a distance that is beyond our comprehension, beyond our imagination. Our capacity is too shallow, and our intellect too narrow, to conceive the greatness of God's mercy. We may compute the distance from earth to a star, and yet we have but little comprehension of the distance. We may let our imagination extend still further, to stars that are so far off that their light cannot be seen. Our minds are lost in the vast expanse of ether, but far as the heaven is high above the earth, so great is his mercy toward them that fear him. God's mercy is infinitely great. Great toward whom? toward sinners? No, no; toward them that fear, love and obey him, and not toward sinners, for sinners do not fear God; if they did, they would not be sinners.

True, God's mercy is great toward sinners only in the present life, for he allows the tares to grow up with the wheat; but when the harvest shall have come, the reaping angel will thrust in his sharp sickle; and as the tares are gathered and burned in the fire, so shall it be in the end of the world. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." We know not how soon we may sigh, The jubilee is ended, and the sun begins to fade; the lamps of heaven begin to fall like blasted figs. O, ye righteous, put on your armor now; put the helmet of salvation on, and gird your loins about with truth; put on the shield of faith, and take the sword of God, for the day is near, the great day of God Almighty and the Lamb.

The harvest of the earth is fully ripe; vengeance begins to tread the great wine-press of wrath. O that dreadful place whence comes darkness, whence come wails of woe! Thunderings that shake the world are heard; righteous men tremble; angels are pale; all is fear. What has become of hope? God comes; God in his car of vengeance comes. Louder on the blast hollow shrieks of dissolution are heard. In the fitful scowl of night, nearer and more near, angels of death incessantly flap their wings, and fly through the fevered air. The mountains rock, the moon is sick, and all the stars of heaven burn feebly. Night comes. It is the last night, the long, dark night that has no morn beyond. O, ye wicked, weep and howl, for all that God hath written against you is at hand. The cry of violence hath reached his ear. Hell is prepared, and justice whets his sword. "Weep, all of every nation; begin the woe, ye woods, and tell it to the doleful winds; and, doleful winds, wail to the howling hills; and, howling hills, mourn to the dismal vales; and, dismal vales, sigh to the sorrowing brooks; and, sorrowing brooks, weep to the weeping stream; and, weeping stream, awake the groaning deep; and let the instrument take up the song, responsive to the voice of harmonious woe; heaven's great archway of the universe, put on sackcloth; ye stars, that walk the pavement of the sky, cease dancing now, your lamps are growing dim, and God's mercy is withdrawn forever from all them that refused to obey him and live in his fear."

But what shall we say of them that lived in the fear of God, who devoted their lives in serving the Lord? They shall receive the crown of life, and be placed on the right hand of God, to dwell with angels and archangels forever. What a contrast between mercy and wrath! The sight of the saints arrayed in robes of everlasting wear will be so glorious, so grand, so sublime, that the archway of heaven will not be veiled, nor will God draw a mantle arouud his throne. "Thy mercy, O Lord, reacheth unto the clouds." How essential it is that we should live in the fear of the Lord, that we may have our names written in the Lamb's book of life, and that we may be fit subjects to dwell in that city which has "no need of the sun, neither of the moon, to shine in it; for the glory of God" doth "lighten it, and the Lamb is the light thereof."

THE DAY IS FAR SPENT.

T. P. DREW.

Stay with us, stranger, stay and share
Our evening meal, our evening prayer;
The light which gilds the western sky
Is fading out, the night is nigh;
Its shadows dim are gliding near,
And we, oppressed with care and fear,
Will seek for rest till breaks the day;
Remain with us, kind stranger, stay.

Our hearts are sad, bowed down with grief,
Our gracious Prince, our mighty Chief,
Will gently greet us nevermore;
Our Israel, who will now restore?
We thought that he, so like a king,
Would make the desert places ring;
Alas! vain hopes, forever fled,
Our friend, our mighty friend, is dead.

The two disciples paused and sighed,
With tender words the stranger tried
To soothe their hearts, to bring relief,
And win them from their thoughts of grief.
The simple board was quickly spread,
He blessed, and, while he held the bread,
The darkness vanished from their sight,
They saw the Lord of life and light.

FROM SR. C. TULLER.

Dear Brn. and Sisters:—For a long time I have wished to address you, but I have found our blessed papers so full of rich thoughts, that I felt in my heart that I could add nothing that would edify, and so have been content to feast on the fat things, so richly prepared for poor pilgrims. I do enjoy in my isolation these weekly visitors. They contain all the preaching I have, that comes to my heart as a whole gospel. A close communion Baptist minister preaches near me once a month. I try to get all the good I can from his sermons, but they give an uncertain sound on the great themes that ought to interest the present generation. I have longed and hoped that some one capable of rightly dividing the word of life might be sent this way. A few weeks since, the principal of Berea college came this way, and would lecture on "Education for the masses." I asked permission of the trustees of the white people's church for him to lecture in, thinking it might do some good. They all consented, but when evening came an excitement was raised about "Nigger equality," and it was thought not best to use it. But if one could come here with a heart full of love, and a desire to win souls to Christ, I think a hearing could be gained, and good be done. There are two persons, at least, greatly interested in our publications, and decided for the whole truth; and many others friendly, and might be benefited. Oh for a tent to go through Kentucky, this fall! Prejudice against my work has been wearing away. I have kept steadily about my special calling, and distributing trrcts and papers. In the spring, my poor colored children and youth had to go to work. The white people around begged me to teach their children. I did so for a short time, and had an interesting school. Have been told that if I would give up my colored schools, I could soon establish a popular Institute for whites. But I have no doubts about my duty. Have been trying to rest a little, and am now getting ready to welcome back my dusky friends. Poor things! they have few to care for them. While white children can draw near two dollars each of public money, this paying a good salary to the teacher, the blacks this year can draw but thirty cents each, and they are too poor to do any thing of account for schools.

We have never realized such a time of poverty since I have been here as now, from the scarcity of labor, and no money to pay for it. Last year, the country was parched with drouth, and this year flooded with rains, and no fruit. The best farmers have not many to hire. There are noble youth scattered about, anxious to fit themselves for teaching. I am anxious to take in a number of such for two months, and then send them out to impart to others some of the knowledge they have gained; but I have nothing to feed them. My own wants are supplied by the most rigid economy. Could I have a teacher's salary, I could do much more. Generous hearts helped in this work last year, and I have felt drawn to ask if there are any now who feel a duty in this direction? I ought to have a cheap building put up for school, or worship, as needed, to be all their own when I am laid aside. The weakness of my eyes will soon demand a change of occupation if mortality continues. But I have pupils who, I trust and hope, will exert a good influence, and be useful to their people. They have all the season conducted a Sabbath-school at the Point, with credit. The last time I visited it, I thought how much I would like friends to look in and see their neat and orderly appearance, and hear them read the Testament, and answer questions, and sing. After talking to them a while, an old preacher, who had learned to read, arose and said he thought the teacher might be encouraged to hope her labors had not been in vain. My thoughts were with those who had sustained the teacher, and felt that their gifts had not been wasted. I could not have done as I have, unless God had moved upon their hearts, and I see not now how I can do for these youth as their circumstances need, to help them on in the path of usefulness, unless God directs. But I can trust him, while I will strive, with his help, to do all I can.

I consider the hardness of the times, and the great need of sending the living preacher with the last gospel message; still, it seems to me that it is strictly mission work to call the outcasts, and teach them to read the word of God. Allow me to ask what might have been our condition now, if we had never been taught to read? As thereby good seed has taken root in many, may we not hope it may in other hearts? And as time lingers, ought we not to improve each hour in trying all ways to lift up the lowly, and let in the sunlight into darkened windows? True, such is poor human nature, but little comparatively can be done in life's short day; but let us hope that the aggregate of all time's earnest, God-inspired labor will cause a mighty shout, when "Harvest Home" is chanted by earth's redeemed millions.

I cannot but feel great pity for this poor people. Many of them are trying hard to keep up and be good. Some are working hard to get little homes of their own, but with all their industry and patching, many children are almost naked; and if a few barrels of clothing could be sent here this fall, they would do much good. I wonder if some of my young sisters would not like to engage in begging? I well remember when, forty-three years ago, after a long season of almost despair, and while struggling for light, a voice spake within, saying, "Go work." A very poor family needed help, and after my mother had given her mite, I was drawn to go and beg for them. As I started, my heart lightened, and I fairly ran for joy. Since then, begging has been a part of life's work, and I always felt that God was pleased with such efforts.

Again, brethren and sisters, and the dear friends of the long ago, who may read this, I ask your prayers, that I may be fitted to meet you in the home of the holy. Since my last, I have received from J. P. Marquand, $1; M. E. Green, $2; Sr. Locke, Salem, $5.50, also several bundles of papers.

CAROLINE TULLER.

West Point, Ky., Sept. 15th.

CHRISTIAN PRACTICE.

All the ordinances, ceremonies, and professions in this world will be utterly empty without a holy life. Nearly all the precepts of the Bible aim at the production of practical righteousness. We must be actuated by right motives, and breathe the right spirit. Our conversation is to be seasoned with grace. We are to trample pride and self-conceit under our feet, and to lead a life of humility and prayer. No animosities or relations are to be indulged, but rather the spirit of forgiveness and good will to all. Whether we eat or drink or dress, we are to do all to the glory of God. This excludes all intemperance, vanity, trickery, malice and anger. Surely the way of salvation is a narrow way. To walk in it, is to obey the Lord in all things. To walk in it, is to enjoy that divine fellowship which eclipses the glitter of the earth. To continue this obedient walk, is to secure a fadeless crown in the coming kingdom.—*Banner of Holiness.*

HOME AND HEALTH.

PUGILISTIC TRAINING.

Without reference to the hygienic system, we find that medical men of the various drug schools admit the following as results of pugilistic training: First, hardness and firmness of muscles. Second, clearness of skin. Third, capability of bearing continued and severe exercise. Fourth, a feeling of freedom and lightness in the limbs. Fifth, a rapid recovery from injuries. Sixth, an easy healing of wounds. Seventh, cutaneous eruptions disappear. Eighth, clearness and vigor of mind.

Now, the training which pugilists are subjected to, is based upon hygienic principles, so that any one admitting the value of the one, must of necessity acknowledge the reasonableness and truth of the other.

Look at this nation of miserable dyspeptics! Is it not time this question of physical culture was ventilated until every man, woman and child in the land was conscious, that to be sick is a sin? So that when we met a diseased or crippled person, we would cry out, Who did sin, this man or his parents, that he is blind?

Now, if a man of a low animal nature can appreciate the value of a course of training which shall render him a first-class eye-gouger of his fellows, and for the applause of a few as low as himself, how much more ought men of higher intelligence, broader culture, and deeper refinement, to feel the necessity of following a similar course to render the "temple of God" pure. And not only that, but how else can we become co-workers with Him, and conscious agents in his hands for the upraising of fallen humanity? It is indeed high time that we had cultivated and enlightened consciences in regard to our bodies. Time that we saw and felt that intimate relation existing between body and soul, before we can become God-like in the highest sense of the word. How many people, nay, how many professed christians, make the eating of food a matter of conscience? Again, let a young girl take arsenic to beautify her complexion. What a cry there is raised against such a sin. Right. Let another subsist chiefly on candies and sweetmeats, until her face becomes inflamed with erysipelas, and we sigh and say, poor child, she is greatly afflicted. The hand of Providence is heavy upon her.

Again, in some churches they will not allow a suicide to be buried from the sanctuary. Yet if another should feed on roast pork, suet pudding, wine sauce, mince pie, etc., until he induced death by apoplexy, such an one would not be thought to defile the holy place by having the last sad rites performed therein. Is there not an urgent call in this the nineteenth century for strong pure, brave men and women? Are not strength, purity, and bravery desirable? How many have valor enough to pay the price? We hear so many say I had rather not live so long if I have to punish myself by eating as you do. Live! if you say that, you have not even entered the vestibule of life. It is the beast that perisheth, that is in you, that says that.

But to begin at the beginning, right living secures to one hardness and firmness of muscle. To procure these, the trained is put on a diet of plain, solid, nutritious, muscle-making food, consisting chiefly of bread and meat. Of meats, the lean of beef and mutton are considered the best. But these are fast being superseded by oatmeal, Graham, peas and beans, by trainers, as superior muscle making articles. Stimulants are avoided. This diet is coupled with wise exercise and rest. Men, as a class, have firmer and larger muscles than women. This is owing principally to difference in exercise. The Arabian women, being mere beasts of burden, are stronger than many of our men. But there is no immediate danger of our women becoming thus muscular; although it would be commendable for them to aspire to enough muscularity to hold themselves together without stays, and enough backbone not to be like a mass of quivering jelly. In all candor it seems that every woman should have sufficient muscularity to be thoroughly womanly, and to make her husband stand in wholesome fear of her if he be a brute, and to respect her if he be a man. She should have muscle enough to keep all her organs in their integrity, and to be able to bear active and energetic children.—*Science of Health.*

"LITTLE JACK."

The following sketch will stir the sensibilities of many a heart.

"I saw my wife pull out the bottom drawer of the old family bureau this evening, and I went softly out and wandered up and down until she shut it up and went to her sewing. We have some things laid away in that drawer which the gold of kings could not buy, and yet they are relics that grieve us until both our hearts are sore. I haven't dared to look at them for a year, but I remember each article.

There are two worn shoes, a little chip hat, with part of the brim gone, and some stockings, pants, a coat, two or three spools, bits of broken crockery, a whip, and several toys. Wife—poor thing—goes to that drawer every day of her life, and prays over it, and lets her tears fall upon the precious articles, but I dare not go!

Sometimes we speak of little Jack, but not often. It has been a long time, but somehow we can't get over grieving. He was such a burst of sunshine into our lives that his going away has been like covering our every-day existence with a pall. Sometimes when we sit alone—I writing and she sewing—a child on the street will call out, as our poor boy used to, and we will both start up with beating hearts and a wild hope, only to find the darkness more of a burden than ever.

It is still and quiet now. I look at the window where his blue eyes used to sparkle at my coming, but he is not there. I listen for his pattering feet, his merry shout and his ringing laugh, but there is no sound. There is no one to climb over my knees, no one to search my pockets and tease for presents, and I never find the chairs turned over, the broom down, or ropes tied to the door-knobs.—*Ex.*

RULES FOR YOUNG CHRISTIANS.

1. Never neglect daily private prayer; and, when you pray, remember that God is present, and that he hears your prayers.

2. Never neglect daily private Bible-reading; and, when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backslidings begin with the neglect of these two rules.

3. Never let a day pass without trying to do something for Jesus. Every night, reflect on what Jesus has done for you, and then ask yourself, "What am I doing for him?"

4. If ever you are in doubt as to a thing being right or wrong, go to your room, kneel down, and ask God's blessing upon it (Col. 3: 17.) If you cannot do this, it is wrong.

5. Never take your christianity from christians, or argue, that, because such people do so and so, therefore you may (2 Cor. 10: 12). You are to ask yourself, "How would Christ act in my place?" and strive to follow him.

6. Never believe what you feel, if it contradicts God's word. Ask yourself, "Can what I feel be true, if God's word is true?" and, if both can not be true, believe God, and make your own belief submit.—*Well-Spring.*

THE TOOTHACHE.

A gentleman says, after suffering excruciating pain from toothache, and having tried in vain to obtain relief, Betty told me a gentleman had been waiting some time in the parlor, who said he would not detain me one minute. He came—a friend I had not seen for years. He sympathized with me, while I briefly told how sadly I was afflicted.

"My dear friend," exclaimed he, "I can cure you in ten minutes."

"How? how?" inquired I; "do it in pity."

"Instantly," said he. "Betty, have you any alum?"

"'Yes."

"Bring it, and some common salt."

They were produced; my friend pulverived them, mixed in equal quantities; then wet a small piece of cotton, causing the mixed powders to adhere, and placed it in my hollow tooth.

"There," said he, "if that does not cure you I will forfeit my head. You may tell this in Gath, and publish it in Askelon; the remedy is infallible."

It was so. I experienced a sensation of coldness on applying it, which gradually subsided, and with it the torment of the toothache.—*Cincinnati Gazette.*

THE *Medical Record* says that castor oil applied to corns, after paring closely, softens the corn, and it becomes as the other flesh.

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"THE YOUNG PILGRIM," Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1038. BOSTON, WEDNESDAY, OCTOBER 6, 1875. VOL. XLI.—NO. 25.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

IN HIS VINEYARD.

There is never a way so narrow or short,
But the Master's work is there;
There is something to do for His dear sake,
Or something to calmly bear.

There are trials to meet with christian faith,
And duties with christian grace:
And there's christian sweetness to every one,
To be given in every place.

Their working days are never so hard,
Who find in Christ a stay;
And days of darkness are days of light
When Jesus leads the way.

And the waiting days of those who hope,
Are days of quietness;
And the praying days of those who trust,
Are days of perfect peace.

There are flowrets down in the valley low,
And over the mountain side,
Which were never praised by a human voice,
Nor by human eyes descried;

Yet as sweet as the breath of the royal rose
Is the perfume they exhale;
And why they bloom, and where they bloom,
The good Lord knoweth well.

—*Whispers of Peace.*

PRESIDENT'S ADDRESS.

(*Concluded.*)

To the American Advent Mission Society, greeting:—

The present outlook is very ominous of the end of this dispensation. Time's hour-glass is dropping its last sands, before the coming of the Holy One. He has been in heaven over eighteen hundred years, and the time has now come for him to return and set up his kingdom. The signs he promised to give to tell us when we should be "*near*" the grand event, have been seen in "this generation," and coupled with these is the blest assurance that men now living may lift up their heads and rejoice because their redemption draweth nigh. We may well sing:—

"O hail, happy day, that ends our tears and sorrows,
That brings us joy without alloy,
O hail, happy day."

And again:

"Fly swifter round, ye wheels of time,
And bring the welcome day."

When we cry, "Come, Lord Jesus," "come quickly," we are in harmony with the spirit of him, of whom it was said, he was that "disciple whom Jesus loved." The same spirit is in many hearts at the present time, and some are now listening, who have a burning longing to see the King of glory. We believe a majority vote of those present would be heartily given in favor of the immediate coming of the Son of the Highest.

Why desire his coming? Because the world, as a whole, will grow worse till his appearing. When speaking of "the last days," says Paul: "Evil men and seducers shall wax worse and worse." Said Jesus, "It shall be as it was in the days of Noah and Lot, when the Son of man is revealed.' The tares and wheat must grow together till the harvest. The harvest is said to be at the end of the world. The prophet says that when the harvest is ripe the wickedness in the world will be great; and that the body of professors, at that time, will be noted for pride, selfishness, covetousness, high-mindedness, fierceness, boasting, pleasure loving, and formalism. All this we see now, and we may look for no abatement, except in individual cases, before the coming of him who is "mighty to save." The picture is a dark one, but it represents the condition of things in the last generation, —just what we are seeing in the world at the present time. Is it not desirable to have Christ come and put a perpetual end to the corruptions of Satan? The stream of wickedness is daily becoming wider, deeper, and more offensively impure, in consequence of what is flowing in from the filthy sewers of society. Till Christ comes, this shocking sight will become more and more appalling and revolting. Pure benevolence would cry out earnestly, Come, "come quickly."

The multiplying, startling calamities by fires, floods, famines, and earthquakes, accidents and disease, poverty and death, all say "Come." The oppression and misrule, corruption in Church and State, wickedness in high and low places, all demand the presence of the rightful heir to David's throne to remove the curse from the earth, restore the lost paradise, and establish the everlasting kingdom in righteousness. The blood of martyrs too, crieth,

"Come and reign, come and reign,
Jesus, on thy throne."

All that is good says, Come. If he cometh not, then the dead must sleep for ever, and future life be to them for ever unknown.

It is right to love the appearing of Jesus. None can expect to be accepted when he comes, who wish him to remain longer away. He is our best, dearest friend. It is most reasonable that the christian should exclaim like John on Patmos Isle, "Come quickly."

There are very strong reasons why we may expect the Savior soon, even in our day. In the brief address at the present time, we can only glance at the overwhelming amount of evidence that might be presented as proof that in a brief period, we may expect to see the dear One who died to make it possible sor us to secure eternal life in the world to come. When he was about to leave the world, and go to his Father, he informed his disciples that he would return again, after a long absence. They asked him if there would be any signs to indicate when his second coming would be near? He then gave them a prophetic series of events that would transpire, at the close of which he would again visit this planet. Our Savior was born during the reign of Augustus Cæsar, the first Roman emperor. For nearly four hundred years, the rulers of that vast empire held sway over most of the known world, but the prophet Daniel had been inspired to say that the fourth kingdom should be divided into several parts. Afterwards, three of the divisions would be destroyed by a leading member of the empire, which would become a terrible persecutor of the saints, and continue a long time; after which there would be a general revolution, when "the saints of the Most High" would take the kingdom, at the coming of the Son of man, and possess it for ever and ever. There would be no opposing power after that, but the prevalence of eternal peace, harmony, and happiness.

When speaking of the progress of events that would transpire between his two advents, the Savior said kingdom would rise against kingdom, and nation against nation, which could not take place till after the the Roman empire was broken up into its fragmentary condition. As clearly intimated, this did not occur before the fifth century, while the empire continued in its undivided state; but after its division into separate kingdoms, in the sixth century, then they warred with each other, as foretold by Christ. Next following, came the "great tribulation" upon the saints, continued for many centuries, during which time from fifty to seventy-five millions were slaughtered by the Roman power, symbolized by the "little horn," with eyes like the eyes of a man, and a mouth speaking great things;" also by the leopard beast of the thirteenth of Revelation, and blood-drunken woman on the scarlet-colored beast of the seventeenth. All these foretold events are now recorded on the pages of history.

According to Daniel and John, this power would lose its dominion, and the opportunity to persecute the saints a short time before the coming of Christ. Its former lovers and supporters were to become its haters and spoilers. Since 1859, this prophecy has had a remarkable fulfillment. The prophet had said: "They shall take away his dominion, to consume and to destroy it unto the end." On the 20th of Sept., 1870, the last vestige of temporal power was taken by force of arms from the would-be-infallible Pope. In Oct. 2nd, 1870, the Italians voted to renounce the temporal power of the Pope. Nov. 1st, 1870, the Italian government issued the following decree: "*All the political authority of the Pope and the Holy See is abolished, and will remain so.*" [History of Italy, by Abbott, p. 619.]

Thus the prophecies are verified, as they have been unfolding for twenty-five centuries, until we have now come very near the spot where all the prophetic streams that terminate at the coming of Christ, must soon meet in the grand focal point of his glorious appearing. We see no room for doubt that the greatest of all great events is at hand. The clock of time will soon strike the closing hour of the old, and the opening of the new dispensation. The signs in the sun, moon, and stars, which Christ said should be seen in the last generation, are already recorded among past events, and the distress of nations, with perplexity, is looming up like the double-headed thunder cloud, just before the outburst of the terrible tempest. There is a deep sensation pervading the minds of intelligent, careful observers, that some important, unparalleled event is at our doors.

Those who neglect the prophetic light, now shining so brightly, are filled with fearful conjectures and forebodings, as to what may be the coming event now casting such a lengthened, impressive shadow upon their pathway; but to the prophetic student all is plain and glorious. He joyfully sings:

"See the glorious banner waving,
Hear the bugle blow;
In our Leader's name we'll triumph
Over every foe.
Fierce and long has been the battle,
But our help is near;
Onward comes our great Commander,
Cheer, my comrades, cheer."

As the ocean mariner, approaching his long-sought home harbor, rejoices when he reaches the sure signs that prompt him to cry, "Land ho!" so the faithful christian voyager can now shout from his Pisgah, top-most height, Behold, behold the "summer land" of the redeemed, the saints' Eden home, where the toil-worn and weary will rest and rejoice evermore. The land where the oppressor's foot never treads; where the frowning face is never seen; where no unkind, impure, or offensive words are ever spoken; where the love cords of affection are never broken; where sorrow's tears never flow, and none feel pain or woe, or have fear of its coming. It is "the kingdom of heaven," the abode of the immortal, the incorruptible, the pure and holy. It is just the place for those who are to live for ever. What a blessed hope is the christian's! It includes eternal life, eternal health, eternal honor, eternal glory, eternal friends, eternal joy and peace; in short, perfect and eternal satisfaction.

Are not these sublime truths sufficient to cause us to do all in our power to spread them far and wide? Shall we withhold our means to send them to those who have never heard the good news, that soon, very soon, this charming ideal will end in the glorious real? Let us make a free-will offering to the Lord at this time worthy of our high calling; worthy of the sons and daughters of the Most High; worthy of redeemed ones, whose home, happiness, and life are to be unending in boundless glory. Let it be a sacrifice that we can *feel;* one free from stingy covetousness; a noble, whole-souled heart offering; not forgetting that the two mites of the widow won the premium praise from the lips of Jesus. She alone did all she could; and doing that, did more than all the rest. Remember also, the Lord loves a cheerful giver. He enjoys no offering grudgingly given. He is liberal, and commends the same spirit in his children. His only begotten Son gave his *all*, even his *life-blood*, to cancel our sinful debts, and to secure to us life eternal. Shall we murmur or look sour, when asked to assist in leading others to the cleansing stream? Nay, verily. Let us be noble according to our means, and honor our high calling by an act of generous benevolence, that shall be a sweet savor to our coming King. Let us live where we can heartily sing:

"My *all* to Christ I've given,
My *talents time and voice,*
Myself, my *reputation,*
And *Jesus* is my choice."

All of which is respectfully submitted.

Boston, Aug. 5th, 1875.

SIGNS OF THE SPEEDY COMING OF CHRIST.

WM. SHEPHERD.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."—LUKE 21: 25-28.

(*Continued*)

Another sign of the approaching doom of the world is the wonderful astronomical phenomena which presents itself to the eye of the observer from time to time. We have had many singular appearances of late in the heavens. The planetary system, it is affirmed, is undergoing great changes. Some of the fixed stars, so called, are being moved out of their places; while others appeared wrapped in flames and disappear from the firmament altogether. The moon presents a stranger face than it was wont, as though it was not well pleased with the situation; but last, not least, are those large spots on the sun, visible to the naked eye. The aspect of the sun, through a large telescope, is one just now of singular interest, and seems to claim special attention from scientists. Says an intelligent observer:—

"The remarkable changes of the solar surface have formed the subject of repeated observation. Daily maps of the position of these spots are made, and their singular variations have been the object of most interested scrutiny. The area of one of the large spots, which is now near the centre of the disc, has been computed from careful measurements, and found to exceed 2,300,000,-000 square miles. Such immense numbers convey no very definite impression, and perhaps a more vivid idea of the size may be gained by comparing it with that of the earth, whose entire area is less than a tenth of that just given.

This is the area of the penumbraan immense expanse of variegated forms, crossed by channels and convergent streams of luminous matter, all shifting under an action like that of some whirlwind, which is twisting them from one position to another, and changing their forms from hour to hour. The current sometimes seems to rush downward, carrying with it great masses of luminous matter to lower depths, and opening as it does to black cavities of a size commensurate with the scale on which this action is carried on. The largest of these cavities is seen to be overhung with parts of the brilliant surface, which visibly break away in enormous portions, and sink in it out of sight. Indeed it is quite within the truth to say, that a globe the size of the world might be dropped in without touching either side. It is impossible to convey an adequate idea of the impression of infinite and exhaustless energy, of which one is conscious while beholding this with adequate optical aid. Masses, the size of whole continents, are utterly changed in shape, or disappear from one day to another, sometimes while the observer watches them; and the whole spot is to all appearance being slowly rotated by the cyclones, which are visibly working there.

This is one of the many centres of similar action, not all on the same scale, but baffling the eye by their number and incessant change of form, which the draughtsman labors after in vain, and which even the photograph can but imperfectly render. The public may not share the interest of the professional observer in such matters, but *our own planet is too intimately connected with these phenomena not to make them claim some interest from all of us.*"

The stellar, planetary, and solar systems, all present an unnatural aspect, while the meteorological economy seems to show signs of unrest, as there are remarkable changes taking place in our atmosphere, turning the seasons out of their wonted courses, producing marvelous appearances, and singular effects. See Joel 2: 28-32; Rev. 6: 12, 13.

Again, the picture drawn by the inspired apostle, as found in 2 Tim. 3, would seem to have its perfect counterpart here. It might require yet a few slight touches to bring it out a perfect likeness, and when the picture is completed, we may look with additional assurance for the speedy coming of the JUST ONE in glory.

In this chapter of signs, as here given by the apostle, the most distinguished of which is—"*having a form of godliness, but denying* THE POWER *thereof*" (i. e., repudiating experimental religion, denying the life and power of godliness—the vital element of Christianity, which is the most important part of all—Rom. 8: 9); being but christians in *theory*. When we carefully look at this entire prophecy, and then cast our eyes over Christendom, if facts are convincing, we must come to the conclusion that we are in *the last of the last days*, and that "the end of all things is at hand." It would appear, according to this prediction, that some of the greatest and most reliable signs given us, as tokens of our blessed Lord's return, are to be found, not so much in the visible heavens, or upon the earth in a geological sense, but within the pale of the nominal church. Little did we suppose that a professed church was to become so fallen, so degenerated, so backslidden from God, so averse to the truth of the gospel, so worldly-minded, so cold and formal, as to virtually deny God and Christ, in denying the power of godliness, and thus become the place of so many signs of the Lord's speedy coming.

It is also said in the next chapter, "They will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Look over Christendom to-day, and see if her fallen condition does not tally with these prophetic utterances. Are not her "lovers of pleasure more than lovers of God" crowding her stately sanctuaries, treading her gorgeous courts, and increasing in numbers daily? And do not her gaudy forms, and captivating rites and pompous ceremonies, bespeak her want and destitution of that primitive Christianity which comes clothed in humble garb, like its divine Author, who once appeared upon the mountain tops and on the plains of Judea, divested of all human appendages, rendering it "the power of God unto salvation to every one that believeth?" Does not that fulness *without* give witness to an utter emptiness *within?*—"professing to know God, but in works denying him." We might go on and give a volume of testimony in proof that these two last features in the dark category of signs—"lovers of pleasure," etc., and "having a form of godliness," are fulfilled before our eyes to-day; but time would fail, and place could not be afforded.

The most marvelous sign of the near approach of Christ is that, perhaps, which is the least noticed, and yet is the most dangerous—infidelity under the guise of Christianity. Satan is transformed into an angel of light. There is a tendency of false systems to combine into what are called union conclaves. In proportion as we see opposing systems converging, and preparing to coalesce, we may recognize a sign of the near approach of the Son of man.

Another is the promulgation of error under the garb of Christianity. The assaults of Satan (as a sagacious writer justly observes) are increasingly specious, as the world grows older. Simple heathenism and simple infidelity are rough forms of evil, and not at all likely to deceive many, on whom the light of the gospel has shone. And there is not a single intimation in Scripture of any such rough assaults in the time immediately preceding our Lord's coming; but rather the reverse. So far from a prevalence of avowed infidelity being a sign of the near approach of the end, the apostle has told us that the *form* of religion would prevail. The assaults of the enemy will become more and more subtle, captivating, and likely to deceive by so close an imitation of the truth; and hence the more to be feared. The present infidel tendency, instead of resulting in the triumph of infidelity, will, after a while, drive men into sympathy with Roman apostasy. The necessity under which infidelity lies of assuming a christian name, and of wearing the dress of a christian minister, in the garb of an angel, is characteristic of this period. The enemy's final effort will be as an angel of light; and the more moral, religious, and christian-like his minister, the stronger is the sign that we are drawing toward the end. We do not suppose that Satan overcame our first parents in the garden, at the time of the temptation, by showing his true colors. His appearance, doubtless, was nowise repulsive, but rather seductive and captivating.

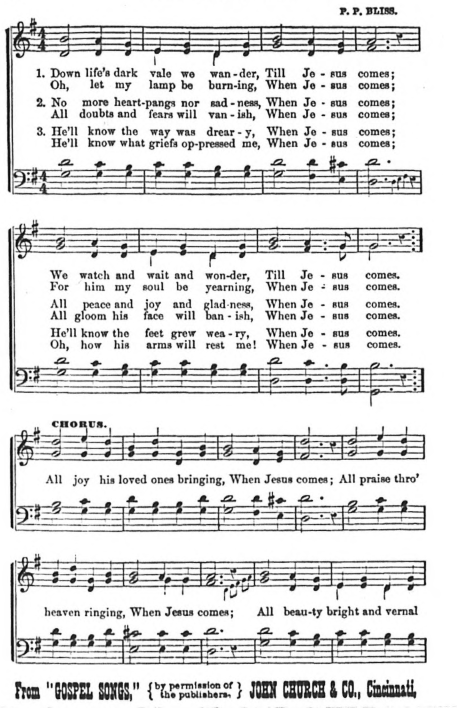
"*Ye shall not surely die,*" was the biggest lie ever palmed off upon the human family, and has proved the most disastrous to the race of man. Satan, seeing this, did not fail to employ every means at his command in order to make sure of success; hence, it was a great day with him. He put on an unusually winning appearance, which was well calculated to gain his point in the great deception. This great falsehood has been handed down through all succeeding generations, under various forms and modifications, and has been incorporated into all the varied systems of theology extant. It is to-day spreading itself like the green bay tree, passing current under the names of "natural," "innate," "constitutional immortality," "never-dying soul," "immortal soul," "deathless spirit," etc. The Pantheists, Mohammedans, Mormons, Quakers, Pagans, Chinese, Japanese, Brahmins, Indians, Infidels, Atheists, Spiritualists, Jews and Gentiles, Catholics, Protestants, and Scientists; yea, all classes, all nations, tongues and people, seem to join here. Though they differ in so many other respects, on this matter they join hand in hand, and seem to have endorsed this great lie of Satan, and have it incorporated into almost all their creeds and articles of faith, regarding it as the most important feature contained therein.

We are fast verging on the winding up of the present economy, when this great falsehood will be fully exposed before the blazing light of heaven. Satan, being well aware of the issue impending, is busy making his last and final effort to do what he can for the ruin of man, and to cheat as many more as possible out of eternal life; and need we expect that his method will prove any the less seductive and subtle now than at the first? We may be assured he fully understands the "situation," and is not ignorant of the etiquette of the age. As Satan is transformed into an angel of light, working with "all deceivableness of unrighteousness in them that perish," we may understand more clearly the import of Paul's "perilous times," and of John's "hour of temptation."

(*To be concluded.*)

38 When Jesus Comes.

P. P. BLISS.



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WHAT GOD COULD NOT DO.

D. K. BARRETT, JR.

It has been said, "If God could have utterly destroyed, or annihilated man after he had sinned, he never would have given his Son to die to redeem him. But God had made man a living soul—an *immortal* soul, and he could not annihilate him; so he must give his own dear Son to redeem him."

Now let us not be hasty, but think a moment about this.

1. The Bible does not say God "made man an *immortal* soul"; that cannot be said upon Bible authority. It says "man became a *living soul*" (or "living creature"—Heb., *nephesh chaiyah*), and this the fish of the sea are called. Gen. 1: 20—"the moving creature that hath life" (margin—soul). And in Rev. 16: 3—"And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every *living soul* died in the sea." This is the literal death of a "*living soul*," as fish do not die spiritually. So "living souls" are not immortal souls. See also Gen. 1: 21—"living creature" for fish; verse 25, for cattle, "creeping thing, and beast of the earth." Verse 30 includes "fowls of the air" as "living soul"—margin.

2. God never has said in the Bible that he could not destroy *man*, or the *soul;* but on the contrary, after man sinned, his days were represented as numbered. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the *days of thy life.*" Gen. 3: 17. Then, too, it was declared that he should be *unmade.* "In the sweat of thy face shalt thou eat bread, till thou *return* unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." ver. 19. A literal unmaking of man. Then I cannot think all the precaution God took was in vain. Notice, and you will see God did not know but he could stop man from living forever, for he says—"And now, lest he put forth his hand, and take also of the tree of life, and eat, and *live forever*, therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken; . . . and he placed a flaming sword . . . to keep the way of the tree of life." Vers. 22-24. Did this precaution fail? Let us read a little further and see. "And *all the days* that Adam lived were nine hundred and thirty years, and he died." Gen. 5: 5. Is this a true record? If so, Adam is not alive now, unless he has been raised from the dead.

But his *soul*, you will say, lived on, and is still alive. Then the *soul* was not *Adam*, for *he died;* but the Bible says, "Man became a *living soul*" after he was made and received the breath of life. And it follows that when he is *unmade*, "his breath goeth forth, he returneth to his earth, in that very day *his thoughts* perish." Ps. 146: 4. He has ceased to be a "living soul"; or, if the soul still lives, it is without *thoughts*. The Bible, however, says not a word about the *soul* living when *man* is dead. But it does speak of souls dying, and that literally. And it is declared—"The soul that sinneth, it shall die." Ezek. 18: 4, 20. Here the whole connection shows literal death is meant. Besides, the sinner is already spiritually dead. A man already spiritually dead cannot die spiritually, any more than one literally and physically dead can die physically. Then, too, Jesus declares, God is able to do just what you say he cannot do; i. e., "*destroy* both soul and body." Matt. 10: 28. Let us look and see what Robinson's Greek Lexicon says is the meaning of the word *apollumi*, here translated "destroy": 1. To destroy utterly, to perish utterly, to perish. (*a*) to put to death, to kill, to slay, to put an end to. (*b*) to destroy, to bring to an end, or to nought. 2. To lose utterly, to lose.

3. So it was not because God *could not* have destroyed man utterly that he did not; but as Jesus said—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not *perish* (be destroyed—*apollumi*), but have *eternal life.* For God so *loved* the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but *have everlasting life.*" John 3: 14-16. Thus the *love* of God is *magnified*, and the love of Christ. Not that he had made such a blunder (for God does not make blunders; he has infinite wisdom and foresight) as to make a being he could not unmake, but must eternally endure, though hateful to him. No, no; it could not be that God would have preferred mankind to have been annihilated, rather than that his Son should redeem them by his death; for if so, all must acknowledge he in his infinite wisdom would have so ordered it, and in his infinite power have executed it. But Jesus did it willingly out of *love*, that we might not thus perish. "For the joy that was set before him, he endured the cross, despising the shame." And that joy was to see those that believed on him glorified and immortalized in his heavenly kingdom. "He shall see of the travail of his soul and shall be satisfied."

Let us be like Jesus in this, seeking no greater reward for our labor for sinners than to see in the coming kingdom the fruit of our labor. Paul anticipated this and said, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. 2: 19, 20. God is love. In this was manifest the love of God toward us, because that God sent his only begotten Son into the world, that we might *live through him. Herein is love,* not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." 1 John 4: 8-11.

4. Now let us see what it was God could not do. His *power* is not limited; he had power to annihilate man, soul and body; why did he not do so? Ah! it was his *love.* He could not let man thus perish, without providing a way of escape; without offering salvation from the sin and misery man had brought upon himself. Justice *alone* might have said, He is worthy of death; let him die. But his love said, Save him; save him at the expense of the shame, the ignominy, that they will heap upon thine only begotten Son, when he comes to offer himself for them; yea, at the expense of the death of thy dear Son, the Lamb of God, on the cross. And Jesus, "for the joy that was set before him, endured the cross, despising the shame." Glory be to Jesus! Glory to the Father! Reader, will you despise such love? Will you suffer it to be in vain in your case that Jesus came and died for *you?* O make sure. He is soon coming again. Be ready to meet him. Amen.

APOLOGIES.—Do not make them, dear young brethren, just entering upon the noblest of vocations—the christian ministry. Your self-respect, respect for your audience, the high character of your office, all require that you should feel the solemnity of the occasion, the fitness of the theme, and your ability to improve the opportunity. If you have failed to qualify yourself for the service, an apology will not benefit you; it will excite distrust or commiseration, and thus rob the cause of a certain power. Better fail many times, and let these failures teach you a salutary lesson, than to get into a habit which so ill befits the pulpit. Do not apologize no matter what has happened. It is your duty to be in the pulpit, it is your right to be there without a word of explanation or apology.—*Ex.*

"BE YE ALSO READY."

JOHN FINN.

We hear much said about our "blessed hope," the coming of Christ, and the great change that will then take place. But are we really *ready* to meet the Judge of all the earth? Are we not too much given to pride? Hark! All the proud will God destroy. Let us beware of making a vain show. There is death pronounced against it. Are vanity and worldly amusements entirely rooted out of our habits? Are we dead to them? if not, it is time they were expelled from us. Are we really unspotted from the world? "If any man love the world, the love of the Father is not in him." Again; whoso "hath this hope in him purifieth himself." Are we pure? are we ready? We know the day will soon come that will try us, so as by fire. Seeing we look for such things, what manner of persons ought we to be, in all holy conversation and godliness. How is it with us? and what is our example before the world? Are our lights burning, that others, seeing our good works, may glorify our Father which is in heaven? Are we in all respects like those who are really waiting for their Lord's return? It is no small thing that we are looking for. Eternal life in a perfect state is a great reward, offered for obedience. Remember that Christ died that we might live; and unless we forsake all and follow him, we cannot be his disciples. We must be dead to the world, and alive to Christ, if we ever gain the priceless boon of an endless life.

Remember, it is because we have accepted God's everlasting truth, against all manner of sectarianism, that has made us a people; and while the truth cuts off all false doctrine, it also cuts off all ungodliness and worldly lusts. Although we have been wonderfully blessed with a knowledge of God's sanctifying truth, yet, I fear we have not been careful enough to walk square up to its requirements. Brethren and sisters, let us wake up to the just claims of a loving Savior. We have already trifled too long with the vain allurements of this fleeting world. A few more days, or years, at most, and where are they? Forever gone! Let us be wise for ourselves, and in good earnest lay hold on the hope set before us. Let us make no further delay. If we are not ready now, let it not be so said to-morrow.

Our motto is, "First pure, then peaceable." The cause of truth is gaining slowly, even here in South Florida; but, oh! how busy the enemy of all righteousness is to counteract it. Yet we have "great peace" among ourselves. We are settled and established in God's all-prevailing truth, and are patiently waiting for our blessed Lord to come again, that we may behold his glory, and reign with him on the earth restored; that we may rest from our toils, where there is no more curse; that we may sing the songs of redeeming grace, where there is no more sin. O, how we long for the reign of perfect peace, where all will be pure, and all will be blest.

No hand of oppression in that blissful state,
Not a shade of transgression, no feeling of hate;
Not a note of discord through the regions afar,
Not a voice of dissension our union to mar
No sickness, no sadness, no lingering pain,
But health and bright beauty forever shall reign.

Our hearts are glad, because we have sweet visions of a brighter day. We know that we are now in perilous times, that delusive snares are spread on every side; therefore it becomes us to "watch and pray, lest we enter into temptation"; for as long as we trust in God, and walk humbly before him, we need fear no harm; we can calmly view the angry world.

Though the tempest is cruel, and reckless the storm,
We know, by the tokens, to us they're no harm;
Our faith is unshaken, and firmly we trust
That our merciful Father is mindful of us.
The storm of life is raging high,
And adverse winds are whistling by;
Still in God's hand I will patient be,
I know the dear Lord is remembering me.
The sea is rough, and the night is dark,
And the billows lash my little bark;
'Mid threatening waves of a troubled sea,
I know the good Lord is mindful of me.
Christ has my heart, and he has my hand
To walk by his side in that beautiful land.
Where the river of life rolls its sparkling flood,
'Mid the trees of life, in the city of God.
O that we all, like an unbroken band,
Might walk side by side in that holy land;
No sadness, no parting, no toil, no pain,
When the whole earth in beauty shall blossom again.

But, ah! have you seen the dark, turbid waters that are rolling between? Have you seen the black folds of the uprising storm that will mantle the earth before the bright morn? Have you heard the low rumble of the world's coming strife? Soon the billows of nations will be contending for life. O let us all be ready ere that dreadful day. At present the picture is sad, look which way you will (except by faith). It is distress of nations with perplexity. We listen. It is the note of alarm. We listen more closely, and we catch the sweet music of hope. We look; the dashing billows foam, the darkening tempest howls. We gaze; we see a ray of light, which grows brighter and brighter. Hope's music charms. Just down the misty future the sun shines out again. The storm will pass away, the billows sink to rest; our lurking foes will disappear, and perils be in the past, when this world's turmoil is over.

But who shall abide when "destruction upon destruction is cried"; when the whole land is spoiled. It will be only those that are *ready;* those who are unspotted from the world; the meek, the lowly, the pure in heart; those that believe the truth and obey it. But O what a day of disappointment that will be to many, even to those who profess to do many wonderful works in Christ's name. Let us beware lest there be spots of worldliness still about us, some lingering pride, some unholy lusting after worldly pleasure or gain; that bewitching, hankering desire to follow the vain, delusive fashions. It is one of the most effectual snares of the last-day perils.

I often inquire, with deep, fervent prayer,
In that beautiful world, O who will be there?

Yours in hope of life through Christ.

Apopka, Florida.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 6, 1875.

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☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

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The br thren, sisters, friends—one and *al*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

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AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

SR. LADD, the widow of Bro. R. E. Ladd, is very sick at Tolland, Ct. She is resting sweetly in Jesus. Pray for her. M. G.

BRO. A. W. SIBLEY has been invited to become the pastor of the church meeting in Providence, R. I., and has accepted the call. M. G.

BRO. S. G. MATHEWSON has decided to comply with the earnest request of the church at Castleton, Vt., to return there to be their pastor. M. G.

THE Jewish year began at sunset, Wednesday evening, Sept. 29th. With the Jews, new year's day is one of solemnity, and is observed as a day of preparation for the day of Atonement, which occurs ten days afterwards. M. G.

THE SPRINGFIELD MEETING was a happy success. The interest continued to increase to the end. Some decided to be christians, and several made a full consecration to Christ, and entered "the valley of blessings so sweet." The power of the Holy Spirit was specially present. Methodists and Baptists were present, and were pleased to unite with the spirit of the meeting. There was much interest to hear the evidences which show that Jesus is coming soon, and also on the subject of holiness. These two themes should be made continually prominent. They are twins in the gospel dispensation.

M. G.

WHAT NEXT?—We find the following news item among the telegraphic news from Chicago:—

"At Chicago, Ill., Tuesday evening, Sept. 28th, the Board of Education, with but one dissenting vote, discarded the Bible from the public schools."

Did those noble souls, who landed on Plymouth Rock in 1620, suppose that the blessed Bible, which they loved so well, and which is the only book that tells us how to secure eternal life, would be excluded from the public schools, in one of the leading cities of the nation? This act will give the Catholics grounds for a strong plea for separate schools, that are not godless, and where the Bible can be used. M. G.

DAY OF PREPARATION.

The whole current of events shows very clearly that we are near the coming of Christ. Among the many bright evidences is the wide-spread feeling, now springing up in the hearts of professing christians, that they must be entirely consecrated to the Lord. None are satisfied till this is done. The Holy Spirit seems to be visiting all truly justified, or pardoned persons, urging them to place their *all* at the feet of Jesus, and say without reserve, "Thy will be done." They feel assured that the time has come to make full preparation to meet the coming of the great King. When they are all given up to Christ, and filled with the Holy Spirit, then they feel ready to meet him at any moment. The nearer the evidences show his coming to be, the more they rejoice. They are longingly and lovingly waiting for his return. They are separate from the spirit of the world, having no desire for its pleasures, honors, or riches. All who have thus become dead to the world and sin, feel a very strong union with each other; not because they think just alike on doctrinal points, but because their hearts are filled with the "one Spirit." There is no other union so strong and heavenly. It is just such a union as should exist between all who are to compose the bride of Christ when he appears.

All roots of bitterness, hatred or variance, pride, malice, envy, lasciviousness, covetousness, strife, deceit, and other evil things, must be removed from the heart before one ready to meet our coming Lord. Bad habits must be laid aside, and we must be cleansed from "all filthiness of the flesh and spirit."

The period in which we are living is one of thrilling interest, and is becoming increasingly so as we approach the winding up of this dispensation. We cannot write our feelings on this subject. Language is too tame to give utterance to the emotions that are welling up within, as we see the overwhelming evidence showing that soon the last sand will drop from time's hour-glass, and open to an astonished world the great day of the Lorld. Is the reader ready for the event? Is the consecration complete? Is the heart pure and filled with the Holy Spirit? If the preparation is not complete, let this be the first business to receive attention. Let the work be done in the most thorough manner possible. Heed the special call of the Spirit of God, and give the heart unreservedly and for ever to Jesus.

M. G.

THE CONDITION OF TURKEY.

Those best qualified to judge correctly are well convinced that the end of Turkey in Europe is not far in the future, and no doubt all her neighbors would gladly see her depart to return no more. The Mohammedans have been a strong anti-christian people, and have done much to hedge up the way of a pure Christianity. The Mohammedan power has been operating about 1260 years. It has been running parallel with the Papacy. They rose together, and, no doubt, will end together. Their present positions are quite alike. Both must be near their death struggle. The time seems to have come, when the enemies of Christ must fall for ever. Their work is about done.

A correspondent of the Boston *Journal*, writing from Turkey, says:

"It is a well-known fact that for a long time the Ottoman Empire has existed only by the permission and direct assistance of the Powers of Europe. It is generally the case that after a patient has been nursed and cared for a reasonable length of time, the doctors and friends begin to look for signs of recovery. They expect to see him upon his feet again and able to care for himself, or else to grow weaker and weaker until death closes the scene. So with the "Sick man of the East." Having been nursed and shielded for fifteen or twenty years, it is but fair to expect the same result, recovery or death.

Government seems to have no other thought for the people except to plan ways to extort money from them. Taxes have greatly increased within a few years, and are still increasing. Every few months a new burden is laid upon the people in the shape of a new tax. . . .

It seems to be the general opinion of all, except the Turks themselves, that if Russia were to make war against Turkey in real earnest she would make quick work of it. It is not probable that England would again come to the rescue, in which case the struggle would be short and decisive." M. G.

HOLINESS.

(*Concluded.*)

Holiness being the state or condition of a true christian character, it is produced by the same power and act which constitutes that character.

Christianity is produced in man by God; the man passively yielding, as a patient yields to a physician. Man cannot purify his moral nature by his own power, any more than a leopard can change his spot or an African his skin.

As God does this work, it is all done perfectly. When sins are washed away by God, there are no stains remaining. The heart is made right, and not partially so. God accepts and saves men on the condition of their believing and practicing all truth which he presents to them.

God justifies a man when he submits to *all* his requirements. Justification is approval, acquittal, and cannot be received from God until we consent to be and do all he demands of us. As God requires us to be holy, he cannot justify us while we refuse or neglect to occupy the position of holiness; for then he would justify rebellion against his own will. When we fully yield to him we are made holy, or he fails to accomplish his purpose. Therefore justification and holiness are experienced at the same time.

Again, God cannot justify sin, therefore justification commences where sin ends; and as holiness is a *sinless state*, it must also commence where sin ends; therefore, both commence at the same point. They also end at the same point, for God ceases to justify where sin commences, and holiness ends where sin is introduced.

Holiness is the condition of a christian in a sinless state, the same as peace is the condition of those in a loving, harmonious state. It is a state of freedom from moral pollution and vileness, as peace is freedom from strife and contention. We can no more enjoy christianity without holiness than we can enjoy freedom from war and strife without peace. A christian is as truly and certainly holy as a rich man is wealthy. Holiness is the condition of a believer in Christ, just as illumination is the condition of a place filled with sun rays.

The gospel, in its operation, and the Spirit in its purification, produces holiness, just as naturally and certainly as the sun produces light and heat. They were instituted and given for that purpose, and it is a detraction from their glory and power to say that they fail to accomplish it in a single case where they are applied. We repeat the sentiment, God's work is perfect; and as he changes men's hearts and their moral condition by the means he himself has instituted—the gospel, Spirit and blood of Christ—and as this work is only done on the condition that the sinner *fully surrenders* to have it accomplished by God in the way and by the means he has instituted, it follows that it is as fully accomplished as he has purposed to do it. God never cleanses from some sins and leaves others unpardoned. He never partially changes the heart, leaving it neither holy nor wicked. We are either in a state of sinfulness or holiness; we are either righteous or wicked; we are either the servants of Christ or of Satan. Christ and Satan have no co-partnership in ruling the human heart. One or the other reigns supreme. The idea that we can walk with God and ride on the car of popularity, and at the same time enjoy a partial salvation, diluted christianity, and be in a salvable state is, we believe, a very dangerous error, and will carry millions down to perdition in the final issue.

God does not tell about the pure in heart being classified into partially pure, pure, and extra pure; but Jesus says, "Blessed are the pure in heart; for they shall see God." There is only one class, with one standard of character, with one shade of purity, and that absolute, for God himself makes it so. Paul did not write to his brethren, distinguishing them, some as being converted and justified only, and others as being sanctified and holy; but he said "Holy brethren," meaning all the believers in that place.

Again he says, "If any man be in Christ, he is a new creature; old things (sinful things) are passed away; behold, (mark this) *all things are become new*." To become new is to be put in a perfect state, or condition, like a new garment, or a new machine. God created man "very good," that is, in a very perfect condition; but sin impaired him, morally and physically, and the work of restoring him commences at conversion, when he is "renewed;" that is, he is made "very good" *again*, not physically, but morally, "in the spirit of his mind." The language of the text clearly expresses a thorough change, a completeness of character; "all things become new," perfected; and he adds—"And *all things* (the things made new) are of God." 2 Cor. 5: 17–18. He sums up his argument upon the great change produced in the sinner by the power and work of God through the gospel thus: "For he hath made him (Christ) to be sin for us who knew no sin; that we might be made the righteousness of God in him." To be made the "righteousness of God" is to be made righteous like him; to have the same kind of righteousness that he has, which is the same thing as being "partakers of his holiness." Jesus expressed the same truth when he said to his church—"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48.

John evidently accepted this high gospel standard of christian holiness, taught by Christ, and emphatically expressed it in the following language: "Herein is our love made perfect, that we may have boldness in the day of judgment; because *as he is, so are we in this world*." 1 John 4: 17. This perfection and likeness to Christ is not in the human nature, but is in the divine nature, which is received from God *when* we "*escape* the corruption that is in the world through lust." 2 Peter 1: 4. It is known and manifested through the perfect love enjoyed by every true believer. It was the same in Christ that it is in his people. He loved God supremely, and so do they. It was his meat to do the will of his Father, and so it is theirs. He loved the praise of God more than the praise of men, and so do they. He spake not his own words, but those the Father gave him to speak; so will his people delight in doing.

God constituted Abraham, by giving him a prophetic name and a characteristic righteous and holy character, the father or representative of all his holy people. He did this that his people might have a pattern of a holy character, and learn the way that it was *obtained* and *sustained*. It was *obtained* by faith in the Word of God, and *sustained* by obedience to that Word. Paul expresses it thus: "For we say that faith was reckoned to Abraham for righteousness;" that is, God reckoned him worthy of occupying the position and receiving the reward of a righteous and holy man, because he believed his Word. He then expresses the truth that his children, of the holy seed, should imitate him in their faith, by which they should sustain the same character, and be heirs to the same reward thus: "Who against hope believed in hope, *that he might become* the father of many nations, according to that which was spoken *so* shall thy seed be." God gave him a certain experience, so that it might become a sample of the experience of the righteous of many nations. "Righteousness is nearly equivalent to holiness." —*Webster*. The terms are always applicable to the same class, and the conditions expressed by them are obtained at the same time and in the same way.

This faith of Abraham was not an abstraction, which acknowledged God in some of his revelations, and scoffed at others because they were anti-scientific and unpopular, but the virtue of his faith consisted in believing that which the scientists and the masses discarded; viz., that Sarah should bear him a son when she had passed age, and that the son should inherit "the world." It was not enough for him to believe in general truths which could not test the fidelity of his heart, but he must believe specific revelations, which promised uncommon, unnatural events, so that his real confidence in God might be manifested.

This same test of the moral condition of the human heart has been applied, in every case when God has made known his decision, by separating the holy and the unholy by his judgments, since the world began. At the flood none were found holy, only those who were made so exactly as Abraham was, by believing specific truths, which drew out the highest degrees of confidence in the truthfulness of God's word. So it was at the burning of the cities, the journeyings in the wilderness, the first advent, the destruction of Jerusalem, and under all other circumstances where the real condition of the heart was manifested.

Satan has succeeded in deceiving nearly all who have failed of obtaining the favor of God in the past, by counterfeit religion, superficial sanctity. This was manifested clearly in the typical history of the Jews, in connection with the first advent of Christ. They classified themselves in their gradation of holiness and consecration, the Pharisees claiming to be the only truly holy class in the world. Their sanctity was superficial, but very deceptive; for its external, in profession and many good works, was, to the unanointed eye, very perfect, but to Christ this counterfeit holiness was the most dangerous element he found in the world. He represented that boastful, self-confident, self-righteous class as "whited sepulchres," which appear beautiful outward, but are within full of hypocrisy. He then with a terrible denunciation said unto them, "Even so ye also *outwardly appear righteous* unto men, but within ye are full of hypocrisy." He then tells us in what their hypocrisy consisted, which was in building the "tombs of the prophets" and garnishing the "sepulchres of the righteous," while they were *then* scoffing at the fulfillment of the predictions of those very prophets which they professed to honor as God's servants.

Those predictions presented the signs of the times, by which they were required to identify the event of Christ's *first advent*. God offered them the righteousness of Abraham, whom they professed to reverence, by believing the specific truths presented to them as Abraham believed those revealed to him. But they despised the prophets, by rejecting their predictions in their fulfillment, and the way by which God's ancient righteous servants obtained their holiness, by refusing to accept it for themselves.

We are taught distinctly in the Scriptures that the experiences of that people are presented to the gospel church as "types" and "examples," so that we may shun the snares in which some of them were taken and obtain the holiness and salvation which some of them enjoyed.

We wish it distinctly understood tuat we emphatically believe that holiness, with the divine stamp and seal upon it, obtained by the only way through which God has purposed to give it, is absolutely essential to present and eternal salvation. We cannot believe that men are enjoying high states and superior conditions of holiness while they long and persistently scoff at the most glorious, sublime and important truths now being preached and published with the Holy Spirit sent down from heaven.

We are conscious that we write these sentiments with our heart filled with love for our race. We wish to raise the true standard of holiness, so that we all may see our real standing, while we have the opportunity to plant our feet on the Rock, if we find that we are not there. J. C.

THE INFALLIBLE POPE.

There is pretty sure evidence that a terrible struggle is to take place between the supporters of "the infallible Pope," and those opposed. We believe it will be the death struggle of papacy, resulting in its utter and eternal defeat, followed immediately by the personal coming of Christ, the resurrection of the dead, and the establishment of "the kingdom of heaven." The Catholics are very actively employed in making preparations to secure success when the time arrives to strike. They are forming and drilling military companies, well armed and equipped for war service, stirring up their votaries to a high degree of religious fervor against whatever is opposed to "the infallible Pope," and are endeavoring to make them believe that sure success awaits the Catholic church. A spirit of infatuation has come over her members of late, giving them an insolent boldness, and causing them to take a firmer step, and to present a bolder front against all her foes, especially in America. Although her political dominion is gone, yet she is still prevailing in this country, and expects to wield the controlling power here in Church and State. If there is no other way to accomplish her object, the Pope may yet declare himself in favor of the popular reform principles, in order to obtain the support of the masses. No artifice will be untried that he may think will secure a Catholic triumph.

The spirit of papacy is the same that it has been for a thousand years—"the end justifies the means. The end to be gained is to put the greatest possible power in the hands of the Pope and his officials. The whole system is the devil's counterfeit of Christianity, with which he has deceived the whole world. The Catholic church is not composed of saints, but she is "drunken with ths blood of the saints, and with the blood of the martyrs of Jesus."

Her history for the past few years shows that the time for her judgment has come, and soon the martyred saints will rise to "see the smoke of her burning."

The reports of the Ecumenical Council of 1869 and 1870, are still fresh in the minds of our readers. When the final vote was taken to decide whether the Pope was infallible or not, it stood 450 in favor, 88 against, and 862 did not vote. When describing that scene, Dr. Cumming, of London, says:

"The Revelator tells us that the great city was divided into three parts. In the first there were those who were in favor of the dogma of infallibility; then there were those opposed to it; and then those who were undecided—*exactly three parts*. After the majority vote declared him infallible, the Pope had a grand throne erected in front of the eastern window in St. Peter's, and arrayed himself in a perfect blaze of precious stones, and surrounded himself with cardinals, and patriarchs, and bishops in gorgeous apparel for a magnificent spectacular scene. The great decree of infallibility was to be read. He had chosen the early morning hour and the eastern window, that the rising sun should flash its beams full upon his magnificence, and by it his diamonds, rubies, emeralds, so refracted and reflected, that he should appear to be not a man, but what the decree proclaimed him, one having all the glory of God. In this fullness of splendor, with his illustrious dignitaries about him, and a vast throng assembled to witness the pageant, the Pope posted himself at an early hour before the eastern window and awaited the essential effulgence of the king of day. But the king did not appear. The sun refused to rise or shine. The dismal dawn darkened rapidly to a deeper and deeper gloom. The dazzle of glory could not be produced. The aged eyes of the would-be god could not see to read by daylight, and he had to send for candles. Candle-light strained his nerves of vision too much, and he handed the reading over to a cardinal. The cardinal began to read amid an ever blackening gloom, but had not read many lines before such a glare of lurid fire and such a crash burst forth from the inky heavens as never was equalled at Rome before. Terror fell upon all. The reading ceased. One cardinal jumped trembling from his chair, and exclaimed, 'It is the voice of God, speaking the thunders of Sinai;' and here was fulfilled the seventh vial saying that is written: 'There came a great voice out of the temple of heaven from the throne, saying, 'It is done.'" M. G.

YOUNG PILGRIM LESSON PAPERS.

We are about to add a new feature to our Sunday-school paper, *The Young Pilgrim*. The A. C. Pub. Society at first contemplated publishing weekly Lesson Papers, but after deliberation it was thought best to have them issued in the *Young Pilgrim*, thus giving to them a larger circulation than by the former method, and also adding to the interest of the *Pilgrim*. Two lessons will appear in each No. of the *Pilgrim*, except when five Sundays occur in one month, when there will be three in one No. and two in the other. The lessons the first month will be on the following subjects: The Bible, God, Jesus Christ, and the Holy Spirit. The lessons as they will appear from time to time, are intended to present the leading truths of the Bible, doctrinal and practical, in a form adapted to the capacity of children, and yet in a manner to deserve the attention of adults. In a word, they are intended for our Sabbath-schools, not for a few classes, *but for all*, old and young, and we hope they may be liberally subscribed for.

The preparation of them is entrusted to the Editor of the *Youug Pilgrim*. In addition to the subjects above mentioned, the lessons will in due time embrace biographical sketches of prominent Bible characters, enforcing the lessons to be learned from their lives. It is intended to make these lessons as attractive, interesting, and instructive as any that are published, and if our friends who have wished for them will now take hold of the work in good earnest in extending the circulation of the *Pilgrim*, and renewing their own subscriptions, we see no reason why their publication may not be a permanent arrangement. We hope all our Sunday-school superintendents will become interested in them at once, and begin their use with the first that are published. The first lessons may be expected to appear in the November Nos. of the *Young Pilgrim*.

AG'T.

LIGHT ADVANCING.

There has been no time, probably, for twenty-five years, when the interest in the coming of Christ wes spreading so rapidly as at the present time. This affords reason for rejoicing among all the friends of Jesus. One cause for this change lies in the fact, that many of our brethren and sisters have lost their sectarian spirit, and have been uniting with the christians in other denominations in efforts to save sinners, and have ceased throwing clubs at those who may honestly differ from them. They have found that when they are filled with the sweet Spirit of Jesus, their presence is welcome in prayer and conference meetings, and soon they are pleased to hear about our blessed hope of seeing Jesus in a short time.

In the Sunday N. Y. *Herald*, of Sept. 5th, may be found the following:

"Never in the history of the world has there been a period when animate and inanimate nature and the thought and soul of man were so involved in strife as at present. From all the civilized parts of the earth news is continually coming that either insects and pests, or storms and tempests are destroying the result of man's labor, as well as causing the race much direct physical annoyance, making a positive (not seeming) combination of the forces external to man to thwart him. Now, let us view man, as related to external things, this climax of creation, for whom the earth was made and to whom was given dominion over all therein. Never was he in such a state of war, never more ready and anxious for revolution in every part of the globe, than at present. Existing religious institutions are being questioned, for man finds that religion, as it exists, is not the pure thing it was when it first descended from heaven, but has become corrupted into a political power, or, to all intents, an element purely social in all its branches and ramifications.

Socially there exists great distrust among men because religion has ceased to be a bond. Politically there never were so many oppressors and oppressed, for the rich classes and the politicians in every country in the world never were more united in self aggrandizement to the exclusion of the rights of those upon whom they blindly look as their dependents; so that life is a continual strife for existence between the poor and the combination of the rich and the rulers. This is the secret of the present warlike state of Europe. It the combined sentiment of the oppressed of Europe against both church and State oppressions, which is causing politicians and statesmen so much uneasiness and so much doubt and uncertainty as to what move to make in order to retain their ascendency and power. Our own country is as deeply involved as any country in the world in this order of things, as every poor man can answer for himself.

Who is to be the leader of right and truth against might and corruption? Let our ministers turn to their Bibles and tell the people something of this, instead of preaching hollow-hearted sermons to hollow-hearted logs and semi-religious opponents of human freedom."

Religious and secular papers are speaking out plainly on the signs of the times, and expressing a strong expectation that the end of the present dispensation is at hand.

M. G.

WESTERN MISSOURI.

The crops in Bates and Vernon counties, in western Missouri, that were so ravaged by the grasshoppers last spring, are exceedingly good, considering the lateness of the planting. There will be an abundance of food in the country, for which we feel to thank God. I have received, to distribute to the needy, twenty-six dollars and forty-five cents, by which I have been enabled to prevent several worthy families from suffering. I have sent private acknowledgments to each donor, except one 50 cts.—no name —and a friend, from Orleans, Mass., $2. We all feel very grateful to those dear friends who so kindly extended to us a helping hand in our adversity. We are looking for our Elder Brother to return and divide his inheritance with us; then we shall meet in our Eden home, and toil and suffer no more. Thank God for the hope.

W. W. CATE.

Hudson, Bates Co., Mo., Sept. 23d.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.* or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$50 45
A. D.	5.67
H. V. Davis	5.60
S Dodge	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$16.20

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*;" and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$1007.63
Miles Grant (on pledge)	25.00
Robert Allen (on pledge) for J. A. Cargile	10 00
" " for J. C. Smith, for Tracts	5.00
James Mayne	1.00

FOR THE POOR, ETC.

Previous acknowledgments	$2.00
A Sister in Putnam, Ct., for Sr. Tuller	5 00

FROM BRO. P. G. BOWMAN.

Dear Brethren:—I arrived home in due time after leaving Boston. I found my poor wife considerably wasted in flesh from the time I left home, which was some five weeks. She has to take morphine all the time to neutralize her dreadful pains. She sits up a portion of the time, and reads and sings. Whatever may be the result of this horrible disease, our consolation is, that she gloriously rejoices in hope of immortality and eternal life, by a resurrection from the dead, when Jesus the Lifegiver comes. O, is this not worth worlds on worlds such as this one now is? I do hope the saints of the Lord will make her case one of special prayer.

I have visited and preached at my three churches. Peace reigns among us, and the brethren are waiting in joyful expectation for God's Son from heaven. I hope to commence a series of protracted meetings next Saturday week. O that we had a dozen or two of the brethren and sisters, the sweet singers in Israel, such as I heard at our blessed campmeetings. What a power for good they would be among us. Now I do want all God's dear caildren to pray for these meetings, that we may have a pentecostal time. Amen, so let it be.

The first Sabbath after I left home in July I spent with the brethren in New York. Bro. Cox arranged for me on 24th St. We had three blessed meetings. Here I found, like in many other places, a great many good and intelligent men and women who believe in the immediate coming of the Lord, and the utter mortality of the race, but who, on some minor points, have become divided; while if they were united in Jesus, as they ought to be, they would be a power for good in that great city. O that the Lord would bring about some influence to accomplish this most desirable result, is my earnest prayer.

From New York I went to Concord, N. H., where I spent two Sabbaths, preaching in the City Hall and the Advent Chapel. The Advent church, which had been separated for many years, worshiping in two separate halls, had just buried the tomahawk, and come together in the unity of the Spirit and the bonds of peace. May they be kept blameless unto the coming of our Lord Jesus Christ. I visited a number of the brethren and sisters at their homes, and return them my sincere thanks for the kindness shown me. My home while in Concord was in the family of Eld. Andrew Simpson, and I am only sorry that, during their long stay with me last winter, I was not able to show them half the kindness I received from them during my ten or twelve days' sojourn with them. The Lord reward them a hundredfold in this, and in the world to come with eternal life. Amen.

On Monday morning, after the second Sunday in August, Bro. Simpson and myself started for good old Springfield campmeeting. Here every thing seemed to go ahead of previous years, except our missionary collections and pledges. By the by, is not the spirituality of a church measured pretty much by the amount of money given to spread the truth? and is not the amount of money given a pretty sure index of the depth of desire for the salvation of men?

From Springfield I went to Seabrook campmeeting. This was the first meeting ever held at the place. The salt water is close by, and the ocean is quite accessible by boats. This was a good meeting, and I have no doubt, if time should last, and meetings are continued here, much good will be the result. From Seabrook I went to Alton Bay, one of the most romantic spots in the world. This was a great and good meeting. It has become too large and unwieldy, and I sincerely pity the committee who have the wearing out and tearing out management of it. It seems to me they can scarcely have time to say their prayers. I am afraid it will break down under its own weight. It is said to be the largest campmeeting in the world.

From Alton Bay I went to spend a day, as usual, with my dear friend Bro. Hamblin, and his delightful family. He sent my poor afflicted wife a large basket of pears, which I forwarded by express. They reached here in a few days ripened beautifully, and were as luscious as if pulled directly from the tree. A thousand thanks to Bro. H. They did my wife a great deal of good, for all the fruit in this State was killed in April last by frost.

I preached one night in East Boston, and spent the night with my old friend George T. Adams, and his dear family. The Lord bless them for both worlds. One night I spent with Bro. J. Couch, the christian gentleman, the eloquent preacher, and an able Editor of the *World's Crisis*. And then homeward bound from New York to Washington. I had Bro. J. A. Cargile, of Ala., for a traveling companion. He is a good and amiable man, and an excellent preacher. I hope God will abundantly bless him in his field of labor.

Lydia, S. C., Sept. 22nd, 1875.

"AMONG THE PROPHETS."

As reported by the N. Y. *Witness*, in concluding his discourse concerning the taking of Ai by Joshua, Rev. T. De Witt Talmage says: "I believe that this year, between Sept. 1875 and Sept. 1876, will be the most stupendous year that heaven ever saw. The nations are quaking now with the coming of God. It will be a year of success for the men of Joshua, but of doom for the men of Ai. You put your ear to the rail track, and you can hear the trains coming miles away. So I, to-day, put my ear to the ground, and I hear the thundering of the lightning train of God's mercies and judgments. The mercy of God is first to be tried upon this nation. It will be preached in the pulpits, in the theatres, on the streets, everywhere. People will be invited to accept the mercy of the gospel; and the story, and the song, and the prayer, will be *mercy*. But suppose they do not accept the offer of mercy—what then? Then God will come with judgments, and the grasshoppers will eat the crops, and the freshets will devastate the valleys, and defalcations will swallow up the money market, and the fires will burn cities into ashes, and the earth will quake from pole to pole.

Year of mercies and judgments. Year of invitation and warning. Year of jubilee and woe. Which side are you going to be on? with the men of Ai, or the men of Joshua? Pass over, this autumnal Sabbath, into the ranks of Israel. . . . You cannot stand what is to come upon you, and upon the world, unless you have the pardon and the help of Christ. Come over! On this is your happiness and safety; on the other side disquietude. Eternal defeat to the men of Ai! Eternal victory to the men of Joshua! No more furloughs. Don the WHOLE *armor*. Our Joshua against the world." H. PRATT.

TO VERMONTERS.

Saints of the Most High: Your State missionaries, chosen for the purpose of carrying the latter-day gospel into new fields, and thereby establishing churches, which shall wait for the Son of God from heaven, are determined, by the help of the Lord, to push this work with undivided interest, perseverance and devotion. We ask the prayers, co-operation, spiritual and financial encouragement of all the lovers of God's work. Many of these now fields have no one to bear burdens, and consequently must be supported by donations from the saints in other places. For this purpose, we have a State Missionary Association, and all who will help the missionary cause here will send funds by money order, or registered letter, to A. A. Hoyt, Waterbury, Vt., and send their prayers up to the God of heaven.

Vermont is probably as good a missionary field as any in the country. Several flourishing churches have been raised up within the last three years, and still the work goes on. We are now holding meetings in Chester, under much pressure of opposition and prejudice; but though we commenced with few, our congregation is now good. It will take a long and strong pull to wear down this awful prejudice. We commenced in the Vt. Mission tent, but the weather was attended with so many sudden changes, high winds and cold evenings, that we have pulled down, and now hold meetings in a hall, which is far preferable, and much to the benefit of the work. Several calls are in from new fields for meetings. We hope the empty treasury will be replenished at once, so the work will not be hindered.

A. A. HOYT, for Mission.

Correspondence.

From Bro. L. Boutell.

Dear Brn. "*of the most holy faith*":—I feel deep humiliation and gratitude to God, who, by his divine goodness, has restored me by his miraculous power, so that I am able to be at my former labor, enjoying it exceedingly. I was permitted, by the blessings of Him whose I am, to attend three of our yearly campmeetings. I first attended for a short time the camp at Tremont, Mass., in July. There was evidently spiritual improvement beyond former years, and more interest manifested to rise higher in the scale of spiritual life, self-sacrifice for Christ, and the good news of his coming kingdom, with a corresponding determination to make more effort to save the sinner. This delighted my soul. When I received the hearty greetings of the dearly beloved, holy brethren, "looking for that blessed hope," I could but glory in the Lord, and thank him that I was alive, and not among the dead.

I also had strength to attend the National Campmeeting at Springfield, Mass., where I saw many familiar faces. I was at the annual business meeting; heard expression of differences plainly spoken, without detriment to the hidden, inner life of the disciples of Jesus. This was indeed gratifying. I also enjoyed some soul-refreshing prayer-meetings, where all hearts seemed to beat in harmony, with a strong, growing desire to be more dead to the world, and alive to Christ and his cause, as we are nearing the harbor of eternal glory. How blessed to be associated with such a godlike people, that, while they may differ, they would not for their lives do one another any hurt. O may it be my lot to be associated with such a brotherhood. This national meeting was good. Many resolved to live better in the future, renewed their covenant obligations, made new consecrations, were converted, and received new blessing, leaving all for Christ, and getting good, living religion.

I was also privileged to be at Alton Bay, N. H., a number of weeks before and during the campmeeting. This is a delightful spot to me; made so by twelve yearly visits to these feasts and convocations, amid the cottages and tents, where prayer, praise, and holiness meetings are in continual session, with songs of praise and hallelujah, joy unspeakable, and full of glory. How sweet! How blessed the affinity of spiritual life, brought about by the shedding abroad in our hearts of the Holy Ghost given to us. Then all is peace, sweet peace. Love then swallows up every evil. Christ then lives in us and we in him. That makes it blessed living. We then receive as many blessings as we know what to do with, while on this journey through trials and perils. This is the "good old way," good enough for our

pilgrimage. It will certainly land us in glory, when Jesus comes. Let those who put their hands to the plough never look back. Remember Lot's wife. Put on the whole armor. Do not be afraid of being too dead to the world, or too much consecrated, sanctified, or holy. Come right up to the readiness to meet the Lord. "Be ye also ready." I do rejoice and feel blessed well to be alive in these wonderful times, so near our Lord's coming. I mean to improve the golden moments left us. Pray for me, dearly beloved.

Chelsea, Sept. 29th, 1875,

From Bro. G. W. Sederquest.

Dear Brethren and Sisters:—As many know of the recent affliction in our family, and have written to us to learn of our condition, I feel truly thankful to my heavenly Father for the privilege of writing a few lines to the *Crisis*, in answer to all inquiries relating to our sickness. For eleven weeks in the past we have been visited with typhoid fever, and it has made a clean sweep, till every member of my family has come down with it, myself included. Three of our children had recovered before the Alton Bay campmeeting, so that with my wife and two children I went to the campmeeting. While there my wife was taken down with the fever, and we were compelled to leave the ground and return home. One week later five others of the family were stricken down. But I can say, through the tender mercy of our Lord Jesus Christ, which hath abounded toward us, my family have rallied, and the greater part of them are up and active. My wife remains weak, but is gaining, and we hope will be about again in a few weeks.

I am improving wonderfully. God heard prayer and saved; how, I cannot tell, or why, I cannot tell; but I know he did, and we praise him for it. This has been a deep trial, but I have never complained. I felt like trusting God all the way through. Though means and money were scarce with me, yet I believed God, and rested in his promises, and have not suffered for anything. Praise the Lord.

I wish to acknowledge my heartfelt gratitude to the dear brethren and sisters of Lynn for their christian sympathy, and kind acts of real charity bestowed on us in a time of need. My head is too weak, and my hand trembles too much to write more at present. Pray for me.

Lynn, Mass., Sept. 24th.

From Bro. P. S. W. Deyo.

Dear Editors:—Having closed the tent-meeting at Waverly, which began July 27th, and lasted till August 1st, I went home to arrange for my southwest trip, and started Aug. 13th, with my family, consisting of four of us. Our conveyance being my team, we set in for a long pull, and a strong one, by the help of the Lord. We stopped the first night at Waverly, and found that the editor spoke well of the preaching, but said the sleep of the dead grated on the ears of some of the orthodox. I think the seed sown will be seen. Aug. 15th I left my family to rest, and went out to the church southwest of New Hartford, and met Bro. F. H. Kenney, who was to preach there that day.

July 20th, we arrived on the camp-ground, and found that the Iowa mission tent had not arrived; but it came the next day in time to get it up for evening meeting. Here we found old friends, and trust we found some new ones. The report of the meeting will be given by others, and the result will greatly cheer many who love the cause of truth in Iowa. I am glad that the way was opened for me to attend this meeting. I rejoice that the truth is on the gain. One of the seven that I immersed at this meeting was an Italian, a promising young man.

Aug. 30th, we struck the tent. Here is one of the trials of life. I fear to speak of it, lest some may think I am complaining. I had been out nearly all of the time, since June 1st, with the Iowa Mission Tent, and up to this meeting I had received, over and above the freight of the tent, about $15, to support myself and family.

Hamburg, Iowa.

From Bro. G. A. Streeter.

Dear Brn. and Srs.:—How have you been since campmeeting? How has the Lord dealt with you? and how have you enjoyed Christ and his religion? These and many other thoughts rush through my mind. How I should like to see you to-night. My heart is in this work—the work of Christ. But I am reminded often that trials and temptations abound. It seems that I never had so many as of late. But trials of every nature are calculated to wean us from the world, and cause us to think more of heaven and divine things. The promise is, "There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will with the temptation also make a way of escape, that ye may be able to bear it." Thank the Lord for this. Then I am sure that I can bear it; so I go on, hoping and trusting that my God, whose I am, and whom I am endeavoring to serve in my feeble manner, will support me and keep me all along the line.

The battle rages hard. The enemy is bound to have the fort, but we can "hold the fort" still, by the grace of God. Then let us run up the banner with the motto, "Holiness to the Lord." This should be uppermost. God bless you all. I am laboring every Sunday in the highways, among the poor, with stated salary of houses and lands; and the prophet's bed is always in readiness for me. God and silver is short, but grace is not. Glory to God.

From Bro. E. Morrill.

Dear Editors:—I have had the pleasure of attending a Tent meeting here in East Concord. It commenced Sept. 19th, and is now on the second week, and the Lord is blessing. Sinners have started to serve the Lord, and wanderers have been reclaimed. It is good to see the old N. H. Mission Tent in the field again. I am glad that the Lord is still willing to bless under it. What blessed heavenly seasons I have enjoyed with the Lord and the brethren under it. I hope that it may yet be a Bethel where hundreds more may find sweet peace in Christ.

Sept. 30th, 1875.

J. W. Burroughs writes:—"It is a great consolation to see and hear that the work of our blessed Master is advancing. I love to hear from my brethren in the ministry, of their labors in the Lord, the progression of the work, etc. I would suggest that the ministry make brief reports of their labors of love. The cause in this vicinity is steadily advancing. I am preaching regularly at home (Raymond, Iowa), and at Cedar Falls and Waterloo. Baptized two at the latter place last Sabbath. May the Lord keep his own in perfect peace."

Obituaries.

Gadsby. In Ware, Mass., Feb., 1875, Mr. William Gadsby, aged about fifty-five years.

A christian, and one who waited for the "consolation of Israel."

In Ware, June 26th, 1875, Sarah, aged thirty-four years, widow of the above.

She was a long time sick of that fearful scourge, consumption, but bore all with christian fortitude, while her feelings revolted from death, and the prospect of leaving her children orphans. She repeatedly remarked, "I rest," "I have no sorrow," "My peace is made with God," "The will of God be done," and similar utterances. I visited her a few days before she died. She seemed ripe for the harvest. May God care for the dear children. "There is rest over there." E. O.

Follansbee. In Dorchester, N. H., Aug. 18th, 1875, Sarah C., wife of Lucian A. Follansbee, aged sixty years and ten months.

By request we tried to speak words of comfort to a large circle of mourning friends, from words found in 1 Thess. 4: 18. Sr. Follansbee died in full assurance of soon hearing the voice of her Master calling her to a reunion with her husband and children. May the grace of God sustain them in their hour of affliction. D. W. Davis.

Anderson. In Limington, Me., Sept. 2nd, 1875, of putrid sore throat, Howard A. Anderson, aged sixteen years and eleven months.

Howard was soundly converted some three years ago, and has lived a consistent christian life from that time to the hour of his death. His last hours of life were spent in exhorting his believing friends to faithfulness, and in inviting his unconverted ones to seek Christ. The entire community mourn his loss, as they all respected and loved him. Upon the occasion of the funeral Bro. J. A. Libby endeavored to console the bereaved.

C. H. Sweet.

Cheney. In Sutton, N. H., Sept. 5th, 1875, Bro. Thomas Cheney, aged eighty years.

Bro. Cheney has been a believer in the coming of the Lord and literal resurrection for more than thirty years. May Sister Cheney in her feeble health and declining years lean on the arm of One she has so long trusted. D. W. D.

Wells. In Rochester, N. Y., Aug. 19th, 1875, of marasmus, Florence Eleanor, only child of Jerome B. and Amelia E. Wells, aged four months and eight days.

Little Florence sweetly fell asleep when we were least expecting it, and although twice the rod of affliction has rested heavily upon us, we do not sorrow as those without hope, for we know our little ones "shall come again from the land of the enemy," when Christ comes "to make up his jewels."

Hope sweetly whisp'ring in our ears,
Tells of a brighter day,
When from our eyes the bitter tears
Shall all be wiped away.

Bro. J. B. Cook, of Brooklyn, spoke scriptural words of comfort. J. B. W.

Married.

HOYT—CHASE. In Warner, N. H., Sept. 23d, by Eld. Simeon Roby, Mr. Jason R. C. Hoyt and Mrs. Clara B. Chase, both of Webster, N. H.

FOREIGN NEWS.

TURKEY.

London, Sept. 29. The circular of the Porte declares that the present state of things renders it necessary to keep 100,000 men under arms between Mostar and Widden to watch trespassers, and Turkey is unable to continue this for an indefinite time.

Dublin, Sept. 28. A destructive flood occurred yesterday during the great gale, in the valley of the Lee lowland. The river rose several feet and inundated a portion of the city of Cork and the country for miles about, occasioning immense damage to property. Similar accounts have been received from other parts of Ireland and Scotland.

Shanghai, Sept. 28. The British squadron has gone to Chefoo, where the commander will await orders, pending a settlement of the difficulty existing between the Governments of Great Britain and China.

Rome, Sept. 30 Cardinal McCloskey was to-day installed in the Church of Santa Maria Sopra Minerva. There was a grand ceremonial and kissing of hands; the ceremony lasted over two hours.

Vienna, Sept. 30. Seven thousand Turkish troops are concentrated on the frontier of Servia, and a collision with the insurgents is imminent.

Madrid, Sept. 30. A despatch received here says that bands of Republicans have appeared at Andalusia; cut the telegraphs and forced the suspension of railway traffic. Not being sufficiently supported they dissolved and are being pursued by Government troops.

DOMESTIC NEWS.

Washington, Sept. 29. The epizootic has appeared in every stable in this city, but in a very mild form. Only aged and feeble horses succumb to it. The fall races have been postponed on account of it.

Galveston, Texas, Sept. 28 Advices from Brashear dated Sept. 23, confirm the reports received from Matagorda that the town is wholly washed away, except four houses, which remain.

Sorel, Canada, Sept 29. A passenger train on the Richmond, and Drummond, and Arthabasca railway ran off the track six miles east of this place last night. Ten persons were killed and thirteen badly wounded. It is said a rail was placed across the tracks by some malicious person.

Notices

Notice.—The Advent believers will hold meetings at the Sand Bank school-house, Haverhill Corner, N. H., on Sundays, as often as they can be supplied with a speaker. Any of the preaching brethren passing through this vicinity will please call on the writer, as I keep a pilgrim's home. Prayer meetings Thursday and Sunday evenings.

James M. Harriman.

The Maine Second Advent Annual Conference is deferred till the second Tuesday in Dec., and will be holden with the church in Frankfort.

Geo. Humphrey, President.
W. H. Mitchell, Secretary.

Campmeeting.

The Advent Christian Campmeeting of Northern Kansas and Southern Nebraska will be held at Peach Creek, Washington Co., beginning *October 7th*, and continue over two Sundays. Come all that can. Make a sacrifice to come, and come filled with the Spirit to work for God. Bring plenty of bedding, and all bring tents that can. Bro. and Sr. Clark will be present (D. V.), with a large missionary tent.

Committee: C. D. Potter, A. S. Field, J. W. Elliott, and Theodore Bedgar.

Brn. G. G. Godfrey, James Hayworth, F. O. Cutler, J. S. Thorp, E. N. Bliss, James Page, R. F. Clark, Sr. Clark, and others, will be present to assist in preaching the word.

For additional information, address C. D. Potter, Peach Creek, Washington Co., Kansas.

The Advent Christian Conference of Northern Kansas and Southern Nebraska will be held during the early part of the meeting. Per order of Committee.

Conference.

The next Annual Advent Christian Conference of Northern Pa. and Southern N. Y. will be held at Little Marsh, Tioga Co., Pa., commencing *Thursday evening, Oct. 14th*, and continuing over the following Sunday. We hope to see a general gathering of the friends of truth. Come in the name of the Lord. Ticket by railway from Corning (Tioga depot) to Middlebury. Teams will be at Middlebury to convey to Little Marsh.

E. C. Cowles, President.
A. H. Briggs, Secretary.

Conference.—The Nova Scotia A. C. Conference will hold its next quarterly session with the church at Bear Point, Barrington, commencing *Thursday, Oct. 7th*, at two P. M., and continue over the Sabbath. An invitation is extended to preaching brethren to come and aid in this meeting. Come all who can in the name of the Lord Jesus, and labor for the salvation of precious souls. Wm. Halliday.

SPECIAL MEETING OF THE A. C. A.

At a meeting of the Board of Directors of the Advent Christian Association held in Boston, Mass., Sept. 30th, it was voted that a special meeting of the Advent Christian Association be held on *Tuesday, Dec. 14th*, at two o'clock P. M., to consider the expediency of revising the Constitution of the Association, particularly with regard to forming a new basis of representation. A full attendance of preachers and delegates from the churches is earnestly desired. Each church is entitled to one delegate, and one additional delegate for every fifty members above twenty-five. The meeting will be held at the Advent Chapel in either Chelsea or Worcester, Mass., the churches in both places having invited the Association to hold the meeting with them. It will be *positively* stated in *which* place in the next *Crisis*.

S. G. Mathewson, *President*.
C. E. Barnes, *Secretary*.

Notice.

The Quarterly Conference of the Eastern District of Massachusetts will be held at the Advent Chapel, Lawrence, Mass., to commence *Thursday evening, Oct. 7th*, and continue over Sunday, the 10th.

It is desired that all the preachers of Eastern Mass. and as many of the brethren and sisters of the churches as can, may attend. An invitation is also extended to all others who may esteem it a privilege or duty to meet with us in this christian convocation. Let all pray for the divine blessing.

J. Couch.

Notice.—The next annual session of the N. H. Advent Christian Conference will be held with the church in Concord, N. H., commencing Wednesday evening, Nov. 3d, and continue over the following Sabbath. An effort will be made to secure reduction of fare on the various railroads. Particulars hereafter.

A. Ross, President.
C. H. Fletcher, Sec.

Hoosick Valley Conference.

The annual meeting of the Hoosick Valley Conference will be held at Hoosick, N. Y., commencing *Wednesday, Oct. 6th, 1875*, to continue over the following Sunday. Let there be a rally of those interested in the return of our Lord to this earth, in all the country embraced in the territory of the Hoosick Valley Conference, to this annual feast. The church in Hoosick have kindly invited this annual session to be held with them. The friends in Hoosick will entertain and make comfortable all who come.

Let there be delegates appointed in all the churches and localities where meetings are held, that the state of things may be understood, and arrangements made to visit and hold meetings, etc. Do not fail to attend this meeting.

There will be teams at the depot to take those who come to the meeting free of charge. Purchase your tickets to Hoosick Corners, and take care so as to arrive there on the noon trains. In the mean time let prayer be offered that God may graciously bless at this gathering of Immanuel's friends.

A. W. Sibley, *President*.
W. O Higley, *Secretary*.

Notice.—A quarterly session of the New Hampshire A. C. Conference will be held at Salisbury, South Village, commencing Thursday evening, Oct. 7th, and hold over the following Sabbath. It is hoped that a number of our preachers and many brethren and sisters will be present. Elders Stockman, Ross and others are expected to assist in preaching the word. D. W. Davis, for Com.

Dedication.—Dear brethren and sisters: The Second Advent Society in Palmer, Mass., have, through the goodness of the blessed God, and Father of our Lord Jesus Christ, erected a chapel 34 × 50 for the worship of God. It is situated on Park Street. We shall (D. V.) dedicate the same Wednesday, Oct. 13th, and the church cordially invite brethren and sisters in the towns and villages to spend the day with us. Pray before you come, while you are coming, and after you get here, that God may bless this dedication to the saving of perishing men. Sermon at two o'clock P. M., by H. L. Hastings.

H. H. Tucker, Pastor.

Mission Meetings.—By request, we hereby give notice that the Vermont Mission is holding meetings at North Chester, Vt., and several have started for the kingdom of God. The spiritual tide is rising. We hold meetings afternoons and evenings. Brethren in adjoining towns will please come and help us. A. A. Hoyt, for the Board.

Conference Notice.—The annual conference of the Canada A. C. Conference will be held in Hatley, P. Q., commencing Wednesday evening, Oct. 13th, and holding over the following Sabbath. Important business connected with the conference and campmeeting interests will be attended to, and all are urged to attend.

Reduction of fare over the Grand Trunk R. R. has been secured,—two thirds of one fare off. All persons, therefore, who intend to attend, will please drop me a postal card at once, that I may send them a certificate to present to the ticket office, so as to secure the double journey ticket.

L. C McKinstry, Sec. *pro tem.*

Connecticut A. C. Conference.

The Lord willing, this conference will meet at Plainville, *Wednesday evening, Oct. 13th*, and hold over Sunday, Oct. 17th. This is the annual meeting, and we hope to see a general gathering of preachers, delegates, and brethren and sisters interested, throughout the State. You expressed sympathy for the well being of the conference at our late campmeeting, and we trust it will now be practically endorsed. Thursday, Oct. 14th, is set apart for the transaction of conference business. Come promptly and attend to it, that the remainder of the time may be devoted to the preaching of the word and labor for the perishing.

Seth Woodruff, President.
O. D. Woodruff, Secretary.

Notice.—The annual session of the Advent Christian Conference of the Province of Quebec will be held at the "Old meeting-house," in Hatley, P. Q., commencing *Wednesday, Oct. 6th*, at one o'clock P. M., and continue over the following Sabbath. Eld. T. W. Piper, the Vice President of the New Hampshire Conference, is appointed delegate, and is expected to attend. Let written reports of churches, ministers, official members, and duly appointed delegates, be present in time, as a Vice President is to be elected, and other business done. Come in the right spirit.

Chas. P. Dow, President.
E. C. Orcutt, Secretary.

Conference.—The fourth session of the Maine Westerly Quarterly Conference will meet with the church at Brunswick (Yellow School-house), on Thursday evening, Oct. 7th, and hold over Sunday. Come, brethren and sisters, in the name of your Master, and work for the salvation of sinners.

H. D. Reed, Pres.
H. S. Mitchell, Sec.

The quarterly meeting of the A. C. Church of Norwalk, Ohio, will be held on Saturday and Sunday, October 16th and 17th, and not during the fourth week of the month, as heretofore.

Cyrus Mendenhall, Pastor.

A. C. Times, please copy.

Notice.—This is to certify that the A. C. Church worshiping on Hammond Street, Providence, R. I., have given Eld. A. W. Sibley a call to become their Pastor, and he has accepted the same. All preaching brethren wishing to exchange, or to preach, will confer with him.

J. W. Lake, Church Clerk.

Notice.—Elder Cyrus Mendenhall having accepted the call given him by the church of Norwalk, Ohio, hereafter all matters of exchange or supply must be made through him. By order of the church. [*A. C. Times*, please copy.

Sandy Hill, N. Y.—Prayer meeting daily, and preaching each evening as interest continues. Next series of meetings to be held at Addison, Vt. Address all letters to Rutland, Vt., Box 70.

Arthur A. Waite.

Found near Plymouth, Me., one tent, lost in going from the Pittsfield campmeeting, or coming to the Etna campmeeting. The owner can have it sent to him by describing the tent to me.

John F. Emerson, West Levant, Me.

Herald of Life, please copy.

Lost.—After locking up my trunks on the Alton Bay camp-ground, I lost a bunch of keys, all of which are valuable, belonging to my house, trunks, the church, etc., in all seven or eight. Our tent was right opposite the Mass. Mission Tent. Any one finding and forwarding the same to me, by mail, will do me a great favor.

Roland D. Grant, Athol, Mass.

My labors for the present and on until further notice, will be with the church in Whitefield, N. H. Brethren, please remember and address all communications designed for me to the above place. T. E. Lang, Jr.

The Advent Church in Wakefield having secured the services of Eld. Benj. Finney as their Pastor, all preaching brethren wishing to come there to labor, will please confer with him.

Geo. R. Tyzzer, Clerk.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.

Boston (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
H. Pratt...at 3 and 7½ P. M., Sunday, Oct. 10th

Charlestown (Hall No. 70 Main Street.)
G. W. Brown...Sunday, Oct. 10th
Wm. N. Pile...Sunday, Oct. 17th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
B. Emery...Sunday, Oct. 24th
M. Batchelor...Sunday, Oct. 31st

Somerville, Mass (Pilgrim Hall, Summer Street.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W. Sederquest...1st and 3d Sundays in each month till further notice.
B Emery...Sunday, Oct. 31st

Hyde Park, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Kennebunkport, Me...Sunday, Oct 24th
J. Couch.

Tremont, Mass...Sunday, Oct. 10th
Holden, Mass...Sunday, Oct. 17th
Providence, R. I...Sunday, Oct. 24th
C. E. Barnes.

Lake Village, N. H...Sunday, Oct. 10th
S. S. Brewer.

New Bedford...Sunday, Oct. 10th
Tremont...Sunday, Oct. 17th
Plymouth, Mass...Sunday, Oct. 24th
J. S. White.

Hoosick Conference three days, Oct. 7th, 8th, and 9th
Rutland, Vt...Sabbath, Oct. 10th
Addison, Vt. (if desired) Tuesday and Wednesday, Oct. 12th and 13th. Northam (if desired) Thursday evening. Bro. Flagg proposes these two places. Please write him.
Castleton, Vt...Friday evening, Oct. 15th
Poultney, Vt...Sabbath, Oct. 17th
Low Hampton, N. Y...Tuesday evening, Oct. 19th
Sandy Hill, N. Y...Wednesday evening, Oct. 20th
Saratoga Springs, from Thursday evening over the following Sabbath, where Bro. Duran appoints.
New Bedford, Mass...Sabbaths, Nov 7th and 14th
The week evenings between where Bro. Davis appoints. The two following Sabbaths at liberty.
Direct to Chicopee Falls, Mass. H. Munger.

Plymouth...Sunday, Oct. 17th
Mattapoisett...Sunday, Oct. 24th
M. Batchelor.

Tremont, Mass...Sunday, Oct. 31st
B. Woodside.

Alton, N. H...Sunday, Oct. 10th
W. M. Harmon.

Lynn, Mass...Sunday, Oct. 10th
E. A. Stockman.

South Rochester...Sunday, Oct. 10th
Mrs. A Marston.

Warehousepoint...Sunday, Oct. 31st
H. Pratt.

Bridgewater, N. H. (Brick school-house, Nutting's Mills) Sunday, Oct 17th. C. W. Nelson.

Farmington, N. H...Sunday, Oct. 17th
Kingston, N. H...Sunday, Oct. 24th
J. F. Chamberlin.

Dover, N. H (Willand's Pond)...Sunday, Oct. 10th
South Rochester, N. H...Sunday, Oct. 31st
S. Varney.

Newark, N. J...Sundays, Oct. 10th and 17th
Camden, N. J...Sunday, Oct. 24th
New Jersey City (Cooper Institute) Sunday, Oct. 31st
F. H. Burbank.

New Britain...Sunday, Oct. 10th
Wm. N. Pile.

Hyde Park, Mass...Sunday, Oct. 10th
Plymouth, Mass...Sunday, Oct. 31st
A. Simpson.

Greenwich, Mass. (Town Hall) Tuesday evening, Oct. 12th, and through the week. Geo. A. Streeter.

Cabot, Vt...Sunday, Oct. 17th
Daniel D. Page.

Farmington Village...Sunday, Oct 10th
Wm. Bodge.

Epsom, N. H (Marden's Corner)...evening, Oct. 23d
Chichester, N. H. (Pine Ground)...Sunday, Oct. 24th
N. B. McMurphy.

Albany, N. H. (Great Intervale)...Sabbath, Oct. 10th and onward as duty may demand. S. Dinsmore.

Chicago, Ill...Thursday evening, Oct. 28th
R. F. & M. J. Clark.

Mayberry school-house...Sunday, Oct. 10th
Sebago (Lake school-house)...Sunday, Oct. 17th
Mrs. H. S. Clark.

Hudson (at Bro. Tozier's school house) Friday and Saturday, Oct. 8th and 9th, at two o'clock p. m., and over Sunday, the 10th.
Bradford...at 2 and 7 p. m., Tuesday, Oct. 10th
A conference at the Advent Chapel in Corinna, commencing Thursday, Oct. 14th, at 7 p. m., and over Sunday, Oct. 17th. S. & L. W. Bragg.

Pleasant Valley, N. H...Sunday, Oct. 10th
West Ossipee, N. H...Sunday, Oct. 17th
T. L. Churchill.

East Holderness, N. H. (Stephen's meeting-house) Sunday, Oct. 10th.
Moultonborough, N. H. (at Bro. Hodgern's school-house) evening, Oct. 16th.
Sandwich, N. H. (Vitum school-house) Sun., Oct. 17th
John H. Evans.

Hill, N. H. (Centre meeting-house) Sabbaths, Oct. 17th and 24th. Simeon Roby

Lake Village, N. H...Sunday, Oct. 17th
Meredith, N. H. (Dolloff Hall)...Sunday, Oct. 24th
West Alton, N. H. (Chapel)...Sunday, Oct. 31st
C. R. Parsons.

Bristol, Ct...Sunday, Oct. 10th
Square Pond, Ct...Sunday, Oct 31st
P. S. Butler.

Woodville, Conn. (in company with Bro. Glover) at the Methodist church, Sunday, Oct. 10th.
Becket...Sunday, Oct 17th
Wm. J. Ripley.

Haverhill Corner (Sand Bank school-house) Sunday, Oct. 10th.
Piermont, N. H. (Town House)...Sunday, Oct. 17th
Piermont, N. H. (Clay meeting-house) Sun., Oct. 24th
A. Gordon.

Freedom (Advent Chapel)...Sunday, Oct. 17th
M. Stevens.

North Fayston, Vt...Friday evening, Oct. 8th and over Sunday, the 10th.
Warren, Vt...Tuesday evening, Oct. 12th
L. H. Brigham.

Melvin Village, N. H...Sunday, Oct. 10th
Sandwich (Vitum school-house) Tuesday eve., Oct. 12th
E. Owen.

Milton (Three Ponds)...Sunday, Oct. 10th
Newcastle...Sunday, Oct. 17th
H. S. Pinkham.

Magog, P. Q. (Pond school-house) Saturday evening, Oct. 9th, and Sunday, the 10th.
Newville, Stanstead, P. Q...Sunday, Oct. 17th
Pittsburg, N. H. (Stream school-house) Sun., Oct. 24th
North Troy, Vt. (Baptist house) Sunday, Oct. 31st, and onward as the Lord may direct. Will Bro. Magoon meet with me? U. G. Ladd

Bradford, N. H. (Pond meeting-house) Sun., Oct. 17th
Sutton, N. H. (Palmer school-house) Sun., Oct. 24th
Danbury, N. H. (Town House)...Sunday, Oct. 31st
Bradford, N. H. (Bush meeting-house)...Sun., Nov. 7th
A. S. Williams.

Kennebunk Depot, Me...Sunday, Oct. 10th
Kennebunkport, Me. (Smith school-house) Sunday evening, Oct. 10th, at 6-30, also evenings through the week, except Monday.
South Alfred, Sunday, Oct. 17th, at 10-30, and Smith school-house, Kennebunkport, at 6-30, in the evening of the same day. Jer. Hill.

Shirley Mills, Me...Sunday, Oct. 17th
Frankfort, Me...Sunday, Oct. 31st
J. T. Lane

Hardwick, Vt...Sunday, Oct. 17th
A. A. Hoyt.

Barnstead, N. H. (Tuttle school-house) Sun., Oct. 10th
Pleasant Valley...Sunday, Oct. 24th
Jane Davis.

Campville, Ct...Sunday, Oct 10th
Morris, Ct...Sunday, Oct. 17th
W. Tefft.

Oxford, Richville...Sabbath, Oct. 10th
Brighton Hill, Hebron, Sabbath, Oct. 17th. Also prayer meeting Saturday evening, Oct. 16th, at seven o'clock. G. L. Tracy.

Meredith Neck, N. H...Sunday, Oct. 17th
Sandwich, (Vitum school-house)...Thursday evening, Nov. 4th.
Porter, Me...Sunday, Nov. 7th
Levi Allen.

Limington, Me. (Hanscom school-house) Sun., Nov. 7th
J. L. Chute.

Dorchester, N. H...Sunday, Oct 10th
Warren Summit...evening, Oct. 12th
Piermont, N. H...evening, Oct. 13th
Haverhill, N. H. (Brook Village)...evening, Oct. 14th
Benton (where Brn may appoint)...evening, Oct. 15th
Haverhill (Brook Village)...Sunday, Oct. 17th
J. B. S. Pillsbury.

Danville...Tuesday evening, Oct. 12th
Coaticook...evenings, Oct. 14th and 15th
Dixville...Oct. 16th, and Sunday, Oct. 17th
Kinney school-house...Oct. 19th
Wayville...evenings, Oct. 20th and 21st
Colebrook, N. H., eve., Oct. 23d, and Sun., Oct. 24th
West Poland, Me...Tuesday evening, Oct. 26th every evening, and over the Sabbath, Oct. 31st.
Biddeford, Me...Tuesday evening, Nov. 9th
Kennebunkport...Nov. 10th
Great Works...Nov. 10th
Seabrook, N. H., Tuesday, Nov 16th, and other churches in the vicinity, as Bro. Barton may arrange, till the 19th.
Salem, Mass...Sunday, Nov. 21st
Annie E. Smith.

Charlton, Mass...1st Sunday in every month
Southbridge, Mass...4th Sunday in every month
Sam'l. Ayres.

Rockland, Me...Saturday evening, Oct. 23d and over Sunday, Oct. 24th.
St. George (as the Brn. may appoint) Friday, Oct. 29th and over Sunday, Oct. 31st.
Manhegin Isle...Friday, Nov. 5th and over Sunday, Nov. 7th.
Friendship, Me., Long Isle...Wednesday evening, Nov. 10th. H. S. Mitchell.

Westport (at Bro. Admiral Tripp's) Sunday, 2 p. m., Oct. 10th
Plainville (Dartmouth)...Sunday, Oct. 17th
Charlton...Sunday, Oct. 31st
M. E. Otis.

West Otis...Sunday, Oct. 17th
Becket...Sunday, Oct. 24th
Enoch Phelps.

Farmington, N. H...Sabbath, Oct. 24th
South Rochester N. H. (Chapel)...Sabbath, Oct. 31st
East Canaan, N. H...Sabbath, Nov. 7th
Salisbury (South Road)...Nov. 17th
D. F. Leavitt.

Salisbury, South Road, at the Conference) Oct. 7th and 8th.
East Concord...Saturday evening Oct. 9th
Fremont...Sunday Oct. 24th
Enoch Morrill.

Warren Summit, N. H...Sunday, Oct. 10th
G. W. Little.

Ashland, N. H. (Plaisted school-house) eve., Oct. 16th
Ashland, N. H. (Pease school-house) Sunday, Oct. 17th, and onward. Jos. Harvey.

Limerick, Me. (Holland's)...Sunday, Oct 10th
Bonny Eagle, Me. (exchange with Bro. Haines) Sunday, Nov. 14th. C. H. Sweet.

West Waterville (Memorial Hall)...Sunday, Oct. 10th and as much longer as thought best.
F. E. Blaisdell. H. B. Sevey.

Norwichville, Ontario...Sunday, Oct. 10th, at 10.30 a. m. and 2 30 p. m
Houghton, Ontario, the following Sunday, at whatever hours the brethren there may arrange.
Fonthill, Ontario (hours yet unknown) Sun., Oct. 24th
L. C. Kerr.

Sandwich (Vitum Hill)...evening, Oct. 28th and over Sunday, Oct 31st.
Freedom (Chapel)...evening, Nov. 1st
Steep Falls...evenings, Nov. 2d and 3d
South Windham, Me...evening, Nov 4th and over Sunday, Nov. 7th. E. S. Moulton.

Salem, Mass...2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass...the last Sunday in each month
Geo. A. Streeter.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass...fourth Sunday in each month
H. H. Tucker.

Franklin, N. H...2d and 4th Sunday in each month
G. H. Wallace.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. Wm. C. Stewart.

Haverhill, Mass. (New Chapel on Walnut St.)
W. H. Mitchell...Sunday, Oct. 10th
C. S. Shattuck...Sunday, Oct. 17th
I. B. Potter...Sunday, Oct. 24th
A. Simpson...Sunday, Oct. 31st

Springfield, Mass. (Franklin Hall)
E. Owen...Sundays, Oct 17th and 24th

Natick, Mass.
L. Boutell...Sunday, Oct. 10th
C. Goodrich...Sunday, Oct. 17th

New Bedford, Mass.
J. S. White...Sunday, Oct. 10th
A. W. Sibley...Sundays, Oct. 17th and 24th
S. S. Brewer...Sunday, Oct. 31st

Clinton, Mass.
H. H. Tucker...Sunday, Oct. 31st

North Rutland, Mass.
H. H. Tucker...second Sunday in each month

Hampton, N. H.
D. F. Leavitt...Sunday, Oct. 10th
Geo W. Brown (of So. Elliot, Me.) Sunday, Oct. 17th
A Simpson...Sunday, Oct. 24th
C. Goodrich...Sunday, Oct 31st
Wm. W. Sutherland...Sunday, Nov. 7th
A. Ross...Sunday, Nov. 14th
J. F. Chamberlin...Sunday, Nov. 21st

Exeter, N. H.
Geo. W. Sederquest...Sunday, Oct. 10th
B Woodside...Sunday, Oct. 17th
T. W. Piper...Sunday, Oct. 24th
W. M Harmon...Sunday, Oct 31st
W. W. Sutherland...Sunday, Nov. 14th
C. S. Shattuck...Sunday, Dec. 12th

Portsmouth, N. H.
B. S. Emery...Sunday, Oct. 10th
Sr. Annie Smith...Sunday, Oct. 3[illegible]
Wm. M. Harmon...Sunday, Oct. 17th
E. A. Stockman...Sunday, Oct. 24th
Jane Benson...Sunday, Oct. 31st
M. Batchelor...Sunday, Nov. 7th
Annie E. Smith...Sunday, Nov. 14th

Seabrook, N. H.
T. W. Piper...Sunday, Oct. 10th
J. C. Smith...Sundays, Oct. 17th, 24th, and 31st
Sr. Annie Smith...Sundays, Nov. 7th and 14th
Joseph Pinkham...Sunday, Nov. 21st
D. F. Leavitt...Sunday, Nov. 28th

Concord, N. H.
S. S. Brewer...Sundays, Oct. 17th and 24th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings
C. H. Fletcher...first Sunday in each month
D. W. Davis...third Sunday in each month

Great Falls, N. H. (Franklin Hall.)
C. Goodrich...Sunday, Oct. 10th
J. W. White...Sunday, Oct. 17th
L. E Saulpaugh...Sunday, Oct. 24th
J. Bickford...Sunday, Oct. 31st

West Deerfield, N. H.
Enoch Morrill...Sunday, Oct. 10th
John Marsh...Sunday, Oct. 17th
John B. Paine...Sunday, Oct 24th
J. L. Chute...Sunday, Oct. 31st
C. R. Parsons...Sunday, Nov 7th

South Rochester.
C. E. Hurd...Sunday, Oct. 10th
Jane Davis...Sunday, Oct. 17th
C. E. Hurd...Sunday, Oct. 24th

Portland, Me. (Union Hall.)
R. R. York...Sunday, Oct. 10th
E. A Stockman...Sunday, Oct. 17th
R. R. York...Sunday, Oct. 24th
I. B. Potter...Sunday, Oct. 31st
E. A Stockman...Sunday, Nov. 7th
J. Couch...Sunday, Nov. 14th

Sabbatus, Me. (Jones' Hall.)
Jared Whitman...Sunday, Oct. 10th
H. D. Reed...Sunday, Oct 17th
E. S. Moulton...evening, Nov. 24th and over Sunday, Nov. 28th.

Bangor, Me.
F. A. Baker...Sunday, Oct. 10th
J. T. Lane...Sunday, Oct. 24th

Biddeford, Me.
Geo. W. Brown...Sunday, Oct. 10th
Wm. H. Mitchell...Sunday, Oct. 17th
J. Albert Libbey...Sunday, Oct 24th
E. A. Stockman...Sunday, Oct. 31st

South Berwick, Me. (Great Works.)
J. W. White...Sunday, Oct. 10th
Joseph Pinkham...Sunday, Oct. 17th
Geo. W. Brown...Sunday, Oct. 24th
C. S. Shattuck...Sunday, Oct. 31st

South Elliot, Me.
D. M. Leavitt...Sunday, Oct. 10th
J. L. Chute...Sunday, Oct. 17th
J. W. White...Sunday, Oct. 24th
L. Boutell...Sunday, Oct. 31st

Lewiston, Me.
C. Goud...Sunday, Oct. 10th

New Haven, Conn.
Jane Benson...Sunday, Oct. 10th
Enoch Phelps...Sunday, Oct. 17th
Wm. N. Pile...Sunday, Oct 24th

Yalesville, Ct.
S. Woodruff...Sunday, Oct. 10th
Enoch Phelps...Sunday, Oct. 3d

Woodstock Valley, Ct.
A. Morse...Sunday, Oct. 10th
P. S. Butler...Sunday, Oct. 17th
C. Goodrich...Sunday, Oct 24th
Sr. E. L. Crumb...Sunday, Oct. 31st

Plainville, Ct.
R. K. Stark...Sunday, Oct. 10th
W. Tefft...Sunday, Oct. 24th
B. Hitchcock...Sunday, Nov. 14th

Bridgeport, Conn.
Mrs. E. A. Warren...Sunday, Oct. 17th
Mrs. E. L. Crumb...Sundays, Oct. 24th, Nov. 7th, Dec. 5th, and Jan. 1st.
Mrs. E. A. Warren...Sunday, Oct. 31st

Milldale (Southington, Ct.)
O. D. Woodruff...Sunday, Oct. 10th
R. K. Stark...Sunday, Oct. 17th
B. Hitchcock...Sunday, Oct. 31st

Putnam, Ct.
Sr. E. L. Crumb...Sunday, Oct. 10th
H. Pratt...Sunday, Oct. 17th
B. Woodside...Sunday, Oct. 24th
A. Durfee...Sunday, Oct. 31st

South Windsor, Ct.
I. B. Potter...Sunday, Oct. 10th
Mrs. Jane Benson...Sunday, Oct. 17th
G. L. White...Sunday, Oct. 24th

South West Hoosick, N. Y.
Arthur A. Waite...once in four weeks
Flora Blanchard...once in four weeks

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I was weary of planning and working,
And my frame seemed strangely weak;
And I took up the old black volume,
As I settled into my seat.

Seeking no special chapter,
Drifting just here and there;
Listlessly turning the pages,
To read what the tide should bear.

Feeling that not a creature
Knew of the heavy load,
Which I was striving to carry
Over the rugged road.

And this was the loving sentence,—
Opening the book I read:
"He careth for you." How blessed!
How beautiful! how complete!

Travel we sad and lonely
Over life's rough highway,
Veiling our deepest sorrows
Carefully day by day.

What if our griefs are hidden,
E'en from our dearest friends;
When the compassionate Savior
Over the soul will bend.

Caring as no one earthly
Ever had love to care;
Bearing as no one earthly
Ever had strength to bear.

Beautiful words of blessing,
Making the darkness light;
He who beholds the sparrow,
Keepeth us ever in sight.

—*Selected by* THERIA B. WEAVER.

CHRIST'S REIGN.---1 Cor. 15: 26.

J. ALBERT VERGE.

Among the many subjects of prophecy, the glorious Messianic reign stands second to none. "Holy men" of old, who "spake as they were moved by the Holy Spirit," could not rest satisfied without striving to know and understand something of its blessedness and splendor, "Searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow." 1 Peter 1; 11. They knew how that God had sworn by himself, because he could swear by no greater, that through Abraham and his seed all nations of the earth should be blessed (Gen. 18: 17, 18; and 22: 16, 17, 18); and they believed it. The spirit of God also made known to them the fact that the same oath of Jehovah was renewed to Isaac (Gen. 26: 4), and more fully confirmed to Jacob (Gen. 28: 14), and also unto David, in that the Lord covenanted with him, saying thou shalt "never want a man to sit upon the throne of the house of Israel." Jer. 33: 17; and 2 Sam. 7: 15, 16, 17.

The prophet Isaiah, rejoicing in this, saith, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and justice, from henceforth even for ever." Christ, then, is the promised seed of Abraham, through whom all the nations of the earth will be blessed. So Paul argues in his epistle to the Galations, chap. 3rd, 16—"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." And he is also the Son of David, through whom the same work is to be accomplished, and the "Son of Man," of whom David said that "all peoples, nations, and languages should serve" him "and obey him," of whose "kingdom there shall be no end." Here we have reached the point when Christ, the "Lord of lords, and King of kings," in the character of the "Prince of peace," has taken to himself his power to reign. This reign of the anointed Messiah, while it is one of peace and glory transcendant, is also one of iron strength; for we are told that "he shall rule them with a rod of iron." Of course, this reign is of necessity, as Paul says in 1 Cor. 15: 25:—"For He *must* reign till he hath put all enemies under his feet. The last enemy that shall be dest·oyed is death." We must not forget this, as we shall have to make application of it further on.

At this point, a question of vast importance forces itself upon us, which we must not pass unnoticed; viz., when shall this take place, and how shall we stand related to it? It is certain that scripture testimony is explicit on subjects of such importance as this; and the Lord in this case, has *not left* us to grope in darkness, or to conjectural opinions. No, my brethren, the blessed God has, in his infinite mercy, given us a chart by which to navigate the sea of holy faith, while surrounded by the boisterous waves of spurious ones. He has placed a guiding star within our hand to guide us to the wonderful heights of heirs of God, and joint heirs with the "wonderful counsellor" of Daniel's prophetic vision. A lamp of glorious brilliancy has been granted us, to enable us to see through the darkness, and clear away the rubbish of human speculations.

Let us now see what we can find in this treasure-house of revelations for our guidance on the subject before us. Daniel says that he saw "One like the Son of Man," "who came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom." Dan. 7: 13, 14. David said, he "shall bind their kings with chains, and their nobles with fetters of iron." Psalm 149: 8. This is prophesied of the saints associated with Christ in his work. Rev. 17: 14. "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from Sea to Sea, and from the river [Euphrates] unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. . . His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." Psalm 72nd; Dan. 7: 14.

Saint Paul in writing to his Corinthian brethren, speaks thus of the resurrection state: "But every man in his own order; Christ the first-fruits, *afterward* they that are Christ's *at his coming*." Here is the end of the gospel dispensation. "Then cometh the end." What end, Bro. Paul? why, that "when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power [opposing power]; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is *Death*." 1 Cor. 12: 23–26. But, say you, the 27th and 28th verses show that it is the Father that does the work, do they not? Most certainly they do; but how is it done, and what means doth the Father use for the accomplishment of this mighty purpose? To this, let the Scriptures answer: "For this purpose the Son of God was manifested, that he might destroy the works of the Devil." 1 Jno. 3: 8. Again, in the "*all* rule, and all authority and all power," is included that of the devil and death; and the Lord Jesus Christ is he that abolished death (prospectively and will literally); compare 2 Tim. 1: 10 with Isaiah 25: 8, 9. "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord [Jesus]; we have waited for him, we will be glad and rejoice in his salvation." This has its fulfillment in the persons of his saints, who shall put on immortality *at his coming*, as spoken of by Paul, 1 Cor. 15: 54, 55; and Rev. 7: 9–17, as the last scene of the opened sixth seal. After this, at a later period, he shall destroy it in all things. Rev. 20: 14. Here, in connection with the complete destruction of death, he that had its power is also destroyed, as we learn from the 10th verse of the same chap. Thus you see that the Father accomplishes the work through his Son, in whose hands he has invested all power. Matt. 28: 18. "In him dwells all the fullness of the God-head bodily. Col. 2: 9, From the foregoing we gather the following points:

1st. That Christ is to reign.

2nd. That this reign is ordained of the Father for the destruction of all opposing elements to the King of kings, and Lord of lords.

3rd. For the gathering together in *one* all things in Christ, in heaven and earth.

4th. That this reign of Christ begins at his second Advent.

5th. That this reign of the Christ, in the midst of his enemies, shall end, at which time he shall deliver the kingdom to God the Father, in glory and peace, having taken it in terrible confusion and strife.

6th. That onward from that period, he shall reign as long as the sun and moon endure, not over his enemies (for there shall then be none left), but with his immortal saved ones; having proved his ability to reign eternally. As to the length of that reign over his enemies, John says it will be a "thousand years" (Rev. 20: 4), and I believe it. Here is where this scripture finds its fulfillment.

Now we have reached the place where we must answer the question, as to our relation to this kingdom, the King of kings and Lord of lords, and to those mighty events that shall crumble earth's kingdoms to dust, sending them as the chaff of the summer's threshing floor, for which no place shall be found, into nothingness and eternal oblivion; upon whose ruins the everlasting kingdom of God shall be established. The question involving our eternal glory and life, as thus brought before us, need not remain unanswered. "Secret things belong to God;" but this is not one of them. The word to us concerning it is, "search the scriptures," as accountable and intelligent beings, who have one master, even Christ; and who must give account to God for the use of our mental faculties, as well as for the ordinary actions of life; being fully determined that neither the assumed authority of human creeds, nor the ingenious policy of sectarians, shall hinder us from using all the means within our reach for thinking on these things with due attention and fairness of mind. Here, then, dear reader, let me say, that Christ the anointed of God, at his coming in power and glory, shall call to his weary, waiting, and long-mourning bride, to enter upon the pleasures of the marriage supper. O Hallelujah! what complete fullness of joy shall the enraptured saints of God realize.

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

(*To be concluded.*)

DUST THEOLOGY.

The following is an editorial in a recent number of the *Examiner* probably the most prominent and influential Baptist newspaper in the United States.

THE "DUST THEOLOGY."

That is, that theology which, professing to be Christian and Scriptural, denies that there is any immortal spirit in man. It is a late development of what is known as the "Second Advent" theory. Many people, probably most people in our churches, do not know to what lengths the Adventists have gone. The full-fledged system at the present time includes more than the idea that Christ must come before the Millennium. The following fatal errors are now held and taught. That the "soul," so often spoken of in Scripture, means nothing but the animal life, or breath. That "death" is not the separation of soul and body, since the soul has no existence apart from the body, but death is the quenching of the physical life, the ending of existence. That "life," spoken of in Scripture as God's gift to the righteous, means future existence; hence the wicked will not exist in the future; that is, will be annihilated—*quod erat demonstrandum!* Now this is what a friend of ours has not unfitly called the "dust-theology." It leaves to man nothing but the matter of which his disintegrating body is composed. It is, indeed, the "ethics of the dust," in a different sense from Ruskin's. Now, we have a word or two on this. Many readers will soon have these seducing doctrines pressed upon them, for the advocates of them are aggressive and diligent.

And first, this whole scheme is an attempt to eliminate the plain scriptural teaching with reference to eternal punishment. It is a bald and bold attempt to annihilate the meaning of God's word. As they could not face the awful artillery of the Bible on this point, they have crept, as friends, inside the fort, and are seeking to spike the guns. True, the scriptural doctrine of future punishment is a hard saying; who is sufficient for it? But it were better for us to be still, and know that He is God, than to make his words of none effect. And let us remember, he that disproves hell has disproved heaven.

Again, this theology of dust is a natural outcome of Millenarianism. Not, perhaps, a necessary, but a natural development of it. For the essence of pre-millenarian doctrine is a kingdom of this world—a man reigning on the earthly Zion. Of course it is easy and natural to carry this idea farther, and make the wicked to be literally nothing but ashes under the soles of the feet of the righteous. Hence, though not every "Adventist" is a believer in annihilation, yet the advocates of "annihilation" as a scriptural doctrine are, almost always, Adventists.

The only peculiarly dangerous feature of this heresy is its showy use of Scripture. Many people may think, when they see the array of texts which they print, that they must have a strong case. To this we answer: Brethren, if one single text of Scripture could bear the meaning they put upon it, they might sweep us from the field. They would have no need of the hundreds they quote. And if they quoted ten thousand, it would not better their cause. Some of their books are actually made up of a kind of concordance of the words "soul" and "death," as if there were any proof in that, for their theory. A man may as well flourish a blank check-book as evidence of his wealth. For they must first impose a false meaning on the words "soul" and "death" before these can be of any avail to them. Perhaps we can more completely illustrate their position by supposing a check-book filled with checks for large sums, but signed by names that have no account at the bank. How many of such checks would pay an honest debt?

The simple and crushing fact is, that the meaning they impose upon scripture words is absurd and unscriptural. How many texts, then, would it take to prove their point? If they print them by the myriad, we can say, "Every one of the blessed witnesses we receive and believe; and they do not testify what you say they testify." But as to their use of Scripture, two plain things may be seen. One is, that they mostly affect the Old Testament. This being the obscurer part of Scripture, is more easily perverted. Another is, that they harp upon words which, from the nature of language, must be used in more senses than one. Then having found the narrowest and lowest meaning of which the word is capable, they give it that meaning wherever it occurs. A very plain and easy method, but contrary to common-sense, to the laws of language, and to the honor of God. It involves the Bible in countless and hopeless contradictions.

There is one thought we would gladly commend to any one who is in danger of this heresy. When our Lord gave up his spirit (into his Father's hands, too), then, according to this theology, there remained no God-man, no Immanuel, no Son of man. There was a lump of clay in a tomb, and a God, again separated from man. There was no soul, exceeding sorrowful, made an offering for sin, or poured out unto death. God had departed from among men as suddenly as he came. But why go on with such frightful suppositions? How can any christian suffer himself to be carried away by a theory which makes such frightful havoc of the word of God?

REPLY TO THE FOREGOING.

BY C COLEGROVE.

Much as we dislike controversy and controversial composition, we think there may be an opportunity and a demand for an answer to the allegations of this article. We will examine a part of them at least. It is true enough, as the editor says, that there is a "theology, . . . professing to be christian and scriptural," which "denies that there is any immortal spirit in man." A most strenuous and emphatic denial it is, too; not for oddity's sake, nor for the sake of enmity or dissent, controversy or independence, but for simple truth's sake; for righteousness' sake, and for Christ's sake. This theology insists by everything sacred and blessed and momentous in the scheme of God the Creator, that natural immortality is a mere conjecture or invention; that it is wholly unscriptural; that it is Satanic in its earlier, and heathenish in its later origin; and that besides being false in its philosophy, it is detrimental in its effects, and dishonorable to God. That *is* the character and teaching of what the *Examiner*, at somebody's suggestion, is pleased to entitle, "dust-theology." But it is *not* true that the advocates of this belief declare "that the soul, so often spoken of in Scripture, means nothing but the animal life or breath." It has an undoubted *diversity* of meaning, sometimes denoting animal life, but quite frequently the mind, heart, body, and especially in a familiar and comprehensive sense, the speaker's *own self*, without any implication whatever of an internal entity, that is incapable of extinction, and that has a capacity of disembodied existence with consciousness and intelligence. Those who maintain this, appeal confidently and constantly to the Bible for a justification of their belief and position. They *do* insist, indeed, "that '*life*,' spoken of in scripture as God's gift to the righteous, means future existence," in plain and emphatic contra-distinction from any natural and present life assumed to be inextinguishable, and from any life that can possibly have existence without a resurrection. In other words, eternal life is alone realized or realizable through a resurrection.

There is, indeed, the promise of life to the believer, and the promise is so plain and so positive, and so near to be realized, that it is taken by anticipation for possession. The title itself is glorious. He who is so happy as to have an heirship by faith to eternal life, has just that possession which is always connected with the heirship. And more particularly, he who is new-begotten, by the Spirit, through the gospel, has written in him that very spiritual life which is the earnest of an eternal life. He has that germ and frame of moral character, which is the indispensable condition and qualification for life by the resurrection. Nay, he has a new life of faith, of enjoyment, of preference, of intention, of disposition, and action. But the literal living of man after death is resurrectional, and that only.

The inquiry by one of ancient days, was not, "If a man die, is he nevertheless alive?" but rather, "If a man did, shall he live *again?*" We learn from the word of God, that when a man dies, he is dead, and not alive. He is not conscious, but *unconscious* in death. He is not unconscious and conscious at the same time; he does not at the same moment "know nothing," and also know something. Certainly the "dust theology" maintains so much; to *wit*, that a dead wicked man can by no means live again, except through a resurrection. And it is unnecessary to annex or interpose the Latinism—*quod erat demonstrandum*, for the very reason that the Scripture most emphatically declares death to be a state of inaction and unconsciousness, and greatly magnifies the doctrine of resurrection as the only avenue and medium of future literal life.

This doctrine, says the *Examiner*, "leaves to man nothing but the matter of which his disintegrating body is composed;" and this is "not unfitly called the 'dust-theology.'" Very well, dust theology it is, then; and be sure, it is God's theology in regard to man at his creation, in his constitution, and in his dissolution. God "formed man of the *dust of the ground*." That was the manner of his creation. Abraham calls himself "but dust and ashes." To Adam God said: "Dust thou art." The psalmist says, "he remembereth we are dust." This is the manner and matter of his constitution. And again, "unto dust shalt thou return;" "and now shall I sleep in the dust," says Job; and in Isaiah an address is directed to them "that dwell in dust;" and in Daniel a notable reference is made to them "that sleep in the dust of the earth." This is man in his dissolution; and, in short, it is positively and comprehensively said of organized and earthly creatures "all are of the dust." Can we slight or ignore these texts? Can we deny or contemn the solemn declarations of man's real nature?

Now in regard to the meaning which should be put upon such texts of scripture, in the name of all that is intelligible in language, and trustworthy in simplicity, what meaning *shall* be put upon scripture, except just what properly belongs to it? Indeed, justice and rectitude forbid that we should *put* a meaning upon scripture at all, but rather *take* the meaning of scripture according to the plain sense of sentences and words.

When a good man is dead, there is left to him, in addition "to his disintegrating body," the promise of a resurrection. There is left a *spirit of life*, lodged now securely in God's infinite care, and this spirit of life is indeed most invaluable and precious; because essential to existence and intelligence; but it is not in itself alone the personality of a man. The spirit of life will be most delightfully restored and inherent in a future spiritual and immortal body; but there is nothing naturally immortal in man; there was no immortal soul in Adam, or one of his progeny,—no, nothing of the kind from first to last; nothing immortal in his body, soul, or spirit, until the resurrection, and here we stand undoubting and unshaken.

But this reasoning, or interpretation, is called "a bald and bold attempt to annihilate the meaning of God's word." Is it, indeed? Is it not rather quite the opposite of this, and really an attempt to vindicate and honor both God and his word; vindicate and honor the dear Lord Jesus Christ, who only hath immortality, of all humankind, and who shall have the pre-eminent and illustrious honor, as the second Adam and quickening Spirit, of rousing and raising from their dusty chambers, the countless multitude of his beloved, at his coming? We believe it. We are not afraid or ashamed to say that we believe it, and wait on the Lord in the truth and integrity of our faith. Is it true, as the *Examiner* says, that we can "not face the awful artillery of the Bible?" Indeed, we have never sought to face any scripture artillery, but rather to claim the protection of its great guns, whither we have endeavored to flee, to lay hold of the gospel hope. The *Examiner* makes some very hard accusations. It imputes to the "dust theologians" a very reprehensible and wicked enterprise. We humbly think we can say we are looking forward to a better day, when our blessed Lord shall be pleased to solve some of these questions in controversy; and we are not terrified by the denunciations of some who oppose us, and who, we think, are themselves, even though unconsciously, really opposing the truth.

But the *Examiner* declares that "this whole scheme is an attempt to eliminate the plain scriptural teaching with reference to eternal punishment." Are you sure of that, dear sir? Instead of an attempt to *eliminate*, it is much rather an attempt to *substantiate*. It is very true that the question of eternal puni hment is vitally involved, but this is not the only question. No, indeed. The grand aim and study of a truly good and teachable man is to know what is the *whole truth*, in relation to man, both as to his nature and destiny; and the truth in regard to Christ, as to his work, and the honor and glory that belong to him. That man is immortal by nature or creation, and that Christ is the resurrection and the life, are, we think, two antagonistic declarations, and the false must go down before the true, for Christ will not call out to immortal souls to descend from heaven at the resurrection, but call to the dead to come to life. The *Examiner* declares that the "the scriptural doctrine of future punishment is a hard saying; who is sufficient for it?" The orthodox teaching of *eternal torment* is indeed a hard saying; and not only hard because of the inconceivable terribleness of it, but because it so dishonors God, and also hard because it contradicts scripture. It is very singular indeed, that so many are unable to conceive of eternal *punishment* apart from the idea of eternal *misery*. But when it is admitted and understood that *death* is indeed a punishment, and an adequate punishment for great offences, and that it is indeed "the wages of sin," and the true scripturally certified penalty of transgression, *then*, it may be also conceived and understood that *eternal death* is indeed *eternal punishment*. Is there nothing to dread in this? Is there nothing in it to restrain an intelligent mind? Most certainly there is, and it is only the imperceptive, and we might say over-wrought, habit of mind, created by the error and enormity of a doctrine of horrible suffering, without end or mitigation; and a habit which indeed has come at length, perhaps, to demand the infliction of such an astounding horror, as an indispensable supplement to a sinful life; which fails to perceive in death a penalty and a punishment, and in eternal death, eternal punishment. It is indeed "a *hard saying*" to say that God will torment, if you please, a heathen who never heard the gospel, and torment through ten thousand million of ages. And then comes the oft-repeated addition, that the hell of this eternity, or the eternity of this hell, is but just commenced. But "let us remember," says our reprover, "he that disproves hell has disproved heaven." Singular enough that our denunciatory friend has not learned by this time, that the people styled "Adventists," (with some exceptions) do not try to disprove hell. They try to disprove, and effectually *do* disprove, endless *torture* in hell; a life immortal in torture, and most miserable consciousness of life that can not discover or attain to death,—this they deny and disprove as not of God, as contrary to scripture, and therefore untenable, for the simple reason, among others, that the uniform signal and substance of retribution is death, *death*, and not life, hopeless and eternal death; which in the view of high heaven, is the suitable penalty, and by its decree, the established penalty of unrepented sin, and not life to which death is impossible.

Many will persist in characterizing endless suffering as death; but it is not death. It may be a thousand million times worse than death. But who has the right to change or exaggerate the divine penalty? God is a better judge of the suitableness of punishment for sin than man. It is the very figment of Adamic immortality, that has imposed on the believers in this human tradition, a necessity of interpreting death as agonized life forever. So much the worse for the falsehood that for consistency's sake involves the sequent untruth. The progeny of a lie cannot be better than the parent, and both are alike corrupt, and worthy of rejection.

Our Baptist mentor is not quite satisfied with the Adventist's "showy use of scripture." And yet surely scripture is worthy of being sufficiently quoted and displayed to disprove any dogma, however orthodox or popular, provided it is false. This is a right employment of time and strength. It is true that a whole column of texts set in solid array, whose simple, and plain, and natural signification is adverse to Adamic eternity of life, or alleged eternity of pain, such a collection of inspired testimonies has an undoubted "show" of strength. "Many people" will "think" (and think truly) that the aggregate forces of such a harmonious host is not to be despised. But only let us look at what the editor says in this very connection.

"Brethren, if one single text of scripture could have the meaning they put upon it, they might sweep us from the field." Is not this a very hazardous admission? We bless God for the privilege of accepting any positive declaration in the divine book, without the labor of refining, deflecting, spiritualizing, or exaggerating it; or without any helpless captivity to corrupt tradition. God's declaration of human unintelligence in death, and of entire perdition to the sinner, over and over again, is enough for us. The time is coming when every erroneous construction of sacred writ will indeed be swept from the field, and we say, supreme goodness and power hasten the day. Groaning creation longs for deliverance.

We are very thankful for any "concordance of the words 'soul' and 'death,'" by which we may learn their proper signigcation in their various connections, and from which we understand perfectly that the one has not naturally endless and deathless vitality, nor the other also, with the inseparable incident of misery past conceiving or computing. When the folly and fallacy of imagined eternal life in the soul is seen and felt, then with it goes every false sequence into the abyss of nothingness, where it belongs. If the wicked finally reach nothingness, as we feel assured, because the soul is not immortal, the doctrine of error, in passing forever out of its sovereignty over the mind, will leave a jubilee behind it, and we can rejoice in the joy of those who shall hereafter love the truth they now combat.

"Again, this theology of dust," observes the *Examiner*, "is a natural outcome of millennarianism." And we infer that our Baptist friend thinks adversely of the doctrine, which it calls "a kingdom of this world, a man reigning in the earthly Zion." Now, no Adventist imagines that the kingdom of the Lord Jesus is a kingdom of this world, in respect to its origin, or structure, or principles of administration; but that it is emphatically a kingdom applying to the territory of the earth, comprehending and enclosing it in its blessed jurisdiction, he understands to be a cardinal truth of inspiration. It seems a very marvel, that a diverse or opposite opinion could become current in such an age of scripture study and general intelligence as this. And we have sometimes thought with trembling of those solemn words of the great Teacher: "If therefore the light that is in thee be darkness, how great is that darkness!" How singularly ignored appear to be a few scriptures of such unmistakable plainness, that a misapprehension would have been thought most unlikely. In the book of the highly revered prophet Daniel, it is expressly declared that "the kingdom and dominion, and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the most High." Is it in *mid heaven*, that we are cited to look for the dominion of God's people? Is the majestic greatness of the kingdom to be seen unfolding in the vastness of ethereal space, or expanding in boundless immensity *above* the sky? No, it is "*under* the whole heaven." The locality is specific. And without disparaging one iota from the regal dignity of Jesus, we know perfectly that "the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever." And as to the literality of the nothingness of the wicked in their reduction to ashes beneath the tread of the righteous, why should we etherealize positive prophecy? Why metamorphose and misinterpret it? Why spiritualize the ashes, or the fire, that by its destroying energy assigns the wicked to a state of "annihilation?" This very word, so deprecated as awful and unlovely of sound and signification, is nevertheless, we think, every way and infinitely preferable to any word or phrase that represents a sinner doomed to eternal life in fire, that gnaws in unavailing fierceness upon a soul, that by virtue of its immortality, though it is damned, yet never can die. "Annihilation" is simply reduction to nothing, and the Bible plainly says of the wicked, that they shall be as "the fat of lambs," eminently combustible and destructible; "they shall consume into smoke," "they shall utterly perish," "they shall be as though they had not been." And the entire phraseology of scripture, instead of imputing durability and duration to wicked men, imputes to them rather fragility, weakness, and combustibility. They have no inherent power of resistance to the annihilating fire. If they have, then why are they not compared to the most indestructible things in nature? As a matter of fact, they are not. Chaff, rottenness, dust, smoke, wax, thorns; such are the most frail and unsubstantial things in nature that represent unrenewed and impenitent man. Like an untimely birth, like a melting snail, puny, corruptible and destructible altogether; such is he. What is this strange strength and tenacity of opinion that credits the heir of inevitable perdition with fire-defying immortality?

But we can not minutely attend to all the *Examiner's* complaint. Its closing reference to a so-called "frightful supposition" may merit a moment's notice. After the death of Christ, it observes that by the "dust theology, there remained no God-man. . . . There was a lump of clay in a tomb. . . . There was no soul, exceeding sorrowful," etc. Now in answer to all that may be said, either critically, regretfully, or solemnly, by those who think in the orthodoxic manner of this subject, we simply ask, *was it in the power of Almighty God, that his Son Jesus Christ should die—die, and become a few hours unconscious?* Was it in his power? Will some one deny it? If this is not positively denied, then surely it was in the power of Jesus to do and suffer his Father's will. It was a most suitable and majestic act of condescension for the Prince of Life, not only to die in seeming, but in truth, *not to become extinct*, for the simple reason that the veracity and energy of an infallible Deity were devoted to the speedy resurrection of the dead and beloved Christ. Heaven, holiness, strength and truth were under bond in the wisdom and word of God, to resurrect the Son. Death *could not hold him*, though it did indeed have him for a moment. Jesus, himself, magnified his perfect faith in his Father's faithfulness by *daring to die*, and this he did, committing his spirit of life into a Father's care. He knew he would raise him. The sublimity of the faith is just so much magnified as we understand the perfect fact of the *death;* a death in truth and in deed; and dare any man assert that Christ could not possibly die and be dead? could not possibly be unconscious in death? David in Psalm 49 declares that "God will redeem my soul from the power of the grave." Is it not honest and fair to say that the soul was under subjection, a subjection with locality? Truly so. The glory of redemption arises from the fact of the subjection. A redemption without a subjection must be unpresumable and impossible. So also in Psalm 16, quoted in Acts 2, Christ prophesies by David—"Thou wilt not leave my soul in hell," or the grave. Or if *hades* or *sheol* be transcribed unchanged from the original, then we are simple enough to believe exactly what Scripture positively declares, that *in sheol there is no intelligence*. We think Ecclesiastes is canonical, and chapter 9th with the rest. Christ could be unconscious in *hades*, as all men are to this day. In this he became like the dead for whom he died, faithful *in all points*. We see nothing frightful about it, but far otherwise. What Jesus could do, he did do. We say nothing of the mystery of his Deity, but his human soul, his human life, was poured out and given up, truly and perfectly in the grand sacrifice. Let him have the glory.

And now we must come to a conclusion, although charged in a respectable and largely circulated denominational weekly with making "frightful havoc of God's word," because we believe man is in no sense immortal until the coming of Christ, and believe it simply and alone, because we so understand the word of God to teach. This faith is sacred and true, and the word that inspires it is precious. Strange indeed it may seem, that different persons should deduce things so opposite from the Bible, but nevertheless we have taken our position, and taken it with the whole weight of popular opinion against us; taken it at sacrifice and loss of earthly good; taken it purely from a force of necessity which belonged to christian loyally to Christ. If we are defamed or despised we suffer it, taking the reproach willingly and even joyfully.

Sardinia, N. Y., Sept. 1st.

HOME AND HEALTH.

BEGIN NOW.

Lizzie sat among her pets, her faee between her hands, thinking. She did not notice Rover gazing wistfully up into her face, nor did she see Pussy perched near her. You might have thought she was watching her pet chickens eat the supper she had just brought them, but you would have been wrong. It was Sunday afternoon. Lizzie was thinking over her Sunday school lesson. Mrs Parker had asked all her scholars to become christians that morning in Sunday school.

"Dear girls," she had said, "if ever you mean to be christians you must begin some time. Why not begin *now?*

This was what interested Lizzie so much. "I do want to be a christian," she thought, "but I know I shall get cross and scold the children. I know I will be saucy to mother. I know I will disobey her. I know I can't keep God's commandments. Oh dear! I am so wicked. A great tear stole down her cheek. Just then the minister, old Dr. Gray, went by, on his way from afternoon service. Quick as a flash Lizzie jumped up and ran to meet him. All the children loved Dr. Gray, and no one ever felt afraid of him. Lizzie slipped her hand in his.

"May I walk a little way with you, please?" asked she. The minister pressed her fingers.

"Of course, my dear. Why were you not in church this afternoon?

"Because mother went, sir, and I staid at home to tend the baby," answered Lizzie.

"And so you were about your Father's business," said Dr. Gray.

Lizzie looked at him in surprise. "Was taking care of the baby *that?*" said she. "Oh! Dr. Gray, if you only knew how I wanted to be about my Father's business! I do want to be a christian, but I'm afraid!"

"Afraid of what, dear child?" asked he tenderly.

"I know I could not be good and holy," whispered Lizzie. "I could not keep from doing naughty things and saying cross words."

"The Lord is thy keeper," repeated Dr. Gray. "Trust in him, Lizzie. Jesus is able, not only to save you now, but also to keep you from falling."

Just then Lizzie's mother was heard calling through the still evening air.

"Good-bye, Lizzie," said Dr. Gray. "Do not forget, 'The Lord is thy keeper.'"

Lizzie ran home to set the table for supper, then helped wash up the dishes, then put baby to bed, and when at last the tired little feet sat down to rest, mother kissed her, saying, "I thank my little christian daughter for all her help."

That repaid Lizzie. "The Lord is my keeper," she repeated, half aloud. "He did keep me to-night, mother. I am not afraid any more." Then she told her mother all her fears, and the little talk with Dr. Gray.

Children, if any of you are afraid to begin to follow Jesus, don't hesitate any longer. He is able to keep us, big or little, great or small, young or old. Trust in him, and fear not, for 'The Lord is thy keeper."—*Missionary Herald.*

HIGH HEELS.

A cursory view of the customs of society, or of some neighborhoods, might convince one of the truth of the doctrine of depravity (total or otherwise), or at least of the idea that many persons are apparently trying to do as much violence as possible to this physical organism, so "fearfully and wonderfully made." This thought is naturally suggested by an acquaintance with many of the prevailing customs and fashions of the present day, prominent among which, as illustrating prevailing follies, is the high heel fashion. We cannot avoid the conclusion that the human foot was originally made just right, and that ease in locomotion, not only for man but for the lower orders resembling man in structure, is best secured by the original form of the foot. In other words, if a high heel is really necessary for ease in walking, the Creator would have placed a prominence on this part of the foot corresponding with the "hump" of the camel. But such a hump would now be regarded as a deformity, a malformation, if inside of the boot.

The most that we can claim in this respect is that a broad, low heel may be of service in rapid walking, but experience and observation can but teach us that heels worn by both sexes are a nuisance, if worn as the manufacturers intend. Many of these are so high and and so small at the top that walking—naturally a fine exercise, among the best—generally becomes irksome, a task, and productive of very many deformities and ailments. It is not too much to say that most of the deformities—of which so little is known in savage and barbarous life—such as corns, bunions, incurvation of the nails, sprained and deformed ankles, the misplacement and crooking of the toes, etc., are attributable to this cruel custom. "Fashion is at best a cruel tyrant; but the whole history of her capricious rule does not exhibit a grosser violation of natural position. It crowds the foot forward into the boot, resting too much of the weight of the body on the fore part of the foot, crowding the toes into the front of the boot, of course chafing them and in a variety of ways deforming them and making business for a class of men now in demand, the chiropodists. Lameness, sprains, turned ankles and distortions in general, are the inevitable results, and most of the wearers of these know the fact—at least in some degree—yet these high heels are still tolerated; high heels *versus* brains. Custom rules, at east, a certain class, compelling to such submit to arrant cruelty.—*Chris. Monitor.*

A RARE DISCOVERY.

In early years I had a large supply of fine hair upon my head, but for some years past it began to come out badly, or in such quantities as to lead me to fear I might soon lose a large part of it, and become bald-headed.

Three months ago I commenced washing my head all over thoroughly every morning with cold water, rubbing dry with two stiff hair brushes used briskly over my head till all aglow; soon the feverish heat of my head was gone, itching ceased, hair stopped coming out, and now I have, after about three months, as full a head of hair as is often seen at any period of life, although now an old man. In addition, I have made it a point to comb my head with a fine comb every other day, or not less than twice a week.

This receipt, not patent, nothing needed but thorough washing, brushing and combing, to secure a thick healthy head of hair. Try it. If nothing else is accomplished you will have the satisfaction of knowing you have a clean head and soft silky hair as a result.

SUNSHINE AND SLEEP.

No syrup of poppies, no tincture of opium, no powders of morphine, can compare in sleep-inducing power with sunshine. Let sleepless people court the sun. The very worst soporific is laudanum, and the very best is sunshine. Therefore, it is very plain that poor sleepers should pass as many hours of the day in sunshine, and as few in the shade as possible. Many women are martyrs, and do not know it. They shut the sunshine out of their houses and hearts, they wear veils, they carry parasols, they do all that is possible to keep off the subtlest and yet most potent influence which is intended to give them strength, and beauty, and cheerfulness. Is it not time to change all this, and so get roses and color in your pale cheeks, strength in your backs, and courage in your timid souls? The women of America are pale and delicate; they may be blooming and strong, and the sunlight will be a potent influence in this transformation.—*Dr. Hall.*

SCARLET FEVER.—The Chicago *Inter Ocean* says: "Hundreds of children have fallen victims to scarlet fever in this city during the past three months. Concerning the treatment of this disease, an eminent physician says that he does not fail in effecting a cure more than once in a hundred cases, by giving the patient warm lemonade with gum arabic dissolved in it. A cloth wrung out in hot water and laid upon the stomach should be renewed as rapidly as it becomes cool. To this simple treatment the most obstinate cases seldom fail to succumb."

The World's Crisis AND SECOND ADVENT MESSENGER.

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The World's Crisis

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1039. BOSTON, WEDNESDAY, OCTOBER 13, 1875. VOL. XLI.—NO. 26.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth, holiness of heart; the unconscious state of the dead, their literal resurrection, and final destruction of the wicked.

SIGNS OF THE SPEEDY COMING OF CHRIST.

WM. SHEPHERD.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21: 25-28.

(*Concluded.*)

Again, as a still further proof that we are nearing the end, mark the prevalence of intemperance. Never were our cities, towns and villages so infested with rum-holes and lager-beer saloons as to-day. Millions of dollars are expended yearly for this cursed stuff. Millions of bushels of God's precious grain are converted into poison, producing misery, degradation, poverty and ruin on every hand, and inciting its victims to perform the blackest of crimes. The cruelty to animals has gone to such an extent, that some have been forced to organize a system to defend the poor dumb beasts from the rough treatment of their unfeeling masters.

Again, rarely has the world ever before presented such a spectacle as now of cheating, lying, and fraudulent transactions, and this too in "high places." We can scarcely take up a daily paper without noticing accounts of "Canal contract frauds," "Indian frauds," "Government frauds," "Government defaulters," and "heavy failures." All seem to be addicted to cheating, falsehood, and dissimulation. False balances, false weights, and false measures, are the order of the day. Scarcely an article of merchandise purchased, when examined carefully, is found to be as represented. Every thing is diluted, adulterated, and mixed. It is not an uncommon thing to observe stuck up at dry goods and grocery stores, "pure linen," "warranted *all* wool," "pure coffee," "pure milk," "pure Irish whiskey," etc. Drugs, medicines, cosmetics, and almost all staple articles, provisions of various kinds, are more or less mixed up and prepared to deceive and cheat the buyer, if possible. Almost every thing presents a false face. Things are not made to *wear*, but to *sell* Things are gilded over, and are not what they appear to be. Man has lost confidence in man. *Principles* have been displaced for *policy*.

Truly the outlook for the world presents no very favorable aspect. Its troubled sky is filled with many sombre clouds of portentous forms, and ominous appearances, betokening no good. But the saint of God faintly descries on those clouds a golden edge, to him a proof that just behind, the Sun of ineffable brightness is ready to burst in plenitude of glory upon their devoted heads, dissipating the darkness forevermore.

Another circumstance now rife in the world, and which will hasten on the "time of trouble," is the fact that almost all the mechanical and business departments have become paralyzed more or less. Take one or two instances:—"Thirty-one mills are closed at Dundee, and twelve thousand persons are out of employment." "Out of one hundred and sixty-two mills, at Oldham, only two are running"; and thus it is all over the country. Thousands of men can find nothing to do, which must tend to bring on a terrible crisis. Thus the prophetic picture, so clearly portrayed on the pages of the inspired record, is being filled up in every department. Soon the mighty angel of the Apocalypse will cry, "It is done!" Rev. 16: 17.

It is true many of those singular phenomena in the heavens and upon the earth,—those geological changes, awful floods, terrific tornadoes, tidal waves, and other remarkable appearances, are not regarded by the masses as having any relation whatever to the prophecy. They say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3: 4.

All the great lines of prophecy, pointing down to the consummation; all the prophetic periods, as given in Scripture; all the varied signs, celestial, terrestrial, military, political, social, moral, and ecclesiastical, seem to point down here, like so many rays of light converging to a focal point.

What, then, is the important duty of the hour? If the premises be correct, our conclusions must be no less so. Then shall we not turn this matter to a practical account? Were these signs given merely as things to amuse and gratify a morbid curiosity? or were they not to warn the world of its approaching doom, and to notify the church to live in a state of joyful expectancy for the coming of her Lord, to crown her expectations with untold bliss, and fulfill her hopes? Were these signs not designed to effect a still wider separation from the world? We believe they were. The fact of the verification of those predictions, relative to these signs, must, as a philosophical consequence, result in the awakening of the slumbering energies of the church to life and renewed activity and expectation; and this, as a matter of course, will produce in the natural order a separation, and hence a preparation.

We remark, there is to be a special preparation for this event. Great occasions demand great preparations sometimes to meet them. As this is one of that character, a preparation on the part of the church is required which will comport with the important nature of the event. Observe: the parable of the ten virgins—"*they that were ready*," etc. Matt. 25. "Watch, therefore." "Let your loins be girded about, and your lights burning." Luke 12: 35. "Therefore, let us not sleep, as do others, but let us watch and be sober." 1 Thess. 5: 6. And why is this enjoined upon us? That this day of Christ should not overtake us as a thief. What is the advice of James?—"Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

And does not Peter fall in with the same strain of exhortation?—"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1: 13. Again—"Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God," etc. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." 2 Pet. 3: 14. John follows in the same line—"And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2: 28. And so in Revelation—"Watch," lest I "come on thee as a thief." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

And, finally—"He which testifieth these things saith, Surely, I come quickly." And shall we not send back the cry to heaven, and respond with the holy John, "Amen, even so, come, Lord Jesus"? Yes, the waiting church receives the soul-thrilling announcement most cheerfully of the speedy coming of her ever blessed and adorable Redeemer, to reign and rule over a restored and renovated earth, and happily unites with the Revelator in his joyful anthem,—"*Amen, even so, come, Lord Jesus.*"

CHRIST'S REIGN.---1 Cor. 15: 26.

J. ALBERT VEHOR.

(*Concluded.*)

Yes, Brn., beloved of the Lord, that the immortal saints, the bride of God's dear Son, is to share in the glory of the Bridegroom, being chosen out of the Gentiles for this purpose, is clear from scripture testimony. John, in his vision on Patmos Island, when God caused him to behold what should take place in the wonderful future, saw in blessed harmony with the prophetic utterances of those holy men of old, who spake as they were moved by the Holy Ghost, the church adorned for the King of kings, in resplendant glory, as a queenly bride, reigning with Christ, her head, sharing with him all the blessed and heavenly honors, which shall be ascribed to him by all the saved nations of the earth. Then, thank God, as Cowper truthfully said:—

"The groans of nature in this nether world,
Which heaven has heard for ages, will have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp.
The time of rest, the promised Sabbath comes.
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is only as the workings of a sea
Before a calm, that rocks itself to rest.
For He whose car the winds are, and the clouds
The dust that upon his sultry march,
When sin hath moved him and his wrath is hot,
Shall visit earth in mercy, shall descend
Propitious in his chariot, paved with love.
And what his storms have blasted and defaced
For man's revolt, shall with a smile repair.
Sweet is the harp of prophecy, too sweet
Not to be wrong'd by a mere mortal touch.
Nor can the wonders it records be sung
To meaner music, and not suffer loss."
"O scenes, surpassing fable and yet true;
Scenes of accomplished bliss, which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretastes of the joy.
Rivers of gladness water all the earth,
And clothe all climes with beauty. The reproach
Of barrenness is past. The fruitful fields
Laugh with abundance, and the land once lean,
Or fertile, only in its own disgrace,
Exults to see the thistly curse repealed.
The garden fears no blight, and needs no fence,
For there are none to covet; all are full.
The lion, and the leopard and the bear,
Graze with the fearless flocks, all bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man
Lurks in the serpent now. The mother sees,
And smiles to see her infant's playful hand
Stretched forth to dally with the crested worm;
To stroke its azure neck, and to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father; error has no place.
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
Till nation after nation caught the strain,
Earth rolls the rapturous hosannas round.
Behold the measure of the promise fill'd;
See Salem built, the labor of a God.
Bright as a sun, the sacred city shines,
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flow into her; unbounded is her joy,
And endless her increase."

Glory! glory! hallelujah! read it (Cowper) again, my brethren. Yes, Brn., in the patience of Christ, the reign of our glorious head, the Messiah of God, will be one of unparalleled grandeur and unsurpassed glory. Imagine, if you can, Jesus enthroned on Mount Zion, as King of kings and Lord of lords, attended by his heavenly bride, one with him; all glorious within, her clothing of wrought gold, brought to the King in raiment of needlework. Psalm 45th. The sun shining as the light of seven days, and the moon as the present sun, thus excluding night; and all this eclipsed by the ineffable glory proceeding from the eternal city, the palace of the saints and Christ. The whole earth filled with glory, Satan destroyed, no more curse on the burdened bosom of groaning creation, the inhabitants of the world dwelling in peace, good will every where from God to man; nothing to hurt or destroy in all God's holy mountains; the fields all clothed with heavenly verdure, for in the wilderness shall waters break out, and springs in the desert.

Here language fails to portray the fulness of the transcendent glory of that scene, unparalleled in fabled greatness. Imagination, however vivid, fails to depict the splendor which shall be enjoyed by us, if faithful; and in these days of evil and sin, dear brethren, let us not fail to procure for ourselves the robe of righteousness, holiness of heart and life, crying, Come, Lord Jesus, and come quickly. Amen.

Shelburne, N. S.

THE KINGDOM OF GOD.

R. MORRILL.

Five hundred years or more after the children of Israel were delivered from their Egyptian bondage, they desired a king to rule over them, and God granted their request. He also gave them rules by which to conduct the affairs of the kingdom. 1 Sam. 10: 24, 25. And while they obeyed the Lord, he was with them and delivered them from all their enemies, and they were united in one nation, the king reigning over the twelve tribes—the whole house of Jacob; and the throne of the kingdom was the throne of the Lord; consequently, the kingdom was the kingdom of the Lord, including all the lands of Palestine, or Canaan. 1 Chron. 29: 23-26. But in the beginning of the reign of the fourth king, ten of the twelve tribes revolted from the Lord and from their king, and set up another kingdom, and followed all the evil practices of the heathen around them, worshiping molten images and all the host of heaven, until the Lord removed them to the land of Assyria, in fulfillment of the word of the prophet Ahijah. 1 Kings 14: 15; 2 Kings 17: 5-23.

In about a century, the wickedness of the kings of Judah, and the iniquity of the people became so great that the Lord could bear with them no longer; and he sent against them the king of Babylon, who destroyed Jerusalem, and carried the Jews captive to Babylon, which fulfilled the words of Jeremiah. Jer. 25: 8-11. See also Ezek. 21: 20-27. The last three verses read as follows: "And thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him." How wonderfully this prophecy has been fulfilled. God did truly remove the diadem and crown, and the kingdom has been thrice overturned, and it is no more, according to his word.

But about forty years before its last overturn, Jesus, the rightful heir to the throne, came to the Jewish nation in person, and made one more effort to prevent its destruction; hence, he commenced his mission by saying, "Repent, for the kingdom of heaven is at hand," or within your reach; or, as rendered in the Emphatic Diaglott, "His Royal Majesty has approached." Matt. 4: 17. He preached the "gospel of the kingdom" throughout all Galilee, and in all the cities and villages. Matt. 4: 23; 9: 35. Shortly before his crucifixion, he rode into Jerusalem with triumph, amid the shouts of the whole multitude of his disciples, who cried with a loud voice, "Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest' (Luke 19: 35-40), which fulfilled these words of the prophet: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just and having salvation." Zech. 9: 9.

He went into the temple and cast out all them that sold and bought there, and overthrew the tables of the money changers, and the seats of them that sold doves, evidently giving a sample of his kingly authority in miniature, and signifying to the Jews that he claimed to be their rightful King. Matt. 21: 12. Had the Jews, as a people, received Jesus as their king, they would have been a peculiar treasure unto God, above all people, a kingdom of priests and a holy nation (Ex. 19: 5, 6), and the conditional promises of the Scriptures would have been fulfilled in them. But they rejected their King, and slew him, saying, "We have no king but Cæsar." Therefore, the offer of national salvation was withdrawn, the kingdom of God was taken from them, and they were destroyed as a nation (Matt. 21: 33-43); which was accomplished by the Romans, about A. D. 70, when the kingdom received its final overturn, and the Jewish nation was completely broken up. Then thousands upon thousands fell by the sword, and the remnant were led captive into all nations, and Jerusalem has been trodden down by the Gentiles ever since, with all the land of Israel, and will be till the times of the Gentiles are fulfilled, agreeably to the prediction of our Savior. Luke 21: 24. Then Jesus, whose right it is, will come and take the kingdom. Then "the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 32, 33. And this will be in the regeneration, when Jesus will "sit in the throne of his glory,"—the throne of David, —and the apostles "shall sit upon twelve thrones, judging the twelve tribes of Israel.' Matt. 19: 28.

We find, then, that Palestine is, in a *special* sense, the kingdom of God, and the whole Bible is in harmony with this view. With this view, we can understand what Jesus meant when he said to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21: 43. The holy land, together with the city of the great King (Matt. 5: 35), was taken from them by the Romans; and, in the restitution, will be given to that "holy nation," "royal priesthood," "peculiar people," mentioned in 1 Pet. 2: 9, which will comprise all in every nation who fear God and work righteousness. We can understand also what our Savior meant when he told the Jews they should be thrust out of the kingdom of God. He did not say *left* out, but *thrust* out, where there will "be weeping and gnashing of teeth." Luke 13: 25-28.

When "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God," he will first raise to life his sleeping saints; then we who "are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air;" and this will separate the righteous from the wicked, as a shepherd divideth his sheep from the goats, for then we shall ever be with the Lord, never, nevermore to mingle with the ungodly. 1 Thess. 4: 16, 17.

Please remember that Jesus is coming into his kingdom. Luke 23: 42. He is coming to take the throne of David and reign in Mount Zion (Isa. 9: 7; Ps. 2): 6-9; and we shall meet him in the air, to accompany him to his kingdom. We read in John 13: 36, "Whither I go thou canst not follow me now, but thou shalt follow me afterward." Truly, we shall then follow him to his kingdom, when the angels shall have gathered out of it all things that offend. Matt. 13: 41.

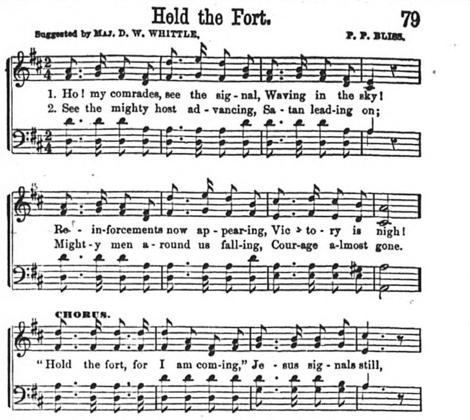
When Jesus shall have conducted his dear saints to Jerusalem and taken the throne of David, he will set them on his right hand. Then will the wicked, both the living and the dead, be gathered before him and placed upon his left hand, Matt. 25: 33. That the wicked dead will be there is clearly shown in Rev. 20: 13, 15: "And the sea gave up the dead which were in it, and death and hell [the grave—*margin*] delivered up the dead which were in them, and they were judged every man according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." So we find that all will be resurrected before the great judgment scenes will be realized; and a part of that great company, whom the sea, death and the grave deliver up, will be found written in the book of life, and a part will not.

When all are thus gathered, the King will then say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34. Does not our Lord here mean that beautiful garden which God, at the creation, planted in Eden, full of all kinds of beautiful trees, loaded with fruit for the man whom he made and put there, in the midst of which was the tree of life, of which if the man had eaten he would have lived forever? And who can say this was not the very land the Lord afterwards gave to the children of Israel? O, may we be found among those blessed ones, so that our dear Savior can welcome us to that beautiful kingdom,—Eden restored—in the midst of which will again be the tree of life. Rev. 2: 7; 22: 2. By the help of the Lord we will be there. But he will say to them on his left hand, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Matt. 25: 41.

O, awful thought! that a great part of the family of man must share the doom of the devil and the wicked angels, because, like them, they are rebels against God; and, although they have the offer of pardon, if they will become loyal, they refuse. Therefore, after receiving their sentence, they will "go away into everlasting cutting-off" (*Emphatic Diaglott*). Matt. 25: 46. The holy angels will gather them out of the kingdom, into which they are gathered to receive their sentence, and "cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13: 41, 42. Those who, when our Lord was upon the earth, eat and drank in his presence, and heard the word from his lips, but refused to obey, will then be among the wailing ones. Luke 13: 25-28. The persecutors of the Thessalonian brethren will then be recompensed with tribulation, and "everlasting destruction." 2 Thess. 1: 6-10. And all who obey not the truth, but obey unrighteousness, will then suffer "indignation and wrath, tribulation and anguish," and perish. Rom. 5: 8, 9, 12. O, that sinners would turn to the Lord and escape that awful doom.

(*To be concluded.*)

Hold the Fort. 79



3 See the glorious banner waving,
Hear the bugle blow;
In our Leader's name we'll triumph
Over every foe.
"Hold the fort," etc.

4 Fierce and long the battle rages,
But our help is near;
Onward comes our Great Commander,
Cheer, my comrades, cheer!
"Hold the fort," etc.

From "GOSPEL SONGS," {by permission of the publishers.} JOHN CHURCH & CO., Cincinnati.

UNITY.

J. D. MERRIAM.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

It is a fact no one can deny, and which it is to be deeply deplored, that among us, who are looking for the near personal appearing of Jesus Christ to earth the second time, here is a lack of *unity*.

Is there a remedy for this state of things? Can there ever be *union* where division has been so long the rule? A union in every shade of opinion on Bible questions, may never be expected, while encompassed with the infirmities of mortality; but may there not be an improvement on the present state of things, so there shall be at least an approximate unity? that where there is contention and strife on these questions, it shall cease?

Let us seek for the things which make for peace. Jesus prayed for his disciples "that they all might be *one*." What is the principle on which alone *unity* can prevail? The great apostle says, "Put on *charity*, which is the *bond* of perfectness." Now if *unity* is not to be expected in *opinions*, shall we not find it in the development of christian character? Love lies at the foundation of christianity. It personates its entire superstructure, and will, in the end, be the keystone to the arch, which is to bind the whole church together in perpetual *unity*. "God is love." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." So the command is, "Thou shalt love the Lord with all thy heart, and . . thy neighbor as thyself." The wise man has written: "Fear God, and keep his commandments, for this is the whole duty of man." Love to God, and love to man are not to be separated, "for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" When love reigns in us, there is no room left for envy and malice, and the evil passions to which we were subject when in a state of nature. "Love worketh no ill to his neighbor." But my neighbor does not believe as I do; shall I love him still? Love him still.

While christians have an undying love for all mankind, there is, without doubt, a peculiar love for those who are the children of God by faith in Jesus Christ. "By this we know that we love the children of God, when we love God and keep his commandments." Who are the children of God? "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Again, "Ye are my friends, if ye *do* whatsoever I command you." *Obedience*, then, is a characteristic of a child of God. Not forced, legal obedience, induced by fear, but filial, childlike obedience; the out-gushing of a heart full of love, showing forth its gratitude by continued acts of devotion to God, and kindness to men. We can show forth our love to God as we minister to his children. He that "hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

A christian character is developed by walking in the light, by obedience and love, which must be the basis for all christian fellowship. For we are made "partakers of the divine nature, having escaped the corruption that is in the world through lust." If we love him that begat, we shall love him that is begotten of him. Thus we are in the family of God. In this family, harmony must prevail. It is called "the church of the living God, the pillar and ground of the truth." It is compared to the human body. As all the members are in harmony with each other; so we are the body of Christ, and members one of another. All are needed, and must be in their place, doing their allotted work; then there is harmony in the body. Baptized by one Spirit into one body, whether we be Jews or Gentiles, male or female, "bond or free, and have been all made to drink into one Spirit." Elect through sanctification of the Spirit, and belief of the truth. "Now, if any man have not the Spirit of Christ, he is none of his."

Do we ignore the truth, because we do not consider unity of sentiment the basis of Christianity? By no means. The grand leading truth, which has a special application to this generation, is doubtless that which relates to the evidences of our proximity to the coming of Jesus, the second time, without sin unto salvation, and a preparation to meet him. If our interpretation of prophecy is correct, then there can be no reasonable doubt, but we are near the end of our work. We all agree that time must soon close. How applicable *now*, all those warnings and admonitions, which were given by Christ and his apostles. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares." "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." "Seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." "He that endureth unto the end, shall be saved."

Now, shall we waste these precious moments of time in discussing questions which engender strifes? in proselyting people to our views, while their characters remain unchanged? Let us not be content to labor merely for intellectual enlightenment, but to reach the heart. Apostolic preaching pricked men in their hearts, which led them to cry out, "Men and brethren, what shall we do to be saved?" O, for more of such preaching, brought to bear on the hearts and consciences of men, leading them to forsake a life of sin, for one of prayer and obedience, having the fruit "to holiness, and the end, everlasting life." O, that God would impart to all who are professedly looking for Jesus, that wisdom which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy. Contentions and strife will then give place to mutual forbearance and love; each esteeming others "better than themselves," thus keeping "the unity of the Spirit in the bond of peace," and be ready, with garments all made white in the blood of the Lamb, for the Bridegroom to come and take them to the marriage supper. God grant we may all be present to share in the felicities of that grand day.

"LOVE HIS APPEARING."

"This same Jesus who is taken up from you into heaven, shall so come again in like manner as ye have seen him go into heaven." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God."

Do these assurances give us joy? Are we looking forward with eager desire to that glorious event? Do our hearts respond, "Amen; even so come, Lord Jesus, come quickly?" His first advent was for suffering, his second will be for victory; in the first he began a great work, in the second he will finish it; in the first he planted a vineyard, in the second the fruit will be gathered; in the first he atoned for sin, in the second he will glorify the redeemed. Blessed and holy will they be who have part in that work of glorifying.

Vast physical changes, too, will attend the second advent; revolutions in the sun, in the moon, among the stars, and in the earth. The rocks testify that God brought up the earth from chaos, to its present perfection, through successive revolutions, transformations, reconstructions. With thunderings, explosions, quakings, conflagrations, the work went on, step by step, until the "garden" was ready for man. The testimony of the rocks agrees with the record of Scripture, that infinite power has done wonders in the past, and may be expected to exceed them in the future. This earth will be destroyed, and new heavens and a new earth will come forth in their place by the Almighty fiat. Does the tremendous fact give us joy?

This earth belongs to Christ; he made it, and has redeemed it. Satan is a usurper, a thief. As a prince he "works in the hearts of the children of disobedience," the children of that one sad disobedience in Eden, and resists the rightful King. . . . In long suffering love, Christ extends probation that man may forsake the usurper and turn to the King of kings. But he will not always tarry; the last moment for repentance will come, "the trump of God" will startle the nations, power will assert its supremacy, and Satan will fall.

Praise the Lord! Satan will fall, and his works be all destroyed. Death and the grave, pain and grief, sin and shame, mortality and corruption, will be swept away. The earth will be renovated, reconstructed, purged of every vile touch of Satan, every dark spot, and made meet for a habitation for the Lord. He will possess his own and fit it up in a style worthy of his nature and work.

But his chiefest work will be expended upon his saints. The new earth will be given to them, and a glory like unto the Lord's own glory shall become their own. The possibilities of knowing, doing, enjoying, traveling, association, progress, in that new earth, will be rich beyond all present power of conception. The eloquence of speech, melody of song, grace of manner, luxury of fellowship, beauty of person, glory of surroundings, grandeur of thought, freshness of new discoveries and rapidity of progress, will so far excel our highest ideals here, that we shall smile at our childish admirations while in the flesh. This precious life will seem altogether insipid when compared with existence there.

Chief among the blessings and glories in the new earth, will be constant, free, familiar converse with Christ. "The meek shall inherit the earth" redeemed, Satan driven out, the true King in full possession, and always to be seen and loved. With this in view, how can we fail to "love his appearing?" Our inheritance will not be complete until Jesus comes "to be glorified in his saints." . . . "How long, oh Lord?" is prayed from "beneath the altar," and breaks from millions of hearts still in the flesh. We do love his appearing, and long for the day to come, the trump to sound.—*Baptist Union.*

OUR GREAT WANT IS CHRIST.

For six thousand years the earth has been smitten, ravaged, broken, parcelled among the nations; the nations, relatively, increasing and diminishing; empires rising and falling; governments forming, flourishing and falling; but, under all circumstances, at all times, and in all places, man—sinning, sorrowing, dying! Such a world, oh, ye antichrists! if purposely made so, and hopelessly kept so, were a shame, a disgrace, a curse to its Maker. And do ye still bespeak for it the innumerable ages? Ah! God knows better and will do better.

There is a being, hidden from us, though not we from him, clothed in our own nature, perfected and glorified, sitting and reigning at the centre and zenith of this universal circle of light and life, of whom it is declared, "In the beginning was the word, and the word was with God, and the word was God." At the close of his last prophetic interview with his latest surviving apostle he declared, "Surely I come quickly, Amen," to which the apostle replied, in behalf of the church and the world, "Even so, come, Lord Jesus!"

I profess no skill or assurance, in determination of prophetic times and seasons, I simply wait on the Lord. Nevertheless, I can but understand that we are now nearly eighteen centuries nearer the fulfillment of the promise than when it was given. Neither can I forget that many lines of prophecy, relating to the same great event, converge about the present era. And neither can I be unobservant of the fact that the world is now open from pole to pole—that the gospel has already performed its office, to a great extent, as a witness for Christ among all nations—and that the condition of nature and society, everywhere, seems to invite divine intervention for the resurrection of the dead, the transformation of the living, the judgment of all, the renovation of heaven and earth, the establishment of everlasting righteousness, and the universal development and triumph of the kingdom of glory and of God.

All we can say is—and this must be said with infinite reverence—"the sooner the better;" the sooner Christ's time comes, the better for all who wait for his coming. If, amidst the conflict of empires, the revolution of kingdoms, and the consequent amazement and alarm of all mankind, we seem to hear a repetition of the promise as just about to be realized—"Surely I come quickly"—let our hearts leap within us as we answer, "Even so, come, Lord Jesus!"

Here is our want—Christ! "Thou, oh, Christ, art all we want!" He, essentially and truly, whether known or unknown, is "the desire of all nations." Let the antichrists say what they will, the only hope of the world is in Jesus Christ. I shall gain my chief object if I can only persuade you duly to remember this. Whatever personal dangers or social dangers may at any time press upon us, however we may humble ourselves before God, and fast and pray for deliverance from them, and even though our prayers be heard and answered, and the dangers which threaten us be removed, still, in all conditions and at all times, our own supreme and most urgent want, and that of the whole world quite as well, is Christ—Christ's spirit, Christ's advent, Christ's miracles, Christ's kingdom, Christ's goverment, Christ's people, and Christ's perfect and everlasting salvation.—*Prophetic Times.*

"Turn to the right, and go straight ahead," was the reply of the late Bishop of Litchfield to a fellow traveler who sneeringly asked him to point out the way to heaven.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 13, 1875.

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Hereafter address me at Boston, Mass. All *private* letters should be marked "*personal.*"
Miles Grant.

Music.—The beautiful piece of music in the last *Crisis*, entitled, "When Jesus comes," is not complete. When too late to make the correction, it was discovered that one score was omitted. We will endeavor to have the whole piece in soon. M. G.

An interesting series of *sermons* is to be delivered at the Music Hall, Boston, on Wednesday evenings, by the following persons, on the specified dates: Dr. C. F. Deems, Oct. 13th; Dr. Geo. Douglass, Oct. 27th; Bishop M. Simpson, Nov. 3d; Dr. G. D. Cummins, Nov. 10th; Dr. Duncan, Nov. 24th. M. G.

Personal.—Rev. S. G. Mathewson, who has served so acceptably for the last two or three years as pastor of the Central street Advent church of this city, has received a pressing call to return to his former charge at Castleton, Vt., where he labored successfully for nine years, but the members of his church here are reluctant to part with him, and have not yet accepted his resignation. His many friends here hope to prevail on him to remain."—*Worcester Spy.*

We understand the church in Worcester refused to accept the resignation of Bro. Mathewson. M. G.

"Love his Appearing," is the heading of an article in another column, from the Editor of the *Baptist Union*, published at 37 Park Row, New York City. Bro. Ball, the Editor, is one of the leading men in the holiness movement. When he says, at the close of the article, "*We do love his appearing, and long for the day to come*," he expresses the feelings of those who love God with all the heart. Such language is in keeping with the spirit of holiness. M. G.

Correction.—In the *Crisis* for Sept. 22nd, 1875, we gave a part of a sermon of Elder James White, as reported in the *Burlington Free Press*. In setting the sermon, it appears an omission was made by the compositor, which was not noticed by the proof-reader. Instead of reading, "the heavenly sanctuary . . . . was to be cleansed by the blood of *goats*," it should read—"The heavenly sanctuary . . . . was to be cleansed by the blood of *Christ*, as the earthly sanctuary was by the blood of goats." M. G.

Conquest of the Goths.—In Bower's History of the Popes, Vol. I. p. 369, when speaking of the time that the Greeks conquered the Goths in Italy, he says Pope Vilgilius "did not leave Constantinople till he had obtained of the Emperor [Justinian] a constitution, with several grants, privileges, and exemptions, not for the Romans only, but for the inhabitants of Italy in general, that country being then reduced to a most deplorable condition, by the war between the Goths and the Greeks, which was carried on, without intermission, from the year 535, to the present 554, when the reduction of Italy was completed by Narses."

We can give no better authority than Bower's History of the Popes. M. G.

A Choice Book.—We have just met with a precious book, entitled, "Walks and Words of Jesus," by Bro. Miles N. Olmsted, of Saugatuck, Ct. This work has two special characteristics, which make it valuable to the Bible reader:

1. It contains a complete harmony of the four Evangelists, arranged in chronological order, thus giving in one view a full account of the Savior's life and ministry. The four Gospels ars so interwoven as to make one continued statement of historic facts relating to the walks and words of Jesus.

2. The words spoken by *Jesus* himself are in much larger type, so that one can read by themselves all the words of Christ left on record, without the trouble of selecting them from what others had said. This is a very interesting feature of the book. It is a choice book for family reading. Price $1.50; gilt illustrated, $2.00.

Bro. H. A. King, 37 Park Row, New York, offers this book, post paid, and his valuable paper—*Union in Christ*—one year for the price of the book, $1.50. The book is also for sale at this Office. M. G.

The Address of the President of the A. C. P. Society, delivered at the late Annual Meeting of the A. C. Association, is now ready. Those desiring it will please order.
Ag't.

FAITH-CURE.

We are now (Oct. 6th) holding a series of meetings in the De Kalb Avenue M. E. Church, Brooklyn, N. Y., with Bro. S. H. Platt, who has been healed in answer to prayer. The cure is genuine and remarkable. He had been lame for twenty-five years. His lameness was caused by a kick of a horse against one of his knees, and subsequently the other knee received a similar injury by striking it against the corner of a box. He suffered much, and consulted several eminent surgeons and physicians, who pronounced his injuries incurable. Being unwilling to use crutches, if he could possibly avoid them, he managed to get around with two walking canes.

Since being cured in answer to the prayer of Sr. Mossman, at Ocean Grove, N. J., Bro. Platt trips about as lively as any other person, having no need of canes, more than before his injuries.

We are giving lectures from the great historical and prophetical chart, in Bro. Platt's church, to large and very attentive audiences. The outlook is very encouraging. Pray for us. M. G.

A PROPOSITION.

That we are very near the close of the present dispensation, there seems to be no room for doubt. Thousands upon thousands are calling for light on this important subject. What can be done? Something extra *should* be done, and done at once. Men are perishing for lack of knowledge, for lack of light and truth, which are shining so gloriously on our pathway. Shall anything be done to help those who are stretching forth their hands for assistance? or shall we work on quietly, and see them plunge into the Niagará of destruction, when we might have sent them the means of rescue?

Brn. and Srs., what is the heart's response? We do not put this question to the cold, worldly formalist, blinded by the god of this world; but we do press it upon every warm-hearted, devoted christian reader; what will *you* do to assist in spreading the glorious news of Jesus' coming, and the importance of a pure heart, in order to be ready to meet him joyfully?

After looking over the matter carefully, we have come to the conclusion that one of the best things that can be done is to make an extra effort to increase the circulation of the *World's Crisis*. Our subscription list should be doubled this year. Ten thousand should be added to the present circulation. Cannot every subscriber, with a little effort, secure one new one? As a general rule, we have found that when "our paper" is sent by friends to persons not acquainted with our position, the reading of the paper has led them to see the "blessed hope," and to subscribe for the paper.

Now our proposition is this: Let those who wish to aid in this glorious work of telling the people that our dear Savior is about to return to establish "the kingdom of heaven," and that they must be holy in order to be ready for the great event, send the *Crisis* for three months to one or many ministers, friends, relatives, or neighbors, who are not now taking the paper. With this arrangement, the paper may be sent three months for fifty cents. Let us have an immediate shower of letters with lists of names and the money for this blessed object. Are there not some generous souls who will pay for one hundred, others for fifty, others for twenty-five copies? We believe the money thus invested will yield a very rich income. Let every one take at least one share. We will take ten. M. G.

DOMESTIC HARMONY.

Social harmony is essential to human happiness. The proper family relations are primary and most important for the peace and welfare of our race. God incorporated the social element, prominently, in all his creatures, especially in man, showing it to be eminently essential in the accomplishment of his merciful purpose to all happiness and peace.

The Creator has given to all grades of social life intuitive and revealed knowledge of the order and principles by which all social relations should be governed. Primary and important with man is the family government. Here are exhibited the first principles of heavenly union and order, binding in love and domestic fellowship the first classification of human society. There are laid the foundations for all human government and fraternal intercourse.

The first heaven established social harmony on the earth was the sacred union between husband and wife. God himself decreed it, arranged for it and established it. He manifested his design, as to the perfection of the union, by giving the pair at first but one organism, making them completely one in location, intellect, love, sympathy, purpose, effort and destiny. After having manifested his purpose as to human oneness and harmony, by organizing under one head the members of a future association of individual members, he parted the first compacted body, thus granting the privilege and blessing of social life in the united body of humanity. This appears from his record of the creation. For in Gen. 1: 26 he says: "Let us make *man* in our image, after our likeness; and let *them* have dominion," etc. He contemplated the two, while as yet there was but one.

The purpose was evidently to produce human society, in which the individual members should be so blended and united in mind and heart, that envy, strife and war should be unknown in their happy ranks. The divine purpose as to the social *position* to be occupied by the two blended parties, the husband and wife, was clearly indicated by the position occupied by the wife in the organic union before separation. She was located at his side; not at his head or feet, but nearest to his heart; at his *side*. If she had been taken from his head it would have indicated government, superiority, headship; or if she had been taken from the feet it would have indicated service, inferiority, slavery. But she was taken from the *side*; a position between the extremes of rulership and servitude; near the heart, the fountain of *life* and *love*.

If he would have his own life perpetuated in posterity, the wife stands to transmit it. If he would have his voice of love and sympathy echo back to his own heart, his wife can successfully do it. If he asks for a helper to share the toils, cares and burdens of life, his wife is at his side to assist him through the heat and storm of a toilsome day. He is not allowed to dictate, as if she were a trembling slave at his feet, and so crush and debase the God-exalted nobility of true womanhood; neither should he allow his wife to take the power of headship, and exercise authority over him as a superior, thus displacing him from his divinely appointed position.

Heavenly harmony is always preserved when heavenly order is followed; for God can never fail to bless those who yield obedience to his laws. If a man would enjoy real tranquility and peace in the domestic circle, let him observe God's laws and order, and the great blessing will never fail him.

If his benevolence would share with some lone heart the endearing love of companionship, and divide with some true friend the bounties of a kind Providence, a truly wedded wife is the divinely appointed recipient. If a christian man would have a home where his wearied head can rest, and his grieved spirit find sweet repose, where the sounds are soft and soothing, and the influences assuring and comforting, let him ask God to give him a wife fitted for the position according to his own purpose. Let him be influenced in his choice more by virtue of character than by external adornments; more by an affectionate heart than by a blushing cheek; more by domestic skill and useful habits than by artistic embellishments and coquettish attractions. Let him esteem true womanly dignity as consisting in real intelligence, retiring modesty, unyielding virtue, christian purity, and real fidelity; and not in a bold intrusion into public notice, a vain show of aristocratic importance, and a heartless disregard of moral obligations and christian responsibilities.

If these few rules were followed, we believe much domestic woe and misery would be escaped, and much real happiness and comfort secured.

No good woman should accept the hand of a man in wedlock, who has not manifested the true nobility of manhood. She should accept only him whom she can reverence as her head, and truly love on account of real loveliness, seen in his capacity for intelligence, his well established virtuous habits, his loving, sympathetic nature, his domestic economy, and above all, his reverence for God, his Word, and the holy religion of Jesus Christ.

When the divine union of this sacred covenant is formed, it can only be perpetuated, in its fullness and joyfulness, by the husband and wife each occupying their appointed place, performing their proper part of life's duties, assisting in bearing each other's burdens, soothing each other's troubled hearts by soft and sympathetic words, long forbearance, and deeds of heartfelt love. The rising wave of strife and discord should be stayed at its first appearance.

It will take much less power and effort to prevent the golden chord of union from breaking, than to repair it after being severed. How unwise to suffer the peace and happiness of a family to be destroyed for a long time, and perhaps forever, by indulging in a few hasty, censorious words, the expression of unfounded jealousy, a little foolish criticism or the unholy ambition to exercise undue authority.

When a wrong step is taken, or a bitter word spoken, the sooner the poison is extracted by an honest and full confession, the easier the wound is healed. The sweetness and value of domestic life is dependent upon these things.

Happiness never dwells where love and harmony are absent. Riches and honor can not retain it. The stately hall or palace is not its native home. It follows love and union into the beggar's cot, and long remains with loving hearts, although they may be despised and outcast.

Secure love and concord in your homes, and happiness will take up its abode there, and will never be absent when the circle gathers around the hearth-stone, morning, noon and evening. They who waste the family love, squander its richest treasure. Better by far have your house laid in ashes, and be homeless, than have your domestic peace destroyed by strife. A thief would not rob you of so valuable a treasure to take all your goods, as Satan will to destroy your love and harmony. "Better is a dinner of herbs where *love* is, than a stalled ox and *hatred* therewith."

If our faith does not save us from family strife and hatred, we may feel assured that we are not enjoying gospel salvation. When our religion does not make us loving and kind in our families, we had better not recommend it when absent from home. The union which exists between truly wedded hearts is so perfect that it is taken to represent the divine union between Christ and his church. Eve was the bride of the first Adam, and the church is the bride of the second Adam. Then let us so love our wives as Christ loved the church, and let the wives see that they reverence their husbands.

As the first Adam's bride was taken from his side by the direct power of God, she receiving the nature and mind of her head, so the church is taken from the second Adam's side by the operation of divine power, she receiving the divine nature, and is united to Christ by a holy espousal. O the glorious unity of divine oneness with the King Eternal, the Immanuel of a holy race. J. C.

YOUNG PILGRIM LESSON PAPERS.

We are about to add a new feature to our Sunday-school paper, *The Young Pilgrim*. The A. C. Pub. Society at first contemplated publishing weekly Lesson Papers, but after deliberation it was thought best to have them issued in the *Young Pilgrim*, thus giving to them a larger circulation than by the former method, and also adding to the interest of the *Pilgrim*. Two lessons will appear in each No. of the *Pilgrim*, except when five Sundays occur in one month, when there will be three in one No. and two in the other. The lessons the first month will be on the following subjects: The Bible, God, Jesus Christ, and the Holy Spirit. The lessons as they will appear from time to time, are intended to present the leading truths of the Bible, doctrinal and practical, in a form adapted to the capacity of children, and yet in a manner to deserve the attention of adults. In a word, they are intended for our Sabbath-schools, not for a few classes, *but for all*, old and young, and we hope they may be liberally subscribed for.

The preparation of them is entrusted to the Editor of the *Young Pilgrim*. In addition to the subjects above mentioned, the lessons will in due time embrace biographical sketches of prominent Bible characters, enforcing the lessons to be learned from their lives. It is intended to make these lessons as attractive, interesting, and instructive as any that are published, and if our friends who have wished for them will now take hold of the work in good earnest in extending the circulation of the *Pilgrim*, and renewing their own subscriptions, we see no reason why their publication may not be a permanent arrangement. We hope all our Sunday-school superintendents will become interested in them at once, and begin their use with the first that are published. The first lessons may be expected to appear in the November Nos. of the *Young Pilgrim*.
Ag't.

CONSTITUTIONAL AMENDMENTS.

In another column will be noticed a call for a meeting of the Advent Christian Association, to be held Tuesday, Dec. 14th, for the purpose of amending its Constitution. The occasion of this call is on account of some dissatisfaction with the working of the present system, which has been in operation some sixteen years. If any improvements can be made, we are ready to give our heart and hand to the work.

Since the Board of the Association decided to call the above named convention, for the purpose specified, we have devoted considerable thought to the subject, and will lay some of the results before our readers, for their consideration, before we meet for action, as is required by the Constitution of the A. C. A.

The object in forming a new Constitution of the A. C. A. may be expressed as follows: *To secure the greatest possible impartial representation of the voice of the people, at the least possible expense and trouble.* The system that best corresponds with the foregoing proposition is the one that should be unanimously adopted. We are well satisfied that the present Constitution of the A. C. A. may be much improved. If possible, it is desirable that some system be adopted so that every co-operating church in the world may find it convenient to be represented in the annual meetings of the Association, having a voice in the choice of officers, and in the direction of business matters.

The system should be as democratic as possible, and well guarded against all abuse of power by any who might seek an undue controlling influence. It should be arranged with reference to economy in saving traveling expenses, and the trouble of entertainment; hence the system should aim to reduce the representation to as small a number as will give satisfaction to the whole body.

It also seems desirable that the Association should become more like a General Conference, and have some judicial as well as executive power, and become a body to which appeals may be made from churches and State Conferences.

With these general thoughts before us, we offer the following suggestions:

1. The name of the Association shall be changed to that of "The General Conference of the Advent Christian Church."

2. Every church co-operating with the General Conferenee may send one delegate. He may be a minister, or lay member,* as the church may prefer; or he may be a member of any other co operating church, than of the one by which he is chosen; but no one can be a member of the General Conference, unless duly appointed by some co-operating church, and provided with a certificate signed by the Chairman or Secretary of the meeting at the time of the appointment.

In the arrangement of this amended Constitution, we have endeavored to combine the principles that govern the election of the members of the Senate and House of Representatives of the United States Congress. A given number of persons secures a Congressional Representative; but every State, without regard to its population, sends the same number of Senators. So far as we know, all General Conferences, of different denominations, are made up of delegates from local or State *Conferences*, and not by delegates from *churches*; hence the latter are not directly represented in the General Conference; but in allowing every church to send one delegate, each church acts in the General as directly as in the State Conference. The allowance of but *one* delegate from each church, without regard to the number of its members, is analagous to the law regulating the choice of United States Senators, which permits but two from each State, without respect to the population. In allowing but *one* delegate from each church, the number admitted by the old Constitution will be reduced full one half, which is a desirable result as to *expense*. It also prevents the churches living near the place where the Conference is held from having an undue control, in always being represented by their full number of delegates; while those at a distance cannot afford the expense, and consequently are not represented at all, thus giving ground for complaint about the working of the present system. In order to fully remove this objection, we offer the following:

3. Any church being over one hundred miles from the place appointed for the meeting of the Conference may vote by proxy through any properly chosen delegate of any other church, by making known to the Secretary of the Conference the church whose delegate is to be the proxy. In this plan, every church has an equal voice, and all living over one hundred miles from the place of meeting can vote for every officer at the expense of but three cents—or the cost of a letter to the Secretary.

4. In case it is known to the Conference that any delegate takes measures to secure proxies, he shall forfeit his membership in the Conference.

5. Delegates shall not be officially informed that they are to act as proxies, till the fact is made known to them at the meeting of the Conference, by the Secretary, who shall prepare an alphabetical list of the churches voting by proxy.

6. All officers appointed by the General Conference shall be considered as delegates, but shall not act as proxies for any church. In case it should happen that any officer should be chosen as a proxy, the Conference shall have power to appoint a substitute, through a committee of three, nominated from the floor, one of whom shall be said officer. This section shall not be construed to apply to officers elected during the session of the Conference.

As it would be quite natural for distant churches to name some official member as their proxy, thus giving the officer undue power in the Conference, this section is offered as a guard.

7. In case any delegate, living within one hundred miles of the Conference, is chosen more than two weeks before its session, he shall forfeit his membership. This clause is designed as a guard against "wire-pulling."

8. In case any churches, represented by proxies, wish to express affirmative or negative votes on any *particular questions*, they can so state it in their letters to the Secretary, who will give the information to the proxies, whose duty it shall be to comply with the request of said churches.

9. All officers appointed by the Conference shall be nominated by nominating committees, nominated from the floor. This is to prevent any individual from making a hasty nomination.

10. Printed lists of acting officers shall be distributed by the tellers to the delegates, in connection with the ballot papers, but shall not be read publicly. As but few of the delegates may know all the acting official members, it is proper that they should have this information to assist them, when desired.

11. The meetings of the General Conference shall not be held in connection with any other meeting. This is to prevent either a hurry or neglect of business, which has sometimes occurred when mixed with our campmeetings.

12. The evening sessions of the Conference shall be occupied in religious exercises.

13. The General Conference shall have judicial as well as executive power. Any individual or church, that cannot be represented in a State conference, or any church or individual dissatisfied with the decision of a State conference, may appeal to the General Conference, and its decision shall be final.

14. The General Conference shall have the power of discipline over its official members, but shall entertain no charges against individuals, churches, or conferences, excepting written appeals, with written charges and specifications from some individual, church, or conference.

15. The General Conference shall have the supervision of our publication interests, and appoint the officers of the A. C. P. S.

16. The officers of the Mission Society shall be chosen by the General Conference, but the annual meetings of the Society shall be at such time and place as the Society may appoint, or amend, as they may think best, when they come together.

In conclusion, we will give a few reasons why we have offered this plan.

1. It is *universal*, as every church can be represented.

2. It is *impartial*, as it gives no preference to ministers above laymen.

3. It will cause the least possible expense and trouble to all who live over one hundred miles from the place of meeting, as it is only necessary for each church, when together, to select their proxy. This need not take over five minutes, and in another five minutes a letter may be ready to mail to the Secretary of the Conference, so that the whole trouble and expense would amount to about ten minutes of time, and three cents in money.

This system, we think, reduces the trouble and expense to the lowest possible figure, and removes all objection against distance. It is also carefully guarded against any "wire pulling" or "ring" movements. It is self-regulating. If there be any advantage, it is transferred to those who are so far away they cannot be present to speak for themselves. It also diminishes the number of delegates, and thus saves expense to the whole church family, which is an important item.

At the opening of the meeting, the Secretary will announce who are to vote as proxies, and how many votes. This number, including the delegate's own vote, will be placed on the ballot at the time of voting, so that the assorting and counting will be as easily done as in the common system. While it may increase the number of votes a hundred times, it will cut off from a half to three-fourths of the delegates in the locality of the meeting, thus removing the objection now existing in some minds against the present system. For instance, Worcester sends five delegates, Chelsea three, making eight. In the proposed plan, each would send one, thus cutting off three-fourths of the present number, and three-fourths of the expense.

We believe this proposed system is the most important, the most economical, the most easily executed, the best guarded from abuses, of any we have yet ever considered.

Note.—We would suggest another arrangement of the proxies: That, instead of having the churches that vote by proxies name any particular delegates of other churches to represent them, the Conference, through its Secretary, shall divide all the proxies equally among all the delegates, taking them by rotation as they stand on the respective lists of proxies and delegates. This arrangement would prevent any accumulation of proxies in the hands of any one delegate. It would only require that a church signify to the Secretary of the Conference that it wishes a proxy, without specifying the delegate of any particular church.

In case this plan is adopted, the Conference may appoint a committee of three, nominated from the floor, who shall assort and cast the *special* votes sent by proxy churches, as found in the Secretary's list.
M. G.

* Lay members may be as good *business* men as ministers.

TEMPTATION.

Can a holy, pure being be tempted? Yes. Adam was pure, yet was tempted, and yielded. Christ was holy, "but was in all points tempted like as we are, yet without sin." Heb. 4: 15. It is sometimes said there can be no temptation, unless the one tempted has a desire to comply with the temptation. A temptation is a trial. When one is tempted, there may be a favorable response to the temptation, or there may be a hearty resistance and abhorrence. For instance: an intemperate man may be asked to take a drink of whisky. His appetite and will respond, Yes. At the same time, the whisky may be offered to a temperance man, but his appetite and will say, No. The temptation is the same in both cases, but the persons tempted are in different conditions.

A pure heart has no desire for impure things; but it would be untrue to say that a person with a pure heart can not be tempted, or tried. All men are tempted. If it claimed that there can be no temptation unless the one tempted desires to comply with the temptation, then it would follow that there are no pure hearts; which is an unscriptural conclusion, and would make out that Christ was impure. The Bible informs us that we "shall be purified, and made white, and *tried*." Dan. 12: 15. It will be seen that the trial, in this case, is *after* they are "purified and made white"; consequently the trial comes when the heart has no desire for impure and filthy things. The tempted person must be in one of three conditions: (1) He may desire and yield; (2) he may desire and resist; (3) he may have no desire, and resists. In the first case, the individual says Yes to the temptation; in the other two, No. Jesus was in the third position; and so are all holy beings. M. G.

REPORT OF TENT MEETING IN CAMDEN, ME.

Our seventh meeting was held in this place, commencing Aug. 22nd. We found a few brethren and sisters looking for the "blessed hope" in this place and vicinity. Eld. S. Hall's residence is in Camden. He labors mostly in other places to good acceptance, and contends for the faith once delivered to the saints. Our meetings continued over two Sundays, were well attended, and with good results, as we have reason to hope. Three made a start for the kingdom; others were strengthened in the hope of soon seeing Jesus. We were obliged to move our tent, as the school was to commence near by. At this time I thought it duty to go home with my family, as they had been with us four weeks, and one was sick. We left the tent with Brn. Hall and Dinsmore, hoping to return the last of the week; but learned they moved the tent to Thomaston, where they held meetings a few days. Thinking it too cold to tent on the seashore, they packed up the tent. One was reclaimed, others are under conviction.

Our work is almost done. Our reward will soon be given. May it be said, "Well done," for Jesus' sake. H. B. Sevey.

West Waterville, Me., Sept. 24th.

RESOLUTIONS.

At an adjourned meeting of the Alton Bay Campmeeting Association of the Advent Christian Church, held at Alton Bay, Aug. 28th, 1875, the following resolutions were unanimously passed:

Resolved, That the thanks of this Association be and are tendered to their Treasurer the past year, Bro. J. W. C. Pickering, for the careful and accurate manner in which he has performed his duties as Treasurer; and we hereby express ourselves as *more than satisfied* with the manner in which the financial matters of the Association have been conducted the past year.

Resolved, That our thanks as an Association are tendered to our Executive Committee for the faithful performance of their arduous duties, and that we express our entire satisfaction with their untiring efforts to promote the interests of our campmeeting.
C. H. Fletcher, *Secretary.*

Dr. Doddridge's prescription for the hour —"Forget the steps already trod, and onward urge thy way."

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$62 72
N. W. Wait	20.00
P. S. Ward	5.00
J. Crosby	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$16 20
N. W. Wait	10.00
Isaac Richards	.45

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, Geo. T. Adams,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$1048.63
R. A.	10.00
Mrs. Maria Drury	2.00
J. F. Clothey (on pledge)	10.00
Second Advent Church at Marblehead, Mass., by Bro. J. F. Clothey	15.00
S. A. Church at Carver, Mass., by Bro. J. R. Boynton (for Bro. E. Bundage)	10.95
S. A. Church at Manchester, N. H., by Bro. W. A. Lovejoy	3.00
S. A. Church at Plymouth, Mass., by Bro. L. Boutell	6.65
S. A. Church, Athol, Mass., by Bro. R. D. Grant	9.50

FOR THE POOR, ETC.

Previous acknowledgments	$7.00
N. W. Wait	5.00

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Miles Grant (10 copies)	$5.00

FROM BRO. J. A. CARGILE.

To the A. A. M. Society.

Dear Brethren:—I am thankful to be able to report the blessing of God upon my labor thus far.

Since I left the campmeetings I have met many who are anxious to know the truth. I stopped with the brethren and sisters in Biddeford, Worcester, Putnam, Abington and Woodstock Valley, who helped me after a godly sort.

In Washington, I met some of like precious faith, who went with me to the Y. M. C. Association, to whom I was introduced, and with whom I enjoyed a six o'clock meeting in their room, in which I saw on the wall, the first thing on entering the door, the song of Mr. Sankey, headed "When Jesus comes." At eight o'clock we had street preaching. From nine till ten we enjoyed social meetings in their rooms. It was really a blessed time.

I left Washington Wednesday evening, at eleven o'clock, and arrived in Morganton, N. C., on Friday, the 19th, at two P. M., where I met Bro. Israel Coffey, who had come to meet me with a hack.

We drove that night to this place (Colletsville) a distance of sixteen miles. Saturday morning met a large crowd in the new house built by the brethren, whom Bro. Moody had excluded from the Baptist church. The new house stands in a few steps of Bro. Moody's church. I tried to preach Saturday, A. M., and the friends insisted, and I agreed to preach again in the afternoon, as people kept coming in till we closed the morning service. Sunday, 12th. The large house did not seat all the people by at least one hundred, who thronged the doors and windows. In the forenoon we dedicated the house to God. In the afternoon we, in answer to a written request, formed a church with fourteen members. After the little band was united in solemn covenant, I invited *all christians*, who could wish us God speed, to extend the hand of fellowship.

To my surprise, one brother, who said last June that he would take a club and guard the church door to keep me from preaching in it, came forward, all melted down by the power of God, and threw his arms around our brethren, who had been considered leaders in the Advent heresy. We indeed had a blessed good time.

Monday 13th, met in the evening; eight forward for prayer, and thirteen joined the church, of whom about five were colored.

Tuesday, by special request, I mounted one of Bro. D. D. Coffey's mules, and rode thirteen miles to a place called Lower Creek church. Passing through the village of Lenoir, the people seemed somewhat stirred to think the heretic was going to Lower Creek. One said, "That fellow has broken up one of our best churches, and I think that ought to satisfy him."

We found the church door locked against us, and a crowd standing in the yard looking rather sad. I spoke in a grove within twenty steps of the church door. The people gave the best attention.

We then enjoyed one of the best social meetings I ever enjoyed (save at campmeeting) at the house of a private family in the evening.

Wednesday, 11 A. M., back to the grove again, met an increased crowd, one minister present who refused to come forward to take part. We had a good time, the audience seemed all melted to tenderness, and many said with tears, "Come again."

I then started back to this place, in company with Bro. O. F. Goodwin, who has been with me through all the meetings, and labored to great advantage. In Lenoir we were separated by his having gone to get a shoe for his mule, and I missed him. I knew I had not time to tarry and reach my appointment ten miles that night, so I started alone through the strange hills. About six miles from the village I was lost, and wandered through some by-paths, down ravines so steep that I was forced to dismount and lead my mule. To my astonishment I found a small cabin up in the very head of a hollow, where I learned the way out. I reached the main road at dark, and then

rode four miles, but was too late for the meeting. This is missionary work.

Thursday morning I started and rode six miles to the church, and tried to preach; five forward for prayer, two converted,—praise God,—one joined the church, and we enjoyed a melting time. Thursday evening spoke again, scarcely able to stand so worn out. Bro. Goodwin talks, and with that exception I have had all the burden, and have the ague "in the bargain," but how can I stop when people are so eager to hear as to come twenty-five miles, and from four different counties, some on horses and mules, and others in ox wagons. We had a good time; ten forward for prayer, and three joined the church.

To-day, Friday 17th, I am resting, and suffering with a severe pain in my head. Shall try to preach again to-night, the Lord willing. I praise God for the encouragement I have here.

The devil has tried every way to keep the truth down by telling falsehoods, but still God blesses and the cause prospers.

O, dear brethren and sisters, pray for us here, that we may keep humble at the Master's feet, and work while the day lasts. Two Baptist ministers here believe the truth, but need a little more "back bone," Bro. Ross, to stand up for it. God pity such preachers.

To those precious brethren and sisters who contributed so liberally to me, let me say, God bless you. I do not know you all, but Father does, and he takes cognizance of your act of charity. By your help, together with that of the Mission Board, I can now preach free from embarrassment. The devil cannot say "he'd better pay his bills." I owe no man after I reach home. This morning I received by mail a chart from Bro. L. T. Cunningham. God bless him.

I have many pleasant recollections of campmeetings. I will continue meetings here till next Tuesday, then go to Blowing Rock. Hope to reach home in two weeks. Pray for me. J. A. CARGILE.

Collettsville, N. C.

QUERY.

Editors World's Crisis:—On Sunday last I listened to a discourse by one of the celebrated divines of New York upon the eternal life, in which he endeavored to show that eternal life and life everlasting were two entirely different things, and that eternal life was separate and distinct, entirely outside, and beyond the life everlasting.

I find by consulting Webster that eternal is something which never had a beginning, or will ever have an end; while everlasting is something which has had a beginning, but will have no end.

Now in view of the above fact, in what sense can man be said to have *eternal* life? Are eternal and everlasting synonymous terms, as in Rom. 6: 22, 23—"And the end *everlasting* life. . . . But the gift of God is *eternal* life through Jesus Christ our Lord"?

Yours in hope, A. J. MUNGER.

Correspondence.

From Bro. C. Carman.

Editors Crisis:—I wrote to the *Crisis* last June saying that the grasshoppers had eaten up thousands of acres of corn in our county. The people went to work like men and replanted the ground that was eaten bare. The season was favorable, and in forty-five days the corn was in tassel, and the people said, "Oh! if we could only have forty days more good weather, without frost, we shall have bread for our children and feed for our stock." The good Lord, whose ears are ever open to the prayers of his children, gave the forty days, and not only that, but fifty, and no frost to kill or hurt corn. Corn is good, and more in this county than was ever raised before in one year.

But notwithstanding the mercies of God have been so signally lavished upon the people, they still go on in their sins, just as though death and starvation had not been at their door.

Brn. Deyo and Marsh have been at our place with the Iowa Mission Tent. They commenced preaching Sept. 15th, and held them over two Lord's days. Much interest was awakened and prejudice removed, both in and out of the church. Sinners arose for prayer, backsliders were reclaimed, and strong men and women saw the true light under Bro. Deyo's powerful appeals, aided by the Spirit of God; and we hope the seed has been sown that will yield some sixty, some thirty, and some an hundred fold in the soon coming harvest; for the fields are turning; soon the Lord will come and gather home his ransomed ones now scattered from Maine to Texas, from Florida to Oregon. Then we shall enjoy a meeting that will not break up; then our lungs will not grow tired, or our eyes heavy with sleep, for this dull mortality will put on immortality.

Hamburg, Iowa, Oct. 4th.

From Bro. John McLean.

Dear Editors:—Thinking some would like to hear from this part of Michigan, I write a few lines. I think it is the duty of all who profess to believe in the soon coming of our Lord, to cheer and comfort one another, as we see the time approaching for the coming of our Savior and the establishment of his kingdom on the earth. Blessed truth! I thank God that my eyes have been opened to this important truth. I feel sad to see so few manifesting the sweet spirit of Jesus. It is time all were united in one spirit. Wickedness is indeed abounding, and it requires great christian faith and fortitude to withstand the assaults of the wicked one. We cannot withstand them, unless we come to our King in prayer. Brn. and Srs. in Christ, let us cheer one another by words of comfort and deeds of kindness, and let us be united together in brotherly love, enduring all things patiently, knowing the hour of our redemption draweth nigh. Let us live our religion every day, and in all our business relations with one another, and with the world, giving unto every one his due. Let us be united in supporting the cause of Christ, and spreading the glad tidings that Jesus is soon coming.

I know some will complain of hard times and say they cannot give anythng to support the gospel; but still they can get money to gratify selfish desires. These things ought not so to be.

Prairieville, Mich.

— In Germany the loss of young men in the war has been so great that there are at present nearly a million more women than men.

Obituaries.

BERRICK. At Richmond, Me., of billious typhoid fever, after a severe illness of nine days, Mrs. M. Berrick, widow of the late Harmoness Berrick, of Lowell, Mass., aged eighty-two years, six months.

A mother in Israel has fallen. Sister Berrick's piety was deep rooted. She experimentally knew Jesus and his love. No sooner than she heard the good news of Christ's coming to reign on the earth renewed, she fell in love with it; and "the hope" was as a "blessed" hope to her. I knew her and the family well since our expectation of soon seeing "the King in his beauty," and from that time to her death, she has been "steadfast, unmoveable," a practical Bible Christian, and every sign of approaching glory would cheer her waiting soul.

The house of prayer and praise was her delight. She spoke in love of Christ's soon coming, "was ready to be offered," longed to be at rest. She was brought to Lowell, Mass., the funeral attended by Elder M. R. Phetteplace, and buried in Chelmsford, Mass., where she sleeps in Jesus till the trumpet calls her forth to her reward of eternal life. May the same good hope prepare all the children to meet their sainted mother in the kingdom of life and glory. L. BOUTELL.

ALLEN. In Saco, Me., Sept. 9th, 1875, Bro. John M. Allen, aged fifty-three years.

A good man has fallen by the hand of death, whose place can hardly be filled. At home he was kind and cheerful, attentive to the wants of his family, making it happy and pleasant for all; and his cordial greeting to visitors, and especially to the pilgrims, made his home one of sweetness and rest to the weary traveler. In the church, as an elder, he was patient and forbearing, manifesting such a sweet, loving spirit as to gain the confidence of all. His loss will be greatly felt by us, but his companion and children will mourn most sadly.

Death has torn from Sr. Allen's embrace two sisters, a dear mother, and a darling child; but there has hitherto been one to comfort and help. Now that one is gone. No earthly arm can support but the strong arm of God. May the God of all comfort give them consolation in this hour of bereavement and sorrow, and bring them soon to meet where parting shall be known no more. A very large company manifested their sympathy and respect at the funeral, while we tried to comfort them with the Word of life, assisted by Bro. George Brown. J. GAY.

PRESCOTT. In Saco, Me., March 28th, 1875, Sister Mehitable D., wife of Bro. Benjamin H. Prescott, aged sixty-five years.

Sister P. has for a long time been a servant of Christ, and was ready and waiting for rest. Her sickness was long and distressing, but she bore it patiently, quietly falling asleep in Christ, and is awaiting the trump of God to break the slumbers of the dead. She leaves a husband, two daughters, and a blind son to mourn her loss. She will be greatly missed at home, especially by the dear blind one, who had her constant care and love to cheer him in this world of darkness, and who has taught him to sing so sweetly of that world of light, where we hope he soon will see the loved ones of earth, and gaze on Him who died to save. J. GAY.

CONNOR. In Salem, N. H., Sept. 25th, Nathan Connor, aged sixty-seven years and two months.

Bro. Connor was a Christian, a lover of Jesus and his word, always ready to give a reason of his hope, which was in the coming of Jesus and the resurrection of the dead to immortal life and beauty in God's everlasting kingdom, to be enjoyed on the new earth. We miss him. May the Lord comfort the afflicted family. A good selection of the word of life was read, and words to comfort the afflicted family, by the pastor of the M. E. Church. C. RICHARDSON.

DOLLEY. In Biddeford, Me., Sept. 20th, 1875, Wm. Dolley, aged eighty years.

This aged pilgrim long ago sought and found the Lord, and was one of the first in this region of country to look for his return; and for long years he has waited and watched for his coming, but at length death has laid him low, and he rests in hope. May God bless the aged widow, and bring the children to know the God of their father. J. GAY.

SMITH. At South Creek, Pa., Aug. 21st, 1875, Albert Jesse, son of Charles and Ida Smith, aged two months.

The enemy has again entered my home, and taken a dear grandchild. We long for Jesus to come and raise our dear dead ones to immortality. Words of comfort were spoken by Eld. E. C. Cowles, from Matt. 2: 18. MRS. JESSE MOORE.

Married.

HUNKINS—KIRBEY. In Plymouth, N. H., Sept. 27th, 1875, by Eld. C. W. Nelson, Mr. CHARLES HUNKINS, of Hebron, N. H., and Mrs. EMELINE J. KIRBEY, of Plymouth, N. H.

LANDERS—HAYNES. In Bowdoin, Me., Oct. 2d, 1875, by Eld. H. S. Mitchell, Mr. LEWIS LANDERS, of Lisbon, Me., and Miss EMMA HAYNES, of Bowdoin, Me.

FOREIGN NEWS.

LONDON, Oct. 2. The *Daily News* correspondent at Ragusa telegraphs that three battalions of Turks were totally defeated, and sixty-five beheaded.

A special dispatch from Vienna to the *Daily News* announces that Servia has summoned all her subjects abroad to return within three weeks and join the Landwehr.

Oct. 8. The *News* despatch from Ragusa says: Sjubobratich estimates that the Herzegovinians have lost one thousand killed and wounded during the campaign. He declares they now number 2500 and are as determined as ever.

Oct. 9. The Porte has consented to withdraw its troops from the frontier of Servia, where they are now operating against the insurgents, the European powers agreeing to guarantee the peace of the disturbed provinces.

PEKIN, Oct. 5. The *Gazette* to-day publishes an official edict of the Government, allowing the chiefs of the Government departments to communicate with the foreign Ministers.

COPENHAGEN, Oct. 4. The Swedish steamer L. J. Bager, running between Lubeck and Copenhagen, has been burned in the Baltic. Twenty-four of the passengers and eleven of the crew perished. The steamer was a small one, and was built in 1858 at Gottenburg.

MONTREAL, Oct. 5. With a view to render impossible the disinterment of Guibord's remains, a stone coffin twelve feet long by four feet wide is being made. This will be covered by a stone slab, riveted, and bolted with six iron bars, and will require ten horses to move it. It will be finished on Saturday. The burial will probably take place a few days later.

OTTAWA, Ont., Oct. 5. It is rumored that several companies of the Governor-General's foot guards have been ordered to Montreal to be present at Guibord's funeral.

DOMESTIC NEWS.

Manchester, N. H., Oct. 6. The horse disease is prevalent here. A number of horses have died and many are sick.

Philadelphia, Oct. 6. The veterinary surgeons state that eighty per cent of the horses in this city are now suffering from the epizootic.

Montreal, Oct. 6. The epizootic disease is spreading among the horses here, those in all the large stables being affected. The disease is also prevalent in Toronto, Hamilton, and London.

A NOVEL ILLUSTRATION OF A DISCOURSE.—The De Kalb Avenue Methodist Church, Rev. S. H. Platt, pastor, opened their revival services for the season last evening in a novel manner. Stretched across the entire church, over the platform, and some distance down each gallery front, was a beautifully painted chart, sixty-eight feet long and seven feet wide, synchronizing to the eye sacred and profane history, and Rev. Miles Grant, of Boston, delivered an interesting lecture upon "The Correspondences in the History of the World and the Prophecies of the Bible."

A crowded congregation listened with deep interest, and unmistakably indicated their gratification at the announcement that the lectures will be continued during the week. The hours of service are at 8 o'clock on Tuesday and Friday, and 7:30 on Wednesday and Thursday evenings.—*Brooklyn (N. Y.) Argus.*

ITEMS.

— Moody and Sankey begin their Evangelical work in Brooklyn, in the Rink, on the 31st inst.

— It is estimated that there are one million of people in London who never attend church.

— Switzerland is engaged in a fierce struggle with the Catholic church, and has forbidden public religious processions under severe penalties.

— In accordance with instructions from the British War Office, the Martini-Henry rifle is to be in the hands of all the troops in the colonies by the end of the financial year.

— The Catholic population of Pennsylvania has doubled since 1860. It is now 600,000. They have 622 churches, chapels, etc., and 541 priests.

— Another Texas town is reported swept away by the Cyclone of last week,—Cedar Lake, a small village of Brazoria county,—and all the inhabitants are supposed to have perished.

— California expects to produce during the present year 50,000,000 pounds of wool, 15,000,000 gallons of wine, and 45,000,000 bushels of wheat.

Notices.

SPECIAL MEETING OF THE A. C. A.

At a meeting of the Board of Directors of the Advent Christian Association held in Boston, Mass., Sept. 30th, it was voted that a special meeting of the Advent Christian Association be held on *Tuesday, Dec. 14th*, at two o'clock P. M., to consider the expediency of revising the Constitution of the Association, particularly with regard to forming a new basis of representation. A full attendance of preachers and delegates from the churches is earnestly desired. Each church is entitled to one delegate, and one additional delegate for every fifty members above twenty-five. The meeting will be held at the Advent Chapel in either Chelsea or Worcester, Mass., the churches in both places having invited the Association to hold the meeting with them.

Arrangements as to the place of holding the meeting have not yet been perfected, but notice will be given in due time.

S. G. MATHEWSON, *President.*
C. E. BARNES, *Secretary.*

NOTICE.—The next annual session of the N. H. Advent Christian Conference will be held with the church in Concord, N. H., commencing Wednesday evening, Nov. 3d, and continue over the following Sabbath. An effort will be made to secure reduction of fare on the various railroads. Particulars hereafter. A. ROSS, President. C. H. FLETCHER, Sec.

CONFERENCE NOTICE.—The annual conference of the Canada A. C. Conference will be held in Hatley, P. Q., commencing Wednesday evening, Oct. 13th, and holding over the following Sabbath. Important business connected with the conference and campmeeting interests will be attended to, and all are urged to attend.

Reduction of fare over the Grand Trunk R. R. has been secured,—two thirds of one fare off. All persons, therefore, who intend to attend, will please drop me a postal card at once, that I may send them a certificate to present to the ticket office, so as to secure the double journey ticket. L. C. MCKINSTRY, Sec. *pro tem.*

Connecticut A. C. Conference.

The Lord willing, this conference willl meet at Plainville, *Wednesday evening, Oct. 13th*, and hold over Sunday, Oct. 17th. This is the annual meeting, and we hope to see a general gathering of preachers, delegates, and brethren and sisters interested, throughout the State. You expressed sympathy for the well being of the conference at our late campmeeting, and we trust it will now be practically endorsed. Thursday, Oct. 14th, is set apart for the transaction of conference business. Come promptly and attend to it, that the remainder of the time may be devoted to the preaching of the word and labor for the perishing.

SETH WOODRUFF, President.
O. D. WOODRUFF, Secretary.

Conference.

The Delaware District A. C. Conference is hereby called to meet and hold its semi-annual session, at the Advent Christian Church, Eighth Street, above Noble, commencing on Friday evening, Nov. 5th, and continue over the Sabbath. This conference embraces the District of Columbia, Maryland, Delaware, New Jersey, and Eastern Pennsylvania. It is earnestly hoped that every church sympathizing with us will be represented, either by letter or delegates. Every church or religious body co-operating with this conference is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the conference can be addressed to EDWIN KING, 1716 Francis St., Philadelphia, Pa. WM. ASHMAN, President. E. KING, Secretary.

NOTICE.—The East Maine Missionary Association will hold its first meeting with the church in Levant, at the new chapel, commencing Oct. 28th, and hold over the following Sunday. Brethren and sisters are earnestly invited to come to this meeting, to labor for the salvation of sinners and confirmation of saints. O. S. FRENCH, Sec.

Conference.

The next Annual Advent Christian Conference of Northern Pa. and Southern N. Y. will be held at Little Marsh, Tioga Co., Pa., commencing *Thursday evening, Oct. 14th*, and continuing over the following Sunday. We hope to see a general gathering of the friends of truth. Come in the name of the Lord. Ticket by railway from Corning (Tioga depot) to Middlebury. Teams will be at Middlebury to convey to Little Marsh.

E. C. COWLES, President.
A. H. BRIGGS, Secretary.

NOTICE.—The Advent believers will hold meetings at the Sand Bank school-house, Haverhill Corner, N. H., on Sundays, as often as they can be supplied with a speaker. Any of the preaching brethren passing through this vicinity will please call on the writer, as I keep a pilgrim's home. Prayer meetings Thursday and Sunday evenings. JAMES M. HARRIMAN.

NOTICE.—Brethren: I have closed my labors with the church at Morrisville, Vt. I am now at liberty to go anywhere the way opens to preach the gospel of the kingdom. If any of the brethren want I should preach to them, they can write me at West Randolph, Vt. ELD. J. A. CLEAVELAND.

NOTICE.—The Advent Christian Church worshiping at Union Hall on Free St., Portland, Me., have given Eld. E. A. Stockman a call to become their Pastor, and he has accepted the same, and will commence his labors on Sunday, Oct. 17th. All preaching brethren wishing to exchange, or to preach here, will please confer with him. H. C. FREEMAN, Church Clerk.

THE Maine Second Advent Annual Conference is deferred till the second Tuesday in Dec., and will be holden with the church in Frankfort.

GEO. HUMPHREY, President.
W. H. MITCHELL, Secretary.

THE quarterly meeting of the A. C. Church of Norwalk, Ohio, will be held on Saturday and Sunday, October 16th and 17th, and not during the fourth week of the month, as heretofore. CYRUS MENDENHALL, Pastor.

A. C. Times, please copy.

NOTICE.—This is to certify that the A. C. Church worshiping on Hammond Street, Providence, R. I., have given Eld. A. W. Sibley a call to become their Pastor, and he has accepted the same. All preaching brethren wishing to exchange, or to preach, will confer with him. J. W. LAKE, Church Clerk.

NOTICE.—Elder Cyrus Mendenhall having accepted the call given him by the church of Norwalk, Ohio, hereafter all matters of exchange or supply must be made through him. By order of the church. [*A. C. Times*, please copy.

SANDY HILL, N. Y.—Prayer meeting daily, and preaching each evening as interest continues. Next series of meetings to be held at Addison, Vt. Address all letters to Rutland, Vt., Box 70. ARTHUR A. WAITE.

MY LABORS for the present and on until further notice, will be with the church in Whitefield, N. H. Brethren, please remember and address all communications designed for me to the above place. T. E. LANG, JR.

THE Advent Church in Wakefield having secured the services of Eld. Benj. Finney as their Pastor, all preaching brethren wishing to come there to labor, will please confer with him. GEO. R. TYZZER, Clerk.

NOTICE.—I would say to the preaching brethren, when they send their appointments to Richmond, please name the place, Reed meeting-house, Richmond Corner, or at the Village. F. BATES.

BRO. G. F. HAINES having accepted the call given him by the church of Bonny Eagle, Me., hereafter all matters of exchange or supply must be made through him. T. R. LIBBY, Clerk.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)

Love Feast at 10½ a. m. *Preaching* at 3 and 7½ p. m. *Prayer meeting Tuesday and Friday evenings.*

Geo. W. Sederquest........Sunday, Oct. 17th

BOSTON (Repository Hall) 712 Washington St., corner of Kneeland St.

Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

H. Pratt........Sunday, Oct. 24th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)

Wm. N. Pile........Sunday, Oct. 17th

Chelsea, Mass.

Preaching Sundays, at 10.30 A. M. and 3 P. M.

Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7¾ o'clock.

B. Emery........Sunday, Oct. 24th
M. Batchelor........Sunday, Oct. 31st

SOMERVILLE, Mass (Pilgrim Hall, Summer Street.)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*

Geo. W. Sederquest........1st and 3d Sundays in each month till further notice.
B. Emery........Sunday, Oct. 31st

HYDE PARK, MASS. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Kennebunkport, Me........Sunday, Oct 24th
J. COUCH.

Holden, Mass........Sunday, Oct. 17th
C. E. BARNES.

Tremont........Sunday, Oct. 17th
Plymouth, Mass........Sunday, Oct. 24th
J. S. WHITE.

Castleton, Vt........Friday evening, Oct. 15th
Low Hampton, N. Y........Tuesday evening, Oct. 17th
Poultney, Vt........Sabbath, Oct. 19th
Sandy Hill, N. Y........Wednesday evening, Oct. 20th
Saratoga Springs, from Thursday evening over the following Sabbath, where Bro. Duran appoints.
New Bedford, Mass........Sabbaths, Nov. 7th and 14th
West Troy, N. Y. (if Bro. Douglas appoints) Oct. 25th to 27th.
North Adams, Mass., from Thursday, Oct. 28th, and over the Sabbath, Oct. 31st.
Direct to Chicopee Falls, Mass. H. MUNGER.

Mattapoisett........Sunday, Oct. 24th
Fairhaven, Mass........Sunday, Nov. 14th
New York City (as Bro. Cox may appoint) Sunday, Nov. 21st.
Hartford, Conn........Sunday, Nov. 28th
M. BATCHELOR.

Tremont, Mass........Sunday, Oct. 31st
B. WOODSIDE.

Warehousepoint........Sunday, Oct. 31st
H. PRATT.

Bridgewater, N. H. (Brick school-house, Nutting's Mills) Sunday, Oct. 17th. C. W. NELSON.

Farmington, N. H........Sunday, Oct. 17th
Kingston, N. H........Sunday, Oct. 24th
West Lebanon, Me. (where Bro. Johnson may appoint) Sunday, Oct. 31st. J. F. CHAMBERLIN.

South Rochester, N. H........Sunday, Oct. 31st
S. VARNEY.

Newark, N. J........Sunday, Oct. 17th
Camden, N. J........Sunday, Oct. 24th
New Jersey City (Cooper Institute) Sunday, Oct. 31st
F. H. BURBANK.

Plymouth, Mass........Sunday, Oct. 31st
A. SIMPSON.

Cabot, Vt........Sunday, Oct. 17th
DANIEL D. PAGE.

Epsom, N. H. (Marden's Corner)....evening, Oct. 23d
Chichester, N. H. (Pine Ground)....Sunday, Oct. 24th
N. B. MCMURPHY.

Chicago, Ill........Thursday evening, Oct. 28th
R. F. & M. J. CLARK.

Sebago (Lake school-house)........Sunday, Oct. 17th
MRS. H. S. CLARK.

A conference at the Advent Chapel in Corinna, commencing Thursday, Oct. 14th, at 7 p. m., and over Sunday, Oct. 17th.
Simpson's Corner, Oct. 23d, at 7 p. m., and Sunday, Oct. 24th, at 2 and 7 p. m.
Swansville (at Bro. Curtis' school-house) Thursday, Oct. 28th, at 7 p. m.
Lincolnville, Friday, Oct. 29th, at 7 p. m., and over Sunday, Oct. 31st. S. & L. W. BRAGG.

West Ossipee, N. H........Sunday, Oct. 17th
T. L. CHURCHILL.

Hill, N. H. (Centre meeting-house) Sabbaths, Oct. 17th and 24th.
Dorchester, N. H. (Town House)..Sunday, Nov. 14th
SIMEON ROBY.

Lake Village, N. H........Sunday, Oct. 17th
Meredith, N. H. (Dolloff Hall)........Sunday, Oct. 24th
West Alton, N. H. (Chapel)........Sunday, Oct. 31st
C. R. PARSONS.

Square Pond, Ct........Sunday, Oct. 31st
P. S. BUTLER.

Becket........Sunday, Oct. 17th
WM. J. RIPLEY.

Melvin Village........Sundays, Oct. 17th and 31st
T. W. PIPER.

Piermont, N. H. (Town House)....Sunday, Oct. 17th
Piermont (where Bro. Amos Clarke may appoint) Wednesday evening, Oct. 20th.
Piermont, N. H. (Clay meeting-house) Sun., Oct. 24th
Cabot, Vt........Sunday, Oct. 31st
A. GORDON.

Freedom (Advent Chapel)........Sunday, Oct. 17th
M. STEVENS.

Newville, Stanstead, P. Q........Sunday, Oct. 17th
Pittsburg, N. H. (Stream school-house) Sun., Oct. 24th
North Troy, Vt. (Baptist house) Sunday, Oct. 31st, and onward as the Lord may direct. Will Bro. Magoon meet with me? U. G. LADD

Bradford, N. H. (Pond meeting-house) Sun., Oct. 17th
Sutton, N. H. (Palmer school-house)..Sun., Oct. 24th
Danbury, N. H. (Town House)........Sunday, Oct. 31st
Bradford, N. H. (Bush meeting-house)..Sun., Nov. 7th
A. S. WILLIAMS.

South Alfred, Sunday, Oct. 17th, at 10-30, and Smith school-house, Kennebunkport, at 6-30, in the evening of the same day. JER. HILL.

Shirley Mills, Me........Sunday, Oct. 17th
Frankfort, Me........Sunday, Oct. 31st
J. T. LANE.

Hardwick, Vt........Sunday, Oct. 17th
A. A. HOYT.

Pleasant Valley........Sunday, Oct. 24th
JANE DAVIS.

Moultonborough, N. H. (at Bro. Hogdern's school-house) evening, Oct. 16th.
Sandwich, N. H. (Vitum school-house) Sun., Oct. 17th
East Canaan, N. H........evening, Oct. 23d and over Sunday.
Danbury, N. H. (where the brethren may appoint) evenings, Oct. 25th and 28th.
Dorchester, N. H......evenings, Oct. 28th, 29th, 30th and over Sunday.
North Haverhill, N. H........evening, Nov. 6th and over Sunday.
Swiftwater, N. H........evening, Nov. 8th
North Benton, N. H. (new school-house) evening, Nov. 9th.
East Landaff, N. H....evenings, Nov. 11th, 12th, 13th and over Sunday. JOHN H. EVANS.

East Holderness, N. H........Sunday, Oct. 17th
Moultonboro Neck, N. H. (Lower school-house) Sunday, Oct. 24th.
Moultonboro, N. H. (Neck Road school-house) Sunday, Nov. 7th. J. G. MOULTON.

Plymouth, Mass........Sunday, Oct. 17th
Northwood Narrows, N. H........Sunday, Nov. 14th
Fairhaven, Mass........Tuesday evening, Nov. 23d and onward.
Mattapoisett, Mass........Sunday, Nov. 28th
Putnam, Conn........Sundays, Dec. 5th and 12th and evenings through the week. A. SIMPSON.

Lewiston, Me...(baptism expected) Sunday, Oct. 17th
Kennebunk, Me........Sunday, Oct. 31st
I. C. WELLCOME.

Cherokee, Iowa, Wednesday evening, Oct. 20th, and remain over two Sundays, and hold meetings as the brethren may arrange. J. RIDLEY.

Limington, Me. (Hanscom school-house) Thursday and Friday evenings, Oct. 28th and 29th.
Harrison, Me (Woodsom school-house) Saturday evening, Oct. 30th, and over Sunday.
Norway, Me., Monday and Tuesday evenings, Nov. 1st and 2nd.
East Sumner, Me. (as Thomas Stevens may arrange) Wednesday evening, Nov. 3d.
Hartford, Me........Thursday, Nov. 4th
South Livermore, Friday and Saturday evenings, Nov. 5th and 6th, and over Sunday, Nov. 7th.
JESSE GAY.
GEO. W. BROWN (of Elliott.)

Morris, Ct........Sunday, Oct. 17th
W. TEFFT.

Brighton Hill, Hebron, Sabbath. Oct. 17th. Also prayer meeting Saturday evening, Oct. 16th, at seven o'clock.
Harrison (Woodsom school-house)....Sab., Oct. 24th
G. L. TRACY.

Meredith Neck, N. H........Sunday, Oct. 17th
Sandwich, (Vitum school-house)..Thursday evening, Nov. 4th.
Porter, Me........Sunday, Nov. 7th
LEVI ALLEN.

Limington, Me. (Hanscom school-house) Sun., Nov. 7th
J. L. CHUTE.

Haverhill, N. H. (Brook Village)..evening, Oct. 14th
Benton (where Brn. may appoint)..evening, Oct. 15th
Haverhill (Brook Village)........Sunday, Oct. 17th
East Acworth, N. H........evening, Oct. 30th and over Sunday, Oct. 31st.
Unity Centre, N. H........Sunday evening, Oct. 31st
J. B. S. PILLSBURY.

Coaticook........evenings, Oct. 14th and 15th
Dixville........Oct. 16th, and Sunday, Oct. 17th
Kinney school-house........Oct. 19th
Wayville........evenings, Oct. 20th and 21st
Colebrook, N. H., eve., Oct. 23d, and Sun., Oct. 24th
West Poland, Me........Tuesday evening, Oct. 26th every evening, and over the Sabbath, Oct. 31st.
Biddeford, Me........Tuesday evening, Nov. 9th
Kennebunkport........Nov. 10th
Great Works........Nov. 10th
Seabrook, N. H., Tuesday, Nov. 16th, and other churches in the vicinity, as Bro. Barton may arrange, till the 19th.
Salem, Mass........Sunday, Nov. 21st
ANNIE E. SMITH.

Charlton, Mass........1st Sunday in every month
Southbridge, Mass........4th Sunday in every month
SAM'L. AYRES.

Rockland, Me........Saturday evening, Oct. 23d and over Sunday, Oct. 24th.
St. George (as the Brn. may appoint) Friday, Oct. 29th and over Sunday, Oct. 31st.
Manhegin Isle........Friday, Nov. 5th and over Sunday, Nov. 7th.
Friendship, Me., Long Isle......Wednesday evening, Nov. 10th. H. S. MITCHELL.

Plainville (Dartmouth)........Sunday, Oct. 17th
Westport (head of the river)..Saturday eve., Oct. 23d
Pine Hill........Sunday, a. m., Oct. 24th
Tripp Wharf........Sunday, p. m., Oct. 24th
Coventry Centre, R. I........Monday evening, Oct. 25th
Charlton........Sunday. Oct. 31st
M. E. OTIS.

West Otis........Sunday, Oct. 17th
Becket........Sunday, Oct. 24th
ENOCH PHELPS.

Salisbury (South Road)........Sunday, Oct. 17th
Farmington, N. H........Sabbath, Oct. 24th
South Rochester N. H. (Chapel)........Sabbath, Oct. 31st
East Canaan, N. H........Sabbath, Nov. 7th
D. F. LEAVITT.

Fremont........Sunday, Oct. 24th
ENOCH MORRILL.

Ashland, N. H. (Plaisted school-house) eve., Oct. 16th
Ashland, N. H. (Pease school-house) Sunday, Oct. 17th, and onward. JOS. HARVEY.

Bonny Eagle, Me. (exchange with Bro. Haines) Sunday, Nov. 14th. C. H. SWEET.

Houghton, Ontario, Sunday, Oct. 17th, at whatever hours the brethren there may arrange.
Fonthill, Ontario (hours yet unknown) Sun., Oct. 24th
L. C. KERR.

Haverhill, N. H. (Sandbank school-house) Sunday, Oct. 24th.
Sandwich (Vitum Hill)........evening, Oct. 28th and over Sunday, Oct 31st.
Freedom (Chapel)........evening, Nov. 1st
Steep Falls........evenings, Nov. 2d and 3d
South Windham, Me........evening, Nov. 4th and over Sunday, Nov. 7th. E. S. MOULTON.

Addison, Vt........Sunday, Oct. 17th
H. B. QUIMBY.

Pittsfield, N. H........Sunday, Oct. 24th
W. M. HARMON.

Dorchester, N. H........evenings, Oct. 21st, 22d, 23d and over Sunday, Oct. 24th. J. B. S. PILLSBURY.
D. W. DAVIS.

Hartland, Vt. (Dinsmore Hill)........Sunday, Oct. 17th
Haverhill N. H. (where Bro. James Harriman may arrange) Thursday evening, Oct. 21st. Also, Friday and Saturday evenings, and over Sunday.
I. DAMMAN. J. G. SMITH.

Orrington, Me........Sundays, Oct. 24th and 31st
GEO. W. BROWN.

Lisbon, N. H. (Streeter school-house) Saturday evening, Oct. 23d, over Sunday, Oct. 24th, through the week, and over Sunday, Oct. 31st, if the Lord will.
GEO. E. BROWN.
DANIEL D. PAGE.

New Britain........Sunday, Oct. 24th
S. WOODRUFF.

Sandy Hill, N. Y........each evening. till 16th
Castleton, Vt........Sunday, Oct 17th
The week following each evening at Sandy Hill, as interest continues. ARTHUR A. WAITE.

Warehousepoint, Ct........Sunday, Oct. 17th
North Somers, Ct........Tuesday evening, Oct 19th and through the week. G. L. WHITE.

Salem, Mass........2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass........fourth Sunday in each month
H. H. TUCKER.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

HAVERHILL, Mass. (New Chapel on Walnut St.)
C. S. Shattuck........Sunday, Oct. 17th
I. B. Potter........Sunday, Oct. 24th
A. Simpson........Sunday, Oct 31st

SPRINGFIELD, Mass. (Franklin Hall.)
E. Owen........Sundays, Oct 17th and 24th

NATICK, MASS.
C. Goodrich........Sunday, Oct. 17th
I. B. Potter........Sunday, Oct. 24th
C. S. Shattuck........Sunday, Oct. 31st
C. Goodrich........Sunday, Nov. 7th

NEW BEDFORD, MASS.
M. Batchelor........Sunday, Oct. 17th
A. W. Sibley........Sunday, Oct. 24th
S. S. Brewer........Sunday, Oct. 31st
A. Simpson........Sunday, Nov. 21st

CLINTON, MASS.
H. H. Tucker........Sunday, Oct. 31st

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

HAMPTON, N. H.
Geo W. Brown (of So. Elliot, Me.) Sunday, Oct. 17th
A Simpson........Sunday, Oct. 24th
C. Goodrich........Sunday, Oct. 31st
Wm. W. Sutherland........Sunday, Nov. 7th
A. Ross........Sunday, Nov. 14th
J. F. Chamberlin........Sunday, Nov. 21st

EXETER, N. H.
B. Woodside........Sunday, Oct. 17th
T. W. Piper........Sunday, Oct. 24th
W. M. Harmon........Sunday, Oct. 31st
W. W. Sutherland........Sunday, Nov. 14th
C. S. Shattuck........Sunday, Dec. 12th

PORTSMOUTH, N. H.
Wm. M. Harmon........Sunday, Oct. 17th
E. A. Stockman........Sunday, Oct. 24th
Jane Benson........Sunday, Oct. 31st
M. Batchelor........Sunday, Nov. 7th
Annie E. Smith........Sunday, Nov. 14th

SEABROOK, N. H.
J. C. Smith........Sundays, Oct. 17th, 24th, and 31st
Sr. Annie Smith........Sundays, Nov. 7th and 14th
Joseph Pinkham........Sunday, Nov. 21st
D. F. Leavitt........Sunday, Nov. 28th

NEW DURHAM, N. H.
A. Ross........Sunday, Nov. 7th
T. W. Piper........Sunday, Nov. 21st

CONCORD, N. H.
S. S. Brewer........Sundays, Oct. 17th and 24th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings
C. H. Fletcher........first Sunday in each month
D. W. Davis........third Sunday in each month

GREAT FALLS, N. H. (Franklin Hall.)
J. W. White........Sunday, Oct. 17th
L. E Saulpaugh........Sunday, Oct. 24th
J. Bickford........Sunday, Oct. 31st

WEST DEERFIELD, N. H.
John Marsh........Sunday, Oct. 17th
John B. Paine........Sunday, Oct. 24th
J. L. Chute........Sunday, Oct. 31st
C. R. Parsons........Sunday, Nov. 7th

SOUTH ROCHESTER.
Jane Davis........Sunday, Oct. 17th
C. E. Hurd........Sunday, Oct. 24th

PORTLAND, ME. (Union Hall.)
E. A. Stockman........Sunday, Oct. 17th
R. R. York........Sunday, Oct. 24th
I. B. Potter........Sunday, Oct. 31st
E. A. Stockman........Sunday, Nov. 7th
J. Couch........Sunday, Nov. 14th

SABBATUS, ME. (Jones' Hall.)
H. D. Reed........Sunday, Oct. 17th
C. Goud........Sunday, Oct. 24th
J. A. Libbey........Sunday, Oct. 31st
R. R. York........Sunday, Nov. 7th
H. S. Mitchell........Sunday, Nov. 14th
H. D. Reed........Sunday, Nov. 21st
E. S. Moulton........evening, Dec. 8th and over Sunday, Dec. 12th.

BIDDEFORD, ME.
Wm. H. Mitchell........Sunday, Oct. 17th
J. Albert Libbey........Sunday, Oct 24th
E. A. Stockman........Sunday, Oct. 31st
Albert Robinson........Sunday, Nov. 7th
Geo. W. Brown........Sunday, Nov. 14th
Wm. H. Mitchell........Sunday, Nov. 21st
J. Albert Libby........Sunday, Nov. 28th

BANGOR, ME.
J. T. Lane........Sunday, Oct. 24th

SOUTH BERWICK, ME. (Great Works.)
Joseph Pinkham........Sunday, Oct. 17th
Geo. W. Brown........Sunday, Oct. 24th
C. S. Shattuck........Sunday, Oct. 31st

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J. W. White........Sunday, Oct. 24th
L. Boutell........Sunday, Oct. 31st

BRIDGEPORT, CONN.
Mrs. E. L. Crumb........Sundays, Oct. 17th and 24th
Mrs. E. A. Warren........Sunday, Oct. 31st
Mrs. E. L. Crumb........Sunday, Nov. 7th
Warren Tefft........Sundays, Nov. 14th and 21st
Mrs. E. A. Warren........Sunday, Nov. 28th
Mrs. E. L. Crumb........Sunday, Dec. 5th
Mrs. E. A. Warren........Sunday, Dec. 12th
A. A........Sunday, Dec. 19th
Mrs. E. A. Warren........Sunday, Dec. 26th
Mrs. E. L. Crumb........Sunday, Jan. 1st

NEW HAVEN, CONN.
Enoch Phelps........Sunday, Oct. 17th
Wm. N. Pile........Sunday, Oct 24th

WOODSTOCK VALLEY, CT.
P. S. Butler........Sunday, Oct. 17th
C. Goodrich........Sunday, Oct 24th
Sr. E. L. Crumb........Sunday, Oct. 31st

PLAINVILLE, CT.
Mary E. Otis........Sunday, Oct. 17th, and through the week following until Saturday.
W. Tefft........Sunday, Oct. 24th
B. Hitchcock........Sunday, Nov. 14th

MILLDALE (Southington, Ct.)
R. K. Stark........Sunday, Oct. 17th
O. D. Woodruff........Sunday, Oct. 24th
B. Hitchcock........Sunday, Oct. 31st

PUTNAM, CT.
H. Pratt........Sunday, Oct. 17th
B. Woodside........Sunday, Oct. 24th
A. Durfee........Sunday, Oct. 31st

SOUTH WINDSOR, CT.
Mrs. Jane Benson........Sunday, Oct. 17th
G. L. White........Sunday, Oct. 24th

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite........once in four weeks
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AG'T.

SUPPLICATION.

Thou who ever art the same,
Lord, I supplicate thy name,
Knowing that I find in thee
Blessings rich and full and free.
Gracious let thy answer be,
As I come in prayer to thee;
All my past, Lord, thou hast seen,
All that is or might have been.

All the folly, all the sin,
All the wrong my heart within,
All the faith and all the love,
All the spirit from above;
Crooked steps, anon more straight,
Trembling at thy mercy gate,
Filled with hope, again with fear,
Following far and following near.

Much or little, right or wrong,
Scattered all my path along,
Thou, dear Lord, dost know it all,
So on thee I love to call;
And as every want I bring,
To the old cross let me cling,
Type of all thy child can bear,
Or hath ever need to fear;

Type of all the Savior's glory,
Birthplace of redemption's story,
Type of all the Savior's pain,
Borne our once lost souls to gain,—
That shall be my only plea,
As I dare to come to thee;
Let me hang on it my claim,
While I supplicate thy name.

—*Selected by* N. A. O., *Sugar Hill, N. H.*

THE PUSHING OF THE RAM.
Dan. 8: 2-4.

C. H. WYMAN.

I wish to call attention to my article in the *Crisis* of Dec. 2nd, 1874, for the purpose of correcting a mistake in the date of one event in that article, of the above heading. A few days ago, while at work, some thoughts came to my mind which led me to see that I had made this mistake; to wit: for the pushing of the ram, I took the *decree* that was sent forth by Ahasuerus, or Artaxerxes and Haman, in the first month, of his twelfth year, for the slaughter of all the Jews; whereas, I ought to have taken the *execution* of the decree of the third month, which execution took place in the twelfth month of his twelfth year. The reason why I ought not to have taken the decree of the first month, is because the prophecy says that those whom the ram pushed against could not stand before him, neither be delivered out of his hand. But the Jews, against whom the first decree was issued, did stand before the kings, and were delivered out of the hands of Haman, and all saved; therefore, the first decree could not be the pushing of the ram.

Let us now notice the second decree, and afterward the execution thereof. The second decree we find in Esther eighth chapter, given in the third month. The account is in verses 9–14. In verse ten, we learn this decree was written in the king's name, and sealed with his ring, and was to be sent throughout his one hundred and twenty-seven provinces. In verse eleven, we have the decree, which reads thus: "Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them." Verse thirteen says—"The copy of the writing, for a *commandment* to be given in every province, was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies."

Thus we see how extensive this destruction and slaughter was to be made, by the execution of this commandment. And when we call to mind that the one hundred and twenty-seven provinces were located westward, northward and southward from Shushan the palace, we can see how exactly the execution of this decree fills the mould of the pushing of the ram, in the vision of Dan. 8: 2–4. From Shushan, Daniel says, "I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him." I do rejoice to see how exactly the execution of this decree of Artaxerxes points out the great characteristics of the ram of Dan. 8.

We wish to take notice of the record of this second decree of Artaxerxes, as given in Esther, chapter 9, to see how exactly it points out the same great characteristics of the pushing of the ram. In Esther 9: 1, it says—"Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and *his decree* drew near to be put in execution, . . . the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hands on such as sought their hurt; and *no man could withstand them.*" How exactly this fulfilled that pushing of the ram that says—"No beasts might stand before him." Again in verse three, we learn that by the power of the rulers of the provinces, and the lieutenants, and deputies, and officers of the king, the Jews smote all their enemies with the stroke of the sword; and in verses six and fifteen, we learn that eight hundred men were slain on those two days, in Shushan the palace. How exactly this slaughter at Shushan answers to both the description and the locality of Daniel's vision of the ram, where he says—"And it came to pass, when I saw, that I was at Shushan in the palace." Dan. 8: 2. And then again, verse sixteen describes the great slaughter that took place at the same time, outside of Shushan the palace, in the one hundred and twenty-seven provinces; for it says—"The other Jews, that were in the king's provinces, gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand." Verse five says—"The Jews smote all their enemies with the stroke of the sword." And this is just what Artaxerxes purposed to do in his decree; for it says—"to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them." And thus we see the exact fulfillment of the three great characteristics of the ram, when pushing westward, and northward, and southward; viz., (1) "No beasts might stand before him." (2) "Neither was there any that could deliver out of his hand." (3) "But he did according to his will."

We wish to notice one more fact concerning his doing according to his will. Artaxerxes' first decree was written against the Jews, and gave them all into the hands of Haman to be destroyed. Esther, in speaking of this decree, says to the king in chapter 8: 5—"Let it be written to reverse the letters devised by Haman, ... which he wrote to destroy the Jews"; and so in verse eleven, we find the king's decree written exactly the reverse, for it commanded the destruction of all the Jews' enemies; whereas his first decree gave the Jews into the hands of their enemies. Also his second decree reversed all the first commandments to the deputies, to the lieutenants, and to all the king's officers; and so calling to mind that the laws of the Medes and Persians altereth not, we can see how exactly Artaxerxes fulfilled that saying, "He did according to his will."

Again, when his second decree says, "To cause to perish all the *power* of the people and province," it goes to explain what Daniel meant when he said, "No beasts," that is, no power might stand before him. The execution of these events I do most solemnly believe to be the fulfillment of the pushing of the ram of Dan. 8.

We come now once more to notice the execution of this second decree, in order that we may learn the true chronology of these great events, and this we do by turning to Esther 3: 7, which says that it was "in the twelfth year of king Ahasuerus"—that is, Artaxerxes, as it is translated by the Septuagint. By reading the account carefully from chap. 3 to chap. 9, ver. 1, we find that it says the execution took place "in the twelfth month, that is, the month Adar," in the same twelfth year of Artaxerxes; for it says, "In the day that the enemies of the Jews hoped to have power over them," and that was in the twelfth month of the twelfth year of Artaxerxes; see chap. 3: 13.

So, then, these events, which constitute the pushing of the ram in the vision of Dan. 8, beginning in the twelfth month of the twelfth year, it shows that the vision could not begin in the first month, as some have supposed.

OUR CAMPMEETING TOUR.

Our campmeetings for 1875 are past, and we hope for much fruit as a result. We believe that in some important points there has been a reform, worthy of mention, since the previous year. It has been our privilege to attend six campmeetings since Aug. 8th.

SPRINGFIELD CAMPMEETING.

This was not so largely attended as in former years; but a goodly number did attend, and many of them came possessed of the Spirit of the Lord, with commendable zeal for the truth, and actively engaged in winning souls to Christ. The preaching was of a high order, and thrillingly earnest. The social meetings were characterized by fervor and sincere devotion. There was less visiting, less gossip, less gaudy show, less useless speculation in fancy hobbies; also less useless articles for sale at the stands. (We did not see any of the latter.) Consequently many were blessed and filled with joy and peace. Some were reclaimed, some were converted, others had their faith much enlarged, and many went home better than they came.

SEABROOK CAMPMEETING.

This is a newly located camp, and well chosen, we believe. It should not be called "a sea-side" campmeeting. I was on the encampment one week, and neither saw the sea nor heard it near; yet the sea is not far off, and a few visited it to bathe. The ground is a fine flat, well situated, near the R. R. station, well shaded, well watered, and in the midst a kind people. If time continues a few years, the interest in this encampment will be greatly increased. Considering the newness of the enterprise, the conflicting reports, and the heavy rains during the week, it was truly a success against severe influences.

The attendance was not large, but enough to make good audiences, through the week; and Sundays some two thousand attended. Twenty-six ministers attended, all or a portion of the time, and the most of them preached. Brn. Ross, Leavitt, Couch, Cargile, Bowman, Phelps, Smith, Hoyt, Hastings, Durand, Burnham, Wells, Grant, Wellcome, (Sisters Smith and Durand) and others, were there. The preaching was better than we usually hear at campmeetings. It seemed as though the Lord especially blessed each speaker with a holy unction, so that the word was set home with power to the hearts of the people. The social meetings were excellent. The boarding department was certainly the best arranged and conducted we have ever seen at a new meeting, and by inexperienced hands. The Lord will gather good fruit as the result of this meeting, and greatly incline many others to attend there next year, beside those who came this year.

ALTON BAY CAMPMEETING.

This mammoth meeting performed its usual revolutions this year in better style than for several years past. There seemed a deeper sense of the responsibilities of a great body engaged in a great work for the Lord. Owing to the scarcity of money and an increase of numbers of campmeetings, there were not so many in attendance as last year, yet quite too many for all to be benefited.

The grounds and seats had been much improved. The preachers seemed greatly quickened by the Holy Spirit, and preached with more power than usual. The people had a mind to work for the Lord. Less vanity, gossip, visiting, and gaudy trappings, were visible, and more of praying, exhorting, and praising God, was manifest. The Lord seemed pleased with this reform, and greatly blessed the people, and made it much more profitable to the cause of our soon coming Lord. Great good must result from such faithful labors.

MECHANIC FALLS CAMPMEETING.

This meeting was not so largely attended as usual, excepting on Sundays. Neither was it of so much general interest to the cause of Christ, to appearance, as in some of the past years. Yet it seemed far better than the large meetings, compared with the facilities and number of laborers. It was better than the previous year. The preaching was of the first class, deep toned, and with the unction of the Spirit. The social meetings were marked by deep devotion to God, and great anxiety for the salvation of souls. Some were converted, others reclaimed, and the many attendants heard the good news that Christ will soon come to judge the world and establish his righteous reign.

PITTSFIELD CAMPMEETING.

This meeting is fast increasing in interest and usefulness. More tents, and many more people this year than ever before. The ground and stand had been much improved. The believers, generally, came to work for the Lord. The Spirit of Christ was manifestly with them, and an earnest christian zeal for the upbuilding of the church and the conversion of souls was clearly seen and felt. The preaching was good, fully up to former years, some new beginners, whom the Lord has called into the vineyard. The social meetings were extra good; many testified, having been converted as a result of attending meetings there last year. There were several converted during the week, and others returned home under deep conviction of sin, who we trust will find the Savior. The evidences of Christ's soon coming were clearly presented and deeply impressed upon many hearts. If time continues, a much larger gathering of saints and sinners will be found on that encampment next year.

MAGOG., P. Q., CAMPMEETING.

This is a new encampment; the result of much effort by our Canada brethren. They have not held a campmeeting for many years until now. They are widely scattered, and found it difficult to locate at a central point, where all could gain ready access. Magog was selected, and ground prepared near a pleasant and quiet village, at the foot of Magog Lake. There are a number of self-sacrificing believers in the place who did nobly to provide for strangers. A good chapel is built on the ground, capable of seating some three hundred, with a preacher's desk so situated that the speaker can speak to an audience in the chapel in wet or cold weather, or by turning around, speak from the same desk to an audience in the seated grove. This is an important plan, and proved very useful this year, as it was late in the season, cold, and very rainy for several days.

The meeting began well, some fifteen hundred in attendance the first Sunday. Congregations were small after that, as the weather was cold, with two days heavy rain. But the people came to worship God, and labor for the salvation of souls. They were in good earnest, with zeal and faith. There we saw more of the primitive style of christianity than for many years. Plain dressing, plain speaking, social with strangers: large heartedness, a free table for all strangers, deep devotedness to God and his truth, with joyful hope, were characteristics well developed at this meeting. The speakers were in good earnest, and spoke with power, as the Spirit helped their infirmities. The truths of Christ's speedy coming and kingdom were clearly presented, and listened to with deep interest. Several sought and found the Savior, and the faith of the saints was much enlarged, while sinners returned home deeply impressed with their duty to serve the Lord. Taking into account the adverse circumstances, we are constrained to say that we found deeper piety, more zeal, greater liberality and humility, and a better meeting, according to its size, than at any other encampment for the season. About thirty preachers were in attendance during some portions of the meeting, several of whom we had not met before. We think all returned to their homes with a deeper sense of the great truths which distinguish us as a people, and a strong hope of soon meeting in the new earth.

I. C. WELLCOME.

NEW YORK A. C. QUARTERLY CONFERENCE.

The first quarterly session of this conference, for the coming year, met according to appointment with the church at Ontario, in the Wayne Co. Tent, Wednesday evening, Sept. 8th, 1875. Bro. R. H. Bateman gave the opening discourse, from Acts 8: 35, to a fair congregation for the first evening. On Thursday morning, at eleven o'clock, we met for prayer and conference. At two P. M., Bro. P. A. Smith preached from Heb. 9: 27, 28. At seven, we met again for prayer and conference, which was a profitable place for all; after which the people gave the best of attention while Bro. A. P. Moore discoursed on the "purifying hope," from 1 John 3: 2, 3.

Friday. During last night, a terrific gale of wind swept over this part of the country, which demolished our cloth meeting-house. The centre pole broke, and a large rent was made in the canvas. In this dilemma, our President thought the Methodist Society would kindly offer us their church. We applied to the Pastor, who referred us to the chief trustee and manager. On applying to him, he felt it to be too much of a responsibility (without conferring with the other trustees) to say, Yes, and neither did he say, Nay. But the friends in Ontario made up their minds that the conference, with its large delegation of ministers, brethren and sisters, should have a place, and, as there was no other place in the village, the tent must go up again, if it did rain; and by four o'clock we were pleased to see the canvas spread to the breeze. In the morning, the tent being down, we met in conference capacity in the school-house, at ten o'clock. This was the only business session during this conference. The meeting was called to order by the Vice President, R. H. Bateman, and after prayer, the President, M. R. Miles, took the chair. The following committees were appointed:

Devotional—Brn. Jas. E. Wells, George Waugh, and Wm. Wood.

On Business—Brn. C. F. Sweet, B. P. Stevens, and A. C. Newell.

Quarterly collections were received from only six churches by their delegates, as follows: So. Butler, $2; Kendall, $2; Yorkshire, $3.50; Martville, $3; Ontario, $2; Pineville, $1. The following ministers were present: R. H. Bateman, A. P. Moore, P. A. Smith, A. C. Newell, C. F. Sweet, E. F. Sergisson, Chas. P. Greenman, S. C. Gove, M. R. Miles, B. P. Stevens, A. H. Dunbar, Wm. Ingmire, C. Colegrove, J. B. Cook, and Jas. E. Wells. Letters were read from Elds. W. J. Hobbs, C. W. Low, and C. H. Williams, regretting that they could not be present. But very little business was effected at this meeting, and we were glad that there was so little to do, as it left more time for social meetings. At two o'clock P. M., Bro. A. C. Newell preached from 1 Thess. 4: 16, 17. Prayer and conference at seven P. M., after which we listened to a discourse by Bro. C. F. Sweet, from Matt. 26: 22.

Saturday. At 11 A. M., Bro. C. P. Greenman spoke from 1 Cor. 16: 22. At 2 P. M., Bro. Wm. Ingmire spoke from 2 Tim. 1: 12. In the evening, we met at an early hour for prayer and conference, which was a rich feast to all. After this meeting, Bro. E. F. Sergisson gave a discourse on Ps. 43: 3.

Sunday. Met for love-feast at half past nine, when many soul-cheering testimonies were given for Jesus and his truth. Preaching at eleven by Bro. M. R. Miles, from Eph. 2: 19, 20. At two o'clock P. M., Bro. C. Colegrove preached a telling discourse on the nature of man, and his resurrection. At seven, we had another blessed season in prayer and conference. All our meetings were signally blessed with the spirit of love and union, and a marked desire to be wholly the Lord's.

After this meeting, we listened to a sermon by that old veteran soldier in the cause of truth, Bro. J. B. Cook, from 1 Cor. 1: 4–8. Following this discourse, we gathered around the table, to commemorate the death, resurrection and coming again of our adorable Lord.

The speedy coming of the Redeemer was the mainspring of all hearts. The cause of truth is rising higher in Western N. Y. And what we have regretted most is, that there were not more of our brethren and sisters in attendance at this conference. We speak for a larger meeting at our next quarterly in Dec. The brethren in Ontario have under way a house of worship, which they expect to have completed and ready for dedication about Dec. 1st. The conference, we believe, has left a healthy influence on the people in Ontario. We hope that the churches throughout the bounds of this conference will attend to the matter of electing their delegates, and taking up the quarterly collections in time for the next conference. The coming of the Lord draweth nigh.

JAS. E. WELLS, *Sec.* and *Treas.*

A. C. Times, please copy.

"YOURS IN JESUS."

"Yours in Jesus," sweet conclusion,
To a letter full of love;
Yours, in all the joy of Jesus,
Yours until we meet above.

"Yours in Jesus," blessed sentence,
Love's cementing, all divine;
Yours in patience like the Savior's,
Yours in gentleness sublime!

"Yours in Jesus," O what friendship,
Broad and deep as love can be;
Yours in all the grief of Jesus,
Yours in sorrow's deepest sea.

"Yours in Jesus," sweet conclusion,
As to letter, ever given;
Yours in deathless love of Jesus,
Yours on earth, and yours in heaven.

—*Record.*

EXEGESIS.

A precious thought and fundamental doctrine we find in the following words: "For in Jesus Christ neither circumcision nor uncircumcision availeth anything, but faith which worketh by love." Gal. 5: 6. The gospel abrogates all legal observances and rites, as essential to salvation. The whole conditionality of life is resolved into faith. Uncircumcision, or the state of the Gentiles, and circumcision, the state of the Jews, contribute equally to salvation, and neither contributes anything. Faith supersedes the entire Levitical code, so far as the terms of justification and acceptance with God, are concerned. We do not work, but believe ourselves into Christ, and up to heaven. It is not ceremony, but trust, that forms the hinge of redemption. And this trust is so near nothing as a process of causation and procurement, that the ideas of merit and boasting are absolutely excluded. What merit can there be in relaxing our hold upon everything, and subsiding into a state of rest and security in the arms of another?

And yet this condition of rest and security, is not the rest of stagnation and inertness. Faith is a force, an operative force, a productive principle; it "works by love." While it has no merit, it has great activity. It is like a stream, being fed by a perennial spring, its nature is to run, to agitate itself, and affect other things. Like the stream, faith is cumulative, mighty, and often overwhelming; and yet not independently so; its power comes from borrowed replenishments.

Faith "works," but does not work abstractly or unassociated. Its element is love. It originates in love, is fed by love, produces love, increases by love, and devises schemes of love. Love is both the essence and boundary of faith's operations. In this regard it is like the natural sun. This great orb of day performs a thousand beneficent offices to human and animal life, to vegetation, and to inanimate nature. The sun is the world's great source of life and beauty. But the sun works all his munificent changes by light. That subtle substance is the embodiment and basal principle of all his bounteous and powerful distributions. The sun works by light, as faith "works by love."

Faith is both subjective and objective; subjective in its effect and evidences; objective in its dependence; in its meritorious foundation and sustaining resources. Faith works subjectively when causing emotional fruits; that is, when it produces peace, love, purity, fortitude, assurance and zeal in its subject. It acts objectively by transferring all trust, hope, and absolute dependence, out of self into Christ; by locating in Christ all meritorious causation, all life, all quickening potencies, and all saving efficacy. Faith is truly objective when it comes to confess to God with full conviction and joyous consent. "All my springs are in Thee." Ps. 87: 7.

Christ is the object of faith, but the object summarily expressed. Trust in Christ does not mean abstract trust in the person of Christ; but trust in his work as well. Amplified it signifies trust in his atonement, promises and advocacy. It is an accepting him in the aggregation of his offices, and in the fulness of his unsearchable riches and grace. It is to receive him as the way, the truth, and the life. Faith so transfers and appropriates a whole Christ, that he verily "dwells in the heart by faith," and by the same faith-work, in conjunction with and actuated by love, we become "rooted and grounded in love," and possess "a life hid with Christ in God."—*Advocate of Holiness.*

GOSPEL ARMOR.

Yes, go armed! Not with pistol or dagger, with which to frighten or destroy, but with the armor of God. If you have enlisted in the army of Jesus, dear reader, you are commanded to "put on the whole armor of God, that you may be able to stand against the wiles of the devil." You need this armor constantly. You may not safely lay it down a moment. For in that moment you might become a prey to your spiritual foes.

Yes, go armed with the armor of God, which is the breast-plate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit. With these only you may hope to vanquish the enemies of your soul.

Some professors of religion occasionally try the experiment of using an armor of their own selection or construction. They always do so to their sorrow. Defeat inevitably follows. Have you ever been guilty of such folly? Are you now clad simply in such an armor? If so, discard it at once, before it proves your ruin. The cumbrous thing will certainly be in your way, as Saul's humanly contrived armor was in that of David. You can only vanquish the giant, sin, by having on the whole armor of God.

With this armor only the enemy of inbred sin can be dislodged. If it still lurks in the precints of your heart, you need this armor all the more. Whatever your experience is, you need it all the time. May God help us all to put it on, to keep it on, and to use it successfully in the great conflict with the world, the flesh and the devil!—*Christian Harvester.*

EXTRACT FROM A LETTER.

Brn. Editors:—I copy, without special permission, the following from a private letter to myself, from a devoted lay brother in Mass. It afforded me so much comfort, and is so instructive, I felt it should not be withheld from the public. E. OWEN.

Pittsburgh, Pa.

. . . "I cannot speak of anything that I think the Lord specially makes known, but this thought is in my mind: "What thou knowest not now, thou shalt know hereafter." That is safe on general terms, and would do credit to the 'Delphic' or any other oracles. But if God speaks in that way, he will give an after unfolding, that will abundantly identify it as of himself. God sometimes withholds the *full* light concerning the course we are to pursue, but gives sufficient to light up the path, so that we can walk. It may not be the flashing gleam of the light-house, or the strong reflection of the locomotive head-light, casting its illumination far on into the darkness; but it will be sufficient to light our feet, showing us, at least, that we are in the path, and moving on, as it is the will of Him who has promised to guide his people. 'I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye.' Ps. 32: 8.

Sometimes, when we desire more light, God would have us trust with what we have. When we, in the agony of our minds, are *praying*, God would have us *believe*. Sometimes our prayers are *born* of our anxieties and doubts, when trust in the promises already in our possession would dispel our doubts and fears, and bring the peace and rest that comes from believing; though feeling nothing, yet believing. Nothing behind, nothing before; the steps of faith fall upon the apparently open void, and find the rock beneath. The promises we have are as good as any we can have. To take up a note with another promise to pay, makes nothing stronger. If you have any promises, hang on to them. They are good with interest to date. How beautiful the language of Isaiah—'I will trust, and not be afraid.' Well might Israel thus speak, when they could say, 'Behold, God is my salvation.' Isa. 12: 1.

God's methods in the spiritual world are as manifold as in the natural. In the latter we behold the manifold wisdom of God, often discerning the double purpose and more; so in the spiritual. We discover different purposes in providential dispensations, to try our faith, to purify by chastisement, to build up the faith of others. 'None of us liveth to himself' (Rom. 14: 7), and for his own glory; and by the after lesson, we discern that God was in it. 'How unsearchable are his judgments, and his ways past finding out.' Rom. 11: 33. 'Thy righteousness is like the great mountains, thy judgments are a great deep.' Ps. 35: 6. Christ said to Peter—'Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed the Father for thee, that thy faith fail not.' Luke 21: 31, 32. So we conclude with the apostle—'We wrestle not against flesh and blood, but against principalities, against powers," etc. Eph. 6: 12. And with the same apostle, can inquire, 'Who shall separate us from the love of Christ?' Rom. 8: 35. So whether on the mountain top, or in the valley, we can sing, 'In God I have found a retreat,' etc. And like David can say, 'My soul shall make her boast in the Lord.' Ps. 34: 2. And again, 'Why art thou cast down, O my soul? . . . hope thou in God, for I shall yet praise him.' Ps. 42: 5.

Faith should be the constant and continual condition of the mind. 'Without faith it is impossible to please God.' Sometimes, when we cease our struggling, and simply believe, then comes a peace we were trying to supply by gaining new promises, when those we had already were ample for all our needs. I mean those which past experiences in prayer had procured for us, and the trial through which we might be passing was testing our faith in them, and the truthfulness of that experience, rather than to supply us with other promises, and give us rest from new experience. God does give to us wonderful experiences and illuminations at times, and he designs to have them remembered and relied upon. His word to us is, Believe my promises. 'Who against hope believed in hope.' Rom. 4: 18. W. F. K."

THE CANADA CAMPMEETING.

The campmeeting lately held at Magog, in Canada, deserves a brief notice in the *Crisis*, as it was in some important respects one of the best of the season. The meeting encountered various difficulties in the way of a disagreement as to the location, a two days rain, cold weather, and limited tent accomodations; but Bro. Marsh, and also Bro. Orcutt, kindly opened their doors, and welcomed all to their tents and their tables, while the brethren in the vicinity,—Chapman, Mitson, Tilson, Dow, etc.,—took horse-loads home to their houses, and returned with provisions to supply the free tables of Brn. Marsh and Orcutt. Never before have I seen such brotherly love and self-sacrifice in behalf of a campmeeting, as the brethren there showed in sustaining this meeting.

The location was quite unfavorable, even in fair weather, on account of the inconvences in getting there, rough ground, bad water, etc.; but it was especially so in foul weather, as the soil continued cold, wet, and even muddy for several days after the rain; and had it not been for the chapel, 28 x 30 feet, the meeting would have proved a failure.

These inconveniences, however, tested the hospitality of the Canada brethren, and long will their acts of kindness be remembered by most of us, as among the sweetest tokens of self-sacrifice and brotherly love, connected with campmeeting experience. The brethren who were dissatisfied with the location were generally there, and though all the unfavorable circumstances would have ruined almost any other meeting, all present seemed disposed to have brotherly love prevail, and thus we had an excellent meeting, notwithstanding all its inconveniences and discouragements.

This campmeeting was an experiment. And as such, it has decided the question that the Canada brethren *deserve* an established campmeeting; and that most of us who were there will want to attend the next one. It seemed also settled in the minds of more than three-fourths of those present, ministers and all, that it ought to be located on some rail-road, with a better grove and better soil. I. K. LOMBARD.

COMING OF JESUS.

JAMES MORRISON.

Jesus said,—"I will come again and receive you unto myself." Happy reunion! It will be a meeting of the whole ransomed family, the head with all its members, the vine with all its branches, the shepherd with all his flock. O what a halo of glory hangs around the coming of Jesus! What sweet and precious promises are laid up in store for the righteous! Palms of victory, crowns of glory! Praise the Lord! These things are worth living and striving for; worth denying self, and bearing the cross daily.

Dear saint, thine is a high and holy calling. O run the race for everlasting life! Just before us lies the bright sunshine of eternal day. Let us press forward with the eye fixed upon the goal, and the ear deaf to every sound but that of eternal life. Jesus told us what events would transpire previous to his return. "The fig tree" hath blossomed; look up, lift up your heads, "for your redemption draweth nigh." The prophecies show unmistakably that the last sands of time are falling, and the Gentile kingdoms are preparing for their last fearful conflict. Soon the storm will rage over the earth, and Christ's footsteps will be heard treading in the winepress of his wrath; "For the day of vengeance is in mine heart, and the year of my redeemed is come."

These wonderful events are coupled with the awakening of many by the jubilee trump, who sleep in the dust of the earth, to shine as the brightness of the firmament, and as the stars for ever and ever. May God help us all to be on the watchtower, looking for the promised Sabbath of rest.

"Though long we've been waiting, 'twill not be in vain,
Oh, shout hallelujah! he's coming again."

New Glasgow, P. Q.

YORK CO. CONFERENCE.

The York Co. A. C. Conference convened in quarterly session at Hollis Centre, Me., Sept. 16th, at 2 P. M. The meeting was called to order by Eld. J. Hill, our President. Motion made and carried to adjourn our business session to Sept. 18th, at 8 o'clock A. M. The remainder of the afternoon was profitably spent in social worship. In the evening, Eld. G. W. Brown, of Elliot, gave us a timely word from Acts 9: 6.

Friday, Sept. 17th, in addition to the social meetings, which we all enjoyed exceedingly, we were favored with good sermons preached by W. H. Mitchell, from Rom. 14: 16, and J. Gay, from Matt. 18: 20. Sept. 18th, 8 A. M., we met for business. Secretary's report was read and accepted. Eld. J. Gay was elected Treasurer of this conference, in place of Bro. J. M. Allen, deceased. G. W. Brown, J. Gay, and G. H. Haines, were appointed a committee to draft resolutions of respect to the memory of Bro. Allen.

The committee chosen at the last session to disburse the funds in the treasury reported. The resolution passed at that conference, instructing the committee as to what disposition they should make of these funds, was rescinded, and the following passed in its place:

Resolved, That our committee be instructed to make such disposition of the conference funds as they shall in their judgment deem proper. We next listened with much interest to the brief reports of labor given by the following named preachers: W. H. Mitchell, M. Stevens, C. H. Sweet, G. W. Brown, G. H. Haines, J. N. Remick, Webster Stevens, E. A. Stockman, and J. Hill. Brn. J. Gay and J. H. Tripp were with us during the conference, but were not present at this meeting.

Our churches did not do as well as the preachers. Biddeford, Bonny Eagle, Hollis Centre, and Steep Falls, were all that reported themselves. Will you not, dear brethren, endeavor to do better in the future?

The following but faintly expresses our real feelings:

Whereas, Our much beloved brother, John M. Allen, of Saco, Me., after a short and severe illness, fell suddenly by the hand of death, on Sept. 8th, 1875, thereby depriving us of the society and counsel of a worthy brother, and the conference of a Treasurer; therefore,

Resolved, That we do deeply mourn his loss, and heartily sympathize with his bereaved and afflicted family.

Adjourned, to meet at Bonny Eagle, Me., Thursday, Dec. 9th, 1875.

During Saturday and Sunday, we had sermons by G. W. Brown, M. Stevens and C. H. Sweet. We all felt as we parted that in point of interest and profit, this session would compare favorably with those we have before enjoyed. C. H. SWEET, *Sect.*

NEARNESS TO CHRIST.

Without entering into the disputed questions concerning special opinions, there is one thing clear, that christians generally live on a plane of feeling and action far below their privilege and duty. This being a matter of general consent and common confession, we should not discourage any effort to remedy so great an evil; but rather encourage every aspiration of souls who "hunger and thirst after righteousness."

Why may we not daily, hourly, constantly feel that Christ is not a God afar off, but an ever-present friend and helper, his ear attentive and his hand ready to help? Let this be fully appreciated as an unquestionable and precious fact, and what more does the christian need? Is he in doubt as to the wisdom of a given line of conduct? Jesus is at his side to solve the doubt. Is he burdened with some great responsibility? Jesus is waiting to lift his burden. Is he oppressed under some sad heartache? The Savior is present with a human heart to sympathize with him, a divine power to relieve him. Is he overwhelmed with a sudden bereavement? Oh, how precious and tender are the comfortings of his elder Brother, who walks by his side through the darkness! An ever present, loving, all-powerful Christ—that is the privilege of every christian to have.—*Selected.*

THREE friends are useful to us—a candid friend, a faithful friend, and a friend who will listen to what we say—who will consider of what is said to him, and who speaks little, but to the purpose. Also, three are pernicious: the hypocrite, the flatterer, and the great talker.

HOME AND HEALTH.

INDICTMENT OF KING ALCOHOL.

The history of King Alcohol is a history of shame and corruption, of cruelty and crime, of rage and ruin.

He has taken the glow of health from the cheek, and placed there the reddish hue of the wine cup.

He has taken lustre from the eye, and made it dim and blood-shot.

He has taken beauty and comeliness from the face, and left it ill-shaped and bloated.

He has taken firmness and elasticity from the step, and made it faltering and treacherous.

He has taken vigor from the arm, and left flabbiness and weakness.

He has taken vitality from the blood, and filled it with poison and the seeds of disease and death.

He has transformed this body, fearfully and wonderfully made, God's masterpiece of mechanism, into a vile, loathsome, stinking mass of humanity.

He has entered the brain, the temple of thought, dethroned reason, and made it reel with folly.

He has taken the beam of intelligence from the eye, and left in exchange the stupid stare of idiocy and dullness.

He has taken the impress of ennobled manhood from the face, and left the mark of sensuality and brutishness.

He has taken cunning from the hands, and turned them from deeds of usefulness to become instruments of brutality and murder.

He has broken the ties of friendship, and planted the seeds of enmity.

He has made the kind, indulgent father a brute, a tyrant, a murderer.

He has transformed the kind and affectionate mother into a very fiend of brutish incarnation.

He has made obedient sons and daughters the breakers of hearts and the destroyers of homes.

He has taken luxuries from off the table, and compelled men to cry on account of famine, and to beg for bread.

He has stolen men's palaces and given them hovels in exchange.

He has robbed men of valuable acres, and given them not even a decent burial-place in death.

He has filled our streets and highways with violence and lawlessness.

He has complicated our laws and crowded our courts.

He has filled to overflowing houses of correction and penitentiaries.

He has straitened us for room in our insane asylums.

He has taken away faith, hope, and charity—yea, all that is lovely and of good report—and given despair, infidelity, enmity, and all the emotions and deeds of wickedness.

He has banished Christ from the heart, and created hell within it.

He has wrecked and enfeebled the bodies, shattered and destroyed the minds, imperilled and damned the souls of our fellowmen.

These are counts of the indictment. Let the world judge of the truth.—*Selected by T. M. Preble.*

HOW TO SWEEP.

Sweeping for a well woman, is one of the best kinds of exercise. It calls in play especially the muscles of the upper extremities and chest, and, indeed, it is a pretty good "thorough exerciser," almost too strong for any woman with a weak back, though this depends very much on what is to be swept. A painted floor and Canton matting sweep easily; an ingrain carpet is harder still; while Brussels and velvet are "awful." Well, then, in any case, cover your head, and if it is in the parlor or sitting-room, cover your furniture and books, dampen your broom, let it stand ten to twenty minutes, and then sweep carefully, but persistently. In the corners insert your broom repeatedly until quite clean. Heavy carpets are best swept with a quick, short stroke. In any case bring the broom towards you or even with you; do not flirt it in front of you. That motion kicks up a dust which is bad for the lungs. Some things, like straws, ravellings, and bits of paper, are best picked up with the hand or with a small broom, to which they readily cling, and may be removed with the other hand. To conclude, have as few carpets as possible. They are dirty, unwholesome, and expensive. Painted or oiled floors and Canton matting are better.—*Science of Health.*

OVER-STUDY.

Could not persons suffering from over study and mental labor be cured after a lapse of eight or nine months? How long would it be likely to require, and what is the proper treatment? Can one suffering from over study be cured if he continue his mental labor?

The remedy, then, is to cease irritating and exciting the brain by study, and engage in something that requires just mental action enough to keep the mind from getting rusty.

Sleep as many of the twenty-four hours as you can. Eat plain and simple food, especially that which sustains the brain and muscles. Wheat ground without sifting makes the best bread—in fact, it is good food. You must avoid the superfine flour bread, tea, coffee, and sugar. Eat ripe fruit liberally, also vegetables, so as to keep the bowels free. Bathe sufficiently to keep the pores of the skin open and healthy. Avoid spices, tobacco, and alcoholic stimulants. Six months' time thus living will be likely to bring you about all right. Then study with moderation, exercise abundantly, and continue to live temperately, and if you are not too far gone, you may hope for recovery. Medicines can do you no good.—*Phrenological Journal.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1040. BOSTON, WEDNESDAY, OCTOBER 20, 1875. VOL. XLII.—NO. 1.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WAITING.

ELLA M. LUNT.

"And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us."

Yes, we wait, we wait for Jesus,
And our waiting is not vain,
For the holy angels promised
That our Lord would come again.

Then let daring scoffers thicken,
And the word of God deride,
They will call for rocks and mountains,
That they from his face may hide.

Yes, we wait, we wait for Jesus;
What a blessed thought to me!
For the Son of God has promised
That our home this earth shall be.

Let dark war clouds gather o'er us,
And the waves of sin roll high,
We will trust our blessed Savior,
For his coming draweth nigh.

Yes, we wait, we wait for Jesus,
But the tarrying is most o'er,
Soon the vision will be ended,
Then we'll wait and die no more.

O, I turn my eyes to Zion,
Where the saved of earth shall dwell,
And my heart doth beat with rapture
Since I know that all is well.

In the day of retribution,
When the saints of God are free,
Loud we'll sing that promised anthem,
"We have waited Lord, for thee."

Biddeford, Oct. 4th, 1875.

THE BLESSED HOPE.

J. R. SMITH.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ."

The second *personal* coming of Christ, to raise the slumbering dead, and change the righteous living, and establish his everlasting "kingdom *under* the whole heaven," is the hope of the church, and ever has been, and ever will be. The christian's hope all centres upon the *real personal* coming of Christ. This is the grand culminating point; "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent [or go before] them which are asleep; for the Lord *himself* [not a spirit] shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." What a glorious hope! Sweet, precious words of comfort to the mourning heart—the coming of the Lord to raise the sleeping dead, and change the righteous living.

When the inspired apostle was brought before king Agrippa, and accused of the Jews, the Christian's hope of a coming Jesus to redeem man from the bondage of death, was ably and clearly presented. "And now," says Paul, "I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews." What was this hope, so prominent in all of Paul's experience, writings, and preaching, of the gospel of Christ? Paul tells us what this hope was that he cherished so; for immediately after the words just quoted he says: "Why should it be thought a thing incredible with you *that God should raise the dead?*"

There were infidels and skeptics in Paul's day, and there are infidels and skeptics now. They called God's living word heresy *then*, and they call it heresy *now*. "But," says the apostle, "this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be *a resurrection of the dead*, both of the just and the unjust." But if man never dies (as falsely taught by modern theology), how can there ever be a resurrection of the dead? and, "if *the dead* rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins; then they also which are fallen asleep in Christ are perished." But if those who are fallen asleep in Christ are in heaven (as is claimed by modern theologians), how could they ever perish? has there ever been any death in heaven? has any one *ever* perished there? Then as certain as God's written word is true, man is not immortal in this life, but is wholly and absolutely unconscious between death and the resurrection, and sleeps, as the Bible plainly and positively declares.

Inspired patriarchs and prophets, who lived under the old dispensation, looked forward to the "blessed hope" of a future release from the bondage of death. Good old father Abraham, the friend of God, recognized his almighty power in liberating men from the bondage of death; and when called to immolate his only son Isaac, he immediately prepared to obey the heavenly mandate, "accounting that God was able to raise him up *even from the dead*." This also was Job's hope; for this hope that perfect man of God was willing to wait all his "appointed time," until his change should come; and as he looked far down into futurity, through the telescope of faith, and saw the dawn of "the latter day," and although he expected to become food for worms long before its arrival, yet in that day Job expected his Redeemer would stand "upon the earth," and call him from his slumbers, and that in his flesh, and with his own eyes, he should see the Lord. Job distinctly saw a future life; not in death, but far beyond it, even at the dawn of "the latter day." Job believed that when a man died, he was dead clear through. Job had no faith in the common theology of a man moving out of the old house at death, and flying away "beyond the bounds of time and space." Job speaks very clearly and very emphatically upon this interesting subject. Hear him: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." But says Job, "If a man die, shall he live again?" Yes, glory be to God! God, speaking through his holy prophet Isaiah, says—"*Thy dead men shall live*, together with my dead body shall they arise."

"O grave, where [now] is thy victory?" You once held me in your cold and icy embrace, but you can hold me no longer; I have been released from your ruthless grasp; I have been redeemed from your cruel bondage, and am now free. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." The long, dark night of mourning and death is almost over; and a firmament beaming with promise, bending low over the graves of our loved ones, giveth bright tokens of a coming morning, when they "shall live again." Let us feed upon this manna in the wilderness; let us feed upon this "blessed hope"—the hope of a coming Deliverer to destroy the work of the devil, and put our last and longest lived enemy forever under his feet. As we bow around the altar of prayer, and think of the crucified Jesus, who bore "our sins in his own body on the tree," let this "blessed hope" irradiate and illuminate our souls; let this song cheer our lonely hearts amid the dark night of sorrow and death. It is the song of the crucified One. He gave it to us, that we may sing when we are shrouded in darkness, and sorrow, and gloom; sing it when the shadows refuse to flee away; sing it when the winds blow; sing it when the hurricanes roar; sing it when all earthly hopes have been driven from our view. Sweet song! angels catch the seraphic music borne on Mount Olivet's heavenly breezes, and join the glad refrain—"I will come again, and receive you unto myself; that where I am, there ye may be also."

Glory to God! for this "blessed hope." I am glad that the usurper's time has about run out. He has held dominion over this world for about six thousand years, and must soon give up his heartless and wicked reign. Soon the prophecy which is written in the twenty-first chapter of Ezekiel will have a glorious fulfillment—"And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it him." Christ will then take his lawful throne, which the cruel usurper has held these long and weary years. Then the kingdoms of this world shall pass away, and shall "become the kingdoms of our Lord and of his Christ." "His dominion shall be from sea to sea, and from the river to the ends of the earth"; and this very planet upon which we live, and where the blessed Redeemer was a despised outcast and a homeless wanderer, smitten and buffeted, and crucified upon the cross of Calvary, is destined to shine forth in its Eden beauty, having been redeemed, and purified, and beautified, and glorified, and adorned in everlasting splendor and transcendent loveliness, as the home of the saints and the crucified King of eternal glory; for "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Then "the earth shall be filled with the glory of the Lord." Then the universal prayer of the church of God shall be answered, and the kingdom of God shall indeed come; and then shall his "will be done in earth, as it is in heaven." Then the righteous shall inherit the land, and dwell therein forever."

Blessed home! redolent with life, and joy, and gladness; where no blight, disease nor death shall ever come; a land "where violence shall no more be heard," neither wasting or destruction within her borders. Here, the sky of our happiness is often clouded by the grim messenger of death; but in "the new earth," "thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of tay mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever." Glory be to God for this "blessed hope."

"And, oh! it fills my heart with joy,
To know we're almost home."

New Bedford, Mass.

CHEERFULNESS honors religion. It proclaims to the world that we serve a good Master. Cheerfulness is a friend to grace; it puts the heart in tune to serve God. Uncheerful christians, like the spies, bring an evil report on the good land; others suspect there is something unpleasant in religion, that they who profess it walk so dejectedly.

FEELING vs. FAITH.

O. B. MERRILL.

Christians are often inclined to judge of their standing before God, of the reality of their religion, by the state of their *feeliny*. This is wrong. We must not judge of the reality or the degree of our religion by the feeling we have. Feeling is a poor criterion by which we may judge of our acceptance with God. Our feelings are ever changing, like the sky above us; sometimes clear, sometimes cloudy. The question should not be, What is the state of our feelings? but, What is the condition of our faith? Feeling is not faith, nor is faith feeling. Feeling is knowledge. When a person feels pain, he knows it, he feels it. When an individual has the headache, or the toothache, we never hear him say, "I have faith that my tooth aches"; or, "I believe I have the headache." It is knowledge. He is sensible of it, from the fact he feels pain. When we feel a thing to be true, it is no longer faith. It is knowledge. It is no credit to any body to believe when he feels. We must believe, when we feel a thing is not true. Our friends may say it is not true, and we may think it is not true; but if God says it, believe. Let God be true, if every man is a liar.

Dear, doubting soul, do not trust in *feeling* for salvation. Lose sight of self. Look to Jesus. Have faith in God. Rest not for safety and for peace upon your feelings, but upon Jesus, who is "the same, yesterday, to-day, and for ever." "We walk by faith, not by sight." Faith is losing all right or thought of self in looking to Jesus. Look, then, only to him. Think of him, not of self, not of feeling. Remember the promise is, "Thou wilt keep him in perfect peace, whose mind is stayed [upon feeling? no,] on *Thee*." Faith is belief, trust, confidence. To have faith in God is to believe him, trust him, have confidence in him.

The christian's life here is not a life of feeling, sight, knowledge; but a life of faith, trust, confidence. The life we live here in the flesh, we "live by the faith of the Son of God"; a life of sincerity and honest belief in God, and in the promises he has given us. We must not lose sight of faith. It is "the substance of things hoped for, the evidence of things not seen." According to our faith it shall be done unto us; not according to our feeling. "By grace are ye saved through faith." By faith Christ dwells in our hearts. By faith we live. "The just shall live by faith." Faith purifies the heart, and overcomes the world. We have access by faith to the throne of grace, whereby we become the children of the great "I AM." "Without faith it is impossible to please God." They that come to God must believe that he *is*. He that believeth shall be saved.

Truly the christian life is a life of faith. Paul calls it "the good fight of faith," and he exhorts us not to cast away our faith, but to keep the faith. It is faith, faith, faith, all through the Scriptures of divine truth, not feeling. Faith brings peace, joy, happiness. Should we, however, feel "blessed ill," as we may very often, we can trust in God, as did Abraham when he went up to the mount to slay his son Isaac. No doubt he felt badly, "blessed ill" indeed; but he went in faith, "accounting that God was able to raise him up even from the dead."

We may, dear brother, sister, friend, have the same faith. Things may look dark and forbidding around us, and we not know how or which way to go; but "the Lord will provide." O for a true, a saving faith, a practical confidence in God. When we read, "The Lord is my shepherd, I shall not want," believe it. "Let not your heart be troubled." "Fear not, little flock." "Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you." Who, I ask, can fear? Who can worry at all, or take anxious thought for the future, with these texts before them, and with a strong faith in them? They authorize us to expect sufficient spiritual aid to overcome the world. A true believer shall never suffer real evil. He shall have food and raiment, blessings sufficient to do God's will, and to gain eternal life at last in the kingdom of God, where faith is turned to sight, and prayer to praise.

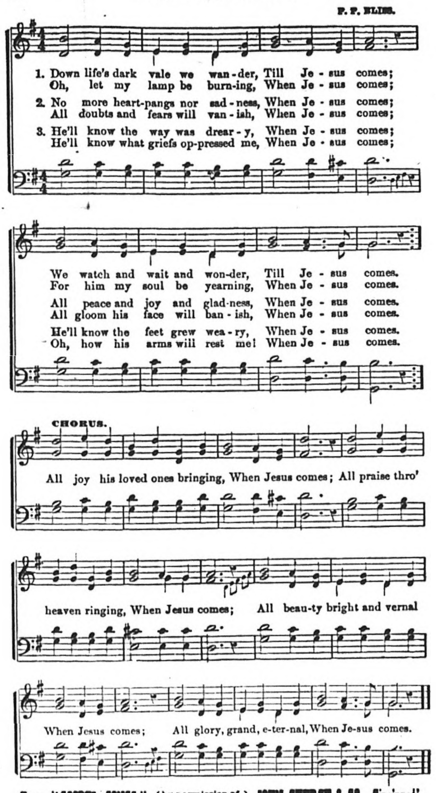
Reader, will you, with me, cease to trust in *feeling?* It is only found in looking to Jesus and trusting in God. Don't depend on feeling *within*, but on a Savior *without*. "Have faith in God." Feelings fluctuate. God *never* changes. "He is the same yesterday, to-day, and forever." In him "there is no variableness, neither shadow of turning." What a God! unchanging. He loves us as much when we are tried and tempted, as when we are free from them. No matter what our circumstances are, God's love to us is the same. A steady, firm, simple faith in him will carry us through and above all sorts of circumstances. By faith we see the future joys of a never-ending eternity. Faith makes Jesus precious. It brings the kingdom nigh. It is the mainspring to all our actions. "Have faith in God." Trust in him. "In the Lord Jehovah is everlasting strength." Faith is the *tower* of strength. O "let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Yes, look to him; trust him, *always*, under all circumstances—when tempted, when afflicted, when sick, when poor, when forsaken, when dying; always look to him. "Abandon thyself to him, as absolutely as possible, and continue to do so to thy latest breath, and he will never desert thee," but will be with thee unto the end. "Trust in the Lord." "Have faith in God." May this ever be your motto, till Christ the Lord shall come; and then faith will be turned to sight.

Worcester, Mass.

Confidence is the companion of success.

38 **When Jesus Comes.**

P. P. BLISS.



From "GOSPEL SONGS," {by permission of the publishers.} JOHN CHURCH & CO., Cincinnati.

THE REVOLVING LIGHT OF PROPHECY.

Standing once by the sea coast on a dark cloudy night, and looking far away in the distance, I noticed a very brilliant light, which seemed to be in motion. Having never seen anything of the kind before, I inquired of a sailor what it meant? Said he, "That is a revolving light, and is placed there to guide the mariners who are constantly going out and coming into the harbor. There are many rocks and dangerous places along the coast, and vessels sometimes run upon them and are wrecked. This light, like many others along the sea coast, is erected in an elevated position, and can be seen at a distance. Those who are accustomed to following the sea, are well acquainted with it, and know just where they are whenever they see it."

But this revolving light brings to my mind another light to which I must briefly allude. It is the light of *prophecy*. This world is a dark and stormy place, like the great ocean. Christians are sometimes compared to mariners, and their journey to the New Jerusalem like a voyage over the great and perilous water. They are continually surrounded with dangers, but more especially as they near the heavenly harbor. Thus it reads on the chart: "In the last days perilous times shall come." But God has hung out a revolving light, which, to the believer, is a token of safety and of joy. Let Peter describe it: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." (2 Pet. 19.) What day does he refer to? Evidently the day of final deliverance. The day when the christian mariner shall furl his sails, and cast anchor in the heavenly port.

As the Government has caused the channels along the sea coast to be marked with buoys, light-ships, and light-houses, that seamen may know where they are, and how to sail from one port to another in safety; so the Ruler of the universe has caused the great events in the world's history to be marked in prophecy, that his church may know her whereabouts on the great ocean of time, and her proximity to the holy city.

Prophecy is history written in advance. In the book of Daniel and Revelation are a number of prophecies, which point out very clearly the great revolutions that were to take place in earthly governments, from the days of Babylon, down to the time when God should set up an everlasting kingdom under the whole heavens. By carefully studying these prophetic Scriptures, and comparing them with history, which shows their fulfillment, the christian may be able to identify his position.

Where are we? Do we see the light shining which indicates our nearness to the eternal harbor? Are we discerning the signs of the times? Can the faithful watchmen give us meat in due season? Take a glance around the world. Look over into Europe. See the political upheavals. The nations seem to be seething and tossing like ocean in a storm. Strife and divisions abound. Crime is on the increase. Statesmen are appalled. Warlike preparations are being made. Nations are angry. Earth seems to be visited with the judgments of heaven. Earthquakes, tidal waves, floods, flames, famine, pestilences, sweep over the land. The professed church is in a fearfully backslidden condition. Pride, formality, unbelief, oppression, licentiousness, covetousness, and pleasure seeking are the order of the day.

Where are we? What does this state of things mean? Can any one give us light? Let us turn to the language of the Savior. In the twenty-first of Luke, we find a prophecy which shines as a light in a dark place. He says, "There shall be signs in the sun, and in the moon, and in the stars, and upon earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And they shall see the Son of man coming in a cloud with power and great glory." How are these things to affect the christian? What is he to understand by them? "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Is it not joyful news to know that we are nearing home? Does not the sailor rejoice when he passes the last light-house on his homeward voyage? catches the land breezes, and sees the hills of his native country? How greatly then ought we to rejoice in the rapid approach of the second coming of Christ.—*Signs of our Times.*

WHEREFORE DIDST THOU DOUBT?

When Peter "saw the winds boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me, and immediately Jesus stretched forth his hand and said unto him, "O thou of little faith, wherefore didst thou doubt?"

How many sink as they walk the sea to Jesus. There is a young man who ventured out on the sea of time to meet the only one that could save him. He had not gone far, when he began to be afraid, and instead of looking to Jesus for the needed help, looks at the boisterous waves of earthly opposition. Old associates shun his society, and the remembrances of pleasing self indulgences flash across his mind like lightning. He refuses to renounce the vain pomp and glory of the world, and look to Jesus for a full, present, and complete salvation from all sin, both inward and outward, and as a matter of course he must sink.

Another starts to meet Jesus, and the waves of intemperance roll angrily all around him. Early in life he became infatuated with the intoxicating cup. He spent his substance in riotous living, serving the god of wine, until he became drenched in all manner of vice and crime. He has exhausted all such helps, as signing the pledge, etc., and at last, just as he is about to fill a drunkard's grave, is induced to fly to Christ as the last and only hope of deliverance, being fully assured by his friends and the word of God that Christ is an all-sufficient Savior; he repents of his sins and finds peace in believing on the Lord Jesus Christ. He is now a new creature in Christ Jesus, and with a firm step, starts out on the sea to meet him. The hours and days glide sweetly by, and he believes himself more than conqueror. But the fervor of his first love is soon hushed amid the bustle and hurry of business life, and he is soon surprised at the serpent-like appearance of his former lusts crawling before his spiritual vision. These, overpowered by the grace of God, now come forth in all their hideous forms, to enslave their victim and assert their rights again.

He stands aghast, filled with astonishment at the return of those lusts that he in all confidence thought had been banished forever from his heart. The first thing that the enemy presents is that he was never truly and solemnly converted to God, Here unbelief begins to assert its claims. But he is not to be thus deceived, for he remembers that he was powerfully blessed, and that the things he once loved he now hates. And he is also fully persuaded that he has not backslidden, and is astonished beyond neasure, when he discoveres, by the light of regeneration, that the same lust that had well nigh damned him before his conversion was still in his heart, stunned by the electric shock of the Holy Ghost, and there were no signs that it would ever return again.

He now discovers that what he sought for and obtained, was pardon for past sins and transgressions. His prayer was "Lord, save or I perish." And now he realizes that what he needs to save him from being ensnared through these lusts again, is their entire extermination, or sanctification. This is a necessary consequence, and he is either led to cry out, "Create in me a clean heart, O God, and renew a right spirit within me," or else he loses confidence in the power of Christ to save him, and sinks as he walks the sea to Jesus.

O how important that all young converts should be well established in this doctrine, and be prepared for coming emergencies. The business man that foresees the coming financial crash, meets it with a firm step. The traveler who has been faithfully apprized of the danger on his way, prepares to meet his enemy. And is it not our duty, as bearers of the sacred vessels of the Lord, to be particular in indoctrinating our young converts, and show them how to guard themselves against this common foe?

Brethren, let us not take the responsibility of generalizing with our converts at this dangerous point, but keep the doctrines of the Bible before them, "so that we may present every man perfect in Christ Jesus," and that those under our charge may not sink as they walk the sea to Jesus.—*Christian Standard.*

"IF JESUS LEADS ME THERE."

Jesus never misleads, or carelessly leads a soul that seeks his guidance. If there are conflicts, temptations, trials in the way, when we reach them, led by the divine hand, we shall wonder that they so affrighted us. Daniel's night with the lions was undoubtedly a happy one.

Many look with eager desire at the blessing of holiness, but the crosses they see, or fancy they do, frighten them back into the old wilderness route. With one, it is duties in the family; with another, it is personal effort to save souls, or social duty in the prayermeeting, or they fear if they place all the loved ones, around whom the heart clings, on the altar, they will be taken from them; and so in anticipation of what might be the furnace fire they would have to endure, if the offering was made without reserve, they suffer more than they would if all they feared came upon them, and the blessing of God was theirs all the way through.

But the compassionate Savior does not delight to lead those who follow him with single eye, in hard ways. If he wishes a vessel for some peculiarly honorable service, it may have to be submitted to processes that the meaner one escapes; but we are quite as likely to spend much of our time in green pastures and beside still waters, when we go there willingly, upon the first invitation, as we shall be if we wait to be driven there, our foolish hearts fearing evil lies before us.

If we would but trust him, who is most worthy of our confidence, how our lives would be filled with songs of praise, even in furnace fires, or in the face of our enemies; and often where we expected conflict, we would find the sword of our foe sheathed, and his battalions withdrawn; and so, instead of the noise of battle, we might sit down in a garden of spices, with our beloved. The heart where sin is, is full of alarms. The land of holiness is a land of peace. The dwellers there ask not concerning their own, or the enemy's strength, so long as they know they have a Captain that never lost a battle.—*Sel. by May P. Burbank, Biddeford, Me.*

IMPORTANT QUESTION.

R. B. CURRIER.

How can I serve God to the best advantage? This question has been upon my mind for some time past. That it is an important one, no Christian can doubt; but how to answer it is the question. God chooses human instrumentalities for the accomplishment of his purposes. He uses man to bring man back to himself, and to instruct him in the way of truth and righteousness. God has no waste timber. He uses the work of his creation for its best good and his own glory. How beautiful the thought that God should deign to fill men's hearts with his Holy Spirit, and use them for his glory here, and promise them not only eternal life, but an exaltation to the position of equality with *Jesus*, "*our Elder Brother*."

Now, to the thoroughly devoted christian comes the question, in view of what God has promised and done for him, Lord, how can I serve thee to the best advantage? There is but one way that I know how to answer it; and that is, First, *an entire and unreserved consecration to God*. Second, pray, Lord, what wilt thou have ME to do? Third, when we find out, *do it*, whatever the cost may be. No matter in what position in life it may place us; remember, that when called of God to labor, it is a "high calling." Do it heartily, lovingly, cheerfully, trusting in Jesus for help. We are not all called to work on the same line, but, thank God, the lines all run to the one grand centre; and if we tread the path patiently and faithfully, we shall come to the point in due time.

"All for Jesus, all for Jesus,
All my being's ransomed powers,
All my thoughts, and words, and doings,
All my days and all my hours.
Let my hands perform his bidding,
Let my feet run in his ways;
Let my eyes see Jesus only;
Let my lips speak for his praise."

THE CHRISTIANS.

GEO. THOMSON.

What constitutes a christian? This may seem at first sight a simple question, and one very easily answered. And so it is in the light of God's word. But in view of the multitude of theories, creeds, and interpretations of scripture, it is not quite so easy.

A christian is a *disciple of Christ*. A disciple is a learner, or pupil. "If any man will be my disciple, let him deny himself, take up his cross and follow me." We cannot follow the Savior as his first disciples did, nor is it expected of us. They gave up their daily avocations, and became his constant companions. But we can follow him as learners, taking him as our teacher and exemplar in all things. If we follow him, it is because we love him. If we love him, we will keep his commandments. If we keep his commandments, we will imbibe his spirit. "If any man have not the spirit of Christ, he is none of his."

Now, if I understand aright, such an one is a christian, a saint, whether you call him justified or sanctified. If he has the spirit of Christ, he cannot improve on that (only in degree or measure); if he has not the spirit of Christ, he is no Christian.

Now this appears to be the plain scriptural statement of the case, divested of all theological circumlocution and ambiguity. We must keep this idea of disciples (learners) constantly before our minds, for we shall never get beyond this, in the present life, if we do in the future. Look at the terms of the great commission. "Go ye into all the world . . . and make disciples" (learners). Again, Jesus says, "Learn of me, for I am meek and lowly of heart." Do we not err when we use the terms "*fully saved*," "*perfect salvation*," as applicable to present experience? Should we not rather say with the poet—

"Insatiate to this spring I fly,
I drink, and yet am ever dry."

The apostle Paul was certainly a consecrated man, yet at no period during his eventful career, till about to lay down his life, could he say, "I have *finished* my course." But, methinks, I hear one say, "You are trying to frame an argument against sanctification." Not at all. I disclaim any such purpose. I love the doctrine of holiness; it is precious to my poor heart. Without it none can enter the blessed kingdom, and I am glad of it. It is a Bible doctrine; so is repentance, justification by faith, baptism, etc. etc. But I do wish to argue against the mistaken policy of deifying one doctrine, to the detriment of others equally as essential. It is rather a delicate matter for one to take exceptions to this holiness movement, or rather to the wrong features of the movement, from the fact that many oppose it in a rash and inconsiderate manner, reasoning to the opposite extreme and denying the doctrine entirely. But such are mistaken as the other extremists, while both may be honest and sincere.

While I am satisfied that the standard of purity and Bible holiness cannot be placed too high, I am also convinced that there is a possibility of becoming sectarian or dogmatic by making any one doctrine a speciality. Let us candidly inquire if it would not be as consistent to hold special meetings and conventions for Repentance, Faith, Baptism, Works of Righteousness*, etc., as for Holiness. "What God hath joined together, let no man put asunder." I think the apostolic plan was to blend all together in one harmonious compact, all bound together with love. There are doctrines which may and do have precedence, but none should have preference.

We think if we have the mind of the Spirit concerning present truth, or "meat in due season," that the second coming of Christ should have the precedence, being the true motive to repentance. So, then, the salvation of sinners is of the first importance, and any movement that would have a tendency to make it secondary, must in so far be wrong.

Let us stop a moment and reflect. Is it not barely possible that there is a degree of selfishness in this *exclusive* holiness movement?

It is very pleasant to feel good; it is very gratifying; and it is the christian's privilege to rejoice continually, even in tribulation. Our dear Master has told us that in the world we should have tribulation, but in him peace. O, blessed peace!

I presume that my religious experience has not been peculiar, and it has ever been about as follows:—Just in proportion as I have been zealous and devoted in the service of my Master, co-operating with my fellow servants in the great work of human redemption, just in that proportion have I enjoyed purity and peace, and that without special seeking for those blessings. Satan don't get much work out of an active christian. And I have ever realized that a prompt obedience on my part never fails to bring every needed blessing to my trusting heart. "This is the Lord's doings, and it is marvelous in our eyes." The sentiment embraced in the poet's lines—

"Nothing, either great or small,
Remains for me to do,"

has wrought more harm, we fear, than good. Why is it we hear the significant question of late, Why do we have so few conversions in our great meetings, compared with former years? Who likes to risk an answer, while all agree that we should expect most? "Watchman, what of the night?" "Watchman, what of the night?"

Prairie du Sac, Wis., Oct. 3rd.

* Brotherly love.

"How wonderfully," says an ancient writer, "does the new-born soul differ from his former self! He liveth a new life; he walketh in a new way; his principles are new; his practices are new; his projects are new; all is new. He ravels out all he had woven before, and employs himself wholly about another work."

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 20, 1875.

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Agent.

Hereafter address me at Boston, Mass. All *private* letters should be marked "*personal.*" Miles Grant.

Bro. Moody has finally decided to commence meetings first in Philadelphia, instead of Brooklyn. The people in B. are quite disappointed. M. G.

The Christian at Work is a live Christian weekly paper of twenty large quarto pages, ably conducted and edited by Bro. De Witt Talmage, 102 Chambers St., New York. Price $3. a year. M. G.

A Suggestion.—When persons write letters for the *Crisis*, we wish they would so sign their names that we shall be able to tell whether it is a *Bro.* or *Sr.* who is writing; that we may place a correct heading to the letter. M. G.

If any of our readers, who have not ordered it, should receive the *Crisis* for a few weeks, they may understand it is sent by some friend. If pleased with it, it is hoped that, after two or three months, they will conclude to become permanent subscribers. M. G.

Correction.—In the article on the "Constitutional Amendments," in the last paragraph before the "Note," instead of reading "We believe this proposed system is the most "*important*," read "the most *impartial*, the most economical, the most easily executed, the best guarded," etc. M. G.

Speech by Proxy.—We omitted one item in the proposed "Amendments to the A. C. A. Constitution," which we now offer: Any church voting by proxy can select any member of the Conference to speak for them on any specified subject. This will give every church the power of speaking, as well as voting, by proxy. M. G.

Bright Omens.—There is a continual increase of evidence that a bold, pure Christianity is coming to the front, and that cold formalism must soon freeze up entirely, or be warmed into life and earnest activity. Protestantism, as a system, has been sinking down for years, until it had reached zero point, where faith is changed to doubt, or to decided infidelity. Now, there is a great waking up on the part of many, accompanied by the spirit of holy union in Christ, a love for the coming of Jesus, and a belief that his advent is near at hand. Praise the Lord. M. G.

Brooklyn.—Our meetings in the De Kalb Avenue M. E. Church, Brooklyn, N. Y., continue to increase in interest. Some have been converted, and others are seeking the Lord. We have given six discourses on the great chart to large and attentive audiences that seemed delighted with the prophetic Scriptures, showing we are truly near the great day of the Lord. So far as we can learn, no opposition has been manifested by a single member of the church. Bro. Platt, the pastor, is well satisfied that we are near the second coming of Christ. Last evening (Wednesday, Oct. 13th), about one hundred came forward for prayers, most of whom were professors of religion, who are seeking a full preparation for "the marriage supper of the Lamb," at his coming. We purpose to continue our meetings about two weeks longer. Pray for us. M. G.

The Coming Struggle.—The evidence keeps increasing that indicates a sharp struggle between Catholics and Protestants, in this country. A feeling of hostility is rising up on either side, that is very decided. Each feels that the time is near when the question of supremacy must be settled. We have no doubts as to the issue. The days of the "Little Horn" are numbered, and about expired, but it will not step down and out with a peaceful, low bow. Its death struggle will be terrible, its plagues awful and agonizing. The Roman "woman" is about to drink from the wine cup containing her death plagues. When her final burning comes, the martyrs are to be raised from the dead, and see the smoke of her burning, and then go to "the marriage supper of the Lamb."

Is the reader ready to meet Jesus? Is the heart pure? Are you clothed with the righteousness of Christ, and free from condemnation? If so, lift up your head and rejoice. M. G.

Coming of the Lord.—There is a steadily increasing interest among the churches in the coming of the Lord. Quite a number of ministers are beginning to speak out boldly on the subject. We clipped the following notices from the New York Sunday *Herald*, of Oct. 10th:

"The hope of the instant coming of our Lord" will be inspired and strengthened this evening in the Catholic apostolic church."

"The pastor of Mount Zion will ask, 'Has the time come for sounding the last trumpet and finishing the mystery of God' in the University chapel, this afternoon."

"Pure religion' and 'the time of Christ's coming and the end of the world,' will be discussed to-day in the Seventeenth street Methodist church, by Rev. J. H. Lightbourn." M. G.

Sacrifice.—In Psalm 51: 5 we read: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Those who make a sacrifice for the cause of Christ, will find special promises in the Bible for their comfort. We wish to press upon our readers the importance of sending the *Crisis* to those who have it not, and thus help them to see the glorious truths that are causing thousands to rejoice in the hope of soon seeing our blessed Savior. Let every one take a share in the three months' list. A little self-denial will save fifty cents with which to send the paper to some hungry soul. Now is the time. Others can send to ten, twenty, thirty, or a hundred. Let every minister be supplied. Do not forget the poor. M. G.

Bro. Moody.—Great interest is manifested in the visit of Brn. Moody and Sankey to Brooklyn, who are expected the 24th of this month. There is a demand for the plain, common-sense talk on religious subjects so peculiar to Bro. Moody. People are tired of forms, ceremonies, and flowery pulpit essays. They call for something *real*. They are tired of shams. The veneering of popular religion is about worn off, and now there is felt need of a thorough heart work, that makes a man a "new creature" in Christ Jesus;—a religion that leads one to be perfectly honest in all his deal, causing him to keep all his promises, be kind in all his social relations, and to labor for the salvation of others;—a live, working religion, that is the same every day in the week, and in all situations. M. G.

"America for Rome," seems to be the Catholic motto at present. Great efforts are being made by the Catholics to secure the controlling power in this country. They have devised shrewd plans to get the colored population in the south, and now they are after the Indians, as shown by the following:

"Washington, Oct. 10th. A movement looking to an increase of the means for promoting the welfare of the Indians has recently been inaugurated among influential clergymen of the Catholic church, and it was announced from the pulpit of St. Aloysius' church that the formation of the Ladies' Catholic Indian Missionary Society was contemplated for the purpose of raising funds for the support of the missionaries and the establishment of a fund to be applied to the evangelization of the red men. The appeal will be addressed to every Catholic clergyman in the United States to form a parish society, and to collect annually a small amount and forward it to the central society, which is to have its headquarters in Washington." M. G.

Rather Gloomy.—We clip the following from a New York paper:

"WALL STREET RUMORS.

How can you have such a fearful smoke without some fire? The very air is full of panic! Guion begs the Stock Exchange to hunt down the Rumor Committee. He says he is solvent. Does a virtuous woman go around with a placard saying, "I am virtuous?" Is a solvent merchant afraid of any one saying he is going to fail? The fact is, all these steamship lines are bankrupt. They have sunk ten millions the last two years. There are four hundred steamships laid up in the Liverpool docks. Every one of these English steamers drop $30,000 every voyage! Our factories are as insolvent as our railways, merchants and bankers. Lake Shore is now seven per cent. less than in the Jay Cooke panic. Gould and Vanderbilt are bursting the whole rotten system. The first houses to fail will be Monroe, Drexel, Morton, Brown, Belmont, and all those who draw accommodation bills on England. Back will come our bonds; down will go prices! Four National banks will break; then forty, then twenty-three hundred! Then down tumbles the whole rotten concern of Church and State! Who wonders at the rumors that pass from mouth to mouth? Repudiation of all debt fills the financial atmosphere."

To the men of the world, who have no hope in Christ, the future must look gloomy indeed; but to the devoted christian the outlook is very encouragimg. Deliverance is rapidly approaching. M. G.

SPIRITUALISM AND DEMONISM.

The entire system of Spiritualism is satanic in its tendencies. It invariably leads its votaries away from Christ, God and the Bible. Thousands upon thousands have been turned by it into infidelity, free love, and other wicked things. Satan is its founder, and his spirit, with that of his associate demons, its moving power. Its entire influence is antichristian. Yesterday (Oct. 5th) an intelligent gentleman called on us at Bro. Platt's, in Brooklyn, saying he had been a medium, and had been led by the spirits to do many wicked deeds, especially of a licentious character. He said he was deeply anxious to get free from the control of the demoniacal power, for he had become convinced it was satanic in its nature.

He was in the church the night before, to hear a lecture on the great chart, and had become deeply interested, so much so that he had decided to become a christian, if he could get free from the power of the demons who had controlled him. We told him we knew of but one way out of the snare, and that was by the power of Christ in answer to prayer. We then inquired if he was ready to become a follower of Christ, and obey him, so far as duty was made plain? He gave a prompt affirmative answer. We then invited him to unite with us in prayer, which he did readily, and was blest, and we expect to baptize him to-morrow. M. G.

A BEAUTIFUL FLOWER.

We called on Bro. T. De Witt Talmage, New York, Oct. 11th, and were shown a very delicate and beautiful flower, called the "Flower of the Holy Ghost." It is the only one we ever saw. The following is Bro. Talmage's own description of it, as given in the *Christian at Work:*

"One of our parishoners sets upon our table this morning a floral creation that thrills through and through us. It is the 'Flower of the Holy Ghost,' brought hither from the Isthmus of Panama. We never saw anything more tenderly beautiful. It is twice the size of an orange blossom, and white as the snow on the morning of its descent, its aroma suggestive of Paradise. As your eye walks in under the dome of alabaster you see a dove's head a little bowed, and with tinged beak; wings spread as if descending, the plumage seemingly sprinkled with coagulated blood. Underneath it is a crown, as though the dove had dropped it. To our eye the flower is an evangel. It seems as if it must be a blossom from the Tree of Life, shaken over the wall by a breeze from heaven. Here is the dove of the eternal Spirit descending, on its wing the blood of redemption to apply to the soul, which application being made, here is the crown of pardon and life and heaven to be set upon the brow. The flower comes from a warmer climate, and we wrap it up in cotton, and place it in a box. To-day or to-morrow it will die, but neither its delicate fragrance nor its divine architecture can be forgotten. Some flowers are typical of pride, of human affection, or remembrance; but this stands in none of those groups." M. G.

NEW SUBSCRIBERS.

Have you obtained any new subscribers? Have you sent on the money and names of any for the three months' list? If not, lend a helping hand at once. Let us make a grand rally, and help spread the truth in all directions. The powers of darkness are thoroughly awake. Christians, especially those looking for the speedy coming of Jesus, should not be less in earnest than the enemies of Christ. The literature of darkness is flying in all directions. Satan knows the power of the press, and is turning it, as far as possible, to advance his own purposes and plans.

Now is the time for every minister who is in sympathy with the evidences that show Jesus is coming soon, to gird on "the whole armor of God," and to do all in his power to reach the unprepared, and to awaken a new interest in these things among all professors of the christian religion.

To do this, we think one of the best means is to introduce "our paper" into as many families as possible. Let us all make a united effort to obtain many new subscribers during the next three months. In doing this, it may result in leading many to prepare to meet Jesus, who would have been found sleeping, had it not been for what they read in the *Crisis*. There is no time to be lost. We are rapidly approaching the end of the present dispensation, the coming of Christ, the resurrection of the dead, and the setting up of the ever lasting kingdom. Spread the news! M. G.

THE SCHOOL QUESTION.

When grave questions are beginning to be agitated, produced by strong currents of social influences designed and tending to revolutionize government, those subjects always manifest themselves in speeches and documents which exhibit the prospects and dangers rising in the future.

It has been known in this country for a number of years that the leaders of the Catholic church have instituted plans by which they design to overthrow our free institutions, and especially our free schools, and establish such institutions and schools as their infallible Head has been in the habit of establishing and sustaining in the Catholic countries in Europe, through the dark and bloody ages. Modern progress, in political liberty and literary enlightenment, has caused the Jesuitical leaders to wail and lament the loss of their priestly power over ignorant and superstitious people. True literary knowledge always destroys the bigotry of religious ignorance, so that an education, unalloyed with priestly superstition, robs those leaders of nearly all their power to tax and enslave the masses of the people.

From this stand-point they see the necessity of changing the mode of educating the rising generation, so as to restore confidence in the vagaries of their theological teaching, which they are now rapidly losing.

To accomplish this object they are making gigantic efforts to break up the system of free or unsectarian schools, so as to introduce to the children's minds, when they most easily receive impressions and most firmly retain them, all the blind and incredible superstitious ideas which shaded the world through the dark ages.

They have commenced this diabolical work in this country with great zeal and combined effort. They represent our school system as being irreligious, demoralizing and damnable in its tendencies. They attempt to drive the Bible from the school-room, and suffer no teachers to instruct their children who are not trained by the priests, to teach that, and only that, which their infallible head—the Pope—shall direct. This is putting an important branch of our government under the control of a foreign ruler.

The question now properly comes before the American people, Will they thus submit to have a branch of their government revolutionized and controlled by a foreign lord, from whose bloody persecutions our fathers fled to find a land of freedom safe from the galling yoke of a priestly dictation?

We are sincerely glad to find that the secret programme of these designing sons of the old harlot, and their satanic operations to ensnare the people, are being developed and discussed, so that a proper and perhaps timely resistance may be inaugurated. That the Roman Church has determined to regain her lost power and dominion, and restore the status of her ecclesiastical and political associations to the positions they occupied when she shrouded the world in the gloom of night, and her kings bathed their swords in the blood of helpless innocence and saintly purity, we have not a doubt. She has laid her iron hand upon the wealth and freedom of the nations, crushing free thought and speech, and driving into exile and upon the fagot-pile the friends of Jesus. If she is not now lamenting her loss of power to do those things, let her tell what she has lost that she is bewailing and is laboring to restore.

Her recent bloody acts in butchering Protestants, while peaceably worshiping God in Mexico and South America, demonstrates what they design and would do if they should obtain the power.

We are glad to learn that the eyes of some of our prominent rulers are being opened to see the importance of this Catholic movement, designed to regain their power over all parts of civil governments, and put under the direct supervision of the Pope, their legislative, executive, judicial, military, financial and educational departments.

This is exactly what they demand and are determined to accomplish. They have purposed to unite church and state again, putting the state under or in subordination to the Roman Church, so that a few priests can control all schools and social institutions. They despise free governments, and the diffusion among the people of general knowledge. Ignorance and superstitious fanaticism are the elements which they can use for the accomplishment of their satanic purposes.

President Grant recently expressed his sentiments, upon these great and momentous questions, in a speech delivered at a military reunion of the army of the Tennessee, at Des Moines, Ia. The Boston *Globe* reports him as saying, "To guard against a recurrence of those days, we must begin by guarding against every enemy preventing the prosperity of free Republican institutions. I do not bring into this assemblage politics, certainly not partisan politics, but it is a fair subject for the soldiers in their deliberations to consider what may be necessary to secure the prize for which they battled. The President urged the cultivation of an intelligence among the people in regard to political papers, and said if we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on one side, and superstition, ambition and ignorance on the other. On this Centennial year the work of strengthening the foundation of the structure begun by our forefathers a hundred years ago, at Lexington, should be begun. Let us all labor for the security of free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, color or religion. Encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian schools; resolve that neither State nor nation shall support institutions save those where every child in the land may get a common school education, unmixed with atheistic, pagan or sectarian teachings. Leave the matter of religion to the family altar; keep the Church forever separate. With these safeguards I believe the battles which created the Army of the Tennessee will not have been fought in vain. The President's speech was greeted with applause, which was repeated again and again."

The President unequivocally expresses his conviction that the next national struggle in this country will be a religious one, and his language implies that he understands it will be between Catholicism and free institutions. It is commencing in an effort to appropriate school funds to the support of "sectarian schools."

These miserable, sectarian principles are the same which have mantled the world in darkness, bound the millions in chains, and soaked the soil with martyrs' blood.

The efforts now being put forth here to crush political independence by religious dictation is also being manifested among all the nations of Europe, and in all the civilized world. We believe these antagonisms will ripen into a terribly bloody conflict, and end in the utter destruction of the Apocalyptic Babylon, the everlasting overthrow of all anti-christian powers, and the establishment of Christ's glorious kingdom.

Let all the friends of Jesus carefully watch the signs of the times, by marking well the progress of the school question and every movement tending to restore the former status of the Papacy. This is the great prophetic pivot on which the world is now balanced, and is swinging with increased forces, threatening to plunge it immediately into the vortex of perdition. God help us to cling to Christ, that when the world sinks under the weight of its insupportable curse, we may rise to peerage with angels and citizenship in the kingdom of God. J. G.

BLASPHEMOUS PAPER.

We have just been examining the most blasphemous paper we ever saw, and doubt if its equal ever existed before in the history of the world. It is is entitled, "The Holy Ghost." This number is dated, "Heaven, Oct. 3d, 1875." The editor says: "It will be seen . . . our present editorial sanctum is located on the right hand side of the throne of heaven." In a note to O. B. Frothingham, he says: "Go on, Bro. Frothingham, and the Holy Ghost will help you; but you must discontinue that ridiculous farce of offering up prayer. You only catch the ears of a few of the superstitious by this device, and the others laugh at your inconsistency. The ruse is too thin, and does not pay; give it up; be thoroughly candid, and true to your convictions."

When speaking of Christ, he says: "He was a great fraud." When speaking of the Bible, he says: "When the people of this world can treat all subjects affecting the lives and happiness of the race without caring the snaps of their fingers for what the Bible says about it, they will have made an immense stride towards ridding the world of those evils that destroy health and existence."

When speaking of God, he says: "Who could love such a fiend incarnate as God is painted in the Bible? What a hell hound he must have been to sacrifice his only Son."

When speaking of the Holy Ghost, he says: "Tom Paine believed in one God; we don't believe in any. . . . We only break up the church monopoly of the Holy Ghost, and make the old cuss walk among men."

We will not give further specimens. These are sufficient. M. G.

A. C. QUARTERLY CONFEEENCE.

The above named meeting met at Lawrence, Mass., commencing Oct. 7th, as announced. Eld. J. Couch was present, and preached to us from 1 Cor. 15: 5—"Death is swallowed up in victory." He said he did not intend to preach a funeral sermon, but thought the text very significant. He assured us that, as the words in the text were the words of God, certain victory would be ours. Although death has reigned for almost six thousand years, it would be conquered. The victory over death would be complete and final. To be "swallowed up" is to be annihilated, done away, put down, so completely destroyed as never more to arise. The evidence of this is abundant, and we need only to go back to the days of Jesus, and find that he has power, in a look, in a touch, in a word, to heal all manner of diseases. His power is further manifested when at the grave of Lazarus he by a word rolled back the bolt, and opened the grave, and raised him who had been conquered to life again. The time of the final victory would be when Jesus comes; and we have evident token of the proximity of that event. The speaker interspersed a number of beautiful illustrations to prove our position in relation to this great event. We give but one:—

A man starts on a journey through a piece of woods. He is weary and desires rest. He is told upon inquiry that the first mile is all that could be desired for beauty, but as he advances the way will become rougher; and near the end, very near it, there will be pitfalls, mud-holes, thorns, swamps, and at the very close the way will be almost impassable; but when he gets over this, he will find a place of rest, and all that is desirable. What do you think the speaker would desire most? It would be the very hardest of the road, because he knows rest is almost gained. So should it be with us, and when we reach the thickest dangers we are strengthened. Why? Because we know positively that we are soon to enjoy rest and and all that is desirable.

Oct. 8th, at 10 A. M., there was a social service. This was a blessed season to all present. God by his Spirit met with us, and we were blessed abundantly.

Half-past two P. M. Eld. Leavitt of Haverhill preached a good practical sermon from 1 Chron. 12: 32—"And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their command." He spoke of the governments of earth, and said naturally men desired the reins of government. He also called our attention to the Israelites,—how God bore with them, and gave them judges and kings. He spoke of the battle between David the shepherd boy and the giant, proving thereby that by simple trust in Israel's God we his children could conquer in our day. He made a number of fine points, which were applied practically.

7½ P. M. Eld. Batchelor delivered a sermon founded on 1 Thess. 5: 8—"But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation." The sermon was one of interest, and well calculated to move people. Solemnity prevailed while the speaker faithfully and earnestly pleaded with sinners to be reconciled to God; he felt the judgment near, and entreated men and women to make haste in the matter.

Saturday, Oct. 9th. There was a social meeting at 10 A. M. It was well attended; the feeling was good, and truly we could say we enjoyed a heavenly sitting together with Christ. There were a number of the preaching Brn. present part of the day, who left in the P. M. for their several appointments. At 2½ P. M., Eld. Stockman talked (as he termed it,) a little while about the man who had the palsy and whom Jesus healed. He said it was not only the palsy that he removed, but he said, "Thy sins are forgiven thee." This made a complete cure, because sin was the cause of all disease and distress. The remarks throughout were truly interesting. Brn. Couch and Phetteplace made timely and interesting remarks.

7½ P. M. Eld. Phetteplace delivered a discourse founded on James 1: 17—"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." He said that man had nothing of his own, but was entirely dependent upon God. Man owns nothing, but is dependent on the sun, the rain, the dew, vegetation, the fruit, and in fact everything, for bread. We are dependent upon the air for the breath of life we breathe. One of God's great gifts was life. There are many things which prove God's goodness; but the giving of Christ proves his great love for humanity. Throughout the discourse the speaker advanced many beautiful and practical thoughts.

Sunday, Oct. 10th. Prayer-meeting at 9 A. M. was well attended and very interesting. At 10½ A. M., Eld. Couch preached a very interesting and powerful discourse founded on two texts in Eccl. 10: 14—"A man cannot tell what shall be." Dan. 2: 28—"But there is a God in heaven that revealeth secrets." He proved conclusively from the first part of his text the inability of man to determine anything in the beyond; but God could reveal secrets. He brought us to feel that we were very near the consummation. 2 P. M. He continued the subject, and proved what God had spoken concerning kingdoms, and said he believed we were very near the coming of Jesus. The congregation was large, and there was solemnity in all minds. 6½ P. M. We had a special revival service. This was a good season. Many spoke of the goodness of God, and one sinner rose for prayers. The meetings were all good. W. J. Halse.

Lawrence, Mass., Oct. 14th.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$88 72
Geo. E. Hooper	1.00
Mrs. Martha Becker	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$26 65

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, Geo. T. Adams,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$1,115.73
Mrs. M. B. Cogswell (pledge paid)	50.00
"Mission Money"	50.00
M. Sunderland (balance of pledge)	5 00

FOR THE POOR, ETC.

Previous acknowledgments	$7.00

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Miles Grant (10 copies)	$5.00

THE WORK IN NORTH CAROLINA.

To the A. A. M. Society.

Dear Brethren:—My last report left me at Colletsville, N. C., Sept. 16th, I believe. On Friday, the 17th, I rested during the day and tried to preach at night. Nine came for prayer. Saturday, 18th, it rained so I did not expect any meeting, but at 11 A. M., several brethren and sisters came through a heavy shower, and we were very unexpectedly called for to go and speak to them. Sunday A. M., the people filled the large new house, and several stood outside, while I tried to show, by the aid of the chart kindly presented me by Bro. L. T. Cunningham, that the kingdom is near. At the close we went to John's River, where I buried four in baptism. At two P. M. lectured again from the chart. Over thirty came for prayer. Several old gray heads bowed who, it is said, never had started before. Thus we see that preaching God's love and the coming King will move men and women who never have been moved by hell-fire preaching. At the close five joined the church, to suffer reproach with the despised little band.

Monday, the 20th, went to Greasy Creek school-house; had a good time; sixteen forward for prayer. Spoke again in the evening, and twenty-nine came for prayer. I trust I spent the day to the glory of God, beside having a chill.

Tuesday, back to the church, where I tried to preach; then elected the officers for the church, and organized a Sabbath school. Three joined the church. We then went to the water, where I buried another one in baptism. We then returned to the church, where three others requested us to open the church doors and give them a chance to join before I left them. This makes forty-two members now in the church within nine days. We then gathered around the table to celebrate the Lord's Supper. I praise God that we had a most blessed season. It was the first time ever our people showed forth the death of our coming King in the State of North Carolina, and many seemed deeply impressed with the scene. A goodly number bowed for prayer, and one young husband, wife and sister were so earnestly seeking liberty in Jesus that they remained weeping, and I tried to pray with them after the people were dismissed. How strange it seems to me now, to be where I have to do all the talking and praying. Bro. Goodwin has faithfully spoken and prayed in the meeting. I labored hard to induce others to speak, but not having been accustomed to it they could not shoulder the cross. I could but compare it with campmeeting, where so many could be seen rising at the same time to speak for Jesus. But praise the Lord for the spiritual strength I received while among the dear brethren and sisters East. It seems that I am a new man religiously, and I never mean to stop struggling for a higher christianity in our little churches here. Pray for us.

Bro. D. D. Coffey and myself started very late in the afternoon (at the close of the blessed communion) to go to Blowing Rock, in Wautauga county, a distance of nearly twenty miles. I rode a horse, and Bro. Coffey and a sister (who happened to be going our road about half way) rode mules. The sister carried, on the little mule, a bolt of brown sheeting, thirty yards of calico and quite as much bleached domestic, besides a satchel of plates and a tin coffee pot. As it was very late, we rode in a fast gallop, and to my astonishment the sister kept up with us. I could hear her sycamore withe lashing the mule every few jumps. I wondered what some people would think to see us, who were not accustomed to horseback riding. We rode at this rate ten miles, and stopped with an old Bro. who had bitterly opposed us, but who treated us with great kindness.

Wednesday the 22nd, at 11 A. M., stopped and spoke in a small school-house on the roadside. Reached Blowing Rock at 4 P. M., and learned there was much opposition to the truth among the high priests, but the people were anxious to hear. A Baptist Bro. kindly opened his door, and I tried to preach. At the close, a man arose who spoke as follows, as nearly as I can recollect: "I would say a word, not against you, but in justification of you. I am an Episcopal clergyman, and think strange that people should call this heresy. We have heard of Jesus, and the resurrection. If *that* is heresy, what do your ministers preach here in Wautauga?"

A Baptist minister then arose and said: "We, the Baptist ministers, teach that the soul of man is *somewhere*, in a conscious state, between death and the resurrection, which our Bro. Cargile does not believe; he thinks the soul sleeps till the judgment."

The Episcopal clergyman then said: "Oh, I did not understand him, but if that is so he is wrong, for it is *contrary* to the Scriptures."

I then asked permission of the owner of the dwelling to say a word, who replied very kindly—"Go ahead! I am interested." I then told the two ministers that if they would produce one passage proving the man or any part of him conscious in death, I would pay them one hundred dollars. Every thing was suddenly silenced. I then proposed to meet them both in discussion next day. The Baptist said nothing, the Episcopalian refused, and we closed with good feeling. Thursday we spoke in an outhouse, kindly opened by the wife of a Baptist brother in his absence.

At night back again, where I met the two ministers the night before. The people gave the best attention, and being kindly invited I stayed over night with a Baptist minister (Bro. Nelson), who made us feel at home. Notwithstanding he with his amiable wife are Baptists, and hold to the Baptist faith, they treated us with great kindness, and showed that pure religion reaches beyond their own creed. I have not spent the time more pleasantly, among those who oppose me, since I have tried to preach.

Friday back to the workshop again, where I exhibited the chart, and tried to prove Jesus is near. At one o'clock I received a letter from my dear wife, telling me of sickness in our family. At two I mounted a horse, with my two valises under me in a large bag (in which I had carried them from John's River), and rode twenty-five miles that night. The same little friend, Finley Coffey, accompanied me; but he is now Bro. Finley, for he has given his young heart to Jesus, and I had buried him in John's River Saturday morning. We started and rode nearly ten miles before daylight. I was so uneasy about my sick family, we pushed on and reached Johnson City, Tenn., at three P. M., having made the quickest trip through the mountains ever made since the war.

Took train at 5 P. M., and Sunday A. M., at 7 o'clock, I had the pleasure of meeting dear wife and children; but my joy was mingled with sorrow when I saw our dear little babe, one year old, almost a lifeless skeleton, wasted by disease; but I prayed earnestly, and the Lord heard, and he is now gaining.

I have been home four days, and start to-night (Oct. 1st), at midnight, for my appointments in East Tennessee. I hope the dear saints will pray God to strengthen me. I found at least a dozen letters at home with the Macedonian cry, "*Come.*" The harvest is great, and the laborers are few. Pray for us here. John A. Cargile.

Stevenson, Ala., Oct. 1st.

HOOSICK VALLEY CONFERENCE.

The H. V. Conference held its annual meeting with the church at Hoosick, N. Y., commencing Wednesday, Oct. 6th, 1875. The following members of the Conference were present: Preachers—H. K. Flagg, Dennis Sears, E. D. Kemp, C. W. Baker, R. Mosher, Wm. J. Blanchard, Mary L. Tower. Delegates—N. Robertson, Hoosick, N. Y.; R. Candlish, L. Burdett, Rutland, Vt.; E. Woodward, Hebron, N. Y.; F. Phelps, E. B. Granger, North Fort Ann, N. Y.; F. S. Wheelock, South Adams, Mass.

An interesting letter was received from Bro. A. A. Waite, who could not be present, as he was engaged in a protracted meeting in Sandy Hill, where the Lord was blessing his labors. Bro. R. L. Harrison sent in his resignation, which was reluctantly received.

The following officers were elected for the ensuing year—President, H. K. Flagg. Vice President, R. Mosher. Secretary, R. Candlish. Treasurer, J. B. White. Ministerial Committee—R. Mosher, W. O. Higley, S. D. Hutchings. Tent Committee—A. A. Waite. Protracted Meeting Committee—H. K. Flagg. Tract Committee—Calvin Burdett, C. W. Baker, Wm. J. Blanchard, C. Lawton, Lyman Tower.

Brn. H. Munger of the Mass. State Conference, and James Wright, Pastor of the Christian church in Boyntonville, being present, were invited to take a seat with us in our deliberations.

The reports of preachers and delegates were encouraging, on the whole, although some were under trials. We were strongly reminded that we are living amid the rocks and quicksands of the last days, and all who expect to be sharers in the eternal inheritance of the saved must be "steadfast, unmovable, always abounding in the work of the Lord."

During the past season there have been Tent meetings held in the following places: No. Clarendon, Vt., No. Shrewsbury, Vt., No. Adams, Mass., Pittstown, N. Y., Hoosick, N. Y. At the four first-named places some were converted, and others quickened. All glory to the name of Jesus.

During the Conference there was preaching by Brn. Munger, Mosher, Higley, Sister Mary L. Tower, and others. The preaching was of that kind that is calculated to build up the church. If there ever was a time when faithfulness on the part of christians was demanded, it is now. We thought it good to take as our watchword the following—"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 31, 32.

W. O. Higley, Secretary.

A. C. Times, please copy.

THE DISCUSSION AT EAST ROCHESTER, N. H.

Editors Crisis:—The discussion in this place between Jonathan Cummings and Bro. T. M. Preble has ended triumphantly for the truth. Cummings broke down Saturday evening, and has gone home. Bro. Preble camps on the field, and preached at the Advent Chapel on the Sabbath and on Monday evening. He will continue to lecture in the hall where the discussion was held, or some other place which will best accommodate the people. Particulars hereafter.

R. F. Emerson, one of the Chairmen.

THE ROMAN CATHOLIC CHURCH.

It will be, in short, a sore day for the United States when the people of this country allow themselves to be seduced into the belief that the Church of Rome has become reconciled to Republicanism, or to liberty of thought or to anything else which recognizes the existence of any rule of conduct, in small things or in great, not furnished by herself, or that the Catholic clergy have the least intention of putting themselves on the same level with or using the same weapons as the Protestant clergy on the school question, or any other question which is likely to affect their own power, either nearly or remotely, directly or indirectly. The policy to which they have adhered for ages is to ask for everything, including the government of the country by an archbishop, but to take what they can get, and always after a rebuff to play the martyr, and when further gains are hopeless, to settle down cheerfully until the public irritation has subsided, and then try again. The bishops and priests die, and come and go, but whoever they are, and whatever they may say, we know that they do and must believe the whole of our political and social fabric, our government, our marriage, our education, our religion and manners, to be a monstrous and beastly revolt against God and his ministers. Any priest who professes he does not so regard them may be doing his duty, but any American voter who is led into carelessness or indulgence by these professions is not doing his duty. No church occupies or can occupy the same relation to the State as the Roman Church, and it may therefore be properly made the object of extraordinary vigilance and distrust—*The Nation.*

PRESIDENT GRANT ON THE COMING STRUGGLE.

From the *Witness*:—It was only the other day that the President of the United States, shrewd soldier that he is, warned the people of a coming struggle between intelligence and patriotism on the one side, and the superstitious, the ignorant, and the ambitious on the other. Straightway the Roman Catholic church saw the application, and a servile press and the adherents of that church set about immediately to denounce the wise speech of the President."

The conflict is coming; the world is being warned, and "blessed is he that watcheth and keepeth his garments." H. Pratt.

A Request.—Dear brethren and sisters of the belief of the soon coming of Christ, will you pray for my dear daughter, Nellie M. Tripp, who is very sick, both in body and mind? My heart is sad, but the Lord is with me, and sustains me in this hour of trial, feeling that all things work together for good to them that love the Lord. Do pray for her that she may be healed.

Alfred, Me. J. R. Tripp.

The Address of the President of the A. C. P. Society, delivered at the late Annual Meeting of the A. C. Association, is now ready. Those desiring it will please order. Ag't.

Correspondence.

From Sr. C. Simmons.

While reading the many letters of the dear brethren and sisters in Christ, I feel like adding mine to the list, and giving something of my experience in the cause of Christ. I gave my heart to God a number of years ago, but was brought up to believe in the immortality of the soul, and the reward of all at death. I was not fully satisfied, consequently did not grow in grace as I might have done had I laid aside the doctrine of men, and taken the Bible as my only guide. I went to hear all denominations preach, and I thought the Adventists could not possibly be right, and all the rest wrong; but the more I went to hear them, and the more I read God's holy word, the more I was led to feel that I did not want to be one of the number that should be found fighting against God; so I took it all to the Lord in prayer, and took the Bible for my guide. Praise God, the way has grown brighter ever since. About this time, my husband was converted, and May 20th, 1873, we, with a number of others, were baptized by Elder C. H. Williams, and since that time I have tried to walk in the fear of the Lord, and to keep his commandments. Many times since then, I have felt that it was good to wait upon the Lord.

Truly, this world is full of sorrow and sadness. There are sighs, tears, sorrow, and death, all over the land, and loved ones are falling here and there; but I do rejoice that we read of a world where God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. There the wicked shall shall cease from troubling, and the weary be forever at rest. When I look forward to the fulfillment of the precious promises that await the finally faithful, my heart is lifted above the sorrows of this life, and I sigh for the land that is promised. I long to enjoy a sweet repose in the house of the happy, and to rest secure from danger, and earthly woes, in that beautiful land of endless rest. My heart's desire and prayer to God is that I may be kept and guarded by his Almighty arm, that when Christ shall come in the clouds of heaven, I, with the redeemed of earth, may have it said unto me, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord."

Harrisburg, Sept. 28th.

From Sr. Martha Trask.

My heart is made to rejoice from time to time with the soul-cheering news in the *Crisis*, that there is a bright prospect that we shall see Jesus, and the many testimonies that come from north and south, from east and west, of the conflicts that are being fought with the enemy, and the victories won; but there are greater achievements ahead, and harder battles to be fought. Are our weapons in good order? have we on "the whole armor of God'? Dear brethren and sisters, let strife and division go to the winds. We cannot afford to lose our inheritance in the kingdom. In these last days, the tempter sees the advantage he is gaining by division. Let us get into the exhilarating sunshine that comes from the holy throne. Let us get out of this chilly shade into the illuminating rays of divine grace. Let us unfurl to the breeze our banners, with this inscription on them, "Behold, the Bridegroom cometh, go ye out to meet him." "Be ye holy, for I am holy." "Follow peace with all *men*, and holiness, without which no man shall see the Lord."

I bless God, that the coming of Christ, and purity of heart are twin sisters. They must go together. I praise the Lord that our dear Editors remain in the same capacity that they have been. We can't do without them. One fills one space, and the other fills the next space; and so we all get our meat in due season, according to our several wants. I am so situated that I have not the blessed privilege of meeting with those of like precious faith, so I hail the *Crisis* with joy.

Chicago.

From Bro. R. H. Gresham.

Dear Brn. and Srs. in Christ:—I greet you one and all affectionately. There are perhaps but few of you who have labored single-handed and alone, as I have done for some time past. I mean alone in the sense that I have had no brother or sister of like precious faith near at hand to assist, advise, and comfort me. I am satisfied a few honest, earnest men and women among these mountains are being prepared to become my brethren and sisters through the obedience of the one faith; and now I am extremely anxious to find yet other persons who will seek for endless life. It will add greatly to my pleasure if persons of like precious faith will send me their pictures. Let each write their name and address on the back. Were I not here alone in this romantic mountain country, I would not thus ask and so much desire the pictures of my dear brethren and sisters in Christ, even those whom I have never seen or heard of. Unless you were in my situation, or a similar one, you can scarcely imagine the comfort and joy it will give me to get your pictures, and to receive words of encouragement from you.

Turnpike, Buncombe Co., N. C.

Married.

RICHARDS—WHITNEY. In Athol, Mass., by Eld. Roland D. Grant, Mr. Walter E. Richards, of Greenfield, and Miss Eliza E. Whitney, of Athol.

Obituaries.

Howe. In Barford, P. Q., after a short and painful sickness, Sister Mary L., wife of David E. Howe, in the thirty-third year of her age.

Sister Howe gave herself to the Lord in early life, and for the past fifteen years has been striving to be faithful in her Master's service, in bearing her cross at home and in the public place of worship, as also in her private walks of life. Her work is done, but her influence lives, while she sweetly rests in the silent grave to wait the early call of her coming Lord, when death will yield up her precious dust, and she awake and sing the victor's song. She has left a lonely husband, one little boy little more than two years old, kind parents, brothers and sisters, to mourn their loss.

The writer endeavored to speak words of comfort to the mourners and sympathizing friends, from Rom. 8: 2, after which we laid her in her grave, and bid her good night till the morning comes. D. W. Sornberger.

Barnes. In Coaticook, P. Q., Sept. 21st, Marion A., eldest daughter of Bro. Thomas A. and Sr. Adelaide E. Barnes, aged fourteen years, ten months, and twenty-five days.

Marion died after a short but severe illness of one week. She was a lovely child, and is sadly missed by all who knew her; but "we sorrow not as those who have no hope," for we have a bright evidence that she is sleeping in Jesus, and when the glorious morning of the eternal day shall dawn, we expect to see her blooming in the loveliness of immortal beauty.

Words of comfort were spoken by the writer, from Jer. 31: 16. M. McKinstry.

Barker. In Hambleton, Ind., Aug. 31st, 1875, Bro. Barker, aged thirty-nine years, four months, and fourteen days.

His fall by the hand of the destroyer was quite unexpected, and sad the loss of one in the strength of manhood. He bore his sufferings patiently, and is now resting with the silent dead, awaiting the resurrection morning. He leaves a wife and six children to mourn his loss, and a large circle of friends. The hope of seeing Jesus, and being made like him, comforted his heart amid the trials and conflicts of life. J. Cunningham.

Holden. In Wellsville, Mich., Sept. 11th, 1875, Caroline Holden, aged fifty years, seven months, and twenty-seven days.

She died as she lived, a firm believer in the truths of the gospel of the kingdom of God, and the name of Jesus Christ. "Blessed are the dead who die in the Lord." Funeral discourse by the writer, from Job 14: 14. L. H. Chase.

Chamberlain. In Sharon, Minn., June 24th, 1875, Nathan Chamberlain, aged sixty-seven years and five months.

Although his was a long and cruel bondage to Satan, yet within the last year, which was one of bitter suffering unto him, we trust that through faith in Christ that bondage was broken. E. Bacon.

FOREIGN NEWS.

London, Oct. 11. A terrible storm passed over a large portion of the United Kingdom to-day, doing great damage to crops, shipping, and other property. It is expected that numerous disasters at sea will be reported.

The English steamer Biscay, belonging to the port of Newcastle, has stranded off Jutland, while on a voyage from Cronstadt to Bremerhaven. Eleven persons were drowned. The Biscay was an iron steamer, built in 1772, and was owned in London.

Oct. 15. The *Daily News'* special from Vienna says Russia is preparing an expedition against Bodara out of revenge for the assistance rendered by the latter to the Khokand insurgents.

A despatch from Bombay, India, reports the occurrence of disastrous floods in the Province of Guzerat. The town of Ahmedabod has been inundated and many of the inhabitants drowned. The destruction of life and property has been very great. Over 20,000 of the people have been rendered homeless. The sufferings of the poor people are intense.

Berlin, Oct 11. The "Kaiserhoff" (hotel) in this city has been entirely burned. It was the finest structure of the kind in Germany. The loss is estimated at a million dollars.

Affairs in Spain.—A letter from Madrid, makes a horrible revelation of the condition of affairs in Spain. The young King Alfonso has plunged into dissipation, and is following the course of his corrupt mother. His licentiousness, followed by a series of assassinations for the purpose of concealment has aroused the hatred of the populace, even in corrupt Madrid; secret circulars and handbills are passed about; and the people are ripe for revolt. The letter is startling and suggestive; and throws light upon the causes which underlie the popular discontent and restlessness in Spain.—*Journal.*

London now covers seven hundred square miles and contains four millions of people. There is a birth every five minutes and a death every eight minutes. Nine thousand new houses and twenty-eight miles of new streets are built every year, and in the same period forty thousand souls are added to its population.

DOMESTIC NEWS.

Washington, Oct. 8. The Catholic ladies of Washington, with Mrs. Gen. Sherman at their head, are organizing a permanent Indian Catholic Missionary Association. A number of prominent ladies of Washington will visit New York and other cities to aid in establishing a National Society. Missionary workers are to be sent amongst all the Indian tribes.

Salt Lake City, Oct. 9. The services of the Mormon Conference to-day were chiefly devoted to dedicating the Tabernacle and the election of officers and missionaries. Brigham Young was again unanimously elected Prophet, Seer, Revelator, President, and Trustee in trust of the Mormon church, with Mayor only Chief Counsellor. The attendance numbered over fifteen thousand.

The Snow Plant.—One of California's contributions to the Centennial Exposition will be a snow plant which has been brought from Calaveras county, near the Big Trees. This particular specimen is the largest ever seen on the Pacific coast. The cones, fifteen in number, are blood red, and grow together in a bunch. The plant forces its way up through the snow in the spring of the year, and the edges of the cones have an appearance of frost, covered by a fine white fringe of crystalline appearance. It is of parasitic nature, generally taking root in some rotten tree lying beneath the surface.

— According to Rowell's *Directory*, a thousand newspapers failed in this country last year.

Notices.

SPECIAL MEETING OF THE A. C. A.

At a meeting of the Board of Directors of the Advent Christian Association held in Boston, Mass., Sept. 30th, it was voted that a special meeting of the Advent Christian Association be held on *Tuesday, Dec. 14th*, at two o'clock P. M., to consider the expediency of revising the Constitution of the Association, particularly with regard to forming a new basis of representation. A full attendance of preachers and delegates from the churches is earnestly desired. Each church is entitled to one delegate, and one additional delegate for every fifty members above twenty-five. The meeting will be held at the Advent Chapel, Central Street, Worcester, Mass.

S. G. Mathewson, *President.*
C. E. Barnes, *Secretary.*

Notice.—The next annual session of the N. H. Advent Christian Conference will be held with the church in Concord, N. H., commencing Wednesday evening, Nov. 3d, and continue over the following Sabbath. An effort will be made to secure reduction of fare on the various railroads.

On Concord road and branches, Conference tickets will be sold at the following places: Suncook, Manchester, Nashua, Epping Junction, New Market Junction, Portsmouth, Lawrence, Goffstown, North Weare. Those coming on the Concord and Claremont or Northern roads, will purchase Conference tickets on the cars of the conductors. Those coming on the Boston, Concord, and Montreal road, will purchase regular tickets, and be furnished with return passes at the Conference, provided they will send to the Secretary, C. H. Fletcher, Newport, N. H., the number of passes they want, and to what station on the road. Let this be done as early as possible before the meeting. We hope the churches will be particular to send delegates. A. Ross, President. C. H. Fletcher, Sec.

Conference.

The Delaware District A. C. Conference is hereby called to meet and hold its semi-annual session, at the Advent Christian Church, Eighth Street, above Noble, commencing on Friday evening, Nov. 5th, and continue over the Sabbath. This conference embraces the District of Columbia, Maryland, Delaware, New Jersey, and Eastern Pennsylvania. It is earnestly hoped that every church sympathizing with us will be represented, either by letter or delegates. Every church or religious body co-operating with this conference is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the conference can be addressed to Edwin King, 1716 Francis St., Philadelphia, Pa. Wm. Ashman, President. E. King, Secretary.

Notice.—The Maine Central Quarterly Meeting will be held in Mercer Village, commencing *Thursday evening, Oct. 28th*, and continue over the following Sunday. A general invitation is given to all. Provision will be made for man and beast. Come filled with the spirit of love and labor for the salvation of sinners, and the spread of the truth due this generation. Brethren, call on Elders T. Rines, Levi Eldridge, Eleazer Watson, and others. For the church, H. B. Sevey.

Notice.—The East Maine Missionary Association will hold its first meeting with the church in Levant, at the new chapel, commencing Oct. 28th, and hold over the following Sunday. Brethren and sisters are earnestly invited to come to this meeting, to labor for the salvation of sinners and confirmation of saints. O. S. French, Sec.

Notice.—The Advent believers will hold meetings at the Sand Bank school-house, Haverhill Corner, N. H., on Sundays, as often as they can be supplied with a speaker. Any of the preaching brethren passing through this vicinity will please call on the writer, as I keep a pilgrim's home. Prayer meetings Thursday and Sunday evenings. James M. Harriman.

Notice.—Brethren: I have closed my labors with the church at Morrisville, Vt. I am now at liberty to go anywhere the way opens to preach the gospel of the kingdom. If any of the brethren want I should preach to them, they can write me at West Randolph, Vt. Eld. J. A. Cleaveland.

Notice.—The Advent Christian Church worshiping at Union Hall on Free St., Portland, Me., have given Eld. E. A. Stockman a call to become their Pastor, and he has accepted the same, and will commence his labors on Sunday, Oct. 17th. All preaching brethren wishing to exchange, or to preach here, will please confer with him. H. C. Freeman, Church Clerk.

Notice.—A series of meetings will be held in the Anderson school-house, Limington, Me., commencing *Wednesday evening, Nov. 10th*, and continue as long as appears duty. We urge each and all of God's dear children, who feel that their heavenly Father can use them to his glory here, to come and help us. G. H. Haines. C. H. Sweet.

Notice.—Having changed my place of residence, please direct all my letters, documents, cards, and postal matter of every kind, until further notice, to 32 *Bellevue Avenue, Providence, R. I.* A. W. Sibley.

The Maine Second Advent Annual Conference is deferred till the second Tuesday in Dec., and will be holden with the church in Frankfort. Geo. Humphrey, President. W. H. Mitchell, Secretary.

Notice.—This is to certify that the A. C. Church worshiping on Hammond Street, Providence, R. I., have given Eld. A. W. Sibley a call to become their Pastor, and he has accepted the same. All preaching brethren wishing to exchange, or to preach, will confer with him. J. W. Lake, Church Clerk.

Sandy Hill, N. Y.—Prayer meeting daily, and preaching each evening as interest continues. Next series of meetings to be held at Addison, Vt. Address all letters to Rutland, Vt., Box 70. Arthur A. Waite.

Notice.—Lost, or left at the depot, on the Central Vt. R. R., a trunk purporting to be a campmeeting trunk, no name. The owner can have the same by describing it to the Station Agent, or to R. N. Stetson, *West Hartford, Vt.*

Those wishing to correspond with the church at Raymond, Iowa, will please write to the following committee: Dr. B. Banton, Wm. Waterfield, W. S. Detrick. J. W. Burroughs, Pastor.

STAR-BEAMS; OR, RAYS OF LIGHT.
BY J. W. THOMAS.

This is a new book of 363 pages, and is filled with stirring, practical, interesting articles. It is an excellent book to put in your Sabbath-school Library, or to give as a present to a friend. It contains something for all classes—saints, sinners, young, old, rich, poor, married, single, afflicted and prosperous. Every young christian should have a copy and read it carefully. No family should be without it. It talks of Jesus, of holy living, and the coming glory. It cannot fail to exert a healthful, saving influence wherever it is circulated. Who will help to spread it far and wide? Price $1.00. Direct to J. W. Thomas, 12 Arnold Street, Providence, R. I. For sale at this Office.

THE BIBLICAL MESSENGER.

This monthly is well printed, and is a bold advocate of Bible truth. It gives prominence to holiness of heart, and the speedy return of Christ to resurrect the dead and set up his everlasting kingdom.

Editors: A. A. Hoyt, H. F. Carpenter, A. W. Sibley, Frank Burr, M. R. Phetteplace, C. Mendenhall. Terms: *Sixty cents* a year. Agents wanted. Send for sample copies. Address the "Biblical Messenger," Waterbury, Vt.

The *Biblical Messenger* and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 160 Hanover Street, Boston, Mass.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.
John Parsons....Sunday, Oct. 24th
Geo. W. Sederquest....Sunday, Oct. 31st
J. S. White....Sunday, Nov. 7th

Boston (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Sunday School at 1.30 p. m. Prayer meeting Wednesday evening.

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.
H. Pratt....Sunday, Oct. 24th

Charlestown (Hall No. 70 Main Street.)
Sr. Townsend....Sunday, Oct. 24th
T. M. Preble....Sunday, Oct. 31st
J. F. Nickerson....Sundays, Nov. 7th and 14th
Wm. N. Pile....Sunday, Nov. 21st
E. Owen....Sunday, Nov. 28th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
B. Emery....Sunday, Oct. 24th
M. Batchelor....Sunday, Oct. 31st

Somerville, Mass (Pilgrim Hall, Summer Street.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock p. m.
Geo. W. Sederquest....1st and 3d Sundays in each month till further notice.
B. Emery....Sunday, Oct. 31st

Hyde Park, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Kennebunkport, Me....Sunday, Oct. 24th
J. Couch.

Brimfield, Mass....Sunday, Oct. 24th
I. I. Leslie.

Plymouth, Mass....Sunday, Oct. 24th
J. S. White.

Bar-Mills, Me....Sunday, Oct. 24th
Kennebunk, Me....Sunday, Oct. 31st
I. C. Wellcome.

Saratoga Springs, from Thursday evening over the following Sabbath, where Bro. Duran appoints.
West Troy, N. Y. (if Bro. Douglas appoints) Oct. 25th to 27th.
North Adams, Mass., from Thursday, Oct. 28th, and over the Sabbath, Oct. 31st.
New Bedford, Mass....Sabbaths, Nov. 7th and 14th
Direct to Chicopee Falls, Mass. H. Munger.

Mattapoisett....Sunday, Oct. 24th
Fairhaven, Mass....Sunday, Nov. 14th
New York City (as Bro. Cox may appoint) Sunday, Nov. 21st.
Hartford, Conn....Sunday, Nov. 28th
M. Batchelor.

Tremont, Mass....Sunday, Oct. 31st
B. Woodside.

Warehousepoint....Sunday, Oct. 31st
H. Pratt.

Erving, Mass. (Town Hall)....Sunday, Oct. 24th
Geo. E. Streeter.

Kingston, N. H....Sunday, Oct. 24th
West Lebanon, Me. (where Bro. Johnson may appoint) Sunday, Oct. 31st.
Strafford, N. H. (Robert's school house) Sun., Nov. 7th
Farmington, N. H....Sunday, Nov. 28th
J. F. Chamberlin.

South Rochester, N. H....Sunday, Oct. 31st
S. Varney.

Camden, N. J....Sunday, Oct. 24th
New Jersey City (Cooper Institute) Sunday, Oct. 31st
F. H. Burbank.

Epsom, N. H. (Marden's Corner)....evening, Oct. 23d
Chichester, N. H. (Pine Ground)....Sunday, Oct. 24th
N. B. McMurphy.

Chicago, Ill....Thursday evening, Oct. 28th
R. F. & M. J. Clark.

Simpson's Corner, Oct. 23d, at 7 p. m., and Sunday, Oct. 24th, at 2 and 7 p. m.
Swansville (at Bro. Curtis' school-house) Thursday, Oct. 28th, at 7 p. m.
Lincolnville, Friday, Oct. 29th, at 7 p. m., and over Sunday, Oct. 31st. S. & L. W. Bragg.

Hill, N. H. (Centre meeting-house)....Sab., Oct. 24th
Dorchester, N. H. (Town House)..Sunday, Nov. 14th
Simeon Roby.

Meredith, N. H. (Dolloff Hall)....Sunday, Oct. 24th
West Alton, N. H. (Chapel)....Sunday, Oct. 31st
C. R. Parsons.

Square Pond, Ct....Sunday, Oct. 31st
P. S. Butler.

Melvin Village....Sunday, Oct. 31st
T. W. Piper.

Piermont, N. H. (Clay meeting-house) Sun., Oct. 24th
Cabot, Vt....Sunday, Oct. 31st
A. Gordon.

Pittsburg, N. H. (Stream school-house) Sun., Oct. 24th
North Troy, Vt. (Baptist house) Sunday, Oct. 31st, and onward as the Lord may direct. Will Bro. Magoon meet with me? U. G. Ladd

Sutton, N. H. (Pa'mer school-house)..Sun., Oct. 24th
Danbury, N. H. (Town House)....Sunday, Oct. 31st
Bradford, N. H. (Bush meeting-house)..Sun., Nov. 7th
A. S. Williams.

Frankfort, Me....Sunday, Oct. 31st
J. T. Lane.

Pleasant Valley....Sunday, Oct. 24th
Jane Davis.

East Canaan, N. H....evening, Oct. 23d and over Sunday.
Danbury, N. H. (where the brethren may appoint) evenings, Oct. 25th and 26th.
Dorchester, N. H....evenings, Oct. 28th, 29th, 30th and over Sunday.
North Haverhill, N. H....evening, Nov. 6th and over Sunday.
Swiftwater, N. H....evening, Nov. 8th
North Benton, N. H. (new school house) evening, Nov. 9th.
East Landaff, N. H....evenings, Nov. 11th, 12th, 13th and over Sunday. John H. Evans.

Moultonboro Neck, N. H. (Lower school-house) Sunday, Oct. 24th.
Moultonboro, N. H. (Neck Road school-house) Sunday, Nov. 7th. J. G. Moulton.

Northwood Narrows, N. H....Sunday, Nov. 14th
Fairhaven, Mass....Tuesday evening, Nov. 23d and onward.
Mattapoisett, Mass....Sunday, Nov. 28th
A. Simpson.

Cherokee, Iowa, Wednesday evening, Oct. 20th, and remain over two Sundays, and hold meetings as the brethren may arrange. J. Ridley.

Limington, Me. (Hanscom school-house) Thursday and Friday evenings, Oct. 28th and 29th.
Harrison, Me (Woodsom school-house) Saturday evening, Oct. 30th, and over Sunday.
Norway, Me., Monday and Tuesday evenings, Nov. 1st and 2nd.
East Sumner, Me. (as Thomas Stevens may arrange) Wednesday evening, Nov. 3d.
Hartford, Me....Thursday, Nov. 4th
South Livermore, Friday and Saturday evenings, Nov. 5th and 6th, and over Sunday, Nov. 7th.
Jesse Gay.
Geo. W. Brown (of Elliott.)

Piermont, N. H. (Clay meeting-house) eve., Nov. 2nd
Lake Village, N. H. (North Church)...Sun., Nov. 7th
Daniel D. Page.

Woodford, Vt....Sunday, Oct. 31st
Mrs. M. L. Tower.

Warren Summit....Sunday, Oct. 31st
A. H. Clark.

Topsham, Vt. (Carson Bridge)....Sunday, Nov. 7th
Geo. E. Brown.

Waterbury, Vt....Sunday, Oct. 24th
Hinesburgh, Vt....evening, Oct. 28th
Bristol, Vt....evening, Oct. 29th
Addison, Vt....Sunday, Oct. 31st
A. A. Hoyt.

Bro. Bemans, Warren....Tuesday evening, Nov. 9th
Ellsworth....Thursday evening, Nov. 11th and over Sunday, Nov. 14th. G. L. White.

Exeter, N. H....Tuesday evening, Oct. 26th
Will Bro. Harmon arrange?
North Berwick, Me....Wednesday evening, Oct. 27th
Will Bro. Erastus Hatch meet me on the arrival of the morning train from Exeter?
Kennebunkport....Thursday evening, Oct. 28th
Biddeford, Me....Friday evening, Oct. 29th
I. B. Potter.

Lurzain Co., near the city of Scranton, Pa. (Methodist church), as Bro. T. Fenn may arrange, Sunday, Oct. 24th, through the week, and Sunday, Oct. 31st.
I. N. Wilfong.

Whitakerville, Vt....Sunday, Oct. 31st
J. A. Packard.

Harrison (Woodsom school-house)....Sab., Oct. 24th
G. L. Tracy.

Sandwich, (Vitum school-house)..Thursday evening, Nov. 4th.
Porter, Me....Sunday, Nov. 7th
Levi Allen.

Limington, Me. (Hanscom school-house) Sun.. Nov. 7th
J. L. Chute.

East Acworth, N. H....evening, Oct. 30th and over Sunday, Oct. 31st.
Unity Centre, N. H....Sunday evening, Oct. 31st
J. B. S. Pillsbury.

Colebrook, N. H., eve., Oct. 23d, and Sun., Oct. 24th
West Poland, Me....Tuesday evening, Oct. 26th every evening, and over the Sabbath, Oct. 31st.
Biddeford, Me....Tuesday evening, Nov. 9th
Kennebunkport....Nov. 10th
Great Works....Nov. 10th
Seabrook, N. H., Tuesday, Nov. 16th, and other churches in the vicinity, as Bro. Barton may arrange, till the 19th.
Salem, Mass....Sunday, Nov. 21st
Annie E. Smith.

Rockland, Me....Saturday evening, Oct. 23d and over Sunday, Oct. 24th.
St. George (as the Brn. may appoint) Friday, Oct. 29th and over Sunday, Oct. 31st.
Manhegin Isle....Friday, Nov. 5th and over Sunday, Nov. 7th.
Friendship, Me., Long Isle....Wednesday evening, Nov. 10th. H. S. Mitchell.

Westport (head of the river)..Saturday eve., Oct. 23d
Pine Hill....Sunday, a. m., Oct. 24th
Tripp Wharf....Sunday, p. m., Oct. 24th
Coventry Centre, R. I....Monday evening, Oct. 25th
Charlton....Sunday, Oct. 31st
M. E. Otis.

Becket....Sunday, Oct. 24th
Enoch Phelps.

Farmington, N. H....Sabbath, Oct. 24th
South Rochester N. H. (Chapel)....Sabbath, Oct. 31st
West Alton, N. H. (at the Chapel) Sabbath, Nov. 14th
D. F. Leavitt.

Fremont....Sunday, Oct. 24th
Enoch Morrill.

Fonthill, Ontario (hours yet unknown) Sun., Oct. 24th
L. C. Kerr.

Bonny Eagle, Me. (exchange with Bro. Haines) Sunday, Nov. 14th.
Standish Neck, Me. (as Bro. Shackford may arrange) Sunday, Oct. 24th.
Hollis Centre, Me....Sunday, Oct. 31st
C. H. Sweet.

Haverhill, N. H. (Sandbank school-house) Sunday, Oct. 24th.
Sandwich (Vitum Hill)....evening, Oct. 28th and over Sunday, Oct 31st.
Freedom (Chapel)....evening, Nov. 1st
Steep Falls....evenings, Nov. 2d and 3d
South Windham, Me....evening, Nov. 4th and over Sunday, Nov. 7th. E. S. Moulton.

Pittsfield, N. H....Sunday, Oct. 24th
W. M. Harmon.

Dorchester, N. H....evenings, Oct. 21st, 22d, 23d and over Sunday, Oct. 24th. J. B. S. Pillsbury. D. W. Davis.

Haverhill N. H. (where Bro. James Harriman may arrange) Thursday evening, Oct. 21st. Also, Friday and Saturday evenings, and over Sunday.
I. Damman. J. G. Smith.

Orrington, Me....Sundays, Oct. 24th and 31st
Geo. W. Brown.

Sandwich, N. H. (Vitum school-house) Sun., Nov. 7th
Pleasant Valley, N. H....Sunday, Nov. 14th
T. L. Churchill.

West Alton, N. H. (at the meeting-house) Sunday, Oct. 24th. N. Glidden.

Salem, Mass....Sunday, Oct. 31st
Alton, N. H....Sunday, Nov. 7th
E. Owen.

Freedom, N. H. (Chapel) evenings, Oct. 28th and 29th
Porter, Me....Sunday, Oct. 31st
J. T. Jordan.

West Waterville (Memorial Hall) Friday and Saturday evenings, Oct. 22d and 23d, and Sunday, Oct. 24th
F. E. Blaisdell.

Lisbon, N. H. (Streeter school-house) Saturday evening, Oct. 23d, over Sunday, Oct. 24th, through the week, and over Sunday, Oct. 31st, if the Lord will.
Geo. E. Brown.
Daniel D. Page.

New Britain....Sunday, Oct. 24th
S. Woodruff.

North Adams....Sunday, Oct. 24th
North Greenwich, N. Y....Friday evening, Oct. 29th
Fort Ann, N. Y....Oct. 30th, and over the Sabbath
Wm. J. Blanchard.

Charlton, Mass....1st Sunday in every month
Southbridge, Mass....4th Sunday in every month
Sam'l. Ayres.

Salem, Mass....2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
Geo. A. Streeter.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass....fourth Sunday in each month
H. H. Tucker.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. Wm. C. Stewart.

Haverhill, Mass. (New Chapel on Walnut St.)
I. B. Potter....Sunday, Oct. 24th
A. Simpson....Sunday, Oct 31st
J. Couch....Sunday, Nov. 7th
A. A. Robinson....Sunday, Nov. 14th
C. S. Shattuck....Sunday, Nov. 21st

Springfield, Mass. (Franklin Hall.)
E. Owen....Sunday, Oct 24th

Natick, Mass.
C. S. Shattuck....Sunday, Oct. 31st
Anna E. Smith....Nov. 25th and 26th and Sunday, Nov. 28th.

New Bedford, Mass.
A. W. Sibley....Sunday, Oct. 24th
S. S. Brewer....Sunday, Oct. 31st
A. Simpson....Sunday, Nov. 21st

Clinton, Mass.
H. H. Tucker....Sunday, Oct. 31st

North Rutland, Mass.
Willard M. Hall....first Sunday in each month
H. H. Tucker....second Sunday in each month

Hampton, N. H.
A. Simpson....Sunday, Oct. 24th
C. Goodrich....Sunday, Oct. 31st
Wm. W. Sutherland....Sunday, Nov. 7th
A. Ross....Sunday, Nov. 14th
J. F. Chamberlin....Sunday, Nov. 21st

Exeter, N. H.
T. W. Piper....Sunday, Oct. 24th
W. M. Harmon....Sunday, Oct. 31st
W. W. Sutherland....Sunday, Nov. 14th
C. S. Shattuck....Sunday, Dec. 12th

Portsmouth, N. H.
E. A. Stockman....Sunday, Oct. 24th
Jane Benson....Sunday, Oct. 31st
M. Batchelor....Sunday, Nov. 7th
Annie E. Smith....Sunday, Nov. 14th

Seabrook, N. H.
J. C. Smith....Sundays, Oct. 24th and 31st
Sr. Annie Smith....Sundays, Nov. 7th and 14th
Joseph Pinkham....Sunday, Nov. 21st
D. F. Leavitt....Sunday, Nov. 28th

New Durham, N. H.
A. Ross....Sunday, Nov. 7th
T. W. Piper....Sunday, Nov. 21st

Concord, N. H.
S. S. Brewer....Sunday, Oct. 24th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher....first Sunday in each month
D. W. Davis....third Sunday in each month

Great Falls, N. H. (Franklin Hall.)
L. E. Saulpaugh....Sunday, Oct. 24th
J. Bickford....Sunday, Oct. 31st

West Deerfield, N. H.
John B. Paine....Sunday, Oct. 24th
J. L. Chute....Sunday, Oct. 31st
C. R. Parsons....Sunday, Nov. 7th

South Rochester, N. H.
C. E. Hurd....Sunday, Oct. 24th
J. F. Chamberlin....Sunday, Nov. 14th

Portland, Me. (Union Hall.)
R. R. York....Sunday, Oct. 24th
I. B. Potter....Sunday, Oct. 31st
E. A. Stockman....Sunday, Nov. 7th
J. Couch....Sunday, Nov. 14th

Sabbatus, Me. (Jones' Hall.)
C. Goud....Sunday, Oct. 24th
J. A. Libbey....Sunday, Oct. 31st
R. R. York....Sunday, Nov. 7th
H. S. Mitchell....Sunday, Nov. 14th
H. D. Reed....Sunday, Nov. 21st
E. S. Moulton....evening, Dec. 8th and over Sunday, Dec. 12th.

Biddeford, Me.
J. Albert Libbey....Sunday, Oct. 24th
E. A. Stockman....Sunday, Oct. 31st
Albert Robinson....Sunday, Nov. 7th
Geo. W. Brown....Sunday, Nov. 14th
Wm. H. Mitchell....Sunday, Nov. 21st
J. Albert Libby....Sunday, Nov. 28th

Bangor, Me.
J. T. Lane....Sunday, Oct. 24th

South Berwick, Me. (Great Works.)
Geo. W. Brown....Sunday, Oct. 24th
C. S. Shattuck....Sunday, Oct. 31st

South Elliot, Me.
J. W. White....Sunday, Oct. 24th
L. Boutell....Sunday, Oct. 31st

South West Hoosick, N. Y.
Arthur A. Waite....once in four weeks
Flora Blanchard....once in four weeks

Bridgeport, Conn.
Mrs. E. L. Crumb....Sunday, Oct. 24th
Mrs. E. A. Warren....Sunday, Oct. 31st
Mrs. E. L. Crumb....Sunday, Nov. 7th
Warren Tefft....Sundays, Nov. 14th and 21st
Mrs. E. A. Warren....Sunday, Nov. 28th
Mrs. E. L. Crumb....Sunday, Dec. 5th
Mrs. E. A. Warren....Sunday, Dec. 12th
A. A....Sunday, Dec 19th
Mrs. E. A. Warren....Sunday, Dec. 26th
Mrs. E. L. Crumb....Sunday, Jan. 1st

Bristol, Ct.
R. K. Stark....Sunday, Oct. 24th
A. Elliott....Sunday, Oct. 31st
G. L. White....Sunday, Nov. 7th

New Haven, Conn.
Wm. N. Pile....Sunday, Oct. 24th

Woodstock Valley, Ct.
C. Goodrich....Sunday, Oct. 24th
Sr. E. L. Crumb....Sunday, Oct. 31st

Plainville, Ct.
W. Tefft....Sunday, Oct. 24th
G. L. White....Sunday, Oct. 31st
B. Hitchcock....Sunday, Nov. 14th

Milldale (Southington, Ct.)
O. D. Woodruff....Sunday, Oct. 24th
B. Hitchcock....Sunday, Oct. 31st

Putnam, Ct.
B. Woodside....Sunday, Oct. 24th
A. Durfee....Sunday, Oct. 31st
C. Goodrich....Sunday, Nov. 7th
A. Simpson....Sundays, Dec. 5th and 12th and evenings through the week.

South Windsor, Ct.
G. L. White....Sunday, Oct. 24th

Chicago, Ill.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St. Frank Burr, Pastor.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders. Eld. H. G. McCulloch, Pastor.

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Removal.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. Mrs. Anna E. Smith, Sup't.

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LOOKING FOR THE PERFECT.

I. I. LESLIE.

I look for the perfect,
But nevermore here;
The mortal is erring,
The tempter is near;
The darkness around us
Hides many a snare;
And few are the voices
That bid us beware.
I look for the perfect,
But not among men
As weak and as sinful
As angels have been.
The sanctified, holy,
Are frail as the reed;
Of mercy, forgiveness,
Each ever has need.
I look for the perfect—
Here changing are all;
The fairest and dearest,
Around me they fall.
The beautiful fadeth,
The firmest decays,
The purest corrupeth,
The best seek for praise.
I look for the perfect,
It comes by and by,
When the mortal has vanished,
And we no more die;
When thinking and acting
Will all be divine,
And in the full image
Of Him we shall shine.
I look for the perfect,
What day, O so bright!
Then beautiful ever,
We'll dwell in its light;
And mingle with angels,
That glittering throng,
And swell the long anthem,
The ever new song.

THE KINGDOM OF GOD.

R. MORRILL.

(*Concluded.*)

Having found by the word of the Lord, that the holy land is the locality of the kingdom of God, we will now inquire, Where is the furnace of fire? Where is the hell of the ungodly? As we, without the word, are entirely ignorant in regard to the matter, we will let the inspired apostle answer: "The heavens and the earth which are now . . . are kept in store, reserved unto *fire* against the day of *judgment*, and *perdition* of *ungodly men*." 2 Pet. 3: 7. See vs. 10. This makes it plain, that the earth, deluged with fire, will be the perdition, or hell, of the wicked. This will then be the hell which will destroy "both soul and body (Matt. 10: 28), which will burn up *all* the wicked, "that it shall leave them neither root nor branch." Mal. 4: 1. And the Bible mentions no place for the punishment of the wicked but the earth—the burning earth.

But we notice that the wicked will be gathered out of the *kingdom*, and cast into the fire, which we know would be unnecessary, if the kingdom should be deluged with fire. We notice also, that Jesus said these words in explaining a parable (Matt. 13: 41, 42); therefore he must necessarily be using literal language; for figurative language never can explain a parable. We notice further, that the angels will do this work. And, as this will be a literal event, we find that the literal angels will really gather the wicked out of Christ's kingdom, and cast them into literal fire.

But let us suppose that heaven is the kingdom; then the wicked will be gathered out of heaven! Do any of us suppose the ungodly will ever be permitted to enter that holy place? The idea is too absurd to require a serious thought. So, we are driven to the conclusion that the holy land, the place where our Lord preached and did his mighty works, is his kingdom; and when the fire deluges the earth, it will not reach God's holy mountain, nor the immortal saints, then dwelling there, with Jesus their king. There are exceptions to many general rules. Although "it is appointed unto men once to die" (Heb. 9: 27), and "death passed upon all men" (Rom. 5: 12), yet our dear Savior tells us that those who live at the time of the resurrection, and believe in him, will "never die." John 11: 26. And we read in 1 Cor. 15: 51, "We shall not all sleep." So, although the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, although the mountains will melt like wax, and flow down (Mic. 1: 4; Isa. 64: 1), yet, the fire will not touch the kingdom where Jesus and all his dear saints are, shining as the sun. "Mount Zion which cannot be removed, but abideth forever." Ps. 125: 1. Still there is no contradiction in these texts. Although we read, "Death passed upon all men," we do not read, the sentence will be *executed* upon all. Although we read that the earth is reserved with fire, we do not read, that the whole earth will be enveloped in flame.

But we might suppose that, in Ps. 125: 1, the Psalmist means the church, if the church were not *also* referred to in the same text. It reads, "They that trust in the Lord shall be *as* mount Zion, which cannot be removed, but abideth forever." That is, mount Zion cannot be removed, but abideth forever; so with God's children. Other mountains will flow down like water, and the wicked will perish in the fiery deluge; but mount Zion will not be removed, neither will they that trust in the Lord, who are hid away there, in the many mansions of our Father's house (John 14: 2), the chambers the prophet refers to. Isa. 26: 20, 21. O, how beautifully harmonious is God's word.

But the *kingdom* will be cleansed by the angels; for, in the end of this age, not in the age to come, Christ "shall send forth his angels [if heaven were his kingdom, he would not need to *send* the angels], and they shall gather out of his kingdom all things that offend." Matt. 13: 40, 41. Then it will be as pure as *fire* could make it, as pure as heaven itself. It will be a fit place for our King to establish his throne,—the throne of his glory,—before which all nations will be gathered to receive sentence from their righteous Judge. After the sentence, the angels will gather out of the kingdom all the workers of iniquity, and cast them into the fire,—the earth deluged with fire—where they will receive their just reward, and be as though they had not been. Oba. 16.

But the dear saints will go into life eternal; be changed in a moment, in the twinkling of an eye, and become immortal. 1 Cor. 15: 51–54. Then they will shine forth as the sun in the kingdom of their Father. Matt. 13: 43. We shall then eat of the tree of life, and drink of the water of life freely, in the New Jerusalem*, the paradise of God.

* Many suppose the New Jerusalem will not come down from heaven till the whole earth is made new. But please notice that Rev. 21: 2 commences with the words—"And I John saw"; and please observe that, in the book of Revelation, where this and similar expressions are found, it is generally the beginning of a new subject, which commences back and covers a part of the same ground again. Also please notice that the New Jerusalem descends to earth with the bride—the saints. Rev. 21: 9, 10; 19: 7, 8 And notice that the wicked exist for a time (for a short time only) after the holy city comes down (Rev. 22: 14, 15); which cannot be true after the burning day.

After the great burning day, when the whole face of the earth is purified and made like the garden of Eden, and the atmosphere we breathe is cleansed from all poisonous elements, then the "dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27. Then Jesus will be king over all the earth, and the whole earth will be filled with his glory. O, it will be blessed living then—glorious—praise the Lord forever. And the best of it all is, we shall never die and lose that happy state. We shall always live, with perfect health to enjoy it. O let us all say, By the help of the Lord, we will be there.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

AT HOME AGAIN.

The summer has passed and the frosts of autumn are upon us, and I can hardly realize the fact, as I have been "in journeyings often" since the first of June last, till Sept. 9th, only tarrying at home for a week during the time.

Early in June, I started for Reading, Mich., stopping one night in Gerry, Chaut. Co., to visit dear Bro. and Sr. Wilson, who are on the down-hill side of life, yet rejoicing in the "blessed hope" of soon seeing Jesus, whom they have waited for these many years, and have laid away children and an aged father (Jonathan Wilson, the Bibleite) during this waiting time. They have preaching here once a month by Eld. C. W. Low, of Fredonia.

Spent one Sunday with the scattered few at East Randolph, Catt Co., and endeavored to administer comfort as best I could from the word of truth. They are almost disheartened, as they have a nice chapel to worship in, but no one to preach the blessed truths we love so dearly.

A wide field is open in that locality, and the people are "perishing for lack of knowledge." Would that some faithful servant who knows how to trust in God might go there, "in the fullness of the blessing of the gospel," and gather the sheep who are scattered upon the mountains, and beseech the people to become reconciled to God through Jesus Christ, ere he shall leave the mercy-seat, and with the angels come to sever the "wheat from the tares."

Visited many families and commended them to God, during my short stay among them, and distributed tracts and back numbers of our papers, and went on to Jamestown, to find a cordial reception among tried friends, who love the truth. I had the privilege of speaking in the Baptist church from Matt. 24: 34—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Left there in company with Sr. Burlin, for Norwalk, O., having been delayed over a week by the change made in Bro. A. W. Sibley's appointment, which caused the notice in *Crisis*, from the officers of the Norwalk church, for "ministering brethren to confer with church when wishing to preach there." But I did not apply this to myself, as I belonged to the "sisters," and I had conferred with said committee weeks previously, but gave Bro. S. the appointment, which gave me the chance to speak at Jamestown.

We had a refreshing time at Norwalk, and the church was well filled, while I spoke several evenings and over one Sunday. I also spoke one evening at Fairfield, meeting with warm-hearted friends, who made me very comfortable and much at home. This was especially the case at Bro. and Sr. Rogers', in Norwalk, who have kept a pilgrim's home for years. They invited many of the church to visit with me, to avoid the waste of strength in visiting from house to house, as is my usual custom. However, I made one visit at the house of Bro. P. Alling, who has a dear son, who met with an injury some three years ago, and who has no use of his lower limbs, and but little of his arms, not even to feed himself; yet he is an example of patience and cheerfulness, which would put to shame many professors of religion. He told me "the Lord had done much for" him, and that he had rather be as he was, than to be well, without the hope of eternal life in the world to come. I feel still to pray in faith that the Lord will restore the use of his limbs. Pray for him, ye who have access at the throne of grace, for "the prayer of faith shall save the sick."

The church at Norwalk were sadly disappointed in not securing Bro. Burr as pastor, but he had obligated himself as Editor of the *A. C. Times* for another year.

On July 2nd, I started for Reading, Mich., and arrived safely to find Eld. A. N. Seymour and Bro. Page at the depot, and was taken to the home of Bro. and Sr. Page, formerly from Albion, this State. Many friends called to see me in the evening, and made me feel quiet at home.

Bro. Thomas and wife, and two sons and wives, came to this place from Waterbury, Vt., a few years ago and settled, and because there was no Advent church, united with the Free-will Baptist people. Their minister was willing I should occupy the church when they had no meetings, which we accepted, speaking in the Presbyterian church a part of the time, when the Baptist occupied theirs.

Commenced my labor there on July 4th, and spoke in the morning from 2 Cor. 4: 5, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." In the afternoon from Heb. 11: 14, "For they that say such things declare plainly that they seek a country." I thought it a befitting occasion to set forth a declaration of "the faith once delivered to the saints," as the people of these U. S. were celebrating the "Declaration of Independence."

The Lord blessed his own truth, and many who were before much prejudiced lost it all, and came ever after to hear. Bro. and Sr. Seymour, whom I had not seen for more than thirty years, assisted in the meetings. I spoke nine times there, and two of the ministers of the place came to hear me, but the Methodist would not so much as read a notice of the meetings from his pulpit, but said "he knew the Lord would not come for thousands of years yet," and preached a sermon after I left to that effect, as I am informed. Poor man. I pity him, for I fear while he is "crying peace and safety," he will be overtaken as a "thief." May his eyes be opened and anointed with the eye-salve of truth, that he "may discern the signs of the times." He endeavored to keep his people from going to hear on the subject, but some did break away, and were much blest, and said "the Bible had become a new book to them." Such is the power of truth upon the human heart, accompanied by the Holy Spirit. I feel that a good work might have been done, could the meeting have continued, though it was harvest time and very difficult for farmers to attend, only on Sundays.

I spent one Sunday at Alagansee, where Bro. Preston labors regularly, to much acceptance among the people. Found a good company of believers who meet in a school-house, who are looking for Jesus. The Lord helped me to speak to a full house three times, though I was threatened that day with chills and fever. Returned to Reading on the morrow, but was too unwell to meet my appointments, and used means for my recovery which the Lord blest, so that I was enabled to meet my engagedness at the Quarterly Meeting at Norwalk, on July 25th. The Lord gave me much liberty in presenting the truth, and strengthened me physically. Thank his great and holy name. We had a blessed time at the love feast and around the table of the Lord. We bade them adieu after the evening service, they extending to me a cordial invitation to come among them again, and preach the gospel in their midst. The way has not opened clearly as yet to accept it, though I do most sincerely appreciate their kindness to me.

Left N. on Monday morning, *via* Lake Shore R. R., stopping at Bro. and Sr. Alling's, Dunkirk, N. Y. Though strangers in the flesh, we soon became acquainted, for we are looking for the same things and same blessed country.

The next day arrived home to find my family all well as usual. Remained at home one week, and re-packed my trunk for Springfield campmeeting, arriving the day before it commenced. This is a hallowed spot to me, and though it costs me much effort to go there, I am always paid at that "Feast of Tabernacles." Here I met friends of "long ago," in my own N. E. home.

I did not expect to attend the Alton Bay meeting, but the Lord opened the way for me to go, and gave me the chance to visit our dear sister, Thera Weaver, which privilege I had not had for seven years. I found her the same sufferer, bearing her troubles with a brave heart, trusting in God, and looking earnestly for deliverance. I spoke two evenings in the house of Eld. G. A. Streeter, where she is, especially for her benefit. Many of their neighbors were in to hear, and we had, I trust, a profitable meeting.

I also spoke two evenings at Granby, Mass., at Batchelor St., and had a school-house well filled, notwithstanding the rain had poured during the daytime. Visited relatives at Leominster and Worcester, my native place, not forgotting to look at the green mounds in the cemetery, under which lie my dear ones who sleep in Jesus.

Had the privilege while at Worcester, Mass., of hearing Bro. Cargile from the South. My heart bounded with joy when first I saw him on the camp-ground. May God bless him more and more in that southern field this coming winter, and I have felt oftentimes when I have read his letters in *Crisis*, that if I had wings I certainly would help him sound the trumpet of alarm there, now and then. But go where you may, the "Macedonian Cry" is blown on every gale. Then I had the blessed privilege of visiting one of my old places of labor at Putnam, Ct., and though many of the church were absent at campmeeting, the chapel was well filled; but oh, death has done his work there. Bro. Read is no more, Bro. Leonard's seat is vacant, and Bro. Warren is gone, and their widows sit in mourning. Bro. P. S. Butler, the faithful watchman, still continues to preach statedly to them. Many were the recollections that crowded upon my mind, as I took my seat in the desk made by the hands of one who sleeps in the dust. A few years ago I went there a lone stranger, to speak about the coming of Christ, and but five could be found who were in sympathy with these truths. But now the prospect is that the chapel will soon be too small to accommodate the people, and the banner is lifted high, and a people are making ready to welcome the Son of God from heaven. Thank the Lord.

Spent one Sunday with the little church at No. Rutland, Mass., where a good work has been done, partly through the instrumentality of lay brethren. Had a good time praising the Lord by songs and speaking about our blessed inheritance. May the Lord preserve harmony and love among them, that they abound more and more in the work of the Lord.

I regretted much that I could not have attended the R. I. campmeeting, but domestic duties claim my attention, and fearing the cold nights on the ground would bring the chills again upon me, I hastened home, Sept. 9th, thankful for the many blessings received and the care bestowed upon me.

Dear brethren and sisters, will you remember me at the throne of grace, that the Lord would direct me aright this coming season, as protracted meetings are to be held in various places, that in the little time remaining for us to work, I may do the part allotted me, and finish my course with joy.

L. M. STODDARD.

BISHOP SIMPSON'S LIFE SAVED BY PRAYER.

I remember once when there was a conference at Mt. Vernon, in this State, at which I was present, Bishop Janes was presiding one afternoon, and after reading a dispatch stating that Bishop Simpson was dying in Pittsburg, asked that the conference unite in prayer that his life might be saved. We knelt down, and Mr. Taylor, the great street preacher of California, led in one of his beautiful prayers. After the first few sentences, in which I joined with my whole heart, my mind seemed to be at ease, and I did not pay much attention to the rest of the prayer, only to notice its beauty. When we arose from our knees, I turned to a brother and said, "Bishop Simpson will not die, I feel it." I then told him how the feeling had come over me, and he assured me that he had experienced the same impressions. The word was passed around, and over thirty ministers who were present said they had the same feeling. I took my book and made a note of the hour and circumstance.

Several months afterward I met Bishop Simpson and asked him what he did to recover his health. He did not know, but the physician had said it was a miracle. He said that one afternoon, when at the point of death, the doctor left him, saying that he should be left alone for a half hour. At the end of that time the doctor returned, and immediately noticed a great change in the patient. He was startled, and asked the family what they had done for the Bishop, and they replied nothing at all. That half hour I found, by making allowances for difference in localities, was just the time when we were praying for him at Mt. Vernon. From that time on he steadily improved, and has lived to bless the church and humanity. If the Lord could touch the vitality in one direction, he could in another. Bishop Simpson's case, and ten thousand others, are living examples of that to-day. God does answer prayer for physical good. I know he does. On the God who has so often answered my prayers I will still rely, scientific men and philosophers to the contrary, notwithstanding.—*Bishop Bowman.*

PITTSFIELD CAMPMEETING.

This meeting commenced Sun., Sept. 5th, and closed the 12th. A goodly number of preachers, including Bro. A. A. Phelps, of N. J., and Sr. A. E. Smith, of N. Y., were present to preach the word. The preaching was earnest, spiritual, and well calculated to unite and strengthen the flock of Christ. This was the largest and in some respects the best meeting ever held in Pittsfield, and we trust much good to the suffering cause of Christ in Maine will result therefrom. It has increased in interest and numbers from year to year. God has signally blest the labors of a *few* who have toiled and struggled through difficulties and discouragements to bring this meeting to its present position. It was soul-cheering to hear so many testify to the goodness of God in bringing them to this place, where they first found pardon of their sins, and a love for the society of saints. The best of order prevailed through the entire meeting. The running expenses of the meeting, also for a new boarding tent, preacher's stand, and lumber for additional seating, were daily met, so there is no debt upon us.

At a business meeting held under the mission tent, Sept. 9th, the campmeeting committee of last year were re-elected, with two additional members, Brethren Paul Ames, of Unity, and Owen Wincapaw, of Friendship. Bro. J. Carr was chosen Chairman and Treasurer, and O. S. French, Secretary. Last year this meeting was placed on a missionary basis, and some three hundred and sixty-four (364) dollars in money and pledges were raised for the State tent and mission fund. This year it was thought best to resolve this campmeeting com. together with those co-operating with it, into an association, to be known as the East Maine Missionary Association, also that the money raised at this meeting, and others that may be held, all contributions and pledges, be put into the hands of the treasurer, to be expended by the com. in eastern Maine, in holding an annual campmeeting, tent meetings, furnishing tracts and sending preachers into new places.

About $300 in money and pledges were raised as a beginning of a missionary fund, and we hope our brethren and sisters will take hold of this matter in earnest, and keep the fund supplied, that the gospel of the kingdom may go into the regions beyond.

Money may be sent to the treasurer, Eld. J. Carr, South Albion, Maine, or handed to either of the committee.

The first meeting of this Association will be held with the church in Levant, at the new chapel, commencing Thursday, Oct. 28th, 1875, and hold over the following Sunday. Brethren and sisters are invited to come to this meeting, to labor for the salvation of sinners and the confirmation of saints.

O. S. FRENCH, *Sec.*

WHAT SHALL WE DO FOR THE DISTRIBUTION OF TRACTS?

Are they worth anything? Have they done any one good? Have they ever done you, my brother or sister, any good? Do you prize them as much as you did once? or do you have a sort of indifference, and care but little as to whether they are scattered among others to give light or not? Is the world any better off for them?

Have the many different kinds of ably written tracts and larger works,—such as "Key of Truth," "What to Believe," "Scripture, or Popular Theology," "Prepare to meet thy God," "Destiny of the Wicked," "Reasons of my Hope," "Anti-eternal Torment," "The Nature of Man," "What is Man?" Signs of the Times," "Ives on the Soul," "Whitmore on Immortality," "Good Tidings," "Futurity," "Fables of Infidelity," "The Soul, What is it?" "The Spirit, What is it?" and many other important tracts too numerous to mention,—done any good? Have they given any light to any one on these great important truths that we as a people hold? If they have, are we willing to send others out? Is the judgment message worthy of our attention? or has it lost its power with us as a people? If it has, how pitiable our condition. What shame and dismay will rest upon us at the last great day, as we shall stand and give an account! O, may the life-giving power that once the body felt be infused into every heart, and a rally once more be made for God and his truth.

Now is the time to act decisively in this matter. There is no time for delay. If we would see good done, and have a poor, starving, guilty world warned of the immediate destiny of the human family, we must act now. A thousand missionaries ought to be put into the field at once, and tracts and larger works of all kinds, relative to the truths the Bible teaches, put into their hands to scatter far and near.

The broad fields of the West stand wide open for the truth as it is in Jesus. The sunny South cries out for help, and all over these United States, in destitute communities, among the poor and needy, the rich and lofty, in the workshops and streets, at the firesides and in the busy whirl of active life, the Lord's coming and a preparation to meet him should be heralded forth. O that they might go, and be scattered as the autumn leaves.

But some one must carry them, and those who have the means ought to give unto the Lord *now*, that these precious gems, which speak of love, joy, peace, long-suffering, gentleness, brotherly-kindness, eternal life, glory, honor, immortality, the new heavens and earth, with a thousand other blessings, might be sowed all over the land, among the sick and afflicted, the poor and needy, and in every circle in life, to every kindred, tongue and people.

O that those tracts and books which now lie idle in your parlors and sitting-rooms, your drawer and book cases, and the many thousands of pages that are piled up at the publishing houses, might be scattered. Your neighbors would like to read them. Have you ever thought of lending to the Lord? When you go to your work, do you ever think of taking a book or tract for some one? You who visit, and spend a day or two, or less, could you not make it a point to leave something good behind, and that which will go before to judgment?

These silent preachers, sown beside all waters, will not return void. No, no; God will take care of them. If you sow the seed, another may water, and God will give the increase. What you give to another will be scattered abroad. A goodly number West and East, that I am acquainted with, have been thus doing, and their work has been blest of the Lord; a whole neighborhood, often, and sometimes a whole city, has been stirred on account of these silent messengers, and many led to rejoice with joy unspeakable and full of glory.

Now, brethren and sisters, you all know, in a measure, what a vast amount of good these silent preachers are doing, and that we might scatter fifty times as many as we now do as a body; then those that have been piled up so long would be a blessing to others. Had I fifty thousand dollars, one half should go for the spread of truth, for the sending forth of laborers, and the publication of these glorious truths of coming glory and speedy redemption; and the rest should be used to the Lord's glory in feeding the poor and clothing the naked.

I am satisfied that our work is soon to close, and this is the reason why we ought to do what the Lord would have us; not to be seen of men, but for his own glory, and for the spread of his own blessed truth. O that our hearts may become tender before him! and may our whole duty be done in his fear, that he may say "Well done, thou good and faithful servant, enter into the joy of thy Lord."

J. C. SMITH.

BRO. S. S. BREWER TO BRO. L. BOUTELL.

DEAR BRO. B.:—

We are now amid the hills of the old Granite State,
And having precious seasons, some few I will relate.
Up in the vineyard here it needs some careful tillage,
As I was brought to learn, especially in Lake Village.
Divisions have crept in and torn them from each other,
And severed tender ties—brother from his brother.
O how the cause doth bleed, truth's enemies are glad,
When I would sing for joy, my heart is grieved and sad.
Yet still, amid my grief, and shedding often tears,
The Lord doth bless his truth, in spite of all my fears.
Old friends come out to hear the message of free grace,
That made my heart rejoice to see the yet familiar face.
The Lord made bare his arm, and blessings did distill
Upon the waiting ones, in the chapel on the hill.
Up next to Haverhill, to worship in the tent;
We bade our friends farewell, then took the cars and went.
There found a praying company, rejoicing in salvation,
Expecting soon the coming One to consummate redemption.
The Lord indeed did bless and smile in approbation
The efforts of the humble ones in prayer and exhortation.
Some precious souls were brought to feel the arrows of conviction,
While list'ning to the preaching of the holy One's prediction.
Weary and worn, to Landaff next our spirit was inclined
To journey next among the hills, a resting place to find.
Through mercy we were safely brought to reach the appointed place,
And find a hearty welcome, and greet each smiling face.
Sad is the cause indeed at this once favored spot,
Truths that once moved all hearts seemed there to be forgot.
Love of the world and unbelief hath vanished light away,
And cold indifference' fatal snare stalks in the open day.
The world and all its votaries, its honors, wealth, and fame,
Is doomed to perish very soon, 'mid darkness, wo and flame.
O, ye who heard the trumpet sound upon old Landaff hill,
Awake! and let its dying notes again your bosom thrill.
We used the blessed means of grace, and did the best we could,
And pray the efforts that were made may do at least some good.
When certain days were past, and all our meetings ended,
We came to Sugar Hill, for so we had intended.
Here in this favored spot, that bears so sweet a name,
To preach and see the saints, by their request we came.
The Lord hath blest us here, our hearts have glowed with love;
We have felt the Spirit come down streaming from above.
O, how I love to tell the glorious old, old story,
The coming of our King, which IS THE CROWNING GLORY!
O, how the signals gleam amid the gloom and fear,
Creation's dread unrest bespeak the judgment near.
Rome's guilty "MAN OF SIN," all steeped in purple gore,
That made the nations quail in the dark days of yore;
The relic of an age, when saints beneath his ire
Were tortured with demoniac rage, and then consumed with fire,
Now utters forth a wail of wo upon the trembling brink;
Soon Babylon, earth's mortal foe, shall like a mill-stone sink.
I hail each blessed harbinger that sheds its rays of light
Amid the gathering clouds of gloom, they make our pathway bright.
The seventh trumpet soon will sound, God's mystery will be finished,
'Twill never do to add thereto, nor neither to diminish.
God's purpose now is fixed, mortals can change it never;
Next God and the Son begin their reign FOREVER AND EVER.
God's mystery finished—yes, "FINISHED," death and Satan dead,
The church redeemed, and forever with their living Head.
God's mystery finished could not be, if death, and groans, and tears,
And Satan and his hosts could live after one thousand years.
No, THE HARVEST IS THE END, our blessed Lord declares,
Old Satan then will be DESTROYED with all the bundled tares.
Then shall the new creation rise, in beaming glory bright,
And man immortal shall be there, arrayed in glorious light.
O come, thou source of all my joys, and banish night away,
O, new creation's Sun arise of an UNENDING DAY.
Amen! even so come, Lord Jesus.

S. S. BREWER.

Sugar Hill, N. H., Sept. 23d, 1875.

LUTHER'S soul was cheered in his darkest hours by the letters which came to him from all parts of Germany with the assurance, "We are praying for you."

OPEN AIR MEETINGS.

O. D. WOODRUFF.

One of these was our Connecticut campmeeting this year, with results more satisfactory than ever before, and largely due, by the blessing of the Lord, to the change in conducting and general management of the meeting. Brethren connected with the direction of campmeetings in other places are interested to know the effect of attempting a campmeeting without a boarding table, and no free board. We can now report that the experiment has been made at our Connecticut campmeeting this fall, and those who were fearful and doubting lest it prove a failure, are now the staunchest supporters of the new system. There were nearly fifty tents in the encampment. The best of order prevailed throughout. The hours for rest in sleep were unsurpassed by the quiet of home, as we pillowed our heads under the protecting care of the Angel of the Lord.

With our early morning meeting at six, one at eight for the sisters, children's meeting same hour, general prayer and conference meeting at nine, preaching at ten thirty, young prople's meeting at one P. M., preaching at two, prayer meetings at four and six, preaching at seven thirty, followed by a prayer-meeting till ten P. M.; the time was well taken up. The spirit manifested excellent, preaching mostly good, some converted, three baptized, the saints quickened, and we believe the Lord was glorified. All were convinced that the absence of the boarding table contributed largely to the success of the meeting. But three collections were taken during the entire meeting, and yet our receipts are in excess of expenses, and nobody went away hungry.

The preaching brethren were distributed among the tents, and kindly cared for by brethren and sisters who volunteered to aid, and for the first time we realized that in setting aside the boarding table, and free board arrangement, we had removed the chief weight and principal cause against success. The unity of the Spirit was not disturbed, and brotherly love not only continued, but seemed to abound more and more; and why should it not be thus, since every campmeeting committee experienced, in the old way of doing things, that the boarding department, from the first to the last of the meeting, is the load-stone which taxes to overcharging their skill and patience to manage. Furnish provisions, and let each one purchase to suit their wants, and a complicated and difficult problem finds an easy solution.

Open air gatherings are not of modern invention. Many of the choicest sayings of Jesus were uttered under the broad canopy of heaven, upon the mighty deep, beneath the foliage of lofty trees, or, perchance, in bright fields carpeted with living green, where the multitudes caught the life-giving words that escaped his lips amid the charming simplicity of nature's surroundings, which lent to their force and power, in strange contrast with modern houses of worship, where the taste and skill of the architect are employed to foster a spirit of inordinate vanity and refined pride, wholly at variance with the gospel of our Lord Jesus Christ, and to divert the mind and please the eye during service, somewhat as the artist rattles his bell and acts the clown to quiet the unweaned babe, while sitting for its precious little picture. The gospel is simple. Let believers retain simplicity in worship, and its power will be more manifest. Simplify apparel to the level of modesty; dispense with attractive adorning; do away with conformity to fashion and extravagance in houses of worship, as well as the apparel of the worshippers themselves, and more people could repeat the text, and tell whether the preacher had lectured on temperance or free masonry, or expounded the Scriptures, or exhibited himself and almost forgotten Christ.

Open air worship, which characterized the beginning of this dispensation, eighteen centuries ago, is still appreciated amid the perils which mark its close, as thick and fast they multiply, to fill up the measure of iniquity, in time to accommodate the great gathering which will require the dominion under the whole heaven, where sin is finished, and where congregations ne'er break up.

Why should not the tented grove possess a charm, superior in every way, since it approaches the nearest to our ideal of Paradise, as it will be when the redeemed with songs and everlasting joy shall possess it forever? Traces of the imperfectness which sin has wrought are there, and where, oh where are they not? How pleasant, as from the busy hum of city life, from the retired loneliness of the mountain side or valley, the tried and tempted ones gather to their tents with hearts knit together by the inspiring news that the King is soon coming to marshal them under his banner, in a world bright and fair. Quickened to lively exercise by a hope so blessed as this, the world appears like dross, and self sinks beneath the reach of vision. Kindly warnings to the tempted, encouraging words to the tried, exhortations to the weak, the word of faith to the weary, consolation for the afflicted, are borne by gentle breezes to the throne of high heaven, and the things which remain that are ready to die are strengthened, a little longer to endure till Messiah shall appear. But these hallowed associations are of brief duration. Soon comes along the "good-bye," and farewell, and the sacred scenes and consecrated ground are left behind, as one by one they go out single-handed and alone, to meet the conflicts of life.

From each successive campmeeting some go away for the last time. We feel their absence, and the question comes home, will my place be vacant at the next? A feeling of commingled joy and sadness intrudes, as the remembrance of the loved ones whom we have greeted in the past takes us to the green turfy mound, where they rest undisturbed and alone, and we pray with deep earnestness for the Just One to come quickly with his keys, and break the awful sadness, dry up our tears, cause the days of our mourning to cease, and bring the everlasting rest, the universal gathering, the eternal weight of glory. Faith grasps all this as a living reality, and we go on hoping, trusting, waiting. How many a lonely and weary one, struggling with the unbelieving and ungodly, with no cheering voice or encouraging word for weeks or months, is helped by the association of the campmeeting, to wait and watch and pray, and learn more perfectly the power of faith over individual experience, and the worth of christian fellowship and union. Cares multiply steadily in the world, perils thicken, dangers increase, and Jesus is coming soon. Courage, then, fellow pilgrim and stranger, for though weeping may endure for a night, joy cometh in the morning.

Southington, Ct., Sept., 1875.

HOME AND HEALTH.

GRAHAM CRACKERS.—We have found a place in New York where we can get pure graham and oatmeal crackers. They are composed only of meal and water, and will keep a long time. They are more healthy than any other kind of crackers. They can be obtained by addressing the "New York Aerating Co.," 282 Chamber St., New York City. Price of the graham crackers, 10 cts. a pound, and those made of oatmeal 11cts. They charge one cent a pound more when they send them in tin cans instead of wooden boxes. We give these facts for the benefit of those who are anxious to obtain the pure graham or oatmeal crackers.

M. G.

GOOD COMMON SENSE.

Dr. Gunn, author of the "Home Book of Health," has the following pertinent paragraphs under the head of pure air. They are worth more than a passing notice. Let them be read and indelibly printed in the minds of all who expect to live in harmony with the teachings of hygiene. The doctor says:

"Connected with improper food, impure air is the greatest cause of the excessive infant mortality in our American cities."

"The importance of free ventilation of nurseries, and the sleeping apartments of children, is not sufficiently appreciated."

"Considering the defective food and clothing of the children of the poor, and the condition of their dwellings, it is evident that much of the health which they possess, is owing to their spending much of their time during the day in the open air."

"The organs of respiration will continue healthy or become diseased, in accordance with the nature of the atmosphere, or, in plain language, as the air is pure or impure; and as they become deranged, the blood becomes vitiated, just in proportion as the air is impure. Air that has been frequently breathed is deprived of its oxygen, and becomes charged with carbon, and is thus rendered unfit for breathing. This should always be attended to, taking care to admit fresh air, and purify it in those apartments which are inhabited by children. Children evince uneasiness by crying or fretfulness; and a constant recurrence or irritating causes renders them habitually fretful. They are, therefore, injured morally as well as physically, by breathing an impure atmosphere."

"Pure air is the great promoter of healthy action in all the body, but especially in the liver, lungs, and skin, and, therefore, is more conducive to the vigorous performance of the digestive functions, and also those of the brain."

"To show you the importance of a fresh supply of air, we breathe about twenty times a minute. A healthy man spoils, by breathing, about fifty-seven hogsheads of fresh air every day. All living bodies must breath oxogen or die."

"All the animal functions are maintained by the incessant play of affinities between the atmosphere and the organs, and all are conveyed directly to the blood."

"We breathe twenty distinct and separate inspirations in one minute; 1,200 times in one hour; and 28,800 times in every twenty-four hours. See the effect this must have in breathing foul or confined air, and how much health and life depend on a copious supply of fresh air. How, then, can people overlook this fact, that to live, we must have a full supply of it."

"In proportion to the vitiation of the air by the breath, and by exhalations from the body, it becomes capable of receiving and conveying the infectious seeds of disease. Thus the disease, typhoid fever, is often produced and communicated wherever the ventilation is deficient; thus has ignorance often prepared a soil for the growth of pestilence, in every age and clime."

We might present many more practical thoughts from Dr. Gunn's able pen, but the above must suffice for the present. In the meantime let us all act on the suggestions here presented, and we certainly shall have taken the first important step healthward. —*Health Reformer.*

REMEDY FOR SCARLET FEVER.

The San Francisco *Chronicle* says that Robert Christie, of the Protero, suggests a remedy for the scarlet fever which he avers hus invariably proved successful. It is very simple, and lies within the reach of those whose limited means preclude them from employing the services of a physician. It is this: "Take an onion and cut it in halves, cut out a portion of the center, and into the cavity put a spoonful of saffron; put the pieces together, then wrap in cloth and bake in an oven until the onion is cooked so that the juice will run freely, then squeeze out all the juice and give the patient a teaspoonful at the same time rubbing the chest and throat with goose-grease or rancid bacon, if there is any cough or soreness in the throat. In a short time the fever will break out in an eruption all over the body. All that is then necessary is to keep the patient warm and protected from draught, and recovery is certain."

Mr. Christie says he has been employing this remedy for many years, and never knew it to fail when proper care was taken of the patient after its application One family, in which there were five children down with the disease at one time recently, used this simple remedy upon his telling them of it, and every one of the little ones recovered in a short time.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1041. BOSTON, WEDNESDAY, OCTOBER 27, 1875. VOL. XLII.—NO. 2.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE BLOOD.

J. R. COOPER.

"My blood is drink indeed."—John 6: 55.

The Scriptures speak constantly of *blood*. In its earliest pages, we learn God clothed naked sinners with skins of slain beasts, and its latest revelations show us Him "whose name is called "The word of God," coming down to earth "clothed with a vesture dipped in blood." Whether lawgiver, psalmist, prophet, evangelist, apostle or apocalyptic seer, who writes, they all bear witness to the *blood*. Is it a sinner reconciled to God on earth, or a saint redeemed eternally in glory, they sing alike of *blood*. If we look at the tabernacle in the wilderness, we find the blood sprinkled on the brazen altar, on the instruments and vessels of the sanctuary, blood on the floor, before the veil, on the mercy seat, and on all the worshipers. It was always blood on everything, everywhere. "It is the blood that maketh atonement for the soul," and "without shedding of blood there is no remission." Heb. 9: 22. And God says, "when I see the blood, I will pass over you." Ex. 12: 13. For the Lord was to go out about midnight throughout all the land of Egypt, and entering every house, he was to slay the first-born of each family, and that he might pass over the dwellings of his chosen, he had ordained that there should be sprinkled above each door, and on either side of it, the blood of a lamb slain; and there were thousands upon thousands of the blood of innocent lambs caught in basins on that evening for this purpose. Year after year, throughout long generations the memorial feast was kept, from that beginning of days, till the day when Christ, our passover, was sacrificed for us. Year by year, that great Red Sea of blood of lambs was made to flow by the command of God. Moreover, there were the two lambs of the continual burnt-offering, whose blood was to be shed day by day. And when we think of the sacrifices made on Sabbaths and new moons, on feast days and holy days, for vows and free-will offerings, and for Nazarites and lepers, and sin-burdened Israel, in which, at times, two thousand bullocks and seventeen thousand sheep were slain on a single occasion, and think of all this blood flowing continually during the fifteen hundred years of Jewish history, what a veritable Dead Sea, as it were, of blood, fills up before our eyes. To those who stood upon the shore of that ever-flowing, never-ebbing ocean of blood, did not its floods lift up their voice with a sound mightier than the voice of many waters, yea, than the mighty waves of the sea? Surely, yes. For they kept thundering ever in the sinner's ear, "Thy life is forfeited—is lost;" while to those "who had ears to hear," they also said, "The forfeit has been paid—thy life has been redeemed."

If that mighty tide of sacrificial blood has ceased to flow, beloved sinner, it is *because* the "how much more" efficacious blood of Christ has been shed *once for all*. Oh, my fellow-transgressors! how many of you believe in that blood? This blood of Christ which flowed from the cross, is the *reality* of which "all the blood of beasts on Jewish altars slain" was but the dim reflection; this is the *substance* of which that was the dark projected shadow. On the day of atonement, the high priest sprinkled blood before the mercy seat seven times. Lev. 16: 14. Like the other Bible sevens, which speak always of completeness, this "seven times" sprinkling tells us of a perfect presentation of a perfect object to the eye and heart of God. And when we search the New Testament Scriptures to see what the Comforter has to unfold to us regarding the blood of our Son Jesus Christ, by whom we have now received the atonement, we find its virtues set forth in seven different relationships, which manifest its sevenfold perfection to meet at once the needs of guilty sinners, and the requirements of their righteous God.

1. We have *redemption* through his blood." Eph. 1: 7; Col. 1: 14. Sold under sin, you and I, dear reader, and all the children of Adam, were under the dominion of death; our life was given over to destruction. The best and mightiest, the meanest and vilest, were all without strength—all gone out of the way; all under the judgment of God. "For there is no difference; for all have sinned and come short of the glory of God." All are guilty, all are lost. "What shall a man give in exchange for his soul?" is the question of Him who alone could weigh the value of a human life.

God taught his ancient people that all were to be redeemed by one price, whether rich or poor, bond or free; it was the unalterable half shekel of silver, and that redemption to only an earthly inheritance in the land of Canaan; but our redemption is to an "inheritance incorruptible, and undefiled, and that fadeth not away." David the king, and Rahab the harlot; Paul, the apostle, and Zaccheus the publican; righteous Abel, and the last sinner that shall be sprinkled with the blood that speaketh better things than his; all were redeemed at the same cost; all purchased by the blood of Him who gave himself a ransom for all. It is one ransom for each—for all; but what a *price!* He gave not the cattle on a thousand hills, not all the angel throngs; "He gave *himself* for us!" He laid not down the world, with all its glory and beauty; he laid down *his life* for us. He has gone now to appear in the presence of God, not with all the treasures of his creative power, "but by *his own blood*, he entered in once in the holy place, having obtained eternal redemption for us." No wonder Peter urges us to be holy in all manner of conversation, when he has this plea to urge: "Forasmuch as ye know that ye are not redeemed with corruptible things, as silver [half shekels] and gold, but with the precious *blood* of Christ, as of a lamb without spot." 1 Peter 1: 18. And John heard them crying in heaven, "Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God *by thy blood*." Rev. 5: 5.

2. The Holy Ghost also speaks of us as being now *justified* by his blood. Not only has God redeemed us to himself, he has cleared us from the imputation of guilt. If I am charged with a theft, and prove that it was not I who stole the goods, a righteous judge will not condemn, but will justify me. But if I am found guilty, I must suffer the penalty of a righteous law. But when the term of my imprisonment is over, what then? Am I still under condemnation?

Speaking to a man who had just come out of the penitentiary for stealing a pair of boots, I asked him, "Are you not afraid the policeman will arrest you again for stealing those boots?" "No. No fear of that now." "Why not?" "Because I have served out my two months of imprisonment."

Thus it is with me, the sinner. Accursed, according to the holy, just, and good law of my God, of countless transgression; I cannot answer to never a word. I am speechless, because I am guilty. But believing, through grace in Jesus Christ, I know that he loved me and gave himself for me. He come under my doom, and died my death. Identified as I am with him, I have been crucified with Christ; and the "blood and water" from his pierced side is the answer to all the claims of law against me. I have "become dead to the law by the body of Christ." If ever a fear arises at the thought of the inflexible righteousness of the Law-giver, it is quelled by the assurance that

"Payment he will not twice demand.
First at my bleeding Surety's hand,
And then again at mine."

Have you learned this second virtue of the blood of Christ, so as to be able to say, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous," who will neither plead for any abatement of the lawful demands of eternal justice, nor attempt to palliate our guilt, but present *himself* as the propiation for our sins? Then you are ready to join the company who sing praise to him that loved us and

3. "*Washed* us from our sins in his own blood." This third purifying property of the blood of Jesus, by virtue of which worshipers once purged should have no more consciousness of sins, is fully developed in the ninth and tenth chapters of Hebrews, where we read such words as these: "If the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God." And when the apostle John wrote to those whose fellowship is with the Father and with his Son, knowing what depths of sin and vileness would be revealed in each of them by that clear, cloudless, uncompromising light in which they were to walk—depths of sin and vileness that might make them shrink away from the terrible brightness,—he reminded them that "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin."

The highest intelligence of the Scriptures, the holiest walk and closest fellowship with God, the utmost watchfulness unto prayer --not any or all of these keep us clean. No, but the *blood* that washed us, it cleanseth us from all sin; it keeps us clean. And when that great innumerable multitude arrayed in white, shall stand before the throne, and before the Lamb, it shall be known concerning each, that they washed their robes and made them white in the blood of the Lamb."

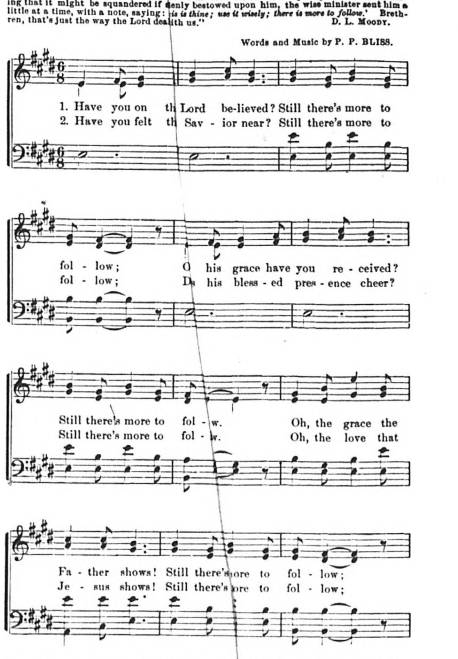
Oh! may the blessed Spirit give unsaved souls now to know the cleansing power of the blood of Christ, for the Lord Jesus' sake. For now, during the time of God's long-suffering patience, and here, on this earth, where the blood was shed, the great lesson taught us—"Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and the Spirit of our God." 1 Cor. 6: 9. Moreover, as we do not wait to be redeemed, and justified, and cleansed, neither do we wait for the Lord's coming to bring us into the presence of God.

4. But now, in Jesus Christ, ye who sometime were far off, are made nigh by the blood of Christ." Eph. 2: 13. Through

32 Me to Follow.

"A vast fortune was left in the hands of a minister for one of his poor parishioners. Fearing that it might be squandered if suddenly bestowed upon him, the wise minister sent him a little at a time, with a note, saying: '*This is thine; use it wisely; there is more to follow.*' Brethren, that's just the way the Lord dealith us." D. L. Moody.

Words and Music by P. P. BLISS.



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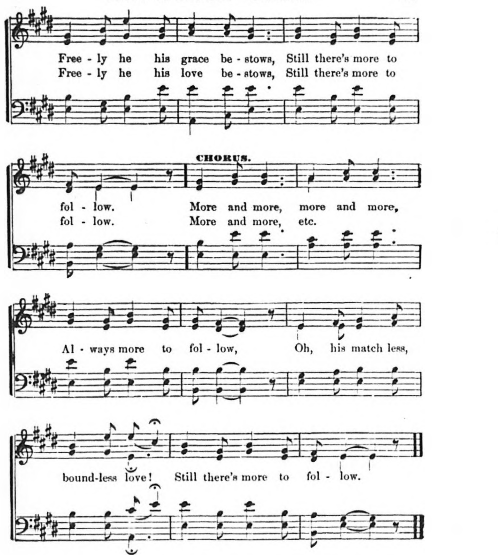
More to Follow. Concluded. 33



3 Have you felt the Spirit's power?
Still there's more to follow,
Falling like the gentle shower?
Still there's more to follow;
Oh, the power the Spirit shows!
Still there's more to follow,
Freely he his power bestows,
Still there's more to follow.
More and more, etc.

From "GOSPEL SONGS," {by permission of the publishers.} JOHN CHURCH & CO., Cincinnati,

him we have access by one Spirit to the Father.

"So nigh, so very nigh to God,
I cannot nearer be;
For in the person of his Son,
I am as near as he."

Even one who knows what it is to have been redeemed from death, and cleared from guilt aud cleansed from sin, and made nigh to God, will not be at ease in his presence, unless he has also learned this fifth power of the blood of Christ, to which the Teacher points us, when he speaks of the Father.

5. "Having *made peace* through the blood of his cross." Col. 1: 20. It is a thought, heaven-high above the thoughts of men, that God is pacified towards sinners in Christ, yet it is one of the plainest of the Bible verities. Oh, it does amaze me that men still talk of "making their peace with God, as though no peace were made—as though it had never been written that "He is the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant;" and it is stronger still, that those who pretend to understand God's word, keep preaching on to sinners to "make their peace with God;" although the foremost of the apostles, when he was sent to open the door to the Gentiles, went "preaching peace by Jesus Christ." Acts 10: 36.

It is the blessed privilege of each one of you, who believes the testimony of God, to know him as the "very God of peace," and more than that, not only is he reconciled to us by the blood of Christ; he thereby reconciles us to himself; for we read, "You that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death." Col. 1: 21, 22. See also Eph. 2: 15–17. The peace-making, the reconciliation brought about by the blood of Jesus, has thus the two-fold result—that it quells the wrath of the offended God, and quiets the rebelliousness of the offending sinner. I do not know for which of these two effects to sound the loudest note of praise. It is blessed to know that God is at peace with me, but the blessedness were incomplete had not I now been brought to be at peace with him. This is no result of long years of christian experience, but "when we were enemies, we were reconciled to God by the death of his Son." Rom. 5: 10.

Say, have you known all this blessedness? If not, why not? or how do you propose to secure it? If thou art not redeemed by the precious blood of Christ, with what other "great sum" dost thou dream of obtaining freedom from death and destruction? If thou art not justified by his blood, how shalt thou "be just with God?" If thou art not washed in his blood, wilt "thou wash thee with nitre, and take thee much soap?" and will the nitre take out the least of thy "leopard" spots, or thy much soap blanch thine "Ethiopian" blackness? If thou enterest not into the holiest by the blood of Jesus, up what "other way" dost thou mean to climb? And will it please you better to be pacified with the slight healing of your heart by them who say, "Peace, peace, when there is no peace," rather than to have your hearts and minds garrisoned by that "peace of God which passeth all understanding?" Beloved reader, if you have been led of the Spirit to know him as *your* Redeemer, then let me ask you to consider the scene of our Savior's sufferings, which involves a sixth result of the sprinkling of his blood. For it is told us that Jesus suffered without the gate with this specific object.

6. That he might *sanctify* the people with his own precious blood. Heb. 13: 12. He "who washed us from our sins in his own blood," hath also "made us kings and priests unto God and his Father." As the priests under the mosaic economy were consecrated by application of blood to the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, so now we are sanctified, consecrated, set apart to the service of God, by reason of the application of that blood which has procured for us all other blessedness. The ear touched with such blood must be deaf now to all the siren sounds of earth, open each morning to hearken unto wisdom—to hear the voice of the good Shepherd. The hand that has been used in the service of Satan, must now work faithfully in God's vineyard. "Feet that were swift to shed blood," must now walk as He walked, who left us an example that we should follow his steps. "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Let us ever remember that the blood which brings us "within the veil" carries us "without the camp." But brought, as we now are, by virtue of the blood, into such blessed relationship to God, we stand opposed to the world, the flesh, and the devil and how shall we war a good warfare against such odds?

Well, beloved, the cross, the death, the blood of Jesus Christ is our victory. The world, with all its glories and its glooms, its religions and its revelries, is crucified to us, and we to it, by that cross of our Lord Jesus Christ, which is our only glory here. Gal. 6: 14. Sin, with its sore bondage and wages of death, lost its dominion over us when we were buried with Christ by baptism into death, and we are bidden to reckon ourselves to be dead indeed unto sin also. And for that great dragon, the old serpent, called the devil and Satan, which deceiveth the whole world, and accuseth the brethren before our soul day and night,

7. "They *overcame* him by the blood of the Lamb." Rev. 12: 11. Such is the sevenfold preciousness and power of the blood of Christ; and this is the crown and completion of its excellence, that we have *victory* through the blood of the Lamb. "We are more than conquerors through Him that loved us." Amen! Hallelujah!

And now, dear reader, I might bid you go in peace—ask you to go on your way rejoicing. But the look in some of your eyes seems to say, "Tell me, is that blood for *me*?" Well, listen!

On a communion day, there was at the Lord's table "a woman of the city which was a sinner." She had been cleansed in the blood that cleanseth from all sin, and now sat down for the first time at the family table. The "one bread" had been partaken of; and now the "cup of blessing" was passing round from hand to hand, according to the manner. When it came to this dear woman, there came upon her such a sense of her unworthiness, that she trembled to touch it, and was ready to let it pass, when a venerable "pilgrim and stranger" who sat beside her rose up, and, holding out the cup in both hands, said: "Oh! but take it, It's for a sinner."

It was the voice of the good Shepherd, calling his own sheep by name, and leading her to fountains of living waters, and she drank that "drink indeed." If your *name* is "sinner," you are free to take that blood. Yes, you are welcome to it. "Drink ye all of it."

Rochester, N. Y., Sept, 1875.

UTTERMOST.

The very thought of an uttermost salvation thrills my soul. How far does that extend? beyond the reach of temptation? No; but above the power of sin; sin pardoned, Satan dethroned, guilt washed out by the blood, and the heart made pure. The saved one, however, is still exposed to temptation. In many unexpected forms, and often with redoubled energy, the adversary will pursue and strike; but our Advocate is an invulnerable fortress. In him the believer is secure; but only while abiding in him.

Do those who are saved to the uttermost feel their helplessness and constant need of Christ? Most certainly. With this consciousness of perfect deliverance, we feel our own nothingness. Safety, success, victory,—all depends on a life of faith,—the faith of the Son of God. Each moment when covered with his righteousness, upheld by his might, and permeated by his presence, the wicked one cannot harm us. But this is not merely a condition of delightful exemption from annoyance; it is an exercise of the will—always in exact harmony with, and submission to the will of God; and the employment of all our time, talents, energies, and influence, obedient to the dictates of the Master's voice, which comes to us asking, "Lord, what wilt thou have me to do?" If the command should be, Leave all and follow me, it will be hailed with as much delight as if no sacrifice or suffering is required. The latter will cause no murmur. Heaviness may at times fall upon the spirit; overflowing joy may be a stranger to the soul, and storms of sorrow may beat upon our house, but it will fall not, for it is founded on a rock.

When saved, how may we know the fact? The Spirit itself beareth witness with our spirit, and the fruits of the Spirit will be in us and abound—love, joy, peace, gentleness, goodness, faith, meekness, temperance, patience, brotherly love, charity.

May the reader, my brother and sister, every one, look within our own hearts, and see if we are saved to the uttermost.—*Selected by Martha Trask.*

HOLINESS AND THE SECOND ADVENT.

L. D SMALL.

"Prove all things, hold fast that which is good," is an injunction which should be heeded by every professed christian, more especially those persons who believe we are in the "perilous times of the last days." Our safety depends upon our being right, upon our laying up a treasure in heaven, upon drawing the good to land, and casting the bad away. We should never discard a doctrine without first subjecting it to the light of God's word, and finding out whether it is essential to our salvation or not; for even if we find it false, it teaches us to shun the rock, as well as to keep in the current. "Examine yourselves, whether ye be in the faith," or not, should be our motto day by day.

These thoughts were very consciously impressed upon our minds while reading the report of the Advent Christian Association a short time ago. We received the impression in reading it that Holiness and the message of the Second Advent were two distinct doctrines, and should stand independent of each other. In the study of the Scriptures, as in our experience, we have found them wonderfully mixed, for which we thank the dear Lord.

May we go into the marriage supper of the Lamb, having on the wedding garment. "Holiness" is our robe of white, "without which, no man shall see the Lord." Believing that the second advent of Christ is near, without a preparation for that event, can never save us, but will only cause the deeper regret for neglected opportunities of preparing to see his face in peace, when he does come. "They that were ready went in, and the door was shut."

Let us examine the Scriptures, and see if they should stand separate. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3: 12, 13. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23. "For the grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 11–14. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14. "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Pet. 1: 13–16. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." 2 Pet. 3: 10–14. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." 1 John 3: 2, 3.

Dear brethren, these texts are but a small part of God's word that counsels us that look for the Lord's coming to be blameless and holy in our lives. The world would have a right to judge us dishonest in our faith, if we professed to look for the immediate coming of Chaist, and made no preparation for that event. "And to her was granted that she should be arrayed in fine linen clean and white, for the fine linen is the righteousness of saints." Let us never try to separate holiness or heart purity from "our blessed hope," for we are assured that the Scriptures teach that they go hand in hand in our journeyings toward eternal life.

Above all, if we admit the necessity of holiness in this life to prepare us for that which is to come (which we think all candid persons will allow), let this be the moment to have it. Let nothing cause us to falter, or cheat us out of a seat in the kingdom of God. Be grafted into the Vine and abide therein.

COMING.

A. RICHARDSON.

The Lord is coming. I believe it. I desire a deeper realizing sense of the nearness of his coming. I desire to know just what I must do in order to be ready for his coming. When I read in his word what pure and holy beings we must be, and without spot or wrinkle, or any such thing, it seems to me that there will be but a few that will be all ready for his coming, and can hail him with joy. I ask myself the question, Shall I be among the few? I know that it is my privilege to be, if I will; but if I expect to be among that happy company, that will rejoice in that day, I must strive earnestly here. I must watch and pray. It will not do to let any one hour pass without looking up to our heavenly Father with a desire to be led and guided aright. We must guard ourselves continually against all the temptations of the enemy. We must attend to all the means of grace, if we expect to be saved when Jesus comes.

Dear sinner, what will you do in that day? I wish you might be led to see your lost and hopeless condition, and come to Christ before it is too late. And backslider, is it not high time for you to arouse yourself to a sense of your condition? You will stand without excuse in that day. And cold-hearted professor, you that say in your heart, "My Lord delayeth his coming," you that do not love the sound of his soon coming kingdom, I wish you might be persuaded to turn your ears to the truth, get the spirit and love of the coming kingdom down deep in you hearts. When our blessed Lord comes, he will raise our dead friends, change the living, and give us immortality and eternal life.

Sugar Hill, N. H.

THE SOWER SOWETH THE WORD.

ARTHUR A. WAITE.

How encouraging it is to the "sowers," who are peacefully sowing the "seed," to know that amidst the confusion of a busy world, they have the watchcare of One who orders their steps, who has numbered the hairs of their head, and assures them that he "that toucheth you, toucheth the apple of his eye." The work goes on, and the laborers beside all waters carry the "precious seed." In the morning and in the evening it is sown, wet perhaps with tears, but no fear attends him "that goeth forth weeping," for "when they went from one nation to another, from one kingdom to another people, he suffered no man to do them wrong; yea, he reproved kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm."

Ofttimes the wearied laborer finds that the seed has fallen upon the wayside, and the stony ground receives some, while thorns grow up and choke some that were sown in tears; yet the good ground bears, and the Master has promised he will "come again rejoicing, bringing his sheaves with him." What a blessed "hope" this is to "him that soweth!" How I wish we had more "working" men, or "laborers" in the field, who would gird on the seed basket, and scatter the word, instead of idly watching a machine which only sows in drills, driven by one who loudly clamors that his method and invention is the only one.

Child of God, "where art thou?" See how few the laborers are. God wants *you!* Will you help to sow the seed, or will you keep what God has intended to accumulate, in a napkin? Perhaps you are called to sow small seed; but do sow it, even though it be as small as a "mustard seed." Let it drop upon the soil, and though it is seemingly forever lost, wait; a growing sheaf will soon mark the place where it fell, for the seed is as vital as when first delivered to man. Though it has been handled by many rude hands, it still possesses the same life power.

Therefore, dear reader, dig deep and sow the seed, "for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." It is in "due season" that we "reap if we faint not." Do not "observe the wind;" if you do, the "prince of the power of the air" will bring up such hurricanes as to prevent you from sowing at all, should you stop to regard the clouds. The heavens will gather blackness, and you "shall not reap." Go somewhere, anywhere you see soil, and drop a "thus saith the Lord." Water the seed with tears, and have the rejoicing that only the laborer can have, who found the Lord gave "the increase."

Only lately I was called to go over to a deserted part of the field, where the "machine men" had torn up the surface, displaying their only "true method," and with a doubting, heavy heart, I commenced to sow; but the seed was vital, and it began to grow, which made the devil mad (as it always does); but the Lord was at work, and soon nearly twenty were "killed," which I "buried," and the work still goes on. "The Sower soweth the word."

MORE MOMENTUM.

The church needs a change in quality as well as quantity of membership. One half the professed christians amount to nothing. They go to church. They have a kind regard for all religious institutions. But as to any firm grip of the truth, any enthusiastic service for Christ, any cheerful self-denial, any over-mastering prayer, any capacity to strike hard blows for God, they are a failure. One of two things these half and half professors ought to do, either withdraw their names from the church roll or else go so near the fire as to get warm. Do you not know that your present position is an absurdity? You profess to be living for God and heaven, but all the world knows you are lying.

Wake up! Do something before you are dead. Either help pull the Lord's chariot, or get out of the way. We want more old-style holiness, the kind they had before railroads, steamboats, and telegraphs. A consecrated heart is momemtum for all christian work. Your gun is well enough, but the gun-carriage is rickety, and so unfit for the Lord's battery. The Lord give us all a higher life, a deeper life, a broader life. We cannot do much toward saving others till we ourselves are more surely saved. We cannot pull others out of the surf when our own feet are slipping on the rock. More purity, more faith, more consecration will be more momentum.—*Christian at Work.*

A man who has a strong mind can bear to be insulted, can bear offences, because he is strong. The weak mind snaps and snarls at a little; the strong mind bears it like a rock, and it moveth not, though a thousand breakers dash upon it, and cast their pitiful malice in spray upon its summit.

Men tire themselves in pursuit of rest.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 27, 1875.

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AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

THE INEVITABLE CONTEST.

A gentleman in Rome, who has a fine opportunity for observation, writes that there is an inevitable contest coming between the Jesuits and their opposers. The former are in earnest to carry out their secret measures, designed to overthrow Protestantism, and establish the Papal power, having an acknowledged infallible head. The Protestants are as determined that the Papal power shall henceforth bow to the civil authorities. On this point a terrible issue is impending. The feeling between the two parties is continually becoming more and more hostile. Both are decided not to yield, each feeling confident of final success. The storm is approaching. Let us all be hid in Christ, the only place of complete safety. M. G.

WHO WILL HELP?

We are deeply impressed that we, as a people, are not half awake to the importance of the work entrusted to our hands, in giving the glad tidings that Jesus is coming soon. Men are rushing into infidelity for lack of knowledge and light that might be sent to them with very little expense and sacrifice. Many good men are looking for information on the great truths weekly sent forth in the *Crisis*. They are not yet quite enough interested to send for "our paper," or may not know of its existence, but if they had its reading, they would at once call for "more light."

Who will help send them the paper? Will not every reader engage in this important work at once? Let us send the *Crisis* to ten thousand new subscribers during the next three months. Select some minister, or lay member, send us his name and fifty cents, and the paper will be sent three months. This may be the means of leading him to see the glorious light, now shining on the prophetic page. Let every one make a sacrifice for this worthy object. Come, all to the rescue. "Many hands make light work." Make no excuses. All lift together. Let us do something worthy of the true followers of Christ, in our efforts to save others. Fifty cents thus used may result in great good. Make the trial. While many can only send money for but one, others can as easily pay for ten, fifty, one hundred or five hundred copies. Let us have immediate responses. M. G.

PAPAL JUBILEE.

This is a Jubilee year with the Catholics. It began Jan. 1st, and will end with the year. The last Jubilee was proclaimed by Leo XII. in 1825. We are informed that the object of the Jubilee is to prevent "some impending calamity," by the offering of solemn "prayer by the united Catholic world." In most of the European countries the Jubilee began early in the year; in this country at a later date.

Among other things connected with the Jubilee is the granting of "plenary indulgences," which is defined as follows:

"A plenary indulgence means the total remission of the temporal punishment which sinners have still to undergo after having obtained pardon of their sins."

The Jubilee is now in operation in Brooklyn, N. Y., and the Catholic churches are thronged. The head of that church, Pius IX. and his associates, are satisfied that they are passing into trying times, hence this Jubilee has special significance, when viewed from a prophetical standpoint. The mud of the Papal stream is being stirred to its very bottom. The stench of the mud is discovered by the public, and we may soon expect a general overturning of the whole thing, before much more time is passed. The Pope is hoping that the Jubilee will avert the coming storm, but we think he will be sadly disappointed. The days of the Papal system are numbered, and evidently but few remain to be accomplished.

The Lord's Jubilee of Jubilees is at hand, when all the saints shall take their promised inheritance and the Papacy, with its supporters, shall be no more for ever. Let the day come speedily. M. G.

HOLD UP JESUS.

Those who wish to be successful in the work of the ministry, or in persuading men to leave the broad road to destruction, should be careful to hold up Jesus, and make him prominent whenever there is an opportunity. We are more and more convinced that there is not enough said about Jesus. He is the "Alpha and Omega" in this plan of salvation. Keep him before the people as our dearest, best, and most loving *friend*. It is "the *goodness* of God" that leads men to repentance.

It is to be feared that some spend most of their time in defending and advocating some favorite *doctrine*, while Jesus is placed in the back-ground, and scarcely noticed. Such preachers may make men strong in *theory*, strong in their sectarian feelings, ready to do all in their power to advance their theological frame work, while at the same time there is a great lack of real kind christian glowing sunshine, calculated to lead people to Jesus, as a loving Savior.

A person's logic may be sound, his theology correct, while his heart may be cold as winter, and destitute of the love of God, because he is without the living, vitalizing power of the Holy Spirit. While believing right, he is living out of Christ, hence he does not delight to hold him up to the people. Get *into* Christ; live *in* him, and thus show him to all around. HOLD UP JESUS, *our all in all.* M. G.

AROUSE! AWAKE!

These times call for earnest workers; men who do not stop to ask whether this or that course will make them popular, but who only inquire, Is it right? Is it true? Will it please the Lord? If so, we will give it our support, if we stand alone in its defense, while the whole world is hissing around.

There is an earnest call for live men to preach the gospel of the kingdom. The people are tired and sick of cold formalism, of dull, conservative measures, that only run a kind of tread-mill round, as unfeeling and lifeless as a graveyard, that is stirred only at some new burial service.

Sinners are turning away from churches to theatres and operas, to find men and women who act as though they were in earnest. When professors of religion get waked up to talk as though christianity was of some consequence, they find people ready to listen. One chief reason why Bro. Moody meets such a hearty welcome, with such glorious results, is because he is thoroughly aroused to the importance and reality of the christian religion, and that it is the only means of salvation.

We find but few who even profess to believe that Jesus is coming soon, that are doing much to save people. The Spirit of Christ sets its possessor at work trying to save others. He who is more anxious to induce men to adopt certain doctrinal views, than to persuade them to be true christians, needs a deeper work of grace in his heart to fit him for the coming of Christ. M. G.

THIS GENERATION.

"Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." JESUS. LUKE 21: 32, 33.

The Savior never uttered a sentence, in all his teaching, around which he threw a stronger guard of emphatic words, affirming its truthfulness, and expressing its great importance, than the sentence—"This generation shall not pass away till all be fulfilled." He evidently intended to throw the whole weight of his divine authority into the prediction, so that his people might rest with assurance upon its fulfillment, in a time of trial and temptation.

He evidently saw that the time would come when the generation would have nearly passed away, and his faithful people would be severely tried by the tarrying of the Bridegroom, and almost overwhelmed by opposing arguments and influences, so that they would need the most positive assurance that the grand event inquired after would immediately transpire. He evidently foresaw that there would be a kind of uncertainty upon the great issue pressing the heart of the church, like the hand of death, as the generation should be passing away like the melting winter snows in April, and the world still gliding on in its wonted course, about as in former times, and that it might seem as if many generations and ages would come and go before the grand termination of all earthly things should come.

He knew that his servants, who had testified to the nations, by preaching the "gospel of the kingdom,"—the end of all things at hand—would, under such circumstances, need testimony more to be depended upon than the continuance of the mountains and the encircling heaven. The passage was clearly designed to inspire strong confidence in the certainty of the fulfilment of his predictions, and especially that they would be accomplished before the ending of the generation spoken of.

Every expression of inspiration was made for some specific purpose—to state some truth, some fact, principle, or duty. Some of these statements are of more importance to the church than others, and those of particular importance are usually made emphatic by strong and impressive language, which is the case with the text under consideration.

Every passage should be used to accomplish the purpose for which it was given. We wrest a passage when we apply it to a subject to which the Spirit did not appropriate it, or to prove by it that which it was not intended to prove. The context of a passage usually explains the subject to which it was intended to apply, and the particular proof designed to be given.

As the great Teacher so strongly expresses the importance to his people of believing that the generation would not pass away till the last event in the predicted series had taken place, we cannot believe we shall be found guiltless before him at the last judgment if we do not search diligently and prayerfully to learn its true meaning and application.

Let us now devoutly inquire, To what subject did Jesus apply the text we are now discussing? What introduced the argument in which the language was used? What events were predicted in that argument, and what was the last event foretold in the series, which must transpire before the specified generation should "pass away?" The argument was introduced by a certain question or questions propounded by the disciples to the Savior. Their question was, "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?" The inspired historian says that "*Jesus answered* and said unto them;" therefore, what he *said* must have been designed to apply to the subject introduced by their question; for language used in answering a question is always designed to apply to the matter introduced by the question, and does not properly belong to any other subject. As Jesus used the language of the text in answering the question of the disciples, we have no right to apply it as proof of anything which is not presented by their inquiry.

The principal fact which they sought to learn by their question was, "*when*" certain events would take place, and not what would be the nature of the events. A proper and intelligent answer must therefore be so framed as to make prominent and clear the *time when* the events would take place, which they were so anxious to understand. If the Savior does not attempt to show when the events will take place, by giving the number of solar or lunar periods which must pass before reaching the time sought, he must do it by giving events which will be experienced before the event inquired after.

If a passenger should inquire of a mariner *when* his ship would pass a certain headland, and the captain should answer him, he would either tell him how many days or hours it would take to reach the point, or he would teach him the lights and land marks which must be passed before reaching it. If the latter answer were given, the passenger would be more careful to watch the lights which they are passing, to learn his nearness to the land sought, than his watch, to which the answer did not direct him.

So the great Teacher gave to his church notable events which must transpire and be witnessed by his people before they should reach the grand point or event sought after.

In harmony with this he said, after enumerating many events which should transpire in certain order, "So likewise ye, when ye shall see all these things, know that it is near, even at the door."

To make the time when the great event should take place clear to the understanding of his people, he gives several important events of entirely different circumstances, which should be transpiring or taking place in connection with the one they sought, so they might know by these when to expect it. He states that the gospel of the kingdom shall be preached as a "witness unto all nations, and then shall the end come." He also said that after certain tribulation the sun would be darkened, and the moon would not give its light, and that following this the "sign of the Son of man" would appear, and adds—"then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven."

Again he shows that the condition of the world, as it regards a preparation for the approaching event, will be as it was in the days of Noah; and that the two classes—the prepared and unprepared—will be led by two classes of servants, one saying, My Lord delayeth his coming, as the antediluvians did of the coming flood; the other class giving meat in due season, or truth requiring immediate preparation for the approaching judgment.

These predictions show that the church cannot understandingly look for the end until all these different events shall be transpiring at the same time, and that when they are thus manifested, the grand consummation may be confidently expected.

The disciples definitely described the events of which they were anxious to learn the time of their occurrence, and said—"What shall be the sign of thy coming, and of the end of the world?" They made only two specifications—the "coming" of Christ and the "end of the world," or gospel age. They clearly expressed their idea that the two events would take place at the same time, by expressing the thought that the sign which would indicate the nearness of one would also show the nearness of the other.

Jesus answered in harmony with this idea, thus confirming them in their position, when he said—"And then shall the end come"—"And then shall they see the Son of man coming"—"The Bridegroom came." The coming in the question and answer must be the same. The disciples said "Thy coming;" and they were addressing Christ and not Titus or any other person. Christ answered directly when he said, And then shall they see the Son of man coming in a cloud, with power and great glory. He then exhorts his people with great glory. He then exhorts his people with great earnestness to watch, lest, by worldly mindedness, that day should "come upon them unawares; for as a snare shall it come on all them that dwell on the face of the whole earth."

He then gives a pathetic appeal to his people to pray always, that they may be "accounted worthy to escape all these things that are coming to pass, and to stand before the Son of man."

Did the marching of a Roman army to Jerusalem ensnare "all them" that dwelt "on the face of the whole earth?" Did Christ exhort his followers to faithfulness that they might "stand before" Titus, or before himself, as Judge of the world? If he meant Titus by the "Son of man," in one of these passages, he evidently did in them all; and the christians at the destruction of Jerusalem were exhorted by Christ to stand before the Roman general, and also to flee from his presence into the mountains. If it was not Titus' coming that was referred to in this prophecy, but Christ's coming to judgment, then that crowning event of all christian expectation must transpire before the generation spoken of shall pass away. J. C.

(*To be continued.*)

SALVATION.

What is man saved from in this world? Please tell me. I find it is not from sorrow, it is not from pain nor death, it is not from the power of sin, for that I have to resist; therefore, I am not saved from it. It is not from the effects of sin, for I see and feel the effects of it every day. The very air seems to be impregnated with it, and man's very nature leans towards it. I find by the Bible that I can fall, and if I can fall, how can it be said that I am saved? Salvation is deliverance. After all, is it not an embryo salvation, that will be consummated at the morning of the resurrection? Please tell me, will you? A BROTHER—B. M.

In this life we may be saved from the *dominion* of sin. Says Paul: "The law of the Spirit of life in Christ Jesus hath made me *free* from the law of sin and death." Rom. 8: 2. When one is free from a law, the law has no claims upon him. If there is a law against stealing, the man who has not stolen is free from that law. If there is a law against the sale of intoxicating liquors, the person who sells none is free from that law. If there is a law against sin, he who does not sin is free from that law, and no one else.

Again Paul says: "If Christ be *in* you, the body is dead because of sin." The Diaglott reads—"dead *as* to sin." Rom. 8: 10. That is, it is not used for sinful purposes. It is dead in that respect. "*Now* being made *free* from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. 6: 22. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6: 6. Here we learn again that the body is not to be used for sinful purposes. "The body of sin" is destroyed. There are two ways to destroy a wicked man: one is to kill him; the other to have him get into Christ, and become a righteous man, free from sin.

John says Christ "was manifested to *take away our sins*; and *in* him is no sin. *Whosoever abideth in him sinneth not.* . . . . He that committeth sin is of the devil. . . . In this the children of God are manifest, and the children of the devil." 1 John 3: 5–10. "There is, therefore, *now* no condemnation to them which are *in* Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8: 1. "As many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14. Said Jesus: "Abide *in* me, and I in you." John 15: 4. The apostle says: "Hereby we *know* that he abideth in us, by the Spirit which he hath given us." 1 John 3: 24.

These, and many other passages of Scripture, show very clearly that provision is made to save us in this world from the dominion of sin.

We may also be saved from doubts, fears, impatience, love of the world, covetousness, pride, self-will, hatred, variance, envy, emulation, worrying about the past or the future, from condemnation, from every thing sinful; and consequently be kept "in perfect peace," "perfect love," abiding contentment, sweet rest and quiet of mind. We may have a hundred-fold in this life, and in the world to come life everlasting. Praise the Lord for present salvation from so many evil things, and for present "peace . . . . like a river." M. G.

"THE GREAT COMBAT."

Under the above heading, we find an article from *Brockville* (Canada) *Recorder*. The combat specified is one between science and religion. The writer claims that "The growth of Materialism," supported by strong men, affords cause for alarm. He says:

"Why shrink from the combat? We must enter the arena sooner or later. Then enter it at once. Begin as they began. They deny the immortality of the soul. Can we but demonstrate, beyond the shadow of a doubt, that a disembodied spirit can return to this planet, we shall have overturned the whole fabric of their firm philosophy."

There is no doubt that a "great combat" is coming; indeed, it has already begun in deep earnest. But we believe all true science is in harmony with the teaching of the sacred Scriptures. No truth in the one will clash with any truth in the other. Those who hold to the plain, literal teaching of the Bible, as to the mortal nature of man, need have no fears that the principles of true science will conflict with their position. But we believe it is impossible to harmonize science and popular theology. Some of the prominent points in the latter are entirely unreasonable, unphilosophical, and unscriptural; and for this reason, many are becoming skeptical.

The present system of theology, taught in the religious institutions, relating to the nature of man, and the future destiny of the unsaved, must expect strong opposition, and a signal defeat before the word of the Lord. Those who support the doctrine of the natural immortality of man, will truly find they have to meet a "firm philosophy," sustained by all truth on the subject showing that the whole man remains unconscious from death to the resurrection.

It is true, as the writer says, if those who believe man is now immortal "can but demonstrate, beyond the shadow of a doubt, that a disembodied spirit can return to this planet, we shall have have overturned the entire fabric of their firm philosophy." But this has not yet been done, and we have not the faintest idea that such a strange occurrence is possible. M. G.

BIBLE IN SCHOOLS.

The people are beginning to wake up to the fact that the effort to get the Bible out of the American schools is largely sustained and urged by the Roman Catholic Jesuits. They are well aware that if the open Bible is laid before the Catholic children in the public schools, it will not be long before the controlling power of the church will be greatly weakened. The success of the Catholic church has depended largely on the ignorance of the Bible among the common people, who have been taught that they are not competent to read and understand the Holy Scriptures. The issue on the question, whether the Bible shall be used in the public schools, is becoming a serious one, and must be met. It should be met boldly, with great decision, by every American citizen, who does not wish the Catholics to rule this country. A large and enthusiastic meeting was held on the subject in the large hall at Cooper Institute, New York, last evening, Oct. 20th. It was held under the auspices of the American common school League, which "is opposed to grants of public money to sectarian institutions, and upholds the reading of the Bible without note or comment in the common schools."

As reported in the New York *Witness*, the eminent minister, J. S. Wilks, said:

"I see no possible objection to the Bible in the schools any more than in the courts, which derive so many laws from it. The Bible should be retained as a historical work, giving the origin of society. Civilization and progress go hand in hand with it, and it is part and parcel of American civilization. Germany and Great Britain are strong, because they had the Bible. Spain, Ireland and other countries without it are weak, and where it is not, there is confusion and degradation. Moreover the Bible contains knowledge vitally important to man, knowledge of God and conscience. We are not to rear our boys and make them soldiers like the Spartans, but good citizens, and you can't do it without the Bible. You cannot teach grammar without telling of God from whom language is, nor even geography, without awakening the child's moral sense. What might be done was to follow Bismarck's example and allow Catholic and Protestant children each to have the Bible read to them in the sense of their respective creeds; but Americans are not going to reject the Bible from their schools because the Catholics object. (Cries of "never," and tremendous cheering.) Besides, who were clamoring against it? The concern which gave them the St. Bartholomew massacre, which persecuted and tortured the saints, and which furnishes four-fifths of the criminals of America, and got up the 12th of July riot when the Orangemen paraded, and which crowds foreign potentates under the noses of American freemen. There should be no compromise, no magnanimity toward those who do not understand it."

It is reasonable to expect this subject will soon assume large proportions, that will stir up a deep feeling that will not be easily kept under proper control. It is a very important affair, and may produce sad results. Let christians watch and pray lest they enter into temptation, and allow the rising of an unholy feeling, not warranted by the Spirit of Christ. M. G.

FINANCIAL REPORT

OF THE

SPRINGFIELD NATIONAL ADVENT CAMPMEETING, 1875.

RECEIPTS.

Balance on hand as per last year's Report	$438 57
Interest	12 00
Cash received by collections taken and by donations made at the meeting	166 87
" From the B. and A. and Conn. R. R. Roads	127 80
" For rent of book stands	30 00
" For sale of lumber, straw and hay	153 35
" For board, and sales at the boarding house, oyster, cake, and fruit stands, and from all other sources not mentioned above	2021 94
Total receipts	$2,950 53

EXPENDITURES.

Paid rent of ground, insurance, for use of tents, and expenses of same, digging well, bedding, printing, postage, etc	$250 14
" For lumber, straw, and hay	213 32
" For services rendered by various persons in the boarding department, at the various stands, work on the ground, expenses of Committee, etc., etc	625 46
" For groceries, provisions, and the various articles used and sold at the boarding house, the refreshment stands, etc, etc	1420 74
Total expenditures	$2 509 66
Balance in the hands of the Treasurer	$440 87

At a meeting of the Advent Christian Association, held on the camp-ground Aug. 10th, Bro. P. G. Bowman was "appointed a committee of one to nominate for re-election by the congregation at the grand stand, the same men to act as Campmeeting Committee the ensuing year that had served the past year in that capacity."

Accordingly, Bro. Bowman nominated, and the following brethren were unanimously elected Campmeeting Committee for the ensuing year:—S. G. Mathewson, Geo. T. Adams, H. Munger, J. Hemenway, M. Grant, I. B. Potter, and John B. White.

GEO. T. ADAMS,
Secretary and Treasurer.

RRPORT.

On account of the rain, the Maine Westerly Quarterly Conference did not meet on Thursday evening, as was appointed, but Friday morning. The brethren and sisters came in from the different neighborhoods and towns, and we had a good prayer meeting. The Lord was with us. In the afternoon Eld. H. D. Reed gave us a sermon on the personality of God. In the evening Eld. I. C. Wellcome preached from 1 Cor. 15: 57.

Saturday morning and afternoon met for prayer meeting. Evening, preaching from Bro. Wellcome. Sunday morning, love feast, which continued till noon. In the afternoon, preaching by Eld. H. S. Mitchell, from John 18: 38.

We hope this meeting will prove a blessing to the place, and for the glory of God. Preachers present—I. C. Wellcome, H. B. Jaques, —— Morse, H. D. Reed, and H. S. Mitchell. HIRAM S. MITCHELL, *Sec.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$90.72
H. K. S.	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$26.65
Mrs. M. S. Hughes	1.25
J. P.	.25

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$1,220.73
Mrs. B. W. Leonard (pledge paid)	10.00
John McFadden	2.75
T. Watson	.50
Wm. M. Taylor	5.00

FOR THE POOR, ETC.

Previous acknowledgments	$12.00
Bela Atwood	12.00

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Miles Grant	(10 copies)	$5.00
Geo. T. Adams	6 "	3.00
Mrs. Eaton	1 copy	.50
Mrs. H. J. Hart	1 "	.50
Mrs. S. Barrell	1 "	.50
C. Wilder	1 "	.50
Charles E. Dor	1 "	.50
L. D. Carey	2 copies	1.00
H. W. Gates	2 "	1.00
"The Doctor"	2 "	1.10
J. R. Smith	10 "	5.00
S. H. V. Bellows	2 "	1.00
Susan M. Wells	2 "	1.00
D. S. Young	2 "	1.00
P. G. Lord	4 "	2.00
C. D. Potter	2 "	1.00
L. D. Small	3 "	1.50

"A PROPOSITION."

Bro. Editors:—Under the above significant heading in last *Crisis*, is your threefold problem—"What *shall* be done? Shall *anything* be done? What will *you* do to assist in spreading the glorious news of Jesus' coming, and the importance of a pure heart in order to be ready to meet him joyfully?"

This is worthy of solution, and I think can readily be demonstrated by the simple rule of addition. *You* say—"We will take ten." *I* say—We (not the editors) will take two; and so let every *Crisis*-reader, kingdom-seeker, Savior-loving man—"according to his ability"—share in this soul-inspiring enterprise, until the sum total (ten thousand) shall have been computed.

Inclosed please find $—, and send to —— address —— each —— one copy of *Crisis* for three months. "Yet a little while, and He that is to come will come."—*Bible*. "Blessed assurance; his name be adored. Sweetly I'm resting in Jesus." THE DOCTOR.

TENT MEETING.

Sept. 29th, we pitched the Conn. Mission Tent about one-third of a mile from Goodspeed's Station, on the Conn. Valley R. R., and within hearing of the steamers as they plowed through the waters of the old Connecticut. There was a fair attendance Wednesday evening, which continued to increase until Sunday, when the number of people was estimated at from five to eight hundred.

Much prejudice existed in this vicinity against the doctrines of the Bible, which we think was partially overcome as the blessed truths of God's word were presented with a view to win people to Christ.

Meetings were held morning, afternoon, and evening of each day, and during intermission much time was spent in reasoning with earnest, inquiring minds upon the Scriptures, and in many instances with satisfactory results. Truths which had been regarded as heresies to be severely let alone, found a ready welcome when known to be authorized by the word of God.

Our scanty supply of tracts disappeared like dew, and some even gave their names that these silent messengers might be forwarded by mail. These requests have been complied with. One woman from Moodus, about four miles east of the river, proposed to board two preachers a week and furnish a site for the Tent, if it would come there.

Saturday evening, Bro. Stark came down from Hartford, and remained over Sunday, Oct. 3d. The day was fair, and a large and appreciative audience was in attendance. Preaching at 10.30 A. M. 1. P. M. 2.30 P. M. and seven in eve. The good order and strict attention showed that the extra services were not burdensome. At the close of the afternoon meeting, three persons came forward for prayers. One, a man in middle life, whose besetting sin was the intoxicating cup, seemed deeply convicted of his lost condition, and earnestly requested prayer in his behalf. The other two were ladies, whose anxiety to find Jesus none could doubt, while many others could not conceal their inward emotions although declining a public manifestation. It was all owing to the presence of the blessed Spirit which accompanied the word, and to God we give all the glory.

Bro. and Sr. Gilbert were especially kind and hospitable, and other brethren and sisters living somewhat remote contributed no little to the interest of the meeting, and a spirit of kindness was shown by the people generally. We parted from the associations thus briefly enjoyed, with reluctance, trusting that, if another season for open air meetings rolls round, the people in that vicinity and the regions beyond may have another opportunity to hear the blessed truth of Jesus and his coming again.

O. D. WOODRUFF.

THE ADDRESS of the President of the A. C. P. Society, delivered at the late Annual Meeting of the A. C. Association, is now ready. Those desiring it will please order. AG'T.

PERSONAL.

Dear Editors:—To-day, by request of Bro. S. G. Mathewson, his pastoral relation with the "Second Advent Church" in Worcester is mutually dissolved.

On leaving this for their new yet old field of labor, Bro. and Sr. Mathewson carry with them assurance of tenderest sympathy and christian confidence.

The following is a copy of a letter of fraternal love and commendation tendered to them, and which I am instructed by the church to transmit to the *World's Crisis* for publication. Very truly, H. W. BUXTON.

Oct. 18th.

The Second Advent Church in Worcester, Mass., to the "Advent Christian Church" in Castleton, Vt., *greeting*.

This may certify that Bro. S. G. and Sr. Beulah Mathewson are accepted members of this church, and as such we cordially commend them to your kind sympathy and christian fellowship.

In making this formal and most deserved announcement, we are fully aware that to *you* our beloved brother and sister need no commendation. *They* are our "epistle, written in the heart—not with ink, but with the spirit of the living God." We thankfully received your testimonial of "harmonious relation" which so long existed between you, and which was borne to us by their own hand, and in full assurance add—that during their sojourn with us they have "walked in all the ordinances of the Lord's house blameless; not handling the word of God deceitfully, but by manifestation of the truth, commending themselves to every man's conscience in the sight of God." And while very much pained to part with them from our own midst, we rejoice to know that they return to the embrace of old and tried friends.

May the Lord richly reward them for all their work and labor of love with us, direct and strengthen them in their anticipated effort to "build you up in the most holy faith," and vouchsafe to them, with all the heirs of salvation, his gracious welcome and reward, when he comes, is the earnest and united aspiration of yours, in christian charity and patient waiting for the divine Redeemer.

For the church,
E. G. HIGGINS, *Chairman.*
H. W. BUXTON, *Secretary.*

Worcester, Oct. 17th, 1875.

DEDICATION, OCT. 13.

Thinking the brethren and sisters scattered abroad would like to hear about the dedication of our new Chapel, we would say we were blessed with one of God's best days, the weather being very beautiful. We were also made to rejoice in meeting so many of the dear saints of God. The ministering brethren present were Brn. Hastings, Hemenway, Morse, and Gordon (the Methodist pastor here in Palmer), all taking part in the exercises. Brethren from Worcester, Brimfield, Northampton, Chicopee Falls, Granby, Westfield, Union, Ct., Wilbraham, Enfield, and the adjoining towns and villages, made the day a very pleasant one to us, and we trust to those also who came among us.

At 2 P. M., Eld. Hastings preached from Ex. 20: 24—"An altar of earth thou shalt make unto me." The subject was very interesting, and we think will have a lasting influence upon the minds of the people here in the place.

In the evening, at seven o'clock, we were again assembled together, our Chapel being filled to its utmost capacity, and many came that could not get in. The first of the evening exercises was a marriage ceremony; after which Eld. Hastings preached from Ps. 119: 105—"Thy word is a lamp unto my feet, and a light unto my path"; which was a very powerful discourse, it being accompanied by the Holy Spirit; therefore the people were sorry they could not listen to more of the same blessed word of God.

Hoping that we shall have the prayers of the dear saints of God (who know what it is to struggle against the terrible prejudice of these last days), that men may be brought from nature's darkness into the marvelous light of the Son of God; pray that love may prevail among us, also that church and pastor may be filled with the Holy Ghost.

Yours in the faith, H. H. TUCKER.
Palmer, Mass.

TENT MEETING IN HARWICH.

The Mass. Mission Tent was pitched in Harwich, Sept. 25th, where meetings were held over two Sabbaths with very satisfactory results. It was something new to the people, as the Second Advent message had never before been proclaimed in that vicinity. Our meetings commenced with a very small congregation, but kept increasing steadily until the day it closed, when there were some six or seven hundred present throughout the entire day. Brn. B. Woodside, I. I. Leslie, and J. S. White, preached the gospel, and the social meetings were blessed, and will long be remembered on account of the presence of Jesus, who was in the midst. A more attentive audience, who were anxious to hear of the return of the absent One, I never saw; and although it was a very busy time with the people, yet they made every effort to come out to hear the glad tidings of the gospel of the kingdom.

This has been one of the strongholds of the enemy, where Spiritualists have held their annual campmeetings; and the devil has walked through the different houses of worship in that vicinity, scattering, dividing, and distracting; so that we found them in a very unsettled state; and it was truly gratifying to hear their warm-hearted expressions of the light and joy and comfort they received from a better understanding of the Scriptures while attending the tent meetings. The honest expression of many hearts was, they believed "God had sent the brethren there"; and some told us they had been praying that God would send some one there to guide the people.

I am well satisfied with the result of our labors there; they have exceeded my most sanguine expectations; and I believe that our labors there have not been in vain in the Lord, and that we shall have reason for rejoicing in the day of the Lord Jesus that the Mass. Mission Tent was ever pitched in Harwich. But I am not satisfied to leave it there, and lose all that we have gained, and let the little flock go into the wilderness again without a shepherd to care for them. There is a mission fund, and here is a chance for mission labor. There is a famine in the town of Harwich! The people are not famishing for bread; they have no lack of provisions, but they are starving for the bread of life—the word of God. And shall Adventists withhold from these famishing souls what God has so bountifully bestowed upon us?

God giving me grace, I desire to be about my Master's work; and although I may not

be called to preach, yet I have no desire to shirk responsibility. And although I may not fire the big guns, yet I desire to stand in the forefront of the battle, and be engaged in the thickest of the fight; so that, whether laboring with my hands, my tongue, my pen, or my means, I may in all ways contribute my efforts to save the perishing. May the Lord give us grace according to our days; and may he raise up many faithful laborers who shall in truth "be laborers together with God" in the great plan of human redemption. It may be a life of toil, of conflict and privation here, but the end will be sweet, and the rest will be glorious. There'll be resting by and by, in our fair Eden home. My pen cannot describe the glories nor my heart conceive the joys of the saints' immortal home. Blessed home! the home of the angels and of God. And foremost among them, I fancy, will be the fishermen of Galilee, who forsook all and followed Christ, to become fishers of men; and who will find at last their great reward, their everlasting joy; who shall be presented faultless before the throne bringing their sheaves with them, and shall then say, "Here am I, and those that thou hast given me." Then "they that be teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Bro. Woodside has gained the confidence and won the affections of the people in Harwich, and I feel impressed that God has chosen him to bring his scattered flock there together, and lead the children out of the wilderness, and bring them into the promised land.
J. R. Smith.

New Bedford, Mass.

FROM BRO. AND SR. MATHEWSON.

To our dear friends who desire to know our whereabouts, we would say, that on Wednesday, the 20th, we bade adieu to our home, and the many precious friends in Worcester, who honored us with very pleasing tokens of affection, beside lading us (Acts 28: 10) with luscious necessities for our journey, and standing by our side until the old iron horse whirled us from their embrace. The same day we arrived safely at Castleton, Vt., where we spent nine years previous to our residence in Worcester. After a separation of two and a half years, we meet a cordial reception. Death has done his work in our absence, beside other trials which have come upon them equally beyond their control. But a few yet remain who can trust Israel's God.

Let all who have access to a throne of grace, pray that much heavenly wisdom may be imparted to us as a little church, and much of the Spirit's power be given us, in this time of need, so that God may be glorified, and we shall be content. With much affection to the household of faith, we remain yours very affectionately.
S. G. & B. Mathewson.

The New York *Daily Witness*, No. 2 Spruce Street, New York, can be supplied to January 1st, 1876, for 50 cents. It is the only religious daily in the States. It reports the meetings of Moody and Sankey, and all other religious interests. Having taken the paper for six months, I can recommend it as a good religious paper.
H. Pratt.

A Union convention for the promotion of Scriptural holiness will be held in Grace church, beginning Monday, Nov. 8th, and continuing three days. Dea. Geo. M Morse, of Putnam, Conn., will preside.—*Worcester Daily Spy.*

Correspondence.

From Bro. J. H. F. Varney.

Dear Brn.:—As it is such a task for me to write at present, allow me to answer numerous inquiries concerning my health through the *Crisis*. I have gradually lost ground since I wrote at campmeeting time, so that I can sit up but about twenty minutes in a day. I have employed a physician at Lynn, Mass., who has made spinal diseases a specialty; who, after a careful examination of the can, thinks it perfectly curable, and that I will yet enjoy good health. I am not merely anxious to get up from my bed, and then from ill health be almost useless, as has been the case with me for years in the past; but should it please God to again bestow on me the priceless boon, I feel that while words could never express my gratitude, that by the grace of God *deeds* should.

The pleasing, though solemn and responsible work of saving souls, never seemed so blessed as now. I, of course, know something of the trials incident to a preacher's life, yet I feel that I could cheerfully endure them all, to be the means of saving a few; and I long, though it be in weakness, to engage in the glorious work. Never was earnest, faithful labor more needed than at present. Let me say to my brother watchmen who are permitted to stand upon the walls, faithfully, fearlessly,

"Lift up the trumpet,
Loud let it ring,
Jesus is coming again."

To my brethren and sisters let me say, stay up the watchman's hands, cheerfully bear your part of life's burdens and trials, and when weary, remember "It is better further on," and soon you will hear it said, "Well done, good and faithful servant." May this be said to us all. Amen.

Rochester, N. H., Oct. 22nd.

From Bro. D. D. Coffey.

Dear Brn.:—I feel thankful to say the Lord is on the giving hand, and willing to bless all who will come to him. We feel to adore and magnify his holy Name for sending Bro. J. A. Cargile this way.

On his return home from the campmeeting he came this way and labored ten days with us; yes, proclaimed the truth in its purity, night and day. Large congregations attended, and gave their undivided attention, with the best of results following. Have a church organized, with forty-two members, and a Sabbath school of about the same number. We have strong opposition. One prominent Baptist clergyman says it is hard for him to keep from praying to God to send fire down from heaven and consume the Adventists in this country. A prominent Baptist member says if he believed Cargile's doctrine he would not care to commit murder. They should be pitied.

Elder Cargile has established himself a workman that needs not to be ashamed of his calling. We hope you will remember us in your petitions, and send us some ministers in this field to labor for the Lord. We want the truth as it is in the Bible, with the mists blown off. Numbers of grey heads say they never heard the gospel before, and beg for Bro. Cargile to stay here.

Collettsville, Sept. 26th.

From Sr. L. A. Gunn.

To all who love our Lord Jesus Christ:—Let us be up and doing what we can. The short time between now and when Christ shall come may be gone before we are aware of it. We must be holy, or we shall never live with Jesus. Let us gird on our armor, and fight every battle manfully. The enemy may come in like a flood, but our good Captain will never fail us. He gives strength equal to our day all the way through. There are but few in this place who believe Christ will soon come. Bro. Streeter is doing what he can to enlighten upon that grand subject. May God help and increase our number, is my earnest prayer. We take the *Crisis*, and are delighted in its perusal.

May God help the numerous writers that are lending a helping hand to build up this noble cause. I found Christ at the early age of seventeen. I am now in my seventy-first year, broken by infirmity.

I wish to say to all the writers of the *Crisis*, go on in your toil. Your writings do us good, and your reward is just ahead. Glory be to God, sorrow and sighing is almost over. Our glorious Redeemer is coming to take the blood-washed multitude home to dwell with him forever.

Greenwich, Mass.

Bro. G. L. Tracy writes:—"I did not meet with the brethren at Brighton Hill, Hebron, on the 17th, on account of sickness. I was taken suddenly ill on the night of the 15th, and am quite unwell now. Will some one of the brethren from that place write to me? Pray that the Lord may lay his healing hand upon me, that I may be able to resume my labors."

Married.

WOOD—HUBBARD. In Palmer, Mass., by Elder H. H. Tucker, assisted by Elder H. L. Hastings, Mr. Elbridge J. Wood, of Palmer, and Miss Adelaide E. M. Hubbard, of Saco, Me.

Obituaries.

Burdick. In Danielsonville, Conn., Oct. 1st, 1875, Cranson Lillibridge Burdick, aged sixty-two years.

Bro. Burdick was a veteran christian, and for many years a resident of this place. Early in life he united with the Methodist Episcopal church, where he retained his relation until a few years ago, when he felt constrained to identify himself more fully with the people in this village who were looking for the coming of the Lord. It was the preaching of Bro. Miles Grant, in 1858, that first led him to see that the righteous were rewarded with immortality at the second coming of Christ, from which point in his experience he has claimed to enjoy more religion and less of this present world. Always consistent in his practical life, and so earnest in his doctrinal views as to often excite opposition, for a little while before his death he seemed to reach a higher ground in experience, and a tenderer christian sympathy. He attended the late campmeeting at Coventry Centre, R. I. He many times expressed himself that these quiet spiritual meetings had fitted him for something in the future, he knew not what, surely not for death, for sin prepares man to die, but for eternal life when Jesus comes "in the clouds of heaven." How often the Lord's dear ones have in this way a conviction of some change in the immediate future while they know not what. Surely, "The secret of the Lord is with them that fear him" "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth."

Bro. B.'s sickness was very short, being but a few hours. The little church in D., of which he was a member, will miss him much, so also all this community, for he was widely known. The Congregational people kindly offered their large meeting-house for the funeral, which was attended by Eld. Keith, of that denomination, on Sunday, Oct. 3d, meetings in all the other Protestant churches being adjourned for the occasion.
V. P. Simmons.

Megquier. In West Poland, Me., July 7th, 1875, Bro. Moses Megquier, aged seventy-six years.

One of the first here to identify himself with the Advent movement, with a deep love for every feature of truth connected with the coming, he watched through the long and weary years of delay, as thousands of aged pilgrims have who started with him under the waving banner—"Behold He cometh,"—but to die almost in sight of the heavenly hills. Thank God! the King who has known the toilsome journey and heart longings of these dear ones, will first of all remember them at his coming, with life and immortality. "For the living shall not go before them who are asleep." A widow and two sons mourn him. His first companion and three daughters sleep well. May the living be ready for a new home-greeting beyond the shadows of the grave.
J. Albert Libby.

Gray. In East Landaff, N. H., August 11th, 1875, John Gray, aged seventy-seven years.

For more than forty years he has lived a devoted christian life, leaving a good example of christian integrity and faithfulness, and a blessed influence for the cause of Christ and the truth. My dear father is now in the power of the cruel monster, our terrible enemy—death; but he sleeps with the "blessed hope" of soon being awakened to eternal life when Jesus the Life-giver comes.
A. G. B.

FOREIGN NEWS.

London, Oct. 19. A special dispatch from Vienna to the *Pall Mall Gazette* says that the Herzegovinian insurgents are preparing to attack Zubei. The Turks are concentrating there. A decisive battle is believed to be impending.

The *Jewish World* says that two hundred dwellings, a synagogue and five schools in the town of Widsy, Russian Poland, have been burned. Some persons perished and three thousand persons—three-fourths of the entire population—are homeless.

Mr. Wm. E. Gladstone denies the published statement that the Turkish Government had made overtures to him for the establishment in Turkey of a sound financial adminstration.

Havre, Oct. 20. A telegram has been received here from Valparaiso, announcing that a terrible fire has taken place at Iquique, Peru. Three quarters of the town are said to have been destroyed. Iquique is a small seaport town of South Peru, and contains a population of one thousand.

Milan, Oct. 19. The Emperor William and King Victor Emmanuel to-day reviewed 20,000 Italian troops in the vicinity of Milan. The spectacle was imposing and was witnessed by a vast concourse of spectators.

DOMESTIC NEWS.

Montreal, Oct. 18. A pastoral letter from Bishop Bourget, appropos of the Guibord affair, was read from the pulpit in all the city Catholic churches yesterday. He dwelt upon the rights of the church with regard to the cemeteries, and announced that when interment takes place, he will curse that portion of the cemetery in which Guibord will repose, thus preventing the defilement of the soil in which the faithful sleep. He does not desire to treat the decision of the Privy Council with disrespect, but will take this means to obviate any improper consequences which might follow his defiance of the rules of the church.

It is generally understood that the burial will take place in the latter part of this week. Extensive preparations are being made for the event.

Boston, Oct. 20. The Warren Avenue Baptist church having stricken out that portion of the declaration of faith which makes immersion a prerequisite to communion, it is considered certain that the pastor, Rev. G. F. Pentecost, will remain in charge. The church is one hundred and twenty-five years old.

The Presbytery of Elizabeth, N. J., have presented a solemn protest to the President and Board of Directors of the Pennsylvania railroad on the subject of the desecration of the Sabbath. The paper is as follows; "The Presbytery of Elizabeth, embracing fifty ministers, and twenty-nine churches (many of which churches are located along the line of ths Pennsylvania Railroad) 5,678 church members, 4,817 youth in her church Sabbath schools, and having thousands of moral citizens of the State of New Jersey as members of the congregations identified with our churches, would respectfully and earnestly protest, in our own name and right, and for those we represent, against the desecration of the holy Sabbath by the Corporation you represent by the running of numerous freight and passenger trains on the Sabbath. We would especially protest against the recent addition of cheap Sabbath day excursion trains between New York and Philadelphia.

Notices

SPECIAL MEETING OF THE A. C. A.

At a meeting of the Board of Directors of the Advent Christian Association held in Boston, Mass., Sept. 30th, it was voted that a special meeting of the Advent Christian Association be held on *Tuesday, Dec. 14th*, at two o'clock P. M., to consider the expediency of revising the Constitution of the Association, particularly with regard to forming a new basis of representation. A full attendance of preachers and delegates from the churches is earnestly desired. Each church is entitled to one delegate, and one additional delegate for every fifty members above twenty-five. The meeting will be held at the Advent Chapel, Central Street, Worcester, Mass.
S. G. Mathewson, *President.*
C. E. Barnes, *Secretary.*

Notice.—The next annual session of the N. H. Advent Christian Conference will be held with the church in Concord, N. H., commencing Wednesday evening, Nov. 3d, and continue over the following Sabbath. An effort will be made to secure reduction of fare on the various railroads.

On Concord road and branches, Conference tickets will be sold at the following places: Suncook, Manchester, Nashua, Epping Junction, New Market Junction, Portsmouth, Lawrence, Goffstown, North Weare. Those coming on the Concord and Claremont or Northern roads, will purchase Conference tickets on the cars of the conductors. Those coming on the Boston, Concord, and Montreal road, will purchase regular tickets, and be furnished with return passes at the Conference, provided they will send to the Secretary, C. H. Fletcher, Newport, N. H., the number of passes they want, and to what station on the road. Let this be done as early as possible before the meeting. We hope the churches will be particular to send delegates.
A. Ross, President.
C. H. Fletcher, Sec.

Conference.

The Delaware District A. C. Conference is hereby called to meet and hold its semi-annual session, at the Advent Christian Church, Eighth Street, above Noble, commencing on Friday evening, Nov. 5th, and continue over the Sabbath. This conference embraces the District of Columbia, Maryland, Delaware, New Jersey, and Eastern Pennsylvania. It is earnestly hoped that every church sympathizing with us will be represented, either by letter or delegates. Every church or religious body co-operating with this conference is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the conference can be addressed to Edwin King, 1716 Francis St., Philadelphia, Pa.
Wm. Ashman, President.
E. King, Secretary.

Notice.—The Maine Central Quarterly Meeting will be held in Mercer Village, commencing *Thursday evening, Oct. 28th*, and continue over the following Sunday. A general invitation is given to all. Provision will be made for man and beast. Come filled with the spirit of love and labor for the salvation of sinners, and the spread of the truth due this generation. Brethren, call on Elders T. Rines, Levi Eldridge, Eleazer Watson, and others. For the church, H. B. Sevey.

Notice.—The East Maine Missionary Association will hold its first meeting with the church in Levant, at the new chapel, commencing Oct. 28th, and hold over the following Sunday. Brethren and sisters are earnestly invited to come to this meeting, to labor for the salvation of sinners and confirmation of saints.
O. S. French, Sec.

Notice.—The Advent believers will hold meetings at the Sand Bank school-house, Haverhill Corner, N. H., on Sundays, as often as they can be supplied with a speaker. Any of the preaching brethren passing through this vicinity will please call on the writer, as I keep a pilgrim's home. Prayer meetings Thursday and Sunday evenings.
James M. Harriman.

Notice.—Brethren: I have closed my labors with the church at Morrisville, Vt. I am now at liberty to go anywhere the way opens to preach the gospel of the kingdom. If any of the brethren want I should preach to them, they can write me at West Randolph, Vt.
Eld. J. A. Cleaveland.

Notice.—A series of meetings will be held in the Anderson school-house, Limington, Me., commencing *Wednesday evening, Nov. 10th*, and continue as long as appears duty. We urge each and all of God's dear children, who feel that their heavenly Father can use them to his glory here, to come and help us.
G. H. Haines.
C. H. Sweet.

The Maine Second Advent Annual Conference is deferred till the second Tuesday in Dec., and will be holden with the church in Frankfort.
Geo. Humphrey, President.
W. H. Mitchell, Secretary.

Protracted Meeting.—The Lord will, there will be a protracted meeting in East Colebrook, N. H., Kiddersville, commencing Sunday, Nov. 14th. Will Bro. George E. Brown meet with me?
U. G. Ladd.

Notice.—This is to certify that the A. C. Church worshiping on Hammond Street, Providence, R.I., have given Eld. A. W. Sibley a call to become their Pastor, and he has accepted the same. All preaching brethren wishing to exchange, or to preach, will confer with him.
J. W. Lake, Church Clerk.

Sandy Hill, N. Y.—Prayer meeting daily, and preaching each evening as interest continues. Next series of meetings to be held at Addison, Vt. Address all letters to Rutland, Vt., Box 70.
Arthur A. Waite.

I expect to visit my old places and new ones in Vermont, as the way may open, in January, 1876. Any desiring my labors in evening meetings, or Sundays, please write me at North Dana, Mass., that I may make arrangements.
Geo. A. Streeter.

The brethren at South Livermore cordially invite the dear brothers and sisters to come in and enjoy the feast with us, Friday evening, Nov. 5th, Saturday the 6th, and over Sunday. Bro. Jesse Gay and Geo. W. Brown are expected to preach the word.
C. Damon, for the Brn.

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THE BIBLICAL MESSENGER.

This monthly is well printed, and is a bold advocate of Bible truth. It gives prominence to holiness of heart, and the speedy return of Christ to resurrect the dead and set up his everlasting kingdom.

Editors: A. A. Hoyt, H. F. Carpenter, A. W. Sibley, Frank Burr, M. R. Phetteplace, C. Mendenhall. Terms: *Sixty cents* a year. Agents wanted. Send for sample copies. Address the "Biblical Messenger," Waterbury, Vt.

The *Biblical Messenger* and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 160 Hanover Street, Boston, Mass.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.
Geo. W. Sederquest......Sunday, Oct. 31st
J. S. White......Sunday, Nov. 7th

Boston (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1 30 *p. m.* Prayer meeting Wednesday evening.

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
J. S. White......Sunday, Oct. 31st

Charlestown (Hall No. 70 Main Street.)
T. M. Preble......Sunday, Oct 31st
J. F. Nickerson......Sundays, Nov. 7th and 14th
Wm. N. Pile......Sunday, Nov. 21st
E. Owen......Sunday, Nov. 28th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
M. Batchelor......Sunday, Oct. 31st
D. M. Leavitt......Sunday, Nov. 7th

Somerville, Mass (Pilgrim Hall, Summer Street.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W. Sederquest......1st and 3d Sundays in each month till further notice.
B Emery......Sunday, Oct. 31st

Hyde Park, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.
C. E. Barnes......Sunday, Oct. 31st
L. Boutell......Sunday, Nov 7th

Lynn, Mass......Sunday, Oct. 31st
J. Couch.

Springfield, Mass......Sunday, Oct 31st and onward every evening as the Lord may direct.
Miles Grant.

Palmer, Mass., Monday evening, Oct. 25th, and every evening during the week, and Sunday, Oct. 31st.
I. I. Leslie.

Tremont, Mass......Sunday, Nov. 14th
Plymouth, Mass......Sunday, Nov. 21st
J. S. White.

Kennebunk, Me......Sunday, Oct. 31st
I. C. Wellcome.

North Adams, Mass., from Thursday, Oct. 28th, and over the Sabbath, Oct. 31st.
New Bedford, Mass......Sabbaths, Nov 7th and 14th
Direct to Chicopee Falls, Mass. H. Munger.

Fairhaven, Mass......Sunday, Nov. 14th
New York City (as Bro. Cox may appoint) Sunday, Nov. 21st.
Hartford, Conn......Sunday, Nov. 28th
M. Batchelor.

Tremont, Mass......Sunday, Oct. 31st
B. Woodside.

Warehousepoint......Sunday, Oct. 31st
H. Pratt.

Kennebunkport......Thursday evening, Oct. 28th
Biddeford, Me......Friday evening, Oct. 29th
Portsmouth, N. H......evening, Nov. 4th
Lynn, Mass......evening, Nov. 5th
I. B. Potter.

Montgomery, Mass......Sabbath, Nov. 7th
B. Hitchcock.

Barkhampsted, Ct......Sunday, Oct. 31st
New Haven, Ct......Sunday, Nov. 7th
S. Woodruff.

Warren, Vt......Wednesday evening, Nov. 3d
North Fayston, Vt......Friday evening, Nov. 5th
I. H. Brigham.

Southbridge, Mass......Sunday, Nov. 21st
Geo. E. Streeter.

South Sebec, Me. (Harriman school house) Tuesday, Nov. 2d, 7 p. m., and onward till Friday, Nov. 5th.
Bangor, Me......Sunday, Nov. 7th
Milo, Me......Sunday Nov. 14th
F. A. Baker.

West Lebanon, Me. (where Bro. Johnson may appoint) Sunday, Oct. 31st.
Strafford, N. H. (Robert's school house) Sun., Nov. 7th
Farmington, N. H......Sunday, Nov. 28th
J. F. Chamberlin.

South Rochester, N. H......Sunday, Oct. 31st
S. Varney.

New Jersey City (Cooper Institute) Sunday, Oct. 31st
F. H. Burbank.

Chicago, Ill......Thursday evening, Oct. 28th
R. F. & M. J. Clark.

Swansville (at Bro. Curtis' school-house) Thursday, Oct 28th, at 7 p. m.
Lincolnville, Friday, Oct. 29th, at 7 p. m., and over Sunday, Oct. 31st.
Northport......7 p. m, Friday, Nov. 5th
Searsport......Sunday, Nov. 7th
Surry......Saturday, Nov. 13th, at 2 p. m., and over Sunday, Nov. 14th.
S. & L. W. Bragg.

East Canaan, N. H......Friday evening, Nov. 12th
Dorchester, N. H. (Town House)..Sunday, Nov. 14th
Simeon Roby.

Square Pond, Ct......Sunday, Oct. 31st
P. S. Butler.

Melvin Village......Sunday, Oct. 31st
T. W. Piper.

Cabot, Vt......Sunday, Oct. 31st
A. Gordon.

North Troy, Vt. (Baptist house) Sunday, Oct. 31st, and onward as the Lord may direct. Will Bro. Magoon meet with me?
Worden, P. Q. (where Bro. L. G. Hill may appoint) Sunday, Nov. 28th, and onward as the Lord directs.
U. G. Ladd

Danbury, N. H. (Town House)......Sunday, Oct. 31st
Bradford, N. H. (Bush meeting-house)..Sun., Nov. 7th
A. S. Williams.

Frankfort, Me......Sunday, Oct. 31st
J. T. Lane.

Dorchester, N. H......evenings, Oct. 28th, 29th, 30th and over Sunday.
North Haverhill, N. H......evening, Nov. 6th and over Sunday.
Swiftwater, N. H......evening, Nov. 8th
North Benton, N. H. (new school-house) evening, Nov. 9th.
East Landaff, N. H......evenings, Nov. 11th, 12th, 13th and over Sunday.
John H. Evans.

Moultonboro, N. H. (Neck Road school-house) Sunday, Nov. 7th.
J. G. Moulton.

Northwood Narrows, N. H......Sunday, Nov. 14th
Fairhaven, Mass......Tuesday evening, Nov. 23d and onward.
Mattapoisett, Mass......Sunday, Nov. 28th
A. Simpson.

Limington, Me. (Hanscom school-house) Thursday and Friday evenings, Oct 28th and 29th.
Harrison, Me (Woodsom school-house) Saturday evening, Oct. 30th, and over Sunday.
Norway, Me., Monday and Tuesday evenings, Nov. 1st and 2nd.
East Sumner, Me. (as Thomas Stevens may arrange) Wednesday evening, Nov. 3d.
Hartford, Me......Thursday, Nov. 4th
South Livermore, Friday and Saturday evenings, Nov. 5th and 6th, and over Sunday, Nov. 7th.
Jesse Gay.
Geo. W. Brown (of Elliott.)

Piermont, N. H. (Clay meeting-house) eve., Nov. 2nd
Lake Village, N. H. (North Church)...Sun., Nov. 7th
Daniel D. Page.

Woodford, Vt......Sunday, Oct. 31st
Savoy, Mass. (New State Chapel)......Sunday, Nov. 7th
Mrs. M. L. Tower.

Warren Summit......Sunday, Oct. 31st
A. H. Clark.

Topsham, Vt. (Carson Bridge)......Sunday, Nov. 7th
Haverhill Corner, N. H. (Sand Bank school-house) Sunday, Nov. 14th.
Geo. E. Brown.

Hinesburgh, Vt......evening, Oct. 28th
Bristol, Vt......evening, Oct. 29th
Addison, Vt......Sunday, Oct. 31st
A. A. Hoyt.

Bro. Bemans, Warren......Tuesday evening, Nov. 9th
Ellsworth......Thursday evening, Nov. 11th and over Sunday, Nov. 14th.
G. L. White.

Luzerne Co., near the city of Scranton, Pa. (Methodist church), as Bro. T. Fenn may arrange, through the week, and Sunday, Oct. 31st.
I. N. Wilfong.

Whitakerville, Vt......Sunday, Oct. 31st
J. A. Packard.

North Shrewsbury, Vt......Oct. 28th and 29th
Hoosick, N. Y......Sunday, Oct. 31st
Boyntonville, N. Y. (Christian Church)......Nov. 1st
South Adams, Mass. (Baptist Church)......Nov. 2nd
North Adams, Mass., evenings, Nov. 3d, 4th, 5th, 6th, and Sunday, Nov. 7th.
Arthur A. Waite.

Sandwich, (Vitum school-house)..Thursday evening, Nov. 4th.
Porter, Me......Sunday, Nov. 7th
Levi Allen.

Limington, Me. (Hanscom school-house) Sun., Nov. 7th
J. L. Chute.

East Acworth, N. H......evening, Oct. 30th and over Sunday, Oct. 31st.
Unity Centre, N. H......Sunday evening, Oct. 31st
J. B. S. Pillsbury.

West Poland, Me......every evening, and over the Sabbath, Oct. 31st.
Biddeford, Me......Tuesday evening, Nov. 9th
Kennebunkport......Nov. 10th
Great Works......Nov. 10th
Seabrook, N. H., Tuesday, Nov. 16th, and other churches in the vicinity, as Bro. Barton may arrange, till the 19th.
Salem, Mass......Sunday, Nov. 21st
Annie E. Smith.

St. George (as the Brn. may appoint) Friday, Oct. 29th and over Sunday, Oct. 31st.
Manhegin Isle......Friday, Nov. 5th and over Sunday, Nov. 7th.
Friendship, Me., Long Isle......Wednesday evening, Nov. 10th.
H. S. Mitchell.

Charlton......Sunday, Oct. 31st
M. E. Otis.

South Rochester N. H. (Chapel)......Sabbath, Oct. 31st
West Alton, N. H. (at the Chapel) Sabbath, Nov. 14th
D. F. Leavitt.

Bonny Eagle, Me. (exchange with Bro. Haines) Sunday, Nov. 14th.
Standish Neck, Me. (as Bro. Shackford may arrange) Sunday, Oct. 24th.
Hollis Centre, Me......Sunday, Oct. 31st
West Poland, Me......Sunday, Nov. 7th
Freedom, N. H. (Chapel)......Sunday, Nov. 21st
C. H. Sweet.

Sandwich (Vitum Hill)......evening, Oct. 28th and over Sunday, Oct 31st.
Freedom (Chapel)......evening, Nov. 1st
Steep Falls......evenings, Nov. 2d and 3d
South Windham, Me......evening, Nov. 4th and over Sunday, Nov. 7th.
E. S. Moulton.

Orrington, Me......Sunday, Oct. 31st
Geo. W. Brown.

Sandwich, N. H. (Vitum school-house) Sun., Nov. 7th
Pleasant Valley, N. H......Sunday, Nov. 14th
T. L. Churchill.

Salem, Mass......Sunday, Oct. 31st
Alton, N. H......Sunday, Nov. 7th
E. Owen.

Freedom N. H. (Chapel) evenings, Oct. 28th and 29th
Porter, Me......Sunday, Oct. 31st
J. T. Jordan.

Lisbon, N. H. (Streeter school-house) through the week, and over Sunday, Oct. 31st, if the Lord will.
Geo. E. Brown.
Daniel D. Page.

North Greenwich, N. Y......Friday evening, Oct. 29th
Fort Ann, N. Y......Oct. 30th, and over the Sabbath
Wm. J. Blanchard.

West Alton, N. H. (Chapel)......Sunday, Oct. 31st
Newcastle, N. H......Sunday, Nov. 14th
Meredith, N. H. (Dolloff Hall)......Sunday, Nov. 21st
Meredith Neck, N. H. (meeting-house) Sun., Nov. 28th
Farmington Village, N. H......Sunday, Dec. 5th
C. R. Parsons.

Fremont, Steuben Co., N. Y......Sunday, Nov. 7th and evenings the week following.
Mrs. L. M. Stoddard.

Chichester, N. H. (Pine Ground)......evening, Nov. 6th and Sunday, Nov. 7th.
N. B. McMurphy.

Meredith Centre, N. H......Sunday, Oct. 31st
N. Glidden.

Sutton, N. H......Sunday, Oct. 31st
Melvin Village, N. H......Sunday, Nov. 14th
John Parsons.

New York (24th Street)......Sunday, Oct 31st
Wm. Shepherd.

Bow, N. H. (Woodbury school-house) Friday evening and over Sunday, Nov. 12th.
D. W. Davis.

Charlton, Mass......1st Sunday in every month
Southbridge, Mass......4th Sunday in every month
Sam'l. Ayres.

Salem, Mass......2d and 4th Sundays in each month until further notice.
Geo. W. Sederquest.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
Geo. A. Streeter.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass......fourth Sunday in each month
H. H. Tucker.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year.
Wm. C. Stewart.

Haverhill, Mass. (New Chapel on Walnut St.)
A. Simpson......Sunday, Oct 31st
J. Couch......Sunday, Nov. 7th
A. A. Robinson......Sunday, Nov. 14th
C. S. Shattuck......Sunday, Nov. 21st
Miles Grant......Sunday, Nov. 28th

Worcester, Mass.
T. M. Preble......Sabbath, Nov. 7th

Natick, Mass.
C. S. Shattuck......Sunday, Oct. 31st
I. B. Potter......Sunday, Nov. 7th
Anna E. Smith......Nov. 25th and 26th and Sunday, Nov. 28th.

New Bedford, Mass.
S. S. Brewer......Sunday, Oct. 31st
A. Simpson......Sunday, Nov. 21st

Clinton, Mass.
H. H. Tucker......Sunday, Oct. 31st

North Rutland, Mass.
Willard M. Hall......first Sunday in each month
H. H. Tucker......second Sunday in each month

Hampton, N. H.
C. Goodrich......Sunday, Oct. 31st
Wm. W. Sutherland......Sunday, Nov. 7th
A. Ross......Sunday, Nov. 14th
J. F. Chamberlin......Sunday, Nov. 21st

Exeter, N. H.
W. M. Harmon......Sunday, Oct. 31st
W. W. Sotherland......Sunday, Nov. 14th
B. Woodside......Sunday, Nov. 21st
C. S. Shattuck......Sunday, Dec. 12th

Portsmouth, N. H.
Jane Benson......Sunday, Oct. 31st
M. Batchelor......Sunday, Nov. 7th
Annie E. Smith......Sunday, Nov. 14th

Seabrook, N. H.
J. C. Smith......Sunday, Oct. 31st
Sr. Annie Smith......Sunday, Nov. 7th
T. W. Piper......Sunday, Nov. 14th
Joseph Pinkham......Sunday, Nov. 21st
D. F. Leavitt......Sunday, Nov. 28th
John F. Chamberlin......Sunday, Dec. 5th
Joseph Pinkham......Sunday, Dec. 12th
E. S. Moulton......Sunday, Dec. 19th

New Durham, N. H.
A. Ross......Sunday, Nov. 7th
T. W. Piper......Sunday, Nov. 21st

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher......first Sunday in each month
D. W. Davis......third Sunday in each month

Great Falls, N. H. (Franklin Hall.)
J. Bickford......Sunday, Oct. 31st

West Deerfield, N. H.
J. L. Chute......Sunday, Oct. 31st
C. R. Parsons......Sunday, Nov. 7th

South Rochester, N. H.
J. F. Chamberlin......Sunday, Nov. 14th

Portland, Me. (Union Hall.)
I. B. Potter......Sunday, Oct. 31st
E. A. Stockman......Sunday, Nov. 7th
J. Couch......Sunday, Nov. 14th

Sabbatus, Me. (Jones' Hall.)
J. A. Libbey......Sunday, Oct. 31st
R. R. York......Sunday, Nov. 7th
H. S. Mitchell......Sunday, Nov. 14th
H. D. Reed......Sunday, Nov. 21st
E. S. Moulton......evening, Dec. 8th and over Sunday, Dec. 12th.

Biddeford, Me.
E. A. Stockman......Sunday, Oct. 31st
Albert Robinson......Sunday, Nov. 7th
Geo. W. Brown......Sunday, Nov. 14th
Wm. H. Mitchell......Sunday, Nov. 21st
J. Albert Libby......Sunday, Nov. 28th

South Berwick, Me. (Great Works.)
C. S. Shattuck......Sunday, Oct. 31st

South Elliot, Me.
L. Boutell......Sunday, Oct. 31st

Bridgeport, Conn.
Mrs. E. A. Warren......Sunday, Oct. 31st
Mrs. E. L. Crumb......Sunday, Nov. 7th
Warren Tefft......Sundays, Nov. 14th and 21st
Mrs. E. A. Warren......Sunday, Nov. 28th
Mrs. E. L. Crumb......Sunday, Dec. 5th
Mrs. E. A. Warren......Sunday, Dec. 12th
A. A......Sunday, Dec. 19th
Mrs. E. A. Warren......Sunday, Dec. 26th
Mrs. E. L. Crumb......Sunday, Jan. 1st

Bristol, Ct.
A. Elliott......Sunday, Oct. 31st
G. L. White......Sunday, Nov. 7th

Woodstock Valley, Ct.
Sr. E. L. Crumb......Sunday, Oct. 31st

Plainville, Ct.
G. L. White......Sunday, Oct. 31st
Seth Woodruff......Sunday, Nov. 14th
R. K. Stark......Sunday, Nov. 21st
B. Hitchcock......Sunday, Dec. 5th
Mrs. E. L. Crumb......Sunday, Dec. 12th

Putnam, Ct.
A. Durfee......Sunday, Oct. 31st
C. Goodrich......Sunday, Nov. 7th
A. Simpson......Sundays, Dec. 5th and 12th and evenings through the week.

Milldale (Southington, Ct.)
B. Hitchcock......Sunday, Oct. 31st
W. Tefft......Sunday, Nov. 7th
A. Elliott......Sunday, Nov. 21st

South West Hoosick, N. Y.
Arthur A. Waite......once in four weeks
Flora Blanchard......once in four weeks

Chicago, Ill.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St.
Frank Burr, Pastor.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
Eld. H. G. McCulloch, Pastor.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M.
A. W. Sibley, Pastor.

Removal.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock.
Mrs. Anna E. Smith, Sup't.

Philadelphia, Pa. (Sunny Side Hall.)—Meetings every Sunday morning, afternoon and evening; also on Wednesday evening of each week, at the usual hours. Correspond with I. N. Wilfong, No. 135 North 22nd Street.

Philadelphia, Pa. (*Adv. Chris. Church, Eighth Street, above Noble.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings.
Geo. A. Brown, Pastor.

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I love to trust in Jesus—
  My Savior so adored!
A solid rock beneath my feet
  Is his unfailing word.
I know this firm foundation,
  And feel I'm so secure!
His precious word is tried and proved,
  His promises ar sure.

When arms of flesh are failing,
  And earth seems cold and drear,
I love to trust in his strong arm,
  For then he draws so near!
In deepest midnight darkness,
  When not a star I see,
The harder then I lean on him,
  For then he's nearest me.

And when the raging billows
  Are threat'ning to o'erwhelm,
I love to trust in Jesus then,
  For he is at the helm.
Though clouds obscure his presence,
  I know he's just as near;
And still I trust his changeless love,
  And will not yield to fear.

* * * * * * *

And when in life's last conflict
  My heart and flesh shall fail,
When o'er this frail mortality
  The last foe shall prevail;
Oh, then I'll trust in Jesus,
  The glorious conquering King,
Who vanquished the destroyer—death—
  And took away his sting?

—*Adv. of Chris. Holiness.*

THE METHODIST MIRACLE.

PRAYER FORCE AND MODERN MIRACLES.—REV. S. H. PLATT'S REPLY TO HIS CRITICS.

From the New York Herald, Sept. 27th.

Mr. Platt is the subject of what is facetiously called the "Ocean Grove Miracle." A lameness of twenty-five years was there cured last July by the imposition of a lady's hands and prayer. The cure has been heralded far and wide, and has elicited a great deal of adverse criticism, the most severe of which has come from his ministerial brethren in the Methodist Church; but who have been since as severely criticised in a subsequent meeting. Without referring especially to any of these criticisms, yesterday Mr. Platt based a very thorough argument in favor of such prayer-miracles on Matt. 21: 21–22, and Matt. 24: 24. The first text gives assurance of answers in all things to believing prayer, and the second cautions against deception by false Christs and false prophets. His theme was "Prayer force and modern miracles," and he put forth this proposition as a leading one—Is there in the world a prayer force, or causality, which produces certain results which would not have existed but for its exercise? There is such a force in nature in untold places, in the influence of entreaties, appeals, etc., as exercised in family, social, and business life, and in political, legislative and judicial affairs. The experiences of the Christian begin in this prayer force, as no man is saved until he prays; and he would not be saved did he not pray. The Christian world is full of this prayer force. It is enjoined in the Bible. "God forbid that I should sin against the Lord in ceasing to pray for you." "Pray without ceasing." "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." It is regarded as an inestimable privilege to pray. "If ye, then, being evil," etc. It is represented in the Scriptures as a thing of power. "Whatsoever ye shall ask in my name, that will I do," etc. "The effectual, fervent prayer of a righteous man availeth much." Scripture history is full of examples of its power, as in the case of Moses standing "before him in the breach, to turn away his wrath, lest he should destroy them"; of Elijah, who closed heaven for three years and a half and opened it again by prayer; of Abraham, who procured exemption for Sodom if ten righteous persons could be found there. If, then, we believe the Scriptures, and if they do not designedly mislead us, there is a prayer force—a causality which produces results which would not exist but for its exercise; for, to hold that these results would have been secured by other means, is to nullify the whole prayer-provision for human want; for if these statements can be falsified or voided of significance, so can every statement in the word of God relating to this subject.

The second proposition was, Are the conditions of its action within the control of men? If grace is for men, if the christian life is within them, this force must be within their reach. These conditions are threefold: First, those that pertain to man's state and efforts; viz., faith: "Therefore I say unto you, What things soever ye desire when ye pray, *believe* that ye receive them, and ye shall have them." Again—"But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord." Obedience is another condition: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "And whatsoever we ask we receive of him, *because we keep* his commandments, and do those things that are pleasing in his sight." Righteousness is another condition pertaining to man: "If I regard iniquity in my heart, the Lord will not hear me." Perseverance is still another condition sometimes imposed, as is illustrated in the case of the friend who went to borrow three loaves of bread at night; and still more strongly in the case of the woman who interceded for the cure of her child. Second—God's sovereign will is the next condition. "I, even I, am he that blotteth out thine iniquity and forgiveth thy sin. I kill and I make alive," etc. The *third* condition consists in the previous two in co-operative action. This implies the revelation of God's will, which, in the case of spiritual blessings, is made beforehand; but in the case of temporal benefits, a revelation must be made specifically concerning the particular thing desired, for we are to ask "according to his will." "This is the confidence that we have in him, that if we ask anything according to his will he heareth us," etc. But we cannot know what temporal blessings it may be his will to bestow on us except he in some way intimate that will to us. The all-important question, therefore, is—In what way may we reasonably expect such intimation of his will? The Scriptures lay down this principle, that we are to pray "*in the spirit*"; "praying always with all prayer and supplication in the spirit." And, when thus praying, "the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, *because he maketh intercession for the saints* ACCORDING TO THE WILL OF GOD."

The doctrine clearly taught here is, that when the Spirit thus helps prayer, either of the patient or of a spiritual minded one who is interested for the patient, it is according to the will of God to answer such prayer. Such help is a revelation of his sovereignty in that regard, and therefore may be relied upon with absolute assurance. If this be not the right view, then we are shut up to one of two alternatives; viz., either the whole matter of prayer-answers is left to the mere caprice of whomsoever can exercise faith for any thing, however absurd, if it only seems to him desirable; or else, the whole matter is remanded to the Divine sovereignty, and prayer accomplishes nothing. The first supposition is inconsistent with our ideas of God, and subversive of his providential government; while the second is opposed by the whole tenor of Scripture promises, and the experience of christian life.

The third inquiry is—What are the legitimate results of the activity of this prayer-force? The answer is, Help within the bounds of need and of promise. This includes,—First, all spiritual blessings. Second, mental enlightenment. "I will instruct thee and teach thee in the way"; "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; *and it shall be given him.*" Third, material favors, comprising protection in danger, and deliverance from peril. "The name of the Lord is a strong tower," etc.; "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Fourth, physical healings. "The prayer of faith shall save the sick, and the Lord shall raise him up." "Pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." There is no possibility of explaining these passages otherwise than as promising physical healing whenever the prayer of faith is offered for the sick in accordance with the will of God. If they do not mean this, they do not mean anything. The assertion is made in the most positive terms, in immediate connection with praying for *physical healing*, that such prayer "*availeth much.*" "And the *Lord* [not magnetism, nor imagination, nor anything else; but *the* LORD] *shall raise* HIM UP." To be sure, he may choose to work by means, and if so, he certainly works by those unemployed in the case.

But we are here met with the objection that the days of miracles are passed. How do we know this? There is no such intimation in the Bible. But we are told that there is no necessity for them; which is equivalent to saying that in their judgment there is no such necessity. But if reason and judgment are to be the arbiters of the question, then how will the advocates of this view answer the skeptics who affirm that according to their reason and judgment *there never has been any necessity for miracles?* Either it is not a question for reason to decide, or else the skeptic is justified in his rejection of Scripture miracles. But the truth is, this is not a question of opinion, but of *fact*, to be decided precisely as the miracles of the Bible are—by testimony. Do not understand me, however, to hold that prayer-miracles are the same as Christ's miracles. They are miracles only in the sense of being events that would not then take place by any natural force, and do actually occur because of the efficiency of prayer. In this sense prayer-miracles did actually continue in the church until the time of Origen in the third century. Wesley declared himself restored more than ten times preternaturally, and said that the reason such things are not more common was the heathenism of the church. Instances of prayer-healing may be found in the lives of Garrison, Henry Moore, Carvosso, and many other Methodist worthies. In some of the minor denominations prayer-healing has been steadily recognized, so that, as a matter of fact, prayer-miracles do still exist in the church, whatsoever may be the opinions of theologians.

The fourth inquiry is—Are there in human experience any marvels that simulate or may be mistaken for these prayer results? The facts of magnetism or mesmerism often seem almost miraculous. Dr. Newton's cure of Miss Christie a few years ago in New York is an instance in point. Spiritualism furnishes wonders that almost equal in the estimation of its adherents any in the New Testament.

Henry Jacob, of the regiment of Imperial Guard Zouaves, in France, a few years ago cured multitudes, while he stood in a clairvoyant state against the wall, and had the diseased and crippled ranged on low benches before him, until he imperatively commanded them to go away whole. Frequently troops passed out leaving crutches, etc., behind as trophies of his wonderful power.

Imagination and excitement have both accomplished marvels. By the first, tumors have been removed by the application of a dead man's hand, headaches by a charm, etc. By the second, the bed-ridden even have been cured in a moment by the house taking fire, etc. The howling Dervishes of the East, and the medical quacks of all climes, work cures by their agency, and have time and again done it as a matter of experiment.

This leads us to ask, Fifthly—By what criteria may we distinguish between these marvels and the prayer-force results? First, by the distinct and definite consciousness, by the patient, of his use of the conditions for the development of the prayer-force. It is a maxim of science that in accounting for any phenomenon, due credit must be given to all the forces engaged in its production. Now, suppose that in an alleged case of prayer-cure it could be clearly shown that, up to a given point, natural forces had been employed; that would not vitiate the conclusion that it was a real prayer-cure, unless it be likewise demonstrated that in that particular case the natural forces used did actually effect the cure. To prove their potency in *other* cases is nothing to the point. The true question is, after admitting their use in the case supposed, was any other efficient agent employed likewise? If so, and that was the last, and at the time of the cure the main or exclusive means in use, then science and common sense demand that this efficient agent, whatever it may be, shall have the credit due to it. Now, if this efficient superadded means be the prayer-force consciously, purposely and persistently used by the patient, there is but one way to avoid the conclusion that the prayer-force has wrought so much of the cure as to entitle it to recognition, in the proportion of the prominence given to it by the patient, and his disuse of all other curative agents; and that way is *to impeach the sanity* of the patient—a measure which the skeptic does not hesitate to use in disposing of New Testament marvels.

Second, the absence of the necessary conditions for the activity of each or all of the other wonder-working forces, furnishes a second criterion by which to distinguish between natural marvels and prayer-results. In my case none of the other forces were present and operative. I had a distinct and definite consciousness of employing the prayer-force, and as distinct and definite watchfulness against all the other forces, because I had been for years familiar with their operations, and had determined that since I had been led to expect help of God alone, he, and he only, should have the praise. There was no electricity, magnetism, mesmerism, or spiritualism present. There was no working upon my imagination, for, whatever might have affected one less guarded,—such as the resting of the hands upon the knees; Miss M.'s declaration of the cure completed; the strange sensation in the knees,—all these were utterly discarded, deliberately, coolly, and with a clear and well defined purpose to regard her mission to me only as God's intimation to me that he was willing upon the condition of my faith to heal me.

But we are met by the objection—"Your cure can be accounted for upon psychological principles, and therefore it should be attributed to nothing else." Suppose this assertion were true, yet the psychological forces involved might be the very means which God might choose to use in response to the prayer-force, and therefore unless this force be entirely eliminated, it *might* after all be the cause of the cure.

Now we add, as a third criterion, an attendant spiritual experience which authenticates to the subject himself the reality of the prayer-force interposition. This experience should be carefully discriminated from mental hallucinations and all the natural consequences of cure. In my case such experiences were present, as detailed in my pamphlet, which demonstrated to my own consciousness as clearly as the fact of divine communion, the fact that God heard and answered prayer.

GETTING READY.

H. PRATT.

It is said in Rev. 19—"The bride hath made herself ready." In reading a discourse on the twelve gates of pearl, I was somewhat amused that the preacher should say, one was for Lutherans, one for some Catholics, one for Baptists, etc., when God declares "that the righteous nation which keepeth the truth may enter therein." They are opened first for "the King of glory"; second for the "righteous nation."

This getting ready is much better expressed in Bible language than by human theory. This *feeling* ready may be all right, if it is produced by obedience to God's requirements. To be ready for the flood was to have the ark all finished, just as God said, and to get into it; but feeling ready outside that preparation did not save from drowning. So with the coming of Christ: feeling ready, without complying with his requirements, will prove equally disastrous. "Our feelings," says H. Bonar, of Scotland (with regard to this holiness movement), will not test the Scriptures, but the Scriptures are to be a test of our feelings." John does not ask whether we *feel* ready, but says, "Now, little children, *abide in him*, that when he shall appear we may have confidence, and not be ashamed before him at his appearing." Christ says, to abide in his love is to keep his commandments; and further he says—"They that were ready went in"; and they were a class that went forth to meet him, and had their lamps trimmed and burning. How dare we say that others, beside the waiting ones, will be ready? To be ready for the judgment on Egypt was to have the door-posts sprinkled with blood, and to be inside that door; and that was not all. The shoes must be on their feet, all packed and waiting; and this preparation was to be superceded by the eating of the lamb. "Thy words were found, and I did eat them," saith the prophet."

This eating the lamb gave strength, while the blood was salvation from death. "The words that I speak," saith Jesus, "they are spirit, and they are life." What words could be more desirable to the bride than those that told of the bridegroom's coming? What would you think of a bride that would not accept them? What but the signs of his coming would induce her to go forth to meet him? Are the signs of his coming of no use for the bride? Is the waiting position, with lamp trimmed and burning, of no account to the bridegroom? Why, then, call them the *ready* ones? Dare we try to improve, or alter the arrangement of the bridegroom himself, and teach a readiness outside of going forth to meet him?

"IF JESUS LEADS ME THERE."

Jesus never misleads or carelessly leads a soul that seeks his guidance. If there are conflicts, temptations, trials in the way, when we reach them led by the divine hand, we shall wonder that they so affrighted us. Daniel's night with the lions was undoubtedly a happy one.

Many look with eager desire at the blessing of holiness, but the crosses they see, or fancy they do, frights them back into the old wilderness route. With one it is duties in the family; with another it is personal effort to save souls, or social duty in the prayer meeting, or they fear if they place all the loved ones around whom the heart clings, on the altar, they will be taken from them, and so in anticipation of what might be the furnace fire they would have to endure if the offering was made without reserve, they suffer more than they would if all they feared came upon them, and the blessing of God was theirs all the way through.

But the compassionate Savior does not delight to lead those who follow him with single eye, in hard ways. If he wishes a vessel for some peculiarly honorable service it may have to be submitted to processes that the meaner one escapes; but we are quite as likely to spend much of our time in green pastures and beside still waters, when we go there willingly, upon the first invitation, as we shall be if we wait to be driven there, our foolish hearts fearing evil lies before us. If we would but trust Him who is most worthy of our confidence, how our lives would be filled with songs of praise, even in furnace fires and in the face of our enemies, and often where we expected conflict we would find the sword of our foe sheathed, and his battalions withdrawn, and so instead of the noise of battle we might sit down in a garden of spices with our Beloved.

The heart where sin is, is full of alarms. The land of holiness is a land of peace. The dwellers there ask not concerning their own, or the enemy's strength, so long as they know that they have a Captain that never lost a battle.—*Guide to Holiness.*

A PETITION.

L. J. B.

Father, I come to thee
  With empty, aching heart;
Vouchsafe thy peace to me,
  Oh, soothe, remove the smart.

Father, the storm beats wild,
  All shelterless am I;
Defenceless, shield thy child,
  None other help is nigh.

Father, I grope; around
  Is closing, rayless night,
Rough rocks my bare feet wound,
  I faint, oh, send me light.

Exeter, N. H.

CHRIST LIVING IN HIS PEOPLE.

The man who is in Christ is sublimely independent of circumstances. His is a right royal state, unaffected by health or sickness, wealth or poverty, life or death. He may welcome all that comes to him with perfect equanimity; for whether it be rongh or smooth, painful or pleasant, it is only a transient experience which no more disturbs his filial relationship to God than the changing seasons disturb the grand mountain whose summit is above the region of storms. "I am persuaded," writes a man whose words are infallibly true, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ our Lord." This persuasion, or settled assurance, being in-breathed by the Holy Spirit, is, of course, an everlasting truth, shining out in its own unchangeable splendor amidst and above the manifold changes of time. The love of God to his people is "in Christ," and as they too are "in Christ," the force of the persuasion has a double element of strength which no conceivable occurence can weaken.

Happy people! But this is not all. The Scripture also teaches that Christ lives in those who live in him; and this, though utterly mysterious to "them that are without," is nevertheless apprehended by the children of God as a truth of inestimable value. Thus Paul puts it, in one of those wonderful sentences which glance upon a whole continent of revelation in a moment: "I have been crucified with Christ; and it is no longer I that live, but Christ that liveth in me; yea, the life which I now live in the flesh I live in the faith of the Son of God, who loved me and gave himself for me." Human nature lives in the person of Christ in heaven; the divine nature lives in christians on earth. He has thus taken possession of both heaven and earth already, although the time has not yet come for all nations to know that he has been chosen of the Father to universal sovereignty. He is on the right hand of God, the head and representative of his life before the world. Virtually, they are in heaven where he is, for God sees them in him; virtually, he is on the earth where his people are, for men see him in them.

Going thus, so to speak, to the very heart of the divine arrangement respecting the Son and the "many sons," we cannot fail to be struck with the extreme importance of practical Christianity, or, in other words, a life of godliness. What is it? Formalism? Conformity to church rules? Habitual compliance with what is supposed to be required by a given creed? No; men in whom Christ does not live can do this; and they are respectable, and in many ways worthy, people by whom the creed, or the church, or the form is fairly enough represented; but the representation is not that of Christ, and cannot be, for the simple reason that it springs not from his life in the heart, but takes its rise from something external, which has no life of any kind in it, either divine or human. The voice of Scripture on this subject, as on all others of supreme interest to men, is transparently intelligent, commending itself to the understanding and the heart. It is just a thing of cause and effect. Here are illustrations:—"He that saith he abideth in him ought himself also so to walk, even as he walked." (John 2: 6.) "Follow his steps." (1 Pet. 2: 21) "Let this mind be in you which was also in Christ Jesus." (Phil. 2: 5.) "I have given you an example, that ye should do as I have done to you." (John 13: 16.) "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for apart from me ye can do nothing." (15: 4, 5.)

It is needless to multiply passages. Conformity to Christ—Christ-likenesses—is living Christianity, and there is no possibility of securing this except by Christ living by his Spirit in men. The sacredness of this matter does not lift it above the common law of cause and effect. Indeed, the divine action towards men proceeds upon and illustrates this law. "We love him because he first loved us;" and "because I live ye shall live also;" are instances in point, to which the intelligent reader can add many more. Christ is the Life-giver; and the law of the case, as well as the grace of the case, requires those to whom he gives it to exemplify its genuine effects; in other words, to show that Christ lives in them, to the glory of the ever-blessed God, his Father and theirs. He was without sin, neither was guile found in his mouth; they are to be blameless and harmless, the sons of God, without rebuke in the midst of an ungodly world.

Let it not be thought that this is exacting too much of men encompassed with infirmity. This would be quite true if one looked for Christ-likeness in the absence of the indwelling Christ-life; but if God does not expect that, neither should we. But the admitted fact of human infirmity is an argument rather than an objection. Thus it was considered by the very man who said, "Christ lives in me," and, "For me to live is Christ," as reference to a memorable passage in his history proves. Sorely tried with some affliction from which he seems to have apprehended a hindrance in his labors for his beloved Master, he wisely betook himself to prayer. "For this thing I besought the Lord thrice, that it might depart from me." To his first and second prayer no answer came; the third is answered, but the request is not granted. The Lord has wise reasons for sometimes refusing to grant requests presented to him by men he loves.

At first sight there is a momentary feeling of surprise and disappointment that, of all men, Moses should not be allowed to set his foot upon the land of promise, after the marvelous task of bringing Israel out of Egypt, and across the wilderness to its very borders. Let us read the touching passage: "And I besought the Lord at that time, saying, O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand; for what God is there in heaven or in earth that can do according to thy works, and according to thy might? I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me; and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward; for thou shalt not go over this Jordan." So Paul's "thorn in the flesh"—no doubt partial blindness, accompanied with acute pain—Gal. 4: 13–15—is not removed, but this is said to him: "My grace is sufficient for thee; for my strength is made perfect in weakness. And how did the noble apostle take this? He tells us: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

This is Christ living in his servant. The earthen vessel is fragile, but the power of the heavenly life is manifested. The alabaster box is broken, but the house is filled with the odor of the ointment. The casket is rent, but through the fracture the brilliance of the gem is revealed. It is not Paul's life, but Christ's life in Paul, that makes the story of that illustrious saint what it is. So always, and so to-day, the more we have of "Christ in us," the more we shall be like him. Living by him, we shall live to him, and the features of his character will be reproduced in ours. Be assured "he will have the pre-eminence;" we shall not be able to come up with him, but we can press on in his strength. We cannot shine as the sun, but it can be made manifest that the light that is in us is from the sun. We cannot love as Christ did; but if it be less in volume, our love can be of the same kind. If our zeal for the Father's honor cannot burn as his did, it can be kindled at the same altar. All this is simply a matter of degree, not of essence; the essential quality of the graces that adorned the Captain of our salvation must be found in the many sons he is conducting to glory; for both He that sanctifieth and they who are sanctified are all of one;—"My Father and your Father, my God and your God.—*Rainbow.*

THE REVIVAL OF 1735.

It was in the year 1735 that the first very decided indication of a revival spirit manifested itself at Northampton, Mass., under the ministry of the Rev. Jonathan Edwards, afterward President of the College in New Jersey. It appears to have commenced among the young people of his congregation. "Presently," says Dr. Edwards, "a great and earnest concern about the things of religion and the eternal world became universal in all parts of the town, and among persons of all degrees and ages. All the conversation in all companies, and upon all occasions, was upon these things only, unless so much as was necessary for people to carry on their ordinary secular business. Other discourse than of the things of religion would scarcely be tolerated. They seemed to follow their worldly business more as a part of their duty, than from any disposition they had to it. The temptation now seemed to lie on this hand to neglect worldly affairs too much, and to spend too much time in the immediate exercises of religion. But although people did not ordinarily neglect their worldly business, yet there then was the reverse of what commonly is; religion was with all the great concern." This state of feeling spread rapidly during the following seven years, through many of the towns of the New England States, and in some of those of New York and New Jersey.

"This work," says Dr. Trumbull, "was very extraordinary on many accounts. It was much beyond what had been the common course of Providence. It was more universal than had before been known. It extended to all sorts and characters of people, sober and vicious, high and low, rich and poor, wise and unwise. To all appearance, it was no less powerful in families and persons of distinction, in the places which it visited, than others. In former works of this nature, young people had generally been wrought upon, while elderly people and children had been little affected, if moved at all. But at this time, old men were affected as well as others.

"People, in a wonderful manner, flocked together to places of public worship, not only on the Lord's day, but on lecture days, so that the several places of worship could not contain them. They would not only fill the houses, but crowd around the doors and windows without, and press together wherever they could hear the preacher. They would not only thus assemble in their own towns and parishes, when the word was preached, but if they had the knowledge of lectures in the neighboring towns and parishes, they would attend them. Sometimes they would follow the preacher from town to town, and from one place to another, for several days together.

In some instances, in places but thinly settled, there would be such a concourse, that no house could hold them. There was in the minds of people a general fear of sin, and of the wrath of God denounced against it. There seemed to be a general conviction that all the ways of man were before the eyes of the Lord. It was the opinion of men of discernment and sound judgment, who had the best opportunities of knowing the feelings and general status of the people at that period, that bags of gold, and silver, and other precious things, might with safety have been laid in the streets, and no man would have converted them to his own use. Theft, wantonness, intemperance, profanity, Sabbath-breaking, and other gross sins, appeared to be put away.

The intermissions on the Lord's day, instead of being spent in worldly conversation and vanity, as had been too usual before, were now spent in religious conversation, in reading, and singing the praises of God. At lectures there was not only great attention and seriousness in the house of God, but the conversation out of it was generally on the great concerns of the soul."—*Selected from Hinten's History of U. S., by Cora May Berry, twelve years old.*

VT. A. C. CONFERENCE REPORT.

Conference held its seventh annual session at Bethel Campmeeting, which session commenced Sept. 8th, 1875, at 8 o'clock A. M. The meeting was called to order by A. A. Hoyt, Vice President, and prayer was offered by D. D. Page. On motion, the Chair appointed O. Beckwith, L. H. Brigham, and H. B. Quimby, credential committee, who, having collected names, made the following report of delegates and preachers present at the conference:

Ministers—A. A. Hoyt, Waterbury; A. Damon, Bridgewater; B. B. Chedel, North Springfield; D. D. Page, East Topsham; D. K. Barrett, Chester; E. McCulloch, H. B. Quimby, Sugar Hill, N. H.; L. H. Brigham, East Bethel; J. H. Harding, O. Beckwith, West Fairlee and Vershire; Wm. C. Stewart, Hinesburgh; T. A. Cheney, Rutland. Delegates—J. T. Edson, D. Boutwell, C. York, S. Whitney, D. Johnson, J. Dinsmore, N. L. Collins, J. Y. Briggs, N. Snell, C. M. Walker. M. Clark, and A. S. Adams.

The report of the credential committee was accepted and adopted. T. A. Cheney and T. R. Lewis were presented to become members, and examined by the ministerial committee. After examination, T. A. Cheney was received by vote. Voted, that all christians co-operating with us participate in our deliberations. Treasurer H. F. Carpenter's report, by A. A. Hoyt.—The last year's campmeeting expenses were balanced. The Mission report by the same. Both reports were accepted and adopted. Secretary's report called for, read, accepted, and adopted. Moved to adjourn till to-morrow at nine o'clock A. M.

Thursday, met as by adjournment. Meeting called to order by singing. After the opening prayer, it was moved to hear the reports of churches. Addison, by letter. Barnard, by A. S. Adams. Bridgewater, by A. Damon. Bristol and Hinesbugh, by W. C. Stewart. E. Bethel, by L. H. Brigham. W. Bethel, by C. M. Walker. Cabot, by A. A. Hoyt. Fairlee and Vershire, by O. Beckwith. Pomfret, by B. B. Chedel. Roxbury, by J. T. Edson. North Springfield, by N. Snell. Stokbridge, by A. A. Hoyt. Topsham, by D. D. Page, Waterbury and Warren, by A. A. Hoyt.

It was then moved to hear reports of ministers. The following ministers were present to report—B. B. Chedel, O. Beckwith, J. H. Harding, D. D. Page, Wm. C. Stewart, H. B. Quimby, D. K. Barrett, Jr., L. H. Brigham, T. A. Cheney, Allen Damon, and A. A. Hoyt. Moved to adjourn till the close of the afternoon service.

Met at four o'clock P. M. After singing and prayer, it was moved to ballot for officers the ensuing year,—with the following results: For President, A. A. Hoyt. Vice President, Allen Damon. Secretary, R. N. Stetson. Treasurer, Geo. C. Armes. For Ministerial Committee—O. Beckwith, A. A. Hoyt, Allen Damon. For State Committee—A. A. Hoyt, R. N. Stetson, J. H. Harding, W. S. Howden, Geo. U. Lewis, J. T. Edson, and A. L. Dinsmore. Moved to adjourn till to-morrow, at eight o'clock A. M., for a Mission meeting.

Friday, eight o'clock A. M. Prayer by A. Damon. It was then moved to have two missionaries, for the State missionary purpose. Then moved to ballot for the same. A. A. Hoyt was chosen for the first. Moved that Bro. E. McCulloch be invited to join the conference; who accepted, and was received by vote. Then proceeded to ballot for second missionary. E. McCulloch was chosen. Moved, that the State committee choose the tent master. Moved, to adjourn *sine die.*

Thus closed the several sessions of another business conference, where a good spirit seemed to pervade every heart. The reports of ministers from the various parts of the State were interesting, showing the state of the cause in the different localities. Some gave good reports of labor and success. Some churches need more or different help for their spiritual good. Many were disappointed in not seeing and hearing more from Brn. J. Couch and E. A. Stockman, although we had good, timely preaching, and some good love-feasts, where one hundred and thirty spoke, with singing twelve times, in fifty minutes, and a goodly number more wished to speak. We had preaching at the campmeeting by the following: D. Braley, Allen Damon, T. Hall, Wm. C. Stewart, J. C. Wright, C. Pike, H. L. Hastings, E. McCulloch, Sr. L. E. Saulpaugh, D. D. Page, O. Beckwith, E. A. Stockman, C. S. Shattuck.

R. N. STETSON, *Sec.*

FAITH.

Faith lays hold of the Savior, and confidence reposes in him. Whoever supposes that faith is a mental act, merely, is deceived. Faith in Christ is the highest act of which man is capable, and it does certainly involve all his spiritual powers, intelligence, will and affections. It is a yielding of the whole being to Jesus, a believing from the heart unto righteousness. It is true, faith is an exercise of reason, and yet it goes much further than reason can go—to the very foundation of our being, and in its exercise reaches far beyond reason into the deep things of God.

Although saving faith includes all the mental exercise of natural faith into testimony, it has also a divine element which is predominant, and raises it to be "the substance of things hoped for, the evidence of things not seen." Thus "faith is of the operation of God," and "this is the work of God, that ye believe on him whom he has sent."

Our capacity for believing is perverted by sin into unbelief, and it needs the helping hand of the Savior just as much as any other faculty. This help is always at hand wherever a soul seeks sincerely after God, "Lord, increase our faith," ought at all times to be the earnest, fervent prayer of our soul.—*Selected by J. A. Smith.*

HOME AND HEALTH.

TALMAGE'S LAST CIGAR.

After giving his experience with his first cigar in boyhood, Mr. Talmage speaks thus of his deliverance from the vile habit:

"But how about my last cigar? It was three o'clock Sabbath morning in my western home. I had smoked three or four cigars since tea. I thought I was getting the inspiration from above, but was getting much of it from beneath. My hand trembled along the line, and, strung up to the last tension of nerves, I finished my work and started from the room. A book standing on the table fell over, and, although it was not a large book, its fall sounded to my system like the crack of a pistol. As I went down the stairs their creaking made my hair stand on end. As I flung myself on a sleepless pillow, I resolved, God helping, that I had smoked my last cigar, and committed my last sin of night study. I kept my promise. With the same resolution went overboard tea and coffee.

That night I was born into a new physical, mental, and moral life. Perhaps it may be better for some to smoke, and study nights, and take exciting temperance beverages; but I am persuaded that if thousands of people who now go moping, and nervous, and half exhausted, through life, down with 'sick headaches,' and rasped by irritabilities, would try a good dose of abstinence, they would thank God for this paragraph of personal experience, and make the world the same bright place I find it, a place so attractive that nothing short of heaven would be good enough to exchange for it. The first cigar made me desperately sick; the throwing away of my last made me gloriously well. For me the creaking of the midnight owl has ceased, and the time of the singing of the birds has come."

HOW TO TREAT STRANGERS.

A Sunday school missionary in the west, while addressing a Sunday school, noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sun-burned face buried in her hands, the tears trickling between her small brown fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, and, taking her by the hand, led her toward a brook, seated her on a log, and kneeling beside her, she took off her ragged sunbonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a cheery manner all the while.

The little one brightened up, the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said, "Is that your sister, my dear?"

"No, sir," answered the noble child, with tender, earnest eyes, "I have no sister, sir."

"Oh, one of the neighbor's children," said the missionary, "a little schoolmate, perhaps?"

"No, sir, she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her ont and have such a care for her if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."—*Wayside.*

HOW A YOUNG MAN'S MONEY GOES.—A young man whom we have known since his early childhood, told us that he had taken pains to keep quite a correct account of his unnecessary expenses from the 4th day of July, 1874, to the 4th day of July, 1875. The first item that appeared on the list was cigars. During the year he said that he had smoked no less than eight cigars each day, which amounted to 2,920, and that the cost of the same was eight cents each on an average, which amounted to $333.60, and that the length of the same, if laid out in a straight line, would reach about 7,200 feet, and that the smoke in exhausting the weed would fill several store-houses; further, that the liquor drank would amount to about ninety-one gallons in one year—enough to drown a street commissioner, or a member of the common council. The amount of tobacco he used, would fill a common beef barrel, and sicken an entire township. The amount of the unnecessary expenditure would have fed twenty-five families for the entire year.—*Exchange.*

BITE OF THE RATTLESNAKE.—A post office agent traveling in Texas tells of the successful use of the gall of a rattlesnake as an antidote for the bite of that reptile. In the case spoken of, relief was almost instantaneous to the patient, who was writhing in paroxysms of great pain, rapidly swelling and becoming purple. A friend of the writer, who spent several years in California and New Mexico, saw the same remedy successfully used among the Indians in the latter country. In one instance an Indian's dog near the camp was bitten in the nose by a large rattlescake. The Indians immediately opened the reptile and administered the gall. The cure was rapid and effectual.—*St. Augustine Press.*

THE GIRLS.—Can we not bring up our girls more usefully, less showy, less dependent on luxury and wealth? Can we not teach them from babyhood that to labor is a higher thing than merely to enjoy; that even enjoyment itself is never so sweet as when it is earned? Can we not put into their minds, whatever be their station, principles of truth, simplicity of taste, hopefulness, hatred of waste; and these being firmly rooted, trust to their blossoming up in whatever destiny the young maiden may be called?—*Miss Muloch.*

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AND
SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1042. BOSTON, WEDNESDAY, NOVEMBER 3, 1875. VOL. XLII.—NO. 3.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE DOUBTING HEART.

Where are the swallows fled?
Frozen and dead,
Perchance upon some bleak and stormy shore.
O doubting heart!
Far over purple seas,
They wait in sunny ease
The balmy southern breeze
To bring them to their northern homes once more.

Why must the flowers die?
Poisoned they lie
In the cold tomb, heedless of tears or rain.
O doubting heart!
They only sleep below
The soft, white ermine snow,
While winter winds shall blow,
To breathe and smile upon you soon again.

The sun had hid his rays
These many days.
Will dreary hours never leave the earth?
O doubting heart!
The stormy clouds on high
Veil the same sunny sky
That soon (for spring is nigh)
Shall wake the summer into golden mirth.

Fair hope is dead, and light
Is quenched in night.
What sound can break the silence of despair?
O doubting heart!
The sky is overcast,
Yet stars shall rise at last
Brighter for darkness past,
And angels' silver voices stir the air.

—*Selected.*

A PLEA FOR CHRISTIAN CHARITY.

It is needless to say that we believe the doctrines we advocate. No one whose charity is of the christian type will doubt that; and as to the judgment of those whose charity is blinded by zeal for what they have received by tradition from their fathers, we frankly confess that it does not disturb us. The disturbing force in angry denunciation has lost its power over us, if it ever had any worth mentioning. When a man has judged his own motives thoroughly, and is positively certain that the love of truth is supreme, he can afford to bear with the wrong judgment of others, and can meet misrepresentation with patience, knowing that in due time the righteous Judge will adjust the manifold entanglements of the true and the false in the church and the world. The Lord's patience with the errors and mistakes of men, respecting the things he has revealed, is truly wonderful; an example to be copied by all who would commend his truth to the acceptance of their fellows. But, alas! many professors of the faith of Christ deserve to have this rebuke addressed to them: "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walking after the manner of men?"

It is of the utmost importance that the advocates and witnesses of divine doctrines should bear their testimony in the spirit of the Master. If the flesh dominate, if we show that we are "yet carnal," by acting as do "men of the world," our teaching will not carry with it a convincing power; for it will be evident, even to those who know nothing personally about Divine things, that there is a want of harmony between our creed and our conduct. To be Christ-like in Christ's service is perhaps the highest attainment to which the christian can aspire. Comparatively speaking, it is easy to name a number of religious propositions, and to say that these are scriptural, and therefore ought to be maintained; but it is quite another thing to maintain them in the spirit which Scripture requires. The gospel has suffered much more from its friends than from its foes. A good cause has often been spoiled by unwise defence; and in the highest and holiest of all causes, it is not enough that "we be able to give a reason," we must also give it in the spirit which the gospel approves. The bench takes note of the manner of a witness as well as of his evidence; and men instinctively feel that it should. But, in fact, those who are Christ's "witnesses to the people" should not find it necessary to reason about the manner of their testimony, or even to think about it at all. There should be a spontaneous graciousness, the natural result and manifestation of the grace that is in them, whenever, by the pen or the living voice, they "contend earnestly for the faith once for all delivered unto the saints."

Men full of the love of truth will feel that its majesty will be dishonored if they allow human passion, or sectarian bitterness (which is just human passion in its worst aspect) to mingle with and disfigure their depositions in its favor. One of the noblest and most successful witnesses the Savior ever had, wrote thus: "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

We feel deeply thankful that, though advocating the entire mortality of the natural man, eternal life only in Christ, and the necessity of the Lord's premillennial coming—doctrines reckoned heretical by the overwhelming majority of Christendom—we are not conscious of a breach of charity during all these years, in dealing with objections to what "we believe, and therefore teach." We claim no credit for this; the discharge of a duty is not a thing to boast of; but we are consciously grateful to the blessed Master that the retrospect of nearly a dozen years, in such an important and frequently very trying service recalls no expression which we would wish concealed from those who think that the truth should be spoken in love.

The law of charity, if obeyed by christians generally, would not only prevent unseemly speech in controversy, it would also prevent unnecessary divisions in the professing church. That there are such divisions, sectional and fractional breakings asunder, for which there is, in reality, no justification, is undeniable. There are, however, cases in which christian men are compelled, in loyalty to Christ, and in obedience to conscience, to form separate assemblies, where they can worship in peace, and mutually edify one another, and they deserve the sympathy of the wise and the good everywhere. But the question is, Why were they compelled? Believing in and loving the Savior, and doing christian work cheerfully, whilst their moral character was without stain, we hold those who compelled them to retire, guilty of a serious breach of the law of charity for which they will find it difficult to account to the great Master. Those who suffer thus for conscience' sake "suffer wrongfully;" and the church or ecclesiastical body that cuts them off from its fellowship persecutes Christ in the person of his brethren.

There have been many distressing instances of excommunication, or refusal of fellowship, during the past few years. Why? Simply because the sufferers had been graciously led to see that some of the doctrines usually denominated orthodox are scandalous misrepresentations of the divine government, libels upon the character of God, pagan importations into theology, stamping it with a cruelty inconceivably appalling, and loading our benign Christianity with a burden under which it continually staggers. For refusing any longer to believe—no, assent to, for no one can *believe*—these outrageous absurdities, godly men and women have been cast out of churches—dissenting churches, too, proud of their liberty of conscience, and their free institutions, bravely protesting against papal tyranny and infallibility, and truly teaching that men are accountable only to Christ for their religious belief!

The idea of making belief in eternal evil a condition of church membership does strike one as sufficiently startling, even if we were not expressly told that all sin and sorrow are coming to an end (Rev. 21:4, 5); for union in Christ is the divine condition of fellowship. John 17:23; Col. 3:14; 2 Cor. 8:5; 1 John 1:3–7; Rom. 14:18; 1 Cor. 11:23–26. A man in Christ by faith is entitled to all the privileges of Christ's body, the church. God requires this condition of fellowship, and man has no right to impose any other.

But the point to which we here call attention is the loss which churches sustain, when they reject those whom Christ has received, or cast out those whose eyes Christ has opened. It is perfectly obvious that they thus lose salt and light which would have been of great service to them; for, without implying that those who are content to accept current theology, however incredible some of its doctrines may be, are not sincerely devout christians, loyally attached to their Lord, it must be admitted that men who make the teachings of the Holy Scriptures their own by personal search, and are thus prepared to risk all out of pure love to the truth, give evidence not of christian loyalty only, but of mental ability and moral courage to fight the battles of the Lord intelligently. Two hundred and thirteen years ago the Church of England sustained an irreparable loss. The *elite* of her ministers, the men of heart, and brains, and conscience, left their beloved flocks, their livings, and their homes, and went out, they knew not whither, rather than obey an insane law, requiring all men to think alike. In these days, the bare idea of an act of Parliament contemplating such an utter absurdity strikes one with amazement. Attempts have been made to screen the folly of the act of uniformity, by saying that the two thousand ejected Nonconformists might have quietly accepted the law and retained their livings. Men who talk thus do not understand the matter. The ejected clergy *could* not comply with the law; it was a moral and mental impossibility; for in *their* case there was a higher and infinitely nobler law already in force, which they had to obey, and would and did obey, at whatever cost;—the imperative law of conscience.

Every one sees now that these moral heroes of the seventeenth century were just the men who would have given power, and life, and lustre to the National Church, had not the unwise counsellors of a foolish king driven them out. But why is there this unanimity of opinion now? For the simple but conclusive reason, that men who are prepared to suffer rather than disobey the voice of God in their consciences, furnish moral evidence of the highest kind that they are the pith and marrow of any religious society that has the honor to contain them. The logical conclusion, therefore, is that any church that casts out such men, be they ever so few in number, commits an act of sheer infatuation. . . .

And, finally, those who cherish the blessed hope of the glorious appearing of Christ should allow nothing whatever to interfere with either their love to each other, or the loving harmony of their labor to promote the knowledge of this supremely important doctrine. Men who live in this hope of the church should live together as brethren, that when the hope becomes a realized joy, they may not have that joy marred by painful recollections of unkind or uncharitable words or deeds. The hope of the Lord's return is the pole-star of the church. Men who are agreed in this are a band of witnesses to a divine purpose which sheds light and glory on many of the ways of God regarding his Son and his Son's followers, which otherwise would be inexplicable. These witnesses therefore should, both for the sake of God and men, stand together as an immovable phalanx, neither to be weakened by internal division nor broken by eternal force. Beloved, if God so loved us, we ought also to love one another. Many other doctrines are important, but the one of the Redeemer's return embraces, explains, and glorifies all the rest. This, therefore, in mutual love and with united labor, we must hold fast till he come!—*Rainbow.*

DEFINITE TIME ERRORS.

C. COLEGROVE.

Ever since the origin of what is often denominated "the Advent movement," there has been a more or less frequent and powerful tendency to a designation of some set and special period, when the Second Advent not merely might but must occur. It may be very truly said that this peculiarity was simply the evolution and expression of honest and dominating conviction,—that it was the issue of a course of reasoning,—that it was the fruit of study and investigation. But the event has never yet in any instance verified the calculation. The whole series of prediction has been constantly marked by failure in this particular. And hence, in the retrospect, it is that pain and sorrow are engendered, when the aggregate of disappointments and disasters is surveyed, or the picture glides in panoramic vividness of miscalculations and miscarriages before the mind. How can it happen otherwise than that a sentiment of levity and contempt should be encouraged and strengthened among the ungodly, or that ridicule and reproach should find a powerful incentive, if not an actual justification, among those who love not the appearing of our Lord Jesus Christ? Should not the ears of those who love that appearing, but who grieve at the dogmatic and erratic protestations of the special time staticians tingle with the blood of intermingled sorrow and shame?

The correction of tables and amendment of reckonings is a feature so familiar, that the merest allusion to it is sufficient. Will it be maintained that God ordained these errors of computation for some unseen or unknown good,—or even to verify the prediction of that scoffing which should be characteristic and perhaps diagnostic of the last times? He does indeed permit these errors to occur, but is his permission to be construed as an authorization? It seems to me an interpreter, baffled in his scheme and defeated in his arithmetical and prophetic enterprise, however truly it might have been to him a labor of honor, or conscience, honesty and charity, would scarcely venture to allege the Divine endorsement of his action, with the instance or instances of his short-coming vivid and afflicting in the view of himself and his brethren.

The fact is, it is one of the most singular features of this history, that any man, once involved in any such arithmetical and prophetic error of time, should ever allow himself to run the hazard of another discomfiture, by embarking in a new enterprise or interpretation of like character. One capital defeat, the natural result of defect in human knowledge and finite capacity, should seem properly to serve as an actual restraint against indulgence in the same or similar ventures of prediction. One failure in this field of experiment, if such it should be called, would seem to include or entail a remedy against its occurrence. But if not, is there not some just occasion for lookers-on to stigmatize the apparent dogmatism in vicinations of time as a species of mania?

But there is that singular fact or feature in this matter,—call it a fascination or a fatality—enterprise or infatuation—a heavenly ardor or intellectual restlessness—enthusiasm or conceit—holy hoping and high-born faith, and possible ambition of knowledge or position not absolutely pure,—there is this feature, that the error repeats itself in spite of all the lessons and admonstions of past discomfiture. What is this peculiar trait of the human mind? How shall we attach to a fervent and noble longing for the appearing of Jesus, infallibility of knowledge in assigning the date for its achievement? Does not the lesson of past inability discourage the repetition, and disprove the propriety of this positiveness? Look at the wreck of hopes—see the shattered fragments of expectation, which have marked the past. Far be it from me to speak otherwise than kindly or courteously, since I myself am so intensely conscious of fallibility and dependence.

There is, in all our inquiries and considerations on this subject, one evident fact worthy of attention; that there is this peculiar weakness and ever recurring temptation of some minds, to suppose themselves specially favored and illuminated with divine light. This is an infirmity of human nature which God is able and I doubt not willing to forgive, when it is detetected and repented of; but that it exists and is frequently developed, seems a fact indisputable in the sphere of observation. And when this idea or conceit becomes firmly rooted in the mind, it often proves difficult and nearly impossible of eradication. It is this imagination of what might be called favoritism with God, which constitutes the foundation for the supposed title to leadership in a new campaign of Advent horology. It is this, along with the honest belief in the necessary correctness of a course of careful reasoning and the value of thorough study, which again and again leads to a new embarkation of hope and fortune, interest, welfare, life, and everything, in a career of special preparation and special expectation in reference to a particular year, month, week, day, or even perhaps hour, for Messiah to come and claim his favorites thus seasonably warned and intensely looking for his coming.

We do not overlook for one moment the pure desire, the ardent longing, the entire consecration and devotion, of many at least who have thus unreservedly enlisted all in a scheme and campaign where specific time was the basis and inspiration, the life and strength, the origin and terminus of all their action or conduct. There may be not only an appearance, but an element of something like moral grandeur in the earnestness of believers in some instances, but there was after all, in every case heretofore, the harrowing if not heart-breaking feature of failure, and therefore necessarily incorrectness. The conclusion failed, therefore the reasoning was erroneous, in the particular respect (of course, we mean) of specific time.

Why, then, should this policy be still so pertinaciously pursued? Why should the venture be again and again renewed? Why should hopes be again and again raised, to be again and again disappointed and shattered? Why should men rise up and claim to be leaders and teachers, with authority, or inspiration, or intellectual acumen, or scriptural research, sufficient to justify a new claim to a new following, in a new career, whereof positive and particular time is the glory and power, the foundation and strength, the beginning and fruition? Is it not most painfully evident that this more or less constantly recurring question is a fruitful agent of disastrous divisions, an element of discord, a prolific source of weakness, and, I might say, reproach? Is it not a cause of profound discouragement to very many brethren who cannot embark in these repeatedly recurring campaigns, inaugurated by men, if honest, yet fallible? Is it of no consequence that churches are divided and broken? Is it a small matter that small societies once flourishing and united have become reduced in numbers, weakened in resources, and almost paralyzed in action? Is it possible to see glory and beauty in the process of division and disintegration, or to suppose a special store of credit or honor in reserve for the dividers? Has not division proceeded hitherto sufficiently far, and reduction advanced, until at last it has threatened almost to culminate in something like *reductio ad absurdum?* What a spectacle of denominational separatism throughout all nominal Christendom; and when a body, weak and few at the best, is still further and further reduced and divided, is it any wonder that hope and courage and enthusiasm should be put to their tension among those who love the Lord and his appearing?

And again, when some new failure of some new proposition or prophecy of the Advent has led some estimable brethren into some peculiar and unscriptural entanglement, some hypothesis of a resurrection already past,—for example, like that which the apostle himself lamented and reproved in his day—how can it be otherwise than that there should be superinduced both astonishment and regret at this expedient seized for escape from a dilemma or refuge sought as a balm for a spirit wounded or sore from unrealized hope?

Brethren, let us beware of all the dangers of the way. They are many, and, it may be, increasing. We need to be argus-eyed and hundred-handed, clothed and armed, watchful and wise. How great a virtue is discretion! If we ourselves err, some of us can say, no doubt—O, how true and profound is our sorrow and pain, to have ever in one least degree, or in one smallest particular, misled one another! Who cannot point to some folly or some vagary,—some error, which perhaps in almost an excess of self-reproach he imagines to have bordered on madness; not necessarily in the prophetic or interpretative field, but in a hundred or a thousand incidents and experiences of common life?

And in this view, the greater appears the marvel of that singular obliviousness, by which any person once overtaken in an interpretative mistake, should almost straightway rush into the same arena, and grapple anew with the hitherto insoluble problem of positive and definite time, to renew the exhibition of human infirmity, and, might I even venture to say, presumption? We should naturally look for that noble and becoming modesty that should restrain the explorer in this field from sudden declarations of achievement and correctness, when he is just fresh from an experiment of disaster and discomfiture. Modesty is then and there a most amiable and proper quality. He who, penetrated and prostrated with a sense of his error regains his feet to walk more cautiously, may be no less beloved than if he had never been mistaken; but he who learns no lesson of care from previous misadventure, but confidently renews his declaration of conquest over all difficulty, and presses on in imminent hazard of another disaster, undertakes more than the established dictates of prudence could be construed to justify.—*The Restitution.*

A WHITE garment appears worse with slight soiling than do colored garments much soiled; so a little fault in a good man attracts more attention than grave offences in a bad man.

THINGS I WISH TO KNOW.

S. K. GIBSON.

1. How can the one thousand years of Rev. 20 be in the past, when they "who lived and reigned with Christ," were those who were killed under the last reigning power, just prior to Christ's second coming, as it seems to be chronologically located there in almost every place where it is mentioned in the Revelations?

2. How can they reign with Christ, without a literal resurrection from the dead and ascension to heaven where Christ is?

3. How can they reign with him a thousand years without more than a mortal life? Do they reign by proxy?

4. How can they reign (literally) with Christ when Christ has not reigned, does not reign, and will not reign, until after his second coming?

5. If it is a spiritual reign, by proxy or otherwise, why a reign with Christ "a thousand years," only, during the eighteen hundred years past, in which Christ has had an "unchangeable priesthood?"

6. If Christ is reigning spiritually, what right have we to say he will ever reign any other way than spiritually?

7. Where in the word of God do we learn of a "mediatorial kingdom?"

8. It says: "They shall reign with him a thousand years," and "They lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished: this is the first resurrection."

Which is the first resurrection? The last one? And shall we now make John tell a falsehood, by claiming that he means the second when he says "the first?" However, if "the first resurrection" means the second, and the first death means the "second death," why may not the first advent of Christ, mean the second advent of Christ, and thus end our hope at once?

9. If the word "resurrection" (*anastasis*) here signifies anything short of a literal living again from the dead; what right have we to say that the same word in any other place means any more; and that there will ever be anything more than a spiritual resurrection?" (?)

10. If the dragon here, which the angel says "is the devil and Satan," signifies nothing but Pagan Rome (and it passed away one thousand three hundred years ago), how do we know that there is any devil?

11. If Pagan Rome is the devil of Rev. 20, when will that devil be "cast into the lake of fire and brimstone, and be tormented day and night forever and ever?

12. If the torment of Pagan Rome has ended, or is to end with the judgments of God, and only to last "for the age," over the house of Jacob "for the age," must necessarily be without end.

13. If the "lake," the "fire," and the "brimstone" is all symbolic or figurative, or spiritual, how do we know there will ever be any other than a figurative "lake" and spiritual "fire," for the wicked? And how many spiritual lakes of fire in the spiritual forever are there revealed in the plain "thus saith the Lord"?

14. Where in the word of God do we learn that the "first-fruits" signifies the "first resurrection?" What relation is there between type and antitype, if the first fruits do not merely signify a sample of the great harvest, and not the harvest itself? Then is there not the strongest possible terms used (by inference) to teach the second death of all who have no part in the first resurrection?

15. How is it that Christ can give up the kingdom to God the Father, before he has received it from the Father, at the sounding of the seventh angel?

16. How can it be truthfully said that Christ will not leave the throne of the Father till the Father puts all enemies under Christ's feet; which means to destroy them, when God's enemies are not destroyed, until after they are judged? They are not judged (punished) until after the resurrection; they are not resurrected until after the last trump—the sounding of the seventh angel, at which the kingdoms of this world become Christ's, which is the time the resurrection, and judgment, and rewards are due; all of which occur after the Lord comes.

17. How can it be said God will destroy (except by and through Christ) all enemies for Christ; when God himself judgeth no man, "but has committed all judgment unto the Son, that all men should honor the Son even as they honor the Father," "and hath given him authority to execute judgment also, because he is the Son of man?"

18. If, because Rev. 20 is located in a book of symbols or figures, must it of necessity be all symbolic or figurative? By what authority—what rule? By the rule, "If one part is symbolic, all must be?" Then "Jesus," "Christ," and "God," the "throne," the "book," and the "judgment," etc. etc., are all symbolic; as well as the "chain," the "devil," the "reign" and the "resurrection."

Is there one prophecy in all the book of God where this "rule" can be literally carried out? If there is not, why must this precious Scripture be put upon the rack and torture of symbolic and spiritual interpretation to the violence of every true principle of interpretation of the revelation of Jesus Christ? And that, too, when in direct conflict with almost every "promise" of our heavenly Father for which we hope and wait; and especially when so much of this chapter is "interpolation?"

If that portion which so clearly teaches two distinct resurrections, and a thousand years' reign is interpolation, why not prove it at once? It will save much expense and trouble in trying to find a place for it in the past; and thus will end the controversy.

Submitted in christian charity.

I wish to say (as some have misrepresented me), I do not believe in probation after the Lord comes. That is "harvest" time, and not of seed sowing. Yet I shall be glad for the Lord to sow all he can in his plan of mercy for men.—*Times.*

WATCH.

CATHARINE DAGGETT.

The Lord appeals to us to *watch*, for we know not when he cometh, whether at even, or at midnight, or in the morning. One of the fatal consequences of not watching is sudden and sure destruction. The Lord wants his people to be awake, not asleep, like the world; awake to the signs of the times. The Lord has heard his watchmen all the way along, and they have given the timely warning to the church, so that by taking heed to it, they have been saved. So now, the Lord has got his faithful watchmen on the walls, who are not blind or dumb, but have eyes, and do see the signs that are thickening on every hand, and they are giving the alarm. It comes in the papers, in thunder tones, "the Lord is coming;" the morning of glory to the righteous, and eternal death to the wicked.

Never was the world or church in such a condition as now; many of them are blind, ignorant, and dumb. They are shepherds that cannot understand. They are saying, to-morrow shall be as this day, and much more abundant. But how bitter will be their disappointment when he comes upon them as a thief. Blessed is he that watcheth, and keepeth his garments, lest ye walk naked, and they see his shame. It is important that we take heed to the solemn warning. But few will do it. The most are like the poor unbelievers in the days of Noah and Lot. But how few are preparing for his appearing, and are hailing the signs with delight. We have nothing to look for now but the breaking up of nations, and the great time of trouble, which will take place as soon as the last child is sealed. Jesus is soon coming. We may expect trouble, sorrow, and distress and perplexity until the King comes.

The Lord bless the Editors of the *Crisis*, and help them to continue to give the alarm. Their writings are meat in due season. It is so comforting to read their writings, so full of spirit, and life, and truth. They are the life of the paper. While traveling around among the dear lovers of Jesus, they say, I am so comforted by the writings of the editors of the *Crisis*. They do give us the truth, and show us so plain where we are in the stream of time, and what we must do to prepare for the great event. The Lord help you to stand at your post a little longer, and watch for the coming King, for he will soon come. We already hear the rumbling of his chariot wheels, and we cry, Triumphant Lord, appear! The signs proclaim him near whose right it is to reign. Lift up the voice with lofty cheer. Soon Jesus will come again.

Bangor, Maine.

PRAISE.

G. H. MERRILL.

"I will praise the Lord at all times; his praise shall be continually in my mouth."

So said the sweet singer of Israel. Who is more worthy of our praise than God, "the Father of lights, with whom is no variableness, neither shadow of turning"? We should praise him, through Jesus Christ, for his goodness, mercy, loving-kindness, and for his wonderful works to the children of men. Think of his promises to us fulfilled and unfulfilled. Think of his willingness and power to pardon sin. Surely, we ought to praise, commend, applaud, celebrate and glorify the God of all grace. Yes, magnify and adore the great "I AM," for the preservation of life, deliverance from sin, protection from danger, answering prayer, and for the "blessed hope."

All should praise God for spiritual and temporal blessings. The rich and poor, the high and low, young and old, small and great, every one, no matter who,—praise him. It is obligatory upon all. It is good, it is comely, to praise the Lord. "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." "Bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure." "Bless the Lord, all his works, in all places of his dominion; bless the Lord, O my soul." Thus we see all are called upon to bless and praise the Lord. "Let everything that hath breath praise the Lord."

Praise should be offered with an understanding heart, with the whole soul, with joy and gladness; also with thankfulness. How long? Continually, during life, more and more, day and night, day by day, forever and ever. How? "In psalms and hymns." Yes, "sing unto him, sing songs unto him; talk ye of all his wondrous works." "Speaking to yourselves in psalms and hymns and spiritual songs; singing, and making melody in your hearts to the Lord. Giving thanks always for all things unto God the Father, in the name of our Lord Jesus Christ." "Let the word of Christ dwell in you richly in all wisdom; teaching, and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Thus we see *how* to praise our God.

Praise is a part of public worship. "My praise," says David, "shall be of thee in the great congregation." "I will praise thee among much people." O, let us, with the Psalmist, "make a joyful noise unto the Lord," and "serve the Lord with gladness; come before his presence with singing." "Enter into his gates with thanksgiving, and into his courts with praise; be thankful, and bless his name; for the Lord is good, and his truth endureth to all generations." It is good to praise God in the "great congregation," in the family, on the street, always, everywhere, praise him who is praiseworthy. All we do or say should be done to the glory of the dear Lord. Extol him in the look of the eye, in the expression of the countenance, in every act or move we make, magnify and glorify our God. Let us not be satisfied with having our hearts filled unto praise, and praising God ourselves, but invite others to come and magnify the Lord with us. Time is short, and what we do we must do quickly. Jesus is coming. Soon he will be here. What we do let us do well, and with delight, and the "well done" will be said of us by the King, by and by, when he comes.

Reader, dear reader, precious soul, whoever you are that have not learned to praise the Lord, I invite you to do so. Come, give your heart to him, and be filled with the spirit of praise. If you do not praise and glorify God here in this life, you cannot in the world to come. O, come, come, dear soul, praise the Lord *now*. Then in the kingdom with all the saints, without alloy, we will praise him, and be happy forevermore. "Praise the Lord, O my soul, and all that is within me, praise his holy name."

Worcester, Mass.

AN IMPORTANT QUESTION.

Is the believer wholly sanctified at the time of conversion or pardon? Or, in other words, does he at that time receive perfect love? (1 John 4:13) or the baptism of the Holy Ghost? (Acts 2:38) which all appear to be about the same grace.

This question is of vital importance to every believer, and his decision will have a practical bearing upon his whole christian life. There is much darkness in the church upon this subject. If it is a grace to be received subsequent to conversion, surely we never should rest until obtained.

If this grace is invariably received at conversion, why did the apostle pray for the Thessalonians that they might be wholly sanctified? 5th chapter, 23rd verse: "Faithful is he that calleth you, who also *will* do it" (yet in the future to them); although they had been truly converted and were not backslidden. (See 1 Thess. 1:6–8). At the time of writing this epistle they were young converts, of but only a few months' experience.

Again: the blessed Savior prayed for his disciples (then with him), that they might be sanctified. John 17:17. Who would dare affirm that they were not converted until the day of Pentecost, when no doubt the prayer was answered; what a great work was wrought in them at that time.

Again: the Samaritans were not baptized with the Holy Ghost until the apostles went down and prayed for them, yet they had believed and were baptized. Acts: 8:12–16.

Saith the beloved apostle: "He who feareth is not made perfect in love, for perfect love casteth out fear." Then there is a love that is *not* perfect, also a perfect love to be obtained.

If sanctification is complete in justification, why did the apostle exhort his brethren to go on to perfection, to cleanse themselves from all filthiness of the flesh, to perfect holiness in the fear of God?

But there are other difficulties, some of which are:

1. If sanctification is complete in justification, then every one who enjoys religion is entirely sanctified; then every christian to be truthful should profess entire sanctification.

2. If all who are converted are entirely sanctified, then all the directions in the word of God to seek holiness, sanctification, and perfect love, are given exclusively to sinners.

3. If sanctification is complete in justification, then converts are not to seek for any further cleansing.

4. If justification and entire sanctification are inseparable, then all who feel the fruits of the flesh are in a state of condemnation.

5. If a state of entire sanctification is consistent with the struggles of pride, unbelief, impatience, jealousy, and anger (the common experience of merely justified believers), must we not infer that these must go with us to heaven, as it must be admitted that entire sanctification fits the soul for heaven?

6. If sanctification is complete in conversion, then every man who is not entirely sanctified is a child of the devil.

7. If entire sanctification is complete in justification, it is so in opposition to the experience of the church of God; then whoever is convicted for full salvation and groaning after it, is at once to infer that he was never converted, or that he is now backslidden.

Thus it seems to me, if this belief were received, it would perplex and harass with perpetual difficulties and discouragements the very souls who are the most deeply concerned to possess all the mind that was in Christ.

Beloved reader, do you feel that you love God, yet have not obtained that love which casteth out all fear? you may now come and consecrate your all to God, and by simple faith receive this pearl of great price. Oh, let us remember this alone will prepare us to stand before the Son of man. How can we maintain our justification unless we walk up to *all* the light God has given us. The day of the Lord is near at hand; may we be found waiting, with our garments unspotted, and lights burning; in other words, sanctified wholly.—*Selected by B.*

WE owe the greatest debt of gratitude to those who tell us the truth.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 3, 1875.

TAKE NOTICE.

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The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

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AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

A GREAT FIRE in Virginia City, Nevada, has consumed property amounting, as estimated, to eight or ten million dollars. The fire occurred Oct. 26th. Thousands of people were left homeless. The city has been noted for wickedness. It is said the fire has resulted in the "complete devastation" of the city. M. G.

HOAG'S VISION.—Several have requested us to republish "Hoag's Vision." Those interested will find it in this paper. Joseph Hoag, who had the vision, was born in 1762, and died in 1846. In early life he resided in the State of New York, but removed to Vermont, where he died. He and his wife were both highly esteemed ministers among the Friends. The vision was well known to a number of his friends many years before any part of it was fulfilled. M. G.

"THE MORNING" is the title of the best temperance paper we have ever seen. It is published monthly at 23 Park Row, New York, Price $1. The following is a part of their announcement:

"The Morning. A National Advocate of Woman's Christian Temperance Unions, Reform Clubs, and all other Temperance Organizations. The organ of the National Christian Temperance Campmeeting Association. It will maintain the old-fashioned, aggressive religion of Christ and the apostles. Henry W. Adams, Mrs. Sarah K. Bolton (of Cleveland, Ohio), Mrs. E. J. Thompson (of Hillsboro, Ohio), Editors. Evangelical—not sectarian." M. G.

A GOOD PAPER.—We have become satisfied that the New York Daily *Witness* is the best daily in the United States. Not that it contains the greatest amount of news, but the best selection. It is the only daily we have seen that is decidedly religious in its character. The Catholic power, the whiskey rings, and other systems of corruption are trying to crush the *Witness*. For this reason, good men should rally to its support. It will give a faithful report of Bro. Moody's meetings, which will be specially interesting. The Daily *Witness* is two cents a copy, or five dollars a year, post paid. Take it, if you wish a wholesome newspaper. Address "New York Daily *Witness*, New York City." M. G.

NO DEVIL.—*Dear Crisis*:—The following statement was made publicly in one of our meetings: "There is no Devil, a fact that not only many of the leading men, but a *greater* part of the Advent people hold."

For the enlightenment of many who, like myself, are ignorant of such a "fact" being a leading doctrine of the church, please to answer through your faithful columns.

M. F. MOORE.

Sacramento, Oct. 18th. 1875.

So far as we know, there are but *very few* who believe "there is no Devil." We are not aware that there is a single preacher, in sympathy with "our paper," who believes and teaches the doctrine named. We are as satisfied that the Devil and his angels exist as personal beings, as we are in the existence of Christ and his angels. The Bible speaks very plainly on the subject. M. G.

GOOD SENSE.

In the New York Sunday *Herald*, Oct. 17th, we find some sensible editorial remarks concerning the coming of Christ and his kingdom. Different ministers are beginning to tell their congregations that the kingdom of God is near. The *Herald* says:

"But the kingdom will need a King, and the time and manner of his coming is just as important as is that of the appearance of his kingdom. Messrs. Snow and Blank will therefore tell us what the Bible says about the great event, and give us the reasons for believing that it is near at hand."

Thank the Lord that so many are being raised up to see and spread the truth. We have just had a very interesting interview with an able minister, who was in our meeting last Sabbath evening. He sees the truth clearly concerning the speedy coming of Christ, the sleep of the dead, the destruction of the wicked, and the saints' inheritance upon the new earth. He informed us that a great and rapid change is taking place in the minds of ministers and people on these subjects. Prejudice is giving way, and many hearts are open to receive the truth, that were closed till within a year or two. He said the people are starving for Bible knowledge on these subjects. Let them be fed with the sincere milk of the word. M. G.

IT LOOKS WELL.—What does? The list of names in the three-month's list. It pleased the sight of our eyes last week more than anything else in the paper. We felt pleased because it showed a spirit of sacrifice for the welfare of others.

Dear Brn. and Srs., let us have a freshet of names on this list. People are starving for the food on which we are feasting. Send them a little dish, that they may have a taste, and call for more. Select some neighbors, or friends, far or near, and send them the *Crisis* for three months. If need be, cut off some luxury, or even make a sacrifice to accomplish this object. Do not wait. Send at once. Now is the time. Come, to-day sit down and make out the list of one or more names, and send them to the *Crisis* office, with money enclosed. Let every reader do something in this blessed work.

THIS GENERATION.

The word *generation*, in its primary signification and general use, means a class of men. Its general use in the Scriptures is to represent a class of the human family living at the same time, occupying a given period. Webster defines it as "A single step or stage in the succession of natural descent; a rank or remove in genealogy; hence the body of those who are of the same genealogical rank or remove from an ancestor; *the mass of beings living at one period*; also the ordinary interval or period of time at which one rank follows another, or father is succeeded by child; an age." It is sometimes used in the sense of "race, kind, family;" as the righteous, the wicked. It is generally used in the Scriptures to represent a cotemporaneous class, or those living at the same period of time.

God's ancient Israel was almost invariably represented as a series of generations; that is, the nation continued through a number of periods of human life, and therefore they are represented as *generations*, and not as a single *generation*. It was said of them, "These are the generations of Jacob." Gen. 37: 2. "Ye shall keep it a feast to the Lord throughout your generations." Ex. 12: 14. "Our dwelling place in all generations." Ps. 90: 1. "All generations shall call me blessed." Luke 1: 48. "The mystery which hath been hid from ages and generations." Col. 1: 26.

The word was used by the New Testament writers in most cases, in the sense of a cotemporaneous class. "An evil and adulterous generation seeketh after a sign; and there shall no sign be given it but the sign of the prophet Jonas." Matt 12: 39. The sign was given to none of the Jews, only to those living at that period; therefore the generation was only those living at that time. "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." Matt. 11: 16, 17. Why was that generation like those children? Because of their treatment to John and Jesus; and, therefore, the generation could only apply to the people who were living at that time.

We think it doubtful if the word "generation" is once used in the New Testament and applied to the Jews as a race, embracing that people through the ages of their history. It is generally applied to a given period.

We now inquire for what purpose was the word "generation" used in the text? We answer emphatically, It was used to limit the fulfilment of the predictions Christ had made. To show that the last of the events foretold should take place before the generation should pass away. He did not use the expression to give the condition or continuance of the class, but only to show that within its limits the series would be completed. The only direct proof we have of the specific class designated is, that it was presented in serial prophecy; and it would be a violation of all rules of Bible interpretation to place it anywhere in the series where the predictions do not locate it. It is also specified by the qualifier "this."

As the generation extends to the utmost limit of the events foretold, it will not do to apply it to one that terminates earlier than those fulfilments.

Again, as Jesus did answer the disciples' question, and as that question demanded the time "when" the "world" should "end," and Christ's "coming" should take place, and as he did not show when his "coming" would take place, by giving periods but events, he must specify where, in the line of events presented, his coming would transpire. To do this definitely, he presented the generation connected with which his coming and the end of the world would take place. We will illustrate. If a stranger should come into a city and inquire where he might find a friend's house, and was correctly answered, not by giving the miles or rods from a certain house, but by describing the streets leading to the one on which the friend lived, and was told that he must pass through A B C and D streets, D leading to Washington street on which the friend resides; the last street being particularly described, he is told to turn to the right, and before reaching the end of the street he will find his friend's residence. So Christ described the great events to be witnessed by his church, the rising and passing generations standing between the inquiring disciples and his glorious appearing. He very minutely gives the history and experience of the last generation, and then very emphatically says, "Verily I say unto you, This generation shall not pass away, till all be fulfilled."

But some argue, honestly, doubtless, that the word "this" specifies the generation then present, and not another past or future. We acknowledge the word "this" signifies the one *present*, in contradistinction to others of the same class absent. But the presence expressed is not always real and personal, but sometimes is mental; that is, it expresses one in mind, or one being spoken of. We might speak of a man standing in our personal presence, upon whom we are looking, and because he is thus present say, *this* man. We might just as properly be speaking of the same man when a thousand miles distant, and say, This man, because he is mentally present. He is present in our conversation; he is before our minds. The word "this," is not, therefore, proof that the generation was personally present, or living on the earth when Jesus made the prediction, but might have been the one he was last describing, of which the disciples were then thinking.

Some understand the Jews to be expressed by "this" generation, as a race, a family, and that the Savior would say they shall not become extinct before his coming shall take place. We fail to see the proof of this position. If this prophecy was made to limit the time on which all the foretold events should transpire, as all agree, it does not accomplish that purpose unless the Jewish race be limited. If they are to remain a distinct race as long as other classes continue on the earth, as people generally believe, then the passage would be equivalent to saying, Before all men shall pass away, all these things shall be fulfilled. This would express no limit to the fulfillments, and make the expression unmeaning, unless it was designed to show that the Jews would continue as a distinct race unto the end of the world. This would wrest the passage entirely from its connection; for it is foreign to the subjects presented by the question and the Savior's answer.

It is common and natural in prophetic descriptions of events, to speak of those far distant, as present, because they were described when present, mentally, in vision, to the prophet. Let us illustrate. If an exhibitor were giving a panoramic view of distant historic events, arranged upon the canvas as they transpired chronologically, presenting first a battle scene, the picture presenting vividly the awful butchery and fearful devastation on the field, the background representing the mourning and woe of millions in distress, it would be natural and proper for the exhibitor, in explaining the illustrations and describing the awful experiences of the people, to say "this generation" suffered more from a single battle than anyone that ever lived. The event being distant in time, either past or future, would not alter the case. The word "this" demands that it be the one personally present, the one last described, the one to which the hearers minds were then being directed.

In harmony with this principle, Isaiah presents the birth of Jasus as an event which had already taken place, although it did not transpire for hundreds of years subsequently. He said, "Unto us a child *is* born." He said *is* born and not *shall* be born, because prophetic vision brought it before him as an event which had already taken place. This rule is common in all the prophetic writings, and certainly we believe that every safe rule of biblical interpretation demands its application to the text under consideration.

We now inquire, If the argument will not allow us to apply the expression "this generation" to the one living when the prediction was uttered, because all the events did not transpire during its period, must it not apply to the one Christ had last introduced to the minds of the disciples, to which their thoughts were being directed when the wonderful prediction was made? What generation did Jesus last present? and what were its history and experiences? The infallible record of the words of heaven's great Teacher must decide this question.

As he passed down over the lines of notable and important events to be witnessed by his church, during the ages of her mourning, while waiting for redemption, he came to the manifestation of the signs indicating his "coming;" and then with words of wonderful power and impressiveness describes the experiences of the people witnessing the events and the signs signified. He says —"And there shall be signs in the sun and in the moon, and in the stars." What do these signs indicate as coming? They must indicate the coming of Christ and the end of the world; for the signs indicating those events were inquired after, and as he "answered" the question, he must have presented signs showing their approach. That he gave these signs for that purpose is certain from the use he made of them, for he said—"And then [when the signs shall have appeared] shall they see the Son of man coming in a cloud, with power and great glory." The disciples inquire, "What shall be the sign of thy [Christ's] coming?" Jesus answers this and says, "And there shall be signs in the sun," etc., and adds, "Then shall they see the Son of man coming." A more direct answer could not possibly have been given to their question.

Then it is certain that these signs will appear during a period in which the Son of man will be seen "coming"; and his appearing will be the last event of the series. To express clearly and impress forcibly the principal point designed to be presented by these utterances, the Savior gave a clear and striking illustration, by saying—"Behold the fig-tree and all the trees; when they now shoot forth, ye *see* and *know* of your own selves that summer is now nigh at hand." The springing forth of the trees has always been to men a sure and unmistakable sign of summer's approach. He referred to the trees and season for no other reason than to show the connection between them,—that one event invariably followed the other. He then applies his illustration, using it for the purpose intended, saying—"So likewise ye [the same as in that case], when ye *see these things* [signs] come to pass, *know* ye that the kingdom of God is nigh at hand," or, as Matthew expresses it, "So likewise ye, when ye see all these things, know that *he* [margin] is near, even at the doors." As both historians recorded the truth, it follows that Christ and the kingdom of God will both immediately come, after the signs appear. This agrees with Christ, when predicting the type of his second coming. He says—"Till they see the Son of man coming in his kingdom." Matt. 16: 28.

It seems to us that the adorable Teacher made this grand focal point in his wonderful prophetic answer as clear and positive as language could make it; viz., that the church might know by the appearing of the signs foretold that the kingdom of God and Christ's coming is near at hand, as well as men may know naturally by the putting forth of the trees that summer is near.

By this very strong and positive language Jesus shows that the signs would indicate his coming "*near at hand*," but sets no limit to the time involved in the expression "*near at hand*," so that the real point sought in the question was not yet reached; for the disciples wished to know "*when*" the things specified should "be." If a prophet should predict a wonderful political event, and he should be asked to "tell *when*" the event should take place, and in answer he should say, It will come to pass before the close of President Grant's second term of administration, it would be understood that the demand of the question would be fully met. But if he should answer by saying that when President Grant shall leave the chair of state, then know it is near at hand, he would not tell *when* it would come to pass, but only *when* it is *near* at hand. Just so the Savior gives the time or period within which the great events of his coming and the establishment of his kingdom will take place, by saying, "This generation shall not pass away till all be fulfilled."

The utmost limit is given by our infallible Jesus to the dark and fearful scenes through which his watching, waiting Bride has passed, while the echoes of her earnest prayers have sounded in mournful pleadings from continents and islands, from hill-tops and vallies, "Thy kingdom come."

Has the notable generation, destined of God to witness the grand consummation of christian hope, yet arisen upon the stage of human experience? Do we move among the ranks of humanity who have seen in their grandeur and awfulness the heavenly and earthly signs, foretelling with voices that cannot be silenced the speedy advent of the glorious Christ? We believe the generation which has occupied the earth for nearly one hundred years in the past, is the one specified and described by the great Prophet as not passing away till all is fulfilled. It is a fact that the last generation to which Christ directed the minds of his disciples before uttering the text, and whose particular history he had just given, was the one living at the time of the signs appearing, and must witness the events of which the signs were portents.

He first presents the celestial signs in the sun, moon and stars, and then earthly scenes —distress and perplexity of nations, adding to these sea storms and roaring waves. The predicted distress of men must be experienced by a generation associated in national capacity while the physical signs are being developed, for they are so presented. He then adds further particulars of the experiences of those then living, saying—"Men's hearts failing them for fear, and for looking after those things that are coming on the earth"; and then gives the connecting link between the signs and the events signified, showing that the same generation that saw the signs will see the coming of Christ also; for he adds—"And THEN shall THEY see the Son of man coming in a cloud." Who shall see him coming? "*They*" shall see him coming. What people does the pronoun *they* refer to? Those just spoken of and described as perplexed and distressed, whose hearts fail them because of anticipating coming calamitous events; the very class witnessing the signs in the heavens and on the earth.

He then illustrates this case by the parable of the fig tree, showing that the people who witness these signs may know as certainly by them that the Son of man will be seen coming, as men may know by the condition of the trees that summer is at hand. He then, to put the keystone into the arch, says—"*This generation* [the one perplexed and distressed with fearful hearts; the THEY who shall see the Son of man coming] shall not pass away till all be fulfilled."

In this construction of the subject there is perfect harmony; for as the coming of Christ is the last event in the series, and as "*they*" who see the signs shall see him coming, they must of necessity be the same class who shall not all pass away before all is fulfilled, or Christ comes. This makes the generation a cotemporaneous class, as nearly all expositors testify.

In the New Testament, generation generally signifies those witnessing the same events; coming in contact with the same circumstances; as those seeing the signs of Christ's first advent, and witnessing his appearing and miracles. The length of a period occupied by a generation is not given, but would naturally commence with the first event specified as affecting it, and continue until all of the people, living at the commencement, "pass away"—die. The expression "pass away" must mean dying, and consequently the generation must embrace all living at its commencement. The generation, therefore, must commence at the sign in the sun, and continue until all then living have died.

We have no doubt but the sign in the sun was fulfilled in its being darkened on the 19th day of May, 1780. We believe this, because the history of that darkening exactly duplicates all the predictions of that sign, and because the people living since that time have experienced nearly every thing foretold of those who should witness the signs and be living when Christ should come. The period of the generation has already been lengthened to ninety-five years, so that the youngest now living are in their ninety-sixth year. An old, feeble remnant of it still remains, just ready to fall into the grave. Here comes the test of faith in the prediction which caused the Savior to affirm its truthfulness, so as to give the most perfect assurance to his trusting people that not all the withered, sinking remnant would pass the threshold of death until the long-looked-for Christ would be seen coming in glory-gilt clouds to bless his waiting Bride.

Amazing thought! that the moving, careless multitudes, now occupying the very last days of the generation period, into which have been crowded the wonderful signs foretold and typified in the book of God, with all the excited experiences of faith and atheism, of devotion and blasphemy, exactly corresponding to the prophetic description of the last generation, are now approaching their changeless destinies. Sublime position! standing between two worlds, at the transition point where the old convulses in death scenes, its elements and creatures showing signs of change and revolution, and the new, through prophetic vision of faith, is seen rising in celestial splendors, the home of immortality, the throne and dominion of Immanuel, the everlasting kingdom of God. Then utter thy last groans, polluted earth; wheel into line, ye last-day armies; arrange thy garments and bridal jewels, ye spouse of Christ, for Zion's nuptial day approacheth, and the note of eternal jubilee immediately soundeth. J. C.

BRN. MOODY AND SANKEY IN BROOKLYN.

Yesterday (Oct. 24th) Brn. Moody and Sankey held their first meetings in the Brooklyn skating rink, which will seat some five thousand five hundred. The rink is well fitted up for the occasion, and is pleasantly located in the heart of the city. The first was a prayer-meeting, appointed at 8.30 A. M. At 8.15, the rink was crowded by a very intelligent and orderly audience. At the time of commencement there was room for no more. Probably six thousand five hundred persons were inside the rink, and many could not get in. It was a remarkable sight, and such as we never saw before at so early an hour of the day. Bro. Moody said it was the most favorable opening he he had ever witnessed. A large number of ministers were present. The effect of this first meeting was excellent. Bro. Moody made some pointed remarks about the low state of the churches, telling them what they must do if they expected the blessing of God upon their labors. What he said was well received, because it commended itself to the good common sense of the people.

A choir of some two hundred and fifty christian singers occupied one half of the platform, while the other half was filled with ministers, and some noted women. The singing was very fine, led by Bro. Sankey. His solo singing charmed all, because of his deep devotional spirit, the richness and fulness of his voice, and distinct pronunciation, which enabled all to hear the words, as well as though they had been spoken by a good reader. The singing had a blessed effect upon the audience.

At 4 P. M. the second meeting was held in the rink. An immense crowd gathered. It was estimated that over twenty thousand people gathered at the rink that afternoon. Two other churches were filled with the overflow, and then thousands were left outside. Bro. Moody gave another plain talk on the meaning of the word "gospel." The vast audience listened with marked attention, and the effect was decidedly good.

Monday morning, Oct. 25th, an eight o'clock prayer-meeting was held in Dr. Talmage's church, which was crowded at that early hour. The house is estimated to hold about three thousand people. In the evening the rink was again densely packed, and hundreds had to go away. Bro. Moody's discourse was excellent, and produced a deep impression upon the audience. His earnest, plain, common-sense talk, reaches the hearts of the people, and makes each one feel, "Thou art the man." He exalts Christ as a Savior, and in a pointed manner makes men feel they are sinners, who are in pressing need of just such a Savior as is provided. He enforces his subjects by well-chosen illustrations and anecdotes. His entire services occupy but one hour. He talks from twenty to thirty minutes. He has learned not to tire out his audience by long prayers and sermons. He knows when to begin, and when to stop. He commences promptly at the time appointed. After a short inspection, every one must be satisfied that he is really in earnest in his efforts to lead the people to Christ. He is no sham. He engages in the work as though it was of some consequence, and worthy of his best energies, just as should be done by every other christian man.

At the close of the meeting he invites those who are seeking Jesus, to meet him in an inquiry meeting, either in a part of the rink, or some other room. He employs all means to bring men to the foot of the cross to plead for mercy.

Tuesday, Oct. 26th. The 8 o'clock morning prayer-meeting to-day was excellent. The Tabernacle was crowded, and many standing up. It was evident the interest had nearly doubled in twenty-four hours. Some thirty-five rose for prayers. In the evening the rink was again densely crowded. Hundreds go an hour and a half before the time, in order to secure seats. It is very evident that Bro. Moody's object is not to please the people, but to bring them into true relations to Christ. He says very plain, pointed things to fashionable church members, and considers them the chief obstacles in the way of a revival of pure religion. The prospect is very encouraging for a thorough and extensive reformation.

When speaking of the beginning of Bro. Moody's meetings, the New York *Herald* says:

"Mr. Moody struck the key-note of his revival work in this country in his opening address at the Brooklyn Rink on Sunday when he appealed in his earnest and peculiar way to his hearers. 'Let us go up and take the land.' If, single-handed, he was to meet and overcome an army with banners, his undertaking would not be more difficult. In his revival work he must triumph over the depravity and the indifference of men to make his mission successful, and the history of a long line of evangelists and reformers shows success in an endeavor of this kind to be almost impossible. Mr. Moody is apparently an exception to the list of equally earnest workers who have little to show for their zeal and devotion except the sense of their own faithfulness, and though the revival is only begun it is apparent that the evangelist is to make a very deep and perhaps a permanent impression upon the people. Thousands went to hear him on Sunday, and as many as obtained admittance to the rink were turned away because that immense structure was incapable of holding them. The scene was one never before witnessed in any city on this Continent. Not only Brooklyn, but New York and all the adjacent towns and villages, helped to swell the multitude which congregated in the building or gathered in the streets about it. Something more than mere idle curiosity was necessary to bring so many earnest men and women together. Evidently the popular heart was prepared for a great outpouring of the Divine power, and unconsciously the vast assemblage became an impelling force in making the aspiration a reality."

The New York *Tribune* says:

"All calculations with regard to the coming of the evangelists, Moody and Sankey, have been at fault. The numbers interested, the assistance at hand, the religious feeling awakened, have all been under-estimated. This was not a result of mismanagement—on the contrary, the management has been singularly good—but a misconception of the depth and earnestness of the religious feeling which awaited the coming of the evangelists and stood ready at once to aid and to respond to their efforts. This religious spirit has been lately aroused in this country by various causes, chief among which we reckon the general trade and business depression which, now, as always in the past, tends, while multiplying men's troubles, to quicken their sympathetic and religious feelings. The demonstration yesterday in Brooklyn was expected to be noticeable and earnest, but in its magnitude it has proved a surprise. The reputation won by Moody and Sankey abroad specially adapted them to lead in a general revival, and led all to anticipate a great following to hear them, but that three or four times the number in attendance would have to be turned away was wholly unexpected. And instead of an effort being required to awaken interest and arouse dormant feelings, it was soon discovered that the audience was as intensely earnest and sympathetic as the leaders." M. G.

THE SCHOOL QUESTION.

Much interest is awakened in relation to the use of the Bible in the public schools. In connection with this movement, the Catholics are very busily engaged in efforts to introduce a separate system of schools for their children, knowing that if they can accomplish their object, it will be a long step towards securing the control of this country.

"Father Gerdemann," so called, who is a converted Catholic priest, is giving lectures on Romanism, and presenting some startling facts, that should be well understood by the American people. The following is an extract from one of his recent lectures:

THE PRESENT QUESTION.

"There is no doubt that the papal church contemplates the undermining and overthrow of our public school system. Will it be necessary to adduce detailed proofs in support of this fact? Hardly, I think. It is sufficient to remind you of the oft-repeated utterances of the infallible Pope on the public school system. He finds in it nothing good, nothing commendable, but denounces it on every occasion in unmeasured terms. His example is faithfully copied by the bishops. They continually warn their people not to send their children to the public schools. They threaten them with the censures of the church in this life, with the torments of hell-fire in the future life, if they dare to disregard their admonitions. The priests use all their public and private influence in the same direction.

The Catholic press is also very outspoken in the denunciation of the public schools, and unceasing in its attacks upon it and its demands for the division of the funds, and the consequent overthrow of the principle which guided us in the establishment of our admirable system. The more devoted a son of the church an editor of a Catholic paper is, the more virulent his attacks, and the more determined his demand for the suppression and overthrow of the system. And the church has not contented itself with a war of words against it, but shrewd and able wire-pullers as the leaders are, they have resorted to open hostilities where it was deemed advisable, and I have the very best reason to know that they expect to open the attack at no distant day along the whole front." M. G.

THE Bible is still *the* book of the Madagascar Christians as it was in the days of persecution. For some time the stock of Bibles at the mission was exhausted, and it was painful to be obliged to turn eager inquirers for the volume away. At last the London Bible Society sent 5,000 Bibles. These were all sold in a few days, and hundreds of people who came too late had to be sent away. One man sold his principal garment (a kind of shirt) in order to make up the required shilling.—*Ex.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$91.22
Henry E. Palmer	15.00
Curtis Tyrrell	.75

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$28 15

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer 5002, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$1,238.93
Henry E. Palmer	15.00
S. A. Church at Providence, R. I. (by Bro. Sibley)	6.02
Mrs. Mary Leavits, (By Bro. G. T. Stacy.)	1.00
Miss Anna Lang, (By Bro. G. T. Stacy.)	1.00
Miss Nelly Ham, (By Bro. G. T. Stacy.)	50
A Friend of the Southern Mission (pledge paid)	5.00
Mary S. Lathrope	5.00

FOR THE POOR, ETC.

Previous acknowledgments	$12.00

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy)

	Copies		Cash
Previous acknowledgments	(52 copies)		Cash $26 10
An M. D.	10	"	5.00
"Lover of Truth"	10	"	5.00
A. Z. Bennett	10	"	5.00
A. H. Post	11	"	5.50
L. D. Carey	2	"	1.00
G. H. Hewes	2	"	1.00
C. W. Jocelyn	2	"	1.00
C. Bacon	2	"	1.00
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Mrs. R. Burrell	2	"	1.00
Ira Holden	4	"	2.00
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Unknown	(one copy)	"	.50
Miranda Williams		"	.50
May S. Lathrope		"	.50
J. D. Daniels		"	.50
Asa Avery		"	.50
S. Case		"	.50

CONFERENCE REPORT.

The Conn. A. C. Conference met at Plainville, and was called to order at 9.30 A. M., Oct. 14th, by the President, Seth Woodruff. Prayer by Bro. H. C. Smith.

Committee on credentials—H. P. Bradley, Milton M. Bigelow.

Delegates—Luman Watrous, Morris; W. M. Bigelow, Milldale; Orrin Hodge, Plainville; O. M. Gilman, So. Windsor; Edward Porter, Bristol; Merwin Benham, Edward Cooper, New Haven; E. G. Dudley, Yalesville; Albro Humphreville, Campville.

Preachers—Seth Woodruff, G. L. White, Joseph Curtiss, R. K. Stark, A. Elliott, W. J. Ripley, H. C. Smith, B. Hitchcock.

Visitors—G. L. Teeple, W. Tefft.

The President and Secretary of the Conference, and Bro. H. P. Bradley, were appointed a committee to ascertain who among preachers are entitled to receive certificates as members of this Conference. O. M. Gilman, Jos. Curtiss and Merwin Benham were made a committee to nominate officers for this Conference.

The campmeeting report was read, and after the reading was accepted and adopted. The lease of the camp-ground having expired, the committee were instructed to lease it again.

The following persons were presented by the nominating committee for officers of this Conference, and were elected for the year ensuing: For President, Seth Woodruff; Vice President, A. Elliott; Secretary and Treasurer, O. D. Woodruff.

It was voted that the campmeeting committee consist of four members; and Seth Woodruff, O. D. Woodruff, O. M. Gilman, and Wm. Reynolds, were elected that committee. They were also chosen to be tent committee.

The reports of delegates and preachers showed that the great truths which called out this people are still dearly cherished amid the perils and temptations of the last days, and the importance of being ready to meet the soon coming Savior seemed to be realized.

The closing meeting Sunday evening, Oct. 17th, was solemn and impressive, the Holy Spirit being especially manifest. After preaching by Bro. Teeple, two requested prayers, and others were deeply convicted.

Again we separated to engage with the conflicts of life, and trust that should another Conference be called before the Master comes, the conversion of many sinners may be reported. Brethren, let us pray for this. O. D. WOODRUFF, Sec'y.

Correspondence.

From Sr. R. P. Eldridge.

Dear Brn. and Srs. in Christ:—My heart has been cheered by your letters in the *Crisis*. I, too, am a child of affliction, having been held a prisoner by disease for many long and weary years; consequently, I have not been permitted to form acquaintances with but few of like precious faith, either personally or by writing. Though a stranger to most of you, still, as I love that same blessed Savior whom you adore, and belong to the same royal family of heaven, I feel that we are not strangers in every sense. When the time has arrived for you to assemble in the tented grove to worship, how my heart has yearned to be with you, and tell you that I too love to hear of the soon coming King.

O, church of Christ, look up. Christian pilgrim, lift up thy head. Weary and suffering one, rejoice, for thy redemption draweth nigh. The promised land is but just before us. Only a little ways in the distance are the glittering palaces of the city of God.

O hail, happy day, when these poor, frail, mortal bodies will be changed and fashioned like unto Christ's glorious body. Only a little while, and the swelling anthems of the redeemed shall burst sublimely on the rav-

ished ear; a crown of glory shall sparkle on thy brow; the spotless raiment of the blest shall be thy fair adorning; and with harps in your hand, which will far exceed the sweetest toned instruments of earth, you will unite with the angels in singing the song of Moses and the Lamb. Then the marriage supper of the Lamb shall be thy feast, and the peaceful paradise of God shall be thine everlasting home.

Can it be possible that such poor, unworthy ones as we are will ever reach that beautiful home? Yes, thank God, it is for us, if we are faithful, and endure to the end. Though life's ills are many, and the pathway is often thorny, yet our blessed Jesus has trodden the thorny pathway before us, and has said, "My grace is sufficient for thee." O, blessed and glowing thought, that you, dear sister Weaver, and I, and all the faithful suffering ones, will meet "in the sweet by and by"—the home of the blest, with our sufferings all ended, our trials all o'er; where prayer will be exchanged for praise, and rejoicing will take the place of sighing.

I have been a constant reader of the dear *Crisis* for nearly two years, and to say that I love it but poorly expresses my high appreciation of it, as it comes laden with the sweet, rich truths of the Bible, and bringing good news from afar. About all of the Advent preaching I hear is through the *Crisis*, and from those with whom I correspond. Pray for me, that my faith fail not, and that I may be prepared to meet you all in Christ's coming kingdom. God bless you all, is the prayer of your sister in Christ.

Chatham, Mass., Sept. 26th, 1875.

From Sr. L. E. Leavitt.

Dear Brn. and Srs.:—I have lately started on the christian way, but I am not sorry. It grows brighter and brighter. I can truly say that Jesus is mine and I am his. He is my shield, my solace in all trials, afflictions and temptations. There are many temptations in these last days. I do not think pride ever raged to such an extent as it does at the present time. It will keep many out of the kingdom. But what are a few vanities of this life compared with eternal life? I believe Jesus is soon coming, and I mean, assisting me, to live in that way that, when he comes, I can meet him with joy and not with grief. We must live holy, godly lives, be pure in heart, for none but the pure in heart shall see God. It is not hard to serve Jesus. He is ever ready to help us in all our trials and afflictions. He is a present help in every time of need. If we put our whole trust in him, he will save us when he comes, and we shall be numbered with them which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

When I think of a home over in the kingdom, where all the redeemed of earth will one day gather, and where meeting and parting will not be known; where the inhabitant shall never say, I am sick; where we shall have no need of the sun, but the Lamb will be the light thereof, my heart swells with rapturous emotion, and I long to be there. Much of the way up Zion's hill is marked with perplexity, tribulation, and sorrow; but when Jesus who is our Life-giver shall come, all toil and pain will be forgotten, and we shall have nothing to do but cast our crowns at his feet, and cry, Holy is the Lamb slain from the foundation of the world. I feel to say with the poet—

"Oh the prospect, it is so transporting,
Savior, hasten thy coming, we pray;
We sigh for the land thou hast promised,
And the dawn of the bright endless day."

West Washington, Me.

From Sr. Catherine Wise.

Dear fellow laborers in Christ:—It is some time since I have written to you, but I have not forgotten you. Jesus saves me from sin to-day. It is not because I have any worth or worthiness in or of myself, that I speak thus, but I do it to honor the Master who has done so much for me.

It seems to me I never can be thankful enough to God for what he has done for me. O, brethren, do not let us throw stones, but use kind words, and do good deeds, and when He who is our life shall appear, then shall we appear with him in glory. Now we see in part and know in part, but what a clearing up of things will be then.

Winslow, Ill.

Extracts from Letters.

Bro. J. L. Buringer writes:—"My dear wife has been sick the last three months, and does not get any better. Would that the friends of Jesus would remember her in their prayers, that He may be pleased to restore her to health and strength."

Bro. George Thomson writes:—"Since I last wrote I have been very bad indeed, and this must be my excuse for this very brief statement. I acknowledge with thanks to God and you, dear friends, the following—A friend, Putnam, Ct., by the hand of Bro. W. Sheldon, $5. Alexander McClure, $2. By the hand of Geo. T. Adams, $1. Bro. John S. Mats, $1."

Bro. J. M. Ducker writes from Heyworth, Ill., Sept. 21st, 1875:—"Jesus is all to me that I could ask. O the love that the Father had in sending his only begotten, and well-beloved Son to die for sinful man. Well may the poet sing—'O, for such love, let rocks and hills their lasting silence break.' I have been taking your valuable paper (the *Crisis*) for about two years. I love it very much, and the truths it so forcibly advocates. May God's blessing rest on all the truths that fill its columns. I most firmly believe that Jesus is coming soon to judge the world in righteousness. O sinner, flee to Jesus, and take shelter from the fires of that day. Delay no longer. Signs are multiplying, indicating that the end is nigh. May God help you to accept of offered mercy before it is too late."

Obituaries.

Mitchell. In Kennebunkport, Me., Sept. 29th, 1875, Sister Eliza D., widow of our late much beloved Bro. Capt. Elisha Mitchell, aged seventy-nine years.

Sister M. was distinguished among good women as eminently kind and gentle in spirit, pure in devotion, amiable and lovely in associations, liberal and hospitable in entertaining the people and servants of Christ, an affectionate, loyal wife, a sanctified member of Christ's church, a lover of God and her race, who waited and looked for the speedy returning of her adorable Jesus until the lamp of life was dim with the vale of second childhood, when she stepped quietly and unconsciously into a christian's grave to await the summons to immortality. J. Couch.

Bryant. In East Buckfield, Me., Sept. 28th, 1875, Bro. James Bryant, aged thirty-five years.

Bro. B. was converted eight years ago, and has since lived a faithful christian life. Living in a community where there was little if any interest in religion, he sustained a prayer meeting, and in all things set an example worthy of his profession. He leaves a wife, two children, a mother and brothers, beside many other friends to mourn his loss. May the grace of God sustain the sorrowing ones, and prepare them to share with our dear brother the fadeless glories of the world to come. Funeral discourse by the writer, from 1 Cor. 15: 46. J. T. Jordan.

Bacon. In Sharon, Minn., July 16th, 1875, little Katie A., daughter of W. H. and Lucy E. Bacon, aged ten months and sixteen days.

Funeral exercises at the father's residence, by Eld. E. Bacon. Many sympathizing friends were present. Little Katie was a beautiful child, and retained much of her beauty in death. As we looked upon the lovely corpse, we felt like exclaiming, She is not dead, but sleepeth. Although the rod of affliction has rested heavily upon us, we do not sorrow as those without hope, for we know our little one shall come again from the land of the enemy when Christ comes to make up his jewels. L. E. Bacon.

Hood. In Haverhill, N. H., Sept. 10th, 1875, of heart disease, Bro. Enos Hood, aged sixty-eight years.

Also, Sept. 1st, Merty Belle, infant daughter of Bro. and Sr. Hood.

"God moves in a mysterious way,
His wonders to perform."

It has been so in this family circle. Seven of them have started for the kingdom since the little daughter fell asleep. Words of comfort and consolation by the writer. J. B. S. Pillsbury.

Capen. Jacob A. Capen died, aged seventy-five years.

We have lost a father and a companion, but we do not mourn as those without hope; for we trust that we shall meet our father again beyond the river, if we live as he taught us, to look to Jesus for our example and hope. He has been a true believer in the coming of Jesus since 1843.

Pray for us, that we may meet him in that land that is free from sin and death, where parting is no more." Henry D. Capen.

Pickering. In Somerville, Mass., Sept. 22d, Sister Eliza, wife of Bro. J. F. Pickering, aged thirty-eight years.

Her death was sudden and unexpected. She leaves a husband and a family of children, some of whom are young, helpless, and dependent. We hope her awakening may be to immortality. M. G. Couch.

Taylor. In Victory, Vt., Oct. 14th, Effie L., daughter of Carthan and Martha Taylor, aged nine years and six months.

Words of comfort were spoken to the afflicted parents by the writer, from Job 14: 14, at their request. Then we laid the little daughter away to rest until the morning when they shall come again from the land of the enemy, and shall come to their own borders. John H. Smith.

Spear. Fell asleep in Jesus, in Greenfield, Mass., Oct. 24th, 1875, Elmer R. Spear, youngest son of D. W. and E. M. Spear, aged twenty years.

We sorrow not as others which have no hope; for we believe that as Jesus died and rose again, even so them also who sleep in Jesus will God bring with him. E. M. Spear.

Married.

GIDDINES—BROWN. In Bow, N. H., Oct. 10th, by Eld. A. Martin, Geo. P. Giddines and Miss Mary Brown, both of Bow.

FOREIGN NEWS.

Vienna, Oct. 26. The latest advices from Servia state that the Skuptschina has passed a motion in favor of war against Turkey by a vote of sixty-four against forty-two.

Berlin, Oct. 24. It is stated on semi-official authority that during the conference at Milan between the Emperor William and King Victor Emanuel they agreed that the recognition of the future Pope should depend upon the guarantees given by His Holiness.

Rome, Oct. 26. It is stated that some German bishops recently asked the advice of the Vatican as to what line of conduct they should pursue, so as to terminate their conflict with the German Government. Cardinal Antonelli accordingly sent a circular to all German bishops, asking for their opinion concerning the means of arriving at an understanding between the Government and the Episcopacy.

TURKEY.

Ragusa, Nov. 1. Eighteen hundred Turks were defeated recently while attacking a strong insurgent position near Zubci. The Turks had 150 killed, while the loss of the insurgents in killed and wounded was only twenty.

It is reported that the Turks have murdered sixty Christians in Bihacz, a fortified town on the Dalmatian frontier.

The London *Times* correspondent at Mostar reports that the members of the consular commission for the settlement of the troubles in Herzegovina are unanimous in the opinion that the porte is incapable of pacifying the country, and that foreign intervention in some form is indispensable.

GERMANY.

The Berlin correspondent of the London *Post* has it that Archbishop Ledochowski, for whom the Pope is said to have recently interceded, will be expelled from the German empire as soon as his term of imprisonment expires.

FRANCE.

The French minister of arts has appointed a commission to examine a picture lately discovered at Orleans, which is believed to be a portrait of Jeanne d' Arc.

London, Nov. 1. The *Times* estimates that two hundred mariners and others were drowned in the North Sea during the gales of the past three weeks.

The Egyptian army has entered Abyssinia, and the Abyssinians are retreating and offering no resistance.

DOMESTIC NEWS.

Quebec, Canada, Oct. 25. A second Guibord case has occurred here. A man named Thompson, a Freemason, died here a few days ago without the last rites of his church. The Roman Catholic ecclesiastics refused to bury him in consecrated ground, and the remains were yesterday interred in Union Cemetery without any ceremony.

Montreal, Oct. 26. The Institute Canadian and Mr. Doutre have definitely fixed on the 18th of November for the burial of Guibord. This is the date when he died, six years ago. Preparations are fully completed, and six thousand military are to be turned out.

Des Moines, Iowa, Oct. 26. A farmer in Dallas county has lost $2 000 worth of hogs by cholera within the last two weeks, and a farmer in Monroe county has lost $1,000 worth.

Salt Lake City, Oct. 29. In the Brigham Young alimony case this morning, the court ruled that the original order not being applicable and no motion having been made by Brigham's attorneys to vacate the same, it was manifest that the court must enforce it; that the original order was correct and should be upheld; that Brigham Young flatly refused to obey an order that the court was bound to enforce. The court therefore ordered that Young be imprisoned until $9,500 and the costs are paid.

Brigham's counsel gave notice of an appea and offered a bond staying the execution of the order, and that Brigham be imprisoned in his own house. This the court refused, saying that as there was no appeal from the original order alimony there can be no appeal from the order enforcing it. The opinion of the Court is long and elaborate and replete with authorities.

The United States Marshal, with his deputies, immediately arrested Brigham, who was in bed at his residence. At the request of the Marshal, two physicians examined Young this afternoon, and pronounced him too sick to be removed without endangering his life. If he refuses to pay the money he will be removed.

This decision in no way bears upon the question of or recognizes polygamy.

Bishop McQuade, in addressing the Irish Catholic Benevolent Union at Rochester, last week, claimed a population of nine million Roman Catholics distributed over the Union, and said "their duty was to uphold the cause of Catholic education. He did not mean that they should do so in words unbecoming gentlemen; but he did mean that, as Catholics speaking on the question, they should speak plainly, cost what it may." By and by, if they do not get a share of the school funds for Romish schools, the Bishop is likely to tell them that the time for speaking is past, and now they must act, "cost what it may." It is this menacing power which Protestants are fostering by giving subscriptions to Roman Catholic churches and other institutions, sending their daughters to nunneries for education, and passing almost any law desired by the priests.—*N. Y Witness.*

Notices.

SPECIAL MEETING OF THE A. C. A.

At a meeting of the Board of Directors of the Advent Christian Association held in Boston, Mass., Sept. 30th, it was voted that a special meeting of the Advent Christian Association be held on *Tuesday, Dec. 14th*, at two o'clock P. M., to consider the expediency of revising the Constitution of the Association, particularly with regard to forming a new basis of representation. A full attendance of preachers and delegates from the churches is earnestly desired. Each church is entitled to one delegate, and one additional delegate for every fifty members above twenty-five. The meeting will be held at the Advent Chapel, Central Street, Worcester, Mass.
S. G. Mathewson, *President.*
C. E. Barnes, *Secretary.*

Notice.—The next annual session of the N. H. Advent Christian Conference will be held with the church in Concord, N. H., commencing Wednesday evening, Nov. 3d, and continue over the following Sabbath. An effort will be made to secure reduction of fare on the various railroads.

On Concord road and branches, Conference tickets will be sold at the following places: Suncook, Manchester, Nashua, Epping Junction, New Market Junction, Portsmouth, Lawrence, Goffstown, North Weare. Those coming on the Concord and Claremont or Northern roads, will purchase Conference tickets on the cars of the conductors. Those coming on the Boston, Concord, and Montreal road, will purchase regular tickets, and be furnished with return passes at the Conference, provided they will send to the Secretary, C. H. Fletcher, Newport, N. H., the number of passes they want, and to what station on the road. Let this be done as early as possible before the meeting. We hope the churches will be particular to send delegates. A. Ross, President.
C. H. Fletcher, Sec.

Conference.

The Delaware District A. C. Conference is hereby called to meet and hold its semi-annual session, at the Advent Christian Church, Eighth Street, above Noble, commencing on Friday evening, Nov. 5th, and continue over the Sabbath. This conference embraces the District of Columbia, Maryland, Delaware, New Jersey, and Eastern Pennsylvania. It is earnestly hoped that every church sympathizing with us will be represented, either by letter or delegates. Every church or religious body co-operating with this conference is entitled to one delegate, and an additional delegate for every ten members. All letters of correspondence for the conference can be addressed to Edwin King, 1716 Francis St., Philadelphia, Pa. Wm. Ashman, President.
E. King, Secretary.

Notice.—The Advent believers will hold meetings at the Sand Bank school-house, Haverhill Corner, N. H., on Sundays, as often as they can be supplied with a speaker. Any of the preaching brethren passing through this vicinity will please call on the writer, as I keep a pilgrim's home. Prayer meetings Thursday and Sunday evenings.
James M. Harriman.

Notice.—Brethren: I have closed my labors with the church at Morrisville, Vt. I am now at liberty to go anywhere the way opens to preach the gospel of the kingdom. If any of the brethren want I should preach to them, they can write me at West Randolph, Vt.
Eld. J. A. Cleaveland.

Notice.—A series of meetings will be held in the Anderson school-house, Limington, Me., commencing *Wednesday evening, Nov. 10th*, and continue as long as appears duty. We urge each and all of God's dear children, who feel that their heavenly Father can use them to his glory here, to come and help us. G. H. Haines.
C. H. Sweet.

The Maine Second Advent Annual Conference is deferred till the second Tuesday in Dec., and will be holden with the church in Frankfort.
Geo. Humphrey, President.
W. H. Mitchell, Secretary.

Protracted Meeting.—The Lord will, there will be a protracted meeting in East Colebrook, N. H., Kiddersville, commencing Sunday, Nov. 14th. Will Bro. George E. Brown meet with me? U. G. Ladd.

Notice.—This is to certify that the A. C. Church worshiping on Hammond Street, Providence, R. I., have given Eld. A. W. Sibley a call to become their Pastor, and he has accepted the same. All preaching brethren wishing to exchange, or to preach, will confer with him.
J. W. Lake, Church Clerk.

I expect to visit my old places and new ones in Vermont, as the way may open, in January, 1876. Any desiring my labors in evening meetings, or Sundays, please write me at North Dana, Mass., that I may make arrangements.
Geo. A. Streeter.

The brethren at South Livermore cordially invite the dear brothers and sisters to come in and enjoy the feast with us, Friday evening, Nov. 5th, Saturday the 6th, and over Sunday. Bro. Jesse Gay and Geo. W. Brown are expected to preach the word. C. Damon, for the Brn.

I will let my tent to go South to responsible parties this winter, or will sell it for one hundred and fifty dollars to parties that want it for meetings to preach the Lord's coming. It is fifty feet in diameter, made in the best possible manner, of the heaviest drilling, well roped, etc. For particulars inquire of H. B. Sevey, Mt. Vernon, Me.

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THE TOBACCO PLUG AND CIGAR

shown in their true character, with some of their terrible results upon mankind.

From Zion's *Herald*:—"Rev. George Trask is in a fair way to have an efficient successor in Rev. I. C. Wellcome, of Yarmouth, Me. We have received a spirited tract from his pen, entitled, 'The Tobacco Plug and Cigar.' Its seventy-two pages are crowded with facts and figures, forming a terrible indictment against the foolish and vulgar habit and expensive indulgence of the use of tobacco. We wish it the widest circulation and the utmost success in its important mission."

From the Portland *Transcript*:—"Rev. I. C. Wellcome, of Yarmouth, Me., publishes a neat pamphlet of seventy-two pages, against the use of the 'The Tobacco Plug and Cigar,' being a friendly talk with those who use tobacco, with the hope of benefitting them in health, mind and money. It is a complete treasury of anti-tobacco argument and appeal. Sold for $10 per hundred, $1.50 per dozen, 15 cents single copy. Send order to the author." Sold at the *Crisis* Office.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, Boston, Mass.

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.
J. S. White..........Sunday, Nov. 7th

Boston (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Sunday School at 1.30 p. m. Prayer meeting Wednesday evening.

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.

Charlestown (Hall No. 70 Main Street.)
J. F. Nickerson..........Sundays, Nov. 7th and 14th
Wm. N. Pile..........Sunday, Nov. 21st
E. Owen..........Sunday, Nov. 28th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
D. M. Leavitt..........Sunday, Nov 7th
I. B. Potter..........Sunday, Nov. 14th

Somerville, Mass (Pilgrim Hall, Summer Street.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock p. m.
Geo. W. Sederquest..........1st and 3d Sundays in each month till further notice.

Hyde Park, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.
L. Boutell..........Sunday, Nov. 7th

Tremont, Mass..........Sundays, Nov. 7th and 21st
Holden, Mass..........Sunday, Nov. 14th
C. E. Barnes.

Tremont, Mass..........Sunday, Nov. 14th
Plymouth, Mass..........Sunday, Nov. 21st
J. S. White.

New Bedford, Mass..........Sabbaths, Nov. 7th and 14th
Direct to Chicopee Falls, Mass. H. Munger.

Fairhaven, Mass..........Sunday, Nov. 14th
New York City (as Bro. Cox may appoint) Sunday, Nov. 21st.
Hartford, Conn..........Sunday, Nov. 28th
M. Batchelor.

Fremont, N. H. (baptism)..........Sunday, Nov. 7th
Enoch Morrill.

Lynn, Mass..........evening, Nov. 5th
I. B. Potter.

Lewiston, Me..........Sunday, Nov. 7th
I. C. Wellcome.

South Norwalk, Ct..........Sunday, Nov. 7th
Newark, N. J..........Sunday, Nov. 14th
H. Pratt.

Montgomery, Mass..........Sabbath, Nov. 7th
B. Hitchcock.

New Haven, Ct..........Sunday, Nov. 7th
S. Woodruff.

North Fayston, Vt..........Friday evening, Nov. 5th
L. H. Brigham.

Erving, Mass. (Town Hall) 1½ and 7½ p. m., Sunday, Nov. 7th.
Southbridge, Mass..........Sunday, Nov. 21st
Geo. A. Streeter.

Bangor, Me..........Sunday, Nov. 7th
Milo, Me..........Sunday, Nov. 14th
F. A. Baker.

Strafford, N. H. (Robert's school house) Sun., Nov. 7th
Farmington, N. H..........Sunday, Nov. 28th
J. F. Chamberlin.

Northport..........7 p. m., Friday, Nov. 5th
Searsport..........Sunday, Nov. 7th
Surry..........Saturday, Nov. 13th, at 2 p. m., and over Sunday, Nov. 14th. S. & L. W. Bragg.

Danbury, N. H. (where Bro. Roby may appoint) Thursday evening, Nov. 11th.
East Canaan, N. H..........Friday evening, Nov. 12th
Dorchester, N. H. (Town House)..Sunday, Nov. 14th
Simeon Roby.

Pittsburg, N. H. (Stream school-house) Saturday evening, Nov 20th.
Hall stream, P. Q. (Upper school-house) Sun., Nov. 21st
Worden, P. Q. (where Bro. L. G. Hill may appoint) Sunday, Nov. 28th, and onward as the Lord directs.
U. G. Ladd.

Bradford, N. H. (Bush meeting-house)..Sun., Nov. 7th
Bradford, N. H. (Pond meeting-house) Sun., Nov. 14th
Bradford, N. H. (Bush meeting-house) Sun., Nov. 21st
Sutton, N. H. (Palmer school-house) Sun., Nov 28th
A. S. Williams.

North Haverhill, N. H..........evening, Nov. 6th and over Sunday.
Swiftwater, N. H..........evening, Nov. 8th
North Benton, N. H. (new school house) evening, Nov. 9th.
East Landaff, N. H..........evenings, Nov. 11th, 12th, 13th and over Sunday. John H. Evans.

Moultonboro, N. H. (Neck Road school-house) Sunday, Nov. 7th. J. G. Moulton.

Northwood Narrows, N. H..........Sunday, Nov. 14th
Fairhaven, Mass..........Tuesday evening, Nov. 23d and onward.
Mattapoisett, Mass..........Sunday, Nov. 28th
A. Simpson.

Hartford, Me..........Thursday, Nov. 4th
South Livermore, Friday and Saturday evenings, Nov. 5th and 6th, and over Sunday, Nov. 7th.
Jesse Gay.
Geo. W. Brown (of Elliott.)

Savoy, Mass. (New State Chapel)..Sunday, Nov. 7th
Mrs. M. L. Towne.

Topsham, Vt. (Carson Bridge)..........Sunday, Nov. 7th
West Groton, Vt..........Monday evening, Nov. 8th
Haverhill Corner, N. H. (Sand Bank school-house) Sunday, Nov. 14th. Geo. E. Brown.

Bro. Bemans, Warren..........Tuesday evening, Nov. 9th
Ellsworth..........Thursday evening, Nov. 11th and over Sunday, Nov. 14th. G. L. White.

Hebron, N. Y..........Sunday, Nov. 7th and evenings, Nov. 8th, 9th, 10th, 11th and 12th.
Poultney, Vt..........Sunday, Nov. 14th
Clarendon, Vt..........evening, Nov. 15th
Burdettville, Vt..........evening, Nov. 16th
North Shrewsbury, Vt..........evening, Nov. 17th
Eastham, Vt..........evening, Nov. 18th
Addison, Vt....evening, Nov. 20th, Sunday, Nov. 21st each evening during the week, and Sun., Nov. 28th.
Arthur A. Waite.

Melbourne, P. Q., Saturday evening, Nov. 13th, at 7½ o'clock, and over Sunday, Nov. 14th, at 10½ a. m. and 1 p. m., and 6½ in the evening.
Sr. M. McKinstry.

Pittsfield, N. H..........Saturday evening, Oct. 30th and evenings until Sunday, Nov. 7th.
E. A. P. Morrill.

Sebago, Lake Station..........Sunday, Nov. 7th
Mrs. H. S. Clark.

New Britain, Ct..........Sunday, Nov. 21st
East Weymouth, Mass..........Sunday, Nov. 28th
Kennebunkport, Me..........Sundays, Dec. 5th and 12th
W. S. Campbell.

Corinna, Me..........Saturday, Nov. 6th and over Sunday, Nov. 7th. Geo. W. Brown.

Lake Village, N. H. (North Church)...Sun., Nov. 7th
Cabot, Vt..........Sunday, Nov. 14th
Woodbury, Vt. (where Bro. Wilbur may appoint) evenings, Nov. 15th and 16th.
Hardwick, Vt..........evenings, Nov. 18th and 19th
Cabot, Vt..........Sunday, Nov. 21st
West Groton, Vt..........Sunday, Nov. 28th
Topsham, V. (Carson Bridge)..........Sunday, Dec 5th
Daniel D. Page.

Hollis Centre, Me..........Sunday, Nov. 14th
B. S. Emery.

Belmont, N. H..........Wednesday evening, Nov. 10th through the week, and Sunday, Nov. 14th.
Hatley, P. Q. (Old meeting-house) Sunday, Nov. 28th evenings through the week, and Sun., Dec. 5th.
C. S. Shattuck.

Burke, N. Y., Tuesday, Nov. 2d, at 7 o'clock p. m., every night during the week, and over the Sabbath, Nov. 7th. C. Pike.

Warehousepoint, Ct..........Sunday, Nov. 14th
Arthur Pease.

Haverhill, N. H. (Sand-bank school-house) Sabbath, Nov. 7th.
East Concord, N. H..........Sabbath, Nov. 14th
East Canaan, N. H..........Sabbath, Nov. 21st
Canterbury, N. H. (where I was before) Sab. Nov. 28th
S. Hawkins.

East Acworth..........Sabbath, Nov. 7th
Northville (Newport) N. H., Wednesday and Thursday evenings, Nov. 10th and 11th. T. L. Hall.

Square Pond, Ct..........Sundays, Nov. 7th and 14th
West Otis, Mass..........Sunday, Nov. 21st
West Becket (if desired)..........Sunday, Nov. 28th
Wm. J. Ripley.

Sandwich, (Vitum school-house)..Thursday evening, Nov. 4th.
Porter, Me..........Sunday, Nov. 7th
Levi Allen.

Limington, Me. (Hanscom school-house) Sun., Nov. 7th
J. L. Chute.

Biddeford, Me..........Tuesday evening, Nov. 9th
Kennebunkport..........Nov. 10th
Great Works..........Nov. 10th
Seabrook, N. H., Tuesday, Nov. 16th, and other churches in the vicinity, as Bro. Barton may arrange, till the 19th.
Salem, Mass..........Sunday, Nov. 21st
Annie E. Smith.

Manhegin Isle..........Friday, Nov. 5th and over Sunday, Nov. 7th.
Friendship, Me., Long Isle..........Wednesday evening, Nov. 10th. H. S. Mitchell.

West Alton, N. H. (at the Chapel) Sabbath, Nov. 14th
D. F. Leavitt.

Bonny Eagle, Me. (exchange with Bro. Haines) Sunday, Nov. 14th.
Standish Neck, Me. (as Bro. Shackford may arrange) Sunday, Oct 24th.
Hollis Centre, Me..........Sunday, Oct. 31st
West Poland, Me..........Sunday, Nov. 7th
Freedom, N. H. (Chapel)..........Sunday, Nov. 21st
C. H. Sweet.

South Windham, Me..........evening, Nov. 4th and over Sunday, Nov. 7th. E. S. Moulton.

Sandwich, N. H. (Vitum school-house) Sun., Nov. 7th
Pleasant Valley, N. H..........Sunday, Nov. 14th
T. L. Churchill.

Alton, N. H..........Sunday, Nov. 7th
E. Owen.

Newcastle, N. H..........Sunday, Nov. 14th
Meredith, N. H. (Dolloff Hall)..........Sunday, Nov 21st
Meredith Neck, N. H. (meeting-house) Sun., Nov. 28th
Farmington Village, N. H..........Sunday, Dec. 5th
C. R. Parsons.

Fremont, Steuben Co., N. Y..........Sunday, Nov. 7th and evenings the week following.
Mrs. L. M. Stoddard.

Chichester, N. H. (Pine Ground)...evening, Nov. 6th and Sunday, Nov. 7th. N. B. McMurphy.

Melvin Village, N. H..........Sunday, Nov. 14th
John Parsons.

Bow, N. H. (Woodbury school-house) Friday evening and over Sunday, Nov. 12th. D. W. Davis.

Warehousepoint, Ct..........Sunday, Nov. 21st
Mrs. C. L. Crumb.

Strafford, N. H. (Robert's school-house) Sun., Nov. 7th
Farmington Village, N. H..........Sunday, Nov. 14th
Northwood Narrows, N. H..........Sunday, Nov. 21st
Wm. Bodge.

Charlton, Mass..........1st Sunday in every month
Southbridge, Mass..........4th Sunday in every month
Sam'l. Ayres.

Salem, Mass..........2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
Geo. A. Streeter.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass..........fourth Sunday in each month
H. H. Tucker.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. Wm. C. Stewart.

Haverhill, Mass. (New Chapel on Walnut St.)
J. Couch..........Sunday, Nov. 7th
A. A. Robinson..........Sunday, Nov. 14th
C. S. Shattuck..........Sunday, Nov. 21st

Worcester, Mass.
T. M. Preble..........Sabbath, Nov. 7th

Natick, Mass.
I. B. Potter..........Sunday, Nov. 7th
L. Boutell..........Sunday, Nov. 14th
E. Owen..........Sunday, Nov. 21st
Anna E Smith..........Nov. 25th and 26th and Sunday, Nov. 28th.

New Bedford, Mass.
A. Simpson..........Sunday, Nov. 21st
E. Owen..........Sundays, Dec. 5th and 12th

North Rutland, Mass.
Willard M. Hall..........first Sunday in each month
H. H. Tucker..........second Sunday in each month

Hampton, N. H.
Wm. W. Sutherland..........Sunday, Nov. 7th
A. Ross..........Sunday, Nov. 14th
J. F. Chamberlin..........Sunday, Nov. 21st
Enoch Morrill..........Sunday, Dec. 12th

Exeter, N. H.
W. W. Sutherland..........Sunday, Nov. 14th
B. Woodside..........Sunday, Nov. 21st
C. S. Shattuck..........Sunday, Dec. 12th

Portsmouth, N. H.
M. Batchelor..........Sunday, Nov. 7th
Annie E. Smith..........Sunday, Nov. 14th

Seabrook, N. H.
Sr. Annie Smith..........Sunday, Nov. 7th
T. W. Piper..........Sunday, Nov. 14th
Joseph Pinkham..........Sunday, Nov. 21st
D. F. Leavitt..........Sunday, Nov. 28th
John F. Chamberlin..........Sunday, Dec 5th
Joseph Pinkham..........Sunday, Dec. 12th
E. S. Moulton..........Sunday, Dec. 19th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck..........Sunday, Nov. 7th
C. Goodrich..........Sunday, Nov. 14th
D. F. Leavitt..........Sunday, Nov. 21st
T. L. Churchill..........Sunday, Nov 28th
C. S. Shattuck..........Sunday, Dec. 5th
F. W. Sederquest..........Sunday, Dec. 12th
L. R. Saulpaugh..........Sunday, Dec. 19th
A. W. Sibley..........Sunday, Dec 26th
C. S. Shattuck..........Sunday, Jan. 2d
J. W. White..........Sunday, Jan. 9th

New Durham, N. H.
A. Ross..........Sunday, Nov. 7th
T. W. Piper..........Sunday, Nov. 21st

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings
C. H. Fletcher..........first Sunday in each month
D. W. Davis..........third Sunday in each month

West Deerfield, N. H.
C. R. Parsons..........Sunday, Nov. 7th
Enoch Morrill..........Sunday, Nov. 14th

South Rochester, N. H.
J. F. Chamberlin..........Sunday, Nov. 14th
S. Hawkins..........Sunday, Dec. 5th

Portland, Me. (Union Hall.)
E. A. Stockman..........Sunday, Nov. 7th
J. Couch..........Sunday, Nov. 14th

Sabbatus, Me. (Jones' Hall.)
R. R. York..........Sunday, Nov. 7th
H. S. Mitchell..........Sunday, Nov 14th
H. D. Reed..........Sunday, Nov. 21st
E. S. Moulton..........evening, Dec. 8th and over Sunday, Dec. 12th.

Bath, Me.
R. R. York..........Sunday, Nov. 14th
I. C. Wellcome..........Sunday, Nov. 21st
A protracted meeting is expected to be continued from Sunday, the 14th, onward as duty seems to dictate. I. C. W.

Biddeford, Me.
Albert Robinson..........Sunday, Nov. 7th
Geo. W. Brown..........Sunday, Nov. 14th
Wm. H. Mitchell..........Sunday, Nov. 21st
J. Albert Libby..........Sunday, Nov. 28th

South Berwick, Me. (Great Works.)
Joseph Pinkham..........Sunday, Nov. 7th
J. W. White..........Sunday, Nov. 14th
Geo. W. Brown..........Sunday, Nov. 21st
C. Goodrich..........Sunday, Nov. 28th

South Elliot, Me.
W. W. Sutherland..........Sunday, Nov. 21st

Bridgeport, Conn.
Mrs. E. L. Crumb..........Sunday, Nov. 7th
Warren Tefft..........Sundays, Nov. 14th and 21st
Mrs. E. A. Warren..........Sunday, Nov. 28th
Mrs. E. L. Crumb..........Sunday, Dec. 5th
Mrs. E. A. Warren..........Sunday, Dec. 12th
A. A..........Sunday, Dec 19th
Mrs E A. Warren..........Sunday, Dec. 26th
Mrs. E. L. Crumb..........Sunday, Jan. 1st

Bristol, Ct.
G. L. White..........Sunday, Nov. 7th

Plainville, Ct.
R. K. Stark..........Sunday, Nov. 7th
Seth Woodruff..........Sunday, Nov. 14th
R. K. Stark..........Sunday, Nov. 21st
B. Hitchcock..........Sunday, Dec 5th
Mrs. E. L. Crumb..........Sunday, Dec. 12th

Putnam, Ct.
C. Goodrich..........Sunday, Nov. 7th
H. Pratt..........Sunday, Nov. 21st
A. Simpson..........Sundays, Dec. 5th and 12th and evenings through the week.

New Haven, Conn.
Seth Woodruff..........Sunday, Nov. 7th
O. D. Woodruff..........Sunday, Nov. 14th

South Windsor, Ct.
A. Elliott..........Sunday, Nov. 7th
B. Hitchcock..........Sunday, Nov. 14th
G. L. White..........Sunday, Nov. 21st
S. Woodruff..........Sunday, Nov. 28th

Milldale (Southington, Ct.)
W. Tefft..........Sunday, Nov. 7th
R. K. Stark..........Sunday, Nov. 14th
A. Elliott..........Sunday, Nov. 21st

South West Hoosick, N. Y.
Arthur A. Waite..........once in four weeks
Flora Blanchard..........once in four weeks

Removal.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. Mrs. Anna E. Smith, Sup't.

Chicago, Ill.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. Sibley, Pastor.

Biddeford, Me.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

Portland, Me.

The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Rye, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. Potter.

New York City.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
Thomas J. Cox, 273 West 22d Street.

Camden, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. Wm. H. Fay, Cor. Sec.

Clinton, Mass.—Meetings are held every Sunday, also Wednesday evenings, at Union Hall. Preachers will please correspond with C. H. Hudson, Clinton.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. Clowes.

Pawtucket, R. I.—Advent meetings are held every Sunday, at 10½ a. m. and 7½ p. m., at Masonic Hall, Mill Street.

Dexter, Me.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

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Cash Received for Books and Tracts.—L B Cummings 20c, W P Judson 18c, Geo Mayberry 25c, A Abbott 40c, A Humphrey 87c, E Richmond 45c, J M Harriman $2 68, J E Pasco $2 50, Geo W. Lewis $4 20, Mrs L H Buxton 35c, C A Morrison 25c, B C Crabtree $4 50, J Thompson 50c, Annie Calder $2.25, S Smith $2.75.

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TRUSTING.

Anywhere that Jesus calls me,
Any work he gives to do,
Any trial or affliction
He may call me to pass through,
My glad heart has the assurance
He will help me bear and do.

O the blessedness of trusting,
And the full heart satisfied!
O the holy joy of loving
Only Him, the Crucified!
Looking up with faith unwav'ring,
To the wounds in his dear side.

Peace abiding like a river,
Rest the world can never know,
Faith that sees the pitying Father
Whereso'er the feet may go—
Love uprising, filling, sweet'ning,
Every cup of pain and wo.

All my soul is filled with blessing
While I sit at His dear feet,
And a consciousness of serving
Makes the hallowed cross more sweet,
While I own thy full salvation,
And the cleansing all complete.

If the way be rough and thorny,
Thou did'st tread the same for me;
Shall the servant than his Master
More exempt from trial be?
If I may at last behold thee,
It will be enough for me.

—*Selected.*

THE SECOND COMING OF CHRIST.

Sketch of a Sermon delivered Sept. 19th, in the Seventeenth Street M E Church, by the Pastor, Rev. J. H. Lightbourn.

"And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—MATT. 24: 3.

The "coming of the Son of man" and "the end of the world" are two of the most solemn and awful subjects found in the word of God. In the text, the disciples associate the coming of Christ with the end of the world, and inquire of the signs which shall foreshadow these events, substantially asking these questions: 1st. When shall Jerusalem be destroyed? 2d. What shall be the sign of thy return to the earth? 3d. When shall be the end of the world?

The destruction of Jerusalem has already transpired, and affords one of the strongest eternal proofs of the truth of the Christian religion. Everything which our Lord declared should come upon the temple, city, and people, has been literally fulfilled in the most wonderful and extraordinary manner. The other two events, the return of Christ to the earth, and the end of the world are yet to come. And as certainly as the first has been fulfilled, so certainly will the other two events yet transpire. As certainly as Christ once came to earth so certainly will he come again, and the world have an end. Before inquiring concerning the time or signs of the coming of the Son of man, it is proper that we inquire into the teachings of Scripture upon the subjects themselves.

We shall confine ourselves this evening to the coming of Christ. The second advent of Christ was one of the first utterances of prophecy, and one of the last that lingered upon its lips. Enoch, the first prophet, and John the last of the divinely inspired apostles, distinctly announced the second advent of Christ to the earth. In this chapter, Christ no less than six times distinctly refers to his return to the world. No believer in revelation can be a disbeliever upon this subject. While, however, all christians agree that Christ will come the second time, there are differences of opinion with regard to the manner of his coming.

1. It is held by some that his second advent will not be a personal and visible coming, but a providential and spiritual manifestation.

The Scriptures as clearly teach that the second advent of Christ is to be a personal, visible coming, as that the first advent was personal and visible. If there were no other passage but that in the first chapter of Acts, the question is settled forever. After the Redeemer has given the most positive and repeated assurances of his return to the world in person, declaring that his very murderers should see him, "he was taken up and a cloud received him out of their sight." Out of that cloud two angels, like two sparkling drops descended, and thus addressed the disciples who were silently gazing up into heaven, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven." Vs. 11. "This same Jesus"—not his spiritual presence, that never departed from them—"shall so come." How? "In like manner as ye have seen him go up." How was that? Personally and visibly. There is no meaning in words, and there are no fixed principles for the interpretation of language, if the personal, visible coming of Christ is not taught in this passage.

2. Another opinion is that Christ will come in person and be seen in the clouds and with the holy angels, but that he will not return to the earth; that he will set his throne in the air, there summon the universe before his tribunal, and after burning up the earth and pronouncing the sentence of eternal punishment upon the wicked, he will gather his saints and take them to heaven from whence he came, and thus come and go without having set foot upon the earth.

The Scriptures assure us that Christ is to return to the earth, that he shall stand upon the earth, that "he shall reign with his saints upon the earth." He is to return to *that* from which he departed. He did not depart from the air, but from the earth. Here on this earth, where he was born, where he lived thirty-three years, where he died, and from which he ascended, to this very earth he is to return, not to annihilate it, but to pass it through its baptism of fire, and bring it out a "new earth." This earth that gave him a manger will, upon his return, give him a throne. This earth that drank his tears and blood will by acclamation proclaim him "King of kings and Lord of lords."

The above sermon is from *Union in Christ*, and will soon be issued in tract form, which we offer below at the publisher's prices. Coming from a minister of the M. E. Church, it will be read by many who would not otherwise receive the truth. May they be widely circulated, and do much good.

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CONFERENCE REPORT.

The annual meeting of the Advent Christian Conference of Northern Pa. and Southern N. Y. met according to appointment at Little Marsh, Tioga Co., Pa., Thursday evening, Oct. 14th, 1875. Prayer was offered by Bro. W. Fletcher. The opening discourse was preached by Bro. H. Ziegenfuss from Lam. 3: 26.

Friday, 9 A. M., met for business. Opened with singing and prayer. The following ministers were present: E. C. Cowles, B. Butler, D. B. Hunt, E. H. Eggleston, A. H. Briggs, W. Fletcher, H. Ziegenfuss, I. Slocum. The following churches were represented by their delegates: Westfield, A. Malory; collection, $2.70. South Creek, W. Johnson; collection, $2.50. Little Marsh, S. Mosher and R. Kelsey; collection, $2.70. Ward, W. Fletcher.

The following committees were appointed: Business—B. Butler, D. B. Hunt, R. Kelsey. Devotional—E. A. Keeler, S. Gardner, W. Johnson. The following officers were elected for the ensuing year: E. C. Cowles, President; E. H. Eggleston, Vice President; H. Ziegenfuss, Secretary; S. Gardner, Treasurer.

The reports of the ministers were listened to with interest, and were in the main encouraging. All manifested a disposition to press the battle with renewed zeal and energy. The reports of the churches were not as encouraging as might have been, but all are holding on to the blessed hope, and trusting for better times.

At 2 P. M., preaching by Bro. D. B. Hunt, from John 3: 15, 16, after which a business session was held and the following resolutions passed:—

Resolved (1), That the annual meeting of this Conference shall be held in Sept., and two semi-annual meetings to be held respectively in Jan. and June of the ensuing year.

2. It shall be the duty of each church belonging to this Conference to report at each session by delegate.

A. H. Briggs, W. Fletcher, H. Ziegenfuss, were appointed a committee on finance.

Friday evening, met at an early hour for prayer and conference, and many soul-cheering testimonies were given for Jesus and the hope of the christian, after which we listened to an interesting discourse by Bro. W. Fletcher, from 1 Cor. 2: 1.

Saturday, nine A. M., met for business. Treasurer reported amount in hand $19.95, including a private donation of $10, by Bro. George Henson.

The following resolution in relation to Bro. W. Marlatt was passed:

Resolved, That whereas Bro. W. Marlatt has not complied with the rules of this Conference in regard to reporting, we drop his name from the Conference roll.

Voted, that we empower the finance committee to draw on the Treasurer for such funds as may in their judgment be necessary, and disburse the same to their best judgment.

Voted, that Brn. A. H. Briggs and E. H. Eggleston be a committee to visit Fremont and Turner Creek churches.

Voted, that the minutes of this Conference be published in the *World's Crisis* and *Advent Christian Times.*

2 P. M. Met for worship, fellowship meeting. Preaching by Bro. G. Henson, from Matt. 5: 5, which encouraged all to make sure work for the kingdom, after which a blessed season was enjoyed, speaking of the things which pertain to the kingdom of God, in which all felt a lively interest.

In the evening met again in good season to encourage one another, and to pray for sustaining grace in these perilous times. Preaching by Bro. B. Butler, from James 5: 7, 8, which was meat in due season, and cheering to all.

Sunday, 9 A. M., met for prayer and conference; had a heavenly sitting together, after which we listened to a spirited discourse by Bro. A. H. Briggs, from Acts 2: 37, clearly showing what we must do to secure salvation; after which the Lord's Supper was administered; then sung a hymn and repaired to the water, and Bro. A. H. Briggs buried one happy mortal soul in the likeness of our Lord's death, burial and resurrection to a blissful immortality.

Sunday evening met early for prayer and conference. All felt to say from the heart, It is good for us to be here. We then enjoyed a feast of fat things as Bro. E. C. Cowles discoursed to us from Ps. 45: 14.

We have just grounds for rejoicing in view of the fact that this meeting was characterized throughout by the best of feeling; love, peace, harmony and good-will were the ruling motives of every heart. Such a meeting cannot fail to exert a healthy influence in the community, and may the Lord strengthen us for future combat with the powers of darkness, and awaken all to a renewed sense of their responsibility to God and this generation to work mightily for God; for the great day of God Almighty is at hand.

H. ZIEGENFUSS, Secretary.

HEAVENLY MANNA.

The sanctified heart is continually being fed with manna that cometh down from heaven. He is ever seeking to do good, and is at work in the vineyard of the Lord, and therefore, according to promise, he is the recipient of this blessed food, that fills his heart with joy and with the Holy Ghost. Wherever he may be, he never permits an opportunity to escape him of telling the wondrous story of Jesus, and his power to save. And while he is unfolding the story, be it to the sinner or believer, this blessed manna is imparted to him, and he becomes animated under its refreshing influence. His very countenance becomes illuminated, and while he makes the effort to hold up Jesus, he realizes that the word is applied by the blessed Holy Spirit with power. And he is also assured in his heart that it shall not return void, but shall yield the peaceable fruits of righteousness. And so it is in all his efforts, he is continually receiving and imparting. While others might become weary in well doing, it is a constant source of joy to him to be engaged in the work of the blessed Master. . . .

Then let us, like the children of Israel, gather fresh supplies of this heavenly manna every day, and become strong in Christ Jesus our Lord. He is the bread of life to our hungry souls, and we may feed upon him at all times, and while we do this we shall be able to rejoice evermore. He will give unto us the joy of his salvation, so that we may be able to lead sinners to repentance, and believers to accept all the fulness that is found in Jesus. Blessed be his holy name, he does not expect while we feed upon him to give us in return a joyless and unfruitful life! It is his good pleasure that we should go over and possess the promised land. There Jesus dwells and reigns triumphantly over all things, having a storehouse overflowing with joy, peace and happiness. And there the Holy Ghost may be possessed in all his rich fulness, by simply asking and believing.—*Advocate of Christian Holiness.*

HEALING.

For the benefit of those who do not believe in direct answer to prayer in healing the sick, I send a piece from a secular paper.

THE PRAYER CURE.

A young lady of Harrisburg—Miss Minnie H. Walters—spoke in a prayer meeting a few days since, relating a remarkable cure, which she attributes directly to the interposition of Christ. The occurrence, related by the lady in detail, in private conversation, is to the effect that over two years ago she was afflicted with a spinal disease, so seriously that she could scarcely move a finger, and she was confined to a couch purposely suited for the disease. Nearly two years ago, she became convinced that she needed closer consecration to Christ; in other words, she desired the blessing of sanctification. She prayed earnestly without avail. Something seemed to tell her that consecration of body as well as spirit was required, and it was revealed to her that she should be healed. Thirteen months passed, and no result.

On the twenty-sixth of January last, she once more resolved to pray more earnestly for the fulfillment of the revelation. While praying, the promise came to her—"Whatsoever thou *wilt*, ask, and it *shall* be given." She prayed first for her heart purity, and next for bodily health. The word came—"Rise up and walk," and to her great relief, she found herself in apparent health. The next morning the doctor found her restored to health, without any need of medical attendance.

Her statement yesterday, was corroborated by four other persons acquainted with the circumstances, who rejoiced with her over her restoration to heath, which she unwaveringly believes to have resulted from the stretching forth of Christ's hand in reward for her great faith.

O for more faith among the lovers of the Lord, for a consolidation into one, as the Father and Son are one. O for union in the church, among preachers and people. Lord, help us to look around us, and see what the Lord would have us do.—*Selected by Martha Trask, Chicago.*

BIBLE HOLINESS.

B. PERHAM.

WHAT IS IT?

If it refers to the supreme Being, he is pure and holy in every attribute. He is perfect in love, perfect in wisdom, and almighty in power. But we see so many faults in ourselves, that we often cry out, "Unclean. God be merciful to us sinners." We cannot attain to angelic holiness in this mortal state of existence, and we cannot be perfect gods; but we can be perfect christians. The Savior said to his followers—"Be ye perfect, even as your Father in heaven is perfect." The Savior had just been teaching the people and his followers the rules of the gospel, or what perfect holiness was; showing them that they must live up to those rules exactly.

But what say the different inspired writers of the Bible? Let us see. Gen. 17: 1—"Walk before me, and be thou perfect." Job 1: 1—"Job was a perfect and upright man." Ps. 37: 37—"Mark the perfect man, and behold the upright; for the end of that man is peace." Matt. 19: 21—"If thou wilt be perfect, sell that thou hast and give to the poor." 1 Cor. 2: 6—"Howbeit, we speak wisdom among them that are perfect." 2 Cor. 12: 9—"And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." Here we see that our perfection is derived from the great Fountain. 2 Cor. 13: 11—"Finally, brethren, farewell; be perfect, be of good comfort, be of one mind." Phil. 3: 15—"Let us, therefore, as many as be perfect, be thus minded." Col. 1: 28, last clause—"That we may present every man perfect in Christ Jesus." Col. 4: 12, last clause—"That ye may stand perfect and complete in all the will of God." 2 Tim. 3: 17—"That the man of God may be perfect, thoroughly furnished unto all good works." We can see from the word of God that we can be perfect in Christ, and we can do all things that we are commanded to do, in the strength and by the assistance of Christ.

Now we will examine into the spiritual part of holiness. In the first place, I would just say that what I have written refers mostly to personal acts of obedience to God by the follower of Christ, who has made a full dedication of himself to the dear Savior. In this way the whole person is sanctified to God, or set aside or apart for his service. But in all this the mind, or intellectual part, must be so changed by the operation of the Holy Ghost, that there will be a perfect union with the Father and Son, and then the saint will delight in doing just what God requires him to do. We understand, by the words of the great apostle to the Gentiles, that "to be carnally minded is death; but to be spiritually minded is life and peace." And, of course, if they who profess to be the humble and devout followers of Christ have the Spirit of God, as an abiding witness, they will be led by that Spirit, and will have no condemnation, but will be free from the law of sin and death.

The fact in the case is this: if a person is sanctified, soul, body and spirit, or wholly set apart to the service of God, he will have the Spirit of God to lead and guide him constantly; for the Spirit of God will operate like the mainspring of a watch, that keeps all the wheels in motion. But, take notice, kind reader, "the inward man is renewed day by day"; so that we must ask the good Lord to give us a fresh anointing of his tender and loving Spirit every day, and several times a day; and also to fill us with his love, or that charity that vaunteth not itself, is not puffed up, and never faileth. When we are really fitted for the service of God, by the operation of the Holy Ghost, we shall not feel like boasting of our own strength, or wisdom, or our own righteousness; for we shall have such a view of the purity and holiness of Deity, and such a view of our own unworthiness, that we shall wish to get down very low, and hardly dare to look up. The perfection of the saints is wholeness in obedience to all the requirements of God. When the inner man is sanctified, and renewed day by day, and the hands and feet and tongue and pocket and head and eyes are set apart, or sanctified to God, then the person will grow in grace, or favor with God; for he is then prepared to add to his faith virtue, or boldness; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; and then he will not be barren or unfruitful in the service of God. Such a person will not give the cold shoulder to a poor brother or sister; neither will he tie up his purse-strings so tight that he cannot untie them, when he sees a poor brother or sister in distress and in want; and he will have feelings for the poor, sick preachers, that will reach clear down into his pocket. But, while a brother or sister is in this heavenly frame of mind, Satan will make some powerful attacks upon them, and they will have to be on their guard; for he will try to make them think too highly of themselves, and thus work their minds into a boasting frame.

St. Paul had to labor to keep his body under, lest he "should become a castaway." As long as we keep in the popular channel, Satan will not trouble us much; but, if we get into the path of holiness, and get down into the valley of humiliation, where we can work for God and do some good, then Satan will attack us with all his might. Look out for him; and may the good Lord help us to keep in the path of holy obedience unto him.

Vernon, Vt.

THE BIBLE AND CREEDS.

It is not to be assumed by the christian or the infidel, that we have in fact, in our creeds and in our interpretation of the Bible, precisely the system that was revealed. That we have the true record in the Bible we are to believe, and the infidel may hold us to that; but that we have the proper interpretation of that record is not to be assumed as certain.

Christianity has been transmitted to us from a far distant age. It has come in contact with all the philosophical systems in the world. Its outward form has been much molded by philosophy—much by its alliance with the State. The synods and councils that have determined the creeds of the church have been, like other assemblies, composed of imperfect men—often of men more under the influence of philosophy than religion; often ignorant of the plainest rules of exegesis; and often seeking rather to establish a hierarchy than to promote the kingdom of Christ. As a matter of fact, we know that during that long period there is no absurdity of doctrine or interpretation which has not been embraced by the church; almost no error which has not been sanctioned by the synods and councils; almost no truth the belief of which has not exposed him who held it to persecution by the church itself.

Christianity has thus come down to us through the descent of eighteen centuries, collecting in its progress whatever of good or bad there might be that could in any way be made to adhere to it; adopting as its own the opinions in mental philosophy, and the doctrines of conscience, true or false, which have prevailed in the world; and uniting all in its symbols of faith, taking the church at large, a vast and monstrous conglomeration of original sacred truth, and of the error and of the absurdities which the world has accumulated in the lapse of ages.

It is a ship, not now sailing out of port, fresh, and new, and clean, but one that has collected in distant seas, whatever of barnacles and sea-weed could be made to adhere to it. Those barnacles and that sea-weed must be detached from it if the ship is to made to traverse safely distant seas again. A great part of the work of the church in modern times, has been to detach from it the errors and corruptions which it had accumulated in the long period of its history. This was, in fact, the main service which Luther rendered to the church, restoring it in a great measure to its pristine beauty, and purity, and vigor.

This is the service which has been rendered by modern sacred criticism: this is the work to be done by the efforts to secure a correct text of the Bible; this is the work to be done by the application of the canons of criticism to the word of God.—*Albert Barnes.*

A LITTLE OF MY EXPERIENCE.

NELLIE M. TRIPP.

As the request has been made for brethren and sisters to write short letters on experience, I felt impressed to write some of mine. When I was eleven years old, I trust I gave my heart to God; but I wandered away from him. Then I started, I think, twice again, while my folks were Baptists; but I never got abiding peace while there. The last time I was interested there, a number started, and some were baptized, and I should probably have been if there had not been trouble in the church at the time.

In the summer of 1872, Bro. Lowe, from Highlandville, came to Lyman, and commenced meetings not far from my father's house. I went part of the time, but after a while I became interested. The Spirit of the Lord got hold of me. Bro. Lowe preached from the chart on the four universal kingdoms, and that the God of heaven was about to set up a kingdom that should never be destroyed. It looked reasonable to me. I believed, before Bro. Lowe came, that the world was coming to an end sometime, but did not think it was so near. I can thank the Lord with all my heart that he ever sent Bro. Lowe here. His preaching affected me so that I could not help weeping. I was troubled. I felt as though I was not ready to meet the Lord. I remember one afternoon, after Bro. Lowe got through preaching, I arose and told them that I had started and gone back, and I was afraid to start again.

Well, time passed on a few weeks, and one Sunday, after the afternoon meeting, I took my Bible and went out alone. While I was going, I opened my Bible, and my eye fell upon these words: "Let him that nameth the name of Christ depart from iniquity." I began to serve the Lord. That night I started to serve him, and was soon after baptized. I have tried to serve him faithfully ever since.

The Lord has helped me to pass through deep trial, darkness, and despair; but it was for my good and his glory; and I can praise him with all my heart, that he has led me just as he has, though it seemed hard, while I was passing through the furnace, for I felt at times as though the Lord had left me; but he had not, praise his dear name! Daniel says that "in the time of the end, many shall be purified and made white, and tried."

Last winter, I used to read in the *Crisis* about those who had been sanctified, and I had a desire to be, and I tried to give all to the Lord, and lay all on the altar; but I did not get free. The Lord took my case into his hands, and he has led me in a truly wonderful way, and to-day I stand free in Christ,—no condemnation resting upon me; and it is a blessed place to be in. No doubts or fears, but perfect trust in Jesus. I am the Lord's for time and for eternity, let what will come. I have left all to follow Christ, and am ready to go where he bids me. I feel to leave all in his keeping, knowing that he doeth all things well. I expect with all my heart to be saved when he comes, and I want to do all I can for him until he does come. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven." So said the Savior when here on earth.

Brethren and sisters, be strong in the Lord, and in the power of his might. "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Backslider, stop wandering, and come back to Father's house, where there is bread enough and to spare.

A few words to the poor sinner. Oh! how I pity those who are going on disregarding God and his blessed word. If you could see your dangerous condition, while out of Christ, as I did, it seems as if you would stop and consider upon your ways, and repent, and turn unto the Lord, and live. He will not turn any empty away that come in the all-prevailing name of Jesus. He says whoever will may come, and take of the water of life freely; so there has been as much provision made for another, but all will not accept. If they will not accept salvation, the Lord cannot save them. Oh! dear sinner, be wise, and choose Christ for your friend, that when the storm beats upon this sin-cursed earth, you may find refuge in him.

Alfred, Maine.

IN MEMORIAM.

ELLA M. LUNT.

Written in memory of Bro. John Allen, who fell asleep in Jesus suddenly, yet peacefully, Sept. 9th, 1875, for dear Sr. Allen.

O cruel death, thou hast been here,
And taken one so dear,
And laid him in the cold, dark grave,
Till Jesus shall appear.

Our home is dark, our hearts are sad,
Fast falls the briny tear;
We miss his voice, we miss his step,
We used so oft to hear.

We miss him at the morning prayers,
His place we cannot fill,
Yet still we bow our hearts to trust
Our heavenly Father's will.

His life is hid with Christ in God,
And when death's reign is o'er,
Then he arising from the tomb,
Shall fade and die no more.

O, sister dear, let faith prevail,
And bid thy weeping cease;
Let prayer ascend to God for grace,
He'll give thee perfect peace.

This night of death is almost o'er,
The Sun will soon arise,
Ere long the voice of God we'll hear,
Descending from the skies.

Then "Laurel Hill" her trust must yield,
She cannot hold her claim,
For Christ who died that they might live,
Is come on earth to reign.

Biddeford, Me., Oct 18th, 1875.

HOAG'S VISION.

"In the year 1803, in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence, the most solemn I ever remember to have witnessed, for all my faculties were low, and unusually brought into deep silence. I said to myself, what can all this mean? I do not recollect ever before to have been sensible of such feelings. And I heard a voice from heaven saying—"This which thou seest is a sign of the present coming times. I took the forefathers of this country from a land of oppression; I planted them here among the people of the forest; I sustained them, and while they were humble, I blessed them and fed them, and they became a numerous people. But they have now become proud and forgotten me, who nourished them and protected them in the wilderness, and are running into every abomination and evil practice, of which the old countries are guilty, and have taken quietude from the land, and suffered a dividing spirit to come among them.

"Lift up thine eyes and behold." And I saw them dividing in great heat. The division began in the churches, on points of doctrine. It commenced in the Presbyterian society, and went through the various religious denominations, and in its progress and close its effects were the same. Those who dissented, went off with high heads and taunting language, and those who kept to their original sentiment, appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high degree as in any I had noticed or before discovered, and as before, those who separated went off with lofty looks and taunting censuring language. Those who kept their ancient principles, retired by themselves.

It next appeared in the lodges of the Free Masons. It broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a time. Then it entered politics throughout the United States, and did not stop until it produced a civil war. An abundance of blood was shed in the course of the contest; the Southern States lost their power, and slavery was annihilated from their borders. Then a monarchial power sprung up, took the government of the States, established a national religion, and made all societies tributary to pay its expenses. I saw them take property from friends. I was amazed at beholding all this, and I heard a voice proclaiming: "This power shall not always stand, but with it I will chastise my church until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native country for their iniquities, and the blood of Africa, the remembrance of which has come up before me.

"This vision is yet for many days. I had no idea of writing it for many years, until it became such a burden that, for my own relief I have written it."

THE man who has begun to live and work by artificial stimulant never knows where he stands, and can never count upon himself with any certainty. He gets into his castle a servant who becomes the most tyrannical of masters. He may resolve to turn him out, but will find himself reduced to the condition in which he can neither do with nor without him.

THE GREAT SUPPER.—Luke 14.

H. PRATT.

MR. MOODY GIVING OUT INVITATIONS.

"In the coming of this dispensation," says the speaker, "there is to be a royal feast, called the marriage supper of the Lamb. I would rather have my heart torn out of my body than not be at that supper. And when the invitation goes forth, they will all with one consent begin to make excuses. They'll *make* them, and the devil will help them." After showing up the foolishness of the excuses in the parable, he says: "Now let me say, there is not a man or woman present that can make so good excuse as either of them."

One man says, there are hypocrites in the church. I admit it. And you think that a sufficient excuse for staying away from the supper. Another, "If I am elected to be at the supper, I shall be there." You'll be there if you *will*. Whosoever *will* may come. It is the easiest thing in the world to accept, and it is the hardest.

But that man in the carriage says, "Moody contradicts himself." Let us see: My sister came up from Worcester to spend a few days with me, and took along her little two-year old boy. He seemed like a bird loosed from the cage. Through some mishap, it was necessary to call him to an account. And taking him from the table, his mother says,

"Now, Willie, you have been naughty; can't you say, Please, mamma, forgive me?"

"No, I can't."

"But you must say, Please, mamma, forgive me, or I must punish you."

"I *can't*, nor I *won't*," was the angry reply.

The father says, "Mother, put that boy to bed." So at eight o'clock, Thursday morning, the boy is put to bed. At noon the father goes up to the room, and says, "Willie, can't you now say, Please, mother, forgive me"?

"No, I can't."

He leaves him until night. Again he calls on Willie for a confession, but only gets, "No, I can't."

Early on Friday morning, after an almost sleepless night, the father goes up to the bedside, and says in a hopeful voice, "Now Willie can say, 'Please, mamma, forgive,' can't he?"

"No, I *can't*, and I *won't*."

Not much breakfast wanted that morning in that family. Noon came, with no better success. And when the long hours of the second day had worn away, and the mother could wait no longer, she came softly to the bed-side, and says, "Willie can now say, 'Please, mamma, forgive me,' can't he?" Looking up imploringly into the sad countenance of his mother, he says,

"No, mamma, I can't." Hopefully she says, "You can say, 'Please'"; and he sobs out the word "Pease." "Now you can say, 'mamma'"; and less hesitatingly he says "mamma." "And now you can say, 'forgive'"; and he repeats the word "forgive." "You can say 'me'"; and unhesitatingly he says "*me.*" Then with a bound he cries out, "I've said it, I've said it."

Putting on his clothes in haste, his mother says, "Where are you going?" "I am going to tell papa I have said it." Rushing into the shop, he says, "Papa, I've said it." "What have you said, my son?" "I have said, Please, mamma, forgive me."

Don't you see it is the easiest and hardest thing in the world to confess and come to Christ?

Another says it is a hard thing to be a Christian. It is the devil's lie. Another, I don't feel right. Suppose Mr. Alexander should invite me to dinner to-morrow, and I say to him, "I don't feel like it." Are you unwell? he asks. "No, I was never better in all my life." What would he think of it? What would you think of it, if your neighbor should tell you he did not feel like coming to your house to dine?

Another says you must work out your salvation. But let me tell you, you must get it in you, before you can work it out. When I was a young man I went to Boston, and got out of money, and I had the promise from my younger sister, that I should have a letter on a certain day. I was very anxious to hear from home, so I went to the post-office very early, and although I knew that the mail came only in the morning and at evening, I went to the office five or six times, and inquired for a letter. It came at last. I tore off the envelope as soon as I got out doors, and what do you think I got from home? Hear it: "Dear brother, I have heard that there were pickpockets in Boston, and I hope you will be careful that they do not pick your pocket. So good bye."

Waving further inquiry, I now make the following proposition for you to sign:

Northfield, Sept. 12th, 1875. To the King of kings and Lord of lords: Your servant was here to-day and with much earnestness invited me to the marriage supper. I pray thee, have me excused. When deep solemnity seemed to pervade all hearts, and a painful stillness rested everywhere, he said: Let me change this somewhat, then see if I can get some to sign it.

Northfield, Sept. 12th, 1875. To the King of kings and Lord of lords: Your servant was here to-day, and earnestly entreated me to come to the marriage supper. I accept the invitation. Who will sign that? When a breathless anxiety seemed resting upon the people to hear a multitude say "I," he said: When I was in Glasgow, Scotland, I made this proposition the last night of our meetings. A lady in the gallery says, "I accept the invitation." A few weeks later, when I was in London, I received the following letter from her father. Taking it from his pocket, he read:

Glasgow, March 18th, 1874. Dear Bro.: Although my daughter accepted the invitation to the marriage supper heartily, and for a few days rejoiced in her Savior, she now sleeps in death. WM. HAMILTON.

Oh, my friend, accept to-day. It may be the last invitation you will ever have. Scarcely had Mr. Moody's voice died upon the ear, when Prof. Bliss commenced singing "Almost persuaded." When he closed, and the benediction was pronounced, the congregation moved away like mourners from a grave-yard.

P. S.—One excuse which was suggested, and, in condensing, I have omitted, was as follows: That man by the tree says, "I don't believe the Bible." You don't! Let me say to you, sooner than you expect, you will have to take your position, either for or against. The controversy will be right on this question. On the one side will be the word of God and his army; on the other the devil and his army. O friends, decide to-day to be for Christ.

HOME AND HEALTH.

CHRISTIAN ADORNING.

Dear Brethren and Sisters:—While reading in the *Crisis* about christian adorning, hear what the little daughter said to her mother. She was the grand-daughter of a good old brother who lived in our place. While her mother was about to embroider a nice dress for her, which she was not in the habit of doing, the little girl cried, and did not want her mother to do it; "for," said she, "God does not look at the dress, but he looks at the heart."

Dear reader, it appears there was no root in the child's heart for dressing in fashion. We hear it said sometimes that all the flowers that grow have a *root.* Now, dear christians, if any of us have a root like this in our hearts, let us go right to Jesus, and ask him to kill the root, and then it will not spring up in our heads, nor on our feet; but having good, warm, neat, plain raiment, let us be therewith content, and thank God for it. J. F. EMERSON.

West Levant, Me.

SUNSHINE.

Whoever has been privileged to hear Professor Youman's delightful lecture on the chemistry of the sunbeam, cannot have forgotten his computation of the sun's great mechanical and chemical power. And any housekeeper who has brought her pale, drooping plants from the cellar after their winter's retirement, and has watched them gradually straighten themselves up, and deepen and brighten their color, and send out new growths, must have been impressed anew with the sun's wonderfully stimulating power.

We cannot doubt that human beings are as susceptible as plants are to the kindly influence of sunshine. How the little children thrive in it and would gladly throw away hats and bonnets that rob them of a share of it; and we know of one mother who found her tiny daughter indulging in a sun-bath, not, of course, because she thought it would be good for her, but from sheer pity for her "poor little feet and legs and body that never had any sunshine." A day of hard work in the school-room or the store or kitchen leaves us tired, and perhaps discouraged about our work, and with the feeling that it is a hard, thankless world, without any good place in it for us. When our spirits have reached this low water mark, let us go out of doors, where the sun may shine full upon us, and in due time his magic power upon our worn nerves will have made a new world for us, and our own place in it the best of all.

Happy the woman and happy her household whose carpets and complexion do not keep her in the shadow of a false economy or a false pride, but whose windows and face and soul are wide open to the sun.—*Northampton Journal.*

JOHN AND THE POSTAGE STAMP.

John was a boy who "lived out." Every week he wrote home to his mother, who lived on a small rocky farm among the hills. One day, John picked up an old envelope from the kitchen wood box, and saw that the postage stamp on it was not touched by the postmaster's stamp, to show that it had done its duty, and was henceforth useless. "The postmaster missed his aim then," said John, "and left the stamp as good as new. I'll use it myself."

He moistened it at the nose of the teakettle, and carefully pulled the stamp off.

"No," said conscience, "for that would be cheating. The stamp has been on one letter; it ought not to carry another."

"It can carry another," said John, "because, you see, there is no mark to prove it worthless. The post-office will not know."

"But *you* know," said conscience, "and that is enough. It is not honest to use it a second time. It is a little matter, to be sure; but it is cheating. God looks for principle. It is the quality of every action which he judges by."

"But no one will know it," said John, faintly.

"*No one!*" cried conscience, "God will know it; that is enough; and he, you know, desires truth in the inward parts."

"Yes," cried all the parts of John's character, "yes it's cheating to use the postage stamp the second time, and I will not do it."

John tore it in two and gave it to the winds. The boy won a glorious victory.

A LITTLE HERO.

While passing along Washington street one evening, my attention was arrested by a little newsboy, who said to his companion:

"Say, Charlie, how much money have you made to-day?"

"Twenty-five cents."

"Jolly, is that so? Don't tell your mother how much you have made; keep part of it yourself."

The little fellow straightened up, and with great earnestness, exclaimed:

"Do you think I'd tell my mother a lie?"

Noble little fellow! If he abides by that principle of truth, he may rise from his humble position to one of usefulness and honor. Honest boys make honest men, and honest men make happy homes, good citizens, fair dealers, true christians, and just legislators; while dishonesty fills the land with suffering and wickedness, and peoples jails and prisons with both young and old. Could granite walls and iron bars speak to us, they would tell us the sad fate of thousands who began their downward career by thieving and lying.—*Watchman and Reflector.*

To invigorate the system, obey the laws of health in every respect.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1043. BOSTON, WEDNESDAY, NOVEMBER 10, 1875. VOL. XLII.—NO. 4.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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THE SECOND COMING OF CHRIST.

The heading of this article is as attractive to some minds as it is repellant to others. It is attractive, because it is more animating to the christian to think of meeting Christ, and very soon, than to dwell upon his history as that of a divine person, once with us, now and for near two thousand years removed from us. There is something especially pleasant in his second coming, as it is described to be as visible as was his ascending from Olivet; as it brings him back, this side of the river of death, to meet us, instead of our crossing to meet him; and as it enables us to realize the satisfaction the apostle described as a "clothing upon," in place of being "unclothed;" a life descending from heaven, to transfigure and swallow up "mortality."

But the title above is to others repelling, as it suggests a less spiritual conception of Christianity; and contradicting the very letter in the gospels by fixing a date, not fixed in Holy Scripture, but left indeterminate, and described as the "lightning," sudden, instantaneous, and inexplicable. One extreme, however, generates another, and the very existence of extremes shows that there is a safe middle ground between.

Is it not obvious that those believers are in the wrong, who allow themselves to be so repelled by extravagances on this subject, that they do not make the second coming of our Lord a frequent and joyous contemplation? It was so to the apostles; it should be so to us, as the current language of the New Testament shows. . . .

The attitude of faith is that of listening to the foot-falls of an approaching Redeemer. Christians are described as those who "are waiting for the coming of the Lord Jesus Christ." They are "looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ." It is the obedience of faith, neither to postpone the second advent to a distant future, nor to say that it has actually come, or is coming at a specified date. Church history shows that where the coming of the Lord has been regarded as fixed in the deep future, at an infinite distance off, the christian life has been cold, and careless, and worldly. When, on the contrary, every crisis in the world's history has been regarded as a possible token of his near approach, a streak of light in the kindling east, a premonition of the cry, "Behold, he cometh!" it is a reviving of the faith of apostolic times in a respect in which it is a pattern for us, and in which it reflects the current and characteristic teaching of the New Testament, which ends with the testimony, "Surely, I come quickly." . . .

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." No dawn ever reddens in the east, but another dawn may spring above it; no sun rides upon the meridian, but another may eclipse it. And this expectation is ever before the church; all the future is bright with his coming; at all times it may be the next event. No christian may, consistently with Holy Writ, form a philosophy of history, which necessitates the postponement of the Lord's coming to a distant future. The faithful christian is one who "waits for the Lord," and heeds the warnings of his approach.

"Faith's ear, with awful, still delight,
Counts them like minute bells at night,
Keeping the heart awake till dawn of morn,
While to her funeral pile this aged world is borne."

If this be a just representation of the characteristic teachings of the New Testament on this subject, the christian should always associate the future with the coming of his Lord, his actual and visible coming, or some spiritual preparation for it. To his believing outlook every event has something to do with him, and may be a precursor of the advent. It is more in accordance with christian believing and living, to think of the coming of Christ, than the coming of death; near as the last is, the first may be nearer. If this sentiment seems to us strange and exaggerated, let us remember it did not seem so to the apostles and first christians; and this difference should teach us that we have insensibly drifted away from early and consecrated habits of thought. And is not this fact an argument for special thought on this subject? How strangely significant is our Lord's inquiry, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" If general forgetfulness and incredulity be a sign of his approach, it should make us more wakeful to the truth, "The Lord is at hand."—*W. I. Buddington, in Church Union.*

LET your religion be seen. Lamps do not talk, but they shine. A lighthouse beats no gong; and yet far over the water its friendly light is seen by the mariner.

THE IMMORTAL SOUL.

The subject of the immortal soul of man has been a bone of contention among philosophers and theologians for ages, and today it is as far from a settlement as it was three thousand years ago. The number of ways by which immortal souls are thought to be produced is almost equal to the number who have written upon the subject. For the present we will notice five of these opinions.

1. By pre-existence.
2. By immediate creation.
3. By transmission through the seed.
4. By being a part of God.
5. By the angels or spirits in heaven propagating spirits, and sending them to animate the bodies of all who are born into this world.

1. At the end of the six days' creation, when God finished all his works, he declared everything that he had made "very good." We believe God is a holy being, perfect and upright in all he does and says. If, then, the immortal soul of man existed anterior to the six days' creation, and is coeval with the existence of God, it must be among the things God called "very good," and cannot be a hardened sinner, exiled to this world, and doomed to live in a human body as a punishment for sins committed in a former state, as some philosophers hold. The Bible declares that "God made man upright." Eccl. 7: 29.

If souls pre-existed, the first that entered the world were those of Adam and Eve. But God declares that these were "very good." Where, then, did sinful souls come from? Pythagoras was the first philosopher we know of who advanced this notion of the soul's pre-existence. He believed also in transmigration; that upon the death of the body the soul took up its abode in something else; it might be in a beast, a bird, a fish, a pumpkin, or a cabbage. Paul says, "The world by wisdom [that is, by philosophy] knew not God (1 Cor. 1: 21); and also, "The times of this ignorance God winked at" (Acts 17: 30); and that the heathen were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2: 12. If the great apostle of the Gentiles is to be relied upon, we should reject all this vain philosophy.

But where the immortal soul comes from the best and wisest of our doctors and pastors do not know. Socrates says, "It is an ancient tradition that our souls go to the other world, and return from that to this;" also that their number is definite; that "they cannot be increased, or diminished." For, says he, "That would be making immortal things out of mortal, which cannot be." So, then, the foundation of immortal-soulism is only a tradition. Socrates was not the originator of it, but he was the first who wrote upon it. It is a poor compliment to our modern theologians, that it was Socrates who made the discovery that "the immortal soul lives in the body like a man in a house;" and also, that it is the soul that thinks and governs the body. He says, "Nature requires that the soul command, and the body obey." There is nothing new under the sun. The entire stock in trade of immortal-soulism, which our pastors have on hand at present, is imported from the heathen.

Now, those who believe in the immortality of the soul must, to be consistent, believe in its pre-existence. If ancient philosophers were right in discovering its immortality, they were, also, of its pre-existence.

But if all men sinned in Adam, or are sinners on account of Adam's sin, then the souls of men did not pre-exist; because, to partake of Adam's sin, they must be in him at the time he sinned. But if the souls of men pre-existed, they were not in Adam. Why, then, do men die for Adam's sin? If Adam's sin is not the cause of death, what is the cause? . . . Paul says, "By one man sin entered into the world, and death by sin. . . . By one man's offence death reigned by one. . . . By the offence of one [man] judgment came upon all men to condemnation [of death]. . . . By one man's disobedience [the] many were made sinners." Rom. 5. "By man came death." . . . For as in Adam all die." 1 Cor. 15: 21, 22. It is therefore evident, that all men are sinners and die on account of Adam's sin. The Pagan notion, that men's souls sinned in a pre-existent state, and that our earth is a penal colony for criminals of every grade, banished for sins committed in the spirit world, is an unmitigated fraud.

2. We notice next the theory of immediate creation; that is, that God creates a soul for every body born. This view would not appear so objectionable if all children were born in lawful wedlock; but does God provide souls at the behest of adulterers? The very thought is impious.

3. Another party supposes that immortality and immateriality are transmitted. But how can that which is mortal and material beget that which is immortal and immaterial? It involves a contradiction.

4. The soul is a part of God. This is a very popular view. But how can a part of God be born in sin? How can a part of God be banished to hell, and suffer endless torments?

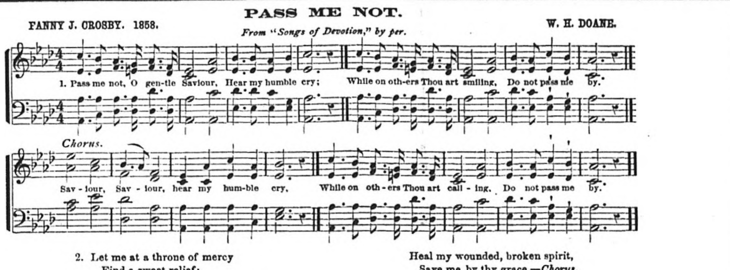
5. There is a sect that professes to believe that the angels in heaven beget all souls or spirits born into the world. This people have made a Bible for themselves, and have revelations every day; and this dogma is the fruit of one of those revelations. The answer that Jesus gave to the Sadducees will be sufficient to meet this: "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Here it is affirmed that there is no such relation as marriage in heaven. The resurrected saints will be equal unto the angels, and like them in immortality and singleness of life.

The dogma of pre-existence is of Pagan parentage; that of immediate creation is Roman Catholic; that of transmission, Protestant; that of the soul being a part of God is of Hindoo origin, but has been adopted by several of the Protestant denominations; that of the angelic origin of souls is a Mormon conceit, said to be founded on direct revelation from heaven. The reader can judge for himself.—*Herald of Life.*

PASS ME NOT.

FANNY J. CROSBY. 1858. W. H. DOANE.

From "Songs of Devotion," by per.



2. Let me at a throne of mercy
Find a sweet relief;
Kneeling there in deep contrition,
Help my unbelief.—*Chorus.*

3. Trusting only in thy merit,
Would I seek thy face;
Heal my wounded, broken spirit,
Save me by thy grace.—*Chorus.*

4. Thou the spring of all my comfort,
More than life to me;
Whom have I on earth beside thee?
Whom in heaven but thee?—*Chorus.*

[From "*Song Evangel,*" by permission.

GEN. 1: 2.

J. P. MARQUAND.

"And the Spirit of God moved upon the face of the waters."

This is the first intimation we have of the *Spirit;* and, as it is a part of Deity, we are bound to respect and give heed to it. The text affirms the fact that the Spirit was the agent by which chaotic matter was brought into order, symmetry and beauty, and this world was created with its sun, moon, stars, oceans, rivers, mountains, trees; and also all animal matter, such as man, woman, beasts, and cattle. Not only was creation the offspring, or fruit of the Spirit, but also all the works of providence and grace. We modestly affirm that this Spirit was with the Father from all eternity, co-existent, co-eternal; and to this Spirit he addressed the words, "Let *us* make man." This Spirit was, so to speak, the companion of God, and was daily his delight, uncreated, and possessing all power and majesty.

Let us quote a few scriptures. Ps. 104: 30—"Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth." Ps. 139: 7—"Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" Job 26: 13—"By his Spirit he hath garnished the heavens." Zech. 4: 6—"Not by might, nor by power, but by my Spirit, saith the Lord." In all the evidences of strength, wisdom, power, and love, we are constantly referred to the Spirit of God. Take the case of Samson, who was given strength to slay one thousand men with a jaw-bone of an ass. Take the case of Saul, who was anointed king over a great nation by the Spirit, and then, when he disobeyed, the Spirit was withdrawn, and he fell away. So also of David, who did great deeds, and was taught to play sweetly on the harp. Then we read of Solomon, to whom was given great wisdom. Then of all the prophets, who were taught by the Spirit to give commandments unto the people. Then coming down to the times of the New Testament, we have the birth of the Messiah explicitly stated, as the work of the Spirit of God, who was God-Father to the child. When he was thirty years old, the Spirit came and dwelt with him, enabling him to do great deeds; such as healing the sick, restoring sight to the blind, causing the lame to walk, and raising the dead. Christ did up his work as a missionary effectually until his death, and then, after his resurrection, he sent the Spirit of God in greater power upon his disciples, and qualified them to do great and heroic deeds. Then we have Paul, who was a bigoted Jew, converted thoroughly by the power of the Spirit of God. Read in his epistles what he says about the Spirit, especially the eighth chapter of Romans.

We have only glanced at this subject, hoping some brother or sister will write more fully. "It is the Spirit that quickeneth; the flesh profiteth nothing." "My words, they are Spirit, and they are life." "Quench not the Spirit." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "My Spirit shall not always strive with man." And then we have the book of Revelation written by John, who was "*in the Spirit* on the Lord's day." In this we have the history of the church and the world down to the second coming of our Lord to judge the quick and the dead, at his appearing and kingdom.

Dear reader, where are you on this subject? Does the Spirit of God dwell in your heart? Does it quicken and elevate your mind and affections to God and spiritual things? or are you living in sin, idleness, and pleasure, without God, and without hope? If the Spirit of God be grieved away from your breast, there is no other agent to bring you to God and repentance, and therefore you must die in your sins, and where Christ and holy beings live you never can come, but must go away into everlasting night. Are you willing to run so fearful a risk—to put in jeopardy your eternal interests? O, no. Be entreated to make your peace with God, by listening to the kind movings of his Spirit, and live.

COMING OF THE LORD.

BY DE WITT TALMAGE.

James 5: 8—"The coming of the Lord draweth nigh." "To me it is the coming of a father; to another, like the executioner's footsteps. To me it is the breath of a June morning; to another, it is the blast of a December hurricane." "I do not see how God can afford to stay away any longer. It seems to me that this world has been mauled of sin about long enough."

"The church has made such slow headway against paganism, and Mohammedanism, and the fraud, and the libertinism, and the drunkenness, and the rapine, and the murder of the world, that there are now ten thousand hands stretched up beckoning God to come, and come now. . . . Corruption is in most of the city governments; corruption reaching from the weather-vane of the City Halls down to the lowest stone in the foundation. Thousands of men are anxiously waiting for Tweed, the apostle of scoundrelism, to get out of jail. Churches, with men in their membership not clean enough to swab the doorsteps of the pit; the theatres, huge houses of shame; three-fourths of the newspapers with their editors, reporters and printing-presses, are suborned of the devil. American and European society is rotten, until the filth drips hissing through into the world beneath, and smells up sickening to the world above. France and Prussia are feeling for each other's throats, and although the dead in battle outnumber five to one the present living, still the cry is, 'Blood! *give us more blood.*'

"The earth is staggering under the successive shocks like a foundering ship when she is going down." "The eminent necessity for the world's reformation and purification, I take as a proof of the fact that the coming of the Lord draweth nigh. I see also, in the great revivals in the land, something ominous. . . . If there were not *something tremendous coming,* God would not be so urgent, or importunate in his call. . . . Yes, we are on the eve of a universal moral earthquake; the coming of the Lord draweth nigh. . . .

"But there is a deeper stop in the organ of my text, that needs to be pulled out, and that organ stop is the judgment trumpet. My text points distinctly to that august arrival." Then speaking of the secret of definite time, being unknown, he says, "It may come in the autumn of eighteen hundred and seventy-five. It may come in the spring of 1876; it may be further off. But the fact of such a coming cannot be disputed. The Bible intimates, yea, it positively declares, that God will come in by a flash of lightning."

After depicting the terribleness of the ushering in of *the final judgment,* he says: "There shall burst upon the world a fiery cohort, a book of reckoning, a throne, and the Lord omnipotent. . . . It will be our welcome, or our doom. . . . But firmly seated in that chariot will be the Lord, the most grandly loved, and the most outrageously treated being in all the ages. Coming to bless his saints. Rise! O children of the fire, and hail him as he comes to count your wounds. Coming to vindicate his cause. Crouch! O you scientists and infidels, who said there was no Christ, or, if there were, he would never appear. Coming to cast out the hard-hearted and rebellious. O, bow now, before his arrival, that you may be ready to hail him. Coming with the months, coming with the hours, coming with the minutes, coming with the seconds; coming—"The coming of the Lord draweth nigh."

H. PRATT.

Reported in full in the N. Y. *Witness* of Sept. 22nd, 1875.

WHOSE PEACE IS IT?

Thou wilt keep him in perfect peace whose mind is stayed on thee. Why? Because he is a christian of many years' experience, has passed through a long course of striving and praying, fearing and doubting, struggling and fighting, and has been tried in the fiery furnace of affliction, beyond the lot of the common mass of christians, and has arrived at a certain high state of grace? (without having been born into it). No, but "because he trusteth in Thee." Observe the quality of this peace—"perfect peace."

Oh, says one, do not be in such haste to confess your peaceful state; wait until you have been tried. It may be easy enough to trust now. Wait (as said a very prominent member of the christian community) till you have been tried as a suffering one of whom I tell; whose tribulations have been sore and of long duration; and if you bear them with all the cheerfulness and fortitude she displays, you may talk of peace. Oh! my brother, whose peace is it? Our Savior calls it his peace; and if it is his, is it not sufficient for every emergency? As the source is all-sufficient, are we not sure the supply will be equal to the demand? Who dare limit the grace of God? Just because your tried one has this peace, is she not able to bear her affliction with so much patience and show forth her peace? Is it not the peace of God which passeth all understanding, and which he gives unto her? Ask that afflicted one who is so upborne by the grace of God, if she earned it by any amount of striving or wrestling, or if she grew into this true peace, and she will tell you that in no wise is any credit to be given to her long christian experience; but that she has received it in fulfillment of the perfectly free promise of our blessed Redeemer: "My peace I give unto you;" on the one only condition, ask!

If we must wait until we have passed through a certain amount of suffering before we can claim the promise, where may we fix the limit? How shall we know when we may claim it? We have no measure in the Scripture. There all is as the Brahmin called it in his description of the christian religion, "Peace now." And can man set the measure? Certainly not, for we are so constituted, that, what would be a great affliction for one would be repelled by another as a rifle ball from a coat of mail.

There are no doubt many sincere souls desirous of true peace, who fear to claim it, not perceiving their great privileges as sons of God, and mistaking a state of "rest in Jesus" for inactivity. What a great mistake! Perfect peace, peace for all times, and under all circumstances, that peace which will enable one to say—"He doeth all things well;" and with St. Paul, to exclaim, "None of these things move me," is compatible with the greatest activity in every good cause. The more we have of Paul's peace (his by the grace of acceptance) the more will we have of his energy, and perseverance, and christian activity. Only those who have the "peace which passeth all understanding," are sufficiently at leisure from themselves, with all their doubts, and fears, and stumblings, to engage in their "Father's work." "Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us."—*Christian Standard.*

LIGHT OF THE WORLD.

"Ye are the light of the world."

These are the blessed Savior's words to his disciples. How very full of meaning were these words. Yet how often have we seen this light changed to darkness. Many have taken the world as their light. We cannot serve God and mammon. If we take this present world with its fashions, we make our light darkness; and if our light be darkness, how great is that darkness. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This we cannot do, and be all eaten up of the world. Then our eye is no longer single. We have hidden our light under a bushel.

Dear reader, are you letting your light shine, so as to glorify God? I sincerely hope you are, but if not, pray do put your trust in Jesus at once. He is ready, willing and able. Cast all your care on him, for he careth for you.

"Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of man." So you see we cannot be too careful in our daily life. It tells something every day for Jesus. If we would reign with him, we must be willing to suffer with him. If we deny him, he will deny us. Therefore, dear Brn. and Srs. in Christ, I would admonish you to let your light so shine, that men may see your good works, and glorify your Father in heaven. Be not all taken up of this world, for ye cannot serve God and mammon; for ye will love the one, and hate the other; or you will hold to the one, and despise the other; for where your treasure is, there will your heart be also.

Again he commands us to *watch.* Then is it not time now to be up and doing? As we see so many travelers in the broad road to destruction, is there any time to be wasted in the follies of vanity? When our dear Savior is near, even at the doors, and countless thousands are going to perdition, how can one true christian slumber?

"Feed my sheep." "Blessed is that servant whom his Lord, when he cometh, shall find so doing." Is not this inducement enough? Yet, there is still another: "He that endureth to the end, the same shall be saved"; and not only this promise, but many more. Why not labor for life eternal; labor with great zeal in his cause? Endure to the end, and be saved at last in his eternal, blessed kingdom.

West Hawley, Mass.

[The name of the writer is lost."—ED.

LOOK at the bright side. Keep the sunshine of a living faith in the heart.

BE READY.

B. PERHAM.

"Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh."—Matt. 24: 44.

Our dear Savior, in conversation with his disciples, seems to bring to their minds the importance of being ready for the coming of the Son of man, and of being continually on the watch tower. Let us keep our minds and affections on Jesus and his word, and not on pleasure seeking. Be sure to visit the throne of grace very often in prayer, and never be satisfied until you are sure that you enjoy a sweet peace and union with Jesus. Above all things, be on your guard against modern Spiritualism, the worst and greatest trap of Satan. I find no safety in any position, unless I go often to Jesus in humble prayer, and ask him to help me at all times; and then he will grant the leading influences of the Holy Spirit, and the light of his truth, and thus we shall be able to resist the devil, that he may flee from us.

Please read 1 Tim. 4: 1–3, where we are informed that in the last days "many shall depart from the faith," etc.; also 2 Tim. 3: 1–7, where we are informed that "in the last days perilous times shall come." Let us be very careful not to ride any hobbies, which have been the means of breaking up and dividing so many churches; but let us attend to the great and important work of persuading sinners to leave Satan's army and enlist under the blessed banner of King Immanuel, and get ready to enter his kingdom when he comes with his mighty angels, in flaming fire, to destroy Satan and his great army. Satan has all sorts of traps set to catch those who are not on the watch tower and attending to the work of the Lord.

Hearken to the advice of an old man, who has been in the holy war over fifty-three years, and had many a battle with the great enemy of the human race, and always gained the victory by going immediately to Jesus for help. I have always found it safe to let minor things alone, and attend to the noble work of spreading the truth as it is in Jesus. May the good Lord help us all to do his will, that we may have a right to the tree of life, and enter the city at last.

Vernon, Vt.

HEB. 3: 6.

C. A. OSGOOD.

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

This verse is a very good one for examination. We wish to know whose house are we? Please look with me in 1 Cor. 3: 16—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Now in 6: 19—"What, know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God, and you are not your own?" Next, 2 Cor. 6: 16—"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people." See also Eph. 2: 21, 22—"In whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." 1 Tim. 3: 15—"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Pet. 2: 5—"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ."

We have found out whose house we are. Let us be holy, even as He is holy. Jesus has commanded us to be perfect, even as our "Father which is in heaven is perfect." Let us come to the standard. You may think you are poor, and weak, and unworthy, but look away to Jesus, who is all in all, and will cleanse you from all your wicked thoughts. You may think this is impossible, but how can a pure fountain send forth bitter and sweet water at the same time? Take the words of the blessed Savior—"Blessed are the pure in heart, for they shall see God."

We should not be like a spring of water that has no outlet. If the water does not run off, it is liable to get roily; but if you take a spring of water that runs all the time, it is always pure. We must work out what the Lord works in. There is no standing still in this way.

Haverhill, Mass.

HARSH CRITICISM.

It is a common fault to construe language to the injury of those who utter it. The larger share of criticisms is evidently strained to make a case. Language is made to convey a bad meaning when designed to express that which is good and true. This is the style of partisan strife, and especially of theological discussion. A bad case is manufactured, because more easily attacked than a good one. Luther was charged with doctrines he did not teach; Wesley was accused of motives he utterly abhorred; Edwards was criticised as a heretic; Lyman Beecher was tried for deadly errors; Finney was denounced as a teacher of dangerous doctrines, and, indeed, about every man who has attempted any reform, has suffered from perversion of his language, and misstatement of his motives. Nor need we be surprised at this.

Our Lord and Savior had the same experience; the apostles were subject to the same discomfort. Just now, Moody and Sankey are slightly suffering from this ordeal. Pearsall Smith, and other advocates of the "Higher Life," find their words twisted into strange significations.

Is it not better to construe language in the most favorable sense, make religious differences as small as possible, show how nearly all christians agree, rather than how widely they differ? In this line of fairness and charity, it is surprising how near alike the various sects are found to be. It is prejudice, party spirit, pride of leadership, selfish ambition that divides them more than real radical doctrinal differences. In nearly every form of Christian utterance the standard principles, the essential doctrines are found, the variations being mainly in the dress of words which the parties give them.—*Union in Christ.*

THE DISCIPLINE OF SUFFERING.

It is the leading business of man, as he deems it, to shun the path of affliction. Were he to choose, he would never be found walking along its rugged way. The great aims of his life are either to fortify himself against the coming of trials, or to mitigate their severity. It seems to have been forgotten that there is a discipline in the trying visitations of Providence, which God sees to be necessary for us, and which he in mercy sends, in spite of our opposition. It is for this reason in part, that he is represented as choosing his people "out of the furnace of affliction." It is there that the dross of sin and of the world is commonly melted away and consumed.

The most illustrious saints that ever lived, those whose names we delight to honor, were those whom God had refined as silver, by processes of his own appointment, which are often so hard for flesh and blood to bear. Even Christ, "the Captain of our salvation," is declared to have been made "perfect through suffering." The road that leads to destruction is broad, and often strewn with flowers. That which conducts us to "pleasures forevermore" at the right hand of Jesus, is one of wisely and mercifully appointed tribulation—mysterious as, to us mortals, it appears. God's ways in all this "are not as our ways, nor his thoughts as our thoughts."

When will our faith teach us that Jehovah is wise, as he is supremely good, in all the dark clouds that settle upon our pathway from earth to heaven? When shall we learn that it is his to appoint the discipline of life—that discipline which is needful to prepare the subject of it for heaven? Why should we shrink from the appointments of a Father, who, in taking us at last to himself, is qualifying us for that rest which he has in store for all his dear children?

The discipline of suffering, according to the sacred Scriptures, is founded in divine wisdom and love. Indeed, in every feature of human suffering, disquietude, and disappointment, there is a divine reason of goodness and mercy. God orders all events for man's good. We are being tested and educated. This life is given to us, not that we continue what we are, but become what we should be. The host that is led to a great warfare, is fitted for victory by "enduring hardness;" so must every christian be fitted by the discipline of suffering, if he would fight the great battle of life successfully, and receive a crown of glory in the world to come. Indeed, we are told in the Revelation, that John saw a great multitude in heaven, "which stood before the throne of God and before the Lamb, clothed in white robes, and palms in their hands; and cried with loud voices, saying, Salvation to our God which sitteth upon the throne and unto the Lamb." The question was asked, "What are these which are arrayed in white robes? and whence came they?" The response was, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

How grand! They have "come up out of great tribulation," distressing trials which they endured with patience for Christ's sake, for his kingdom and glory, "Made them white in the blood of the Lamb;" cleansed from sin and made righteous in the atoning blood of Christ—"the Lamb of God that taketh away the sin of the world."—*Evangelical Messenger.*

UNHALLOWED RESIGNATION.

What a habit we have of crediting all our ills to Providence! We are never willing to admit that our own inactivity, folly, and self-love have wrought out the dire results over which we mourn. We only see the shipwreck of our lives; we only hear the voices of the storm, and instead of owning that it was our indifferent and unskillful navigation that brought our craft upon the rocks, we fold our hands and cry out, blindly, "Strange and mysterious are thy ways, O Providence!" It is well to have faith and trust. It is well to be resigned to trials that cannot be avoided; but it is not well to hide our talents in a napkin, to take our fill of ease and pleasures, and bow down to the gods of pride and fashion, then shrink back from the consequences and say that the work is none of ours.

Some of us really imagine that we are suffering the will of the Lord, because the flour barrel is empty and our coat is out at the elbows, when a little more self-denial, a little less folding of the hands for rest—these would raise us out of the slough of poverty, and set us on our feet, crowned with the gift of a goodly heritage. We eat rich, unwholesome food, keep late hours, transgress all the laws of health, and when we pay the penalty with shattered nerves and broken constitutions, we wonder why we are not strong and vigorous as our neighbor who has lived moderately all his days. Because the neck and arms of our tender infants are soft and white and dimpled, we let them go bare and unprotected; then when some day we leave the little one out under the snow, we murmur that our Father hath been unkind. In too many such cases, with a little more flannel the family circle might be kept unbroken for many a year.—*Selected.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 10, 1875.

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AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

SPRINGFIELD.—The Lord is blessing the meetings in Springfield. Sinners are coming to Christ, professors are making a full consecration, and the interest is increasing.

M. G.

THANKS to those who are sending us choice selections for the *Crisis*. Let us all try to make it such a paper as every christian will love to read, and delight to see in his family. M. G.

A BRO. INQUIRES if it would be breaking the rules of the church if he should preach before he is licensed? Certainly not. Every one has a right to work for Jesus, according to the best of his ability. M. G.

IT IS ASKED, "Will preachers have their fares paid, who attend the special meeting of the Association at Worcester, Dec. 14th?" We suppose all who come will pay their own fares, as at all other meetings of the Association. M. G.

SYMPATHY WITH CHRIST.—Do not fail to read carefully the article with the above heading. Reflect upon it. Let it sink to the bottom of the heart. Do not dismiss the subject hastily. Look at it again to-morrow. Let it have an abiding place in daily meditations. M. G.

THE SECOND COMING OF CHRIST is becoming a frequent theme for the pulpit and the press, where nothing has been said till recently. The signs of the times are speaking loudly in favor of this glorious event. In another column will be found an article on the subject from the *Church Union*.

M. G.

A FAST.—Bro. Moody has wisely, we think, proposed Friday, Nov. 12th, as a fast day to pray for a general revival of pure religion in the United States. We hope it will be observed by all churches, and by every individual, who is willing to unite in the glorious work of trying to save sinners. M. G.

"THE BIBLE SEARCHER" is the name of a new paper, prepared by Bro. L. Reimer, 639 N. 8th St., Philadelphia. It is designed for the German population of this country, and contains the reasons of our blessed hope. Let our readers take special pains to introduce it among the Germans. Such a paper is much needed. M. G.

DOING WELL.—The three months' list looks encouraging this week. We trust many hearts have already been gladdened by the new visitor. We hope that after a three months' acquaintance, a permanent friendship will be formed with our new readers, and if they are pleased with our visits, will they do us the favor to introduce us to their neighbors? We are hoping that our acquaintance will be mutually profitable. Let us have a long list of new ones next week. Let our actions say that we love our neighbor as ourselves. Remember it is more blessed to give than to receive. Here is a fine opportunity to obtain a blessing. M. G.

REVIVAL IN BROOKLYN.

The revival meetings in Brooklyn, under the direction of Brn. D. L. Moody, and Ira A. Sankey, are progressing with remarkable success and increasing interest. At this time, Saturday, Oct. 30th, several have been converted, and many are under conviction. The rink is densely packed every night with a very attentive audience, numbering between six and seven thousand, while many hundreds are left outside, not being able to find even standing room. The very best of order prevails. When looking over the vast audience, about every eye will be seen intently fixed on the speaker, who talks like one who believes what he says, and who considers the subject worthy of the candid attention of every human being. He is tremendously in earnest. He makes no attempt to say pretty things to please the ear, or to show himself, but spares no effort to magnify Jesus as a complete Savior, to whom the vilest may come and receive pardon and peace, if they will only confess and forsake their sins. He makes the gospel appear as a reality.

He does not hesitate to uncover the corruptions of nominal christendom. He does not do it in an unkind, fault-finding spirit, but with the loving faithfulness of one who sees their perilous condition. His sermons are very searching, causing the hearers to think of themselves instead of their neighbors. He manifests great confidence and trust in the Lord. He sows with strong expectation of seeing fruits of his labors, and is not disappointed in the results. The present prospects indicate that more glorious results will follow his labors in this country than in Europe.

There is a very wide difference between his plain preaching and that of most of the popular ministers. He shows himself familiar with the Bible, and talks like one who has kept company with its Author. It is really refreshing to listen to one who gives no evidence that he is talking to please the people, instead of the Lord. His whole heart is in the work, and he labors like one who feels conscious that time is short, and that what is done must be done quickly. He manifests a strong trust in the Lord, and an unusual confidence that success and victory will be gained over the powers of darkness. He appears to be fully conscious of the strength of the foe, but is assured that the Captain of his salvation is much stronger and cannot be defeated. It is a blessed privilege to see such a one lead on the hosts of the Lord against the embattled legions of Satan's aamy, and witness the defeat of the arch deceiver in every battle. Let every christian pray for Brn. Moody and Sankey, that they may be used to bring thousands to Christ the coming winter, and all the friends of Jesus, everywhere, may at once engage heartily in efforts to save men from the power of sin and Satan.

M. G.

A NEW AND VALUABLE BOOK.

A new book of rare interest to all Bible readers, has just been received at the *Crisis* office. Its author is Edward White, of London, England, who is considered the ablest writer in Europe on the subjects examined in this work, which are the nature and destiny of man, and the plan of redemption. The work is entitled, "Life in Christ," and contains 590 pages. It is prepared with great care. Bro. White has devoted much thought to the subject, which has resulted in producing a work much resembling "Debt and Grace," by Bro. C. F. Hudson. Like him, Bro. White maintains that the first death kills the *body*, and the second death the soul and body. On this point, we think his position is unscriptural; but while holding this view of the intermediate state, he is very strong in argument against the immortality of the soul and the doctrine of eternal torment. His leading theme is the final destruction of the wicked.

We do not see how a candid person, who is desirous of understanding the sacred Scriptures, can read this work without being satisfied that the Bible does not give evidence that man has inherent immortality, but that it does harmoniously teach that the saints receive it at the resurrection of the just when Christ shall return to this planet, and that sin and misery will come to a perpetual end.

Those who can afford it, will be doing a good service, if they get one of these books to lend to the different ministers in their neighborhood. By so doing, many may be led to see the light and truth, and to rejoice in the blessed hope. Let us press the battle in the name of the Lord, and do all in our power to remove the foundations of error, and build up the temple of truth. The Lord is raising up strong men to defend his word.

This work should be placed in all public libraries and reading rooms in the country. Will not some one in every place see that a copy is provided for this object?

The price of the book in London is about three dollars in gold. After paying duties and freight, we expect to be able to sell the work for four dollars post paid. Send in orders, and they will be promptly filled.

M. G.

SPECIAL EFFORTS.

The season has arrived when every church should arrange for a series of revival meetings. Special efforts should be made to save the perishing. This should be the chief aim of every church and individual in Christ. If this important work be neglected, a spiritual dearth is almost sure to follow, accompanied by roots of bitterness among church members, variance, contention about points of doctrine, small congregations, a worldly sectarian spirit.

No church or single member can prosper long that does not labor for the salvation of sinners. The law of Christianity requires us to try to help others, if he would be helped by the Lord. He who does nothing for the benefit of others, must expect to be in a condition to mourn over his own barrenness. He may expect clouds instead of a sunny sky; a cold, formal feeling, instead of a warm and pleasant zeal; doubts and fears, instead of a heart-felt assurance that all is well. Earnest work for Jesus, in efforts to persuade men and women to be christians, will result in great good to the laborers. TRY IT. M. G.

BE SHORT.—Those who wish to have good prayer and conference meetings, should be short in their prayers, testimonies and songs. It is much better to speak half a dozen times, a minute or two at a time, than to talk ten minutes at once. To the speaker time does not seem more than half as long as it does to the hearer; hence most persons think everybody long and tedious but themselves. When one is informed that he talks or prays twice as long as any other one in the meeting, he will hardly credit the statement. A few condensed thoughts expressed are much more effective than many words about the same thing. It is a valuable acquirement to know when to stop. The general rule is the following: Have something to say; say it, and close. This rule is admirably observed by Bro. Moody, and for this reason, people always listen to him with special attention. He never tires his audiences. His meetings occupy but one hour. This includes singing three or four times, Bible reading, two or three prayers, and preaching. His sermons are from twenty to forty minutes in length. His motto is, that fifteen minutes earnest work will accomplish more than two hours of formal labor. M. G.

A NEW BOOK.
"LIFE IN CRRIST:

A STUDY

OF THE SCRIPTURE DOCTRINE

ON

THE NATURE OF MAN; THE OBJECT OF THE DIVINE INCARNATION,

AND THE

CONDITIONS OF HUMAN IMMORTALITY.

BY EDWARD WHITE,

Author of the "Mystery of Growth," etc.

LONDON:

ELLIOT STOCK, 62 PATERNOSTER ROW.

1875."

The above is the title of a book of 590 pages octavo—perhaps the most comprehensive and exhaustive statement of the arguments in favor of the non-eternity of future suffering yet published.

As many as can, should possess themselves of this work. Just received from the London publisher, and for sale at this Office. Price $4.00. Sent by mail on reception of the same. AG'T.

THE CONVERSION OF THE WORLD.

Daniel Whitby, who died in 1726, advocated the doctrine of the conversion of the world, and since then, it has been believed by many good people, some of whom are still anxiously waiting for the commencement of the spiritual millennum, a thousand years before the personal coming of Christ. Those who believe this doctrine, of course, do not expect the Savior to appear till after the passing of more than a thousand years.

The question arises, Is the conversion of the world taught in the Bible? If not, then it is not a Bible doctrine.

It must be admitted by those who believe in the world's conversion to Christ before his second coming, that there are many able scholars in the different evangelical denominations, who do not believe the Bible teaches the opposite very plainly. Let us notice a few passages among the many:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3: 1–5.

Here is a picture of the "state of things" in the last days." It is not very inviting. If does not indicate religious prosperity in the churches as bodies, at the time of the end of the present dispensation. Jesus says, "The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one." "Let both grow together until the harvest;" and then says: "The harvest is the end of the world." Then it follows that saints and sinners will be together till "the end of world."

When speaking of the work of the "little horn," Daniel says: "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Consequently, if the world is converted at all, it must be to the power and dominion of the "little horn," which is anti-christian in its character.

When speaking of the last days, Paul says: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Thus it is now, and thus, according to the Scriptures, it must continue to the end of the present dispensation. When speaking of the last days, the Savior said it should be as it was in the days of Noah and Lot. Then the masses were wicked, and but few served the Lord faithfully.

At the time of the harvest, which Jesus says "is the end of the world," the prophet Joel says: "Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow; for their wickedness is great." Thus it was in the days of Noah and Lot.

We think the foregoing Scriptures cannot be harmonized with the idea of the world's conversion. But the Bible is not yea and nay. It does not teach both the affirmative and negative of the same question. If the world is to be converted to Christ before his return, why has he not somewhere made reference to the subject? Why did not the apostles intimate this important event? They have expressly declared the opposite, as the Scriptures already quoted show very plainly. It is not reasonable to suppose that so important an event was forgotten or overlooked by Jesus and the apostles, provided it is to take place. How account for this utter silence, only on the ground that the doctrine of the world's conversion is not true, and is therefore not taught in the Scriptures.

Some passages relating to the new heavens and earth have been carelessly applied to the present dispensation, by the advocates of a temporal millennium, because they have lost sight of the fact that this world is to be made new and given to "the saints of the Most High," when it will be called "the kingdom of God," or "the kingdom of heaven." M. G.

ZEAL OF THINE HOUSE.

"For the zeal of thine house hath eaten me up."—Ps. 69: 9.

Zeal is a "passionate ardor in the pursuit of any thing."—*Webster*. "Ambition varnished over with *zeal*."—*Milton*. "The *blind* conduct of the will."—*Dryden*. The original word expresses the idea of "*jealousy*," so that zeal, as an evil, is an ardor produced by a spirit of rivalry. An ambition to excel, produced by a fear of being outdone. A religious enthusiasm produced by wrong motives; unsanctified ambition in the professed service of God. "They have a zeal of God, but not according to knowledge."—*Paul*. The more ardor and ambition we exercise in religious matters, the more dangerous and ensnaring is our influence when it is produced by a false spirit, and is not in harmony with the instructions of God's word.

The one eaten up in the text is Christ, as the representative Head of his Church. He is represented in the context as having his *reputation* as a messenger sent of God—a divinely authorized Teacher—destroyed, "eaten up." The position and experience are expressed thus—"For thy sake I have borne *reproach; shame* hath covered my face; I am become a *stranger* unto my brethren, and an *alien* unto my mother's children. *For* [*because*] the zeal of thine house hath eaten me up; and the *reproaches* of them that reproached thee fell on me." His honor, due to his appointment and position, his work, and true character, were destroyed by their ardor and ambition to extend their religion, which was false in its spirit and doctrines; therefore his teachings were calculated to thwart their ambitious purposes, and this caused their denunciatory and murderous designs. Under these circumstances he could do nothing but what was turned to ruin his influence and break down the cause he was laboring to sustain. The prophet expresses this as he continues his strain—"When I wept, and chastened my soul with fasting, that was turned to my reproach. I made sackcloth also my garment, and I became a proverb to them."

Men generally relax their opposition to men when they see them in sackcloth and trouble, but in religious contention, where the servants of God are faithful to testify against the sinfulness of the wicked, worldly practices of false professors, the opposition to the faithful is never abated, although they may be feeble and few, and driven to the wall in great distress.

The principles involved in this subject, and the experience designed to be set forth by the text, are clearly presented in the New Testament, where the passage is quoted and applied. A passage is never quoted from the Old Testament by a New Testament writer and applied to a subject to which it was not designed by God to apply. We therefore always get the most positive proof of the true import and application of a passage when quoted by Inspiration.

The circumstances and particular experience to which the text was applied by the Spirit, as expressing the mind of God upon the subject, is recorded thus: "And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?" John 2: 13–18.

Jesus went up to the temple—the house of God—to join in the divinely established worship of the annual passover feast; and instead of finding the house occupied by devout, holy worshipers, bringing their acts of devotion to conform to the requirements of God's word, excluding everything not given by divine precept and example, he found them engaged in worldly traffic and carnal pleasures, making their devotions sinful, excluding the heavenly. The people had evidently lost the desire for the enjoyment of false devotion, the *sacred* sweetness of *holy* worship; and to keep up the interest in religious associations, they had to produce natural attractions to draw unsanctified people, who sought carnal pleasures instead of spiritual enjoyment. This zeal to make popular and extend their religious influence and make its convocations more popular and attractive than any other religious association, had caused them to eat up—destroy—change—corrupt—all pertaining to their worship which was divine, through which God manifested himself, his Spirit, Word, revealed ritual, purity of heart, perfect love and holiness. It is always unscriptural, human zeal, that substitutes the worldly for the heavenly principles in human worship.

God so constituted man that his nature demands pleasurable excitement and joyous emotions in worship. God has furnished heavenly principles which he gives to men on certain conditions, designed to accomplish their object. When those conditions are complied with, and the principles are enjoyed, the worshipers are satisfied with God's provisions for their happiness, and are not inclined to seek for those which are carnal and forbidden. When we enjoy Christ, we loathe the world with its foolish shows and parades, and never seek to draw multitudes to our altars by worldly pomp, or displays of human greatness or notoriety, but by the pure Word and Holy Spirit of God. God never suffers these to be used by his people as the principles of attraction and happiness in *conjunction* with those of the world, controlled by Satan. When we attempt to introduce the unholy, we always eat up or drive away the holy. "Ye cannot serve God and mammon." We had better be content to follow Christ with a despised few, who cling to the divine Word, and make its hallowed truths the rallying cry of christian effort and union, rather than the glitter and alluring vanity of gorgeous houses, charming music, rushing multitudes, oratorical preachers, popular applause, and carnal gratification.

If the Jewish Church was typical of the Christian, as nearly all allow, and it exhibited its deepest corruption, its most worldly condition, and greatest departure from God, as it drew near its termination; so we may expect it will be with the Christian Church. If the Jews had eaten up all there was of God, truth, and holiness, connected with their house and worship, by their zeal which introduced worldly traffic, and made void the word of God by their traditions, while they blindly understood that they possessed superior sanctity and holiness, may we not expect, if we have come to the last days of the gospel age, that the body of the Christian Church will manifest the same principles and exhibit the same experience? We think the likeness between the two classes—the Jews at the time of the first advent and the body of professed christians at the present time—is remarkably striking.

The Jews labored to build themselves up on the faith that God was about to cause them to gloriously triumph over all opposition through their then operative institutions, and make them the ruling religious people of the world. They believed the time had come for them to enjoy those anticipated triumphs. This faith produced in them a haughty, boastful, self-confident spirit, which aroused their ambition, and caused them to make great efforts to use all the means within their reach to religiously revolutionize the world. This false hope and antiscriptural "zeal" caused them, more than all things else, to reject Christ and the gospel, because he did not come to them as *their* Messiah, and give assurances to them that he had come to espouse *their* cause, according to *their* faith, and cause them to triumph in the extension of their worship and spirit over all classes.

Christ did not appear as their special friend and deliverer, but sharply rebuked them for their pride and worldliness in their religion, and gave them no assurance of triumph through their institutions and the means they were using to convert the world. This difference of position produced the antagonism between Christ and the unbelieving Jews. It caused them to use every argument they could produce to invalidate the evidence that he was the Messiah. They rejected every sign that was adduced to prove his first advent, and spurned all the manifestations of divine approval of his work and people. They used every effort to draw the multitudes to their heartless, false worship, and so carry the national heart and power with them, thinking that by these they might firmly establish their wicked government and corrupted religion.

They well knew that if Christ's teaching was established as of God by his miracles, their hold on the people as religious teachers would be destroyed, and their rich salaries, gorgeous robes, high seats and greetings in the synagogues, with their luxurious banquetings and rich presents at the great national feasts would all be taken from them. Their zeal caused them to earnestly contend for the perpetuity of all their religious and political interests, just as they then existed, only they wished them intensified and enlarged. They were decidedly opposed to the introduction of a new administration, a remodelling of Church and State, as Christ proposed. They therefore held a council, and said, "What do we? for this man doeth many miracles. If we let him alone, all men will believe on him; and the Romans will come and take away both our *place* and *nation*." John 11: 47, 48.

When we turn this glass from the Jewish to the Christian Church, to see if she has come down to the period of the second advent, where we may expect to find the same developments in the antitypical position as in the type, we are saddened to the heart to find the professed followers of Christ blindly following in the steps of their ill-fated prototype.

Christendom is divided into three parts; the Roman, Greek, and Protestant. These are all greatly excited, just as the Jews were, over the idea that the time has *now* come for Christianity to triumph over all opposition, and rule the world from henceforth according to *their understanding* of God's prophetic promises.

The Roman Church is manifesting uncommon zeal in making preparations to establish its institutions and government, ecclesiastically and politically, over all the earth. To accomplish this great purpose, every means is employed; exciting lectures are delivered, enthusiastic sermons are preached, the people are rallied *en masse*, long and frequent processions are formed; houses of worship are made more gorgeous and attractive, if possible; church fairs and financial schemes of extortion and illegal gaming are coupled with wine-bibbing and immoral lewdness; all calculated to hush into silence every remonstrance of a living conscience, and empty the pockets of a victimized people, and fill the treasury of the church, to accomplish what she understands to be the pre-determined purpose of God. This was the position of the Jewish Church which produced the condemned *zeal* which ate up all that was good and holy connected with that doomed people.

The Greek Church with its great political head has entertained the same purpose, and is now equally zealous in adopting plans, political and ecclesiastical, and is straining every nerve to raise *men, arms*, and *money* to accomplish its understood prophetic destiny.

The Protestant Church, we are sad to say, is found in the same condition. She has interpreted the prophetic Word in the same way, and understands, as the others do, that the foretold period has come for a change of divine administration on the earth, and that the church is appointed of God as the instrumentality by which the grand change is to be accomplished. The first deduction is evidently correct. The foreshadowed period for this change has evidently come; but the second conclusion that the Church and State is the divinely appointed instrumentality to accomplish the great change was the fatal error with the Jews, and we believe will prove to be with our Church. This error of faith has produced the great error of practice. Those who believe that human and earthly instrumentalities are to be employed, would naturally understand that earthly means would be necessary for the accomplishment of the great object. This would produce a dependence on those things, and would tend strongly to increase a zeal for worldly advantages, such as enlisting the mightiest kingdoms, the strongest armies and navies, the richest capitalists and most influential classes, the multitudes, the arms and the wealth.

This will cause the ministers to turn politicians and scheming financiers, leaders in celebrations, long processions, gluttonous feasts and church gambling. This cut off the Jews from their dependence on God, his Christ, and heavenly means, so that when the Messiah came and proposed to lead and furnish the means by which to accomplish the anticipated change, they spurned the offer, because they were walking by sight, and not by faith; therefore they could *see* nothing in Christ or his followers to give them assurance that he *could* accomplish it, but they could depend on nothing only what they could *see* from a human stand-point as the efficient means for its accomplishment.

The Protestant, Greek and Roman churches, as bodies, all occupy the same position to-day. They spurn the argument that Christ is coming *personally*, as he did to the Jews, to produce the predicted change by a series of miraculous manifestations instead of their puny human efforts to put an end to sin and introduce the peaceful reign of Christ.

The Roman church has no particular government that she can trust to elevate her to supreme authority, but she has labored hard to obtain that of France and Spain, and is laying her coil to draw in the United States, with many of the leading politicians and capitalists of all the nations.

The Greek Church has the colossal empire of Russia, with a number of millions of her communicants in Greece and Turkey.

The Protestant Church has the German Empire, England, United States and some smaller powers on which she leans confidently, as a political and military arm, to elevate her as the ruling, supreme power of the earth. Each claims that the *time has come* for it to put on the crown of universal, earthly government, and rule the world *for* Christ.

This faith and hope causes them all to blend in one heterogeneous mass, politics, finance, literature, war and religion, and nominally puts Christ at the head, and with the Gospel—rent and torn, broken, dead and buried by mystical interpretations—for a theological platform, enervated by the spirit of rivalry and jealousy, spurred with the hope of earthly wealth, glory, and power, they develop a marvelous *zeal*, which eats up and leaves out of the question entirely the true *gospel hope*—a coming Christ to end sin, dash in pieces the wicked nations, raise the dead, and bring to a perpetual end the curse. He will then commence his glorious reign on the throne of David, and give the firmly established kingdom under the whole heavens to the saints, to be enjoyed by them forever and ever. They are now giving us the antitypical Jewish hope, with the second addition of their traditional theology, and a zeal like the Jews, which mocks at the signs of Christ's advent, and carries into the christian house of prayer merchandise, where the money changers are found as greedy of their pilfered gains as were the Rabbinical extortioners.

O hear, hear the voice of warning, ye people of God, and come out from among these political, gaming professors, whose hope is false and ensnaring, whose zeal is according to human tradition, and not according to the Word of God. O ye servants of the great God, lift up your warning voices, cry aloud, and spare not, for God is about to vindicate his Word with sword and fire. If you love the people, warn them, and hold not out the hand of fellowship, and thus bid them God-speed, and so make sure their eternal ruin.

God says—"If thou *take forth* [separate] the precious from the vile, thou shalt be as my mouth; let them return unto thee; but return *not* thou unto them." Jer. 15: 1. This instruction was designed for those who eat the "words" of God, verse 16—the "little book." See Ezek. 3: 1, and Rev. 10: 9. The eating represents the reception of a message of prophetic truth, which the "watchmen" are required to receive from God's "mouth," and give his people "warning from him." See context of all the passages. Who will hear these solemn warnings from God, and obey his mandates? Who is willing to lose caste in the society of those they love, and be accounted the offscouring of popular society for the sake of being reckoned loyal to Christ and faithful unto the end? May God's grace save us from the snares of these perilous days, is our earnest prayer. J. C.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

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LETTER FROM BRO. T. J. GREEN.

TO THE A. A. M. SOCIETY.

Dear Brethren:—Again I attempt to give a short account of my labor in this southern part of the Lord's vineyard. Since I wrote you last, I have been called upon to undergo severe trials and afflictions in my family. My wife has been, and is still, suffering very much from neuralgia in the head, which has so affected her ears that she is quite hard of hearing. I have also been suffering from the same old complaint, and have lost two of my most important appointments in Nausau county. It being a new field, I had hoped to have done much good, but was hindered. The Lord's will be done. But notwithstanding all, I have reason to rejoice and praise the Lord for his mercies, and for the successes which have attended me. Since my last report, eight have made a start for the kingdom, and have united with us in the glorious warfare; seven have been baptized, and many others are almost persuaded to become christians.

I have just returned from Falling Creek where I scattered the good seed some two years ago. I found the brethren in good spirit, and at peace among themselves, although destitute of "meat in due season." Their faith is strong. I had the pleasure of meeting with one of my sisters, whom I have not seen in four years. It did me much good to find her so strong in the faith. When last I saw her she was quite against me on account of my doctrine. She says she is much rejoiced at the glorious hope of immortality when Jesus shall come in his kingdom. Glory to God in the highest. Many others that would not hear are now deeply interested, and are very anxious for me to preach among them regularly. Would to God that I could.

As I am struggling hard for the glorious gospel of Jesus in this benighted Florida, and very hard pressed, having to contend with so much ignorant prejudice, I desire to write you, that you may better understand what I have to encounter, and that I may at least obtain your prayers to the throne of grace. It has been my privilege, in one of my circuits, to hear a discourse on the nature and duration of future punishment. I enclose an extract. The minister said that the sinners' souls would go to a lake of fire and brimstone; that said lake had no bottom; that the fiery billows were always rolling over and over. As soon as the poor soul touched the surface, he was carried under; that he would not come to the top again in one thousand years, and then he would rise to the surface just long enough to get his breath, and under he would go again, not to be seen any more in a thousand years, and so on, until the jay birds had time to carry away every grain of sand composing the globe; and when that was finished, then onward till they had carried away in their mouths every drop of water in the ocean, and when that was done, they (the souls of the wicked) would have just as long to stay in hell as when they first began.

Really, this is strong doctrine, and, as old as I am, I never before knew that the jay birds were to be made to act in such a capacity. Wonder where they will carry the sand, and where they will deposit the water. I am sorry to say that such preaching is received by the masses as genuine. They say, if that part of the gospel is left out, the wicked would never repent. They say, it is the fear of hell that brings sinners to the cross, and if it was not for fear of endless misery, there would be no christians.

In spite of all they can say about hell, as a place where the soul will live eternally in torment, and against us, the truth is still on the advance, and the Lord seems to help me more and more. Where I trust more, the Lord helps more.

I was at Oak Grove, last Saturday and Sunday, and had a glorious time with the brethren in their social meeting. Every one felt that it was good to be there. Several of the brethren, and one sister, gave us much comfort by rising up and testifying to their love for the Lord, and expressing their determination to hold out to the end, wait-

ing and watching for their Lord from heaven to change their vile bodies, and fashion them after his own glorious body. Two more joined the church, and are awaiting baptism. O, how I am made to rejoice to see old grey-headed men fall at the feet of Jesus, just before they are called to lie down in the silent grave, there to await the sound of the last trump to call them to judgment.

Never, since I became acquainted with the Advent message, have I felt the need of exertion to save sinners as now; nor have I ever seen people more anxious to hear than now. The daily cry is heard, "Come and preach for us"; but I am laboring under many disadvantages, which greatly hinder the cause. I am almost single-handed, with a large family to maintain; and when I go, the devil says, "He had better be at work to pay his debts and support his family." But I am resigned. My all is on the altar, there to remain till the Lord shall come. He is able to provide. He has carried me through many hardships, trials, and temptations; has never forsaken me since I resigned all to him; and though he slay me, yet will I trust in him.

Dear Brn., pray for me in my distress. Pray that I may have more grace, that I may be more humble, that I may have strength to withstand the devil in every effort he may make to overthrow me; and finally, that when Jesus shall come, I may be found at my post with the whole armor on. *Amen.*

Olustee, Fla., Oct. 23d, 1875.

CONNECTICUT CAMPMEETING.

We need at least fifty plain seats, with backs, that will accommodate five or six hundred people, at our campmeeting. Should time continue, and another meeting be held, our proposition is this: buy suitable lumber, saw out the parts, ready to put together, cart to the camp-ground some time next summer, and invite brethren from this State to come and make the seats, and clear the ground of stumps, and do any other necessary work. If our brethren have a mind to do this work, we can make a short job of it all, and reduce the expense of the seats to the mere cost of the material.

To make the burden easy, we suggest that the churches in this State take a monthly collection towards meeting this expense, and that preaching brethren remind them of the propriety of so doing. We believe this to be the cheapest and least burdensome way to procure seats with backs. Collections from the churches, and contributions from private persons, if forwarded to the Treasurer, will be acknowledged. Any surplus should be used to provide a tent in place of the one at our boarding or eating stand, for which we have paid an annual rent of five dollars. We give early notice, that brethren may duly consider, and trust it may be blessed of the Lord.

For the Committee,
O. D. Woodruff, *Sec. and Treas.*

A CALL TO WISCONSIN.

By a letter just received from Deacon Thomas, I learn that our Bro. Geo. Thomson, of Prairie du Sac, is in a needy condition—"is out of funds," and has "no wood or provisions." Decent humanity, void of the religion of Jesus Christ, cannot consistently say to a worn-out and suffering minister, in the language of an old adage—"Poor old horse, let him die." So I only need to hint to those who have hearts to feel, that the approaching cold winter calls for the exercise of *practical* charity, to the amount of not less than $100 forthwith. If "charity *begins* at home," must it *end* there? Shall it not extend to suffering saints? May this note reach some of that sympathy that you carry in your pockets, and direct it to Bro. Thomson without delay.

Wm. Sheldon.

PROPOSED CHANGE.

After prayerfully considering the matter, I have come to the conclusion that a change in my place of residence would prove a benefit to myself and family, both spiritually and temporally, and that by making such a change I could be of more service to the cause of "present truth," I therefore request my friends, and the friends of our soon coming Lord, to assist me in finding a locality where I can obtain sufficient employment to provide for our necessities, and where my family will have good school and meeting privileges.

Let all who think they can render me such assistance communicate with me as soon as they can conveniently, and so confer a favor upon their brother in faith and hope.

Steep Falls, Me. Eld. C. H. Sweet.

Correspondence.

From Bro. P. G. Bowman.

Dear Brethren:—Last Sunday I tried to preach at Bro. Woodham's Mills, on the margin of the large and beautiful pond, under the wide-spreading and majestic sycamore trees. A more lovely day was never witnessed, since the "sun first tried his infant beams athwart the gloom profound." The wide-spreading pellucid sheet of water untouched by a breath of air, reminded one of a vast and beautiful mirror, from which the sun in the deep blue heavens could be seen pouring forth ten thousand golden rays of light and glory upon hill and dale, field and forest. The trees all ablaze in their autumnal dress, could be seen in the water and out of the water, so that it seemed as if we were standing between two visible and magnificent worlds, not knowing which to admire most, this or that. The hundreds of people assembled to hear the word of God read and expounded, the solemn quiet and order that marked the occasion; in a word, the whole scene conspired to fill me with a heavenly inspiration.

After the usual introduction, such as singing, prayer, and the reading of the Holy Scriptures, I read for a text Mark 16:15, 15. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." 1. I tried to define the gospel. 2. Our imperative duty to publish everywhere.

3. The object of it,—to save men from their sins here, and to save them forever hereafter in the kingdom of God and the Christ. The instrumental course of this salvation. Faith in our Lord Jesus the Christ, which must be shown by baptism as a prefiguration of death, burial, and a resurrection from the dead.

After preaching, Bro. John S. Du Bose buried four beneath that lovely water (as I had two carbuncles on me and could not attend to the sacrament). It was Bro. D's first attempt at baptizing, and he did it admirably. It was a blessed day.

Glory be to God! the truth is spreading in every direction, and I ought to be going all the time; but, alas! alas! my poor wife is prostrated, and slowly wasting away, so that my first duty is to take care of her. Her sufferings are constant and intense, but by the grace of God she triumphs over all.

Now, my dear brethren, and sisters, one and all, you see how my way for the future is hedged about and my labors circumscribed. Will you not, under these dark clouds, make our case one of constant prayer? Yours in the blessed hope.

Lydia, S. C., Oct. 29th, 1875.

From Bro. J. L. Field.

Brethren and sisters in the Lord:—I feel like writing a few lines to you to let you know how God's work is prospering in this part of the world. We have had a glorious campmeeting, and the Lord has been with us, calling sinners to repentance, strengthening his servants wonderfully, and causing his name to be magnified.

The meeting commenced Oct. 7th, and lasted over two Sundays, with good attendance. Bro. R. F. Clark and Sr. M. J. Clark had their large tent there on Peach Creek, and it was none too large. Good order prevailed, and much interest was manifested. Several sinners started in the way of life, backsliders were reclaimed, and many made to rejoice in the soon coming of our Lord Jesus Christ, hoping, when he comes, to be made like him. Many seem to be waking up to the fact that we are living in the last days; and some are making their faith manifest by their daily walk and conversation. Bro. Clark spoke twice on the prophecies, having his prophetic chart in use, showing plainly that we must be watching for the Master, or we shall be taken unawares. He also baptized fifteen willing souls, including one preacher, old in the service of God, but who has lately become of our faith.

Of preaching brethren, besides those above named, there were Brn. G. G. Godfrey, C. A. Huyck, S. F. Knox, E. N. Bliss, J. W. Hayworth, F. O. Cutter, Sr. S. Shriner and others. We had prayer-meetings of great interest, often having in the neighborhood of one hundred testimonies and exhortations in a short meeting. People are having a whole gospel preached to them here, and the truth is spreading fast.

Brethren, let us patiently wait for the coming of our Lord, not with folded hands, but let us sound the trumpet aloud, and not be found in that lukewarm state which is so hateful to Christ.

Butler, Kansas.

From Bro. Ali Andrews.

Good news from the churches is like cool water to the thirsty soul. I would like to say to the pilgrims on the King's highway, that the church in Bridgeport, Conn., is enjoying some of heaven's choicest blessings, under the labors of the brethren and sisters who have been with us. Nine have been baptized in the last few weeks, and there are several more who are waiting for an opportunity to go into the water. Last evening, two young men and one young lady rose for prayers, and there has been for a long time a growing interest with us. We trust that God is going to do a great work in Bridgeport, and the church is in good working order to gather in the sheaves that lie wasting on the plain. Pray for us.

Bridgeport, Conn., Nov. 1st.

Bro. R. Deering writes:—"I am a preacher of the gospel, and hold with you the doctrine of the glorious second and near Advent of our blessed Lord. A neighbor of mine takes the *Crisis*, and showed me a number, which so interested me that I want to see more of it. If pleased I may continue to take it, but this is a trial. I see no such allusions to the thickening vices and alarming portents of the times as I see in the *Crisis*, and I want to be advised of these 'signs of the times.' I also like an article on prophecy, such as will help my understanding of these wonderful sayings of the Holy Spirit, for the benefit of the Lord's people. I have the No. of Oct. 20th, and am astonished to see a notice of a paper, 'The Holy Ghost,' the like of which I never expected to see or hear of. Alas! what is human nature without grace? I like the hints on holiness much."

Bro. J. Porter, Danville, P. Q., writes: "I much approve of the suggestion for the spread of truth by the '*three months* system.' Let us do our duty, and the Lord will take care of the consequences. Since 1842, I have preached the gospel of the coming kingdom of Christ, eaten my own bread, and worn my own clothing, but my sight and hearing have compelled me to retire from public labor. I cannot say with Paul, 'These hands have ministered to my necessities,' as twenty-two years since, by a terrible accident, I lost all but the three last fingers on the right hand, with which I scribble, and grapple this old planet."

May the Lord richly bless Bro. Porter, and make his last days his best. M. G.

Married.

BARBOUR—MERRINSON. At St. Johnsbury, Oct. 30th, by Elder M. A. Potter, Mr. Frederick S. Barbour, of Charlestown, N. H., and Miss Anna Merrinson, of St. Johnsbury, Vt.

WILBER—WHITNEY. In Clinton, Mass., Oct. 31st, Geo. H. Wilber and Louisa B. Whitney, both of Clinton.

FOREIGN NEWS.

TURKEY.

London, Nov. 4. And now the news comes from Turkey that the Porte hasn't so nearly triumphed over his revolted subjects as has been represented. The Herzegovinians have recently received 1000 breech-loading rifles from Montenegro, and the military commanders of Bosnia and Herzegovina have convoked an assembly for the purpose of proclaiming a national government. The Servians, too, are reported re-arming, and, altogether, the aspect is not at all peaceful.

It is affirmed at Berlin that Russia is not desirous of acting independently in the Herzegovinian matter, and that the three powers, Austria, Germany and Russia, continue in complete harmony on the subject.

The Berlin correspondent of the London *Pall Mall Gazette* says the northern powers have invited Austria, as the one most interested, to frame a proposition for the guarantee to be demanded, and the control to be exercised to ensure the performance of the Sultan's promises of reform to the insurgents in his vassal states, and Count Andrassy is now elaborating such proposition. It is believed the Porte will be unable to suppress the rebellion, and that the great powers will sanction an intervention of Austria next spring.

DOMESTIC NEWS.

Cincinnati, Nov. 2. At a meeting of a large number of clergymen of this city it has been decided that a centennial religious celebration be held in Cincinnati in 1876; that a Board of Managers, consisting of fifteen persons, be appointed, who shall be charged with the execution and development of plans for the celebration; that invitations to participate shall embrace the whole land and all religions, and be limited only by the utmost ability to make it such a religious success, both in representation and numbers, as the world has never witnessed. It is understood that this enterprise meets with the approval of Director General Goshorn.

Notices.

SPECIAL MEETING OF THE A. C. A.

At a meeting of the Board of Directors of the Advent Christian Association held in Boston, Mass., Sept. 30th, it was voted that a special meeting of the Advent Christian Association be held on *Tuesday, Dec. 14th*, at two o'clock P. M., to consider the expediency of revising the Constitution of the Association, particularly with regard to forming a new basis of representation. A full attendance of preachers and delegates from the churches is earnestly desired. Each church is entitled to one delegate, and one additional delegate for every fifty members above twenty-five. The meeting will be held at the Advent Chapel, Central Street, Worcester, Mass.

S. G. Mathewson, *President.*
C. E. Barnes, *Secretary.*

Dedication.—The Advent Christian Church edifice at Ontario, Wayne Co., N. Y., will be (by the grace of God) dedicated *Saturday, Dec. 4th.* Bro. Miles Grant will preach the dedicatorial sermon. Services Saturday morning, at 11 o'clock, and at 2 and 7 P. M. At the same hours on the Sabbath. We expect Bro. Grant to continue a series of meetings through the week, and over the following Sabbath. We hope to see the faces of many of our brethren and sisters from abroad. Homes will be provided for all who come. Other preaching brethren will be present.

Ontario is on the Rome, Watertown, and Ogdensburgh R. R., Ontario Division, eighteen miles east from Rochester. Cars leave Rochester at 7.30 A. M. and 4.20 P. M. Friends east of Port Byron and Seneca Falls can take cars on the Southern Central for Sterling Junction, thence to Ontario. N. B. Take morning train on the Southern C. R. R. Jas. E. Wells.

Work while the Day Lasts.

The Missionary Association formed at Pittsfield Campmeeting, Sept. 9th, 1875, proposed to procure a Tent for Mission work in the Eastern part of Maine, said Tent to be raised in one hundred shares, and not to exceed the sum of four hundred dollars ($400), and all the shares to be taken up by the first day of April, 1876.

The above enterprise has got a good start, and we now ask all our brethren and sisters in or out of the State, who will co-operate with us in Mission work, to send in at once by postal card, or otherwise, saying whether they will take one or more shares in the Tent. Please do not delay an answer, as we wish to order the Tent soon. Direct to Jer. Carr, South Albion, Me.

For the Association, { O. S. French. / Jer. Carr.

Maine Conference Changed.

In consequence of a special meeting of the Advent Christian Association having been called on the same day of the Maine Conference, therefore the Conference will be held in Portland on Tuesday, Nov. 30th, at 3 o'clock P. M. As business of importance is expected to come before the meeting, it is hoped that the brethren will make a special effort to be present.

Geo. Humphrey, President.
W. H. Mitchell, Secretary.

Personal.—By request of Bro. E. B. Wells, his pastoral relations with the Second Advent Church in Rye, N. H., is mutually dissolved. This may certify, that we have unanimously invited Bro. Wells to remain with us; but thinking he could do more good by traveling and preaching in other places, we give him an honorable discharge, in all christian fellowship and good feelings, and recommend him as a faithful laborer and brother in Christ. For the church,

E. Woolcott, Chairman.
C. D. Garland, Secretary.

Protracted Meeting.—A protracted meeting will commence in Hinesburgh, Vt., Nov. 14th, to hold as long as duty demands. A cordial invitation is extended to all to come and worship with us. Come in the name of Elijah's God to work for the salvation of sinners. Elders A. A. Hoyt and Allen Damon will be with us to preach the word. Wm. C. Stewart, Pastor.

Protracted Meeting.—The Lord will, there will be a protracted meeting in East Colebrook, N. H., Kiddersville, commencing Sunday, Nov. 14th. Will Bro. George E. Brown meet with me? U. G. Ladd.

Notice.—This is to certify that the A. C. Church worshiping on Hammond Street, Providence, R. I., have given Eld. A. W. Sibley a call to become their Pastor, and he has accepted the same. All preaching brethren wishing to exchange, or to preach, will confer with him.

J. W. Lake, Church Clerk.

Having closed my labors with the church at Rye, N. H., I am at liberty to preach as the way opens. My address for the future will be Portsmouth, N. H., Box 412. E. B. Wells.

I will let my tent to go South to responsible parties this winter, or will sell it for one hundred and fifty dollars to parties that want it for meetings to preach the Lord's coming. It is fifty feet in diameter, made in the best possible manner, of the heaviest drilling, well roped, etc. For particulars inquire of H. B. Sevey, Mt. Vernon, Me.

Will Sr. S. C. Smith give her P. O. address in the *Crisis*? C. C. Plummer.

PLEASE READ THIS!

I wish to say to all interested, that I intend to publish soon, if sufficient inducements are offered, a work entitled, "Baptism and Rantism," being the revision and completion of what has appeared in part in the *Crisis*, taking up and treating more exhaustively than in the articles published, the subject of baptism, and treating rantism as it relates to the doctrine of the Atonement. It is proposed to discuss the topics somewhat in the following order:

An old word, and a new one; The Greek etymology of the two; A fabular view; Curious coincidents; Lexicographicals; A hunt for meanings of *baptism*; Tortuous turnings to find a meaning; Found at last; *rantism* not to be found; It is waiting for a lexicographer to give it a place; But "baptism" is a Bible word; Found in the English New Testament; How it came there; Untranslated from the original word; The name of an ordinance; To be practised in the church till the end of time; How? Human practices and explainings not to be the guide; What has been called *baptism* has always, since its institution, been practised; Malpractice; Perversion, falsification, sprinkling, historical illustrations of it; Baptism should be practised according to its true etymological sense, and its symbolical significance; High authority for its true meaning, in its literal sense; The practice taken from a word which had a meaning before it was applied to the ordinance; Are we justified in being particular about it now? References for proof of its meaning; Immersion only; Immersion simply, then, is the form, but the form only is not Christian baptism; What is Christian baptism? The immersion of a proper subject in water, in a proper manner, by a divinely appointed and qualified administrator; The symbolical sense of baptism; Metaphors of baptism.

Part 2. Rantism a new word; Not baptism; What is it? Not found in the English New Testament. What can it mean? Has it any significance to the church of God? "Much every way"; It has long been called something else; The perversion of it has defamed the one and spoiled the other; The Greek original found in the Greek New Testament; Translated in the English from the original word, hence not treated like *baptism*; Where in the original text the word and its correlatives are found; Examination of authorities for its meaning; Its relation to the atonement; The Blood; Life in the blood; Life and death; Death penalty; Significance of the blood; Sprinkling of the blood, or "blood of sprinkling"; See the use and meaning of the blood of Christ found in the word "*rantism*"; He came by water and blood, or by *baptism* and *rantism*.

While the foregoing topics do not exhaust the list, they give the reader an idea of what the work is designed to do, and all who are interested in it are invited to co-operate to secure its publication. The pamphlet will cost, doubtless, about 25 to 50 cents per single copy, or $15 to $30 per hundred. I have already received evidence that it is needed, and while good things have been published on the subject of baptism, nothing has yet been issued which covers the ground of this, and it is thought to be much needed as a standard work among Advent people. Let all, who will take one copy or more, drop me a postal card immediately, to Danville, P. Q., that I may know what to do. One thousand subscribers are wanted at once, and if one in ten of the subscribers of the *Crisis* take a copy, if no more, it will insure success. Please send on your orders. L. C. McKinstry.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.
J. N. Sherman ...... Sunday, Nov. 14th
Edwin Thompson will speak at seven o'clock p. m., on Temperance.

Boston (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Sunday School at 1.30 p. m. Prayer meeting Wednesday evening.

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Charlestown (Hall No. 70 Main Street.)
J. F. Nickerson ...... Sunday, Nov. 14th
Wm. N. Pile ...... Sunday, Nov. 21st
E. Owen ...... Sunday, Nov. 28th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
I. B. Potter ...... Sunday, Nov. 14th

Somerville, Mass (Pilgrim Hall, Summer Street.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W. Sederquest ...... 1st and 3d Sundays in each month till further notice.

Hyde Park, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Lynn, Mass ...... 4th Sabbath in each month for the present. J. Couch.

Holden, Mass ...... Sunday, Nov. 14th
Tremont, Mass ...... Sunday, Nov. 21st
C. E. Barnes.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham. Baptism Sunday, Nov. 14th.

Brimfield, Mass ...... Sunday, Nov. 21st
C. Goodrich.

South Barnstead, N. H.. Thursday evening, Nov. 11th and over Sunday, Nov. 14th.
South Sutton, N. H ...... Sunday, Nov. 21st
A. Ross.

La Fayette, R. I., Tuesday evening, Nov. 9th, and every evening during the week, and over Sunday, Nov. 14th.
I. I. Leslie.
H. H. Tucker.

North Carver, Mass., evening, Nov. 16th, through the week, and Sundays, Nov. 21st and 28th.
I. B. Potter.

Tremont, Mass ...... Sunday, Nov. 14th
Plymouth, Mass ...... Sunday, Nov. 21st
J. S. White.

New Bedford, Mass ...... Sabbath, Nov. 14th
Direct to Chicopee Falls, Mass. H. Munger.

Abington, Conn ...... Sunday, Nov. 14th
Mrs. H. L. Hastings.

Oxford, Me. (where G. I. Tracy appoints) evening, Dec. 2nd, and Sunday, Dec. 5th.
Milton Mills, N. H. (where Bro. Remick appoints) evenings, Dec. 14th, 15th, and 16th.
E. S. Moulton.

West Waterville ...... Sunday, Nov. 14th
T. Rines.

North Greenwich, N. Y., Nov. 13th, and over Sunday
North Easton, N. Y ...... evening, Nov. 15th
C. W. Baker.

Palmer, Mass ...... Sabbath, Nov. 14th
Montgomery ...... Sabbath, Nov. 21st
Brimfield ...... Sabbath, Nov. 28th
Geo. L. Teeple.

Lisbon, N. H. (Streeter school-house) Sunday, Nov. 21st. Baptism. Geo. E. Brown.

Ludlow, Mass. (as Bro. Whitney may arrange) Monday evening, Nov. 15th.
Palmer, Mass ...... Tuesday evening, Nov. 16th
Southbridge, Mass ...... Thursday evening, Nov. 18th
Geo. A. Streeter.

East Pepperell, Mass... Sundays, Nov. 14th, 21st, and Sunday, Nov. 28th. Richard Mosher.

South Sutton, N. H ...... Saturday evening, Nov. 20th
North Sutton (at Bro. I. Andrew's house) Sunday, Nov. 21st. O. W. Kimball.

Fairhaven, Mass ...... Sunday, Nov. 14th
New York City (as Bro. Cox may appoint) Sunday, Nov. 21st.
Hartford, Conn ...... Sunday, Nov. 28th
M. Batchelor.

Newark, N. J ...... Sunday, Nov. 14th
H. Pratt.

Milo, Me ...... Sunday, Nov. 14th
F. A. Baker.

Farmington, N. H ...... Sunday, Nov. 28th
J. F. Chamberlin.

Surry ...... Saturday, Nov. 13th, at 2 p. m., and over Sunday, Nov. 14th. S. & L. W. Bragg.

East Canaan, N. H ...... Friday evening, Nov. 12th
Dorchester, N. H. (Town House).. Sunday, Nov. 14th
Hill Village, N. H. (where Sr. Hilpert may appoint) Saturday evening, Nov. 20th.
Hill Centre (meeting-house) ...... Sabbath, Nov. 21st
Simeon Roby.

Pittsburg, N. H. (Stream school-house) Saturday evening, Nov. 20th.
Hall Stream, P. Q. (Upper school-house) Sun., Nov. 21st
Worden, P. Q. (where Bro. L. G. Hill may appoint) Sunday, Nov. 28th, and onward as the Lord directs.
U. G. Ladd.

Bradford, N. H. (Pond meeting-house) Sun., Nov. 14th
Bradford, N. H. (Bush meeting-house) Sun., Nov. 21st
Sutton, N. H. (Palmer school-house) Sun., Nov. 28th
A. S. Williams.

Northwood Narrows, N. H ...... Sunday, Nov. 14th
Fairhaven, Mass ...... Tuesday evening, Nov. 23d and onward.
Mattapoisett, Mass ...... Sunday, Nov. 28th
A. Simpson.

Haverhill Corner, N. H. (Sand Bank school-house) Sunday, Nov. 14th. Geo. E. Brown.

Ellsworth ...... Thursday evening, Nov. 11th and over Sunday, Nov. 14th. G. L. White.

Poultney, Vt ...... Sunday, Nov. 14th
Clarendon, Vt ...... evening, Nov. 15th
Burdettville, Vt ...... evening, Nov. 16th
North Shrewsbury, Vt ...... evening, Nov. 17th
Eastham, Vt ...... evening, Nov. 18th
Addison, Vt.... evening, Nov. 20th, Sunday, Nov. 21st each evening during the week, and Sun., Nov. 28th.
Factory Point, Vt ...... evening, Nov. 29th
Arthur A. Waite.

Melbourne, P. Q., Saturday evening, Nov. 13th, at 7½ o'clock, and over Sunday, Nov. 14th, at 10½ a. m. and 1 p. m., and 6½ in the evening.
Sr. M. McKinstry.

New Britain, Ct ...... Sunday, Nov. 21st
East Weymouth, Mass ...... Sunday, Nov. 28th
Kennebunkport, Me ...... Sundays, Dec. 5th and 12th
W. S. Campbell.

Cabot, Vt ...... Sunday, Nov. 14th
Woodbury, Vt. (where Bro. Wilbur may appoint) evenings, Nov. 15th and 16th.
Hardwick, Vt ...... evenings, Nov. 18th and 19th
Cabot, Vt ...... Sunday, Nov. 21st
West Groton, Vt ...... Sunday, Nov. 28th
Topsham, V. (Carson Bridge) ...... Sunday, Dec. 5th
Daniel D. Page.

Hollis Centre, Me ...... Sunday, Nov. 14th
B. S. Emery.

Belmont, N. H ...... Sunday, Nov. 14th
Hatley, P. Q. (Old meeting-house) Sunday, Nov. 28th evenings through the week, and Sun., Dec. 5th.
C. S. Shattuck.

East Concord, N. H ...... Sabbath, Nov. 14th
East Canaan, N. H ...... Sabbath, Nov. 21st
Canterbury, N. H. (where I was before) Sab., Nov. 28th
S. Hawkins.

Square Pond, Ct ...... Sunday, Nov. 14th
West Otis, Mass ...... Sunday, Nov. 21st
West Becket (if desired) ...... Sunday, Nov. 28th
Wm. J. Ripley.

Unity, N. H ...... Sunday, Nov. 14th
East Acworth, N. H.... evenings, Nov. 16th and 17th
Unity, N. H ...... evenings, Nov. 18th and 19th
East Acworth, N. H ...... evening, Nov. 20th and over Sunday, Nov. 21st.
Dorchester, N. H ...... evening, Nov. 28th
J. B. S. Pillsbury.

Becket, Mass. (Keyon Hall) ...... Sundays, Nov. 14th and 21st.
Lee, Mass. (Bro. Broga's Dist.)... Tuesday, Nov. 16th
Enoch Phelps.

North Adams ...... Sunday, Nov. 14th
North Shrewsbury, Vt ...... 1st and 3d Sundays in each month.
Hebron, N. Y ...... Nov. 25th
North Greenwich, N. Y ...... Nov. 26th
Fort Ann, N. Y ...... Nov. 27th, and over the Sabbath
Wm. J. Blanchard.

Melvin Village, N. H ...... Sunday, Nov. 14th
John Parsons.

Bow, N. H. (Woodbury school-house) Friday evening and over Sunday, Nov. 14th. D. W. Davis.

Warehousepoint, Ct ...... Sunday, Nov. 21st
Mrs. C. L. Crumb.

Farmington Village, N. H ...... Sunday, Nov. 14th
Northwood Narrows, N. H ...... Sunday, Nov. 21st
Wm. Bodge.

West Alton, N. H. (at the Chapel) Sabbath, Nov. 14th
D. F. Leavitt.

Bonny Eagle, Me. (exchange with Bro. Haines) Sunday, Nov. 14th.
Freedom, N. H. (Chapel) ...... Sunday, Nov. 21st
C. H. Sweet.

Pleasant Valley, N. H ...... Sunday, Nov. 14th
T. L. Churchill.

Newcastle, N. H ...... Sunday, Nov. 14th
Meredith, N. H. (Dolloff Hall) ...... Sunday, Nov. 21st
Meredith Neck, N. H. (meeting-house) Sun., Nov. 28th
Farmington Village, N. H ...... Sunday, Dec. 5th
C. R. Parsons.

East Landaff, N. H.... evenings, Nov. 11th, 12th, 13th and over Sunday.
Topsom, Vt. (Carson Bridge, with Bro. George E. Brown) evening, Nov. 20th, and over Sunday.
Haverhill, N. H. (Sand-bank school-house) evening, Nov. 27th, and over Sunday.
Sandwich, N. H. (Vitum school-house) evenings, Dec. 9th, 10th, 11th, and over Sunday.
Centerharbor, N. H. (Neck Road school-house) with Bro. J. G. Moulton.... evenings, Dec. 2d, 3d, 4th, and over Sunday.
Meredith, N. H. (Dolloff Hall) ...... Sunday, Dec. 19th
John H. Evans.

Canterbury, N. H. (Emery school-house) Sun., Nov. 14th
Jesse C. Smith.

Charlton ...... Sunday, Nov. 21st
Plainville (New Bedford) ...... Sunday, Nov. 28th
Robert Cottle's neighborhood ...... evenings, Nov. 29th and 30th.
Brailey's Station ...... evenings, Dec. 1st and 2nd
Tripp Wharf (Westport).... 2 p. m., Sunday, Dec. 5th
Pine Hill, " ...... 2 p. m., Sunday, Dec. 12th
Coventry Centre, R. I ...... Sunday, Dec. 19th
Charlton ...... Sunday, Dec. 26th
Mary E. Otis.

Bradford, N. H. (Pond meeting-house) Friday evening, Nov. 26th, and over the Sabbath.
D. W. Davis. John Parsons.

Bristol, Conn., Sunday, Nov. 28th, evenings during the week, and over the following Sabbath, Dec. 5th.
Warren Tefft.

Kennebunk Depot ...... Sunday, Nov. 14th
South Alfred, Me ...... Sunday, Nov. 21st
Kennebunkport, Me. (Smith school-house) Sunday, Nov. 28th, also each Sunday evening in Nov. at six o'clock. Jer. Hill.

Kennebunkport, Me. (Smith school-house) Sunday, Nov. 21st.
Dayton, Me. (Clark school house) Sunday, Nov. 28th
John R. Tripp.

Warehousepoint, Ct ...... Sunday, Nov. 14th
Arthur Pease.

Seabrook, N. H., Tuesday, Nov. 16th, and other churches in the vicinity, as Bro. Barton may arrange, till the 19th.
Salem, Mass ...... Sunday, Nov. 21st
South Seabrook (Congregational Church) Monday evening, Nov. 15th.
Hampton, N. H ...... Tuesday evening, Nov. 16th
East Salisbury, Mass.. Wednesday evening, Nov. 17th
Newburyport, Mass ...... Nov. 18th and 19th
Annie E. Smith.

Clinton, Mass ...... Sunday, Nov. 21st
Salem, Mass ...... 2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Charlton, Mass ...... 1st Sunday in every month
Southbridge, Mass ...... 4th Sunday in every month
Sam'l. Ayres.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass.. the last Sunday in each month
Geo. A. Streeter.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass ...... fourth Sunday in each month
H. H. Tucker.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. Wm. C. Stewart.

Haverhill, Mass. (New Chapel on Walnut St.)
A. A. Robinson ...... Sunday, Nov. 14th
C. S. Shattuck ...... Sunday, Nov. 21st

Worcester, Mass.
E. Owen ...... Sunday, Nov. 14th
Geo. A. Streeter ...... Sunday, Nov. 21st

Natick, Mass.
L. Boutell ...... Sunday, Nov. 14th
E. Owen ...... Sunday, Nov. 21st
Anna E. Smith ...... Nov. 25th and 26th and Sunday, Nov. 28th.

New Bedford, Mass.
A. Simpson ...... Sunday, Nov. 21st
E. Owen ...... Sundays, Dec. 5th and 12th

North Rutland, Mass.
Willard M. Hall ...... first Sunday in each month
H. H. Tucker ...... second Sunday in each month

Hampton, N. H.
A. Ross ...... Sunday, Nov. 14th
J. F. Chamberlin ...... Sunday, Nov. 21st
D. F. Leavitt ...... Sunday, Dec. 5th
Enoch Morrill ...... Sunday, Dec. 12th

Exeter, N. H.
W. W. Sutherland ...... Sunday, Nov. 14th
B. Woodside ...... Sunday, Nov. 21st
C. S. Shattuck ...... Sunday, Dec. 12th

Portsmouth, N. H.
Annie E. Smith ...... Sunday, Nov. 14th

Seabrook, N. H.
T. W. Piper ...... Sunday, Nov. 14th
Joseph Pinkham ...... Sunday, Nov. 21st
D. F. Leavitt ...... Sunday, Nov. 28th
John F. Chamberlin ...... Sunday, Dec 5th
Joseph Pinkham ...... Sunday, Dec. 12th
E. S. Moulton ...... Sunday, Dec. 19th
D. M. Leavitt ...... Sunday, Dec. 26th

Great Falls, N. H. (Franklin Hall.)
C. Goodrich ...... Sunday, Nov. 14th
D. F. Leavitt ...... Sunday, Nov. 21st
T. L. Churchill ...... Sunday, Nov. 28th
C. S. Shattuck ...... Sunday, Dec. 5th
F. W. Sederquest ...... Sunday, Dec. 12th
L. E. Saulpaugh ...... Sunday, Dec. 19th
A. W. Sibley ...... Sunday, Dec. 26th
C. S. Shattuck ...... Sunday, Jan. 2d
J. W. White ...... Sunday, Jan. 9th

Rye, N. H.
C. E. Hurd ...... Sunday, Nov. 14th
J. G. Smith ...... Sunday, Nov. 21st
E. Morrill ...... Sunday, Nov. 28th
J. W. White ...... Sunday, Dec. 5th

New Durham, N. H.
T. W. Piper ...... Sunday, Nov. 21st

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher ...... first Sunday in each month
D. W. Davis ...... third Sunday in each month

West Deerfield, N. H.
Enoch Morrill ...... Sunday, Nov. 14th

South Rochester, N. H.
J. F. Chamberlin ...... Sunday, Nov. 14th
J. F. Chamberlin ...... Sunday, Nov. 14th
Sr. Jane Davis ...... Sunday, Nov. 21st
S. Hawkins ...... Sunday, Dec. 5th

Portland, Me. (Union Hall.)
J. Couch ...... Sunday, Nov. 14th

Sabbatus, Me. (Jones' Hall.)
H. S. Mitchell ...... Sunday, Nov. 14th
H. D. Reed ...... Sunday, Nov. 21st
E. S. Moulton ...... evening, Dec. 8th and over Sunday, Dec. 12th.

Bath, Me.
R. R. York ...... Sunday, Nov. 14th
I. C. Wellcome ...... Sunday, Nov. 21st
A protracted meeting is expected to be continued from Sunday, the 14th, onward as duty seems to dictate. I. C. W.

Biddeford, Me.
Geo. W. Brown ...... Sunday, Nov. 14th
Wm. H. Mitchell ...... Sunday, Nov. 21st
J. Albert Libby ...... Sunday, Nov. 28th

South Berwick, Me. (Great Works.)
J. W. White ...... Sunday, Nov. 14th
Geo. W. Brown ...... Sunday, Nov. 21st
C. Goodrich ...... Sunday, Nov. 28th

South Elliot, Me.
W. W. Sutherland ...... Sunday, Nov. 21st

Bridgeport, Conn.
Warren Tefft ...... Sundays, Nov. 14th and 21st
Mrs. E. A. Warren ...... Sunday, Nov. 28th
Mrs. E. L. Crumb ...... Sunday, Dec. 5th
Mrs. E. A. Warren ...... Sunday, Dec. 12th
G. L. White ...... Sunday, Dec. 19th
Mrs. E. A. Warren ...... Sunday, Dec. 26th
Mrs. E. L. Crumb.. 1st Sunday in each month forever

Plainville, Ct.
Seth Woodruff ...... Sunday, Nov. 14th
R. K. Stark ...... Sunday, Nov. 21st
B. Hitchcock ...... Sunday, Dec. 5th
Mrs. E. L. Crumb ...... Sunday, Dec. 12th

Putnam, Ct.
H. Pratt ...... Sunday, Nov. 21st
A. Simpson ...... Sundays, Dec. 5th and 12th and evenings through the week.

New Haven, Conn.
O. D. Woodruff ...... Sunday, Nov. 14th

South Windsor, Ct.
B. Hitchcock ...... Sunday, Nov. 14th
G. L. White ...... Sunday, Nov 21st
S. Woodruff ...... Sunday, Nov. 28th

Milldale (Southington, Ct.)
R. K. Stark ...... Sunday, Nov. 14th
A. Elliott ...... Sunday, Nov. 21st
G. L. White ...... Sunday, Nov. 28th

South West Hoosick, N. Y.
Arthur A. Waite ...... once in four weeks
Flora Blanchard ...... once in four weeks

Chicago, Ill.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St.

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Removal.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. Mrs. Anna E. Smith, Sup't.

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The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

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Rye, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

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F. P. DREW.

Two sowers went forth in the world to sow,
Their seed was youthful minds,
And the seed which each broadcast did throw,
Was of different sorts and kinds.
Together they journeyed through every clime,
Scattering seed as they went,
To excel in improving each hour of the time,
Each seemed determined and bent.

One sowed the seed of joy and peace,
And love to all mankind,—
Of honor, truth, and happiness,
And purity of mind;
Of hope, bright, shining, glorious hope,
Of faith that ne'er will fail,—
Of charity for all who grope
In errors darkened vale.

The other sowed far different seed,
As we shall shortly see.
The first he sowed made hearts to bleed,
'Twas immortality;
He also scattered, far and wide,
The seeds of bitter woe,
Of infidelity and pride,
And selfishness, also.

At length was past the time to sow,
The harvest near, 'twas plain;
The laborers then thought they would go
And win the ripening grain.
They started forth at a brisk pace,
But soon beheld a crowd;
A pris'ner with a youthful face
Was speaking earnest—loud.

Said he, "My friends, be warned and turn,
Oh, now with you I plead;
From me an awful lesson learn;
Within my heart the seed
Was sown of selfishness and strife,
By one, I know not why:
I took a fellow being's life,
And now, great God, I die."

The drop quick fell, a soul was gone—
Of life this is not all—
The trav'lers turned and journeyed on,
But soon a prison wall
They entered, through a massive gate,
And, on the faces there,
Beheld inscribed, "Dishonor, Hate,
Infidelity and Despair."

They left the place, but near at hand,
That one whom men did trust,
Though much of wealth he could command,
'Twas said that he was just;
They asked him of his great success,
Such power and wealth to find;
He spake, "I owe all I possess
To purity of mind.

I ever shunned the way of those
Whose thoughts I knew impure,
And carefully I always chose
My friends, though they were fewer;
And honestly, in all my deal,
I tried to do the right;
Now happiness I have that's real,
Dark thoughts do never blight."

They next stood by the couch of one
Whose days of life were o'er;
The dying spake, "My race is run,
I near the other shore;
But faith in Him, who died to save,
Is strong,—e'en in this hour,
My hope extends beyond the grave.
Ah! Death! where is thy power?

E. Tilton, N. H.

MY EXPERIENCE.

I was born in the town of Leeds, Me., A. D. 1843. My parents were professors of religion. My mother taught me early in life that it was necessary to love the Lord in order to go the better world, when life in this world ends. I believed in the truths that she taught me at that time. Really, I cannot recollect when my mind was first exercised on religious themes. But evil companions at school led me into sin, and I became very vile, insomuch that I would take God's name, and abuse my best friends. I do not think that I had ever met with a change from nature to grace, but went on from "bad to worse," until I could swear and blaspheme beyond alll common boys.

I did not intend to always continue in that course. In fact, I did try to break myself of swearing, but utterly failed every time. I would leave off for some time, then something would happen to provoke me, and I would commence again. I relate this particularly, on account of the lesson that can be derived from it. God and the devil were striving for the mastery over me at that time. I knew then that it was believed by some, that man could not control or govern his passions by his own strength, and I verily thought that I would show to the world that I could, and would, without the help of God. I was so base that I even boasted in my heart that my will was strong enough without any of God's assistance.

But God gained the victory at last. I never got rid of that habit until I yielded my heart to him. In the meantime, I had many serious convictions, and read my Bible, and became quite familiar with the letter if not with the spirit. As the devil found my mind somewhat exercised in regard to the Scriptures, and as he knew that I believed the Bible to be true, he tried another course. I was tempted to believe that I had committed the "unpardonable sin." I recollected my profanity and blasphemy, and not understanding the meaning of the Scriptures, I was almost in despair for quite a length of time. I remember full well how I went out into the pasture one day, and sat down upon a ledge. I thought that I knew that I must go to hell. Oh, what agony for a few moments!

But I believe that God rules in the armies of heaven, and overrules the affairs of nations and men, and thus it has proved in my case until the present time. I think that I must have looked at it philosophically at that time, for I arose and started for the house with this idea: I am undone for the next world. "What can't be cured must be endured." I will not commit suicide and hasten on my misery, but I will enjoy as much of this world as I can. With this resolution, my fears and anxieties about the future left me, and I was measurably happy, as this world counts happiness. I still believed that there was no hope in my case, and I was unconcerned.

I continued in this dead condition for quite a length of time. I suppose that I assented to the cardinal points of popular theology, until my attention was called to the doctrine of universal salvation. I at first gave it but little thought; but frequent attendance at their meetings, and careful perusal of their writings, soon caused me to look with favor upon their views. Once in my life I had made an ineffectual attempt to obtain salvation, inspired mostly by the fear of punishment in the future; but when the cross was presented, I shrank back, as the Spirit of God seemed to have but little place in my heart. Taking all these exercises into consideration, and being destitute of the Spirit which leads into all truth, I was an easy subject for the Universalist to work upon. I am convinced that without God's Spirit to illuminate the mind, that men can be and are led to embrace most any idea that cunning and intelligent men may advance. I became so strongly convinced of the truth of universal salvation, that I felt safe, and believed that I should not fear the condition of the dying impenitent. I can see the consequences of some of the popular ideas that are advanced now; the immortality of the soul and endless misery. Of course, when I gave up the doctrine of endless misery, I must embrace Universalism, as I thought it was an established fact that man was immortal. I remained in this condition of expectancy of eternal life, without repentance, about three years, I believe.

I was now twenty-seven years old; loved the world; believed in no retribution beyond this world; cared not for the things that make for our happiness and joy; was careless, indifferent, hard-hearted, and really intended to pass through life and into the great hereafter without any concern whatever. But "God's ways are not our ways." "It is not in man that walketh to direct his steps." God converted an acquaintance and schoolmate, a young man who apparently was very far from the kingdom.

I had been to the post office, and was returning, when I met a christian man, who stopped his horse and told me that Russell Pettingill had got converted, and was going about at that time to talk with his friends upon the subject of religion. I thought to myself, that this was certainly strange, and that I should like to see him. And before I had reached the house my curiosity was gratified. He had been to quite a number of places talking with the people, and when he saw me, he came and met me instead of going to the house. I felt somewhat embarassed, as this was a new subject for us to talk about. However, we commenced right there in the road. He asked me how my soul was? I answered in my off-hand and sarcastic manner, "In my body, I suppose." But nothing daunted, he pursued the conversation until I began to introduce my Universalist ideas; but he evaded all argument, and struck right to the "root of the tree." At length he felt it to be his duty to pray. He asked me to kneel. I refused. And then he knelt right down by the side of the road, and prayed to the God of heaven. He arose with renewed strength. He had asked me if I was willing to do my duty. I had concluded that I did not know my duty. He quoted this Scripture, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." Having done all that he felt he could do for me, he left me, and started for home.

It was about night. I went to the house, ate my supper, milked the cows, and resolved within that time that I would do right. I believed that God would give me wisdom. I went away and prayed for light and wisdom to know the path of duty. I prayed in faith, with this intention, that I would do my duty as it was made known. Now, when I came to this decision, I received that peace and joy which I never knew anything about before. I felt no condemnation, and scarcely thought of my sins. Soon I began to think, why don't I feel concerned about my sins? But I have learned since, that I had been convicted enough years before, and I had just got ready to repent of them. The joy that I received now was in consequence of being willing to take the cross of rising for prayers, and confessing Christ publicly. This duty I did, and others came forward about this time, and a reformation commenced here in Leeds, such as I never witnessed before. Not remarkable for numbers, so much as for the peculiar manifestations of God's power.

For some time, I felt uncertain about the forgiveness of my sins. At length, one day, as I was in the field at work, the question was presented in this way: "Are you satisfied with and reconciled to the plan of salvation, whether you understand it or not? Do you believe that God will do right? And if you are to be lost, do you believe that it would be just and right?" I felt in my heart that God would do right, and whether I was lost or saved, I would say, Glory to God! I had now acknowledged the justice of God, and mercy to my rescue came. From that day until the present time, I think that I have not had a doubt but what God forgave my sins. This was in the year 1870.

I was in doubt some little time, but after that I resolved to do my duty about the doctrine of Universalism.

I decided to do right anyway, regardless of doctrines. I was willing for anything to be truth, as far as God's plan was concerned. I left it right there, and it was but a short time before God, by his Spirit, showed me that I had been believing a lie, and that universal salvation was a doctrine of the devil. And then my eyes were opened to understand the Scriptures more than I had previous to this, and I saw that the Spirit and the word agreed. And now new duties presented themselves to me. I had to go and talk with people about salvation, and warn them to prepare to meet God. Many of them were Universalists, and it was very crossing, but God's grace was sufficient. The people where we worshipped were Baptists, and the preacher who conducted the revival meetings at this time was of that persuasion, and a good, faithful servant of Jesus Christ. His name was Henry A. Libby. Bro. Libby baptized me, and some fourteen others.

In the winter of 1870–1, I boarded with a family who took the *Crisis*. I believed that I could bring arguments that would overthrow the doctrine of man's mortality and the destruction of the wicked. But when I came to look into the Scriptures to find something to work with, I saw that it took another aspect altogether.

Since then I have had many thoughts upon the eternity of suffering, and it does appear indeed unto me a horrible doctrine. About this time, my mind began to be exercised in regard to the nearness of the coming of Christ. I heard Eld. H. B. Sevey, W. H. Doughty, Elder Rhodes, and others. Yet I did not feel perfectly satisfied in my mind about the coming of the Lord. I believed that he would come sometime, and in his own time. I had heard much of the evidence adduced to prove his speedy coming, but somehow I wanted something certain, something infallible, something positive, something that bears the impress of assurance. I was not anxious only as God saw fit to enlighten. But God in his infinite love saw the necessity of my being decided on this question, and knowing my ignorance and inability to form satisfactory opinions from man's expositions of prophecy, and relation of history, he condescended to enlighten me directly, and stamp upon my heart this great truth that Jesus is soon coming, in such indelible letters that it need never be erased. This illumination from the Holy Spirit is for man's individual benefit, and then the Scriptures open to our view, and we can teach others also.

I have felt from my first conversion to Christianity the duty of laboring for souls. I have talked with many, and have attended many meetings to try to do a little for Jesus. One year ago, I went with Bro. Sevey's tent about three months. I have not enjoyed full salvation much of the time, and consequently my spirituality has not been of that degree that would commend itself to every earnest laborer in the vineyard of the Lord. Pray for me. ASA G. GORDON.

Leeds, Maine.

"UNDUE PROMINENCE TO THE DOCTRINE OF HOLINESS."

GEO. A. STREETER.

What are we to understand by this term? That it is a doctrine not due only at a certain time, after certain events have passed away? There was a time when the doctrine of Christ's soon coming was not due to the church; then, if any had preached it, it would have been not due, or "undue"; but when all the signs were passed but the sign of the Son of man, then it was no longer "undue," but due to the church. But how is it relative to "holiness"? Has it not been due to the church ever since the Lord said to Moses (Lev. 19: 2), "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God am holy"?

Several times in Exodus, the Lord has spoken to the people about "holiness"—holiness on their garments; holiness on the bells of their horses; holiness all the way through the Old Testament. And in the New Testament the same idea is brought forward. Perfection—pure, spotless, without wrinkle, entire, wanting nothing. Says Peter in his first letter (1: 14), "As obedient children, not fashioning yourselves according to the former lust in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy." With all this in favor of the idea of holiness, and nothing in the entire book of God to countermand it, I am astonished that any Bible believer will raise the cry, "Undue prominence to the doctrine of holiness." When ministers cry out against holiness, it is time to be alarmed.

Dear Brn. and Srs., you see that the Bible is permeated with it. The line is unbroken, and without it no man shall see the Lord. I say, with all the evidence before us, we cannot abstain from preaching it, or from urging it upon the people. A man may be well versed in the doctrine of the coming of the Lord, and be destitute of holiness, which is entire consecration to the Lord; wholly given up to him, time, talents, voice, reputation, everything, and be ready for the event. My heart says—

"O hail! happy day."

Let us be ready to meet him, having our work all done. God bless you all, is my prayer.

CONSECRATED POCKET-BOOKS.

One of the last things a worldling consecrates to Christ is the pocket-book. Multitudes who profess the christian faith have never yet thought of doing it. The rich young man who came to our Savior, had kept all the commandments, and he had also kept all his money; and when the Lord bade him give all his wealth to the poor, and come and follow him, he went away sorrowful, for he had great possessions.

But when God visits a soul in mercy and enriches it with grace, how soon the hold on this world relaxes; how soon the world to come absorbs the heart. Let salvation come to the house of Zaccheus, and while Pharisees murmur that Christ has gone to be a sinner's guest, lo, the rich publican stands and says unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold." Luke 19.

There are many who desire that salvation may come to their houses, but they are not willing it should come as it came to the house of Zaccheus, when Jesus himself brought it. They desire to inherit eternal life, and to have treasures laid up in heaven, but they are not willing to sell, and give alms, and thus place their wealth where moth and rust do not corrupt, and where no thieves break through and steal. They wish to be wholly consecrated to God, but they do not wish to consecrate their pocket-books, and they go away sorrowful because they have great possessions.

Oh, man of God, flee these things. Be not high-minded, nor trust in uncertain riches. Cut loose from a world that is doomed to ruin, and lay aside every weight that hinders in the heavenly race. Let your consecration to God be immediate, complete, eternal. Lay all upon his altar. Let the pocket-book and all that it contains, with heart and hand, and house, and home, and farm, and merchandise, and time, and talent, and influence, and reputation, go into the work and cause of God. So doing, you shall escape the snares that lurk around you, and laying up a good foundation against the time to come, lay hold on eternal life and have a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.—*Selected.*

CANDOR.

There is nothing sheds so fine a light upon the human mind as candor. It was called whiteness by the ancients for it purity; and it has always won esteem as the most admirable of the virtues. However sought for or practiced, all felt the power and charm of its influence. The man whose opinions make the deepest mark upon his fellow man, whose influence is the most lasting and efficient, whose friendship is instinctively sought where all others have proved faithless, is not the man of brilliant parts, or flattering tongue, or splendid genius, or commanding power; but he whose lucid candor and ingenuous truth transmit the heart's real feeling pure and without refraction. There are other qualities which are more showy, and other traits that have a higher place in the world's code of honor; but none wear better, or gather less tarnish by use, or claim a deeper homage in that silent reverence which the mind must pay to virtue.—*Ex.*

WERE we to take as much pains to be what we ought to be, as we do to disguise what we really are, we might appear like ourselves, without being at the trouble of any disguise at all.

SYMPATHY WITH CHRIST.

Going home from a meeting, one of great solemnity, I was burdened with anxiety for many who had desired the prayers of christians; and after presenting these requests to God, and pleading for the presence of the Holy Spirit in greater power in our midst, I retired, and suppose I slept. I seemed to be standing on a slight elevation, viewing a continuous procession of people passing along just below me. As I was wondering where they were going, I was conscious of a presence near me; and the moment I looked steadfastly at the wonderful and glorious beauty of the countenance I knew it must be the blessed Master. My heart was full of joy, and I fell at his feet to worship him. Placing his hand on my head he said, "Thy sins are forgiven thee." I cannot describe the ineffable bliss which filled my soul as I felt the pressure of that hand on my head, and realized that I was so near Jesus.

After a moment he said, "Stand up, and look!" and pointed at the multitude I had seen passing by.

"Who are these, Lord?" I asked; "and where are they going?"

Instead of replying to these questions he raised his hands and called out to the passing multitude, "Come unto me! come unto me!" Some of them just turned the head, to see where the voice came from; others seemed disposed to listen to it, and almost stepped out of this broad road; but the word or look of a companion induced them to go on in their slightly descending path. As I watched their progress I could see, in the distance, that when they arrived at a certain point they fell down a precipice, and were seen no more. I involuntarily cried out, "Oh, Lord, save them!"

"What have you done for their salvation?" he asked. "Do you not know some of them?"

As I looked I thought I could distinguish familiar faces, and I could only reply, "Yes, Lord, I know them, and have felt anxious that they should look to thee as their Savior. I have, as thou knowest, prayed much for them."

"Yes, I have heard your prayers; but what have you *done?*" He repeated, with great emphasis, "What have you done for these perishing souls? Have you besought them to leave the broad road, and told them of my readiness to receive and forgive them, and of your own love to me, and the joy you have found in that love?"

"Not as I should have done, Lord, I confess; but they knew that I was numbered with thy children, that I loved the house of God, and the place of prayer; and I have sometimes spoken to them of their need of thy cleansing blood. Perhaps I have not urged them as I ought, to give immediate attention to this great subject, but I have not felt that it was needful for me to do so. Our pastor has been very earnest in his entreaties to all to come at once and give thee their love and their hearty service, and receive from thee that pardon and peace thou art so ready to bestow. Many of the brethren have seemed to be aroused to their duty of urging all to turn from sinful paths to those of duty and holiness. So I have thought that I, being a woman, might be excused from expressing my earnest desire that they would look to thee for salvation."

"What difference did that make?" he replied. "Had you no duty to perform to others? Could any one else do that duty? Should you see a man in danger of drowning, and no other hand could reach him, would you hesitate to stretch out your own and make every effort to save him? There may be those in this great throng whom you alone could have reached; and as you did not do your duty you see the consequences." He looked at them so compassionately that it seemed to me he would have willingly poured out his blood again for their salvation, could it have been secured.

I can never forget the loving, benignant expression of his face as he turned and looked on me. I felt great joy in being so near Jesus, and in the assurance he had given me that my sins were forgiven; but I could not help having the consciousness, while that loving eye rested upon me, that I had not been fully in sympathy with him in his great love for souls. And such a pang of sorrow shot through my heart, because of my unfaithfulness as his disciple, that I awoke, and was very thankful to find myself still on earth, with an opportunity to do something to lead others to him.—*Sel.*

EXPERIENCE.

M. A. GOODWIN.

The home of my childhood was Montville, Me. When quite young I felt I was a sinner, and sought and found the dear Lord. I was brought under conviction by the text, "Set thine house in order, for to-morrow thou shalt die and not live." I listened to the discourse on this text unmoved, but at the close an aged and humble follower of Christ arose, and asked how many could say their house was set in order? O, how good are words fitly spoken! they are as apples of gold in pictures of silver. Immediately I was convinced my house was not in order, for I could now see by the illuminating rays of the Sun of righteousness what awful confusion reigned within; and for three long weeks I was weighed down with a clear evidence of the depravity of the human heart, unchanged by grace; and that nothing but everlasting destruction from the presence of the Lord, and from the glory of his power, awaited me in my present course. Then it was that I heard this glorious and ever-precious promise, made by none other than the great Redeemer, who alone is mighty and able to save, even to the uttermost, all that call to him; saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." I was led to exclaim—

"Here, Lord, I give myself away,
'Tis all that I can do."

It was then, and not till then, that I realized his mighty power to save. Then could I exclaim, in the language of the poet—

"'Twas a heaven below,
My Redeemer to know;
And the angels could do nothing more
Than fall at his feet,
And the story repeat,
And the lover of sinners adore."

I was baptized by Eld. N. J. Robertson, and joined the Free Will Baptist church in Montville, Me., of which I was a member until 1846, when I married and left that part of the country, and in the year 1848 left my native State for Wisconsin. Soon after my settlement there, an old gentleman and family by the name of Knoll, from Ohio, settled as our near neighbors. Being one of God's workmen that needeth not to be ashamed, I learned from him the great truth of our dear Lord's speedy return to earth, and the establishment of his kingdom "under the whole heavens," and other kindred truths, as they are revealed in his precious word.

I praise the Lord for that word, for it has proved a light unto my feet and a lamp unto my path, in my pilgrimage through this vale of darkness, sin, and death, until the present time; and by the grace of God, and the Holy Spirit to illuminate the sacred word, it shall be till I die, or until I see the glorious appearing of our Lord and Savior Jesus Christ, who shall change this vile body, and fashion it "like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

In the fall of 1873, I left Wisconsin for San Francisco, Cal., where I joined the Advent Christian Church, receiving the right hand of fellowship from Eld. Miles Grant, with my husband and three of my daughters. Thank the good Lord, my faith still looks forth to that hour when the opening heavens will reveal to our ardent gaze the form of Him who hath said, "Behold, I come quickly, and my reward is with me."

A word in regard to our little church here. We are still watching and waiting for the return of the Master. The interest in divine things seems to be on the increase. Bro. Mathewson is here, standing up boldly for the truth.

San Francisco, Cal.

STAINED HANDS OR A STAINED HEART?

Sometimes a very little thing reveals unto us that our consecration is not complete. A dear sister, by whose side I knelt at the Ohio State campmeeting, in 1874, said her consecration was entire. But, for some cause, when Bro. Baker requested all who, from the heart, could sing, "'Tis done, thou dost this moment save," to raise their hands high while singing, hers, I noticed, did not go up. I requested her to lift them up. Her reply was, "What is the use? the Lord does not request it." "It will not hurt you; suppose you try." "Oh," she said, with pain, "how can I?" "Why, can you not do this little thing for Jesus?" "If I only knew Jesus wanted me to do it!" "Do it at a venture, dear sister. If you could be cleansed by so simple an act, do it."

She was silent some time, then up went both her hands, as she raised herself upon her feet, exclaiming, "Oh! just think. I was ashamed of my stained hands. I thought if they were only white, but hard work and the sun has made them black, hard, and spotted. But I wanted a clean heart so badly, I just thought, Let the world see my hands while Jesus washes my heart. You can see my hands, but my clean heart Jesus sees, while I feel it."

Yes, the blood of Jesus cleanses the spotted heart, and removes all stains, and then how little we care whether others thinks us rich, or poor, learned, or unlearned. This little thing of refusing to raise the hands, often shows that the *will* is not given up. In this case pride made its appearance.—*Selected by M. Trask.*

THREE STEPS TO PERDITION.

You know there are three steps to the lost world. Let me give you their names. The first is neglect. All a man has to do is to neglect salvation, and that will take him to the lost world. Some people say: "What have I done?" Why, if you merely neglect salvation you will be lost. I am on a swift river and lying in the bottom of my little boat; all I have to do is to fold my arms, and the current will carry me out to sea. So all that a man has to do is to fold his arms in the current of life, and he will drift on and be lost. The second step is refusal. There are many who have got on the first step, neglect. If I met you at the door and pressed this question on you, you would say: "Not to-night, not to-night." But there are others of you who, if I said, "I want you to press into the kingdom of God," would politely refuse. "I will not become a christian to-night; I know I ought, but I will not to-night." Then the last step is to despise it. Some of you have already got on the lower round of the ladder. You despise Christ. I see some of you looking at me with scorn and contempt. You hate Christ; you hate christianity; you hate the best people on earth, and the best friends you have got; and if I were to offer you the Bible, you would tear it up and put your foot upon it.

Oh, despisers! you will soon be in another world. Make haste and repent and turn to God. Now on which step are you, my friend, neglecting, or refusing, or despising? Bear in mind that a great many are taken off from the first step; they die in neglect. And a great many are taken away refusing. And a great many are on the last step, despising salvation. I wish I could settle this question for you. I wish I could believe for you. Won't you come? Everything that is pure, and holy, and lovely, is beckoning us to a world of love and peace; everything that is polluted, and vile, and carnal, beckoning us down.

I set before you life and death; which will you choose? When Pilate had Christ on his hands he said: "What shall I do with him?" and the multitude cried out, "Away with him! crucify him!" Young men, is that your language? Do you say: Away with this gospel! Away with christianity! Away with your prayers, your sermons, your gospel sounds! I do not want Christ? Or will you be wise and say, "Lord Jesus, I want thee, I need thee, I will have thee?" May God bring you to that decision!—*D. L. Moody.*

JOYFULNESS.

BY JENNIE.

"How can I keep from singing?"

The sentiment of this song is so beautiful, so inexpressibly sweet, it fills the heart, and lingers in the memory like some delicate perfume, leaving its fragrance to cheer us in our lonely hours; and not only this, but it so beautifully portrays the christian's life, when at rest in Christ.

Truly it is a life of "endless song above earth's lamentation," and it sometimes seems as though the sweet hymn that hails a new creation does not sound very far off.

There are weary hearts to-day, scattered over hill and valley, who hear the music ringing; some in sad Gethsemanes, whose souls are exceedingly sorrowful; some by the sick and dying; others, cast down by the cares and trials of life, catch the song of earth's redemption, which finds an echo in their souls, and causes them to lift up their heads and rejoice, through all the "tumult and the strife" of a groaning and dying creation, and to hail with joy every harbinger that tells of the coming of our King; and while the thickening clouds of gloom gather round them, the peace of Christ makes fresh their hearts, and enables them to sing—

"No storm can shake my inmost calm,
While to that refuge clinging;
Since Christ is Lord of heaven and earth,
How can I keep from singing?"

DIVINE LOVE.

The love which warms human hearts, regards our neighbor as ourselves, and supremely adores the living God, is not attained, but obtained. It cannot be found amid the vanities of life; but is sent down from heaven. It is not an invention; it is an inspiration. It is the character of the new creature. It is the new life which is planted in us when we are born again. "The love of God which is shed abroad in our hearts by the Holy Ghost which is given unto us." It is the main-spring of all usefulness and devotion to God or man. It is the well-spring of all pure thoughts, of all noble deeds, and of all true aspirations. It affords strength, encouragement, and pleasure, in the performance of the most unpleasant duties of life. It is sufficient to the grandest sacrifices that circumstances can demand of us. As the beams of the early spring sun dissolve the ice, break the fetters of winter, and quicken the slumbers of nature, so the love of God, rising on the human soul, dispels sluggishness, dullness, and weariness, and quickens our holy activities. Love cannot be idle. Being the gift of God, it is within the reach of all. Come to Jesus, and rekindle the holy flame on the altar of your heart.—*The Pastoral.*

THE IMPENDING CRISIS.

The Judge is at the door, the night cometh, or rather I should say the night is far spent, and the midnight of the world is at hand. "It is settling down upon our cities and on our solitudes, upon the towers of our strength, and the palaces of our pomp, nor can the noisy rush of eager multitudes, hurrying to and fro for gain or pleasure, wholly stifle the utterances of fear and awe. Men cannot help foreboding evil, for who can tell them what may be in the womb of darkness?"

But it is written also, "The day is at hand!" therefore it is high time to awake out of sleep, for now is our salvation nearer than when we believed. Blessed thought! "The night is far spent, the day is at hand." Stirring, and arousing, and practical thought! "Let us therefore cast off the works of darkness, and let us put on the armor of light." Let that be our constant prayer; let it be our real and heartfelt desire, "Come, Lord Jesus, come quickly," and it will be a sustaining and encouraging thought, that the night though dark will be short, and that it will be followed by a bright, a glorious, and an endless day.—*Signs of Our Times.*

HOME AND HEALTH.

REFORM.

I. DAVIS.

These things will not be so done in the kingdom of God. There are those in the churches who drink liquor, chew and smoke tobacco, and many other things too numerous to mention here. One man says he smokes six cigars a day, costing $37\frac{1}{2}$ cts., amounting to $136.50 per year. Suppose he reforms in that habit, let us see what he would save in these hard times. One year $136.50. The interest for one year would be $9.52, amounting to $146.02. This would make some poor people feel rich. What a help such a saving would be to the man who owed his poor neighbor, as many do, and cannot pay.

What a lot of people might be blest if this money was put into tracts and scattered. What a help it might be towards supporting a humble preacher of the gospel. In twenty-seven years, it would amount to $11,837.86, if I have figured it rightly. Look at this! Is it right to waste money thus, saying nothing about the physical and moral injury received? O, reform, my dear friends, for your own good, and the good of others.

The tobacco user will average to spit a half pint of nasty filth a day. What a mass of filth would be spit away in a year! At one pint a day—a common quantity, it would amount to $182\frac{1}{2}$ quarts of filth in a year. Look at the puddles of filth! Is it any wonder that tobacco users complain of "all-goneness" at the stomach? I do not wonder people so often die of tobacco poison. But what shall we say of churchmen, who smoke ten cigars a day, costing ten cents each? I have known such. Three hundred and sixty-five dollars in a year! Dear Bro., reform, for the reign of Heaven approacheth, when it will not be permitted.

Now, who that reads this will reform, and lay aside all unnecessary things? What would you think to see Jesus coming in the clouds, with a great pipe in his mouth, and occasionally spitting here and there? Do you look for such a Jesus? I must confess, I am afraid I should reject him if he should come in that way. Let us reform, and bring forth good fruit.

The followers of Jesus should be pure, as well as peaceable. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

P. S.—Here are government statistics, that should be considered. They are from the report of 1871, as follows: "Salaries of ministers of the gospel, six millions. Cost of dogs, ten millions. Support of criminals, twelve millions. Fees of litigation, thirty-five millions. Tobacco and cigars, six hundred and ten millions. Importation of liquors, fifty millions. Support of grog-shops, one billion and five hundred millions. Whole cost of liquors, two billions, two hundred and nine millions."

These are facts in this enlightened age and land. Are we not a nation of slaves to appetite? O God, help us to awake to our true condition, and reform. Say, my dear Bro., will you be one in this reform? Last of all, hear Bro. James—"Let him know that he that converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." Jas. 5: 20.

TRIFLES.

Our lives, or rather their happiness and misery, are in a great measure made up of trifles, just as time is made up of moments. The discomfort of having to wait for a meal beyond its regular hour; of finding things ill-prepared or carelessly done; of meeting slovenliness and discomfort where a little thought and pains might have introduced ease and even elegance; or of being brought up sharp at every turn by want of punctuality or of method; these are ills more difficult to bear than the uninitiated imagine. Most houses might be comfortable and elegant. Yes, elegant! For comfort consists in finding everything where and as it should be; elegance, in adding to what should be there, but whose presence surprises, attracts and gratifies.

There is often neither comfort nor elegance in the richest mansions, while both are found in the laborer's cottage. A jug filled with flowers, a neat white curtain, a couple of flower-pots, may effect what the expenditure of hundreds of dollars has not achieved. Let it not be said that these are mere trifles, unworthy the attention of a christian. Distrust the pretence of spirituality whose eyes are too lofty for the common things of life. In the long catalogue of things to "think on" (Phil. 1: 8), they rank at any rate among the "whatsoever things are lovely." You say they are trifles; then all the more they ought not to be neglected. But trifles though they be, to neglect them is not a trifle, it is a breach of plain duty. —*Selected.*

A REMARKABLE CASE.

A writer in the *Ledger* states that during the summer of 1833 a young man named Hait, of Wilton, Fairfield county, Conn., who was a devoted student, and who had been striving very hard to keep up his collegiate course of studies and teach at the same time, was suddenly deprived of his reason and memory, dropping back, mentally, upon the plane of absolute infancy. His father, the Rev. Mr. Hait, was for a time almost beside himself with anguish at this fearful stroke. The death of a loved one would not have been so hard. He sent his son to Hartford, but found no relief there. He was recommended to send the young man to Dr. Chaplain, of Cambridge, which he did.

Dr. Chaplain made a critical examination, extending over two weeks, when his report was that there could be no present relief. "But," said he to the father, "between the ages of thirty-five and forty I think there will be a change in the condition of your son. And he then explained that the brain was too much expanded for its cranial cavity; but that, as the mind, in its present condition, was necessarily at rest, nature might perform her own cure. The chances were that before the unfortunate student should have reached the age of forty the substance of the brain would contract, restoring it to healthy action.

The anxious father and family found but little hope in this, yet they waited patiently, taking good care of his son meanwhile. Nineteen years had elapsed from the date of the visit to Dr. Chaplain, when Mr. Hait came down one morning from his chamber and asked where his books had been put. They were given to him, and to the great joy of his friends, it was soon apparent that his reason was restored. He resumed his studies of mathematics and the classics, just where he had left them, and showed no break of intellect. There was no trace on his mind of the long blank in his life, nor of anything which had occurred during his dark years, and it was some time before his father told him that he was almost forty years of age.—*Selected by Geo. Thompson.*

USELESS WIVES.

There is a kind of helplessness which is a synonym for uselessness, and results not unfrequently from fastidious notions—a farcical idea of gentility which luxuriates in elegant idleness. Some young lady exquisites glory in their ignorance of practical matters. Instance, the city girl, who, when summering with her country cousins, inquired, "Which cow gives the buttermilk?"

We maintain that no woman is ready to marry until she understands every necessary duty of the household, even if she marry a millionaire. Depend upon it, girls, there is no discharge in this war. You must know how. This comes, not by looking on, but by taking hold, and keeping hold, till home duties are easy to you. O, the women who weep and wail over starch that sticks, and bread that sours, because they don't know what is the matter! Helpless, hapless creatures, over whom Bridget and Dinah reign supreme! Such helplessness is utterly incompatible with independence and comfort.

Shonld Bridget "lave ye," let her not turn from your door with a secret chuckle at thought of the chagrin in store for you because you are a novice in the kitchen.

For your own sake be mistress of the situation. Your servants will respect you none the less for seeing that you understand their business. We live in a world of common things, ignorance of which is inexcusable. Nor be for a moment content with theory. It is unreliable, deceptive. Reduce it to practice. What! with our own hands? Yes, with your own, dear, little hands, lest some day the following paraphrase may fit you too well:

"Such beautiful, beautiful hands!
They are jewelled, white and small;
With shapely fingers tapering,
But good for nothing at all."

You may put on some old kids when you sweep, and improvise a turban of a cast-off veil; but take hold of every thing, from arranging a bouquet to blacking a stove.

We fear there are young ladies in the world who fancy that languid helplessness is interesting. They could hardly get a meal together if they would, and they would not if they could.—*Selected.*

PERFECT MISTRESS.—There is not a girl on earth, whether the daughter of prince or pauper, who, if made a perfect mistress of all household duties, and thrown into a community wholly unknown, would not rise from one station to another, and eventually become the mistress of her own mansion, while multitudes of young women placed in positions of ease, elegance, and affluence, but being unfitted to fill them, will as certainly descend from one round of the ladder to another, until, at the close of life, they are found where the really competent started from. Mothers of America, if you wish to rid your own and your children's household of the destroying locusts which infest your houses and eat your substance, take a pride in educating your own daughters to be perfect mistressess of every home duty; then, even if you leave them without a dollar, be assured they will never lack a warm garment, a bounteous meal, or a cosy roof, nor fail of the respect of any who know them.—*Ex.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1044. BOSTON, WEDNESDAY, NOVEMBER 17, 1875. VOL. XLII.—NO. 5.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE PRUNING.

Not to wound thee, lovely vine,
But thy strength to foster;
That, on these fair boughs of thine,
Richer fruits may cluster.

Not to grieve thee, heart of mine,
Doth thy dear Lord chasten;
But his wayward, thrilling vine,
To his strength would fasten.

Not a leaflet would he crush,
Not a tendril sever—
Only teach thee how to grow
Fair and good forever.

Drop not thou, my gentle vine,
At my rugged dealing:
Soon will summer's breath of balm
Bring thee growth and healing.

Murmur not, O stricken heart,
At thy loving Master—
Thou shalt know his purpose wise
In the bright hereafter.

—*N. Y. Observer.*

THE "IRREPRESSIBLE CONFLICT" IN CANADA.

THOS. DAVIDSON.

Editors Crisis:—*Dear Brn.*,—The theological waters, in this dominion of ours, have been, of late, somewhat troubled by the publication in the Montreal *Witness* (the leading Orthodox religious journal of the dominion) of a sermon, by an eminent Presbyterian minister, in which he does not disguise his hostility to the Orthodox dogma of eternal torment; but takes refuge in the opposite extreme of universal salvation.

The editor, in a moment of thoughtlessness—as his subsequent conduct proved—had urged the Canadian pulpit to take up the discussion of the great question of human destiny, which he said "was seething in other lands"; but the pulpit, instead of profiting by the editor's advice, began to echo its displeasure that his widely circulated journal had given wings to the minister's heresy, as the faintest doubt as to the scriptural authority of their pet dogma is unhesitatingly called; and the editor himself, evidently repentant of his rashness in tendering such advice, and declining the publication of the following letter, says, in a spirit of the meekest apology, "We must be content with the publication of some of the abler expressions of the Orthodox pulpit on the subject."

This conclusion is quite natural and rational, provided that he wishes the dogma to be maintained at all hazards, whether *true* or *false;* but some of us suspect that it does not very well comport with the apostolic injunction, "Prove all things; hold fast that which is good"; or even with that Protestantism whose champion he has constituted himself for years, and whose distinguishing feature has been its willingness to bring all religious teaching to the bar of God's word, there to learn whether it rests upon a "thus saith the Lord," or only upon "the abler expressions of the Orthodox pulpit."

The following is the letter referred to:

To the Editor of the Montreal Witness:—

Dear Sir:—In a late issue, referring to the Rev. Mr. Macdonnell's celebrated sermon, in which he expresses a strong leaning to Origen's theory of universal restoration, you say, "That he has precipitated a discussion which has long been seething in other lands, and which the occupiers of Canadian pulpits can now scarcely refuse to take up."

Constantly increasing numbers of thoughtful men, in our own, as well as in other lands, are earnestly desirous that the great question of human destiny should receive, at the hands of those best qualified for the task, a careful consideration; for they affirm that the dogma of "eternal torment," though almost universally believed, by Papist and Protestant alike, is, nevertheless, unknown to the Scriptures, and since their appeal is made to such a competent tribunal, lovers of truth should gladly consent to have this weighty matter tested there.

Hitherto our friends, who believe the dogma, though ready enough to defend any other article of their faith, have deprecated the discussion of this, as if they were beginning to feel that it could not very well *bear* discussion; and ignoring the fact that multitudes are driven to seek refuge from its frightful shadow in the dream of Universalism, they deprecate its discussion still.

Now, sir, as an humble student of the Word, I would suggest that another theory, differing somewhat from both of these, and possessing the great advantage of resting upon the plain, simple, literal language of the Bible, is, perhaps, the true one. It heartily acknowledges the eternity of punishment on the one hand, and just as heartily believes in an age of universal blessedness on the other; but it holds that the punishment is not anguish, misery, torment, however much of these may precede, or accompany its infliction; but *death*—eternal death—a death from which there will be no restoration, no resurrection, no redemption, for ever and ever; and hence, in the most emphatic sense, an *everlasting punishment.* And when this doom shall have overtaken every spurner of God's great gift of life, every rebel against his gracious authority, whether fallen angel or unrepentant man, then shall have dawned the blessed age of which the Universalist has been dreaming, when all animated creation, throughout the wide expanse of God's universe, shall be attuned to sing their Creator's praise, and the Psalmist's prayer, "Let every thing that hath breath praise thee," be at last answered.

The Master's great message to perishing men was life, life, eternal life; and the disciples and apostles preached the same glad tidings to their death-doomed fellows. The wages of sin in their day was death, and the gift of God eternal *life;* though in a subsequent age, when the lustre of primitive truth had become somewhat tarnished with human error, the wages of sin became everlasting life in misery, and the gift of God eternal *happiness.*

May we not therefore ask that the solution of this great question be sought by a reverent appeal to the plain, simple, but majestic utterances of God's word, untrammeled by the dogmatism of human creeds, and unmystified by principles of human interpretation, which have led thousands to believe that God's book is little better than some Delphic oracle, which teaches that white is black, and black white, at the will of the interpreter?

May we not, without having the charge of heresy hurled at us, bring this terrible dogma of unending torment, which has driven hundreds of the more thoughtful of our fellows into hopeless infidelity, to the bar of God's word, to determine whether after all it may not be a mere human invention, as unworthy of God, and as unknown to his word, as purgatory, or any other of the great errors which the Reformers detected by the touchstone of Scripture; and if it be, let it henceforth take its place among the gigantic errors already detected, which though hoary with age, and popular with thousands, are nevertheless errors still.

Quebec, Can.

"ROYAL FAMILY."

R. B. CURRIER.

It is considered a great thing to belong to a family of high authority in the world, such as being related to the Czar of Russia, Emperor of Austria or Germany, Queen of England, or the President of the United States. They command and receive the honor and respect of peoples, nations, and tongues. No matter what their principles may be; it is not a question of whether they may be honest, upright, noble, brave, or pure; the fact exists that they command universal respect from the world to-day.

Now let us see what the Bible says about a royal family. In 1 Pet. 2:9, we read—"But ye are a chosen generation, a *royal priesthood*, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Ex. 19:5, 6—"Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests, and an holy nation. These are the words thou shalt speak unto the children of Israel." Rev. 1:6—"And hath made us kings and priests unto God, and his Father; to him be glory and dominion forever and ever. Amen." Rom. 8:17—"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be we suffer with him, that we may be also glorified together." 1 Pet. 1:4, 5—"To an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 John 3:2—"Beloved, now are ye the sons of God, and and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 Pet. 5:4—"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Eph. 5:30—"For we are members of his body, of his flesh, and of his bones."

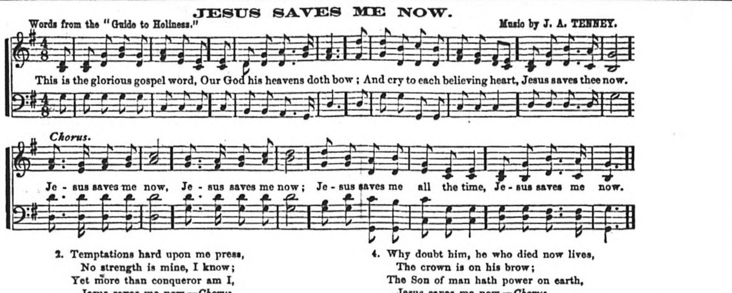
O, blessed relationship! adopted sons and daughters of the Lord of hosts. When we let God adopt us into his family, we have the best he can give. We wear the best clothes—Christ's righteousness; eat the best food—the bread which cometh from above; drink the best drink—the water of life, of which, if a man drink, he "shall never thirst," for it "shall be in him a well of water springing up into everlasting life." We have the best society, but no caste about it. We are associated with all the good who have died in ages past, and all the holy angels, and best of all, the Lord Jesus Christ, our elder brother and Savior; and it is all free. It costs nothing but our poor, miserable selves, entirely consecrated to God. We give him all our self-righteousness, which is nothing but filthy rags, and get in exchange the royal robes of Christ's righteousness, which come from God's wardrobe; and, thank the Lord, there are robes enough for all who will comply with the conditions. Why, the saints are the richest persons in the world. The earth, and the fulness thereof, the cattle upon a thousand hills, everything, belongs to the Lord. We belong to him, and he has agreed to take us into partnership with him in that glory which is to be revealed in the future, when he comes with all the holy angels to take us to himself, and establish his everlasting kingdom. We give him nothing but *counterfeit* capital to invest, and he gives us riches, honor, power, and eternal life.

If any one reads this who has not yet joined the *royal family*, go into bankruptcy at once; make an assignment of all your liabilities, for you have no assets, and let God make you a free, happy, useful, rich man. There is no other way to get eternal life, but through Christ. He is "the way, the truth, and the life." Decide *now*—"as for me, and my house, we will serve the Lord. Start at once—to-day.

Prophecy.—The President of a leading Baptist College says "Open communion will undoubtedly be the custom of the Baptist denomination in the near future. If I was a young man I should certainly advocate it boldly, and expect to win a victory, and enjoy the fruits of my effort at reform."—*Baptist Union.*

JESUS SAVES ME NOW.

Words from the "Guide to Holiness." Music by J. A. TENNEY.



2. Temptations hard upon me press,
No strength is mine, I know;
Yet more than conqueror am I,
Jesus saves me now.—*Chorus.*

3. Whate'er my future may require,
His grace will sure allow;
I live a moment at a time,
Jesus saves me now.—*Chorus.*

4. Why doubt him, he who died now lives,
The crown is on his brow;
The Son of man hath power on earth,
Jesus saves me now.—*Chorus.*

5. And when within the pearly gates,
I at his feet shall bow;
The heaven of heavens itself will be,
Jesus saves me now.—*Chorus.*

BE ACCURATE.

GEO. THOMSON.

It is astonishing to see the amount of ignorance that exists among professing christians, concerning the Scriptures. This is particularly true of our so-called "Orthodox" friends. Misquotations, garbled quotations, semi-quotations, and misapplications, are quite common. I will enumerate a few, hoping to lead some that err in this particular, to be accurate. The following familiar passage: "He brought me up also out of a horrible pit, out of the miry clay." Where this is quoted once correctly, I will venture to say that it is quoted many hundred times as follows: "He brought *my feet* up out of the horrible pit." It is so quoted from the pulpit, and the people take it for granted that it is correct. I was present at a meeeting once, when the preacher took occasion to refer to the manner in which this passage was misquoted, explaining the difference between having the feet only, or the whole body (me) in a horrible pit. Yet strange to say, before the meeting closed, a minister of the gospel, well advanced in years, warming up in his exhortation, quoted the passage: "He hath taken *my feet*," etc.

Another passage which is seldom quoted correctly, except by those especially interested in prophecy. "Write the vision, make it plain upon tables, that he may run that readeth it." This is misquoted as follows: "Write the vision, make it plain, *that he who runs may read*," conveying the idea of churches so large, that a person on a run could read them distinctly. But the true object of the vision is quite different. It is that the reader may run, escape from danger; not that the runner may read. Not long since, I read a tract, written by a bishop, in which was the above misquotation, used too, for the purpose of illustrating the erroneous idea I have mentioned. When a learned bishop betrays so much ignorance, it is no wonder that the common people are in the dark.

I was listening to a Presiding Elder on one occasion, when he quoted the following well known passage: "To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord." But he substituted the word banishment for destruction. Sitting near him at the time, I asked him if the passage read that way in his Bible? He became quite excited, and retorted, "Why, any fool knows it means that." The passage in Rev., "These are they who came out of great tribulation," is very often quoted: "who came *up* out of great tribulation." The conclusion of Nebuchadnezzar's dream, in Dan. 2, "Thou sawest till that a stone was cut out without hands," etc., is often quoted *a "little stone;"* and, in addition to that, I once heard it quoted as "rolling and rolling until it became a great mountain."

There are other passages only quoted in part, and misapplied, as in the second Psalm: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This is usually quoted so as to prove the world's conversion; but when the entire passage is quoted, it proves the very reverse: "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Many who are satisfied to obtain their Bible knowledge second-handed, are astonished when their attention is called to this fact. They cannot believe it true, until it is pointed out to them, having never heard it quoted entire from the pulpit. The same is true of the following: "Eye hath not seen," etc. The statement that God has revealed them to us by his Spirit, gives the passage its one meaning. How often do we hear the following passage misapplied: "Be ye also ready, for in such an hour as ye think not the Son of man cometh;" using it in connection with death, just as if death and the coming of Christ were synonymous, when there cannot be two events more extremely opposite.

The most notorious mistake in quoting and applying Scripture, that I have ever met with, is recorded in the journal of Eld. Thomas Smith, a very successful Pioneer Revivalist among the Methodists, in the beginning of the present century. It appears that there was a notoriously wicked character, by the name of Bradbury, I think, living on the eastern shores of Maryland, who was awakened and converted. He was very illiterate, but very zealous; and, being like Barnabas, full of the Holy Spirit, he began at once to preach, and was very successful as a revivalist. But he made some ludicrous mistakes in quoting Scripture. On one occasion, he preached from the words, "Thou art an austere man." Luke 19:21. This he read, "Thou art an *oyster man*," and preached that idea. A word of explanation will be necessary here. Living near the Chesapeake Bay, he was, as a matter of course, familiar with the oyster business. So he divided the text as follows: 1. Christ, the oyster-man. 2. Ministers of the gospel, the oyster-rakes. 3. Sinners, the oysters. He then proceeded to explain the manner of catching oysters (sinners). Many of the congregation, no doubt, supposed it was all right.

But aside from the ignorant, there is another class who make mistakes, the careless. And among these, I fear will be found some of our own writers. We ought not to trust too much to memory, either in preaching or writing. It must be quite trying to Editors to have to hunt up and correct the Scripture quotations in every article. I heard an Editor once remark, "I love to receive articles from Bro. ——, they are always so correct." Let us be *accurate.*

A. C. Times, please copy.

HOLINESS IN ITS RELATION TO CHRISTIAN UNION.

There is a general conviction that too much estrangement exists among evangelical churches. It is an inconsistency so glaring that it militates against Christianity itself in the estimation of the world. Upon the energies of christian people it is a paralysis; upon their fruit a mildew. For ages the denominations have counteracted themselves by polemical strifes, envies and detraction. Fierce disputes about non-essentials, haughty assumptions of superiority, disparagement of the peculiar institutions and enterprises of each other, jealousies excited by the success and popularity of competing organizations, have brought reproach upon the christian name. And though wicked men and infidels have magnified these faults, and indulged in much cant and sophistry in relation to the clash and mutual hostilities of sects; yet it must, and ought to be confessed with humiliation and shame, that the christian churches have presented to the world a spectacle of a living body, lacerated, and torn, and bleeding, and more than half destroyed by her own hands. They have kept themselves exhausted, impoverished, shorn of divine strength, and absolutely disgraced by internecine wars. By such feuds and fratricides, they have largely lost the respect of those considerate men, who, though unsaved, possess the highest respectability, and most exalted intelligence.

A man of natural amiability, and true nobleness of character; who governs himself by honor and courtesy, and has by such custom ripened into habit, the amenities that characterize polite and cultivated society, finds himself utterly unable to admire, and even assent to the truth and divinity of religion which, in effect upon its votaries, is so repellant and acrimonious. It is true his judgments are founded upon a false premise; namely, the character of the professors of a religion—not upon the religion itself. A prudent discrimination should always be exercised between the adherents of a system not fully under its own principles or spirit, and those who are so fully saved by its efficacies as to become true and proper exponents of the religion itself.

But it should be remembered by christians that men in the hurry and bustle of life, the frictions of business, and the conflict and turmoil of opinions, do not stop to make nice discriminations. They jump at conclusions. They take christian churches as samples of christianity itself, and christian people as the kind and quality of goods produced from her factories.

These facts have originated the inquiry: What shall be done to unify the churches and make their spirit equal to the demands of the hour? Conventions, union meetings, resolutions, pulpit exchanges, non-denominational periodicals and literature, participation in common enterprises; and even attempt at organic union, as perfective of the world-wide Evangelical Alliance, have been attempted. Much has been done, we rejoice to know and record, in this way to eradicate prejudice, and smooth down the asperities of sectarianism; but still the "health of the daughter of my people is not healed." The disease has been cicatrized and mollified with ointment, but not cured. The roots of the cancer remain to to canker and corrode.

Each church has its insignia and its idol. Some pet theory has become its Dagon, its golden calf, its Diana, on the basis of which precedence is claimed. And each seems to be under the delusion that according to some law like Darwin's principle of natural selection, the better will gradually overcome and waste the weaker and worse, until the latter are exterminated. But each church expects the evolution to be in favor of its own denomination. Wherefore the question recurs: Is there no balm in Gilead; is there no physician there?

We answer, there is; holiness is a harmonizer, a unifier, a bond of perfectness; not a compress, but a solvent and cement. It is not the attraction of gravitation, but that of cohesion and coalescence. It is a real fusion under the fire of the Holy Ghost. This result is both divine and rational. Divine, because produced by the chemistry of a divine religion, and the affinities of homogeneous elements. Rational, because christian experience is a unit. Love is indivisible, and under all conditions the same. It cannot be decomposed, like compounds, and resolved into something else. It is in principle a simple and original element, emanating from God and essentially like him. Therefore love, which is the essence of religion, is the same in nature and results, by whomsoever experienced. Justification affects every man alike; and so of all antecedent, as well as subsequent stages and degrees of salvation. Not so with dogmas, church governments, and modes of worship. They differ and ramify into nameless diversities. But holiness has the blessed effect to draw, to fraternize, to ingratiate, to mingle and blend.

Experience is the point of confluence of all the streams of religious life, which flow from individual hearts. Two holy hearts are like two drops of water when they touch. "Let brotherly love continue." That is, be holy.—*Christian Standard.*

FUTURE PROBATION.

B. PERHAM.

Is there a state of probation after the resurrection for those who died in their sins, as some believe? The doctrine is predicated on certain prophecies relating to the children of Israel, which it is claimed have not been fulfilled in the present state of probation. I do not so understand my Bible. In the parable of the tares and wheat, Jesus says, the harvest is the end of the world, and the tares are the children of the wicked one, and the reapers are the angels, who are to gather the wicked, and cast them into the fire, and burn them up. The objector may say, It does not mean the wicked who are *alive* when our Savior comes the second time. Very well, we will try again. Let us turn to John 5:28, 29—"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Does this indicate probation to the wicked after the resurrection? If it does, it must be a dreadful state of probation.

What says the prophet Daniel (12:2), where he says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt"? If the contempt is everlasting, where is the time of probation? Let us try again. St. Paul says, "To you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

What says the prophet Malachi? "Behold, the day cometh that shall burn .... them up . . . that it shall leave them neither root nor branch." I humbly trust I shall never be obliged to meet with such a probation. In Rev. 20:12-15, we read—"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." Does this show any future probation?

In Rev. 22:11, 12, the Savior says to John, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." I can see no chance for probation after the resurrection takes place. "All the wicked will he destroy." Ps. 145:20.

Vernon, Vt.

All men have their frailties, and whoever looks for a friend without imperfections will never find what he seeks. We love ourselves, notwithstanding our faults, and we ought to love our friends in like manner.

"WE WANT A PASTOR."

A. P. MOORE.

A. I am heartily sick of having A B C and D preach in our church. We have one minister one Sunday, and another the next, and another the next, and we don't like it. One may pull down what another builds up, and so we have decided to settle a pastor, provided we can find one that suits us.

B. Well, Bro. J., will you please tell me what kind of a preacher will suit you?

A. We want a man, first of all, that is *smart*. When we go to church, we want to listen to a man that knows more than we do; one that can instruct us, one that is well versed in history, and can tell us all about the lost arts," etc. The other churches of our town have smart ministers, and we must have one full as smart, or they will "draw our congregation away."

We want a man that is *posted*. We want a minister that can make a good appearance in the pulpit; that leaves a good impression upon his audience of his personal attractions; for you know people must be *pleased* with a minister's appearance, or they will not come again. We would like a man rather tall, but not slim; for you know a large man is looked up to more than a little one, and a minister should always be looked up to.

We want a man that will *please* outsiders, for his support will mainly come from them, and if we can get a man that "*takes*" with that class, there will be no trouble about a support. We are all poor. None of us worth more than ten or fifteen thousand dollars, and we cannot give much to support the minister, and so we are dependent upon the outsiders for help, and we have to look out for a minister that will please them. If they want to get him up a "donation" at the hotel, where there is plenty of room for a crowd, he must not say anything against its being a whiskey house. Or if they wish to have the donation at his house, and want to play and have a good time, and lots of fun, we want him to have wisdom enough not to say anything against it. Just let them have it as they wish, and then they will give liberally. If he thinks we are in a time when men are "lovers of pleasure more than lovers of God," we want him to be very cautious about preaching it, so that anyone can make an application of it.

We want a minister that will not preach too plain against the sins of the day. If he is a "total abstinence man," in principle, he must be careful about touching on it, for many of our congregation, while they abhor the idea of getting drunk, think it stylish to keep a little in the house for their friends when they come to see them, and would be offended if he should come out against such things. And, too, many of our own church love cider, and keep that in the cellar to treat their friends, and they too might not like it. Of course nobody thinks it wrong to drink cider. There is Elder——, who always likes a glass of cider after preaching. He says it does him good. If a weak minded brother takes a glass with him, and gets a little boozy, why, he is not to blame for it. Men need not look to him for example in such matters. A man that can't drink cider without getting drunk must be very weak minded.

We don't want a minister to preach too close about covetousness, for we believe it to be the *duty* of men to take care of and keep what they have got, and some would think he meant to be personal. We do not want a man that will be constantly "showing up" the popular sins of the day, for we don't think it is "policy." If he thinks we are in the last day perils, when men are "covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection," etc., we want him to be exceedingly careful about touching upon such a sensitive question; for there is so much depending upon his pleasing our people. We must have a man that will please them, or we cannot support him.

Another reason why we want a pastor to settle among us is, to take the lead in the prayer-meetings. Our men folks are all business men, and very often we have such a press of business, that we cannot get to prayer-meeting, and we think because of this our meetings are thinly attended, only by the sisters; and if we can have a minister that will always be there, we think many others will drop in and become interested. We want one that will be on hand "rain or shine."

We want a minister, too, that is not "stuck up;" one that does not consider himself too good to work, part of the time, at least. A minister that only preaches Sundays ought to have something that he can turn his hand to, and thus *earn* part of his family support. We think it no worse for a minister to work, than it is for us. To be sure, we want him to visit around amongst us, and amongst the outsiders, for that has such a good effect upon them. We think if he visits the people occasionally at their homes, and has a good, social visit, it will make them turn out better to hear him preach.

We want a minister that will have something fresh every Sunday. His sermons must be original, and something new each time. We get tired of the stale subjects. We want a man that has a good library, for we are too poor to buy books for him.

We want a minister that has a family that no one can find fault with. His wife must be capable of going in the best society. She must be ever ready to visit the sick, and one too, that all the sisters of the church can tell their troubles to, and not make any trouble among them by tattling. One that will not be offended if the women of the society do talk about her behind her back. And one too, that knows how to economise so that her husband will not run behind. One that has a faculty of making much of a little.

We think if we can get such a man and his wife to settle among us, that we shall increase in numbers, and soon grow to be a *strong* church, and then we can have things our own way.

B. Well, Bro. A., you have told me what kind of a minister you wish for a pastor, and if I can hear of one that answers the description, who is *for sale*, I will send him to you.

"I WILL COME AGAIN."

J. M. CROUSE.

The above words were spoken by Jesus, to his disciples, just prior to his crucifixion. He had told them that he was soon to leave them, and that they could not follow him. The hearts of those faithful followers were filled with sadness to think that he, with whom he had held such sweet communion, was about to take his departure from them. But we find him trying to assuage their grief by saying, "I will come again and receive you unto myself." Soon, we see them standing upon the summit of Olivet. The loving Jesus gives them his parting benediction, and a convoy of angels escorted him to the right hand of his Father. And as those disciples stand sadly gazing heavenward, to catch the last glimpse of their ascending Lord, behold, two shining ones stand by them, and say, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

For more than eighteen hundred years, the adorable Christ has been hidden from the gaze of his loving Bride. Long she has waited and watched for his return, but the heavens still retain the loving Bridegroom. During those long, dark years of Papal persecution, many millions of God's dear saints fell, and to-day their blood cries to God for vengeance. Thank God, they will soon be avenged. That abominable power trembles upon the very eve of dissolution. Those nations that gave their power and support to the "Mother of Harlots" have long since begun to take away her power, and to-day she sits but a shadow of her former greatness.

A little from this, the Son of God, clothed with great power, shall ride down through the dissolving heavens, and then that blasphemous power, like a millstone, shall sink beneath the sulphurous waves of God's wrath, no more to rise. Lift up your heads, ye saints of the living God. Rejoice, for "your redemption draweth nigh." Then the words of the Savior to his disciples will be fulfilled, and Jesus will have come again.

East Washburn, Me.

SLANDER.

E. J. JACQUES.

Of all characters in society, a slanderer is the most odious, and most likely to do mischief. It has been said, "The tongue is a devouring fire," when used in uttering false speeches against a brother, to the prejudice of his fame, safety and welfare. The tongue of the slanderer tarnishes whatever it touches, which exercises its fury on the good as on the bad. Wherever it passes, it leaves desolation and ruin. You may say it is a world of itself, a collection of iniquity, which discovers to us the mote which is in our brother's eye, but hides the beam which is in its own.

It studies to dim the splendor of what outshines itself. It puts forth the hidden venom of the heart, and with its deceit and doubleness of tongue praises to the face, and tears to pieces behind the back. It has a shameful vanity, which has no command over its words, and often sacrifices both future and present comfort to the imprudence of an amusing conversation. It manifests a deliberate cruelty, which goes to pierce an absent brother's heart. It is full of injustice, affixing scandalous names and odious characters which are undeserved. It is a restless evil, which disturbs society, spreads dissension through churches and neighborhoods, and disunites the strictest friendships. It is the source of hatred and revenge, and causes disturbances and confusion wherever it enters. It is an enemy to peace, comfort, and christian good breeding. Whatever flows from it is infected and poisoned.

These are some of the horrors of a slanderer. You will say with me, dear reader, it is base to an extreme. It is a terrible evil when found among those who profess Christ. It is an express command of Scripture to speak evil of no man. No practice has more severe punishment denounced against it. It is entirely opposite to the whole tenor of the christian religion. It is an evidence of a weak and distempered mind. It is inconsistent with the relation we bear to each other as christians, and opposite to the example of Christ whom we profess to follow.

Richmond, Me.

Life Within.—How hard it is to feel that the power of life is to be found inside, not outside; in the heart and thoughts, not in the visible actions and show; in the living seed, not in the plant which has no root. How often do men cultivate the garden of their soul just the other way! How often do we try and persevere in trying to make a sort of neat show of outer good qualities, without anything within to correspond; just like children who plant blossoms without any roots in the ground, to make a pretty show for the hour. We find fault in our lives, and we cut off the weed, but we do not root it up; we find something wanting in ourselves, and we supply it not by sowing the divine seed of heavenly principle, but by copying the deeds that the principle ought to produce.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 17, 1875.

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Hereafter address me at Boston, Mass. All *private* letters should be marked "*personal.*" Miles Grant.

The "Bible Echo," published by Bro. W. Kellaway, 10 Warwick Lane, Paternoster Row, London, is changed to a monthly. M. G.

The Holiness Convention at Worcester, Nov. 8th–11th, was a season of special refreshing from the Lord. Many were richly blest. It was truly a heavenly feast. M. G.

German Paper.—Let all our readers who live among Germans, take pains to introduce Bro. L. Reimer's German paper, designed to be to the Germans what the *Crisis* is to the Americans. There has been a felt need of a paper in the German language. Let efforts be made to give it success. Address L. Reimer, 639 N. 8th St., Philadelphia, Pa. M. G.

Inquiry.—Please inform me what our people, as a body, believe the Bible teaches in regard to one who has not been regularly ordained, concerning the administration of the ordinance of baptism?

Hamilton, Ont. Parker C. Marsh.

The Bible appears to be silent on the subject, consequently we, as a people, have adopted no rules bearing on this matter. It is not common, however, for persons to baptize before they are ordained to the work of the ministry. M. G.

Old Papers.—When you have read your papers, do not tear them up, but carry them to some poor family that is not able to take a paper. By this means much good may be done at small trouble and expense. When the paper is carried, a fine opportunity will be afforded to speak a word for Jesus. Many may be saved in this way. Let us do all we can to lead as many as possible to Christ. Study out ways and means by which people can be benefited. Do it for Jesus. M. G.

The Prospect.—The religious signs indicate that the coming winter will be noted for a general revival movement. Most professors are in a backslidden state, and they are beginning to feel it very sensibly, causing them to cry to the Lord for help. Whenever a church or individual will enter the valley of humiliation, ask pardon, and reform, the Lord is ever ready to bless. His Spirit is striving with the people, producing a heartfelt need of a deeper work of grace in their hearts. The favored hour has come where all who would be ready to meet Jesus should at once make to him a full consecration of their all for ever. M. G.

New York Daily Witness.—We have been taking the New York *Daily Witness* for a short time, and the more we examine it and compare it with other dailies, the more we prize it. As it is the only daily paper in the United States that has a decided religious tone, we commend it to all christians who wish to have such a paper live in the great metropolis of this country. It gives daily a faithful report of the wonderful meetings held by Brn. Moody and Sankey. The price of the paper is but two cents a copy, and $5 a year. Those who wish to take a *weekly newspaper* will find the weekly *Witness* just what they need. Price $1.50 a year. M. G.

Bible Reading.—We are convinced that much preaching would be more effective if there was more of Bible in it, and less of men's words and opinions. At the opening of all prayer and conference meetings, it is well to read a portion of Scripture, not enough to make it tedious, but a few verses, to afford a subject for thought and conversation. This is a very important matter with Bro. Moody in all his meetings. He seeks to magnify the word of the Lord, and the blessing of the Most High attends his efforts. A few passages of Scripture carefully examined often produce more blessed results than a whole sermon. Let us "search the Scriptures" more, and obey them fully. M. G.

Correction.—We learn that the supporters of Mrs. Ellen White and her visions, are reporting that we charged fifty cents admission to our lectures against her visions, when in California. A correspondent wishes us to say in the *Crisis*, whether their statement is true? *It is not true.* The facts are as follows: Bro. A. K. Crawford, pastor of the M. E. church, in Healdsburg, Cal, arranged to have a course of lectures given in his church to assist in paying a debt on the house. He requested us to give *one* of the lectures, specifying that he wished us to speak on Mrs. Ellen White's visions. We complied with his request. The price for each lecture in the course was fifty cents, but the money was for the benefit of the church. M. G.

A Stormy Look.—There is a stormy state of things arising between Austria, Russia and Germany about the Turkish question, as the following news item indicates:

London, Nov. 9. It is rumored here that a split has occurred in the alliance formed between Austria, Russia, and Germany regarding the Herzegovinian troubles.

Austria threatens to occupy the territory of Herzegovina, and Russia threatens to take possession of the Danubian principalities.

Should this happen, England will seize Egypt and the Island of Crete.

It is quite evident that Turkey is a burdensome stone among the great powers of Europe, and must be disposed of before long, regardless of consequences. M. G.

The Eastern Question" is again agitating the great European powers. It is difficult for them to let it alone long at a time. Whenever it comes up for final adjustment, it is believed by candid and careful students of prophecy that the close of the present dispensation will soon take place. It is thought that when either of the great powers lays hands upon Turkey, that then the time will have come for the opening of the final drama in this world's history. It is said, "The impression continues to gather strength that the possession of Constantinople by the Russians is inevitable," and that "the English occupation of Egypt is only a question of time." Says a careful observer, "The 'Eastern Question' is manifestly again the grand question which agitates all Europe." M. G.

Springfield.—The interest in the Springfield meetings continues to increase daily. The church is in the best condition we have ever seen it, and sinners are coming to Christ and obtaining pardon. The prospect is very encouraging. Yesterday (Sabbath, Nov. 7th) was a blessed day. The morning love-feast was a feast indeed. The Spirit of Jesus was blessedly present. It four P. M. we spoke to the prisoners in the jail. Some thirty or forty requested prayers. We are expecting to see a glorious work in Springfield during the coming winter. The different churches are contemplating a series of union meetings. All true christians begin to feel it is time to make special efforts to save the people. The Lord is stirring the people up to work. The omens are bright. M. G.

The Spirit of Papacy.—A Roman Catholic priest, "Father Henning," of St. Louis, has lately expressed the position of the Roman Catholics in relation to all political governments, especially the American. Of course he speaks the mind of the Pope, and, consequently, of every true Ultramontane Catholic in the world. He is reported to have spoken as follows:

"It is the duty of every Catholic to vote for a Catholic candidate. . . . The church, as we all are bound to believe as Catholics, is infallible. She is infallible in faith; she is infallible in something more—she is infallible in everything, in morals as well as in faith, and it follows that the State can never be absolutely separate from the church; that the declaration of independence of the State from the Church, is simply political atheism. . . . It follows that a Catholic must be a Catholic in his social and political life, as well as in his religious life."

Such is the instruction being given to the two hundred million Catholics in the world. Such counsel will hasten on the coming conflict. M. G.

Bro. Moody is seeing very rich fruits of his labors in Brooklyn. Many have given their hearts to Jesus, and are rejoicing in his love. The Holy Spirit is moving the people in a powerful manner. To the Lord be all the praise. We may expect to see and hear of greater things before the winter is changed to spring. Philadelphia is preparing a place for Bro. Moody's meetings that will hold some ten thousand people. He expects to commence there the 21st of Nov. We learn New York has hired Barnum's Hippodrome for Bro. Moody in January, at a cost of $1300 a week.

Let us ask the Lord to pour out his Spirit all over the country, and do all we can by personal efforts to lead the people to Jesus. Now is our time to work. Let there be no delay. Every minister, individual christian, and church, should enter heartily into the revival work at once. Do something *to-day* for Jesus.

Bro. Moody says he adopted the rule long ago, not to let a day pass without speaking to some sinner on the subject of his salvation. The Lord has most signally honored and blest his faithfulness. M. G.

THE SPIRIT OF UNION.

The Lord is doing a wonderful work in the hearts of his dear children in all parts of the world, by leading them into a *oneness*, quite like that felt by the church in the first century. Of course this spirit of union is not felt by those who are conformed to this world, obeying its foolish fashions and customs, but by those who are filled with the Holy Spirit, having surrendered their all to Jesus by an everlasting spirit. This union is not among all the members of any denomination, but between a portion out of all. It is not a union of *creeds*, but of *hearts*. Each may hold his peculiar theological views as firmly as ever, but the union produced by the gift of the Spirit is much stronger than the repelling power of the theological differences in the minds of christian men, consequently the union is abiding, loving, and blessed in its results. This, to us, is a bright evidence that the bride is getting ready to welcome her coming Bridegroom.

In every city, village and town, those who truly love Jesus should have a union prayer-meeting, if no more, and make special efforts to save sinners, and arouse the backslidden, before it is too late for them to make preparation for the great event, now at our doors. Let there be much prayer, that the Lord will help us all to be one in Christ, that we may be fully prepared to meet him at his coming. These are days of thrilling interest in the history of the world. Its closing scenes are fast approaching. Thank the Lord, we are almost home. Soon we shall see the dear Jesus, who died to save us from destruction. Let us do all we can to please him, and to lead others to become his loving disciples. M. G.

WHAT ARE WE DOING?

As a people it seems as though we were doing but a very little, compared with what we might accomplish. Glorious and important truths have been committed to our trust, which ought to cause us to be the most earnest, devoted, self-sacrificing, and united people in the world, doing more than any others to save sinners. We are sure the good sense of all who read this will respond, Amen. Yet we know this is not the case. What will produce the desired result? We know of but one remedy, and that is entire consecration to Christ, in order to be filled with the Holy Spirit, which is the quickening power, without which there will be dullness, stupidity, and indifference about the salvation of sinners, sectarianism, discord, worldly-mindedness, bigotry, covetousness, pride, variance, hatren, backbiting and evil-speaking, resulting in backsliding, and a place at last among the foolish virgins.

The Lord, by his Spirit, is now calling upon all to make a full surrender to him, so that he can take complete possession, and fill them with his pure Spirit, leading the possessors to love him with all their hearts, and also to feel an intense love for sinners, and to make special efforts for their salvation. Is it not time to have a careful examination before the Lord, asking him to search us most thoroughly, and point out that which is displeasing in his sight, promising most solemnly to correct every wrong as soon as it is made known? Let us go down, down into into the dust before the Lord, and make the fullest possible surrender of our all to him for ever and ever; and then we shall be ready to work in his vineyard, or to meet him at his coming. Shall the consecration be made? What says the will? The judgment, reason and conscience say yes. Let the will submit at once. M. G.

A NEW BOOK.

"LIFE IN CHRIST:

A STUDY

OF THE SCRIPTURE DOCTRINE

ON

The Nature of Man; the Object of the Divine Incarnation,

AND THE

Conditions of Human Immortality.

BY EDWARD WHITE,

Author of the "Mystery of Growth," etc.

LONDON:

ELLIOT STOCK, 62 PATERNOSTER ROW.

1875."

The above is the title of a book of 590 pages octavo—perhaps the most comprehensive and exhaustive statement of the arguments in favor of the non-eternity of future suffering yet published.

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THE SICK MAN.

The Turkish Empire has been significantly and appropriately called for many years "The sick man." This expressive title was given to it on account of its great decline from its former wealth, power, and commanding position among the ruling nations of the world and the threatening influences and circumstances which are thrown around it, strongly tending to dissolve the compact or break up the government. As long as these circumstances and principles continue, the sickness must continue; and if they increase in power the results must become more alarming. In that case the recovery becomes more hopeless, and the dissolution more imminent and certain. The case becomes more threatening when all the known remedies for such a disease have been applied, and all the skillful nursing of friends has been exhausted, and still the invalid sinks under the accumulating weight of disease.

In such cases the heirs at law, or those claiming inherent rights to the estate of the dying proprietor, especially when the estate is valuable, commence to discuss their claims and heirship to the pending inheritance, and often make preparations to defend those claims when the case comes to adjudication.

All of these facts connected with many sick men make the above title very expressive and significant as it is figuratively applied to Turkey. Her decline in wealth, military and naval power, diplomatic influence among the great nations, unity among her vassal states, and the hope of coming prosperity, has continued so long, and become so rapid, and the final death scene is apparently so near, that her neighbors and heirs, we cannot say friends, for she is friendless, have for a long time spent more time and treasure in making preparations for the death of the "sick man," and to defend their claims to his estate than for any other object, excepting one, now interesting the European nations.

The emphatic, political questions of the age are, What shall be the future of the Crescent at Constantinople, and the Tiara at Rome? or shall the Sultan's and the Pope's governments survive the mighty political convulsions now tumultuously shaking all thrones? All eyes are turned to these two Roman capitals, watching with breathless anxiety the awful struggles of two sinking potentates, as they reach out their death palsied arms imploring assistance from the angry, perplexed nations.

Can it be possible that a believer in the Bible, as a book giving the prophetic history of the great events of this world, can believe that such circumstances as these would be omitted by God in the catalogue of important scenes and changes in human experience?

We believe they are made as prominent on the page of prophetic history as they are now being made on the page of profane history. The two powers, occupying the two capitals of Rome, must of necessity sink together under the wave of the last judgment, when the *iron kingdom* falls into the pit of everlasting perdition. The same manifestation of divine wrath that sinks the great harlot in the "sea" of complete, irremedial ruin will produce the death spasms of the "Sick Man" in the "glorious holy mountain."

These events are divinely located at the resurrection of the dead and the commencement of Michael's reign, when there shall be "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth."

The harlot will sink when boasting, "I shall be a lady forever." "I am, and none else beside me."

The "Sick Man" will be driven to the wall by a mighty antagonist; and in a dependent condition, seeking assistance from others, will "come to his end," because "none shall help him." How wonderfully striking are these prophetic descriptions of the two great powers when compared with the facts now being developed in their history.

The Papacy is boastful and defiant, assuming to have a right to all earthly power and glory, while Turkey crouches under the weight of her accumulating corruptions, maladministration and clamorous factions, piteously imploring help from her jealous neighbors.

Turkey's existence, as a political government in Europe, has been protracted for the last fifty years by help she has received from the great Christian powers. They have defended it, not because they considered it a desirable, self-supporting government, but because they saw that it was becoming feeble and incapable of self-defence, and they considered its continuance as a vassal power more safe to Europe than the results that would naturally follow its dismemberment.

It has been understood by the principal statesmen of Europe, for a long period, that Turkey was in a condition of political consumption, and that a dissolution of the compact must inevitably sooner or later occur, and the great powers have been moving upon the stratagetical board with all their foresight and skill, determined that it should not collapse until they were each prepared to share largely in the coveted spoils.

Russia and England have been most jealous of each other in regard to the final disposition to be made of the Sultan's possessions. England has watched with anxious dread the rapid growth and increasing power of her northern peer, and has felt the increasing antagonistic forces of opposition in religion, mercantile interests, territorial possessions, and the control of the high seas. She understands that Russia claims an inherent right of heirship to the dominions of the ancient Greek empire, now in possession of the Sultan. She also understands that Russia desires above all other inheritance the throne and city of their royal Greek fathers—Constantinople—and to hold the keys of the gate of the high seas—the Dardanelles—and so open a passage-way for her galley and merchant fleets as rivals of the English fleet upon the seas, and in all foreign markets.

England's great source of wealth and power is her colonial possessions; and these can only be held safely while she is mistress of the seas; therefore she greatly fears to have an empire of such vast resources as Russia permitted to freely launch her fleets, to test the game of peerage with her lion.

There has been a combination of circumstances transpiring in Europe, in the last few weeks, which have tended to unmask the Turkish government, and exhibit its sinking condition, so that all the statesmen are impressed that its final overthrow and dismemberment is certain and quite near at hand. As England is more desirous to have the Turkish government maintained than either of the other European states, her journalists are more inclined to write hopefully of its future. But it is very perceptible that their hopeful tone is rapidly changing to that of despair, while English capitalists are now as never before threatened with losing very large sums invested in Turkish securities.

The strength and permanence of a government is generally measured by its financial resources, or its ability to support armies and navies sufficient to defend itself against its foes. An editorial upon this subject recently appeared in the *London Times*, with a very significant heading, in which some very important statements are made. It presents the subject in the following words:—

TURKEY IN DISHONESTY AND DECAY.

There are are some incidents which, though long foreseen, always excite surprise when they occur, and of this nature is the announcement which was made by the Turkish Government last week that it had summarily decided to cheat its creditors. The debt of Turkey requires more than twelve and a half millions a year to pay its interest, and the proposal is to spend half this sum for five years, giving bonds bearing interest for the amount. Thus, the principal of the debt would go on increasing, so that at the end of the five years it would amount to over thirty-one millions more, and in the meantime the Government of repudiation and roguery may find itself obliged to stop payment altogether, and perhaps go to pieces in some violent way. . . .

Some centuries ago, when Turkey had the good fortune to be ruled by energetic Sultans, the peculation of the Pachas and the robbery of the feudal chiefs were restrained to a considerable extent, and, instead of being the most backward, she was one of the most advanced countries in the world. In modern times all useful energy has declined. For a long time the rule of Turkish life has been that all power should rob those below, and bribe those above them; and the present Sultan has passed his days in the licentious idleness customary in courts where polygamy prevails. Whether the Ottoman Empire is destined to fall quickly or crumble slowly is a matter for conjecture; but no one anticipates recovery to strength and health as a possible event. Happily for Europe, it does not suit the policy of Russia to precipitate the downfall of a government which, though abominably bad, is better than complete anarchy and a scramble among the European Powers for territory or dominating influence.

We do hope that every intelligent reader, who has any opportunity of examining the prophetic history of the Ottoman Empire and the comments made upon them by the best ecclesiastical writers, will compare the descriptions given of it during its last days with what is now being said of its present condition by competent political writers, and they cannot fail to see that the latter most perfectly duplicates the former. Nearly all of these writers agree—and this has been the faith of our people from the beginning—that this government would decline in power as it draws near the end of the gospel age.

Why does this Englishman say, "Happily for Europe, it does not suit the policy of Russia to *precipitate* the downfall of a government which, though *abominably bad*, is better than complete anarchy and a scramble among the European Powers for territory"? Because he knows what all other politicians know, that the policy of Russia for a long time has been to overthrow the Turkish government and take possession of the most desirable portion of its dominions. He also knows that the Western Powers have established a policy that, if Russia attempts such an aggressive movement, they will combine to prevent the Czar from taking the coveted spoils. Therefore it is happy for Europe that Russia does not *precipitate*—bring on hastily, prematurely—the contemplated "shock of arms."

It is certain that the statesmen of Europe are becoming exasperated with the dishonest, corrupt rulers of Turkey. Their sympathies are evaporating, and their convictions are being rapidly strengthened that it must and ought to be immediately revolutionized, driven out of Europe, and its territory occupied by some rulers more worthy. This Editor continues to say—"If the resources of Turkey did not allow her to pay her debts, she would meet with commiseration; but the fact is, her revenue is sufficient, provided her Sultan and his officials would consent to be honest. The same circumstances of waste and plunder which prevent her paying dividends will operate upon her military service, and render it extremely difficult to put down the insurrection that exists, or any uprisings that may occur."

Garibaldi, the great Italian Reformer and Revolutionist, it seems to us, sounds the prophetic note of Turkey's downfall—doubtless unconscious that it is prophetic—in the following remarkable letter:

"To my brothers of the Herzegovina and to the oppressed of Eastern Europe—The Turk must go away to Broussa. He descended like a wolf, passing the Bosphorus, devastating, murdering, and violating those populations who gave us the Pelasgi, who were, perhaps, the first civilizers of Europe. He must no longer tread upon that part of the world kept by him in misery. At Broussa, with his vices, depredations, and cruelties, he will find enough people of Asia Minor to torment and plunge into desolation. Rise, then, heroic sons of Montenegro, Herzegovina, Bosnia, Servia, Therapia, Macedonia, Greece, Epirus, Albania, Bulgaria, and Roumania! All of you have a most splendid history. Among you were born Leonidas, Achilles, Alexander, Scanderbeg, and Spartacus. And to-day, even among your robust populations, you may still find a Sparticus and a Leonidas. Do not trust Diplomacy. That old woman without a heart certainly deceives you. But with you are all the men of heart throughout the world. England herself, *till to-day favorable to the Turks*, has manifested to you, by means of the *obolus* and sympathy of one of her great men, that she ought to prefer the alliance and gratitude of a confederation of free peoples to the *decrepit* confederation of the Empire of the Crescent. Then to Broussa with the Turk! Only thus can you make yourselves independent and free. On this side of the Bosphorus the fierce Ottoman will always be under the stimulant of eternal war, and you will never obtain the sacred rights of man."

The most important feature of this great subject is the manifest growing jealousy between the Western Powers and Russia in relation to Russia's artful diplomatic schemes at Constantinople to manage the whole matter according to its own policy. The London *Times* says—

"Nor are the Turks likely to crush their adversary. They have not been allowed by Austria to send fresh reinforcements to Bosnia and Herzegovina; they have not reduced the interest on the national debt, and in consequence are temporarily incapacited from borrowing money; and to crown all, Husein Avni Pasha, the energetic chief of the Military Department, has been sent to the right about, being suspected of English and German leanings at a moment when none but Russia is to *rule* at Constantinople. The diplomatic aspect of affairs is hardly more promising than the military view."

The plain English of the sentence is this: Russian diplomacy rules at Constantinople instead of English and German, who wish the Sultan to make such reforms as to make permanent peace with his vassal subjects; but Russia does not wish for such peace, for she is nearly ready to make her final move to completely subjugate the Sultan's government, and she expects the co-operation of these oppressed classes to assist her in the grand movement; consequently she wishes them to be in a restless, dissatisfied condition, ready to assist any Power which shall offer to break the galling yoke of their oppression. The writer continues the subject and says—

"Of course the Imperial circular is applauded at St. Petersburg, where some people consider it their primary duty to prevent the Oriental question from being worked by Austria when Russia is not in a position to regulate the business in accordance with her own *particular programme*. . . . . It is most unfortunate that the Sultan, continuing his indiscreet system of government, should flatter himself he has weathered the storm when the difficulty is as complicated as ever. As matters stand, the rebellion will probably survive the winter. While the Insurgents go on with their spasmodic raids amid snow and ice, there is the danger that the Powers will have time to form into groups to connect other questions with that of the East, and to prepare to take sides should the fray be prolonged."

How wonderful and impressive are these facts when compared with God's description of certain great Powers which are represented as playing a conspicuous part in earth's last fearful conflict. Daniel's king of the north—Turkey—is followed by the prophetic eye to the "glorious holy mountain"—Palestine—where he meets "his end," his everlasting overthrow, because "none shall help him." Garibaldi exhorts the oppressed classes to arise and drive "the wolf," or "decrepit confederation of the empire of the Crescent," back across the "Bosphorus" into "Asia Minor," where God says "he shall come to his end." At the same place and time Ezekiel saw in vision Gog, the chief prince of Meshech and Tubal—the Czar of all the Russias"—marching a great army, many "bands" or nationalities, to the land of Israel," the "holy mountain," where Turk and Muscovite will meet in deadly conflict, as they unbosom long pent-up revenge, and roll the car of war over the falling ranks of uncounted thousands. Then shall all the creatures of earth, "fishes," "fowls," "and men," "upon the face of the earth," "shake" at God's "*presence*," as the last vials of his wrath are poured out in "great hailstones, fire, and brimstone." See Ezek. 38.

Is it not astonishing that many of the most learned and pious servants of the church, such as Newton, Clark, Smith, and many others, should so interpret these prophecies as to find proof that preparatory to the "last battle," "Turkey and Russia would experience deadly hostility to each other, and in their strategetical movements would meet in Palestine for their last and decisive battle? And is it not wonderful that now, while all the world understands that Russia is determined to destroy the Ottoman Power, and is straining every nerve to extend her railroads, and is opening her military paths leading directly towards the "holy mountain"; while Garibaldi and many of the wisest statesmen say that the Turkish government should be no longer tolerated in Europe, but driven to "Asia Minor,"—is it not astonishing, we say, with all this overwhelming proof, that the great body of Christian teachers now see no signs of the immediate approach of the "battle of the great day of God Almighty"? Inspiration prolongs the awful prediction, and says, "Behold I come as a thief. Blessed is he that watcheth." Rev. 16: 14, 15. Watcheth to see the signs of the approaching conflict, the foretold preparations and conditions of the specified nations, so that the garments of righteousness obtained by *faith* may not be wanting, and the shame of blindness and unbelief may not drive us to call for rocks and mountains to fall upon us.

Brethren in Christ, we say to you confidently that the "*sick man's*" symptoms were never to us so clearly indicative of immediate death as they are to-day. The Crescent and Tiara are both sinking under the dark wave of war and revolution. The world is stirred with fearful expectancy. Kings' councils hold perpetual sessions, and their warriors sleep on their arms. The capitalist turns the key on his wealth, the laborers cry for just wages, while the friends of Jesus look upon all these things as the sure precursors of the speedy advent of their glorious King. J. C.

THE GENERAL CONFERENCE.

I am interested about the General Conference, but it seems to me that the better way to organize it would be to make the Annual Conferences the bodies from which to choose the delegates, they having power to choose any lay or preaching brother in their limits who is in sympathy, the preachers being members of the Conference. I like the idea of its having charge of the publishing interests, but if the Conference gets its membership from the churches, the same source from which the Annual Conferences get them, the body would not be a proper one for appeal *for* or *from* the Annual Conference. How often, then, would the Editors be chosen? probably once in two or four years.

I think the better way to arrange the proxy vote would be for distant conferences or churches, as the case may be, to elect some person or persons, near to where the Conference is to be held, and give to such instructions how to vote. All of which is submitted. L. C. McKinstry.

An invitation has been sent to Moody and Sankey by a conference of missionaries in India, to visit that part of the British Empire.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$114.97
J. D. Lanney	.30

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$31.36

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the

Treasurer, Geo. T. Adams,

P. O. Drawer 5002, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$1,315.25
Sr. M. A. Pasco (balance of pledge $50.00)	40.00
P. S. Ward	5.00
S. E. Randall	2.75

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THE WORK IN ALABAMA.

To the A. A. M. Society.

Dear Brethren:—I will try to report my labors since I reached home from North Carolina.

The first Saturday and Sunday in October I was with the church at Ooltewah, Tenn., and found the brethren and sisters anxious to hear the news from campmeeting. The second Saturday and Sunday at Shilo church, in De Kalb county, Ala. We continued the meeting over until Wednesday. Brn. J. J. Smith and D. B. Waldrop, of our church, and Bro. Thos. Payne of the M. E. Church South, were with me and helped to preach the word. Seven were added to the church, among them Bro. F. M. Avans, a minister, and wife. Two years ago he wrote me a letter warning me to beware of "the rotten northern doctrine." Now he is convinced it is truth, and comes out to defend it. The others who joined were Bro. Richard P. Shattuck, wife, and two sons, formerly of Whitefield, N. H., and Sr. Melinda Smith, little daughter of Bro. and Sr. J. J. Smith, who, with the sons of Bro. and Sr. Shattuck, were to be baptized, and for that purpose I sent an appointment to the school-house near Bro. J. J. Smith's for the fifth Saturday and Sunday. The third Saturday and Sunday at Oak Grove, where the devil has tried so hard to ruin us by stirring up the minds of the people and fillling them with prejudice. Bro. Geo. W. Crawford was with us there. The audience was small, but we tried to give them the truth. Satan knows that the only way to keep the people from embracing God's truth is to fill them so full of prejudice that they will not go to hear. He has used his utmost skill here at Oak Grove, using some of the Orthodox ministers as tools to do his diabolical work. Nevertheless, the "little flock" still love the truth, and seem ready, if need be, to die for it.

The fourth Saturday and Sunday, Bro. D. B. Waldrop's meeting began in Pea Town, and it was my privilege to be with them on Sunday and Monday. Here I met Brn. Crawford, Avans and Waldrop. On Monday, Bro. Geo. Lowry preached on practical Bible holiness, after Bro. Crawford and myself had both spoken. God forced Bro. Lowry to ask permission to preach. I praise God we have in him (Bro. Lowry) another young man who bids fair to be useful. I believe he is one of God's chosen vessels.

Friday night before the fifth Sunday at my uncle's (Jesse Cargile), near Bro. J. J. Smith's. I tried to preach. Saturday morning went over to Bro. Smith's, and found his son, Bro. Willie Smith, very low with typhoid fever, and Bro. Smith himself almost worn out, as Bro. Willie has been sick three weeks, and Bro. S. has done all the work, besides watching by the bed-side nights. He is nearly sixty-four years old, and has spent about forty of that in the vineyard of the Lord.

Notwithstanding all the discouragements, he has agreed to go to N. C. for me in two weeks, provided Bro. Willie promises recovery. I do not presume his family had a week's supplies, and he the only earthly dependence; but when I told him it was duty for me to go to Arkansas this month, he resolved to take my place in N. C. This is what I call preaching through tribulation.

Saturday, at 11 A. M., met a few at the school-room. At night, at the dwelling of friend Guess, I met Brn. Smith, Avans, Waldrop and Lowry. It was really encouraging to look back two years, when Bro. Smith and myself were struggling alone, so far as human help is concerned, and now see how the Lord has taken care of his word. Five Advent preachers at the same meeting, beside Brn. Crawford, Stewart and Bryan, making eight in this county. Brn. Lowry and Waldrop preached.

Sunday A. M., 10½, house full. One Baptist and one Methodist minister in addition to our five Advent brethren. I tried to speak while I suffered terrible pain from rheumatism, after which we went to the water and I buried three in baptism—all in their youth; the two sons of Bro. and Sr.

Shattuck, from Whitefield, N. H., and Sr. Melinda Smith. The friends at Whitefield will doubtless be glad to know that the two young brethren, Sammie and Blakie, as they are familiarly called, have given their hearts to Jesus, and have with their father and mother united with us here in the South to bear persecution with us. Bro. Shattuck's health has greatly improved since he came South and settled on the top of Sand Mountain.

I heard that the Baptist church near Trenton, Ga., had sent a committee to wait on a young sister who had left them and joined "the Advents," to invite her to their next meeting to acknowledge she had done wrong, etc. She went, and told them she joined the "Advents" of her own free choice, and did not wish to be "pardoned" for so doing. The pastor, old Bro. Douthitt, who had me excluded for heresy three years ago, then rose, weeping, and said, "Brethren, if something is not done to prevent them, the Advents will take this country in five years." I think Satan believes just as Bro. Douthitt, for he is doing all he possibly can to ruin us, not only here, but in Arkansas.

A Methodist minister there tried hard to get the people turned against me, lest they should believe my story. When he had failed in everything else he resorted to slander, telling the people that Cargile was not respected where he is known, not regarded as a christian; that a man in Cargile's vicinity had written him thus and so. The merchants of Stevenson, the sheriff of my county, also other leading members of the Methodist and Baptist churches, who have known me from my youth, have nobly and like brethren come to my relief, and sent recommendations to the contrary.

Next Tuesday week I start for that community to answer the call of many and face the great (?) advocate of Orthodoxy. May God bless him, take away his heart of stone, and give him a heart of flesh. Bro. D. B. Waldrop has resolved to go with me and bear part of the burden. Pray for us, that God may sustain us, and that by us his truth may spread in these ends of the earth. Yours for the kingdom, J. A. CARGILE.

Stevenson, Ala., Nov. 2nd, 1875.

QUARTERLY CONFERENCE SOUTHERN DISTRICT, MASS.

As I was appointed to see to the Quarterly Conference of this District, I would say a few words to the churches in reference to having a session some time the coming month, or in January, as thought best.

To the churches of New Bedford, Fairhaven, Mattapoisett, Tremont, North Carver, Plymouth, etc.; do any of you wish a Conference to begin Thursday, and hold over Sunday, to be attended by representatives of those churches and any other churches that come within the range of Plymouth and Bristol counties? Let each church consult upon the matter, and pray for direction. It should be held where it will be likely to do the most good. We ought to be more acquainted with each other, and I think a conference of this kind might bring us into closer sympathy. It ought to be held in some central town of this district, so as to accommodate all. I have no choice where it shall be holden. O Lord, direct, is my prayer. What we do must be done quickly. The Lord is at hand. We should lay aside all selfishness and personal interest in the matter. A frank, open, honest heart God approves. Let us not seek our own, but others' good.

I shall leave home next week, and shall not be back until Dec. 1st. If any wish to say anything on the subject, write to Elder J. Couch, *Crisis* office, and I will be satisfied with the decision, and try to attend, if possible. The special meeting of the Advent Christian Association will meet at Worcester, Dec. 14th. We shall be there, if the Lord will. Would it not be best to have it in January? God bless and fit us for the coming kingdom, is the prayer of

M. BATCHELOR, *Bom.*

INQUISITION.

There is now a bold attempt made to re-establish the Inquisition. The newspaper which advocates the reconstruction of this hideous engine of oppression is *Le Monde*, the organ of the papal nuncio at Paris. The *Church* says the *Le Monde* "has the right to resort to the employment of force, as it is in direct possession of temporal power; and the syllabus condemns the opposite idea." It asserts that the canonical form of that right, in a Christian State, is the *Inquisition*. "The Popes have established and always maintained this tribunal." There is no mistaking this language. It means what Gladstone so recently told the nations—that "Rome is refurbishing the weapons which it was fondly believed she had abandoned for ever."—*N. Y. Witness.*

Beware of the "Roman scarlet." Beware of the Babylonish adorning—the cardinal red! *It is doomed!* H. PRATT.

Correspondence.

From Sr. A. Durkee.

It is a little over a year since I heard the first sermon preached, setting forth the truths so dear to me now, by Bro. M. R Miles, in a tent at Ira. At the close of these meetings, having a desire to be an accepted follower of Christ, I gladly yielded in obedience to his blessed command, and was baptized. From that time the light has seemed to shine more and more brightly upon the sacred word. As all must admit that true faith or confidence in the goodness and promises of God must be tried, and as the journey of life is surrounded with its trials and temptations, I too have had some to contend with; but notwithstanding this, I have trusted in God, and blessings, great and innumerable, have followed me since. Grace and peace have indeed been multipled unto me through the knowledge of God. I desire to live in continued obedience, which will secure a fadeless crown in the coming kingdom.

Ira.

From Sr. N. M. Tripp.

Dear Brn. and Srs.:—I wish all that are truly interested in the salvation of sinners would pray for us here in Alfred. Our little Chapel has been closed nearly all the past summer and fall, but we have now commenced meetings again, and I do pray that they may be continued, and that much good may be done here in the name of the Lord.

We had three meetings last Sabbath, Nov. 5th; social meeting in the forenoon, preaching in the afternoon, and prayer-meeting in the evening, which was very good. Quite a number came out. It is my earnest desire that good may be done in this place and vicinity before the Lord does come, that some more may be gathered in. Do pray for the meetings here, that sinners may be converted and be getting ready for the coming of the Lord, and that those that profess to be the Lord's may get down deeper into the work of the Lord.

If the effectual fervent prayer of one righteous man availeth much, it seems as though if all of God's children would pray earnestly for the blessing of God to rest upon them, that much good might be done. Well, let us pray for each other, that we may be kept by the mighty power of God, and then be presented blameless before him at his coming. From your sister in hope of eternal life.

Alfred, Me., Nov. 9th.

J. ALBERT LIBBY, West Poland, Me., Nov. 15th, writes:—"Dear Brn. and Srs.,—For three weeks I have been sick with billious fever, attended with a severe cough, and my strength is much reduced; but my trust is in the Lord, and I hope soon to be at my appointed work. Pray for me."

Married.

HORTON—HOAR. At the bride's father's, in Waterloo, Oct. 31st, 1875, by Elder J. W. Burroughs, Mr. R. C HORTON, of Shellsburg, Iowa, and Miss MALINDA A. HOAR, of Waterloo, Iowa.

HOWARD—HARMON. In Harrison, Me., Oct. 17th, 1875, by Elder Jared Whitman, Mr. FREDERICK P. HOWARD and Miss ADA P. HARMON, both of Harrison, Me.

Obituaries.

PARKER. In Albert Lea, Minn., Oct. 17th, our beloved father, Luther Parker, in the seventieth year of his age.

The first cause of his illness arose from having his foot frost-bitten ten years ago. Ten months ago, he had part of his foot amputated, and the first succeeded the second, and yet no relief, and still another painful operation, which severed his foot nearly to the knee, which was more than his vital power could endure, and he sank to sleep, to awake in the morning of the resurrection. He leaves an aged widow, and seven children to mourn his loss. I did not know of his illness until a few months ago, and was making all preparation to visit him when this sad news reached me in my far-off home, on the Pacific coast; but I had this consolation of receiving a sweet little note from his own pen, saying, "Sarah, darling, farewell till we meet at Jesus' feet." Although my heart is wrung with anguish, I feel that we shall meet again.

MRS. S. O. PLACE, *San Francisco, Cal.*

CONVERSE. At South Manchester, Ct., Oct. 22nd, Deacon Palmer Converse, aged seventy-seven years.

Bro. Converse has long been a servant of the Lord. He was formerly a deacon of the Christian church in Westford, Ct., but when he heard the message, the Lord is coming, in 1842, he identified himself with that people. The blessed hope of the coming of Christ and the resurrection has ever been his theme, and sustained him in his declining years. He was a faithful, consistent follower of Jesus. We heard many say as we stood at the grave, He was a christian. He sleeps in Jesus, waiting the call that will awake the sleeping ones, and clothe the righteous with immortality. His funeral was attended at the Methodist church, Sunday the 24th ult., when we spoke to a large and attentive congregation on the Bible hope for the living and dead.

G. L. WHITE.

Herald of Life, please copy.

ABBOT. In Harrison, Me., Oct. 12th, 1875, Sr. Eliza H. Abbott, aged fifty-five years.

Sr. Abbot has stood connected with the Free-will Baptist church for many years, highly esteemed and loved. A few years ago she heard our views on life and death, and the resurrection, which she heartily embraced, and it proved a source of joy and comfort in her last years of poor health. Her death was sudden to all. She leaves a husband, an adopted daughter, and a large circle of friends to mourn her loss. Words of comfort were spoken to the deeply afflicted ones from 2 Thess. 4: 18. J. WHITMAN.

LUCE. Oct. 25th, 1875, in triumphs of the Advent faith, Hosea Luce, aged seventy-two years, four months, and twenty-four days.

He embraced the Advent faith in 1843. Not more than an hour before he died he said he was happy, and that Christ was blessing him all the time. He prayed much, and often sung one of Zion's songs. He had been sick four months with consumption. He waited patiently for his deliverance that he might sleep in Jesus. He was all ready to go. He was formerly from Chautauque Co., N. Y. D. D. LUCE.

HOLT. Fell asleep in Jesus, in Dover, N. H., Sept. 14th, my beloved sister, Chloe A. Holt, aged fifty-four years, one month and fourteen days.

She was converted under Congregational preaching, when but fifteen years of age, and soon after joined the Free Will Baptist church, of which she remained a member until 1843, when she embraced the Advent views, being at the time in Lowell, Mass. She continued in the Advent doctrine until the day of her death.

ALMIRA O. HOLT.

HARTFORD. In Alton, Sept. 16th, 1875, Ida F. Hartford, daughter of Bro. Seth T. and Betsey J. Hartford, aged sixteen years, eight months, and twenty-five days.

Ida was a good girl, and was beloved by all that knew her. She died in hope of a life to come. She embraced Christ as her Savior in the winter of 1874, was buried with Christ in baptism in May following, and joined the F. W. Baptist church, and has maintained a christian life to the day of her death. N. W. JANES.

EMERY. In West Groton, Vt., Oct. 9th, 1875, Noah Emery, aged eighty-eight years.

The greatest desire of our dear brother was to live to see the Lord come, but he sleeps in Jesus, waiting for the last trump to sound. He leaves a large circle of friends to mourn his loss. Words of comfort spoken by the writer, from Job 14: 10.

GEO. E. BROWN.

BECKWITH. In West Fairlee, Vt., Oct. 29th, 1875, Frankie R., son of Oscar and Rosannah Beckwith, aged eleven years, six months.

Little Frank was one of God's jewels. When upon his death bed he expressed a desire to have Jesus come. Words of comfort were spoken to mourning friends by the writer. M. A. POTTER.

ROPER. In Hubbardston, Mass., Oct. 27th, Kittie A. Roper, daughter of W. M. and Mary A. Roper, aged two years, one month, twelve days.

Words of comfort by the writer, from John 11: 35,—"Jesus wept." H. H. TUCKER.

REV. A. B. EARLE, the evanglist, has been laboring recently with great success at Plattsburg, N. Y. Uuion meetings were held for two weeks, attended by great interest, as we learn from a local paper. So large was the attendance that even on week day evenings there was only one Protestant church in the village, the First Presbyterian, of sufficient capacity to accommodate the audiences. The attention of all classes was very absorbed in the subject, and some business men closed their offices and stores during the hours of service. Nearly all other public gatherings were dispensed with. On Sunday evening, the 17th ult., not less than 250 persons attended an inquiry meeting, and over eighty professed conversion. One liquor dealer, who was converted, poured his liquors into the street.

THERE is in London a "House of Faith" for the reception of boarders and out patients afflicted with diseases supposed to be incurable. Prayer is relied upon for their restoration, but the use of medicine or surgical aid is not prohibited. Its promoters say that "it is founded on the conviction derived from Scripture that the gifts of healing are still exercised in the Christian church where there is faith to receive them."

Notices.

SPECIAL MEETING OF THE A. C. A.

At a meeting of the Board of Directors of the Advent Christian Association held in Boston, Mass., Sept. 30th, it was voted that a special meeting of the Advent Christian Association be held on *Tuesday, Dec. 14th*, at two o'clock P. M., to consider the expediency of revising the Constitution of the Association, particularly with regard to forming a new basis of representation. A full attendance of preachers and delegates from the churches is earnestly desired. Each church is entitled to one delegate, and one additional delegate for every fifty members above twenty-five. The meeting will be held at the Advent Chapel, Central Street, Worcester, Mass.

S. G. MATHEWSON, *President.*
C. E. BARNES, *Secretary.*

Fare to the above Meeting Reduced.

The Boston and Albany R. Road have reduced the fare for those going over their road to this meeting to two cents per mile for the round trip—say, $1 75 from Boston and return, $2 20 Springfield and return, etc.

Tickets to be had at Boston, Natick, South Framingham, Warren, Palmer, Springfield, Westfield, Dalton, North Adams, and Albany. Good *Dec. 13th to 20th inclusive.* Call for Adv. Chris. Association Tickets.

Reduction of fare on any other Road, if made, will be noticed hereafter. G. T. A.

DEDICATION.—The Advent Christian Church edifice at Ontario, Wayne Co., N. Y., will be (by the grace of God) dedicated *Saturday, Dec. 4th.* Bro. Miles Grant will preach the dedicatorial sermon. Services Saturday morning, at 11 o'clock, and at 2 and 7 P. M. At the same hours on the Sabbath. We expect Bro. Grant to continue a series of meetings through the week, and over the following Sabbath. We hope to see the faces of many of our brethren and sisters from abroad. Homes will be provided for all who come. Other preaching brethren will be present.

Ontario is on the Rome, Watertown, and Ogdensburgh R R., Ontario Division, eighteen miles east from Rochester. Cars leave Rochester at 7.30 A. M. and 4.20 P. M. Friends east of Port Byron and Seneca Falls can take cars on the Southern Central for Sterling Junction, thence to Ontario. N. B. Take morning train on the Southern C. R. R. JAS. E. WELLS.

New York Conference at Ontario in connection with the dedication. JAS. E. WELLS.

Work while the Day Lasts.

The Missionary Association formed at Pittsfield Campmeeting, Sept. 9th, 1875, proposed to procure a Tent for Mission work in the Eastern part of Maine, said Tent to be raised in one hundred shares, and not to exceed the sum of four hundred dollars ($400), and all the shares to be taken up by the first day of April, 1876.

The above enterprise has got a good start, and we now ask all our brethren and sisters in or out of the State, who will co-operate with us in Mission work, to send in at once by postal card, or otherwise, saying whether they will take one or more shares in the Tent. Please do not delay an answer, as we wish to order the Tent soon. Direct to Jer. Carr, South Albion, Me.

For the Association, { O. S. FRENCH. JER. CARR.

Maine Conference Changed.

In consequence of a special meeting of the Advent Christian Association having been called on the same day of the Maine Conference, therefore the Conference will be held in Portland on Tuesday, Nov. 30th, at 3 o'clock P. M. As business of importance is expected to come before the meeting, it is hoped that the brethren will make a special effort to be present.

GEO. HUMPHREY, President.
W. H. MITCHELL, Secretary.

Important Notice.

As there is much interest generally felt in the establishment of a Campmeeting at Beebe Plains, P. Q., on land now owned by Mr. Anson Beebe, this is to notify all such among the Advent brethren and sisters as are interested in Canada, Northern Vermont, and Northern N. H to meet in the Church at Beebe Plains on *Wednesday, Nov 24th*, at two o'clock P. M., for the purpose of holding a preliminary business meeting, to take into consideration the following items of business, *to wit:*

1. To consider the terms on which the grounds can be secured of Mr. Beebe, and see if it is deemed advisable to accept them; and, also, to listen to the proposition of assistance offered by the Passumpsic Railroad Company.

2. If the terms of Mr. Beebe are accepted, to see what method shall be adopted to raise the balance of the money necessary to put the grounds in readiness for the campmeeting, and fix on the time for holding the meeting annually.

3. To consider the propriety of effecting a permanent Campmeeting Association, and if so, to arrange for a Constitution, and appoint the necessary officers, and arrange for the time of the annual meeting of the Association.

4. To appoint a Campmeeting Committee to superintend the arrangements of fitting up the ground, and so on, and hold the first campmeeting.

5. To attend to any other business that may come legitimately before the meeting.

Let there be an earnest effort made to attend this meeting and co-operate in its object. A union on the part of all is desired, and all are invited to come and participate in the arrangements made. All members of the Conference, and all others are invited, so that the interest and work may be the most wide-spread possible. It is supposed that the Campmeeting will be held in the last days of June and first of July, holding over two Sabbaths, next year, closing July 3d. The grove is a splendid one, almost a Paradise. The trees are large sugar maples, with wide-spreading branches, and the ground is smooth, without underbrush, and dry, and the prospects of the success of the enterprise are cheering. Let all be heartily united in this work, and pray for union, and act for it, and the blessing of God will be upon us.

We will say, that to all who attend this preliminary business meeting coming over the Passumpsic R. R., free return passes will be given, as they will be had on all points of the road between Sherbrook and Wells River, and probably over the Southeastern road. Purchase tickets for *Stanstead Junction*, which is the station at *Beebe Plains*, and receive return passes there.

The meeting is called by the following brethren in behalf of all interested. For Canada:—L. C. McKinstry and George Jarvis, Danville. John D. Daniels, Richmond. Charles Warren, Berry. John H. Carbee, Hatley. John Elliott, Coaticook. David H. Merrill, Fitch Bay. Geo. W. Bangs, Rock Island. For Northern Vermont:—R. W. Warner and John H. Smith. St. Johnsbury. I. K. Lombard, Burke Hollow. E. W. Wear, Victory. Lewis Bergoine, Salem. For Northern N. H.:—D. N. Chadsey, Colebrook.

PROTRACTED MEETING.—We will (D. V.) hold a protracted meeting in the Union meeting-house, Beebe Plain, P. Q., commencing *Tuesday evening, Dec. 7th*, and continuing evenings through the week, and over the following Sunday. Brethren and sisters in the vicinity, come and take hold of the work, and labor to save sinners.

L. C. & M. MCKINSTRY.

QUARTERLY MEETING.—The first quarterly meeting for the Eastern District of the Wisconsin Advent Christian Conference will be held at Lasalle, Sauk Co., commencing *Friday, Nov. 26th*, at seven o'clock P. M., and hold over Sunday. Elds. G. W. Turner, from California, and Grott, from Ironton, are expected to be with us to assist in preaching the word. Will Bro. Mathews appoint and arrange for the meeting?

S. J. ADAMS.

QUARTERLY MEETING.—The second quarterly meeting of the Eastern District of Michigan Conference will be held with the church at Sharpsville, Taper Co., Mich., commencing *Friday evening, Dec. 17th*, and hold over the Sabbath. Come, brethren, in the spirit of the Master, and let us have a heavenly sitting in Christ Jesus. A good representation of preaching brethren is expected.

IRA GREENE, Secretary.

WORTH KNOWING.—All baggage lost and left at any station on the Central Vt. R. R., is reported to St. Albans, General Superintendent's office, every week. By describing, the owner can have the same returned, free of charge.

R. N. STETSON.

OUR FRIENDS coming to Boston will find the Marshall House, kept by Mr. Wadsworth, a good place for getting board and lodging cheap and good, in these hard times. You can get what you want at any time in the day, for less than one half what it will cost at a common public house. This eating house is near the *Crisis* Office. Call, and you will be satisfied. HIRAM MUNGER.

NOTICE.—The York Co. A. C. Conference will hold its first annual session in the Chapel at Bonny Eagle, Me., commencing *Thursday, Dec 9th*, at two o'clock P. M. A full attendance is desired.

C. H. SWEET, Sec.

HAVING closed my labors with the church at Rye, N. H., I am at liberty to preach as the way opens. My address for the future will be Portsmouth, N. H., Box 412. E. B. WELLS.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)

Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.

BOSTON (Repository Hall) 712 Washington St., corner of Kneeland St.

Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

C. H. Wyman....................Sunday, Nov. 21st

CHARLESTOWN (HALL NO. 70 MAIN STREET.)

Wm. N. Pile....................Sunday, Nov. 21st
E Owen....................Sunday, Nov. 28th
W. M. Hall....................Sunday, Dec. 12th

Chelsea, Mass.

Preaching Sundays, at 10.30 A. M. and 3 P. M.

Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.

SOMERVILLE, Mass (Pilgrim Hall, Summer Street.)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*

Geo. W. Sederquest.......1st and 3d Sundays in each month till further notice.

HYDE PARK, MASS. (Conner's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass..............4th Sabbath in each month for the present. J. COUCH.

We purpose to commence a series of revival meetings in Westfield, Mass., in company with Bro. J. Hemenway, Monday evening, Nov. 15th, and continue them as the Lord may direct. MILES GRANT.

Tremont, Mass....................Sunday, Nov. 21st
C. E. BARNES.

Brimfield, Mass....................Sunday, Nov. 21st
C. GOODRICH.

South Sutton, N. H....................Sunday, Nov. 21st
Franklin, N. H....................Sunday, Nov. 28th
A. ROSS.

North Carver, Mass., through the week, and Sundays, Nov. 21st and 28th. I. B. POTTER.

Plymouth, Mass....................Sunday, Nov. 21st
J. S. WHITE.

Fremont, N. H.........Saturday evening, Nov. 20th and over Sunday, Nov. 21st. ENOCH MORRILL.

North Pembroke (Brick school-house) Sun., Nov. 21st
O. W. KIMBALL.

Haverhill Corner, N. H. (Sand Bank school-house) Sunday, Nov. 21st.
Warren Summit....................Sunday, Nov. 28th
G. W. LITTLE.

Bethel, Vt. (camp-ground)..........Sunday, Nov. 21st
Stockbridge (Stony Brook)..........Sunday, Nov. 28th
L. H. BRIGHAM.

Fairhaven, Mass....................Sunday, Nov. 21st
S. S. BREWER.

Square Pond, Ct....................Sunday, Dec. 5th
Chicopee Falls, Mass....................Sunday, Dec. 12th
I. B. POTTER.

Otisfield, Gore....................Sunday, Nov 21st
G. L. TRACY.

Oxford, Me. (where G. L. Tracy appoints) evening, Dec 2nd, and Sunday, Dec. 5th.
Milton Mills, N. H. (where Bro. Remick appoints) evenings, Dec. 14th, 15th, and 16th.
E. S. MOULTON.

Montgomery....................Sabbath, Nov. 21st
Brimfield....................Sabbath, Nov. 28th
GEO. L. TEEPLE.

Lisbon, N. H. (Streeter school-house) Sunday, Nov. 21st. Baptism. GEO. E. BROWN.

Southbridge, Mass......Thursday evening, Nov. 18th
GEO. A. STREETER.

East Pepperell, Mass.....Sundays, Nov. 21st and 28th
RICHARD MOSHER.

New York City (as Bro. Cox may appoint) Sunday, Nov. 21st.
Hartford, Conn....................Sunday, Nov. 28th
Fairhaven, Mass....................Sunday, Dec. 12th
M. BATCHELOR.

Farmington, N. H....................Sunday, Nov. 28th
J. F. CHAMBERLIN.

Hill Village, N. H. (where Sr. Hilpert may appoint) Saturday evening, Nov. 20th.
Hill Centre (meeting-house)..........Sabbath, Nov. 21st
Lake Village, N. H..........Friday evening, Dec. 3d
Meredith, N. H. (Dolloff Hall)......Sabbath, Dec. 5th
Canterbury, N. H. (Emery school-house) Sab., Dec. 12th
SIMEON ROBY.

Pittsburg, N. H. (Stream school-house) Saturday evening, Nov. 20th.
Hall Stream, P. Q. (Upper school-house) Sun., Nov. 21st
Worden, P. Q. (where Bro. L. G. Hill may appoint) Sunday, Nov. 28th, and onward as the Lord directs.
U. G. LADD.

Sutton, N. H. (Palmer school-house) Sun., Nov. 28th
Danbury, N. H. (Town House)......Sunday, Dec. 5th
Saturday evening at Daniel Brayley's.
Bradford, N. H. (Bush meeting-house) Sun., Dec 19th
A. S. WILLIAMS.

Fairhaven, Mass..........Tuesday evening, Nov. 23d and onward.
Mattapoisett, Mass....................Sunday, Nov. 28th
A. SIMPSON.

Addison, Vt....evening, Nov. 20th, Sunday, Nov. 21st each evening during the week, and Sun., Nov. 28th.
Factory Point, Vt....................evening, Nov. 29th
ARTHUR A. WAITE.

New Britain, Ct....................Sunday, Nov. 21st
East Weymouth, Mass....................Sunday, Nov. 28th
Kennebunkport, Me......Sundays, Dec. 5th and 12th
W. S. CAMPBELL.

Cabot, Vt....................Sunday, Nov. 21st
West Groton, Vt....................Sunday, Nov. 28th
Topsham, V. (Carson Bridge).......Sunday, Dec. 5th
DANIEL D. PAGE.

Hatley, P. Q. (Old meeting-house) Sunday, Nov. 28th evenings through the week, and Sun., Dec. 5th.
C. S. SHATTUCK.

East Canaan, N. H....................Sabbath, Nov. 21st
Canterbury, N. H. (where I was before) Sab., Nov. 28th
S. HAWKINS.

West Otis, Mass....................Sunday, Nov. 21st
West Becket (if desired)..........Sunday, Nov. 28th
WM. J. RIPLEY.

East Acworth, N. H....................evening, Nov. 20th and over Sunday, Nov. 21st.
Warner (Waterloo) N. H..........evening, Nov. 25th
Dorchester, N. H....................evening, Dec. 4th and over Sunday, Dec. 5th. J. B. S. PILLSBURY.

Becket, Mass. (Keyon Hall)........Sunday, Nov. 21st
ENOCH PHELPS.

North Shrewsbury, Vt.........1st and 3d Sundays in each month.
Hebron, N. Y....................Nov. 25th
North Greenwich, N. Y....................Nov. 26th
Fort Ann, N. Y......Nov. 27th, and over the Sabbath
WM. J. BLANCHARD.

Holden, Mass....................Sunday, Dec. 5th
Fitchburg, Mass....................Sunday, Dec. 12th
Erving, Mass....................Sunday, Dec. 19th
Hartford (Stedman's Hall)..........Sunday, Dec. 26th
W. N. PILE.

Lewiston, Me............Saturday evening, Nov. 20th and Sunday, Nov. 21st.
West Waterville.........Saturday evening, Nov. 27th and Sunday, Nov. 28th. H. B. SEVEY.

Pleasant Valley, Wolfboro, N. H..Sunday, Nov. 28th
JANE DAVIS.

Candia, N. H. (Colcord school-house) Sun., Nov. 21st
A. T. HODGDON.

Mill Creek, Luzerne Co., Pa......evening, Nov. 19th
Spring Brook, Luzerne Co., Pa., Saturday evening, Nov. 20th, Sunday, Nov. 21st, every evening through the week, and over Sunday, Nov. 28th. Also baptism.
I. N. WILFONG.

Ascott, P. Q. (Reed school-house) Sunday, Nov. 21st
L. C. & M. MCKINSTRY.

Springfield, N. H. (at Bro. Moses Sanborn's) Friday evening, Nov. 26th.
Northfield, Newport.....Saturday evening, Nov. 27th and over Sunday, Nov. 28th.
Unity, N. H..............Tuesday evening, Nov. 30th
Bradford, N. H. (Pond meeting-house) Wednesday evening, Dec 1st.
Warner, N. H. (Waterloo)...Friday evening, Dec. 3d
Sutton, Southville....................Sunday, Dec. 5th
Danbury....................Tuesday evening, Dec 7th
D. EASTMAN.

Meredith, N. H. (Dolloff Hall)......Sunday, Nov. 21st
Meredith Neck, N. H. (meeting-house) Sun., Nov. 28th
Farmington Village, N. H..........Sunday, Dec. 5th
C. R. PARSONS.

Warehousepoint, Ct...............Sunday, Nov. 21st
MRS. C. L. CRUMB.

Northwood Narrows, N. H.........Sunday, Nov. 21st
WM. BODGE.

Freedom, N. H. (Chapel)...........Sunday, Nov. 21st
C. H. SWEET.

Lisbon, N. H. (Streeter school-house) with Bro. Geo. E Brown, Nov. 20th, and over Sunday.
Haverhill, N. H. (Sand-bank school-house) evening, Nov. 27th, and over Sunday.
Sandwich, N. H. (Vitum school-house) evenings, Dec. 9th, 10th, 11th, and over Sunday.
Centerharbor, N. H. (Neck Road school-house) with Bro. J. G. Moulton....evenings, Dec. 2d, 3d, 4th, and over Sunday.
Meredith, N. H. (Dolloff Hall).....Sunday, Dec. 19th
JOHN H. EVANS.

Charlton....................Sunday, Nov. 21st
Plainville (New Bedford)..........Sunday, Nov 28th
Robert Cottle's neighborhood.....evenings, Nov. 29th and 30th.
Brailey's Station..........evenings, Dec. 1st and 2nd
Tripp Wharf (Westport)....2 p. m., Sunday, Dec. 5th
Pine Hill, " ...2 p. m., Sunday, Dec. 12th
Coventry Centre, R. I....................Sunday, Dec. 19th
Charlton....................Sunday, Dec 26th
MARY E. OTIS.

Bradford, N. H. (Pond meeting-house) Friday evening, Nov. 26th, and over the Sabbath.
D. W. DAVIS. JOHN PARSONS.

Bristol, Conn., Sunday, Nov. 28th, evenings during the week, and over the following Sabbath, Dec. 5th.
WARREN TEFFT.

South Alfred, Me....................Sunday, Nov. 21st
Kennebunkport, Me. (Smith school-house) Sunday, Nov. 28th, also each Sunday evening in Nov. at six o'clock. JER. HILL.

New Hampton, N. H. (Plaisted school-house) evening, Dec. 4th.
Ashland N. H. (Pease school-house) Sunday, Dec. 5th
Ashland (Baptist Church)..........evening, Dec. 5th
Campton, N. H............Monday evening, Dec. 6th
Hardhack................Tuesday evening, Dec. 7th
Prescott school-house..Wednesday evening, Dec 8th
At Bro. Willowby's school-house...evening, Dec. 9th
Sandwich....................Friday evening, Dec. 10th
Moultonboro, (Neck Road school-house) eve., Dec. 11th
East Holderness (Stephen's meeting-house) Sunday, Dec. 12th.
Centre Harbor (Hawkins meeting-house) Sunday evening, Dec. 12th. JOSEPH HARVEY.

Kennebunkport, Me. (Smith school-house) Sunday, Nov. 21st.
Dayton, Me. (Clark school house) Sunday, Nov. 28th
JOHN R. TRIPP.

Salem, Mass....................Sunday, Nov. 21st
South Seabrook (Congregational Church) Monday evening, Nov 15th.
Hampton, N. H..........Tuesday evening, Nov. 16th
East Salisbury, Mass..Wednesday evening, Nov. 17th
Newburyport, Mass..........Nov. 18th and 19th
ANNIE E. SMITH.

Clinton, Mass....................Sunday, Nov. 21st
Salem, Mass.......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Charlton, Mass...........1st Sunday in every month
Southbridge, Mass........4th Sunday in every month
SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass..........fourth Sunday in each month
H. H. TUCKER.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

HAVERHILL, Mass. (New Chapel on Walnut St.)
C. S. Shattuck....................Sunday, Nov. 21st

WORCESTER, MASS.
Geo. A. Streeter....................Sunday, Nov. 21st

NATICK, MASS.
E. Owen....................Sunday, Nov. 21st
Anna E. Smith....................Nov. 25th and 26th and Sunday, Nov. 28th.

NEW BEDFORD, MASS.
A. Simpson....................Sunday, Nov. 21st
E. Owen....................Sundays, Dec. 5th and 12th
M. Batchelor..........Sundays, Dec. 19th and 26th

NORTH RUTLAND, MASS.
Willard M. Hall..........first Sunday in each month
H. H. Tucker..........second Sunday in each month

HAMPTON, N. H.
J. F. Chamberlin....................Sunday, Nov. 21st
B. Finney....................Sunday, Nov. 28th
D. F. Leavitt....................Sunday, Dec. 5th
Enoch Morrill....................Sunday, Dec. 12th

EXETER, N. H.
B. Woodside....................Sunday, Nov. 21st
C. S. Shattuck....................Sunday, Dec. 12th

WEST DEERFIELD, N. H.
Sr. L. E. Saulpaugh....................Sunday, Nov. 21st
J. M. Quimby.......Sundays, Nov. 28th and Dec 5th
D. W. Davis....................Sunday, Dec. 12th

SEABROOK, N. H.
Joseph Pinkham....................Sunday, Nov. 21st
D. F. Leavitt....................Sunday, Nov. 28th
John F. Chamberlin....................Sunday, Dec 5th
Joseph Pinkham....................Sunday, Dec. 12th
E. S. Moulton....................Sunday, Dec. 19th
D. M. Leavitt....................Sunday, Dec. 26th

CONCORD, N. H.
John Parsons....................Sunday, Nov. 21st

GREAT FALLS, N. H. (Franklin Hall.)
D. F. Leavitt....................Sunday, Nov. 21st
T. L. Churchill....................Sunday, Nov 28th
C. S. Shattuck....................Sunday, Dec. 5th
F. W. Sederquest....................Sunday, Dec. 12th
L. E. Saulpaugh....................Sunday, Dec. 19th
A. W. Sibley....................Sunday, Dec. 26th
C. S. Shattuck....................Sunday, Jan. 2d
J. W. White....................Sunday, Jan. 9th

RYE, N. H.
J. G. Smith....................Sunday, Nov. 21st
Enoch Morrill....................Sunday, Nov. 28th
J. W. White....................Sunday, Dec. 5th

NEW DURHAM, N. H.
T. W. Piper....................Sunday, Nov. 21st

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher..........first Sunday in each month
D. W. Davis..........third Sunday in each month

SOUTH ROCHESTER, N. H.
Sr. Jane Davis....................Sunday, Nov. 21st
S. Hawkins....................Sunday, Dec. 5th

SABBATUS, ME. (Jones' Hall.)
H. D. Reed....................Sunday, Nov. 21st
E. S. Moulton....................evening, Dec. 8th and over Sunday, Dec. 12th.

BATH, ME.
I. C. Wellcome....................Sunday, Nov. 21st
A protracted meeting is expected to be continued from Sunday, the 14th, onward as duty seems to dictate. I. C. W.

BIDDEFORD, ME.
Wm. H. Mitchell....................Sunday, Nov. 21st
J. Albert Libby....................Sunday, Nov. 28th
Jesse Gay....................Sunday, Dec. 5th
Geo. W. Brown....................Sunday, Dec. 12th
Wm. H. Mitchell....................Sunday, Dec. 19th
J. Albert Libby....................Sunday, Dec. 26th

SOUTH BERWICK, ME. (Great Works.)
Geo. W. Brown....................Sunday, Nov. 21st
C. Goodrich....................Sunday, Nov. 28th

SOUTH ELLIOT, ME.
W. W. Sutherland....................Sunday, Nov. 21st

BRIDGEPORT, CONN.
Warren Tefft....................Sunday, Nov. 21st
Mrs. E. A. Warren....................Sunday, Nov. 28th
Mrs. E. L. Crumb....................Sunday, Dec. 5th
Mrs. E. A. Warren....................Sunday, Dec. 12th
G. L. White....................Sunday, Dec. 19th
Mrs. E. A. Warren....................Sunday, Dec. 26th
Mrs. E. L. Crumb..1st Sunday in each month forever

PLAINVILLE, CT.
R. K. Stark....................Sunday, Nov. 21st
B. Hitchcock....................Sunday, Dec 5th
Mrs. E. L. Crumb....................Sunday, Dec. 12th

PUTNAM, CT.
H. Pratt....................Sunday, Nov. 21st
A. Simpson..............Sundays, Dec. 5th and 12th and evenings through the week.

NEW HAVEN, CONN.
W. N. Pile....................Sunday, Nov. 28th

SOUTH WINDSOR, CT.
G. L. White....................Sunday, Nov 21st
S. Woodruff....................Sunday, Nov. 28th

MILLDALE (Southington, Ct.)
A. Elliott....................Sunday, Nov. 21st
G. L. White....................Sunday, Nov. 28th

SOUTH WEST HOOSICK, N. Y.
Arthur A. Waite....................once in four weeks
Flora Blanchard....................once in four weeks

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. SIBLEY, Pastor.

PORTLAND, ME.

The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

THERE will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. MORSE.

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MUSINGS.

I. I. LESLIE.

Leave me not out when Thou countest up thy people;
Remember me when thou gatherest thy saints.
In the long hereafter let me see thee clearly;
Through the day eternal, let me be with thee.

Shadows now are 'round me, and I see but dimly;
Clouds above and darkness hide thee from my sight:
Let this night be shortened, let there come thy glory;
Haste the morn that bringeth the unending light.

Many hearts are longing on the earth to see thee;
Daily, nightly, listening for thy chariot's sound;
And a nation waiteth, in the cold dust sleeping—
Waiteth for thee in the silence of the ground.

Leafless trees and withered now the earth presenteth;
Flowers faded, blighted, in each pathway lie;
Howling winds and blasting sweep o'er field and desert;
Clouds and tempests gather in the brightest sky.

On each breeze that cometh over land and ocean,
There are cries and wailings with the battle's roar;
And the dark sea raging, swalloweth up her victims,
Or with anger foaming, casts them on the shore.

Flood and flame are vieing in the fell destruction;
Death and hell are following in the sweeping trail;
And the high are falling, and the low are lying,
Dying here together, with one common wail.

From the mansion towering comes the voice of mourning;
In the cottage lowly there is weeping sore;
And the tomb is opened, and the grave is hollowed;
"*Dust to dust*" is uttered, and they're seen no more.

Earth is calling for thee—everywhere is calling;
All creation crieth, groaning in its pain:
Come, O great Redeemer! hasten to thy purchased!
All are waiting for thee! come, O come and reign.

TO THE A. A. M. SOCIETY.

Dear brethren:—"Grace be to you, and peace from God the Father, and from the Lord Jesus Christ." It is our privilege as well as duty to comfort and strengthen one another in these last days of peril, right upon the verge of the judgment, while He tarrieth, and mercy waits to bless the perishing multitudes. "Let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation." Being thus armed, we shall be able to meet the assaults of the enemy, whether it be in our quiet homes, or upon the battle field doing work for God.

Since attending the campmeetings at Springfield, Seabrook, Alton Bay, and Plainville, Ct., at which my soul was much refreshed in the Lord, and my spirit quickened to more earnest and diligent labor in the Master's vineyard, I reached home again, Sept. 18th, feeling truly thankful to God for his loving care over me and mine, and to my dear brethren and sisters for their christian charity and kindness shown while with them, a poor pilgrim and stranger, which I shall ever remember with a grateful heart.

Sept. 19th, Bro. H. L. Stevens and myself began a protracted meeting here, which continued two weeks, the interest steadily rising, and many earnestly inquiring the way of salvation. Only a few of the brethren and sisters were able to attend the meeting regularly, on account of sickness of either themselves or their families. (There has been much sickness in this vicinity this fall). Those who attended, seemed to be impressed with a sense of the nearness of the judgment. At the close of two weeks, we were obliged to leave, to attend to an appointment previouly made, to hold a protracted meeting in Charlotte Co., but as there seemed to be so much interest manifested on the part of those who were seeking Christ, we were loth to close the meetings, but left them in the hands of the brethren who carried them on one week longer. Two persons came out fully on the Lord's side, many were still earnestly crying for mercy, and we trust they may find peace in believing.

The meeting in Charlotte began Oct. 2nd, under the direction of Bro. Stevens, as I could not leave here until Monday, Oct. 4th. On my arrival there, the devil began a sharp contest with us, but God heard the earnest cries of his believing ones, and granted us the victory through his dear name. One man, a ringleader of a party of Close Communionists, who are strongly opposed to us and the truth, and have been doing all in their power to turn the minds of those who are yet weak in the faith, and keep those who would, from believing in the truth, themselves setting such examples before the world, that sinners point to them and say, they are no better than we, came in the church, and, asking us out, told us that the meeting must stop, it should not go on. I told him that we had come to labor for the perishing, and we expected to keep on. This made quite a stir among the sinners, for they are, with but very few exceptions, on our side; but the church began to fast and pray, and many were melted by the power of God to repentance. "When Zion travaileth she shall bring forth." So the Lord blessed our feeble efforts, even in the midst of great opposition, and gave us sixteen souls to make merry over. Praise his dear name! They were about as sound conversions as I ever saw. And the man who had ordered us to stop the meeting, afterwards said that it was the devil who caused him to say what he did. The earnest manner and deep love manifested by the young converts, would remind one of the ancient christians, who feared neither fire nor death for Jesus' sake. A willingness to obey the commands of Christ, is a pretty good test of discipleship. "If ye love me, keep my commandments," says Jesus.

It seemed to be the anxiety of the young converts to be baptized. One young lad said, that before he would miss the opportunity, he would let the clothes, wet with the baptismal waters, dry on him in the sun. Another said that if there was no other way for him to be baptized, he was willing to be put on a pitchfork, and put into the water; yes, he was willing to go through the fire for Jesus' sake. Another wanted the judgment to come immediately, he was so afraid he might do something that would grieve the dear Savior.

After holding the meeting three weeks, during which time there were from twenty-five to forty persons forward for prayers every night, we left the meeting under the direction of Bro. Stevens, as the interest seemed to demand its continuance, and reached home Oct. 2[illegible]th, pretty well worn out. Rested a week, and am now ready for another campaign here, as the interest seems to demand it. We look to Jesus for his blessing, for without it, all our efforts must fail. Pray for us, dear ones, you who have access to the throne of grace, that God may pour out his Spirit, even here among these poor children of color, that many may be caused to magnify his holy name. The truth seems to be cutting its own way rapidly. Jesus is coming soon. We are trying to herald the blessed news far and near. In many localities the nearness of Christ's coming has never been preached; friends tell their friends of the things that they have heard, and thus the interest spreads, and calls come to us from more places than we can supply, with our present mode of traveling—afoot.

In Charlotte Co. the church labors under a difficulty, which causes them considerable trouble. The house in which they worship partly belongs to the opposing paty; and although but a small part belongs to them, and our people have given them the privilege of holding meetings in it half of the time, still they do not seem satisfied that we should have any part at all in the house, which makes the sinners angry, as they gave also to have the house erected. This hinders the work of the Lord, so they have come to the conclusion to put up another house, in which they may worship God according to the dictates of their own conscience, without fear of being molested by party owners. They want to commence building about the first of January, if they can get the means to do so.

If any of our brethren or sisters north desire to aid this poor people in building a plain church to worship God in, now is the time. Your aid would be gratefully received, as they have only private houses to hold meetings in, until a house can be built. May the dear Lord direct us in this matter.

The fields are white, ready for the harvest, and my prayer is that God may send forth more earnest laborers into his vineyard, men of God, with hearts full of love for Jesus and perishing souls; such men can find plenty to do, they are greatly needed here. Hobby-riders and church-dividers are plentiful every where. I believe the coming of Jesus, and a preparation to meet him, is the grand truth for this generation. May God help us to sound it every where—"Jesus is coming." Blessed are they who shall be found waiting, and keeping their garments. Brethren, pray for us. Yours in the hope and labor of the gospel.

ELIAS BRUNDAGE.

Black Walnut, Halifax Co., Virginia.

KANSAS CONFERENCE.

The fourth session of the A. C. Quarterly Conference of Central Kansas convened according to appointment with the church at Arvonia, Oct. 2nd, 1875. The meeting opened by singing an appropriate hymn, after which a portion of Scripture was read from Psalm 19, by Elder Bryan, after which prayer was offered by Bro. Snyder of Franklin Co. The Conference then proceeded to business. The President, Bro. N. S. Bryan, occupying the chair, Brn. V. F. Hunt, D. Webster, and A. McCauley, were chosen a committee on business. The minutes of the last meeting were read and accepted.

A motion was made and carried, that this Conference drop from its territorial bounds Greenwood Co., and substitute in its place Franklin Co. Bro. Snyder gave a good report of the church at Centropolis; they are determined to hold on to the "faith once delivered to the saints." Bro. D. Webster gave an encouraging report of the church at Turkey Creek, and Bro. J. Smith the same of the church at Melvern. Bro. Lapham and wife, and Bro. Rish from Howard Co., came ninety miles to attend this meeting. They gave an encouraging report from this place. The truth is gaining ground. Bro. Hungerford gave us a short report of his labors.

Bro. V. F. Hunt, our District Evangelist, gave a very encouraging report of his labors during the last three months. Has had the pleasure of seeing some turn to the Lord for salvation under his labors during the past few weeks, and has buried eleven souls in the likeness of Christ's death, and raised them up in the likeness of his resurrection, to walk in newness of life. Brn. D. Webster, A. Preston, N. S. Bryan and J. Smith gave a short report of their labors during the past three months. Bro. V. F. Hunt was chosen District Evangelist for the next three months. Brn. V. F. Hunt, A. Preston, and N. S. Bryan, gave us some stirring discourses during the meeting, and one came out on the Lord's side, and two went forward in baptism. We enjoyed a good time in the Lord, and a foretaste of the good time coming, when, if faithful, we shall help swell redemption's song in a better world than this.

On motion, Conference adjourned to meet with the church at Centropolis, Franklin Co., Saturday, Jan. 1st, 1876, at 2 o'clock P. M.

LEVI S. SMITH, Sec. *pro tem.*

Arvonia, Kan., Oct. 2nd.

MY EXPERIENCE.

A. H. SMITH.

We old pilgrims that came out of Egypt thirty years ago, and have come up through the Red Sea, as Bro. Munger says, and have been in the wilderness ever since, have had an experience that those born by the way know little about. When I, with my companion, first heard the glad sound, Behold, He cometh! we felt no opposition rise up in our hearts. It was a certain joyful sound, and was so in harmony with our feelings that we took our lamps and went out to hear and learn the reason why such a proclamation should be made at this time; and when we saw the visions of Daniel and John made plain upon tables, with the different lines of prophecy leading down, and terminating at the same point, and the mighty power of God resting down upon preacher and people, we said, Surely the history of this world is told; the kingdom of heaven is at hand, and the same Jesus we had learned to love, would soon be here in all his glory, and as the light came pouring in upon the restitution, and the saints' inheritance, and reign of Christ upon the earth, the scales began to fall from our eyes, as we caught the first glimpse of the great plan of redemption, and God's purposes concerning the earth and the human race.

When we received these great truths down deep into our hearts, and appropriated them by faith, there was a sanctifying power went through our entire being, which spoiled us forever for the world, and all that the world takes pleasure in. Old things passed away, and all things became new, Bible and all. Our hearts were filled with joy unspeakable and full of glory. Then came the tug of war. The devil, being raving mad, began to whistle up his war dogs to bark at us, and vex us in every conceivable way. It was no uncommon thing in those days to go out from meeting at the midnight hour, and find our horses sheared, harness cut, linchpins, and sometimes wheels gone; but we would cast about and fix up, and tie up, and right up, and then start for our mountain home, some five or ten miles away, as the case might be, taking joyfully the spoiling of our goods, knowing in ourselves that we had in heaven a better and more enduring substance.

On reaching home in the small hours of the night, we would find the serpent's trail all about; pigs in the garden, cattle in the apples or corn, woodchuck in the well, milk pail tied to a cow's tail, and the gate labelled "gone up."

Now, does anybody suppose the devil would have acted like that, unless we had learned some great truth which was very important for us to know, in order to be in harmony with God's plans and purposes, and be found in a waiting, watching position, when the Lord should come? We think not.

But after all this, as we turn to the chart, we see that no strange thing happened to us. It is the same road the fathers have trod. It is the way of the cross, that has now led us down to the great battle grounds, near the bank of the river, where we are in waiting for the Captain of our salvation to come and ferry us over on to the immortal shore; and here we expect to wait, and watch, and pray,

"Till Christ's triumphal car we meet,
And see a better day."

The Bible is full of promises to those that wait for God. Then let us wait on, and work on. Soon the shout will go up, "Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad, and rejoice in his salvation."

Wolcott, Ct., Oct. 18th, 1875.

A WORD TO THE WEARY.

R. S. CRAIG.

"What is Jesus to me?" was the thoughtless answer of one whom I urged to accept Jesus. As I passed on through the busy thoroughfare, this answer revolved itself into many thoughts; and as I realize what Jesus is to me, I feel like exclaiming from the depths of my soul, Oh, poor sinner, would that you knew what Jesus is to you. Would that you could now see the glory that Jesus offers you, when he says, "Come unto me."

Again, I meet one who professes to be Christ's. Prosperity is smiling upon her. The bloom of health is upon her cheek. She knows not want or sorrow. Let me ask you, sister, What is Jesus to you?

"Oh, I gave myself to him years ago. He is my Savior. Ten years I have belonged to the church. I have no desire to leave it."

"But do you feel him inexpressibly near and precious to your heart?"

"Certainly, my friend; but my time is precious. I must hasten on."

One year had passed, and we meet again. "My sister, what are your prospects for the kingdom? is your title clear?"

"Ah! Mrs. C., "I have had severe trials since I saw you last. My health and prosperity have both failed, and all seems dark within and without."

"Well, have you not accepted Jesus as your burden bearer? Are you trying to bear the load that Jesus has promised to bear for you?"

"Oh, I try to trust Jesus, but my faith is so weak."

"Then you have not accepted Jesus?"

"Oh, yes, I hope I am a christian, but all is so dark now. I cannot realize that he accepts me."

Does his word not say, "Him that cometh unto me, I will in no wise cast out"? Also, "I will never leave thee nor forsake thee"? And again, in terms more touching still, he compares his love and watch-care to the mother's o'er her nursing child, and in language that should reassure every trembling heart, he says, "*I will never forget thee.*"

Oh, weak, trembling, wavering christian, look up and rejoice; smile through your tears, though your trials be severe. Remember this, that while the storm-clouds of sorrow may sweep over you, you may hear amid the din that gentle voice saying, "*I will never forget thee.*"

What is Jesus to you? He says, "I go to prepare a place for you." He knows your poverty; that you are only a pilgrim and a stranger, buffeted upon this side and that, by the cold and heartless world; but "be not dismayed," "I have overcome the world." "If ye abide in me," ye shall never be confounded. Stand the storm a little longer, for "I will come again, and receive you unto myself, that where I am, there ye may be also." Until I come, "my *grace* shall be sufficient for you." And "if any man sin," I will stand between him and the Father; for I have given *myself* as a propitiation for your sins, and they shall be remembered no more against you forever.

Is it not enough, beloved brethren and sisters, to have a Savior like this? We can lay before him no sorrow that he is unacquainted with; for he was "a man of sorrows and acquainted with grief," tempted "in all points . . . like as we are." Shall we murmur any more at the old tenement house? for soon our mansion will be complete; for "behold [our Jesus says], I come quickly; and my reward is with me." Even so, our longing hearts exclaim, *Come, O come!*

Philadelphia, Pa.

PRAY FOR ONE ANOTHER.

C. MENDENHALL.

The injunction to pray for one another should at all times be heeded, but more especially now.

We are living in perilous times. Dangers are thickening on every hand, temptations are increasing in power. Sin in all its varied hues is adapting itself to every individual's particular weakness. The outlook from a temporal stand-point is truly dark, hence we would reiterate the apostolic injunction—to "pray for one another."

Mark you, reader, we did not say—criticize one another, scold one another, quarrel, fight, trample upon one another, but "pray for one another."

Brethren, pray for me. Let us pray for those who are God's children, pray for those who preach "the word," pray for those who hear it, pray for each other. Pray at home and abroad, at the family altar, at the church, and, above all, in the closet.

Pray without ceasing. Soon prayer will end and praise begin. Soon time will end and eternity be ours. Centuries, years, months, days, and hours are lost here. Eternity, who can measure its height, depth, length, breadth? Only the Infinite mind can conceive of it in its fulness, but it is yours, if you are Christ's, yours to be full of joy, bliss, and peace.

Yes, brethren, pray for one another that we may all be there. Pastor, pray for the people; people, pray for the pastor. Pray that we may enter into that rest. Finally, fellow pilgrims, "pray for one another."

Norwalk, Ohio.

WASHINGTON CO. (KANSAS) ADV. CHRIS. CONFERENCE.

Pursuant to adjournment of last quarterly meeting, the Washington Co. (Kan.) A. C. Conference convened at the tent on the campground of the Northern Kansas and Southern Nebraska Campmeeting, Oct. 9th, 1875, at 2 o'clock P. M. Conference called to order by the President. Prayer was offered by Bro. Godfrey. Ministers present—R. F. and M. J. Clark, G. G. Godfrey, C. A. Huyck, F. O. Cutler, J. W. Hayworth, J. L. Field, and Sarah Shriner. Minutes of last meeting read and approved. Representative brethren present: From Peach Creek—J. Thompson, E. B. House, and M. Wilson. Sherman Centre—T. Bedker, J. Elliott, and J. L. Field. Branford—J. Brownley and Sister Rice. Clifton—J. A. Hays and G. P. Boutwell. McAtee's—W. W. Coder and G. McAtee. Bell's school-house—W. H. Shriner, J. Durham, and E. Sandey. Blue Springs—H. Kissel. Blue Springs, Nebraska, was admitted into the Conference. G. G. Godfrey and C. A. Huyck were admitted as members of the Conference.

It was voted that the committee on licenses, appointed at last meeting, hold over for the remainder of the year. On motion, it was voted to adjourn, to meet at the call of the Chair.

Oct. 14th. Conference called to order by the President. The Secretary being absent, E. B. House was appointed Sec. *pro tem.* On motion, it was voted to extend an inviation to all brethren and sisters of the same faith and order to sit with us in the Conference; after which the Conference adjourned.

Oct. 15th. Conference called to order by the President. Reports received from Bro. and Sr. Clark, after which the Conference adjourned.

Oct. 16th. Conference called to order by the President. The Secretary being absent, G. P. Boutwell was appointed Sec. *pro tem.* The Com. on licenses reported the names of J. L. Field and Sarah Shriner for licences, and C. A. Huyck for ordination, which were granted. On motion, the Conference adjourned, to meet at Branford at the call of the Secretary.

This meeting was one of great interest. A goodly number started for the kingdom, and fifteen went forward in baptism. The church was much strengthened, and encouraged to go forward, looking for the perfect day, hoping soon to see the King in his beauty.

JOHN BATTERTON, Sec.

ONE TEXT.

P. W. HOUGH.

"Day unto day uttereth speech, and night unto night showeth knowledge."—PSA. 19: 2.

I am cheered and comforted with this text almost every morning. In being made conscious at the return of day, after having been unconscious during all my sleeping hours, is a wonderful confirmation of this text, and opens up to the mind of the thoughtful christian many pleasing and profitable channels of heavenly meditations on the wisdom and goodness of our Creator in his manifold arrangements to meet the demands of our physical and mental nature. God has ordained the day for labor, but the night for rest, or sleep; and so perfect is our unconsciousness in sound sleep, that it has been chosen by the Holy Spirit to represent our state in death, called sleep, and our resurrection, our rising up or awakening. Thus "day unto day uttereth speech, and night unto night showeth knowledge."

What a door of knowledge is open to us each morning when our consciousness is restored to us; an every day evidence of God's love to his creatures, and his wonderful works to the children of men.

I would recommend this text to all the saints at their first rising. It will give us encouragement to hope to the end even for Him who is "the resurrection and the life," when we shall see Him as he is and be made like him. Amen.

SIGNS OF A DYING OR DECAYING CHRISTIAN.

1. When you are so indifferent to assemble or frequent the church of God, that you can come, or you can not come, at your own pleasure.
2. When in your most solemn worship, you are quickly weary without warrantable cause.
3. When few sermons will please you; either you like not matter, or manner, or man, or place.
4. When you think you know enough.
5. When a small occasion will keep you from Christ's table, or communion with the church of God.
6. When you have usually no great mind to prayer.
7. When reading the Holy Scriptures is more burdensome than delightful.
8. When you are mighty inquisitive after novelties, or new things, rather than wholesome doctrine.
9. When you are so little prepared for the solemn assemblies, that they come before you think of them, or long for them.
10. When you go to the assembly more for fear of the brethren's eye than Christ's omniscient and all-piercing eye.
11. When you had rather betray the name of Christ Jesus and the credit of the gospel by your silence, than appear for it to your own suffering and disparagement.
12. When, at a small offense, you are usually so impatient that you commit great sin.
13. When you are more careful to get the words of Christ's people than the spirit of Christ's people—the form than the power.
14. When you are not much troubled at your own miscarriages, while they are kept from public view.
15. When you love least those christians that deal most faithfully with you in the opening of your faults, and tendering you remedies.
16. When you pray more for afflictions to be removed than sanctified.
17. When under God's calamity you can neither find necessity nor excellence to humble yourself by fasting and prayer.
18. When the thoughts of your bosom—lust, or any other sin—are more prevalent with you than pleasing God.
19. When you are mighty curious about the lesser matter of God's law, and mighty careless about the weightier.
20. When the Holy Spirit's help to the great work of mortification seems not of absolute necessity to you.
21. When you are so ignorant of your spiritual standing, that you know not whether you grow or decay.
22. When increase of time in Christ's acquaintance worketh decrease of affection to Christ's company.
23. When great sins seem small, and small sins seem none at at all.
24. When your tongue is frequent in complaining of lesser miseries, and silent in praising for greater mercies.
25. When your sense of the great worth of time is so small, that you are prodigal.
25. When a watchful care for a godly life and christian conversation is more accidental than habitual.
27. When care for your body is usually most pleasant, and care for your soul usually most irksome.
28. When you are much a stranger to the practical part of meditation on the word and the works of God.
29. When the thoughts of a dying Jesus for your sins doth little dissuade you from an unchristian conversation.
30. When you can remember past sins committed rather with liking than loathing.
31. When you can see spectacles of mortality carried to their long home, and be as practically unconcerned as though yourselves were exempted from the like state of mortality.
32. When you find greater satisfaction in the company of the world than with the people of God.—*Selected by B.*

HE COMES NOT.

For Sr. C. A. Allen, Saco, Me.

J. ALBERT LIBBY.

I open the door for his coming,
I list for the sound of his feet;
In vain, all in vain, for he comes not,
The waiting and lonely to meet.

I gather the group at the table,
One place has a vacant chair;
And my tears gush afresh as I view it,
Reflecting that he is not there.

My pillow oft smothers my sighing,
As I think of his bed in the dust;
I cannot get weaned from my crying,
I mourn his departure, and must.

A shadow has dropped on my pathway,
So dark and far-reaching, I know,
No earth-light can ever dispel it,
I must find it wherever I go.

Yet I bow to the rod in submission,
While I look up to God and believe,
He heareth my every petition,
And knoweth how deeply I grieve.

And yonder a gleam of the morning,
Low down the horizon I see;
'Tis the morn of release for my dead ones,
So the morning of gladness for me.

But it seemeth still long till the daybreak,
And time far too slow in its pace.
If *now* the dear Lord from the heavens
Would but cast down the beams of his face,

I would joy from my heart to behold him,
For his *own sake*, my Savior divine,
And Mary-like haste to enfold him,
For his coming will bring me back mine.

West Poland, Me.

A LATELY DISCOVERED PARABLE.

Then shall the kingdom of Satan be likened to a grain of tobacco seed; which, though exceedingly small, being cast into the earth, grew, and became a great plant, and spread its leaves rank and broad, so that hugs and vile worms found a habitation thereon. And it came to pass, in the course of time, that the sons of men looked upon it, and thought it beautiful to look upon, and much to be desired to make lads look big and manly. So they put forth their hands, and did chew thereof, and some it made sick, and others to vomit it most filthily.

And it further came to pass, that those who chewed it became weak and unmanly, and said, We cannot cease from chewing it. And the mouths of all that were enslaved became foul, and they were seized with a violent spitting, and they did spit even in ladies's parlors, and in the house of the Lord of hosts; and the saints of the Host High were greatly displeased thereby. And it came to pass that in the course of time that others did snuff it, and they were taken suddenly with fits, and they did sneeze, insomuch that their eyes were filled with tears, and they did look exceedingly silly. And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and they did look exceedingly grave and calf-like, and the smoke of their torment ascendeth up forever. And the cultivation thereof became a great and mighty business in the earth. Merchantmen waxed rich by the commerce thereof.

And it came to pass, that the saints of the Most High defiled themselves with it; even the poor, who could not buy bread, nor shoes, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith, and said, Wherefore this waste? and why do these little ones lack bread, and shoes, and books? Turn now your fields into corn and wheat, and put this evil from you, and I will bless you, and cause my face to shine upon you. But with one accord they all exclaimed, We cannot cease from chewing, puffing, and snuffing. We are slaves. And the Lord was sore displeased with his people, who raised this plant on the Connecticut, and cried, "Repent, or I will come and curse your lands with a sore curse."—*Selected by Arthur Pease.*

ANOTHER DIP.

Poor Dick, a slave, had long prayed for his ungodly master, who had sold his wife away. He did want to see her again, but he could see no hope for it unless God laid his hand upon the master, and shook the devil out of him, and made him a "new creature" in Christ; then he would see different and act different. Of course Dick's heart was made glad to hear that in a revival meeting that was being held in the vicinity, his master was converted. He sought his master early and found from his own lips the report was true.

"An' now, master," he exclaimed, "Dick is a free boy, 'aint he? an' can go and see his wife?"

"No, no! Dick," he replied, "you must be a good boy, and stay on the plantation same as ever."

"Ah! master," Dick cried out, "*you want another dip.*"

Next evening the master was at the revival meeting, taking part and rejoicing among the converts. Dick upon hearing of this went to him, asking if Dick was a free boy now? The man replied as before, to which Dick again cried,

"Ah! master, *you want another dip!*"

As the people were wending their way home after the next meeting, a familiar voice was heard by Dick, shouting "Glory!" He recognized it as the voice of his master. Quickly over the field he ran, and as he came to the road, his master caught sight of him, and exclaimed, as he took his hand,

"Yes, Bro. Dick, you can go and see your wife when you want to,—you're a free boy now."

"Glory be to God!" cried the sable saint. "Master, *you did get that other dip, didn't you?*"

People may call it sanctification, or by whatever name they choose, but what the church of God needs is "*another dip.*"—*Com. by Arthur A. Waite.*

KANSAS AND NEBRASKA ADVENT CHRISTIAN CONFERENCE.

According to notice, a Conference was organized Oct. 14th. Said Conference shall be known as the Kansas and Nebraska Conference. Said Conference is organized for the purpose of promoting the christian growth and purity of churches and members connected therewith.

The following officers were elected for the ensuing year: President—G. G. Godfrey, Blue Springs, Gage Co., Neb. Vice President—C. A. Huyck, Ashland, Neb. Treasurer—S. R. Knox, Glen Elder, Mitchell Co., Kan. Secretary—R. F. Clark, Peach Creek, Washington Co., Kan.

At a business meeting held under the missionary tent, Oct. 16th, it was voted that a Campmeeting committee be elected, to work in conjunction with the Secretary of said Conference. The following were elected as committee: G. P. Boutwell, Clifton, Washington County, Kan.; C. D. Potter, Peach Creek, Washington Co., Kan.; William H. Shriner, Washington, Washington Co., Ks.; W. F. Pilcher, Glen Elder, Mitchell Co., Ks.; Bro. Kissell, Blue Springs, Gage Co., Neb.

R. F. CLARK, Secretary.

Peach Creek, Kan., Nov. 4th,

HOME AND HEALTH.

FAMILY TROUBLES.

Among all the fooleries of the present day, none are more marked than the matrimonial infelicities that so curse the world. People who are miserable when they are apart, think they will be happy when they are together; and then finding themselves miserable when together, they will be happy if they can only get apart. The fact is, the devil is in them, and they are miserable anywhere, whether single, married, or divorced. And the most of the misery they enjoy is the fruit of their own faults or follies. Good husbands make good wives, and any man who regards his wife as his inferior, or boasts of his superiority over her, will do well to remember that he showed something of the extent of his wit in picking out a fool for a wife, while wives making the same complaints may participate in the same consolation.

"Trouble in the family!" Well, who does not have trouble in the family? Do not all people have troubles, trials, and vexings, and temptations, and faults to deal with? But is that any reason why people should make fools of themselves, and quarrel, and separate, and spread scandal and discord on every hand? We all have troubles; let us bear them with patience and love, and let us remember that in married life as everywhere else, we are to overcome evil with good, and conquer all difficulties in the spirit of christian fidelity and tenderness.

A gentleman who did not live very happily with his wife decided to procure a divorce, and took advice on the subject from an intimate friend, a man in high social standing. "Go home and court your wife," said the wise adviser, "and then tell me the result." They bowed in prayer and separated. When another year had passed away, the once complaining husband came again to see his friend, and said: "I have called to thank you for the good advice you gave me, and to tell you that we are as happy as when we were first married. I cannot be grateful enough for your good counsel." "I am glad to hear it, dear sir," said the other, "I hope you will continue to court your wife as long as you live."

A fortnight of honest, careful, loving effort on the part of husband or wife, would heal nine-tenths of the family broils and sad troubles that curse the world to-day; and if both would join in the endeavor, they could, as a rule, settle their difficulties in fifteen minutes, and be at peace among themselves as long as they live.—*The Chistian.*

DON'T BE TOO CRITICAL.—Whatever you do, never set up for a critic. We don't mean a newspaper one, but in private life, in the domestic circle, in society. It will not do any one any good, and it will do you harm,—if you mind being called disagreeable. If you don't like any one's nose, or object to any one's chin, don't put your feelings into words. If any one's manners don't please you, remember your own. People are not all made to suit one taste; recollect that. Take things as you find them, unless you can alter them. Even a dinner, after it is swallowed, cannot be made any better. Continual fault-finding, continual criticism of the speech of this one, and the conduct of that one, the dress of one and the opinions of the other, will make home the unhappiest place under the sun. If you are never pleased with any one, no one will ever be pleased with you. And if it is known that you are hard to suit, few will take pains to suit you.—*Wayside.*

A BAD FAMILY.

"Now, why can't you leave out cider, and then I'd sign the pledge; what is the use of making such a fuss about a little apple-juice?" said Mrs. Brown to Mrs. Manville, who was trying to persuade her to sign the temperance pledge. "Sweet cider is as harmless as milk."

"It only stays sweet a few hours," answered Mrs. Manville. "It spoils so soon that the only safe way is to let it entirely alone. A reformed man said, in my hearing, 'There's as big a devil in the cider-barrel as in the whisky-barrel,' and I believe it is true."

"Pshaw! who ever heard of cider hurting any one?"

"I have," answered Mrs. Manville. "Look at Mr. Edwin's family. He puts twenty barrels of cider into his cellar for his family's use yearly. His sons are drunkards, and his daughters married drunkards. Then there is Mr. Conrad. He was once as fine a young man as there was in the country. He married a lovely girl and has pretty children; but cider ruined him. He has been expelled from church, and he is a poor wreck, morally and physically. Then there is Mrs. Dr. Yost. There was not a prettier girl in the country than Emma Hayden, but her husband prescribed stimulants when she was in poor health, and now she is an habitual drunkard. The cellar must be kept locked to keep her from the cider-barrel; and it is not safe to keep sour cider enough in the house to make vinegar, for she will drink it if she can get it."

"You make a pretty strong case, Mrs. Manville," answered Mrs. Brown. "Yet what you say is true. I had never thought of it before, however. If cider is so dangerous an ememy as that, I may as well sign the pledge." And she took the pen and wrote her name.

"Mine too, mamma," and "mine too," said little Jack and Bessie, who were so busy with their play that no one supposed them to be listening.

"We want to do as mamma does," said the little ones.

"Yes," said Mrs. Manville, "and cider belongs to the old alcohol family, which commits more murders yearly than all the other murderers in the world. It is a bad family, children. Let us have nothing to do with it."—*Temperance Banner.*

CHANNELS FOR LOVE.

Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share, if we would keep
That blessing from above;
Ceasing to give, we cease to have—
Such is the law of love.

HOW LONG AND HOW MANY.

How long do you think it took to write the Bible? Fifteen hundred years. From Moses, who wrote Genesis, to St. John, who wrote Revelation, it was that long, long time.

How many people helped to write it? There were Matthew, Mark, Luke, John, Paul, and Peter. There were Moses and Ezra and David and Daniel and Samuel. Some were shepherds, some fishermen, some farmers, some fishermen, some tent-makers, some kings, some judges, some princes; some were learned, some were unlearned; and yet they all agree in what they write. There is not so much as a word of disagreement in the whole book. How could that be? Because God did all the thinking in the Bible. The thoughts in the Bible are all God's thoughts. Those thirty men only did the writing. They wrote just what God told them.

How many different sections or books are there in the Bible? Sixty-six, all bound together, making one beautiful whole. It is a blessed book. Prize it above all the books in the wide, wide world. Make it the man of your counsel and the guide of your life. Your life can never be a failure, if you follow its instructions.—*Well-Spring.*

THE FAITHFUL WORD.

A gentleman was waiting for the proprietor of a mill to come in, near where two workmen were busy. One of them could not speak a sentence without uttering one or more of the most fearful oaths. The other workman at last said:

"Be careful how you speak; there is a stranger here."

"Yes," said the gentleman waiting, "but I had rather be a stranger to every one in the world, than to the Lord Jesus Christ, whose name you are using so irreverently."

Both were silent, and not another oath was uttered while the gentleman was in hearing. Only the "harvest time" shall tell whether those words were sown in "good ground;" but at least the Master was not dishonored in the presence of one of his professing children.

PLAIN DIET FOR CHILDREN.

This is what children ought on every account to be accustomed to from the first; it is vastly more for their present health and comfort than little nice things with which fond parents are so often apt to vitiate their appetites, and it will save them a great deal of mortification in after-life. If you make it a point to give them the best of everything, to pamper with rich cakes, sweetmeats, and sugar-plums; if you allow them to say with a scowl, "I don't like this, or that," "I can't eat that," and then go away and make them a little toast, or kill a chicken for their dainty palates, depend upon it you are doing a great injury, not only on the score of denying a full muscle and rosy cheek, but of forming one of the most inconvenient habits that they can carry along with them in after-life. When they come to leave you they will not half the time find anything they can eat, and thus you will prepare them to go chafing and grumbling through life, the veriest slaves almost in the world.

Mothers, listen and be warned in time, for the time will come when you will repent; seeing your sons and daughters make their homes miserable by complaint, and raising their children up in the same way.

Nor is this the worst of it. A pampered appetite seeks stimulants, condiments, and other substances which are *not* food, and this results in dissipation. Oatmeal, rice, wheat meal, barley, corn meal—not starch—with milk, and an endless variety of fruits, and the best vegetables, are the best for children.—*Science of Health.*

A LAZY dyspeptic was bewailing his own misfortunes, and speaking with a friend on the latter's hearty appearance. "What do you do to make yourself so strong and healthy?" inquired the dyspeptic. "Live on fruit alone." "What kind of fruit?" "The fruit of industry; and I am never troubled with indigestion."

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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☞ "THE YOUNG PILGRIM,"

Boston, Mass.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1045. BOSTON, WEDNESDAY, NOVEMBER 24, 1875. VOL. XLII.—NO. 6

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, Treasurer and Business Agent.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

BURDENED.

ADA POMEROY.

"Cast thy burden upon the Lord, and he shall sustain thee."—Psalm 55: 22.

When weary and faint, and burdened with care,
The soul of the saint finds comfort in prayer;
When by sin we're oppressed, and our faith has grown dim,
In prayer we may carry our burdens to Him.

Environed by sin, and burdened with care,
At times our temptations are grievous to bear;
Here through sin we're condemned, but we find mercy there,
The moment our faith seeks our Father in prayer.

His strength is sufficient, his promise is sure,
His Word and his love will ever endure;
Though often we leave him, and wander at will,
He leaveth us not; he loveth us still.

He remembers our frame, he knows we are dust,
But through him we shall conquer, if in him we trust;
Not alone are we called with temptation to bear,
For he will go with us, our trials to share.

When afflicted and grieved, and tempted by sin,
How consoling the thought of Christ dwelling within;
His presence exalts us, his power will save;
And through him we may conquer e'en death and the grave.

On the arm of our Savior our burdens we've laid,
Nought can molest us, nought make afraid;
Infinite love, and protection, and care,
Are ours when we seek it, in faith and by prayer.

Stafford, Conn

GOD A PERSONAL BEING.

D. K. BARRETT, JR.

There are many who reject the idea of God's personality, claiming that it is degrading the Divine Being to think of him as having form and parts. It is difficult to see how they can conceive of him as a *being* at all, without these, yet some claim to regard God as a being, yet having no person, or form, being of an invisible nature. If he has no form, or substance, of course he cannot be seen.

Others regard God as simply an animating *principle*, permeating every thing, equally present every where, and in every thing,—the God of nature. However much such ideas of God may please some, and draw forth their adoration, they are inconsistent with the Scripture revelation of God, the Lord, who made the heavens and the earth, and all that in them is.

But first, let me ask, Is it true that having a form and parts degrades, or lessens the estimate in which men generally hold persons or things? Is not beauty, comeliness, and majesty in form and person, something which calls forth our admiration, when we see it in man? Do we not, even in this fallen state of humanity, sometimes see persons of great stateliness and majesty of form and bearing, giving us a degree of awe and admiration in their presence, especially when we know them to possess noble characters, partaking of the divine nature? What glory must then crown the redeemed, and angels! We shall have our vile bodies, that are now under the curse in man's fallen state, changed and fashioned "like unto Christ's glorious body." This Jesus was "the express *image*" of his Father's "person." Heb. 1: 3. Herein the personality of God is established.

Form, too, is seen to call out adoration, if only it be glorious and majestic. Is anything beautiful? It has form, and is visible. True there is beauty and sublimity in sound, but did you ever know it to be produced from anything so unsubstantial as not to be capable of coming in contact with the material air, so as to set it in motion?

We are told the *spirit*, the proper man, is immaterial, and cannot come in contact with matter. Is God such a spirit? The Scriptures do not so reveal him. Let us abide by what they teach us. God is first brought to our notice in the work of creation. "In the beginning God created the heaven and the earth. And the earth was without form and void." Will God leave it so, or degrade (?) it by giving it form, and beautifying it? He fits it up for living inhabitants, lights it, arranges day and night, causes vegetation to grow, and brings into being living creatures, in sea and on land, of every description beneath man. Then he begins to take counsel with himself, as it were, saying, "Let us make man in *our image*, after *our likeness*." When he did this, what did he do? "The Lord God formed man of the dust of the ground"; and formed or made him in his own image. Can it be that those believing God has no form get it from the Bible? They must find something to controvert Moses then. Christ taught us to believe Moses, and the prophets, and said if they did not believe them, neither would they believe him.

To avoid the most natural meaning of this text in Gen. 1: 26, various opinions have been given as to what the *image* refers. Some say the dominion given him was that in which the image consisted; thus giving him rule, as God has rule, and so making him like God. (See Hist. of the Bible, vol. 1, p. 48, by G. R. Gleig.) There might be a likeness in this, but hardly an image. Then, too, notice this is given, or proposed, in addition to the image and likeness. Let us make man in our image, after our likeness; and let them have dominion. . . . So God created man in his own image. . . . And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea," etc. Gen. 1: 26–28.

Others say this "image" refers to man's original moral likeness to God. Not to stop to discuss how much like God man was in this respect originally, it must be confessed he does not retain that resemblance. But we read in one of Paul's letters (1 Cor. 11: 7), he "is the image and glory of God." God said to Noah, when he came out of the ark, "Whoso sheddeth man's blood, by man shall his blood be shed, for in the *image* of God made he man." Here respect is paid to that image, hence man had not fully lost it. It must in this connection refer to the physical man. A moral *image* is something inconceivable.

Some say, it was immortality. That is one of God's attributes. If attributes are an image, why single out one? On the same ground, might we not claim all,—omnipotence, omnipresence, and all wisdom, etc.? But we know we have not these, or immortality either, by nature. For we are told to "seek for . . . immortality." And, too, we are called mortal man. We will state no more opinions, as the truth seems plain.

Image is properly used concerning something which has form. "Image—similitude of any person or thing; a likeness; an effigy. 2. An idol. 3. Semblance, appearance. 4. Representation of anything to the mind."—*Webster*. "Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image." Gen. 5: 3. We often hear a person spoken of as the image of his father. We have no difficulty in understanding what is meant. Images were made of wood, stone, gold, etc., and worshiped as gods. Ex. 20: 4—"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or in the earth beneath." Ps. 73: 20—When thou awakest thou shalt despise their image." Nebuchadnezzar saw in his dream "a great image." Dan. 2: 31. In Rev. 13: 14, it speaks of making an image of the beast. These texts show us the use of the term image.

Man is fallen, and is a mere earthly image of God. Man is not the noble creature he was when first created, or that he will be in the restitution. "We have borne the image of the earthy, we shall also bear the image of the heavenly" (Christ). 1 Cor. 15: 49. "The first man Adam was made a living soul; the last Adam was made a quickening spirit." 1 Cor. 15: 45. Thus Christ was in one sense a spirit, though a bodily person. So God is a spirit, i. e., a spiritual being, even as Christ was, and as we shall be in the resurrection.

"God is love," but he is something more than just love. "God is a consuming fire," but that does not describe his nature altogether. "God is a spirit," but has a person, of which Christ is "the express image." Heb. 1: 3. Christ is called the image of God also in 2 Cor. 4: 4, Col. 1: 15. Christ is the only begotten of the Father, full of grace and truth; and we should expect they would look some alke. John 1: 14, 3: 11.

Second. The Scriptures everywhere allude to God as a personal being. They speak of his *face:* "Thou canst not see my face; for there shall no man see me and live." Ex. 33: 20. Here, you see, is majesty; here is grandeur of person, hands, and back parts. "And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." Ex. 33: 21–23.

And *eyes*, too, hath God, yea, that are all-seeing. "He that formed the eye, shall he not see?" "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of those whose heart is perfect toward him." 2 Chron. 16: 9. "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15: 3.

And hath God *ears* to hear? "He that formed the ear, shall he not hear?" "The eyes of the Lord are upon the righteous, and his ear is open to their cry."

God can *talk*, and does. "With him [Moses] will I speak mouth to mouth, even apparently, and not in dark speeches." Num. 12: 8. "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude." Deut. 4: 12. Great was the majesty of God as he appeared on Mt. Sinai. The people feared greatly, and prayed that the word might not thus be spoken unto them any more. They say, "Behold the Lord our God hath showed us his glory, and his greatness, and we have heard his voice out of the midst of the fire." Deut. 5: 24. Paul, speaking of it, says—"Whose voice then shook the earth." Heb. 12: 26.

We have an almighty, personal, and real God, clothed with glory, majesty, and honor. Let us rejoice that our God is something more than a mere principle in nature. He is most wonderful and incomprehensible in his greatness, his love, his goodness, his wisdom, and in all his attributes adorable to behold; yea, "the perfection of beauty." "In his presence there is fulness of joy, and at his right hand there are pleasures forevermore." But he cannot be found out to perfection.

Third. We have the promise of coming into his presence by and by. "Blessed are the pure in heart, for they shall see God." Matt. 5: 8. "They shall see his face, and his name shall be in their foreheads." Rev. 22: 4. How glorious, how bright is the prospect of the child of God! These vile bodies shall be changed, and "fashioned like unto his [Christ's] glorious body," and our eyes shall behold "the King in his beauty." Let us not deny man was made in the "image of God," nor that God has form, parts, and faculties. True, his thoughts are higher than our thoughts as the heavens are higher than the earth. Our eye can see but a little way; God's is all-seeing. Our voices are very weak, and can be heard at but a little distance; God's can shake the earth. Our ear is dull of hearing; God's is not. The faintest petition of his children is heard.

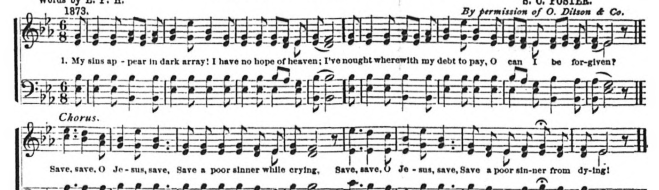
Our understanding is so limited, we can hear and contemplate but one thing at a time; God is not thus limited. You cannot speak an unkind word to wife, children, neighbor, or any one, but, lo, it is heard in heaven by the great God thy Maker, who will call thee to account; for he has said, "For thy words shalt thou be justified, and for thy words shalt thou be condemned." Yes, God understands the hearts of all his creatures; their thoughts are understood afar off. The arm of our power is short; we are weak; but God is Almighty. His arm is not shortened that it cannot save.

O sinner, humble yourself under the mighty hand of God, and he will exalt you in due time. But he will not give you eternal life in which to curse him. He is worthy of your honor and love. But if you will not render it to him willingly, he will not compel you; but if you will not come unto him that you might have life, you will be "punished with everlasting destruction from the presence of the Lord and the glory of his power." 2 Thess. 1: 9. For he will yet have a clean universe. "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37: 10. Brethren, our mission is from this God. If he be for us, who can be against us? Walk softly before him, humbly, faithfully, confidently. Our redemption is near.

SAVE, O JESUS, SAVE!

Words by E. P. H. 1873.

S. O. FOSTER. *By permission of O. Ditson & Co.*



2. I know 'tis just that I should die;
My guilt I now confess;
But to thy Son I lift mine eye,
For his sake wilt thou bless.—*Chorus.*

3. In his own body on the tree,
He bore my guilt and shame;
'Twas there he suffered death for me,
I plead alone his name.—*Chorus.*

[From "*Song Evangel*," by permission.

HUMAN FRAILTIES AND DIVINE PERFECTION.

The experiences of the righteous in past ages have presented to the human mind a series of apparent incongruities. At one time they have seemed to be on Pisgah's mount viewing by the telescope of faith, the heavenly land, and at other times down in the valley of sorrow and affliction, and tempted to ask with David of old, "Why has the Lord forsaken us?"

Job, while in prosperity, could rejoice that God had blest him with such an abundance, but when in adversity could "curse the day he was born."

Moses, while viewing the promises of God, could choose to suffer affliction with his people, rather than to have been placed upon the throne of Egypt; but when he was tried by the murmurings of the Hebrews, could desire his name to be blotted out of the book of God."

Noah condemned the world by his faith in a coming flood, and preached righteousness for one hundred and twenty years, and saw the antideluvians laid out in the winding sheet of death, but afterwards fell into drunkenness.

Even Abraham, "the father of the faithful," after being called of God to go into "a land which he should after receive for an inheritance," was tempted, and represented to Pharaoh of Egypt that Sarah was his sister instead of his wife.

Elijah, "a man subject to like passions as we are," says James, could at one time shut the windows of heaven by his faith, "that it rain not for three years and six months;" and again, could call fire from heaven to consume sacrifice, altar and all, and destroy the prophets of Baal, was left to feel his weakness, and sat down under a "juniper tree," and desired death, and afterward crept into a "cave," showing a fear of that miserable Jezebel.

Jeremiah, "sanctified and ordained of God before his birth," and whose mouth "was touched by the hand of God," and was "set over the nations, and over the kingdoms," to root out and pull down, to build and to plant, was brought to such a trial in waiting for the fulfillment of "the word of the Lord" he had uttered in the ears of that rebellious people, cried out, "O Lord! thou hast deceived me, and I was deceived. I will not make mention of him nor speak any more in his name. Cursed be the day when I was born." See Jer. 20: 7–18.

Jonah, after his wonderful experience preaching to the Ninevites, not seeing the word of the Lord fulfilled according to his idea, became angry, and called on God to take his life.

Peter, one of the chosen apostles of our Lord, who manifested such a love for his Master as to feel willing "to go to prison or to death" with him, was left to be "sifted as wheat" by Satan, and cursed and denied Jesus, even before a "maid" in the palace of the high priest.

John, the Baptist, who came in "the spirit and power of Elijah" as the forerunner of Christ, and proclaimed boldly that he was "the voice of one crying in the wilderness, prepare ye the way of the Lord," and had baptized the sacred Jesus in Jordan, and saw the wonderful display of approval on the occasion, began to doubt when cast into prison, and even sent two of his disciples to inquire if he was "the Christ," or should we "look for another?"

Our space forbids us to speak of the seeming incongruities of many other prominent Bible characters, who, when they stood boldly for God, "by faith subdued kingdoms, wrought righteousness, obtained promises" etc., but in an evil hour gave way to temptation, and was "shorn of their strength." The Holy Spirit moved upon the prophets to write the biographies of men just as they were, with faults, and not as many are written in our day, when character is extolled far beyond what facts will warrant.

But there was one personage upon earth whose character was spotless. The Lord Jesus Christ was his name. His coming had been predicted hundreds, yea, thousands of years prior. Isaiah, in speaking of this person, said, "His name shall be called Wonderful." A wonder is something strange, a miracle, a marvel, a prodigy. All this was true connected with the life of Jesus. He had a wonderful birth, and a wonderful lifetime filled with wonderful events, so that the multitudes, chief priests and scribes saw the wonderful things he did, and the effect was wonderful, for babes and sucklings cried in the temple, saying, "Hosanna to the son of David."

He had a wonderful temptation, that he might succor those who are tempted, and make a way of escape for them.

He had a wonderful death, attended with wonderful phenomena, for the sun refused to shine, and a mighty earthquake opened the graves of saints.

He had a wonderful resurrection, for an angel came down from heaven, and rolled the stone away from Joseph's tomb, and the wonderful conqueror came forth with the keys of death and the grave, and "showed himself by many infallible proofs to his disciples for the space of forty days, and then ascended into heaven wonderfully, and "led a multitude of captives;" and the wonderful news was brought to those gazing ones, by the angels, that this "same Jesus" should come in "like manner" as they had seen him "go into heaven."

But the greatest wonder of all appears in the fact that he came to seek and save lost, perishing humanity; and, though we are beset with so many apparent weaknesses and temptations, can deliver us, and restore to us the "joys of his salvation," and finally save us in the everlasting kingdom.—*Ex.*

THE GOSPEL.

M. JANE LOCKE.

The gospel is the power of God. God says his word shall not return unto him void, but it shall accomplish that for which he sent it. The design of the gospel is to save the perishing. A gospel that has no power in it to save lost men must be a gospel that leaves out Jesus Christ, for he came to seek and to save that which was lost. He came not to call the righteous, but sinners to repentance. Paul says in writing to the Corinthians, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power, that your faith should not stand in the wisdom of men, but in the power of God.

The word of God, which is quick and powerful, needs no polishing, no rectifying, no adulterating, no fixing up with enticing words of man's wisdom. The popular gospel of these last days leaves out the power, while it lulls to sleep its hearers with the song of peace and safety; leaves out the old-fashioned brotherhood, by which Christ's own dear children were so unmistakably known as a peculiar people. No wonder that the humble followers of the meek and lowly Jesus, the old-fashioned christians, feel very much out of place in a congregation of fashionable worshipers. But praise the name of the Lord, there is a power in the gospel. We have this treasure in earthern vessels, that the excellency of the power may be of God, and not of us. Praise God for the pure word of life, and for the power of inspiration, which accompanies that word to the hearts of the believers.

I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to my poor soul. By this power I have obtained the unsearchable riches of Christ, and am able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge. By the power of the gospel I am quickened, who was dead in trespasses and sins; and can walk in the light, as he is in the light, and have fellowship with God's people, and the blood of Jesus Christ, his Son, cleanseth me from all sin.

The power of the gospel enables me to look forward with full assurance of faith, to a blessed immortality in the resurrection state, in the world to come, for life and immortality are brought to light through the gospel. By patient continuance in well doing, I am seeking for glory, and honor, and immortality, expecting eternal life wnen Jesus comes.

Loudon, N. H.

THE OBEDIENCE OF FAITH.

In the epistle to the Romans, St. Paul used this expression twice in the Greek. It indicates more than justification by faith, the great doctrine which is set forth and defended in that epistle. It shows that true obedience springs from faith in Jesus Christ, and receives all its vitality from that root. There is but one command which the sinner is called upon to perform before evangelical faith. This is repentance.

There is a divine philosophy in the order of these two precepts, "repent and believe." Repentance towards God must precede faith in the Lord Jesus Christ. Such repentance as leads the wicked man to forsake his way, and the unrighteous man his thoughts, before he can effectually "turn unto God who will abundantly pardon." By this assertion we do not deny that the regenerate soul has a clearer view of his sins, and a stronger abhorrence of his depravity after he is begotten of the Spirit than before that great and glorious work. Now the important question arises: How can this proclivity toward sin be eradicated from the regenerate soul, so that it may hereafter gravitate upward, and not downward? This is the real want of thousands of God-fearing people.

Many have been told that they must wait till death, the greater redeemer than the Son of God, and the mightier sanctifier than the Holy Spirit, has come to their relief. It is true that Jesus does not propose to present us unto himself faultless in the presence of his glory, freed from infirmities, those scars of sin, till we have crossed the river of death. But Jesus has, in this life, a balm for the medication and perfect cure of the wounds of sin in this life. Hence St. Paul exhorts the Corinthians to cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And he prays for the Thessalonians first, that they may be sanctified "wholly," and, secondly, that their "whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ." This certainly means sanctification before death, and also preservation in a state of holiness in this life.

Now the important practical question remains to be answered: What must a justified soul do to attain this state of holiness, the extinction of inbred sin within? The words, "obedience of faith," contain the answer. What am I to obey? The sum of the law is epitomized by Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Can I do this in my own strength? No, but I can bring my powers and capacities as empty vessels unto the Holy Spirit, and he will fill them by shedding abroad the love of God in my heart. He does this by revealing to me the fact of God's great love to me, which awakens my soul to his great love, with all the capacity of my being. This bringing my empty heart to God is the act of consecration in obedience to Christ's summary of man's whole duty. When this is done, and unwavering faith in the divine promise accompanies the act, the soul realizes the cleansing power and the fulness of God. But when the faith is inadequate, the cleansing may take place, but not the fulness of God. From this state the believer either very soon falls back into the old mixed life of sin and repentance, or goes forward to the experience of "all the fulness of God."

To abide in this state of perfect victory and full trust, we are to walk by the same rule of "the obedience of faith," and mind the same things that we did when we entered this state, by daily consecration, and a renewed grasp of the promises. The power of God must be relied upon as much in our abiding as in our entering this state. We are to be "kept by the power of God through faith." When we find a stream steadily flowing without a supplying fountain, we may expect to find a soul living in holiness without the enabling efficiency of the Holy Spirit. The figure of "a well of water springing up into eternal life," is explained subsequently by John as the fulness of the Spirit in the heart. Compare John 4: 14 with 7: 37–39.

The intimate connection between obedience and faith is expressed by Christ, when he says, "If any man will do (or will to do), his will, he shall know of the doctrine." . . .

The fact that genuine faith always includes obedience, is a sufficient answer to the skeptic's objection that salvation is made to hinge upon a bare intellectual act, without reference to the character of the agent. It is just the opposite. It is an act of submission to the highest authority in the universe; an act which tends to conserve the moral order of the world, by enthroning the moral law in universal supremacy.

A singular confirmation of the truth of these remarks is found in the Greek Testament, where *apitheia*, unbelief, is usually used to signify disobedience and obstinacy. The unbelief for which men are to be everlastingly condemned, lies in the rebellious attitude of the will toward Jesus Christ, and not in any supposed innocent intellectual inability to believe the truth of God's word.

The practical bearing of all this upon those who are seeking to be lifted into the higher altitudes of christian experience is, that the faith which is the required condition of such a spiritual uplift, is possible only to a soul whose obedience has reached the point of entire surrender to the will of God, where there is a willingness to walk to Calvary with the fainting Christ, and to be crucified with him.

Then, and then only, will the Christ-life take the place of the old self-life, enabling the believer to adopt St. Paul's words, "I am crucified with Christ; . . . it is no longer I that live, but Christ that liveth in me." Let no one accuse Luther of boasting, when through "the obedience of faith" he reached that deadness to sin, and that conscious fulness of the divine life, which enabled him to say, "If any man knocks at the door of my breast and says, "Who lives there? my answer is, Jesus Christ lives here, not Martin Luther." The great reformer did not stumble into this christian experience. To reach it he was often closeted with God three hours a day studying the divine promises, and wrestling with the Lord as Jacob with the angel.—*Contributor.*

"WITHOUT ME YE CAN DO NOTHING."

A text that should be hung up in every pastor's study, and in every business man's counting room, in all reformatory homes, either for children, or the more advanced in vice and sin. Were this done, there would be fewer inefficient sermons and prayer-meetings, less of the world, and more of God in every effort to do good. Men try to reform the fallen by cruel punishment and brutal force. We have had quite enough evidence of this in this community during the last year, one would think, to satisfy all, that a change should be made in our methods. The law of kindness and love is the reformatory rule prescribed by Christ; not anger, force and cruelty. Kind words, soft utterances, are weighty and effective with all, and especially the fallen and imbruted. When will governments learn to treat men as human beings, when brought into their hands by degradation and vice?

"Pilate said unto him, knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, thou couldst have no power at all against me, except it were given thee from above." Even the power of the political ruler is from God. The prophet said to a corrupt monarch, "The God in whose hand thy breath is, hast thou not glorified." For that reason God took his breath away that same night. If all power is from God, and every man has his very breath by divine permission and influence, certainly it becomes all men to recognize the source of all life and usefulness.

How easy it is for even the pious, to forget that the success of all their labor depends on the presence and aid of Christ, moment by moment. The minister may read almost every day the words of his Master, "Without me ye can do nothing," and yet compose his sermon, ascend the pulpit, and deliver it with a fearless air, hardly once thinking of God in the whole transaction. All men admit in theory that God rules the world, in small matters as well as in the affairs of nations. And yet religious people, in laying their plans, hardly think that all will be fruitless of good without the constant favor of God. Very little may be thought of his influence after all. What is said of the profane and wicked, may often, far too often, be said of the religious, "God is not in all their thoughts," for hours together.

Churches may be built and dedicated, sermons preached, prayers offered up in appropriate language, protracted meetings appointed and carried on for weeks, with but little thought of the words of Christ, "Without me ye can do nothing." Such is the habit of forgetfulness, even among the sincere, pious and good. I herein suggest a truth that I am sure will come home to the thoughts, and challenge the conviction of most believers.

THE REMEDY.

Most wisely did Mr. Wesley advise all his people, and especially his helpers in the ministry of reconciliation, "always to set God before them." He who would succeed in any pious work, must do this, or he "fights uncertainly," or merely "beats the air.' Forms of prayer have their use, and should be regularly kept up by all. But many who pray sincerely and conscientiously, fail to keep God constantly before them. Hence a sense of absolute reliance on God is almost impossible, and a certain illy-defined dependence on self, and the means used in obedience to law, is sure to supervene. To set God before us all the time in labor and rest, and to look alone to him for success in all we do, is to live a life of faith. All such will he "guide into all truth," and cause them "to triumph in every place."

That is one reason why we preach holiness so earnestly and constantly. "Blessed are the pure in heart, for they shall see God," seeing him in prayer, in preaching, and in visiting from house to house, in the chamber of the sick and dying, in the place of trade, in sickness, temporal losses, and in the death of loved ones. All is seen to be in the hand of Him who loves us too well to allow us any harm. Let any one try this remedy for dull prayers, dull sermons, and all stupor in the religious life, and my word for it, he will have more joys than sorrows to recite in detailing his daily experience. Mark, the remedy is in setting God before him in all he does, and trying momentarily to feel, as well as say, "Without Christ I can do nothing. I have no power unless it be given me from above."—*Christian Standard.*

THE RESTITUTION.—ACTS 3: 21.

Adam received the doom, "Cursed be the ground—thorns and thistles shall it bring forth," etc. For this cause Jesus wears the thorns, that he might cancel the doom; for this cause also was he buried in the earth, that the cursed earth might receive, instead of the curse, the blessing.

Our Lord Jesus Christ then comes from heaven, and he comes with glory at the end of the world, in the last day. For this world shall have an end, and this created world shall be made new. For since corruption, and theft, and adultery, and every sort of sins, have been poured forth over the earth, and blood has been mingled with blood in the world, therefore that this wondrous dwelling-place may not remain filled with iniquity, this world shall pass away, that the fairer world may be made manifest. And wouldst thou receive proof of this out of the express words of Scripture? Listen to Esaias, saying, "And the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth off from the vines, and as a falling fig from the fig-tree." And the gospel says, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven."

The Lord shall not roll up the heavens, that he may destroy them, but that he may raise them up again, more beautiful. Hear David the prophet, saying, "Thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of thy hands; they shall perish, but thou remainest." But some one will say, "Behold, he says plainly, they shall perish." Here in what sense he says they shall perish, it is plain from what follows: "And they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." For as a man is said to "perish," according to that which is written, "The righteous perisheth and no man layeth it to heart," and this, though the resurrection is looked for, so we look for a resurrection, as it were, of the heavens also, "The sun shall be turned into darkness, the moon into blood." And again, hear Christ saying, "Heaven and earth shall pass away, but my words shall not pass away;" for the creatures are not equal in honor with the Master's words.

The things then which are seen shall pass away, and there shall come the things which are looked for; things fairer than these; but as to the time, let no one be curious. For "it is not for you," he says, "to know the times and seasons which the Father hath put in his own power." And venture not thou to declare when these things shall be, nor, on the other hand, abandon thyself to slumber. For he saith, "Watch, for in such an hour as ye think not, the Son of man cometh." But seeing that it behooved us to know the signs of the end, and whereas we are looking for Christ, therefore we may not be deceived and perish, nor be led astray by that false Antichrist, the apostles, moved by the divine will, address themselves by a providential arrangement to the true Teacher, and say, "Tell us when shall these things be, and what shall be the sign of thy coming and of the end of the world?" We look for thee to come again, but Satan is transformed into an angel of light; put us therefore on our guard, that we may not worship another instead of thee. And he, opening his mouth, says, "Take heed that no man deceive you."

And you, hearers, who now, as it were, see him with the eyes of your mind, listen to him saying the same things to you likewise: "Take heed that no man deceive you." And this word exhorts you all to give heed to what is spoken; for it is not a tale of things gone by, but a prophecy of things future, and which will surely come. We prophesy not, for we are unworthy; but we set before you the things which are written, and tell you the signs. Observe then which of them have already come to pass, and which yet remain, and make thyself safe.—*St. Cyril, Bishop of Jerusalem*, A. D. 350.

A Foot Lamp.—One of the most interesting things in the Holy Land is the fact that one meets everywhere, in daily life, the things that illustrate the Word of the Lord. The streets of Jerusalem are very narrow, and no one is allowed to go out at night without a light. Throw open your lattice in the evening and look out, you will see what seem to be little stars twinkling on the pavement. You will hear the clatter of sandals, as the late traveler rattles along. As the party approaches, you will see that he has a little lamp fastened to his foot, to make his step a safe one. In an instant the verse comes to your memory, written in that same city three thousand years ago—"Thy Word is a lamp to my feet, and a light to my path."—*Ex.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 24, 1875.

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MILES GRANT.

DO NOT FORGET that Bro. L. Reimer, 639 No. 8th St., Philadelphia, is publishing a *German* paper, called the "Bible Searcher" and "Zion's Watchman." This should be circulated among the German population. Let efforts be made to introduce it to as many Germans as possible.
M. G.

WESTFIELD.—We commenced meetings in Westfield, Monday evening, Nov. 15th, in the neat and commodious chapel where the church meets with Bro. J. Hemenway as pastor. We found the church in a healthy condition, and ready for hearty co-operation with their pastor in revival work. The prospect at present (Nov. 17th) is very encouraging. Some have already confessed their sins and been blest. We are expecting to see a glorious work in this place. The Spirit of the Lord is moving upon the hearts of the people.
M. G.

SPRINGFIELD.—The meetings in Springfield continue to increase in interest. The Lord is bestowing very rich blessings. It is the unanimous expression, that these are the best meetings we have ever enjoyed in this city. One chief reason for this is because so many have made a full consecration to Jesus. As the result, he has filled them with his Spirit, producing perfect love and peace. Yesterday (Nov. 14th) was a precious day in the Lord. Three young converts were baptized in the Conn. River. Four united with the church, which is alive in spiritual things. Members of other denominations unite with us in sweet communion.
M. G.

PRESS THE BATTLE.—Thank the Lord that so many in these trying times are ready to respond to the three months' proposition, and make a sacrifice to bless others with the reading of "our paper." We may expect blessed results. If we ever make sacrifices for others, it should be in hard times, like the present. "Have faith in God." Give to him, and fear not to trust him to provide. He knows no hard times. His resources never fail. He can take care of those who trust him in hard times, as well as when great prosperity prevails. This Bro. Muller has found true in the care of his twenty-four hundred orphan children. Some said to him, when the Franco-German war broke out, Are you not afraid that the orphan children in your care will be deprived of support? Bro. Muller assured the inquirers that the Lord could take care of the orphans as well in war times as in peace; and thus it has proved. There was no lack. Remember there are no panics in the Lord's financial matters.
M. G.

PURITY.

"Blessed are the pure in heart, for they shall see God."—MATT 5: 8.

Purity of heart is a vital qualification for all who desire to be saved in the kingdom of God. Nothing else can be substituted in its place. One may have but little knowledge, but little light, and yet have a pure heart, and be ready for the day of judgment, while another may be well informed in all the prophecies, the signs of the times, the doctrine of the Bible; be able to teach and preach these great truths correctly, and still have an impure heart, and be lost. If one lives up to what light and truth he can comprehend, trusting himself wholly in the hands of Jesus, he has nothing to fear. But he who depends at all on his knowledge, or his works, for salvation, will find he has built on the sand, and lacks that which is most essential—a pure heart. This is the one thing needful for all who wish to be ready to meet Christ at his coming.

We shall not be saved because we belong to this or that denomination; because we believe this or that doctrine; because we have done this or that; but because the heart is pure—free from sin.

Inasmuch as it is a fact that many hold the truth in unrighteousness, it follows that truth alone will not save people. "If any man have not the Spirit of Christ, he is none of his." Rom. 8: 9. The presence or absence of the Holy Spirit in the heart is what decides whether he shall be saved or lost. As there are many devoted christians filled with the Spirit, loving God with all the heart, who, without doubt are unconsciously holding erroneous doctrines, it follows that one may have a pure heart before his theology is all correct. The fact that the heart is pure affords no certainty that the person's doctrinal belief is right in all respects. Cleansing does not mean teaching. A half-witted, ignorant person can have as clean a heart as the most learned theologian. If it were not so, then the Lord would be partial to the talented and educated.

If it were necessary to be correct in our doctrine before we can be pure, or holy, then we should be obliged to wait for purity till we could have sufficient time to carefully examine the whole Bible. But this would take many weeks, even months, and perhaps years; and then we might be wrong in our conclusions on some important points. Before we were a quarter through with our investigation, we might be called to sleep the sleep of death, or to behold Christ coming in the clouds of heaven; hence, if a pure heart depended on a correct knowledge of the Scriptures, we should be found unprepared for the kingdom of heaven.

Thank the Lord it is so arranged that every one can have a pure heart who will at once submit all to Christ, letting him have the full control, yielding to obey him in all things, so far as his will is known; being ready to embrace light and truth as fast as it is presented clearly to the understanding. Every one who thus chooses can *now* give himself into the hands of Jesus, to be eternally his, without the least reserve, and thus secure a pure heart by the cleansing power of the Holy Spirit, which is sure to follow entire consecration. Why not do it NOW?
M. G.

A RECONSIDERATION.

A brother very kindly invites us to reconsider a statement we made in an article we wrote on holiness, published in the *Crisis* of Sept. 29, 1875, in which we say, "This change (being created in righteousness and true holiness), is produced by the *same power* of God which 'created' man in the beginning, when he stamped him with his moral image, which was lost by sin, and is restored by conversion."

The question raised by the inquiry, if we understand it, is, Did God exercise the same power in creating man's organism as is exercised when a sinner is "created in righteousness?" In other words, was not the first act of creation produced by "physical power" and the latter by "moral mind force?" Power is "ability to act;" "capacity for acting." It is *force* or *energy* in acting. Physical power is the energy or force of material matter—organism—"created existences;" as men, beasts, steam, mechanism, etc. "Mind force" is moral or spiritual power, and is the energy or capacity for acting of intangible or immaterial agents, will, spirit, etc. The direct question now comes up, Was the creative power of God which produced man in the beginning exercised through any material body or matter, or was it will force, the energy of a divine Spirit?

God created this world, animate and inanimate, by the power of his Spirit, according to Moses testimony. He said, in viewing the chaotic matter out of which the earth was created and the darkness with which it was wrapped, "And the Spirit of God *moved* upon the face of the waters." Gen. 1: 2. The Spirit of God "*moved*," *acted*, exerted energy, power, "upon the face of the waters," and changed them, brought order out of confusion, created the matter into a habitable globe and some of it into living beings to dwell upon its surface.

To stand at the head of all these creatures, as ruler of the earth, he created man. He was a part of this creation produced by the same *power* and by the same changeless laws as all other parts of the created whole. It was the almighty energy and force of God's will and Spirit which became the creative power of this world, and not the force of matter or of an organism, consequently was not a "physical power," but a *spiritual*, *divine power*. We mistake, when we suppose that it requires a physical power to produce a physical result. A heavenly power may produce earthly things.

God's laws are changeless, and it will take the same power, governed by the same rules, to renew and recreate our world, that it did to produce it in the beginning. It was a power infinitely above any inherent power of earthly matter, organic or inorganic, producing results anterior and infinitely superior to anything produced by natural earth forces; therefore all of its action which is above and outside of earthly power is miraculous to man, who, without inspiration, can only comprehend the scientific results of earth forces.

For this reason "the natural man receiveth not the things of the Spirit of God; for they are *foolishness* unto him; neither can he know them, because they are spiritually discerned."

Men manifest great ignorance, and reason from a very false premise, when they refuse to believe anything which they cannot understand as being produced by the natural action of material or scientific forces. The manifestation of God's power in this world on its highest plane is one grand series of miracles to men. What we mean by the highest plane is this: We understand this world to be governed by laws and powers appointed of God, as applicable to a cursed fallen world, where all its forces tend to change, ruin and death. But God has introduced into this world laws and forces which act upon a higher plane, and are designed to produce exactly opposite results, and to restore a ruined world to its original perfection, with all its parts, creatures and glory.

These two classes of principles and forces seem to the unanointed eye as antagonistic, but in the light of inspiration all is harmony. All the principles and powers designed to control and operate in this world, while it is under the curse, are so employed as to continue the curse. These are natural laws and scientific principles; the highest known to men outside of divine revelation or the holy unction. All spiritual forces, we mean all power operating on the higher plane of the world to come, manifested in this world, in preparing for that world, or establishing it at its completion, are antiscientific; and every act accomplished by it is, from an earthly, natural stand-point, a miracle.

The application and operation of the Word and Spirit of God upon the human heart in convicting it of sin, changing it to a condition of holiness, producing all the variety of christian experiences, and giving direct answers to prayer, are an unbroken series of miruculous manifestations. All these are above and beyond science.

There has been another class of events upon the earth, produced by the higher forces, which counteracted or suspended natural laws and forces, such as the conception of Isaac and Jesus. Daniel's safety among hungry lions, the protection of the Hebrew captives in the midst of the consuming heat of the fiery furnace, the parting of the waters of the Red Sea and the Jordan, the residence of Jonah in the fish, a long series of prophetic fulfillments, the superhuman deeds of Christ, and the unvarying accomplishment, through eighteen centuries, of all he foretold. These are all supplemented, and receive the divine seal of almighty creative and *re*creative power by the resurrection of the dead. It positively requires creative power to *re*organize and *re*vivify the dead; for the elements of the human body after death do go back to their original conditions and combinations, as they were when the adamic organism was created. Therefore it takes exactly the same skill and power to resurrect a dead man that it did to create the first man; and they are in both cases vitalized into life by the breath—spirit—of the Creator.

That God employs the same spiritual power to change the heart of man and give him a christian experience that he does to raise the dead, appears evident from the following passages: "And what is the *exceeding greatness of his power* to us-ward *who believe*, according to the working of his mighty power, which he *wrought in* Christ *when* he raised him from the dead." Eph. 1: 19, 20. The "working of his mighty power" in a believer is "according to"—the same as—that which "raised Christ from the dead." He explains himself in the context, making the action of the power in the two cases parallel, when he says—"And you hath he quickened who were dead in trespasses and sins." The quickening, spiritually, at conversion, is made parallel to and illustrative of the resurrection of the body physically.

Exactly the same truth is expressed in Romans 8: 11. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." It is the same power of the Spirit that quickens us to newness of life and obedience to God, that created man in the beginning, and will resurrect or recreate him at the last day.

It is a glorious thought which gives the believer strong assurance, that the same almighty power of the Spirit which created the worlds, organized and endowed man, stilled the winds, calmed the seas, healed the diseased, and raised the dead, brought Christ out of Joseph's tomb, and carried him up to the gate of glory, also helps us believe God's Word, obey him joyfully, and hold self and the world in subjection to the will of God. The same hand which guides a star, guides the feet of the most poor and feeble saint. The same power which wheels the planets over their trackless path seals the sacred truths of revelation on the christian's heart.

Then look up, ye weary, tempted children of God, and remember that the Governor of the universe moulds thy heart into the image of his Son, and robes thee with his own righteousness, and prepares thee by his wonderful grace for the realms of everlasting bliss. Cast thyself into his arms, and *rest* safely in Jehovah's keeping. Be sure and know for yourselves personally that the sinner's Friend has received you as a member of his royal society, and if so, that all the guards of the divine throne are charged to defend thee from the assaults of all foes, and safely conduct thee into the presence of Him who hath bought thee with his blood.
J. C.

WHO WAS MELCHISEDEC?

There has been much speculation about the saying of Paul in Heb. 7: 1–4, which reads as follows:—"For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."

An old translation reads: "His father, his mother, his pedigree, are no where mentioned; the time of his birth and of his death is not recorded; a character that is extremely similar to the Son of God, as he was invested with the priesthood liable to no succession."

It is quite reasonable to suppose that this Melchisedec was some person who lived before the flood, as well as after; hence, in Abraham's time, there was no record of his birth, or pedigree.

In the Book of Jasher (the Upright Book), we find the following: "And Adonizedek, king of Jerusalem, the same was Shem, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech. And Adonizedek blessed Abraham, and Abram gave him a tenth from all that he had brought from the spoil of his enemies, for Adonizedek was a priest of God." Book of Jasher, 16: 11, 12. Here it is plainly stated that the priest was the same person as Shem, who was a son of Noah. Shem lived after the flood over three hundred and fifty years before the birth of Abram, and was the only one then alive that had lived before the flood. This fact would make Shem, called also Melchisedec, or Adonizedek, a very noted man. No one but himself could give an account of his life, or tell what took place before and during the flood. He had a kind of pre-existence in a world of which the people in Abram's time knew nothing. To them, he was "without father, without mother, without descent, having neither beginning of days, nor end of life." He stood as the only representative of the world before the flood, with no one living who could declare his pedigree, for his father, mother and brethren were all dead. He must have been a remarkable man in the estimation of that generation.
M. G.

PLATONISM.

Perhaps some might be surprised, if it were said that there are now more professors of religion following the doctrines of Plato and Socrates, than of Christ. Let us look at some facts in the case. What did those heathen philosophers teach? Plato taught that man has an "immortal and rational soul," which he also called the "divine principles." Socrates taught that "the soul is immortal." When speaking of "departed souls," he says:

"Those who have passed their lives in a manner neither entirely criminal, nor absolutely innocent, are sent into a place where they suffer pains proportioned to their faults, till, being purged and cleansed of their guilt, are afterwards restored to their liberty, and receive the reward of the good actions done in the body.

Those who are judged to be incurable on account of the greatness of their crimes, who have deliberately committed sacrileges, or murders, and other such great offenses, the fatal destiny that passes judgment upon them hurls them into Tartarus, from whence they never depart.

But those who are found guilty of crimes great indeed, but worthy of pardon, who have committed violence in the transports of rage against their father or mother, or have killed some one in like emotion, and afterwards repented, these suffer the same punishment and in the same place, but for a time only, till, by their prayers and supplications, they have obtained pardon from those whom they have injured.

But those who have passed through life with peculiar sanctity of manners, delivered from their base earthly abodes, as from a prison, are received on high in a pure region, which they inhabit, and, as philosophy has sufficiently purified them, they live without their bodies through all eternity, in a series of joys and delights it is not easy to describe."

It will be seen at a glance, that the Roman Catholic Church copied largely from the Pagan system, modifying it sufficiently to make it acceptable to backslidden professors, and not enough so but that the Pagans could be united with them in the worship of saints instead of heroes. This was a master stroke of policy on the part of Satan. He first established among the Pagans a system of worship, which was the outgrowth of his lie to Adam and Eve, when he taught them that they had immortal souls, and should never die. Instead of worshiping the true God, Satan persuaded the Pagans to worship departed heroes. Having accomplished this among the Pagans, his next plan was to introduce his lie in the church, with a corresponding system of worship. This was successfully done in the system adopted by the Roman Catholic Church, which teaches its members to worship departed saints instead of God, especially the Virgin Mary. This system has been spread throughout the world. As saith the Scripture, when speaking of the Roman Catholic Church, symbolized by the woman on the scarlet-colored beast: "All nations have drunk of the wine of the wrath of her fornication." The entire systems of Paganism and Catholocism would fall at once, were it not for the false doctrine of the immortality of the soul, which is their chief foundation.

Satan is now making one more grand effort to overthrow pure christianity, by introducing his system of theology in a varied form, called Spiritualism. Through this, he hopes to lead many back more fully into Paganism. Thank God, holy men are beginning to get their eyes open to his devices, and think more of divine truth than human creeds founded in error. A theological revolution is at hand. Buried truths are being dug out of the theological rubbish, where they have been long obscured, and are now shining forth as polished diamonds, to the admiration and joy of thousands of Jesus' loving disciples. That horrid Catholic system of error and iniquity, that has done so much towards mystifying the word of the Lord, and keeping the human race in darkness, is about to be fully exposed to every true follower of Christ. The true doctrine of the Bible—Jesus and the resurrection—is coming to the front in the last great conflict with the powers of darkness.

Just let common sense have a little exercise for a few moments. Imagine, if you can, a company of men living "without their bodies through all eternity." Having no bodies, of course, they could have no feet, hands, arms, faces, eyes, ears, mouths, heads, hearts, lungs, nor senses, consequently, they could not walk with any one, nor take hold of friends in fond embrace, for there are no bodies to touch; they could not hear, see, smell, taste, speak, nor feel. Does the Bible teach anything about bodiless saints in the kingdom of heaven? Not a word, but directly the opposite.

We cannot be anybody without a body. Let us come back upon the rock bottom of the pure doctrine of the sacred Scriptures, and believe that they teach the truth, when they say, "If the dead rise not, then is not Christ raised; and if Christ be not raised, . . . then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 16–18.

That cannot be a Bible doctrine which is not taught in the Bible. We have not been able to find a word in it about the immortality of the soul or spirit. Why are the sacred Scriptures silent on the subject? Simply because it is unscriptural. It is not true. The doctrine came from the heathen, not from God. It was first taught by Satan in the garden of Eden. The word of the Lord is opposed to it, as well as all true philosophy, reason, science and facts. Why is it, that in the entire Bible, there is not a single passage where the words soul or spirit are qualified by the terms immortal, undying, everlasting, endless, or any equivalent expressions? We can conceive of no good reason, only because, if they were thus applied, the statement would be false, and in harmony with the teaching of Satan and anti-Christ.

Is it not high time to leave human creeds, of Papal origin, and come back to the plain word of the Lord? Is it not time to turn Platonism out of Christianity, and inquire for the old Bible paths of sound doctrine? Let faithful men of God, who see these things, stand forth with holy boldness, and declare the whole truth, exposing the great lie of the arch deceiver, who was the first to teach the immortality of the soul. Gen. 3: 4. The evils that have sprung from a belief in that lie are truly alarming. It is the chief corner-stone of every false system of religion in the world. Take that out, and they would all tumble into a heap of rubbish.
M. G.

A NEW BOOK.

"LIFE IN CHRIST:

A STUDY

OF THE SCRIPTURE DOCTRINE

ON

THE NATURE OF MAN; THE OBJECT OF THE DIVINE INCARNATION,

AND THE

CONDITIONS OF HUMAN IMMORTALITY.

BY EDWARD WHITE,

Author of the "Mystery of Growth," etc.

LONDON:

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The above is the title of a book of 590 pages octavo—perhaps the most comprehensive and exhaustive statement of the arguments in favor of the non-eternity of future suffering yet published.

As many as can, should possess themselves of this work. Just received from the London publisher, and for sale at this Office. Price $4.00. Sent by mail on reception of the same.
AG'T.

BRO. S. F. LEAVITT, Danbury, N. H., writes:—"Jesus has sweetly kept me ever since he preciously saved me, more than two years ago. I am his to-day. Bless his dear, sweet name! I am daily enjoying rich feasts at the table of his love. Through Christ I stand in victory. Allow me to call your mind to the counsel I asked of you at the Alton Bay campmeeting, about my cider apples. Well, I firmly resolved to act upon your advice, and let my orchard preach temperance, by way of rotten apples, rather than have them made into cider to drown men's reasons by the heavy curse of intemperance. Of course I should be tried, to see if I would hold fast mine integrity. I told you, Bro. Grant (and Bro. Couch the same), that I needed the income of that orchard. You said the Lord would make it up in some way, if it was in blessing. Well, he has done the whole thing. You know that Diabolos is always ready to jump on to the stage and exert his influence first. Acting upon this principle, he sent a man early one morning to buy my apples for cider. He tried hard to effect a bargain, but money to me was no inducement against the righteousness of temperance. So he left without purchasing. At noon of the same day, the Lord sent a man saying he wanted to buy my apples for cider to boil down for making sauce, and for vinegar. I sold the apples to him, and the Lord blessed the trade. I saved about thirty-five bushels for pie and winter apples, and while others cannot sell their apples for pies, I have no difficulty in selling mine, for when I go out to sell some, the Lord goes before me."

Bless the Lord, Bro. Leavitt, that you have not bowed to the enemy. Hold fast your integrity. Stand up for Jesus. Rotten apples in the field will be found more profitable at last, than barrels of cider in the cellar, waiting for the jovial bowl. Let every one looking for Jesus beware of the viper in the cider cup. We have seen strong men fall through its debasing influence. Plug up the cider, and let it turn to vinegar.
M. G.

SIGNS OF THE TIMES.

Archbishop Bailey, Roman Catholic, says, "The age is one of worldliness. Those principles of truthfulness and honor and self-respect which come from religion are too much passing away. We are living in an atmosphere of immorality and dishonesty, which has lowered the type of religious faith and practice. Too many regulate their lives by the maxims of the world. Parents are careless of the education of their children and heedless of what they read."

Daniel Dougherty in his late lecture in this city said, "France, England, Italy, Germany, aye, even Russia, are infested with socialism, communism, the Carbonari, and the like, which neither king nor kaiser nor czar can suppress. . . . Our country swarms with secret and oath-bound combinations, many of them aiming at alterations in law. Scientists are aiding them by denying revelation, and soon the skepticism of the schools may become politics at the polls. Then may come a harvest of horrors."—*The Prophetic Times.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$115.27
Dr. J. Trevor	8 90
Mrs. H. J. Harp	2.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$31 26

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer 5002, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis.*

Aug. 6th, 1875, and onward.

Previous acknowledgments	$1,363.00
Elder Loren Marsh (pledge paid)	25 00
Dr. J. Trevor	10.00
D. G. Sawyer	5 00
M. J Eaton (pledge paid)	5 00
M. J. Wise (on pledge)	5.00
Joseph Fairbanks	3.00

FOR THE NEEDY.

Previous acknowledgments	$24.00
Joseph Fairbanks (for Eld. Geo. Thompson)	2 00

TO SEND THE WORLD'S CRISIS THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

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THE PROPOSED AMENDMENT.

TO ALL WHOM IT CONCERNS.

Dear Brethren:—By a notice in the *Crisis*, from the Board of Directors of the A. C. Association, calling a special meeting to consider the changing of the Constitution of that body so as to form a new basis of representation, it seems they have decided that there ought to be a change. All those who know the unequal workings of the present Constitution, and who desire an equal and correct representation of the body in the choice of its officers and management of its business, must realize that a change is greatly needed.

The important question now to consider is, what change shall be made in the Constitution to produce the desired results? A constitution and rules of action should be as simple and direct as possible. Inasmuch as one lengthy article, suggesting a plan for a new Constitution, has been already set before the readers of the *Crisis*, and as that plan seems very complicated, perhaps it may be well to lay a more simple and direct suggestive plan before those who may come together to make such changes as may then be decided upon.

The Association claims to be composed of representatives of all believers within the limits of its sphere of action who co-operate with it. This is a very elastic phrase, and one quite beyond the power of the body to define. A more distinct identification is certainly needed in these days of theological chaos and denominational discord. We think the Association will consent to change its title to that of General Conference. The cohesive, active elements of the Second Advent body are now either organized (or in process of organization), into State, or sectional, annual conferences. These conferences are the active, local organs of the body, as the churches are the active organs of the conferences. The churches can, and should, be properly represented by delegates to the annual conferences, and not to the General Conference. These annual conferences should be equally and properly represented by delegates to the General Conference. We will suggest the following points:

1. That each annual conference elect (according to its numerical strength), one, two, three, or more delegates from its own members, preachers or laymen, annually, to attend the General Conference, with such instructions as they think proper.

2. These delegates may each attend the General Conference, whether near or remote; or either one may choose any one of the number elected, who will attend, to vote for him by proxy (as he may instruct), by a written certificate to that effect, and if any delegate or delegates elected by an annual conference having the right of representation, shall reside over six hundred miles from the place of the General Conference, and neither delegate of his conference can attend, he may, by letter, choose, instruct, and empower any properly elected delegate of any other conference to vote for him, the letter of authority being deposited by the proxy in the hands of the Secretary of the General Conference.

3. The General Conference shall be composed of its elected Board and these elected delegates, and shall meet annually at such time and place as the Board shall appoint, to transact its general business for the body.

4. That the General Conference shall not hold an annual session in connection with any campmeeting or other general gathering of the body.

5. That all the officers of the General Conference shall constitute the Board of Managers.

6. That the Board shall have power to fill any vacancies that may occur during the fiscal year, and transact any other business for the body which demands immediate action.

7. That no member of the Board shall vote for any officer or committee, in constituting a Board of officers, at any General Conference session unless he be an elected delegate from an annual conference.

8. All officers and editors appointed by the General Conference shall be chosen by ballot, and all committees shall be nominated from the floor.

I submit the above for the consideration of the brethren, believing it will, if adopted in its general principles, produce an equal and proper representation of the body.
I. C. WELLCOME.

PERSONAL EFFORT.

A. P. MOORE.

That we are in a time when personal effort is greatly needed in the church is true. People want the minister to do all the talking to sinners about their salvation. I was forcibly struck by a remark of a lady, while riding on the cars in Ohio. She sat in the seat in front of me, and was in tears much of the forenoon. I entered into conversation with her, and found she was summoned to the death bed of her father. I tried to comfort her as best I could, and asked her if she was a christian, and had a Savior's arm to lean upon; She said "yes," and was so thankful to find one, though a stranger, that would manifest any sympathy for her in her sorrow. She said to me, "You must be a minister." I told her I was. She said she thought I was, for "none but ministers talk to people in that way now-a-days."

It is too true. Is it any more the duty of a minister to talk with people than others? I think not. The church is greatly deficient in this respect. Many people never think of going to their friends and neighbors, and trying to get them to become christians. Jesus has called none into his vineyard to be idlers. Go to work. If you wish the Master to say to you at last "Well done," you must *do well*. Don't try to shirk responsibility, and put it on to the preacher. Do *your* duty. Be faithful in your work, and then you will *enjoy* religion. Work, rest, and trust.

Correspondence.

From Sr. E. I. Crouse.

As I am always interested in the letters written for the *Crisis*, I have been thinking that I, too, might write a few lines. Although a stranger to all, or nearly all of the readers of "our paper," I feel that we are brethren and sisters, children of one great family. I have read the *Crisis* for about three years, and have been much benefitted thereby. From my earliest recollection, I was taught to believe in the doctrines held by the Methodists. I grew to womanhood firmly believing that I possessed an immortal soul, which at death would go to heaven or hell, according as I was good or bad. And I remember, when a little child, of wondering about little brothers and sisters that had died, how they looked; and it grieved me, because I feared that I should not know them when I, too, went to heaven; for I always meant to be good sometime, and to go there.

When I was married, I expected to convince my husband in a very short time that the Bible was full of those doctrines that had been taught me. But he had "known the holy Scriptures from a child," and was firm in the belief of Jesus' soon coming, to reward the living and the dead according to their works. I could not convince him that he was in an error, but the more I searched the Bible to find my proof, the more I found to shake my faith in what I had been taught. It was some time before I was really convinced, and then came the cross of confessing my new-found faith. Satan put many excuses in my mind, but thank God, I received strength to stand up for Jesus and his truth. And I can say of a truth, that I love the "blessed hope." I am endeavoring by the grace of God to ever live a humble christian life.

Truly, the thought of soon seeing Him "whom having not seen we love," should inspire us all with renewed zeal in the Master's service. Well does the apostle Peter ask, "What manner of persons ought ye to be in all holy conversation and godliness?" Surely we should be "a peculiar people, zealous of good works." In my poor way, I am endeavoring to show the beauty and simplicity of these blessed truths to those who as yet know them not. There are a goodly number here who believe God's Word, but we have no one at present to preach the good news of the kingdom. I do wish that some faithful watchman would come here to labor, for the harvest is plenteous. Pray for your sister, looking for the Coming One.
East Washburn, Me.

From Bro. P. C. Marsh.

Dear Editors and readers of our beloved paper:—I came to this city, May 28th, 1873. A short time after, with the assistance of two others, we hired a hall, and commenced to preach the word, but owing to the extreme heat, and the many attractions, and so many different sects and denominations, our meetings were very thinly attended; so much so, that we thought best to give them over for the present. The following summer, a Bro. Moss and family came from Lockport, N. J., but I was not made aware of their presence till the fore part of last winter, when, through their instrumentality, Eld. R. H. Bateman, formerly of Lockport, came here to deliver a course of lectures; but, owing to a very strong Christadelphian element, which come to the meetings just for controversy (they, repudiating the fact of the Holy Spirit's leading, or keeping men, since the days of the apostles, and those to whom they transmitted it by the laying on of hands), so that much good that seemingly might have been done was by that means hindered; but I thank God that he came here, for thereby some faithful ones were drawn together. We have held regular meetings since then from house to house. We have a Bible class each Saturday, at 11 A. M., generally preaching, as the Lord pleases to direct the writer of this, in the evening, The blessed truths that we as a people love so dearly are being very earnestly looked into by

many people here. We have very interesting meetings every Friday evening for the study of the Scriptures. Some of the Baptist brethren are almost constant attendants, and we in return attend theirs for the same purpose, on Monday evenings. One of them, Bro. Walters, a local preacher, preached for us, by request, last Lord's day evening. He loves the appearing of Jesus, and all kindred truths. Your correspondent spoke to-night to a goodly number, from 2 Timothy, 3rd chapter, after which nine waiting children gathered around the table of their absent Lord, and partook of the emblems of his broken body and shed blood, as a remembrancer of his death till he come again.

Oh what a glorious prospect is this, of soon seeing Him, who is the author of our precious faith. We extend a cordial invitation to all preaching brethren, who are traveling this way, to make us a call. Hamilton is a thriving city, of 30.000 inhabitants, situated about forty-three miles west of Suspension Bridge, on the Great Western R. R. My address is 33 Hughson St. North. Or, if any one should call during working hours, come to R. M. Wanzer's & Co's Sewing-machine factory.

Brethren, pray for us, that we may be kept in patient waiting for the Lord Jesus Christ. Amen.

Hamilton, Ont.

From Bro. A. B. Swanesburg.

Dear Brethren:—"My days are gliding swiftly by." I am failing fast. My labor is about over. I hope to meet you in the better world. I long for rest. I hope Jesus will come soon. I long to see him as he is and be made like him. I ask the prayers of God's dear saints. Pray for me, brethren.

I have had to pass through great trials of late, but all will be over in a little while from this. Perhaps you will know all soon, and perhaps not, but I know the Judge is coming. I feel I shall die a martyr for the cause of truth in Nova Scotia. I know what it is to be destitute, and to suffer need, but this is nothing compared to *false brethren*. The Lord bless Bro. Grant and Bro. Couch. The Lord bless all the dear household of faith. Yours in the deep waters of affliction.

Shelburne, N. S.

From Bro. I. N. Thompson.

Dear Editors:—The Lord is working gloriously with some of the people here. Two years ago only a few had listened to the truths we hold so dear; but Mr. R. D. Jones cheerfully opened his hall for meetings, and the Word has been preached, and has taken effect in the hearts of many honest souls. Yesterday Eld. Jared Whitman led six precious souls down into the water. Although it was cold, they showed evidence that it was good for them to be there. All were heads of families, and one we are pleased to say was the owner of the hall, who, we feel certain, is richly rewarded for his generosity and kindness to the cause of Christ and his dear children in the place. We would ascribe all the praise to the Lord in whom we trust.

Sabattus, Me.

Extracts from Letters.

Bro. G. F. Haines, Bonny Eagle, Me., writes:—"Perhaps some would like to know that the Lord is richly blessing us in Bonny Eagle. We came to this place last June, and since that time we have enjoyed a great deal of the presence of God. Quite a number of backsliders have taken a decided stand for the Lord, and in so doing have been richly blest. Still there are others that we think will come soon. To God be all the glory. The next quarterly session of the York Co. Conference is to be held with us, commencing Dec. 9th, and we extend a hearty invitation to all lovers of Jesus to come and enjoy the feast with us. I would say to those brethren who have given us such urgent invitations to visit them, that the interest here demands our attention at present."

Bro. H. Munger writes, Nov. 22nd:—"The meetings yet continue interesting in New Bedford. Some conversions; five baptized Sabbath, the 21st, and a vote taken to hold over the third week. The Spirit and truth are having a good effect on sinners and backsliders. Thank the Lord. I shall be at liberty in December. I prefer not to go far north."

Obituaries.

Dow. In Kensington, N. H., Nov. 14th, '75, Bro. Newell Dow, aged eighty-one years, eleven months.

The deceased in early life gave his heart to the Lord, and when he heard the gospel of the kingdom preached by Bro. Miller, he readily received and became a firm advocate of the doctrine of the speedy coming of Christ. This was his hope until the day of his death. He leaves a wife and a companion of fifty-three years of domestic life, and children to lament his loss; but they sorrow not as others which have no hope, for they have laid him to rest until the voice of the Archangel and the trump of God shall sound. The writer read the Scriptures, and spoke words of gospel comfort at the funeral service, which was well attended by various classes of people. W. M. Harmon.

Spencer. In Providence, R. I., Oct. 31st, 1875, Sr. Hannah A. Spencer, wife of Bro. Richmond Spencer, aged forty-nine years.

Our sister died with a heart difficulty, and leaves a husband, children, and a large circle of friends to mourn her departure. She died as she lived—a Christian. Although her love for her family was strong, yet her attachment to Jesus, the Life-giver, was more ardent, and now she is resting in hope. May this afflictive dispensation be sanctified to the good of the family, and friends at large. Words of consolation on the funeral occasion were spoken by the writer. A. W. Sibley.

Herald of Life, please copy.

Watson. In Rome, Me., Oct. 28th, 1875, after a long and painful sickness, Sister Corrisan, wife of Elizer Watson, aged thirty-six years.

She fell asleep in the blessed hope of awaking at the sounding of the last trump, to be clad with immortality. She has left a lonely husband and three children to mourn her loss. The writer endeavored to speak words of comfort to the mourners and sympathizing friends, from Rev. 21: 4. F. E. Blaisdell.

Dolloff. In Hudson, N. H., Sept. 20th, 1875, Joie W., youngest son of Annie and William P. Dolloff, aged four years, eight months, and twenty-eight days.

He was a very promising little boy. Death came very unexpectedly. His sweet little voice is hushed. We have laid him away to rest until the resurrection morn.

"Sleep, little Joie, sweetly sleep,
Deep in the silent earth;
Thy precious form is laid away
Till Christ shall call it forth."

L. P. Gordon.

Ridley. In Richmond, Me., Aug. 6th, 1875, Jerome Ridley, aged fifty-eight years.

Bro. Ridley sleeps in hope of life eternal in the world to come. L. Rhoades.

NEWS.

Great excitement prevails in England, among the capitalists, over the probability that they must lose money they have loaned to the Turkish Government. They petition the English Government to demand of the Sultan that his obligations to British subjects be met. But the London *Times* argues that if they loaned their money to a government which could only give doubtful security, because they were tempted with the promise of large interest, they ought not to require the "government to be made debt collector and sheriff's officer for unfortunate speculators."

These things are evidently rapidly reconciling the English people to the long contemplated idea of the Russians taking Constantinople. The *Times* says, "Some of the injured parties relieve their minds by *wishing Russia at Constantinople*. . . . The Ottoman Government has lost its moral position, and those who hoped to see it gradually redeeming past errors, *now* expect *nothing* but *more rapid decay*. This may not be altogether reasonable, but the *Sick Man will be given up as past curing by some of his friends*. . . . Sooner or later, Turkey, as a European State, *must cease to exist*"—"shall come to his end and none shall help him." *Daniel*.

Our last foreign files present a gloomy picture of the financial condition of the Old World. The vast outlay for military preparations has produced such immense indebtedness of the governments, and so many men have been taken from the producing classes into the military or non-producing classes, that it is becoming difficult to pay the interest on their debts. Russia, Turkey, Spain, Italy, and Egypt, are reported as being especially straitened.

Russia is reported as having made recent advances in Central Asia, occupying important military posts, as she triumphantly carries her imperial flag southward towards India and the Holy Land. The London *Times* says:—

"Once more another Russian advance in Central Asia has to be chronicled. It was only the other day that her legions marched from Tashkend to Khokan, and swallowed up the latter Khanate without the least trouble in the world. Now comes news that the irresistible Muscovite has made a fresh stride southward, a force having been despatched to punish the people of Karateghin for alleged complicity in the recent Khakanese rebellion. Whether they were really guilty of this offence or not, does not much matter. If the opportunity appears favorable to General Kaufmann, Karateghin will soon follow the path of the other Khanates in being annexed to Russia. When this is effected, the Muscovite outposts will be getting pretty near the Hindoo Koosh, only Badakshan and Wakkan lying between that range and the little known country of Karateghin. That these two petty provinces will also be absorbed at no remote day may almost be taken for granted, since Russia's geographical position almost necessitates an advance to the Hindoo Koosh, in order to gain a well-defined southern frontier."

Spain.—The rumors of a prospect of war with the United States have caused a great excitement. The most remarkable report is that Don Carlos has sent a proposition to King Alfonso to proclaim a truce of their civil war and unite their armies to fight the United States, and thus defend the Spanish throne, and afterward decide the question of who shall occupy the throne of Spain. J. C.

A very important change was recently made by the Warren Avenue Baptist church, in Boston, of which the Rev. G. F. Pentecost is pastor, in its "Declaration of Faith and Practice." A part of the ninth article was stricken out by a unanimous vote. It reads thus, the exscinded clause being indicated by italics: "We believe that baptism and the Lord's Supper are ordinances instituted by Christ, to be continued until his second coming; that none have a Scriptural right to baptism unless they profess their faith in Christ; that the ordinance can be properly administered only by immersion, *and is by Scriptural example a prerequisite to communion at the Lord's table.*" The church is in point of age the second in Boston, having been founded in 1743.

By a railway accident in Sweden six persons have been killed and twelve injured.

The damage caused by the recent high tide in the Thames is estimated at $5,000,000.

A general religious revival is in progress at Lake Village, N. H. Business is being generally suspended in order to give all persons an opportunity to take part.

The Rev. William Taylor, the "California street preacher," who has recently been laboring in India and England, is holding a series of revival meetings in Chicago.

The evangelists, Messrs. Whittle and Bliss, are now in Minneapolis, Minn. Reports state that their services there are as largely attended as in the other places they have visited.

A series of "union Gospel meetings" will be held throughout Wisconsin during the next four months. The first one was begun at New Richmond, October 19.

A sharp shock of earthquake occurred at San Francisco, at 7 55 o'clock evening, Nov. 14th. The vibrations were east and west. No damage is reported.

By the wreck of the steam-ship Pacific, plying between San Francisco, Victoria, B. C., and Portland, Oregon, about one hundred and sixty lives have been lost.

The Turks are reported to have been defeated by the Herzegovinan insurgents near Gatsenko, in the Herzegovina, with a loss of more than 800 killed, several cannon and all their baggage and ammunition.

Notices.

Maine Conference Changed.

In consequence of a special meeting of the Advent Christian Association having been called on the same day of the Maine Conference, therefore the Conference will be held in Portland on Tuesday, Nov. 30th, at 3 o'clock P. M. As business of importance is expected to come before the meeting, it is hoped that the brethren will make a special effort to be present.

Geo. Humphrey, President.
W. H. Mitchell, Secretary.

Quarterly Meeting.—The first quarterly meeting for the Eastern District of the Wisconsin Advent Christian Conference will be held at Lasalle, Sauk Co., commencing *Friday, Nov. 26th*, at seven o'clock P. M., and hold over Sunday. Elds. G. W. Turner, from California, and Grott, from Ironton, are expected to be with us to assist in preaching the word. Will Bro. Mathews appoint and arrange for the meeting? S. J. Adams.

Quarterly Meeting.—The second quarterly meeting of the Eastern District of Michigan Conference will be held with the church at Sharpsville, Taper Co., Mich., commencing *Friday evening, Dec. 17th*, and hold over the Sabbath. Come, brethren, in the spirit of the Master, and let us have a heavenly sitting in Christ Jesus. A good representation of preaching brethren is expected. Ira Greene, Secretary.

Bro. A. Simpson will commence a course of Historical and Prophetical Lectures in the Advent Chapel at Danielsonville, Dec. 13th, and continue over the following Sunday. E. Bellows.

Notice.—The York Co. A. C. Conference will hold its first annual session in the Chapel at Bonny Eagle, Me., commencing *Thursday, Dec. 9th*, at two o'clock P. M. A full attendance is desired. C. H. Sweet, Sec.

Notice.—This is to certify that the A. C. Church worshiping on Hammond Street, Providence, R.I., have given Eld. A. W. Sibley a call to become their Pastor, and he has accepted the same. All preaching brethren wishing to exchange, or to preach, will confer with him. J. W. Lake, Church Clerk.

SPECIAL MEETING OF THE A. C. A.

At a meeting of the Board of Directors of the Advent Christian Association held in Boston, Mass., Sept. 30th, it was voted that a special meeting of the Advent Christian Association be held on *Tuesday, Dec. 14th*, at two o'clock P. M., to consider the expediency of revising the Constitution of the Association, particularly with regard to forming a new basis of representation. A full attendance of preachers and delegates from the churches is earnestly desired. Each church is entitled to one delegate, and one additional delegate for every fifty members above twenty-five. The meeting will be held at the Advent Chapel, Central Street, Worcester, Mass.

S. G. Mathewson, *President*.
C. E. Barnes, *Secretary*.

Fare to the above Meeting Reduced.

The Boston and Albany R. Road have reduced the fare for those going over their road to this meeting to two cents per mile for the round trip—say, $1 75 from Boston and return, $2 20 Springfield and return, etc.

Tickets to be had at Boston, Natick, South Framingham, Warren, Palmer, Springfield, Westfield, Dalton, North Adams, and Albany. Good *Dec. 13th to 20th inclusive*. Call for Adv. Chris. Association Tickets.

On the Worcester and Nashua Rail Road, fare is reduced about one third from Nashua, Ayer Junction, and Clinton. G. T. A.

Dedication.—The Advent Christian Church edifice at Ontario, Wayne Co., N. Y., will be (by the grace of God) dedicated *Saturday, Dec. 4th*. Bro. Miles Grant will preach the dedicatorial sermon. Services Saturday morning, at 11 o'clock, and at 2 and 7 P. M. At the same hours on the Sabbath. We expect Bro. Grant to continue a series of meetings through the week, and over the following Sabbath. We hope to see the faces of many of our brethren and sisters from abroad. Homes will be provided for all who come. Other preaching brethren will be present.

Ontario is on the Rome, Watertown, and Ogdensburgh R R., Ontario Division, eighteen miles east from Rochester. Cars leave Rochester at 7.30 A. M. and 4.20 P. M. Friends east of Port Byron and Seneca Falls can take cars on the Southern Central for Sterling Junction, thence to Ontario. N. B. Take morning train on the Southern C. R. R.

P. S. The Second Quarterly Meeting of the New York State Conference will be held at the above place, commencing Dec. 4th, and holding over Sunday and Monday. Business session Monday. Hope every church will take up the quarterly collection, and elect their delegates. Trains arrive here from the East at 8.30 A. M. and 6 00 P. M., and from the West at 9 15 A. M. and 6.00 P. M.

M. R. Miles, President.
Jas. E. Wells, Secretary.

Work while the Day Lasts.

The Missionary Association formed at Pittsfield Campmeeting, Sept 9th, 1875, proposed to procure a Tent for Mission work in the Eastern part of Maine, said Tent to be raised in one hundred shares, and not to exceed the sum of four hundred dollars ($400), and all the shares to be taken up by the first day of April, 1876.

The above enterprise has got a good start, and we now ask all our brethren and sisters in or out of the State, who will co-operate with us in Mission work, to send in at once by postal card, or otherwise, saying whether they will take one or more shares in the Tent. Please do not delay an answer, as we wish to order the Tent soon. Direct to Jer. Carr, South Albion, Me.

For the Association, O. S. French. Jer. Carr.

Quarterly Conference.—The first Quarterly Meeting of the New Hampshire Conference will hold its session with the church in Melvin Village, N. H., commencing Wednesday evening, Dec 22nd, and continue over the Sabbath. Preachers and people are invited to come to this feast laden with the spirit of the Master.

N. Wheeler, D. W. Davis, J. W. White, Committee.

Protracted Meeting.—There will be a Protracted meeting at Newark, Vt., commencing Wednesday evening, Dec. 1st, and holding a week or two as the Lord shall direct. Brn. J. G. Smith and D. F. Leavitt are expected, and also help from surrounding towns. All the Lord's children are invited. Call on I. K. Lombard, Burke Hollow, or Hiram Winslow, Samuel Gray, and Mr. Gaffield, in Newark. I. K. Lombard.

Protracted Meeting.—We will (D. V.) hold a protracted meeting in the Union meeting-house, Beebe Plain, P. Q., commencing *Tuesday evening, Dec. 7th*, and continuing evenings through the week, and over the following Sunday. Brethren and sisters in the vicinity, come and take hold of the work, and labor to save sinners. L. C. & M. McKinstry.

Quarterly Meeting.—A Quarterly Meeting will be held at Bellville, Wis., beginning Dec. 17th, in connection with the dedication of a house of worship. Bro. Thurber is expected, and all of our ministers in the Southern district are invited. Let the brethren gather in from all directions. Wm. Sheldon.

Quarterly Meeting.—The R. I. and East Ct. A. C. Quarterly Meeting will hold its next session with the church at Abington, Ct., to commence Dec. 22d, and hold over Sunday. Let there be a general rally. Bro. Simpson is expected to be there. E. Bellows.

There will be a protracted meeting at Dixfield, P. Q., commencing Dec. 12th, and continue as long as the Lord directs. U. G. Ladd.

PLEASE READ THIS!

I wish to say to all interested, that I intend to publish soon, if sufficient inducements are offered, a work entitled, "Baptism and Rantism," being the revision and completion of what has appeared in part in the *Crisis*, taking up and treating more exhaustively than in the articles published, the subject of baptism, and treating rantism as it relates to the doctrine of the Atonement. It is proposed to discuss the topics somewhat in the following order:

An old word, and a new one; The Greek etymology of the two; A tabular view; Curious coincidents; Lexicographicals; A hunt for meanings of *baptism*; Tortuous turnings to find a meaning; Found at last; *rantism* not to be found; It is waiting for a lexicographer to give it a place; But "baptism" is a Bible word; Found in the English New Testament; How it came there; Untranslated from the original word; The name of an ordinance; To be practised in the church till the end of time; How? Human practices and explainings not to be the guide; What has been called *baptism* has always, since its institution, been practised; Malpractice; Perversion, falsification, sprinkling, historical illustrations of it; Baptism should be practised according to its true etymological sense, and its symbolical significance; High authority for its true meaning, in its literal sense; The practice taken from a word which had a meaning before it was applied to the ordinance; Are we justified in being particular about it now? References for proof of its meaning; Immersion only; Immersion simply, then, is the form, but the form only is not Christian baptism; What is Christian baptism? The immersion of a proper subject in water, in a proper manner, by a divinely appointed and qualified administrator; The symbolical sense of baptism; Metaphors of baptism.

Part 2. Rantism a new word; Not baptism; What is it? Not found in the English New Testament. What can it mean? Has it any significance to the church of God? "Much every way"; It has long been called something else; The perversion of it has defamed the one and spoiled the other; The Greek original found in the Greek New Testament; Translated in the English from the original word, hence not treated like *baptism*; Where in the original text the word and its corelatives are found; Examination of authorities for its meaning; Its relation to the atonement; The Blood; Life in the blood; Life and death; Death penalty; Significance of the blood; Sprinkling of the blood, or "blood of sprinkling"; See the use and meaning of the blood of Christ found in the word "*rantism*"; He came by water and blood, or by *baptism* and *rantism*.

While the foregoing topics do not exhaust the list, they give the reader an idea of what the work is designed to do, and all who are interested in it are invited to co-operate to secure its publication. The pamphlet will cost, doubtless, about 25 to 50 cents per single copy, or $15 to $30 per hundred. I have already received evidence that it is needed, and while good things have been published on the subject of baptism, nothing has yet been issued which covers the ground of this, and it is thought to be much needed as a standard work among Advent people. Let all, who will take one copy or more, drop me a postal card immediately, to Richmond, P. Q., that I may know what to do. One thousand subscribers are wanted at once, and if one in ten of the subscribers of the *Crisis* take a copy, if no more, it will insure success. Please send on your orders. L. C. McKinstry.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.
L. Boutell ... Sunday, Nov. 28th
J. S. White ... Sunday, Dec. 26th

Boston (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
J. S. White ... Sunday, Nov. 28th

Charlestown (Hall No. 70 Main Street.)
Prayer meeting Tuesday and Friday evenings, at 7½ o'clock.
E. Owen ... Sunday, Nov. 28th
Geo. W. Brown ... Sundays, Dec. 5th and 12th
A. W. Bradford ... Sundays, Dec. 19th and 26th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
E. Gordon ... Sunday, Nov. 28th
L. Boutell ... Sunday, Dec. 5th

Somerville, Mass (Pilgrim Hall, Summer Street.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W. Sederquest ... 1st and 3d Sundays in each month till further notice.

Hyde Park, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Lynn, Mass ... 4th Sabbath in each month for the present. J. Couch.

Charlton, Mass ... Sunday, Dec. 12th
W. M. Hall.

Franklin, N. H. ... Sunday, Nov 28th
A. Ross.

Wellfleet ... Sunday, Dec. 5th
Truro ... Tuesday evening Dec 7th
Tremont ... Sunday, Dec. 19th
Mattapoisett ... Friday evening, Dec 31st
J. S. White.

North Carver, Mass., through the week, and Sunday, Nov. 28th.
Square Pond, Ct ... Sunday, Dec. 5th
Chicopee Falls, Mass ... Sunday, Dec. 12th
I. B. Potter.

Oxford, Me. (where G. I. Tracy appoints) evening, Dec 2nd, and Sunday, Dec. 5th.
Milton Mills, N. H. (where Bro. Remick appoints) evenings, Dec. 14th, 15th, and 16th.
E. S. Moulton.

Brimfield ... Sabbath, Nov. 28th
Geo. L. Teeple.

East Pepperell, Mass ... Sunday, Nov. 28th
Richard Mosher.

Hartford Conn. ... Sunday, Nov 28th
Fairhaven, Mass ... Sunday, Dec. 12th
M. Batchelor.

Ascott, P. Q. (Reed school-house) Sunday, Nov. 21st
L. C. & M. McKinstry.

Farmington, N. H. ... Sunday, Nov. 28th
J. F. Chamberlin.

Lake Village, N. H ... Friday evening, Dec 3d
Meredith, N. H. (Dolloff Hall) ... Sabbath, Dec. 5th
Canterbury, N. H. (Emery school-house) Sab., Dec. 12th
Danbury, N. H. (Town House) ... Sabbath, Dec. 26th
Simeon Roby.

Worden, P. Q. (where Bro. L. G. Hill may appoint) Sunday, Nov. 28th and onward as the Lord directs.
Patton, P. Q. (Garland school-house) ... Sun., Dec. 5th
U. G. Ladd.

Sutton, N. H. (Palmer school-house) Sun., Nov 28th
Danbury, N. H. (Town House) ... Sunday, Dec. 5th
Saturday evening at Daniel Brayley's.
Bradford, N. H. (Bush meeting-house) Sun., Dec 19th
A. S. Williams.

Mattapoisett, Mass ... Sunday, Nov. 28th
A. Simpson.

Chichester, N. H. (Pine Ground) .. Sunday, Nov. 28th
North Chichester, N. H ... Sunday, Dec 12th
N. B. McMurphy.

Yalesville, Ct ... Sunday, Nov. 28th
B. Hitchcock.

Bar Mills, Me ... Sunday, Dec. 5th
Providence, R. I ... Sunday, Dec. 19th
Fitchburg, Mass ... Sundays, Dec 26th and Jan. 2d
Hartford, Ct ... Sundays Jan. 9th and 16th
Geo. W. Brown.

Warehousepoint, Ct ... Sunday, Dec. 5th
Woodville, Ct ... Sunday, Dec. 12th
New Preston, Ct ... evening, Dec. 13th
G. L. White.

Palmer, Mass ... Tuesday evening, Nov. 30th
West Stafford, Ct ... Wednesday evening, Dec 1st
West Haven, Ct ... Friday and Saturday evenings, Dec. 3d and 4th.
Morris Ct ... Wednesday and Thursday evenings, Dec. 8th and 9th.
Collinsville, Ct ... Friday evening, Dec. 10th
Springfield, Mass ... Sunday, Dec. 12th
Worcester (A. C. Association) ... Tuesday, Dec. 14th
Bristol, Ct ... Sunday, Dec. 19th
Will preach Monday evening, Dec. 13th, in the vicinity of Springfield, or between there and Worcester. Address me at New Haven, Ct.
H. K. Flagg.

Candia, North Road, N. H. ... Saturday evening, Dec. 4th, and over Sunday, Dec. 5th.
Enoch Morrill.

East Lebanon, Me ... Sunday, Nov. 28th
Mrs. A. Marston.

Lisbon, N. H. (Messiah's Church) .. Sunday, Nov. 28th
Haverhill Corner, N. H. (Sand Bank school-house) evening, Nov. 30th. H. B. Quimby.

East Weymouth, Mass ... Sunday, Nov. 28th
Kennebunkport, Me ... Sundays, Dec. 5th and 12th
W. S. Campbell.

West Groton, Vt ... Sunday, Nov. 28th
Topsham, V. (Carson Bridge) ... Sunday, Dec. 5th
Daniel D. Page.

Hatley, P. Q. (Old meeting-house) Sunday, Nov. 28th evenings through the week, and Sun., Dec. 5th.
C. S. Shattuck.

Canterbury, N. H. (where I was before) Sab., Nov. 28th
S. Hawkins.

West Becket (if desired) ... Sunday, Nov. 28th
Wm. J. Ripley.

Dorchester, N. H ... evening, Dec. 4th and over Sunday, Dec. 5th. J. B. S. Pillsbury.

North Shrewsbury, Vt ... 1st and 3d Sundays in each month.
North Greenwich, N. Y ... Nov. 26th
Fort Ann, N. Y ... Nov. 27th, and over the Sabbath
Wm. J. Blanchard.

Holden, Mass ... Sunday, Dec. 5th
Fitchburg, Mass ... Sunday, Dec. 12th
Erving, Mass ... Sunday, Dec. 19th
Hartford (Stedman's Hall) ... Sunday, Dec. 26th
W. N. Pile.

West Waterville ... Saturday evening, Nov. 27th and Sunday, Nov. 28th. H. B. Sevey.

Pleasant Valley, Wolfboro, N. H. .. Sunday, Nov. 28th
Jane Davis.

Spring Brook, Luzerne Co., Pa., every evening through the week, and over Sunday, Nov. 28th. Also baptism. I. N. Wilfong.

Springfield, N. H. (at Bro. Moses Sanborn's) Friday evening, Nov. 26th.
Northfield, Newport ... Saturday evening, Nov. 27th and over Sunday, Nov. 28th.
Unity, N. H ... Tuesday evening, Nov. 30th
Bradford, N. H. (Pond meeting-house) Wednesday evening, Dec. 1st.
Warner, N. H. (Waterloo) ... Friday evening, Dec. 3d
Sutton, Southville ... Sunday, Dec. 5th
Danbury ... Tuesday evening, Dec. 7th
D. Eastman.

Meredith Neck, N. H. (meeting-house) Sun., Nov. 28th
Farmington Village, N. H ... Sunday, Dec. 5th
C. R. Parsons.

Warren Summit ... Sunday, Nov. 28th
G. W. Little.

Stockbridge (Stony Brook) ... Sunday, Nov. 28th
L. H. Brigham.

Bradford, N. H. (Pond meeting-house) Friday evening, Nov. 26th, and over the Sabbath.
D. W. Davis. John Parsons.

Bristol, Conn., Sunday, Nov. 28th, evenings during the week, and over the following Sabbath, Dec. 5th.
Warren Tefft.

Kennebunkport, Me. (Smith school-house) Sunday, Nov. 28th, also each Sunday evening in Nov. at six o'clock. Jer. Hill.

Haverhill, N. H. (Sand-bank school-house) evening, Nov. 27th, and over Sunday.
Sandwich, N. H. (Vitum school-house) evenings, Dec. 9th, 10th, 11th, and over Sunday.
Centerharbor, N. H. (Neck Road school-house) with Bro. J. G. Moulton ... evenings, Dec. 2d, 3d, 4th, and over Sunday.
Meredith, N. H. (Dolloff Hall) ... Sunday, Dec. 19th
John H. Evans.

Plainville (New Bedford) ... Sunday, Nov. 28th
Robert Cottle's neighborhood ... evenings, Nov. 29th and 30th.
Brailey's Station ... evenings, Dec. 1st and 2nd
Tripp Wharf (Westport) ... 2 p. m., Sunday, Dec. 5th
Pine Hill, " ... 2 p. m., Sunday, Dec. 12th
Coventry Centre, R. I ... Sunday, Dec. 19th
Charlton ... Sunday, Dec. 26th
Mary E. Otis.

New Hampton, N. H. (Plaisted school-house) evening, Dec. 4th.
Ashland N. H. (Pease school-house) Sunday, Dec. 5th
Ashland (Baptist Church) ... evening, Dec. 5th
Campton, N. H ... Monday evening, Dec. 6th
Hardhack ... Tuesday evening, Dec. 7th
Prescott school-house .. Wednesday evening, Dec. 8th
At Bro. Willowby's school-house ... evening, Dec. 9th
Sandwich ... Friday evening, Dec. 10th
Moultonboro, (Neck Road school-house) eve., Dec. 11th
East Holderness (Stephen's meeting-house) Sunday, Dec. 12th.
Centre Harbor (Hawkins meeting-house) Sunday evening, Dec. 12th. Joseph Harvey.

Dayton, Me. (Clark school house) Sunday, Nov. 28th
John R. Tripp.

Salem, Mass ... 2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Charlton, Mass ... 1st Sunday in every month
Southbridge, Mass ... 4th Sunday in every month
Sam'l. Ayres.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass .. the last Sunday in each month
Geo. A. Streeter.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass ... fourth Sunday in each month
H. H. Tucker.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. Wm. C. Stewart.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Natick, Mass.
Anna E. Smith ... Nov. 25th and 26th and Sunday, Nov. 28th.
L. Boutell ... Sunday, Dec. 12th

New Bedford, Mass.
E. Owen ... Sundays, Dec. 5th and 12th
M. Batchelor ... Sundays, Dec. 19th and 26th
J. S. White ... Tuesday evening, Jan. 4th

North Rutland, Mass.
Willard M. Hall ... first Sunday in each month
H. H. Tucker ... second Sunday in each month

Haverhill, Mass. (New Chapel on Walnut St.)
A. Ross ... Sunday, Nov. 28th
J. Couch ... Sunday, Dec. 5th
A. Robinson ... Sunday, Dec. 12th
C. Goodrich ... Sunday, Dec. 19th

Hampton, N. H.
B. Finney ... Sunday, Nov. 28th
D. F. Leavitt ... Sunday, Dec. 5th
Enoch Morrill ... Sunday, Dec. 12th

Exeter, N. H.
C. S. Shattuck ... Sunday, Dec. 12th

West Deerfield, N. H.
J. M. Quimby ... Sundays, Nov. 28th and Dec. 5th
D. W. Davis ... Sunday, Dec. 12th

Seabrook, N. H.
D. F. Leavitt ... Sunday, Nov. 28th
John F. Chamberlin ... Sunday, Dec 5th
Joseph Pinkham ... Sunday, Dec. 12th
E. S. Moulton ... Sunday, Dec. 19th
D. M. Leavitt ... Sunday, Dec. 26th

Concord, N. H.
C. H. Fletcher ... Sunday, Nov. 28th
A. Ross ... Sunday, Dec. 5th
A. W. Sibley ... Sunday, Dec. 12th

Great Falls, N. H. (Franklin Hall.)
T. L. Churchill ... Sunday, Nov. 28th
C. S. Shattuck ... Sunday, Dec. 5th
F. W. Sederquest ... Sunday, Dec. 12th
L. E. Saulpaugh ... Sunday, Dec. 19th
A. W. Sibley ... Sunday, Dec 26th
C. S. Shattuck ... Sunday, Jan. 2d
J. W. White ... Sunday, Jan. 9th

Rye, N. H.
Enoch Morrill ... Sunday, Nov. 28th
J. W. White ... Sunday, Dec. 5th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher ... first Sunday in each month
D. W. Davis ... third Sunday in each month

South Rochester, N. H.
S. Hawkins ... Sunday, Dec. 5th

Sabbatus, Me. (Jones' Hall.)
J. A. Libby ... Sunday, Nov. 28th
H. S. Mitchell ... Sunday, Dec. 5th
E. S. Moulton ... evening, Dec. 8th and over Sunday, Dec. 12th.
Jared Whitman ... Sunday, Dec. 19th

Biddeford, Me.
J. Albert Libby ... Sunday, Nov. 28th
Jesse Gay ... Sunday, Dec. 5th
Geo. W. Brown ... Sunday, Dec 12th
Wm. H. Mitchell ... Sunday, Dec. 19th
J. Albert Libby ... Sunday, Dec. 26th

South Berwick, Me. (Great Works.)
C. Goodrich ... Sunday, Nov. 28th
Joseph Pinkham ... Sunday, Dec 5th
J. W. White ... Sunday, Dec. 12th

South Elliot, Me.
Geo. W. Brown ... Sunday, Nov. 28th
J. W. White ... Sunday, Dec. 26th

Bridgeport, Conn.
Mrs. E. A. Warren ... Sunday, Nov. 28th
Mrs. E. L. Crumb ... Sunday, Dec. 5th
Mrs. E. A. Warren ... Sunday, Dec. 12th
G. L. White ... Sunday, Dec. 19th
Mrs E A. Warren ... Sunday, Dec. 26th
Mrs. E. L. Crumb ... 1st Sunday in each month

Plainville, Ct.
B. Hitchcock ... Sunday, Dec. 5th
Mrs. E. L. Crumb ... Sunday, Dec. 12th

Putnam, Ct.
A. Simpson ... Sundays, Dec. 5th and 12th and evenings through the week.

New Haven, Conn.
W. N. Pile ... Sunday, Nov. 28th
H. K. Flagg ... Sunday, Dec. 5th

South Windsor, Ct.
S. Woodruff ... Sunday, Nov. 28th

Milldale (Southington, Ct.)
G. L. White ... Sunday, Nov. 28th
O. D. Woodruff ... Sunday, Dec. 5th
Seth Woodruff ... Sunday, Dec. 12th
B. Hitchcock ... Sunday, Dec. 19th

South West Hoosick, N. Y.
Arthur A. Waite (close of year's engagement) ... Sunday, Dec. 5th.
Flora Blanchard ... once in four weeks

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Business.

Notes to Correspondents.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ C. P. Dow—It came too late for this week.
☞ Eld. S. G. Mathewson's address is Castleton, Vt.
☞ Dr. D. Mathewson's address is 331 Seventeenth Street, San Francisco, California.
☞ Eld. A. W. Sibley's address is 32 Bellevue Avenue, Providence, R. I.
☞ S. S. Brewer's address, until further notice, will be No. 122 Pleasant Street, New Bedford, Mass.
☞ Eld. E. A. Stockman's address is 52 Clark Street, Portland, Me.
☞ L. C. & M. McKinstry's address is Richmond, P. Q.
☞ Eld. Geo. A. Brown's address is 1008 Morgan Street, Philadelphia, Pa.
☞ R. F. & M. J. Clark's address is Peach Creek, Washington Co., Kansas.
☞ J. C. and S. E. Smith's address is Newton Upper Falls, Mass.
☞ M. A. Potter's address is St. Johnsbury, Vt
☞ T. J. Greene's address is Suwannee Shoals, Columbia Co., Florida.
☞ Wm. C. Stewart's address hereafter will be Hinesburg, Vt.

List of Persons sending Money for Others.—A Kinghorn, A B Swanesburg, R Miller, P White Jr, J E Wells, J Gerrand, Mrs. J Friese, M S Reed.

Cash Received for Books and Tracts.—A Whitney 10c, L R Emerson 80c, B C Stevens $1 25, Wm. Dowdell 50c, C Bacon $1.00, F P Barrows 25c, R A Armstrong $1.75, J L Rines 10c, Phineas White Jr 87c, G B Lyon 50c, J R Mitchell 50c, Mrs H J Harp $1 00, W J Hanghawout $6.15, H Munger 70c, S Bradbeer 60c, L Gokey 35c, Trevor & Co. 10c, J L Russell & Son $1 20, A E Woodruff 50c, J E Wells 50c. J Clifford 50c, Geo H Winchenbeck 81c. A S Tozier 70c, H B Eaton 25c, A Andrews $8 50, R W Wilson $10.90.

Books and Tracts Sent.—By Mail—A Whitney, B C Stevens, L R Emerson, B G Hardy, W Sylvester, H B Eaton, J Custer, Mrs H D Harp, A E Woodruff, G B Lyon, P White Jr, J L Rines, G W Crawford, G H Winchenbeck, R A Armstrong, C Bacon, D L Stanford, J Clifford, L Gokey, F P Barrows, Trevor & Co., F Reynolds.
By Express—J R Smith, Geo. E Brown, M Wade.

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MY PRAYER.

HELEN F. BENJAMIN.

Hear me, my Father! I am weak and weary,
All day I toil for perishable food;
Lonely and sad, the way seems dark and dreary;
Give me strength, my God.

Help me to bear the toilsome march before me,
Up the steep hillside, o'er the thorny road;
When the dark clouds so thickly gather o'er me,
Give me strength, my God.

Help me *do right*. Oh, heavenly Father, hear me!
Blinded at times, I cannot see my way;
Guide me, my Father, be thou ever near me;
Give me strength, I pray.

Strength to restrain my own rebellious spirit,
Strength to repress the thoughtless, hasty word,
To strive each day thy great reward to merit;
Give me strength, my God.

Comfort me through this long, dark night of sorrow,
Help me to bow beneath thy chastening rod,
To wait the joy which cometh with the morrow";
Give me strength, my God.

Then, when thy hand all earthly ties shall sever,
With that blest throng, whose feet thy ways have trod,
May I be raised to praise thy name forever;
Grant this, my God.

Monson, Mass.

ARE YOU A BACKSLIDER?

J. W. THOMAS.

'What meanest thou, O sleeper?"—JONAH 1: 6.

It does not pay to backslide from God. Jonah found it did not. The Lord told him to go down to Nineveh and preach, but the cross was too heavy, or from some other consideration he declined to go. Thinking that he might get away from the presence of the Lord, he goes down to the wharf, and looking around among the sailors, inquires if there is a vessel about to sail. Yes, say they, there is one just ready to leave for Tarshish. He pays his fare, and steps on board. In this there was a streak of honor about Jonah. He did not mean to go as a dead head, he paid his fare. This is more than runaways generally do.

But poor Jonah was mistaken when he thought to escape duty by going to sea. His conscience was smiting him all the while, and he looked and acted like a person who had done something wrong. The vessel sails on. By-and-by an awful tempest arises,—the wind blows—the waves roll high and splash over the deck—the masts crack and the frightened sailors begin to call upon their gods. The captain goes down below to examine the ship, and see if she leaks or is in danger of giving way, and behold, he finds a man sound asleep. With surprise and earnestness he cries out, "What meanest thou, O sleeper? arise, and call upon thy God." How can you sleep when there is such a storm raging? Know ye not that we are in danger of going to the bottom every minute? Arise, arise, "call upon thy God, if so be that we perish not." Poor Jonah crawls out ashamed and conscience stricken. He confesses the whole truth. He tells them who he is, where he is from, and how he had fled from the presence of the Lord. They try to bring the vessel to the shore, but cannot. So they cast lots to see who shall bear the blame. The lot falls upon Jonah. What shall we do with you? Throw me overboard into the sea. So overboard poor Jonah went. The rest of the story I will not mention, as you know it very well.

Learn from this that running away from the Lord is poor business. He can send out a storm, and hedge up your way on the deep, as well as to send afflictions to those on the land. The path of obedience is the only safe path. The young man who thinks to have a splendid time in worldly pleasure, will find that the devil takes his money, and leaves him at a poor stopping place. The police station, the poor house, the jail, the prison, yea, and sometimes the gallows, is where the devil sometimes lands those who run away from God.

Going down into the belly of hell was not a very comfortable place for Jonah, but this was what paying his fare to Tarshish led to. Look through the land and see what miserable human wrecks appear on every side. What has led to it? Once their conscience was enlightened, once they were impressed to choose the right course, once the Lord told them to go to Nineveh and preach, or do something for him, but they refused, they grieved the Spirit, they thought to escape duty, they paid their fare to Tarshish —to the circus, the theatre, the dance, the horse race, the billiard saloon, or the house of ill fame, and where are they? Where has the devil landed them? What road are they travelling on? Where will they land at last?

There are only two places for the two classes—heaven and hell. Obedience to God lands in heaven, disobedience to God lands in hell. The backslider carries a little of hell inside of him, but if he keeps on he will find hell all around him, where there is "weeping, and wailing, and gnashing of teeth." Where are you bound? Who are you serving? What will be your destiny. Repent now. Salvation is of the Lord.

THE MUSTARD SEED.

DEAR BRO. BURR:—I wish you would explain through the *A. C. Times* the parable of the mustard seed. In what sense is it compared to the kingdom of heaven? and when was it sown? and when did it become a tree and fill the earth? C. C.

This parable evidently represents the planting of a dispensational truth, and its effects among men. The dispensational truth concerning the kingdom of God was preached by John the Baptist as a forerunner, was revealed in the Lord Jesus Christ, who was "the truth," and it was the beginning of the work of God in teaching men the "mystery of godliness." All previous work had been to regulate the fleshly conduct of mankind by the power of the Spirit of God, but now God proposed to regulate or change the heart of man by infusing his own Spirit within, and so produce a spiritual life that should eventually be clothed with immortality.

To do all former works he could use patriarchs and prophets, but for this he must send his own Son from heaven. He must close up the works of the flesh and introduce the works of the Spirit. He must close up the kingdoms of this world and introduce the kingdom of God. Hence he plants a seed, and that seed is Christ. As the seed of a plant contains the germ of the future development, so Christ contained the germ of the kingdom of God. Hence, in speaking of the kingdom of God, Jesus spoke of himself, and of his increase. John the Baptist said, "he must increase, but I must decrease."

The whole kingdom of God was in Jesus Christ. To get into Christ is to get into the kingdom, and have an inheritance therein. Hence, Christ is the mustard seed of the parable. Let us regard the different ideas of the parable.

"Sown in the earth." Christ, the Son of God, left the Father and came into the world. "The Word became flesh." This was the sowing of the mustard seed.

"Less than all the seeds." Compared with monarchs, governors, and titled men, Jesus was "of no reputation." His birth, his connections, his unassuming meekness, were all against him. "He was despised and rejected of men." Although he did many mighty works, yet the rulers demanded a sign of leadership ere they would acknowledge him. They wished to see evidence of his kingly power, and he told them that but one sign of this should be given—that of the prophet Jonah. He would conquer death and hell, and deliver his people therefrom; but the rulers were more anxious for deliverance from the Romans than from death and hell, and they rejected him. He was not great enough for them.

"But . . . it groweth up." Notwithstanding it was so small there was life there, and growth revealed it. The earthly existence was destroyed, but God gave it a body as pleased him, even a spiritual body because the seed was spiritual, and Jesus raised from the dead is the first fruit of the harvest. But the mustard seed is still growing. Jesus as the germ of the kingdom is still enlarging. Additions are still being made to the church, which is the representative of Christ on earth, and therefore the only representation of the kingdom of God during the present dispensation.

"Greater than all herbs." So the spreading of Christ's work is enlarging his church, and producing his fruit. It is unequalled. Its power is recognized abroad, although it began in obscurity and ignominy.

"The fowls of the air may lodge." So under its defense of righteousness, under its protecting shadow, many seek a shelter from the heat. Many that have nothing to do with the church still may use it for a protection. The fowls may be clean or unclean birds, but they often find the mustard seed plant a good shelter for a time. So men use the church as a protection when they otherwise would be exposed to unpleasant attacks.

Thus far the parable goes with the work of God. Jesus preached present truth, that which is the work of this dispensation. He preached the kingdom of God in its present condition, but sometimes alluded also to its complete condition when it should be established on the earth as a finished work.

Our brother asks "When it became a tree and filled the earth." This is not mentioned in the parable. Jesus did not say it filled the earth. He only represented the growth of the plant, as the greatest among herbs. The time is coming when God will set up his everlasting kingdom, and endue it with power, but this is the work of a future dispensation, and therefore this parable does not embrace it. That time will not be a planting or growing time, but with the tree already grown God will thrash the earth, destroy all things that offend, and then God's kingdom shall fill or occupy the whole earth.—*Adv. Chris. Times.*

THE END OF THE WORLD.

If the body's death seems to teach the lesson that modesty is becoming to the scientific speculator, what shall we say as to the prospects of that material frame which is beyond ourselves—the general orderly frame of the universe as we see it around us? People would suppose, from the way in which men talk now, that there was not the slightest chance of any great organic change ever coming across the outward world in which we live. No doubt God works by fixed laws. No doubt the world goes on morning and evening, and summer and winter; but what reason have you to suppose that it will go on so to infinity? Have no great catastrophes befallen the world before now? Does not physical science itself speak of these catastrophes? What is there to prevent other catastrophes, produced by the operation of laws of which at present we are very ignorant, coming athwart the globe on which we live, and a complete change taking place in the relations in which things even in the outward world stand at present, so that in the scriptural sense of the word there may be an end to the world, as there is most certainly to be an end of our earthly life.

To be sure, things have gone on for a long time in the same way, but is that any proof that they are to go on in the same way forever? You arise morning after morning in good health and strength, and seem to say to yourself for a time that this will last forever; but one morning something happens, you cannot explain what; the best physician in the world cannot tell you what; but something has happened that lays you on a bed of sickness, and in two days sends you off to your grave a corpse. Will the experience of the reality of the way in which everything has gone on since you were young, till you have attained maturity, save you from that great mischance?

Again, men for centuries had ranged over the mountains in Campagna; they thought that all would go on there, herds and flocks feeding, and vineyards growing as they had done for centuries; and suddenly there was a strange sound heard, and a volcano burst forth, and the greatest philosopher of the age came to look at it, and lost his life while he was looking. But neither he nor any of the men who had speculated with him ever expected that these great cities were to be swept to destruction, and their beautiful pastures to become for a time an arid wilderness. I do not say that such instances explain or tell us distinctly that such catastrophes will befall the whole globe; but at all events, I think they ought to make us modest, seeing that the wisest know so very small a portion of the laws that regulate God's creation. Surely we may not dogmatically assume that such catastrophes are beyond the range of possible or probable events.

It is true, I say, things have gone on for a long time, and men say, "Where is the promise of his coming, for all things continue as they were from the beginning of the world?" But still with him, with whom one day is as a thousand years, and a thousand years as one day, there may be changes maturing which no philosopher of the present or of any previous age has ever dreamed of, which will bring this great catastrophe to the globe, which will answer, on the whole outward creation, to something as great as is our passage from life to death, and what is beyond it. I do not think there is anything fanciful in such an expectation. I believe that a man, of that modest mind which is the characteristic of true science, will hesitate before he pronounces with any assurance that such a change may not come over the world as has been distinctly predicted in the Scriptures.—*Dr. Tait, Archbishop of Canterbury.*

REPORT
OF THE
ANNUAL SESSION OF THE N. H. ADV. CHRIS. CONFERENCE.

Pursuant to notice, the twenty-second annual session of this Conference convened in Concord, N. H., Nov. 4th, 1875. A business session was called by the President, Eld. A. Ross, at 11 o'clock A. M. Prayer by Bro. T. W. Piper. Minutes of the last session were read by the Secretary and accepted.

By vote, the Chair appointed the following brethren as Committee on Credentials: G. H. Wallace, D. Eastman, and C. R. Parsons, who reported the following membership—A. Ross, T. W. Piper, C. H. Fletcher, S. Roby, D. F. Leavitt, C. W. Sargent, E. Morrill, N. Wheeler. R. Morrill, J. Parsons, D. W. Davis, J. T. Libby, N. C. Twombly, E. N. Hinckley, N. B. McMurphy, J. G. Smith, C. R. Parsons, D. Eastman, G. H. Wallace, W. W. Sutherland, A. Simpson, Sr. L. E. Saulpaugh, G. M. Little, O. W. Kimball, J. Kimball, A. T. Hodgdon, Sr. Jane Davis, C. S. Emerson, J. Couch, D. M. Leavitt. Delegates—J. M. Quimby, C. H. Shepherd, W. A. Lovejoy, A. F. Merrill, C. Willey, B. Pillsbury, Bro. Nevens, J. Thompson. By vote, the following brethren were by the Chair appointed Committee on Business: N. Wheeler, C. W. Sargent, and E. Morrill, who reported the following order of business:

1. The election of officers for the ensuing year.
2. The election of Ministerial Committee.
3. The election of a Quarterly Conference Committee.
4. The election of a Protracted Meeting Committee.
5. The election of a Tract Committee.
6. Report of Treasurer.
7. " " Ministerial Committee.
8. " " Quar. Conf. Committee.
9. " " Protracted Meeting Com.
10. " " Tract Committee.
11. Reports of ministers and delegates of churches.
12. Miscellaneous business.

By vote, the Chair appointed the following Com. on nominations: G. H. Wallace, C. B. Parker, and John Parsons. Voted, to adjourn to meet at the close of the P. M. service.

Met as adjourned, Bro. Ross in the chair. The Com. on nominations gave the following report: For President—A. Ross. Vice President—T. W. Piper. Secretary—C. H. Fletcher. Treasurer—J. G. Smith. Ministerial Com.—T. W. Piper, N. Wheeler, A. Ross, C. S. Emerson, G. H. Wallace. Quar. Conf. Com.—N. Wheeler, D. W. Davis, J. W. White. Protracted Meeting Com.—C. H. Fletcher, D. F. Leavitt, W. W. Sutherland. Tract Com.—E. Morrill, J. G. Smith, C. R. Parsons. The above report was accepted.

Bro. J. G. Smith, Treasurer, gave the following report: Amount of receipts, $17.40. Expenditures, $11.28. Amount in the treasury, $6.12. The report was accepted.

Bro. L. Allen, chairman of the Quarterly Conf. Com., sent the following report: The first session of Quar. Conf. was convened at Rochester, Feb. 24th. Preachers present—L. Allen, E. A. Stockman, J. F. Chamberlain, C. H. Hurd, C. S. Emerson, J. Horne, C. S. Shattuck, Jesse Gay, Wm. C. Stewart. Preaching by L. Allen, J. F. Chamberlain, C. H. Hurd, Jesse Gay, C. S. Emerson, and Wm. C. Stewart. The meetings were good, and the Spirit of God was with us to bless; a holy influence was so felt that it caused the brethren to say, "It is good to be here." The second session was held at East Canaan, April 23rd. Preachers present—L. Allen, J. L. Kimball, D. W. Davis. The attendance of preachers was very small; so much so, that we felt neglected by our brethren, and somewhat cramped under the pressure; but the Lord blest us, and gave us one of the best Conferences I ever attended. Preaching by the whole delegation. The third session was held at Whitefield, commencing June 10th. Preachers present—J. G. Smith, D. M. Leavitt, E. S. Moulton, N. Wheeler, J. Couch, T. E. Lang, L. Allen, I. Damman. Preaching by Brn. Leavitt, Smith, Wheeler, Couch, Lang, Damman, and Allen. The meetings were good. The fourth session was held at Salisbury, commencing Oct. 7th. Preachers present—E. Morrill, S. Roby, D. W. Davis, J. G. Smith, I. Damman, L. Allen, E. N. Hinckley. Preaching by Brn. Allen, Roby, Morrill, Smith, Damman, and Wm. Scofield, Congregationalist. The meeting gave general satisfaction. Voted, to accept the report.

The chairman of Protracted Meeting Com. gave a verbal report. Had not held the required quota of meetings. There have been but two meetings held under the tent. The tent meeting held at Haverhill, N. H., by Bro. and Sr. Clark of Kansas, was a good one, with blessed results. The one at East Concord was one in which good was accomplished. The above was accepted.

Voted, to adjourn until to-morrow at 8 o'clock A. M.

Met as adjourned, Bro. Piper, Vice President, in the chair. Prayer by S. Roby. Voted, that our preaching Brn., not members of this Conference, be invited to a seat with us, to join in our deliberations. Listened to verbal report of Ministerial Committee, which was accepted. Tract Committee failed to report. Listened to reports from all the preachers present, when called upon. Listened to reports from forty-two churches. Voted, to adjourn to meet tomorrow at eight o'clock A. M.

Met as adjourned, Bro. Ross in the chair. Prayer by D. M. Leavitt. The following resolutions were accepted and adopted:

Resolved, That we, as a Conference, do most earnestly recommend that our churches send delegates to the meeting of the A. C. Association to be held at Worcester, Mass., Dec. 14th, 1875. Also, *Resolved*, That we recommend our preachers to attend the same.

2. Whereas, we are living in a time of great peril, and we feel the great need of the utmost harmony in our ranks, therefore,

Resolved, That we take some action to guard against admitting members who shall by their labors cause confusion; therefore,

Resolved, That it shall be the duty of the Ministerial Committee to examine those wishing membership in this body.

3. Whereas, death has again entered our ranks, and laid low our dearly beloved brother, Frank Nelson, of Sutton, N. H., therefore,

Resolved, That we tender our sympathies to the bereaved widow and fatherless children of our deceased brother.

4. Whereas, the New Hampshire Conference needs funds with which to carry forward missionary labor; therefore,

Resolved, That we have a mission fund.

Resolved, That the Treasurer be empowered to pay the expenses of ministers to and from the Worcester Conference, according to his judgment, and the amount of funds that may be in his hands.

In accordance with the above resolution, proceeded to take pledges and contributions for home missions, with the following result: Contributions, $11.54. Pledges, $17.00.

Voted, that we take collection and pledges for Tract Fund at the close of the P. M. service, which resulted as follows: Collection, $10.57. Pledges, $5.00.

Voted, that we return our thanks to the brethren and citizens of Concord for their kindness and generous hospitalities to us during the session of our Conference.

Voted, that we return our thanks to the Superintendents of the railroads for reduction of fare.

Voted, that the Secretary's Minutes be published in the *World's Crisis.*

Voted, to adjourn without date.

C. H. FLETCHER, Sec.

HOLD MY HAND.

My Savior, hold my hand,
The night is drawing on;
The way is rough and dark,
'Tis long unto the dawn;
Without thee, 'tis a weary land,
My Savior, hold my hand.

My Saviour, hold my hand,
The enemy is near,
And seeks to have my soul;
With thee I shall not fear.
Jesus, I by thy strength shall stand,
My Saviour, hold my hand.

My Savior, hold my hand,
Strong is my grasp on thee;
I feel that I am safe,
If thou art leading me;
I follow with thy chosen band,
My Savior, hold my hand.

My Savior, hold my hand,
I feel myself so weak;
But confident am I
Whene'er I hear thee speak;
Lead me a way that thou hast planned—
My Savior, hold my hand.

—*Selected by Theria B. Weaver.*

STATEMENT OF FACTS.

While at Haverhill, N. H., protracting a meeting under the New Hampshire Mission Tent, the power of God was made manifest in many ways, but in one case very marked. A man in the place by the name of S. C. Leazer, who had an impediment in his speech (a stammerer from his birth), was miraculously healed. The circumstances of the case are as follows:

He had a horse he was training for the race course, and was expecting to take him, but something told him to go to meeting. One night he went, and then continued to go. One Tuesday night when we were inviting persons forward for prayers, we said, "Why don't you come?" He says a very strange feeling came over him, that he could not move, neither could he all the time we were at prayers. He says, "I would be a christian, but I could not tell it, could not talk, I should make a fool of myself; and should I not say anything, they would say I was a hypocrite." He said it was with the greatest difficulty that he got home that night.

The next morning he arose, and in giving directions to his help (he employed a number of men), one man said to him, "Your voice has changed, you do not stammer." He says, "I had to tell him it was God's work." He went from this place to North Haverhill where we had meetings, and here he made a start. He also went to Whitefield where we had meetings, and here he told what God had done. He gave God all the glory. He said the fast horse could go to tell the story.

He could talk as well as anyone when we last saw him, and before he could hardly say anything. He requested that we make this statement in print, and also tell it wherever we went.

God shows his power when it is for his glory. R. F. & M. J. CLARK.

Washington Co., Kansas.

SANCTIFICATION.

"We fear that just at this point many miss their way. If the work of entire sanctification may be the end of a line of progressive sanctification they infer that it cannot be instantaneous. This we doubt not is a dangerous mistake. A traveler may reach a point which lies near him by going round the globe to get to it, and every step may be precisely along a line that will bring him to it, but the journey will be a great waste of time and force; he might have reached it by a single step the day he started. We doubt not it is so in this case.

There is no intelligent christian that does not believe that advances in ripeness and holiness may be more or less rapid, varying from the slowest and most tedious to the most vigorous and swiftest paces. This given, the problem is to find the quickest possible attainment. That the earliest possible attainment of the end is most desirable, we must believe. Three months sufficed to bring Israel from Egypt into the promised Canaan; they were forty years on the journey. It was their sin that they were so many times sick and weary and foot sore and heart sore when they might have been over the Jordan, feasting on the grapes of Eshcol and the choicest fruits of Engedi; and more yet when they might have been driving out of their heritage the enemies of the Lord.

Are we right then in this conception of the possibility of immediate attainment? Not denying that we may progress by slow approaches and reach the goal after a long journey, may we accelerate the motion and diminish the time? That this is possible we can no more doubt than we can question the former. Sad indeed will be the mistake if any should imagine that because they may progress by insensible degrees, therefore there is no need of haste; a sadder still if they should conclude that there is no possibility of attainment at once."—*Bishop Foster.*

BY the way many people in society waste their passing time, one would think that they expected to live eternally.

Correspondence.

From Sr. A. McLaughlin.

A few words to those who love the Lord and his glorious appearing. I want to acknowledge his goodness, as well as entreat for his favors. I have been trying for many years to do the will of our Father, and trying to hold myself in readiness for the coming of Jesus. I am an invalid, and seldom have the privilege of meetings or christian society; yet in many respects I am highly favored of the Lord, for I realize that our heavenly Father watches over us all for good. For a short time it has been forcibly pressed upon my mind that I must write and tell of God's merciful dealings with us.

My husband (Harvey McLaughlin) was sixty-three years old last January, and had used tobacco for over fifty years, it being recommended by a physician for water-brash; but it never cured it. This fifteenth day of Oct., 1875, is sixteen months since the Lord gave him the glorious victory over a habit so long indulged in, that it was impossible for any poor mortal to overcome it; but our kind, merciful, sympathizing, heavenly Father, who is not willing that any should perish, gave the victory. Glory to his name! The pure in heart will rejoice with us. He says he never enjoyed himself so well in his life, as he has since he got the victory, although afflictions came and disappointments. Only three days after, he hurt his uncle very badly, so that he was laid up, lost his place and means of support. Since then, we have been in rather straitened circumstances, but Father has seen to it that we have not lacked for daily bread.

I must tell you how the Lord condescended to reason with him. He was hired as a watchman in the machine shop of Sweet & Co., Dansville, N. Y. Every half hour he had to go through the establishment to see if everything was all right through the night. This left him part of the time for reading, meditation and prayer. He wanted to be an honest-hearted christian, but there was that filthy, ruining habit, and no unclean thing can enter that holy city. He had tried to break off the winter before, but his brain was so confused he could not perform his task. He had to yield again; but when the Lord takes hold, then there is victory, and he will do it every time if we only yield without reserve and let him do it.

On the night of the 19th of June, 1874, the Lord condescended to reason with him. He was about to take a chew of tobacco, when the impression came as forcibly as if he had heard an audible voice, "That is a nasty, filthy habit." His reply was, I know it is. "Then why not give it up?" Well, I guess I will when I use up this half pound. "But you may not live to use it." Well, I guess I will take this chew. "No, you must stop now, or never." But I have used it for over fifty years, and it is going to be a hard stent. I have tried it several times, and I cannot. "But my grace shall be sufficient for you." Lord, if thy grace shall be sufficient for me, I will quit it. He put the chew back in the paper, and has never tasted it since. The Lord has given him the complete victory. Praise his holy name, and trust him for ever.

Dansville, N. Y.

From Sr. L. B. Weaver.

Dear Brn. and Sisters in Jesus:—I have often been asked of late, through letters, and personally, why I have not written more for the *Crisis?* I will try and tell you. It is not because I do not want to add my mite in giving words of cheer, if so I can do; but I have been poorly all the autumn. My sufferings have been very severe indeed, some of the time terribly so; and then times, as you all know, are hard, and I have had some work that I have tried to do to save expense. While I have lain here, doing a little at a time, and then resting, reading a little, working a little, and praying a good deal, I have been blest with the Spirit of God, and with sweet and encouraging promises, brought to mind often by the Spirit. When in terrible distress and pain Jesus has helped me, and kept me from murmuring or complaining at my extreme sufferings, which I have so constantly borne for long, weary years. Never, in all my christian course, have I felt more like bearing all things for Jesus' sake, than now. Though it may look dark at times, and clouds shut out the sunshine, I have learned that then is just the time to rest and trust, and walk by faith, and not by sight. There is no other way of living in peace and quiet, save only to rest in the Lord, and wait patiently for him. If ever I loved the work of the Lord, it is now. If ever I wanted to see Jesus, and be made like him, it is now. I often feel homesick, but with Jesus' help I will wait patiently till he comes. Dear ones, pray for me. I need your earnest prayers. Write me words of hope and cheer. God bless you all.

No. Dana, Mass., Oct. 18th, 1875.

From Sr. S. E. Teeple.

Dear Brn. and Srs. of like precious faith, who are bound with me to the home of the blest, where the inhabitants will never say they are sick; may grace, mercy and peace be with you and abide with you till time shall be no more. I sat musing to-day, and thinking of the many that would assemble for worship; and also of the many that seldom have the privilege, and I thought what a great company would one day meet together, not in separate meetings, as now, but all in one place. They will not be called by the tolling of the bell, as now, but an angel, with a great sound of a trumpet, shall gather them from one end of heaven to the other. Precious hour to the believer. Yes, thrice blessed to all who have been looking, watching, and waiting. But none are waiting till they are ready. Those who travel, know something what it is to be ready and waiting for the cars, and what it would be to be left; and yet, if left at that time, they are in hopes to go on the next train. But not so in this case; for when once the Master of the house is risen up, and shut to the door, it will be in vain to seek for admittance. And now, whilst the gospel train is waiting to take all on board, my soul is pained to see so many refuse. We are glad of the chance to invite them; glad that there is mercy in store; but soon it will be said, "The harvest is past, the summer is ended, and I am not saved."

O come, dear sinner, whilst time and mercy linger, and be saved to-day, that you may be saved eternally. Come, you that have left your first love, and rally once more to the cross of Christ. Come, my dear Brn. and Srs., gird on the armor more closely. We have but a little longer to wage war with the enemy.

Hotchkissville, Ct., Oct. 17th, 1875.

From Bro. C. C. Plummer.

Perhaps it would be interesting to the many readers of the *Crisis* to hear from this back town up in New Hampshire. This is the place where the N. H. Mission tent was pitched by Bro. Enoch Morrill in 1873, and a large amount of good was done. Many hard-hearted ones acknowledge their dependence upon an independent God. Some have continued to speak of the goodness of God publicly, while others have grown cold-hearted. This may be owing to this one fact; we have not been favored with meetings during the past summer. What this people need is a settled pastor, to look after the wandering ones; but like many other back towns, the inhabitants are not wealthy enough to maintain a pastor, unless he be a man that would be willing to work lightly with his hands, and at the same time proclaim the "glad tidings of great joy."

This unpopular doctrine was first proclaimed to this people by Sister L. E. Saulpaugh, invited by Bro. B. E. Pillsbury, who has done much to carry forward this good work. But as in other places, they have had a good deal to contend with, which was very unpleasant. We are trusting that the Lord, in his own good time, may send some one this way who has the real cause at heart. Pray for us, that we may have, as in days gone by, sweet communion with our God.

Canterbury, N. H.

WORRY.—Believers have rest. God gives them this great comfort. Worry comes from doubt. It nearly always arises from foreboding evils that never come, or doubting promises that are sure. Usually, neither joys nor sorrows are what we anticipate. Why not wait, then, till they come? The present is all that we know with certainty, why then take thought for the future? David says, "I hate vain thoughts," and so should we. He means care, worry, just what our Savior means by "Take no thought for the morrow." Forecasting is well if seasoned with trusting; looking ahead is proper if we look in hope, and allow for unseen results. Our greatest griefs are unexpected; our very highest joys break suddenly upon our hearts.

The connection of divine agency with human action is such that no one can forecast the future exactly. Often, what we most fear is changed to blessing, and what promised highest pleasure drives thorns to our hearts. Will worry make one hair black or white? It whitens hair without cause, excludes peace where the Lord would give it, exhausts life where rest is offered, creates evils out of good, begets fear where no fear is lawful, prevents blessings that are sent to our doors, consumes energies needed to win success, invites enemies that hope would repel, grieves the Spirit, and hinders his gracious helpfulness.—*Ex.*

HOME AND HEALTH.

SLEEP.

We cannot have health without having a plenty of good, refreshing sleep. It is something which must be secured, and which cannot be dispensed with except at great loss to ourselves. When persons cannot sleep, it is certain that they must rapidly use up their vital forces. The Scriptures inform us that God "giveth his beloved sleep." And this God-given blessing is not to be despised. As long as we can sleep well, we have evidence that in some important particulars at least, the machinery of life is still in comparative good order. We must not count that time lost that is spent in refreshing sleep. It is thus alone that we can renew and preserve our energies for the work which we have to do.

Some persons are natural sluggards, as others are natural gluttons. The sluggard knows nothing of good sleep. He is to be pitied for his evil habits which lead him to waste his time in bed which he ought to spend in industrious labor. Laziness is something to be shunned as we would shun vice. But the disease is so nearly incurable that it will not be at this time taken in hand.

But we have a few words of counsel to those who are in danger from overwork. If you would avoid breaking down, be sure to get plenty of sleep. We do not advise you to lie in bed in the morning. But we urge that whenever it is reasonable you retire early and compose your mind to quiet rest. If it be difficult to sleep, it is a proof that you have already begun to exhaust your nervous system, and should cause you to feel determined that this state of things shall be changed. Some things will help you to sleep. Of these we name, 1. A good conscience. 2. The spending of the day in something useful. 3. Keeping the soul from fretting and murmuring. 4. The habit of early rising. 5. The use of food that is hygienic, and abstinence from all other. 6. Never to eat supper. 7. To have your beds composed of that only which should be their proper materials. 8. To have plenty of sunlight in your sleeping room by day, and to have sufficient ventilation while it is occupied.

If you are still troubled with inability to sleep, you will find a sponge bath before retiring an excellent preparation for quiet and refreshing sleep. It is not the business of life to sleep. No, by no means. Life is full of responsible duties that call for active, painful labor. But to perform these we must have a sufficient amount of good sleep. See to it that this is secured every night, if possible; and when you fail to get it because of duties that cannot be put off, take your ealiest opportunity to make up the lack. You need not be afraid to work with zealous energy so long as you are able to secure a plenty of refreshing sleep.—*Health Reformer.*

MOTHERS, DON'T FRIGHTEN YOUR CHILDREN.

We have more than once seen a woman into whose hands a child had been given to love and to rear, who never even once imagined that when she screamed at the sight of a venturesome mouse, or the graceful spinning down of a spider, or a flash of lightning, that she so shocked the nerves of her child, and so deeply thrilled them, that they were never fully at peace again. The scream that she utters may leave no visible wound in the body of her little one, but the hurt is none the less severe, and the pain will return again and again to it whenever it sees the small and very likely harmless insect which suggested to its mother the terror which she transferred to her child. We have seen a mother gather her children into a bed at mid-day and lie trembling with dread of a lightning flash, until she has made the young lives of her family a burden to them whenever there is promise of a summer storm. Of course there is danger during an electric disturbance, but it is very remote, and the number of those who contract a fatal illness through carelessness when their clothing has got wet in a peaceful rain is ten times as great as of those killed by lightning, and yet a mother is often very negligent of this exposure. She may tell her children that the centre of the room, with the windows and doors closed, if there be no chimney in the apartment, is a safer place than a door-way or an open casement; but she need not frighten them by manifest timidity.

The time of real danger she should make one of very serious use to her little ones by showing them the value of cool self-possession, prompt action, or heroic patience. Ignorant fears are more likely to be perpetuated in a child by a thoughtless mother than is a discreet knowledge of how to avoid danger. A child that will climb to the roof's top or the eaves' edge, will often fear to pass through a room alone if it be told that a mouse is in it, and this little gray mischief was never known to attack anybody. A worm is unpleasant to look upon, but it is not an active enemy to mankind, and it should only be avoided in the presence of a child just as we would avoid contact with any other disagreeable object. There are children who live in such perpetual dread of some of the most innocent of little creatures, that their health is often seriously impaired, and their slumbers are frequently a misery and an injury to them, from the appalling dreams which are the consequence of being frightened by a silly mother. The really earnest and tender woman will inform herself and her child of all the real dangers that are likely to surround it, and she will wisely guard it and show it how and when to guard itself.—*The Metropolitan.*

WHY SHE REFUSED.

You say you went to a party last night, and you saw Mrs. Smith, an old friend whom you had not seen since she and your sister were at school together. You had a very pleasant talk until supper, when you gave her your arm and took her to supper. When some one came along with a few glasses of wine on a waiter and offered her a glass, you shudder as she said, "No." and you wondered why Mrs. Smith, who didn't use to be particular about such things, not only refused, but shuddered when she said no. You cannot tell why? I can tell you why. You went on with your talk, and had a little flirtation, did you? I won't say you didn't. She was very gay, and seemed very glad to forget herself, did she? Very well; I am glad you gave her that hour of the evening.

I can tell you where she went after the party was over. She went home—the latest person from the party. She was glad it was late, for her husband had not come home. She sat and read for an hour and her husband did not come. She wrote for an hour, and he did not come. At length, between three and four o'clock, there was a noise at the door. She went to the door and two policemen held him in their arms. She knows them both well by this time. It happens so often that she knows every policeman on the beat. They bade her good night. She brought him in. She had locked her children's room that he might not abuse them. She took the abuse as he flung himself on the bed. She dragged off his neck-cloth and coat, and sat there until he should fall into his stupid sleep.

She was the woman who refused the glass of wine with a shudder. You did not know the story. You thought she was gay and bright. I know her story, because I am her minister. They have a sort of skeleton in the closet, which we are permitted to see and you are not. And when we see that skeleton, do you wonder that we sometimes say pretty sharp things about moderate drinking, and the temptations offered at parties?—*Rev. E. E. Hale.*

THE EVILS OF TOBACCO.

The Rev. Dr. Cox, whose speech is "always with grace seasoned with salt," gives us an amusing touch on the manner in which he abandoned his cigar:

"From fifteen to thirty, I am ashamed to say, I smoked. My conscience often upbraided me, as well as my best earthly friend. Still I made excuses. My physician, a smoker, helped me to some; and so I continued, till once, on board a steamer, a drunken gentleman, who felt and claimed a fuliginous brotherhood to me, though I recollected him not at all, came strutting up to me, and bringing his grog-smoked fumes almost into contact with my mouth, said, with tuneful eructation, 'Give me a-a-l-ight, Dr. Cox!' I handed him my cigar—he returned it—I threw it overboard; and since that have been enabled to keep myself from so foul and odious a sin! Since then—thirty-four years ago, last September—I have felt ingenuously pained at the sight of smoking, chewing, snuffing."—*Anti-Tobacco Journal.*

EAT slowly; masticate your food well; five minutes more spent at dinner may give you better use of an hour afterward.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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THE YOUNG PILGRIM
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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1046. BOSTON, WEDNESDAY, DECEMBER 1, 1875. VOL. XLII.—NO. 7.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ZIONWARD.

JOHN LYLE.

O Savior, look on me,
A traveler Zionward;
The wilderness is lone and dreary,
And I am faint, foot-sore, and weary,
Do thou my prayer regard.

Thanks, Lord, for the blest thought,
Thou hast this pathway trod;
An angel came to strengthen thee,
When prostrate in Gethsemane,
Bathed in thy precious blood!

Through suffering thou wast made
A Leader and a Shield
To give thy church a guiding hand,
And bring her to Immanuel's land,
Where glory is revealed.

How blessed is thy Word,—
"Cheer up, I've overcome."
I'll still pursue the royal way,
Thy pillar shines by night and day,
'Twill lead me safely home.

Press forward, then, my soul,
A few more toils and tears!
Urge on thy way, each tempter scorning,
For lo, the dawn of Zion's morning
Upon thy path appears!

Newark, N. J.

SCIENCE AND THE SECOND ADVENT.

"There shall come in the last days scoffers, saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation."

In modern times there has arisen a school of thought which turns the reasoning of the scoffer into an axiom of pretended science, and makes the constancy of the laws of nature its plea for setting aside the great hope of the Christian church, and denying the solemn certainties of the second coming of Christ, the resurrection of the dead, and eternal judgment.

The creed of the scoffer implies that the laws of nature exist of themselvss, without the fact of a supreme Lawgiver, and that all things continue and must continue as they have been from the creation, because there is no power capable of suspending or reversing the firm and settled course of things. Ungodly science will clothe its icy creed with the flowers of fancy and speak elegantly of a power which

"Warms in the sun; refreshes in the breeze;
Glows in the stars, and blossoms in the trees;
Lives through all life; extends through all extent;
Spreads undivided; operates unspent."

But belief in a living God is rejected. Now, it is plain that the scientific theory, that the course of nature admits of no disturbance, is fatal to the reception of those great doctrines which Scripture prophecy proclaims. . . . The maxims of pretended science, add the lively hope of the Lord's coming, cannot dwell together in the same heart.

But since perverted science will dare to set itself up against the revealed warnings of Jehovah, the apostle ventures boldly into her domain, wrests her own weapons from her puny grasp, and turns them into arrows to pierce the conscience, and alarm the stout-hearted sinner into repentance and godly fear. The heavens and the earth which are now, are "stored with fire," he tells us, "against a day of judgment and perdition of ungodly men. The agencies do not require to be created, which the Almighty will employ, to clear the earth from the dominion of evil, and introduce the promised kingdom of righteousness and peace. From Adam to Noah the waters were already in existence, by which the flood was brought on the world of the ungodly, and when once the signal was given, and the windows of heaven were opened, and the fountains of the great deep broken up, they came forth spontaneously to do the bidding of him who had treasured them against the time of judgment.

And so also, from Noah until now, the heavens and the earth are already stored with treasures of fire, which are ready to execute the threatenings, and to fulfil the counsel of the Almighty.

"What is creation else
But a capacious reservoir of means,
Wrought by his will, and ready for his use?"

What is the secret of the two main discoveries which have stamped their character on the present age of advanced science and eager enterprise?

LATENT HEAT AND ELECTRICITY.

But these watchwords of science, the talisman of her power, by which she has wrought wonders, suggest a deeper meaning to thoughtful ears. All creation, yes, every drop of water, as science in her triumphs is compelled to bear witness, is stored with treasures of secret fire, and one of her latest conclusions, after full research, is that the hidden electricity of each single drop of rain is equal to the production of a violent thunder storm.

All creation, then, down to each dewdrop and blade of grass, is stored with the hidden fire of electricity; and it needs but one touch from the finger of the Almighty, one secret, imperceptible change of its laws, or even, perhaps, without a change of law, some foreseen and foreappointed accumulation of its hidden powers, to produce a tempest of fire that would consume the whole human race, and completely change all the physical features of the planet on which we live. It is a childish science which treats such a catastrophe as impossible and incredible. It is a proud and stout-hearted folly, which, having merely wetted its feet in the spray of the great ocean of natural laws, pretends to have sounded their unfathomable depths, and dares, in the confidence of its own foresight, to reject the solemn warnings of a judgment to come.

But perhaps some may urge that the long period which has elapsed since these warnings were given, and given as of an event near at hand, may well abate our confidence in their truth, and justify the doubting inquiry—"Where is the promise of his coming?" Have not sixty generations passed away with no trace of Messiah's return, though the first generation of believers were taught to expect it in their own lifetime? Here, too, the apostle supplies us with an answer. The length of the delay confirms, instead of weakening, the certainty of the judgment.

This is the time of God's long-suffering. And just as, in the history of Joseph, seven years of plenty were purposely given, because the famine that would follow would be intense and severe, so also it is part of the wisdom of God, that a judgment, solemn beyond all example, should be introduced by the richest, freest, fullest, and and most enduring display of grace and forbearance towards sinners. This is the true secret of the calm constancy of the laws of nature, and the silent course of sixty generations of mankind since the Son of God returned to the bosom of the Father from which he came.

This long-suffering of God is our salvation. It is by this long delay that his elect are gathered in, and the message of the gospel is sent to the utmost bounds of the human family. But the time will come when the voice will go forth from the throne in heaven, saying, "It is done," and the mysterious delays of grace be followed by the hour of open judgment. Rev. 16.

We have many signs around us which may well lead us to the conclusion that this judgment, so long delayed, is near at hand. The gospel is once more being preached in all the world, for a witness to all nations. The fig-tree begins to blossom in the new awakening among the Jewish people, and the numerous converts who have been gathered from among them into the fold of Christ. Matt. 24: 14, 32, 33.

The moral conflict which has been carried on for ages, first between Christianity and heathen idolatry, Popery and Mohammedanism—enemies without and secret corruption within—is passing over into the East again. And if the evil passions of mankind come to be once more unchained after a long peace, by the sounds of war, who can tell what bitter fruits of a rejected gospel may reveal themselves in these last days of Gentile dominion? In our own favored nation we hear almost daily the sorrowful report of hateful crimes, that should make us blush with shame, and tremble with fear, lest Sodom itself should rise against us in judgment, to condemn our more aggravated abuse of mercy.

And if once the hateful infection of infidelity should spread more widely through all christian lands, so that the gospel be rejected with scorn by sensual profligates and covetous oppressors, or philosophical unbelievers, and Christianity itself be regarded as a worn-out and worthless thing, a secret voice will then be addressed by the God of holiness to his waiting people: "Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the world for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 20, 21.

How solemn is this certainty of a judgment to come, when once we realize the true force of the divine warning! The laws of nature, though sure and constant, are not so sure and unchangeable as that perfection of the Almighty Lord of Providence which involves the moral necessity of a coming day of retribution. The stars in their silent course are measuring out, one by one, the appointed hours of merciful delay. The heavens and earth which are now, are stored with treasures of fire, against the season when the Lord shall come out of his secret hiding place, and call to the heavens and to the earth, that he may judge his people.

Beyond it there is a vista of eternal bliss and glory to all the children of God, and ages of recovered beauty and holiness to our fallen world. But before that glory can dawn, there is a day of darkness and gloominess, a day of clouds and thick darkness, and strange and fearful judnments to the workers of iniquity. O how needful to be sheltered in that hour, and to have the blood of the true Passover sprinkled upon the lintels of our hearts, that the destroying angel may pass by. Prophets long ago, have trembled in themselves, that they might rest in the day of trouble.—*Rainbow.*

A cobbler at Leyden, who used to attend the public disputations held at the academy, was once asked if he understood Latin.

"No," replied the mechanic, "but I know who is wrong in the argument."

"How?" replied his friend.

"Why, by seeing who is angry first."

In our discussions, brethren, touching the sacred things of God, and the unity of his church, let us always bear in mind the cobbler of Leyden.

Every nature must have the sub-soil ploughing of sorrow before it can recognize its present poverty or its possible wealth.

CONFESSION OF HOLINESS.

No minister, no christian, no man, even, will admit that he cherishes any opposition to holiness, *per se*, that is, to the thing itself, as a personal excellence. The very worst men have an intellectual approbation of purity. It is so fitting, so exalting and necessary in all the pursuits and relations of life, that the quality commends itself to the acceptance and favor of all men.

It is a singular fact that bad men will laud purity and virtue in persons, whom they would corrupt, and then despise. It is one of the contradictions in poor, fallen human nature. It will ensnare innocence and murder fidelity, solely on account of its persistence and inflexibility; but if it yield, and consent to the loss of its integrity, then the character so despoiled is loaded with execrations, and consigned to the shades of infamy. Sin is both inconsistent and cruel. It is essentially mean; it reeks with perfidy.

But while anthems are sung to the praise of holiness as an abstraction, a visionary ideality or a property of "the coming man," yet the confession of it, as an attained experience, provokes repugnance, criticism, and sometimes abuse and raillery. Nor is this aversion and ill temper confined to flagrant sinners. It festers strangely in the heart of the moral, the amiable, the discreet; and more strangely still, lurks delusively among the clustering flowers of christian graces. Like a serpent coiled among the roots and drooping branches of beauty and fragrance, it lies concealed among the affections of a true, believing heart. And when attack is to be made, it seeks the most vulnerable point, which is not intrinsic holiness, but the confession of it. Serpent-like it strikes where it will kill. Holiness as a principle in invincible, but profession can be easily slurred, and this too, with apparent concern, lest religion degenerate into delusion, cant, and hypocrisy.

Thus spiritual sanctification is shot through and through—shot dead—in many a pulsing heart, by the critic, under a self complacent and pious persuasion, that he has only put a few bullet holes through broad and brazen phylacteries, that he has only punctured sanctimonious arrogance, and flaunting pretensions. Nor must we judge these censors too harshly, for two reasons.

1. It must be allowed confession has no necessary connection with a thorough work. It may be hypocritically simulated, or spring from a sincere mistake.

2. There is a gentle reproof and seeming assumption inherent in a personal confession of holiness, just as there is in an asserted uplift and superiority in justification and adoption. The implication in the latter case is that the witness, unlike the common mass of impenitent sinners, has ceased to be a child of the devil, and has become a child of God. So in sanctification, there is involved a claim to higher moral excellence, which makes a difference between the present and former state of the subject of it, and consequently a disparity between him and those who still neglect this great salvation. And this fact explains why believers are often more sensitive in the presence of confession than the unconverted. The unconverted makes no pretensions to religion, and therefore his state cannot suffer by comparison; but the justified man is a professor, and hence just in proportion as higher experiences are spoken of, his attainments are shown to be incomplete and defective. Here is the rub; no man likes to have the par value of his religion called in question. Nor does he relish the idea that he has a scant measure as compared with other people. He will accept the charge of shallow piety, with much real or affected humility, if the same judgment be applied without discrimination to all other professing christians.

But let a true exponent of the higher life and thorough cleansing be placed in competition with him, and a spirit of exaltation personal to himself, and of detraction as regards his fellows, will be immediately evolved. This leveling disposition proceeds on the envious principle of the man who said "he did not care if he had lost all his hay by the rain, his neighbors had lost theirs too." It is the old diabolical jealousy that drags angels down, rather than pay the price which would lift him to the same sublime and beatific elevation. How mortifyingly and culpably has this trait been revealed since the recent awakening on the subject of sanctification began in this country.

Holiness as a mute abstraction, or outward life of morality and devotion, has found a thousand advocates and panegyrisis. But the claim that a marvelous heart-work, in advance of justification may be realized, and especially the confession of a living witness that through faith in the blood of Jesus, he has reduced the possibilities of divine grace to an experimental verity—"Oh, that is ostentation," "empyrean professions," "a pharisaic claim that he is holier than thou," "it is creating caste," "engendering division," "running wild on one idea," "destroying the symmetry of the gospel, and developing rickety christians."

This whole bill of exceptions may be resolved into the following absurdities, "Be ye holy," but do not "forage after sanctification;" "grow in grace, but remember there is no 'residue' of sin after conversion to be grown out of you;" "ye are my witness, saith the Lord;" and so ye are; but you must not say anything scarcely of what you know in giving your testimony. "You must let your light shine, but that light should gleam through the media of your pocket, your morality, your benevolence, and your regularity at church and your devotional attitudes, and yet not so as to make you singular in your person, your home, your church, or your social habits and intercourse." That is, you must be an opaque luminary, a mute witness, and a christian worldling. Let us rather "be holy," and then "witness a good confession."—*Christian Standard.*

"ETERNAL MISERY OF HELL."

D. K. BARRETT, JR.

The above is the heading of Tract No. 277 of the American Tract Society, by Rev. James Saurin, from which we extract the following:—"As God will aggravate the sufferings of the damned, by displaying his glorious attributes, their hatred of him will be unbounded. Their torment will excite their hatred; their hatred will aggravate their torment. Is not this the height of misery, to be filled with unmixed hate towards the perfect Being, the Supreme Being—the Sovereign Beauty?—in a word, to hate the Infinite God? Doth not this idea present to your mind a state the most melancholy, the most miserable? One chief excellence of the glory of happy spirits is a consummate love to their Creator. One of the most horrid punishments of hell is the exclusion of divine love. O miserable state of the damned! In it they utter as many blasphemies against God as the happy souls in heaven shout alleluiahs to his praise. These are the punishments of condemned souls. It remaineth only that we consider the length and duration of them."—*S. Brewer, in "The History of an Immortal Soul."*

Does the reader see how this can be in harmony with the Bible, and God's character as revealed there? "Justice and mercy are the habitation of thy throne," we read; yet here he is represented as employed to all eternity in aggravating the sufferings of creatures to whom he has given life, and is perpetuating it for that very purpose, instead of suffering them to cease to be, when they had failed of the end of life. According to this writer, justice will never be satisfied, but the sinner forever keeps the upperhands of justice, as it is meted out by the Almighty. "Their hatred will aggravate their torment." Thus to all eternity their anguish, yea, the depths of their woe, will be ever accumulating and multiplying. What immeasurable depths of excruciating torture and pain, in the progress of ages, they must suffer! and that still endlessly accumulating. Is this your God, so merciful, kind, loving, and just (?)!

Another (Mr. Benson) says: "They must be perpetually swelling their enormous sum of guilt, and still running deeper, immensely deeper in debt to divine and infinite justice. Hence, after the longest imaginable period, they will be so far from having discharged their debt, that they will find more due than when they first began to suffer." Then you see at once if this is true, for them to continue thus no way satisfies or serves the end of justice. Justice would, according to this testimony, be better served by the destruction, or ceasing to be of the sinner.

Does God hate sin, yet does he take measures to endlessly increase and perpetuate it, where no good end can be advanced thereby, too? Away with such inconsistency! Think what an enormous amount of sin must accumulate in the progress of ages. David says, "Let the wickedness of the wicked come to an end." Was this prayer contrary to the will of God?

Again, "Yet a little while, and the wicked shall *not be*." Ps. 37: 10. "The day that cometh shall *burn them up*, that it shall leave them neither root nor branch." Mal. 4: 1. "They shall *consume;* into smoke shall they consume away." Ps. 37: 20. "He will *burn up* the chaff with unquenchable fire." Matt. 3: 12. The fire cannot be stopped from accomplishing its work of reducing the wicked to "smoke" and "ashes." "The fire shall *devour* them." These are the Bible declarations. Do you believe them? They "shall be punished with everlasting *destruction.*" 2 Thess. 1: 9. Not with everlasting *torment.* God will find better employment than in torturing his creatures forever. He has no pleasure even in the death of the wicked, but that he should turn from his way and *live.* But he has said, "Ye will not come unto me that ye might have *life.*" "The Lord preserveth all them that love him; but all the wicked will he *destroy.*" This is our God's way of meting out justice in harmony with mercy.

President Edwards says: "The woes of sinners in hell will not be a cause of grief to the saints in heaven, but of rejoicing. This rejoicing will be the fruit of an amiable disposition, and a perfect holiness and conformity to Christ." Then Christ will be changed from what he was when he wept over Jerusalem, at their rejection of what belonged to their peace. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23: 37. "The tender mercies of the wicked are cruel." But God is in harmony with himself. His goodness, love, and mercy, harmonize with justice. "Will not the Judge of all the earth do right?" "Thou wilt make them as a fiery oven in the day of thine anger; the Lord will *swallow them up* in his wrath, and the fire shall *devour* them." Thus justice will be satisfied, and they receive a just recompense, which otherwise they would not. Besides, sin is got rid of, no more to be a stench to the Almighty. I say with David then, "Consume them in thy wrath, consume them, that they may not be." "As smoke is driven away, so drive them away. As wax melteth before the fire, so let the wicked perish at the presence of God." "Let the sinners be consumed out of the earth, and let the wicked be no more." "Bless thou the Lord, O my soul."

THOUGHTS ON ANIMAL SACRIFICES.

Every reader of the Bible is familiar with the fact of animal sacrifices; and also with the fact that those sacrifices formed a very prominent and important part of the imposing ritual of divine worship for the nation of Israel. Beyond the recognition of these facts, and the belief that the purpose of these sacrifices was to prefigure the offering of the body of Jesus, who, in the end of the age, appeared to put away sin by the sacrifice of himself, comparatively few pay more attention to the subject. With the idea of exciting further interest, and of promoting correct apprehensions of the value and importance of these ordinances, we request the reader's attention to the following considerations on *the origin of animal sacrifice.*

The age in which we live is remarkable for various manifestations of mind; and one of these, not the least striking, is a desire to find an origin for everything elsewhere than in God. The mere mention of this truth is sufficient to call up before the mind many illustrations; and so, in accordance with this spirit of the age, we find the sacrifice of animals, as a religious rite, is assigned to a human origin. "Moses," say the men of advanced religious thought, "was a man skilled in all the knowledge and wisdom of the Egyptians; and with the idea of uniting and consolidating the Hebrews, whom he had rescued from the dominion of Pharaoh, into a distinctly separate people and nation, he instituted, among other things, the offering of slain beasts."

This hypothesis, like most of those emanating from the same quarter, is very plausible and very defective. It leaves the previous fact of animal sacrifices entirely unaccounted for. The question at once suggested by this hypothesis is, How did the Egyptians, and all other nations of antiquity, begin to offer these sacrifices? That is the matter to be accounted for. The only history we have accounting for the practice of animal sacrifice as a religious rite, by all ancient nations, is in the book of Genesis. At chapter 8, verse 20, we read: "Noah builded an altar unto the Lord; and took of every clean beast, and every clean fowl, and offered burnt-offerings upon the altar; and the Lord smelled a sweet savor." The history informs us that the descendants of this man Noah repeopled the whole earth. As the family of Noah were acquainted with the usage in question, it is only reasonable to believe that they would continue the practice in their families, and wherever they settled.

Here is an intelligible and sufficient cause for the wide diffusion of the practice of animal sacrifice, usage, and tradition. Along with the tradition, it is easy to conceive that corruptions and false notions of the purpose and nature of these sacrifices might come in.

Still, we want an answer to the question, How did the practice of animal sacrifice begin? Did it originate in the command of God, or by the suggestion of the human mind? Noah, at least, was not the inventor of the practice; for in Genesis 4: 2–7, we have an account of a much earlier observance of this rite: "Abel was a keeper of sheep, and Cain (his elder brother) was a tiller of the ground. And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord; and Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and his offering; but unto Cain he had not respect."

This is the earliest record of the offering of animal sacrifice to God we have. It is very early; still, we have to account for the fact—we want an answer to our inquiry, How, or why, did the practice originate? Did Abel offer the "firstling of his flock and fat thereof" by command of God; or was it simply a suggestion of his own mind? We have no positive deliverance in the Scriptures on this matter, and so are left to deduce our answer from all the circumstances described and the language used, regarding such offerings in these ancient documents.

Here it may be as well to state that the writer of these paragraphs is satisfied in his own mind that the only conclusion warranted by the circumstances, and capable of meeting all the requirements of the case, is, that the offering of animal sacrifices originated in the appointment of God—that their origin is divine. His reasons for so believing will appear as we proceed to examine the merits of the two hypothesis in regard to the origin of animal sacrifices, in the light of Holy Scripture and also of reason.

The advocates of a human origin for animal sacrifices are of two classes. One of these profess to receive the Bible as divine authority; the other sets it aside. We may have something to say to both parties; in the meantime, we address ourselves to those who, receiving the Scriptures as we do, attribute the origin of animal sacrifice to man himself.

Observe, then, first, that the Bible informs us that the sacrifices offered by Abel and Noah were acceptable to God. Of the latter it is testified that "the Lord smelled a sweet savor" (chap. 7: 21): a common mode of expressing the divine approval. Now, either these offerings were according to the appointment of God, or they were not. If they were not, then they were the product of will-worship. But the Bible informs us that the attempts to make such offerings acceptable to God is vain: "In vain do they worship me, teaching for doctrines the commandments of men" (Mark 7: 7; see also Col. 2: 18–23). Since, therefore, the offerings made by Noah and Abel were acceptable to God, we must conclude that they were not the production of human suggestion, but were in accordance with the appointment of God.

An able writer on this snbject has well remarked: "In religious institutions the Most High has ever been jealous of his prerogative. He alone is competent to prescribe the terms on which he will hold communion with sinful beings; and he regards as vain and presumptuous every pretence of honoring him which he hath not warranted. The sacrifice of blood and death, if an idea so revolting could have sprung up in a sinner's mind, could not have been offered to God without impiety, nor would he have accepted it had not his own authority previously pointed out the way by an explicit prescription."

The expression of the divine approval of Abel's offering is strongly marked, not only in Genesis, but also in the epistle to the Hebrews: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. 11: 4. What are we to understand by the language, "Abel offered unto God a more excellent sacrifice than Cain"—"by faith"? Evidently, not in the sense that Abel merely believed that his sacrifices would be accepted, while Cain did not. If Cain did not believe that his sacrifice would be acceptable to God, why did he present it?

There is every reason to conclnde that Cain expected his offering to be accepted, not only from the fact of his voluntarily presenting it, but also from the disappointment and displeasure he manifested at its non-acceptance. He "was very wroth, and his countenance fell." The faith that was wanting in Cain was, plainly, not faith in the acceptability of his offering, but in something else. Faith, according to the scriptural use of the term, supposes a testimony, promise, or command. It is indeed common to speak of intuitions, or simple impressions of the mind, as faith, but it is only fancy. "Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. The immediate context, whence the language under consideration is quoted, supplies illustrations. Thus: "By faith Noah, being warned of God, prepared an ark to the saving of his house." "By faith Abraham, when he was called to go out into a place which he should afterwards receive, went." "Through faith also, Sara received strength to conceive seed, . . . because she judged him faithful that promised." Heb. 11: 7, 8, 11.

In the cases mentioned of Noah, Abraham, and Sarah, their faith was not an intuitive suggestion, but an act of obedience to the command of God. Even so did Abel offer unto God a more acceptable sacrifice than Cain. The most "rational" conclusion in the circumstances is, that Abel offered that *kind* of sacrifice which had previously been appointed to be offered, while Cain presented one of his own choosing. Very likely, Cain was a "Rationalist;" and, guided by his "intuitions," he judged the produce of his fields a fitter offering than that from Abel's flocks. And to the human understanding, the offering of Cain—the fruit of the ground, wet with the dew of heaven—does seem a more pleasing present than a dead beast; and the more it does so, the stronger does the evidence appear in favor of the idea that the ground of acceptance for Abel and his offering was the appointment of God. The divine acceptance is proof of the divine appointment. There is another circumstance mentioned regarding Abel's offering which strongly corroborates the idea that it was according to divine appointment, viz., that he not only "brought of the firstlings of his flock," but, also, "of the fat thereof." Gen. 4: 4.

Now it is remarkable, that among the instructions given by Jehovah to Moses regarding the offering of animals in sacrifice, a very prominent one is that the fat is to be offered and burned. Of many examples which the reader will easily find for himself, we simply quote one: "And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneys, and the fat that is upon them. . . . And the priest shall burn them upon the altar; it is the food of the offering made by fire for a sweet savor; all the fat is the Lord's. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." Lev. 3: 14–17.

In behalf of the theory of a human origin for the offering of animal sacrifices, it is urged that these offerings were, originally, the expression of gratitude to God by the devout worshippers. But if that were so, how are we to account for the special appointment of thank-offerings in the Levitical service? Such an appointment involves the idea that thanksgiving was not the common or ordinary object of these offerings.

Again: it seems from a "rational" point of view, a very irrational and unlikely suggestion to express gratitude to God by taking away the life of an innocent creature, without any express command from the great Proprietor;—very irrational indeed, to destroy the life which the beneficent Creator had given to a creatmre of his care, in order to express gratitude to him for preserving our own. Hence we find that the ancient philosophers of Greece not unfrequently expressed their astonishment how so strange a practice as animal sacrifice could have originated; and, on rational principles, thought their being pleasing to God an impossibility.

Others of the same school have supposed that these sacrifices originated in a friendly meal. But the accounts we have of the early saerifices will not confirm this hypothesis, because they were whole burnt-offerings. Thus we read in Gen. 7: 20, "Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar." See also chap. 22: 2, 7, 8, 13; Job 1: 5. In the book of Leviticus we have a description of the burnt-offering, and there we learn that the whole of the animal was consumed by fire; hence the term, "whole burnt-offering," or holocaust. There also we learn that this was the principal kind of sacrifice in the Mosaic ritual. It is plain, then, that while, in many cases, part of the animal offered in sacrifice was eaten, this was not always the case; and the fact that, in those early instances of sacrifice by Noah, Abraham, and Job, the whole animal was consumed by fire, renders the hypothesis of attributing the practice of animal sacrifice to a friendly meal entirely inadmissable.

Again: an interested priesthood has been regarded as the origin of the offering animal sacrifices, because of the large share of the carcase which became theirs. The inaccuracy of this supposition, not only from the facts already stated in the preceding paragraph regarding the nature of "burnt-offerings," but also from the fact that, in these early instances of the observance of this rite, the person who offered the animal was the owner of it; and surely he had nothing to gain by burning his own property to ashes. His interest lay all the other way,—the choice of his flock was selected and devoted to a purpose from which he could derive no apparent benefit. In view of such facts, it would be more rational to affirm that the practice of animal sacrifices originated the priesthood, than that the priests invented the sacrifices.

Here we would notice a common accusation of sceptics against religion, viz., that it owes its existence to a cunning and interested priesthood. Such an assertion provokes the inquiry, Who originated the priests? And the idea that a priesthood is the result of religion, and not its cause, has certainly much in its favor. It is true that physicians and surgeons gain a livelihood by the treatment of disease and bodily injury, and so far have a pecuniary interest in these evils; but no one would be so absurd as to affirm that physicians and surgeons invented accidents and diseases. And yet it would be no more inaccurate than to affirm that religion owes its existence to a priesthood. Pecuniary interest might lead officials to promote and preserve the religious idea; but they owe their existence to that idea, and not it to their invention. Here, as elsewhere, it is the demand which causes the supply. And so in regard to the practice of offering slain animals in sacrifice to God; the rite was in existence before a priesthood were employed in its service, as the facts already mentioned very plainly demonstrate.

In concluding this section of our subject, we submit, from the facts and considerations stated in the foregoing paragraphs, That the most "rational," etc., most reasonable origin to which we can assign these offerings, is the appointment of God. That meets all the necessities of the case. There is the fact of animal sacrifice existing from hoar antiquity; the record of its acceptance by the Almighty; and therefore we infer that it was not the product of human invention or suggestion, but of the enactment of God, for some gracious purpose toward man. The reason or purpose of God in this appointment may form the subject of a subsequent paper. Meanwhile, let the reader, by personal reflection, follow out the train of thought indicated in the foregoing paragraphs.—*W. Laing in Bible Echo.*

THE TWO SYSTEMS.

Reader, there are two distinct and separate systems of Christianity at the present day. It is useless to deny it. Their existence is a great fact, and one that cannot be too clearly known.

According to one system, religion is a mere corporate business. You are to belong to a certain body of people. By virtue of your membership of this body, vast privileges, both for time and eternity, are conferred upon you. It matters little what you are, and what you feel. You are not to try yourself by your feelings. You are a member of a great ecclesiastical corporation. Then all its privileges and immunities are your own. Do you belong to the one true visible ecclesiastical corporation? That is the grand question.

According to the other system, religion is eminently a personal business between yourself and Christ. It will not save your soul to be an outward member of any ecclesiastical body whatever, however sound that body may be. Such membership will not wash away one sin, or give you confidence in the day of judgment. There must be personal faith in Christ, personal dealings between yourself and God, personal felt communion between your own heart and the Holy Ghost. Have you his personal faith? Have you this felt work of the Spirit in your soul? This is the question. If not, you will be lost.

Reader, this last system is the system which those who are called evangelical ministers cleave to and teach. They do so because they are satisfied that it is the system of holy Scripture. They do so because they are convinced that any other system is productive of most dangerous consequences, and calculated to delude men fatally as to their actual state. They do so because they believe it to be the only system of teaching which God will bless, and no church will flourish so much as that in which repentance, faith in Christ, conversion, and the work of the Spirit, are the grand subjects of the minister's sermons.—*J. C. Ryle.*

The heart is never won back to God by thinking we ought to love him, but by learning what he is—all worthy of our love.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 1, 1875.

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HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

CORRECTION.—The article in the *Crisis* of Nov. 24th, entitled "Human Frailties and Divine Perfection," should have been credited to Sister L. M. Stoddard—not *Exchange*.

WESTFIELD.—The meetings in Westfield are daily increasing in interest. The Spirit of the Lord is present with power to search and cleanse hearts, comfort the saints, and persuade sinners to accept Christ as their Savior. It is said a hundred had to go away last evening (Nov. 21st) for want of room. We are looking for blessed results. Sins have been confessed, and blessings already received by many. The religious tide is rising with a cheering promise.

M. G.

SPREAD THE TRUTH.—We are rejoiced to find so many who are willing to make a sacrifice for the purpose of getting the light and truth to their friends and neighbors, by sending them the *Crisis*. We believe money thus expended will produce glorious results. Run up the three months list. Let every subscriber send one at least. Save the money by self-denial. Make a sacrifice, and blessings will follow far surpassing the sacrifices made for the good of others. Press the battle in the name of the Lord. M. G.

REVIVAL WORK.—This is the time when every church, and every Christian should be making special efforts to lead men to Christ. There is an unusual thoughtfulness at present on religious matters. A great revival may be expected the coming winter, if the proper means are employed by the professed disciples of Jesus. A wide door is open for faithful workers in the Lord's vineyard. "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James 5: 20.

M. G.

DELEGATES.—It should be remembered that the A. C. A. is to have a special meeting at Worcester, Dec. 14th, commencing at 2 P. M., for the purpose of revising its constitution. Delegates should be appointed the same as for the annual meeting of the Association, and all delegates must be supplied with certificates, signed by the chairman, or secretary of the meeting, at the time of the choice. The following form may answer.

This is to certify that —— was duly appointed by the church in —— as a delegate to the special meeting of the A. C. A., to be held at Worcester, Mass., Dec. 14th, 1875. (Dated.) (Signature.)

Every church can send one delegate, and an additional one for every fifty members above twenty-five. M. G.

BRO. MOODY IN PHILADELPHIA.

The meetings conducted by Bro. Moody and Sankey in Philadelphia have opened with exceedingly promising results. They began Sunday, Nov. 21st. The depot, which has been fitted up for the meetings, at a cost of some twenty thousand dollars, will seat about ten thousand people. It has already been crowded, and some five thousand had to go away for want of room. About one hundred and fifty ministers are in attendance, to co-operate with Bro. Moody, who is telling them some plain, practical truths, showing that the hindrance to thorough revival work is the low state of church members, produced by their conformity to the world in covetousness, selfishness, pride, fashion and folly. He is not harsh, unkind, or severe in his talk, but very plain, in love and sympathy, showing that he pities their sad condition, and has come as a friend to help them into the cleansing stream of salvation, through faith in Jesus.

His efforts the first week are wisely directed to the elevation of professors of religion, so that their first love may be restored, and be ready to labor for the salvation of sinners. Glorious results are expected in Philadelphia, during the coming month. Pray for that great city, that thousands may brought into harmony with Christ, and be ready to meet him at his coming.

M. G.

BIBLE CLASSES.

Bible classes, properly conducted, are of special importance in a church, but it frequently happens that Satan uses them as a means to accomplish his purposes. This he does, when he can persuade the members to take up disputed subjects, aud contend for the mastery. Whenever we go to a church, and find the Bible class engaged principally in examining points of controversy, we feel sure that their spirituality is in danger, and have much reason to fear a division, and cold formalism. Many churches have been ruined in this way. The members who hold opposite views, being confident they can convince the others of their errors, propose a Bible class to look over their points of dispute. Usually such result in a greater difference of feeling, followed by roots of bitterness, variance, and backsliding, and thus Satan turns a good thing to poor account, and obtains a victory. Look out for his devices. He generally attacks good people in the form of an angel of light.

In Bible classes, avoid as far as possible, those subjects which are calculated to stir up strife. As soon as a spirit of controversy gets into the class it is best to change the subject. Keep in the unity of the Spirit, or there will be no prosperity. Satan's chief aim is to divide and separate the children of the Lord, and thus weaken them, and get them to spend their strength in combating each other, instead of their common enemy. Look out for his cunning devices.

M. G.

WORK FOR JESUS.

There is a great lack of Christian *workers*. By Christian workers, we mean persons who are willing to labor for the salvation of sinners. Such as will not only pray, but follow up their prayers by personal conversation. A few kind words often result in great good, accomplishing more than many sermons. When we have conversed with an individual, trying to persuade him to come to Jesus, we feel just like praying for him afterwards. Our sympathies are kindled up in behalf of his welfare, far beyond what they would be if we said nothing.

One reason why there are so many backsliders is because there are but few professors who are doing anything to bring others to Christ. Their light is under a bushel, going, or gone out. If we would live, and grow up into Christ, we must make *personal* efforts to save and benefit those around us. The Spirit of Jesus in the heart produces christian activities for the welfare of others. In this way, sinners are led to the cross of Christ. When they find we have a friendly interest in what is for their best good, they are usually ready to listen to our conversation. If our hearts are full of love for Jesus, we shall find it easy to talk for him, and entreat others to come to the Life-giver.

At the present time, there is more than a common interest to hear about the way to be saved. Let every opportunity be improved for leading the people to Jesus. All who do not accept him must be lost. Do we realize this solemn fact as we should? Are we properly in earnest to save those about us who are in a perishing condition? Let us do all we can for Jesus. M. G.

OUR OWN HEATHEN.

We have borrowed the above heading, which was one given to an article in the *Boston Globe*, in which the writer deplores, as every good and intelligent man will do, the alarming increase of heathenism in the United States. The writer refers to articles which recently appeared in the *Chicago Tribune*, in which criticisms were made on the action of the American Board of Foreign Missions for appropriating their funds for christian labor in foreign lands, for the conversion of the heathen there, when the circumstances more urgently demand this labor at home.

The Editor of the *Globe* upon this point says: "We have with us a vast multitude whose abject poverty, dense ignorance, and undisciplined passions are the source of crime, vice, and iniquity, such as it would be difficult to find in any of those lands where "the heathen in his blindness bows down to wood and stone." Those heathens are, we fancy, comparatively guileless and harmless beings, when considered beside of the heathen that could be unearthed in any one of the large cities of the United States. We imagine, too, that they are fully as well off, both as regards their prospects in this life and the life to come, as our own heathen."

Is it possible that these Editors are correct in representing heathenism in this country as casting a darker shadow upon the human family, and being a heavier weight upon social life than can be found in heathendom itself? Can it be that the boasted land of christian influences and blessedness, the home of christian pilgrims, who determined that none but gospel laws should govern, and none but holy principles be accepted in society, should so soon present more deadly social virus than can be found in oriental heathendom? Are these statements correct? If they are, then virtuous purity, property and life are more dangerously threatened by lawlessness and crime than in heathen lands. They take the responsibility of saying it is so, and we are not able to disprove it. These men seem to believe what they say, for they entreat the Board of Foreign Missions to abandon the foreign field and appropriate all their means and efforts in home labor. The writer says—"Let these people withdraw their support from the Board of Foreign Missions, and direct their efforts to seeking and saving the lost in our cities and towns, instead of insisting on expensive enterprises to the Indies and the antipodes, and the Board would very soon cease to be."

Is heathenism too strong for Christianity in this country, so that the foreign forces must be recalled, and the army increased at home to withstand the powers of darkness? Our Christianity and heathenism stand face to face upon the field. Is one army gaining the victory? and if so, which is advancing, and which retreating? or is the battle a drawn game?

Heathenism, in the form of drunkenness, licentiousness, extortion, gambling, stealing, blasphemy, infidelity and murder, with all kinds of vileness and insubordination to law, is positively increasing in this country to an alarming degree. All state and municipal governments are put to their wits' end to know how to control the drunken, thieving, murderous masses, who, from the highest posts of trust to the lowest slums of vileness, challenge divine and human law. They sweep on, some creeping under the cover of darkness with the burglar's key, the incendiary's torch, and the assassin's knife, while excited crowds, like the dashing waves of a boisterous sea gather and tumultuously surge against all that is virtuous and good, to accomplish sworn revenge.

Then it is lamentably true that the hosts of sin are advancing. Our prisons are filled, our juvenile reformatory institutions are overflowing. The people every where feel an *increasing* insecurity. Life, property, and virtue, have to be guarded with sleepless vigilance. The people are becoming alarmed, and demand additional protection. They look to the national and state governments for defence against the rising tide of wickedness, but alas! the governments themselves have become corrupted with this satanic infection, so that the lawful guardians of the people have become the most notorious thieves. They grievously tax the lower classes, and let the rich go free. Legislators are bought and government offices are sold to the highest bidders. Courts of Justice are bribed, and the guilty are acquitted. The rich are heaping up their treasures, while the laboring classes are crying for bread. Infidelity and atheism are marching boldly to the front, and blasphemously crying, almost unrebuked, in the very heart of Christendom, Down with the Nazarene! away with the sacred Book! No honest and intelligent person will dispute these facts, demonstrated by statistical records.

Under such dark and threatening circumstances it is not strange that religiously taught politicians should hopefully look to the church for the power to withstand these advancing hosts, and drive them back to obedience to law and Christ. But how can a church be depended upon to overcome a power which has for a long time been rising and triumphing over her, unless her forces are increased, her arms, position, leaders, and hopeful inspiration are changed?

The church has not failed, for the last fifty years, to overcome and lessen the forces of sins, because she has not had a sufficient number of men, or amount of means, or political liberty to do that work; therefore the trouble must be found in some other department. We believe the trouble is not because the gospel has failed to triumph over sin, or because God has failed to furnish the required means to be used under it, but because human tradition has been substituted for the gospel, and therefore all the means God has given to be used as the gospel directs, has been employed according to that tradition. This we believe has been the great cause of the lamentable failure.

When men substitute human opinion for the facts expressed by the words of inspiration, a failure is inevitable; for it is employing the imperfect for the perfect. It is like using shadows for substance. We might as well bridge a stream with fog, and think to make it passable for teams, as to use the traditions of men, founded upon their contradictory opinions, as gospel truth, by which to conquer infidelity and drive back the hosts of sin.

Human power has been substituted for the divine, so that it has become common for the church to depend upon the coming of certain men, and the combination of certain circumstances controlled by men, for a revival of religion, and the conquering of Satan's hosts. Human influences are sought in place of the power of God's Word and Spirit, such as the inspiration of seeing a vast concourse of people, the charm of sweet singing by a multitude, the telling of sympathetic stories, the popular influence of going with a multitude to the professed christian altar.

These things are not sinful in themselves, but when they are depended upon for the accomplishment of gospel results, the results they produce are vastly below those produced by the real power of the Spirit, so that effects which follow fail to elevate the spiritual standard, but only result in a reaction which carries it lower than before.

God cannot pour his blessings upon men when they cease to employ the heavenly means he has instituted for the regulating of human society, and presumptuously substitute those which *their* wisdom may choose, and their efforts may produce.

How can the church withstand the tide of the sin of gambling when she gives the first lessons of the wicked games at her consecrated altars? Can it overcome the wickedness of intemperance while its chief members tip the bowl of high wines, and rent to rum-sellers their dens of death? Is not her power neutralized for the suppression of evil habits, when her representative men are the leading extortioners of the age, giving fourteen ounces for a pound, thirty quarts for a bushel, and poisonous adulterations for pure food? How can she lead men to abandon the debasing, brutalizing habits of tobacco chewing and opium smoking, gluttony and night revels, while her communicants are allowed to openly and persistently indulge in them? How can the church correct the wicked habits of extravagance among the people, in wearing forbidden ornamental garments, in building expensive houses, in eating gluttonously, and in wasting the bounties of a kind Providence upon the carnal lusts of a depraved nature, while she is openly and continually doing the same things? The church can never raise the fallen out of the mire of wickedness, while her feet are in the same pit? If she would rescue the sinking sinner, let her plant her feet on the solid Rock.

God has proposed to save men through the foolishness of preaching the gospel, but men choose something of more worldly dignity, which will give them more notoriety and praise of men. They often foolishly consent to make themselves, or to be made the objects of admiration, the magnet to attract men, and thus proselyte them to their own position, instead of leading them to Christ. Divine truth, vitalized and applied by the Holy Spirit, is heaven's only prescription for the terrible malady of sin.

The pure church, in all ages, has made parts and principles of divine revelation the magnet of attraction, the grand objects advertised, and the themes of exciting interest.

Noah, Job and Daniel, with all the prophets and holy men of ancient times, moved the generations of their times by echoing the voice of God, delivering to the people the messages he sent, to instruct them in things pertaining to their general and specific duties.

The grand rallying cry of Christ and the apostles was divine truth—the gospel—doctrine, argument, and the unfolding of the prophecies.

Luther stood upon this rock and shook the world, raising a storm of persecution from a worldly, proselyting church, which depended altogether for success upon sensationalism, the exciting of human passions by the externals of their worship. He brought this indignation upon himself and brethren by warning the church, as God called him to do, of its worldliness and false position, teaching them that their standard was the church, the decrees of the Councils, and the authority of the Popes; but he said, "Our cry is the Word of the Lord! the Word of the Lord!" He prepared no other defense for himself and the cause he loved, when he went to Worms, than the words of Inspiration and the Holy Spirit.

Wesley, Fletcher, Whitefield, and all the reformers, went every where, stirring the people mightily with the great messages of doctrinal, practical and prophetical truth, sent home to the hearts of their hearers by the power of the Spirit.

It seems to us that Satan in these last days is making his mightiest efforts to make unimportant and obnoxious to the church certain important portions of God's Word; just as it was in the days of Christ, Luther, and Wesley. Christ was hung upon the cross simply because he would preach doctrines and prophecies contrary to the decrees and wishes of the elders. Luther was called before Charles V., because he preached forgiveness of sins through Christ and not the Pope. Wesley was persecuted because he preached that a higher standard of christian purity and holiness was necessary than the ritualistic religion of the "*Established Church.*"

A nominal, worldly religion will always carry in its train the masses, because it does not require them to bear the cross, but only go with the popular currents produced by sensationalism; while the Word of God, when preached in its purity, always demands the bearing of the cross, which is going in opposition to the popular currents, and consequently will carry but few in its "narrow way."

When revivals of religion are produced by advertising men more than by preaching the truths of God's Word, and by sensational excitement more than by deep, pungent conviction pressing upon the heart in secret places, we fear it, and believe that a reaction will invariably follow all such anti-gospel influences, and carry the moral and spiritual standard of society lower than before, thus increasing heathenism and not diminishing it.

Is it not true at the present time that in many of the great religious movements the leaders forbid the preaching of doctrinal truth, and especially prophetic subjects, because they say, "It will destroy the revival"? that is, it interferes with *our* plans, and the advancement of the interests of *our church*. Is not this exactly what Christ, Luther and Wesley met?

The most artfully coiled and fatal snares Satan has laid for men in all ages, and especially at the transition periods from one dispensation to another, has been superficial, false religion, or worship not in harmony with God's designs. The true church has met this at every point, and shed her most bitter tears and righteous blood while lifting up her voice against this ensnaring influence. The Scriptures every where represent this mighty delusion as being most dangerous and threatening near the end. "The Spirit speaketh *expressly* [calling particular attention to the fact] that in the *latter times* some shall depart from the *faith*, giving heed to seducing spirits and *doctrines of devils.*" They are denounced of God because they have a false "*faith*," which is false because it embraces false "*doctrines*," such as devils advocate. All satanic doctrines rest upon the proof found in the grand text uttered by the prince of devils—"Ye shall NOT surely die."

To substantiate that doctrine, spiritualistic principles have been presented with every possible shade of fancy, thus making of no importance and hiding the real and tangible creation by a mythical, intangible, deathless existence, and so making God's Word false, which says, "*Ye shall surely die.*"

Those worshiping with such a faith, in the "last days," are represented as being "*proud*," "*unholy*," and "despisers [not persecutors] of those that are good." "Having a form of godliness, but denying the power thereof; from *such* [the commandment of God is] *turn away*." They will manifest great advancement in "learning," doctrines of men, and will never be "able to come to the knowledge of the truth"—the truth essential to godliness in the "last days." They will practically deny the "power" of godliness by substituting human and worldly traditions and influences to disarm heathenism and take away sin. They will also deny the "*power*" "to know the times or the seasons," which Jesus promised his church should receive "after that the Holy Ghost is come."

That Jesus and Paul refer to the same power in these passages is evident from the fact that both were speaking of it in connection with those living when the end of the age shall come. Then those having this power will be able to understand the "season" when the "kingdom will be restored to Israel"; while those who deny this power will "go no further; for their *folly* [in denying it] shall be manifest to *all men*, as theirs also was," and as was the folly of the Egyptians who opposed God's teaching by Moses.

We confidently believe that the times and circumstances foretold in these sacred predictions are the times we are occupying, and the events are now transpiring before *our* eyes; and therefore God calls upon his watchmen of this generation to faithfully warn the people of present snares to which their feet are exposed. The duty to us is painful but imperative. We do it not to please ourself, but because Christ has commanded it, and because of our love to those exposed. These are truly perilous times.

J. C.

THE YOUNG PILGRIM.

We again call attention to the above illustrated Sunday-school paper issued by the Adv. Chris. Pub. Society. Since weekly Sunday-school lessons have been published in it, the paper has become more interesting than ever, and a number of our Sabbath-schools have already adopted them for their weekly lessons. We recommend all our Sunday-schools to begin the new year by adopting the Young Pilgrim Bible Lessons, and we feel sure they will be pleased with the lessons presented to them. The paper is the only one of the kind for the young which makes prominent in a pleasing manner the doctrine of the Second Advent near, and other kindred truths, and is well worthy, and indeed deserves, the support of all Christians, but particularly of those who are "looking for that blessed hope."

Sunday-school superintendents will find it for the interest of their schools to be well supplied with *Young Pilgrims;* and those parents whose children are not able to attend any Sabbath-school will find this a convenient and profitable way to have their children study at their homes a series of entertaining and instructive Bible lessons, besides being furnished with attractive stories, and other suitable reading matter.

We hope to hear from many schools wishing to increase the number already taken, and also from those who have never taken it as yet. Terms, single copies, 50 cts. a year; ten copies and under, to one address, 40 cts. a year; fifty copies and over, 35 cts. a year. Address all subscriptions to this office. AG'T.

A NEW BOOK.

"LIFE IN CHRIST:

A STUDY

OF THE SCRIPTURE DOCTRINE

ON

THE NATURE OF MAN; THE OBJECT OF THE DIVINE INCARNATION,

AND THE

CONDITIONS OF HUMAN IMMORTALITY.

BY EDWARD WHITE,

Author of the "Mystery of Growth," etc.

LONDON:

ELLIOT STOCK, 62 PATERNOSTER ROW.

1875."

The above is the title of a book of 590 pages octavo—perhaps the most comprehensive and exhaustive statement of the arguments in favor of the non-eternity of future suffering yet published.

As many as can, should possess themselves of this work. Just received from the London publisher, and for sale at this Office. Price $4.00. Sent by mail on reception of the same. AG'T.

THE HARLOT POWER.

The Harlot Power is boastful, just as God said she would be in the last days, as the following extracts will show:

MONTREAL, Nov. 22. Yesterday the cures of the Roman Catholic city churches announced the reception of the pastoral letter relative to the interment of Guibord in consecrated ground. The third paragraph in the letter reads:

"We have truly declared in virtue of the divine power, that we exercise in the name of the Pastor of pastors, that the place where the body of this rebellious son of the church has been deposited is separated from the rest of the consecrated cemetery, to be no longer more than a profane place, an ordinary piece of ground.

TORONTO, Nov. 22. The Pastoral of the Roman Catholic Hierarchy of Ontario was read in all the churches throughout the Province yesterday, and is published this morning. Of the civil power it says: There are unwise men who presume to assert that the civil power is supreme even in spiritual affairs; that to its spiritual power we should be subordinate. Were the apostles to have believed that the Gospel could not have been preached in the world and handed down to us until now. Civil power is from God, for the well-being of society, and its own limits are bounded by the same law of the same God from whom it derives its authority. It has no right to interfere with the preaching of the true Gospel, and the establishment of the religion of Christ when the means taken are peaceful.

PARIS, Nov. 15.—The *Progres du Nord* states that the clergy of Roubaix refused to chant the prayer beginning with the words *Domine fac salvam rempublicam* on the 7th, as requested in the circular of the Minister of public worship.—*N. Y. Witness.*

They do this because they despise the French Republic, which exists contrary to the wish and purpose of the Pope. There is but one civil government upon the face of the earth but what they do despise, and that is Spain, whose loyalty to the Pope is now being tested. The Roman Hierarchy is now inaugerating a war against all civil governments which do not acknowledge the Pope as the only divinely appointed arbiter upon the earth of all civil and ecclesiastical questions. He that killeth with the sword must be killed with the sword. J. C.

A HERESY.

We see evidence that Satan is trying to introduce the heresy among good people, that the coming of Jesus consists in being filled with the Holy Spirit, and not in his personal, literal advent. We have just received a report of a sermon, published in the Biddeford (Me.) Daily *Times*, in which it is said:

"The Second Advent theory is not needed. Did we know Christ more, should we look for his coming in the clouds? Must not our partial, even intellectual knowledge pass away, that the perfect may come? The truth is the telescope by which we see; it is not the eye. Christ is more than truth—he if a Spirit dwelling in our spirit. Our relation to our Lord is not changed by his going away. He is with us, not in imagination, as a figure; not in the understanding as a fact; not in the sensibilities as a feeling; but in the intuition of the Spirit, as it were a new sense, by which the soul discerns the things of God. When we thus know him, we do not crave to know him othewwise, least of all corporeally."

"In the cars I overheard the remark, 'I do not see how so many good people who love the Savior, disbelieve in his advent.' To me it is as strange that any do believe in it. If he comes to them daily with all the graces and gifts of the Spirit—if they are complete in him, if with Paul they can say 'I live, yet not I, Christ liveth in me'—why should they look for him as visible?"

"Christ's second coming is the Holy Spirit—so he came on Pentecost and will so continue to do, till all know him. His work in the flesh is finished; there is no more need nor any promise of it again."

Satan knows the time is at hand for Jesus to return, and set up the everlasting kingdom, hence he is trying to seduce people away from this grand and important truth, and make them accept a false view of the coming of Christ. In consequence of having led many to adopt the unscriptural view that persons go to their reward at death, before the judgment; and that the kingdom of heaven is a spiritual one, set up in christian hearts; and that when good men die, they go at once to be with Jesus in heaven; then Satan may easily persuade them that there is no reason for Christ's personal return to this earth.

In the sermon, to which reference has been made, the preacher represents the Savior as saying: I go in body, to return in the Holy Spirit. . . . It is best for you that I go in the sense and character I now am, and come again in an altogether different one." How unlike is the teaching of this minister from that of the Bible. Said Jesus: "If I go, . . . I will come again." John 14: 3. This implies that the same Jesus that was on the earth some eighteen hundred years ago, is the one that went away, and is to come again as truly and literally as he did the first time. The apostle Paul says: "They themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. 9–10. Here we learn that the Jesus who was raised from the dead is the one who is to return.

Again Paul says: "The Lord himself shall descend from heaven." 1 Thess. 5: 16. "The Lord *himself*" cannot mean the Holy Spirit. The Holy Spirit was present when Paul wrote. The apostle does not say the Lord *has* come, but that he *shall* descend from heaven." Said the shining ones, when Jesus was taken up to his Father in heaven, *this same Jesus*, which is taken up from you into heaven, *shall* so come in like manner as ye have seen him go into heaven." No language could be more positive to show that the real, personal Savior, who was taken up into heaven, is to come back to this planet. M. G.

MOODY AND SANKEY.

When speaking of Brn. Moody and Sankey, in relation to the secret of their success, the N. Y. *Witness* says:

"Here is our view of the case: Unselfishness is the greatest power in the world. The man who gladly makes sacrifices for the honor of God and the well-being of mankind wields an immense power. When the Holy Spirit is allowed to enter and occupy the hearts of men, selfishness disappears. Selfishness and the Holy Spirit cannot dwell together. It is because of the absolute unselfishness of these evangelists now working in Brooklyn that multitudes hear them gladly. They are earnest and enthusiastic, not seeking their own, but Christ's glory. They themselves are nothing—Christ is everything.

Persistent effort has been made by the enemies of pure and undefiled religion to discover flaws ih the character and methods of these men. The world itself, which generally delights in truthfulness and fair play, has frowned down the effort as dishonorable. Honest christians know well the falsity of the accusation. These self-denying men have no stain of Cæsar's gold about them. They are engaged in heaven's mission, working to lift society from the debasing bondage of Satan to the blessed service of Christ. In self-sacrifice they are strong.

It is because Moody and Sankey are like Enoch, walking daily with God, that they are honored and successful. They have learned that most difficult lesson, that we cannot serve God and mammon. They are bold, yet unassuming soldiers of the cross; not afraid of the warfare, but rejoicing in the conflict. It is upon such the blessing of heaven descends. There is no difficulty in understanding the power of these men. It is of God. They are living obedient lives. If we fail to perceive the connection the fault is our own. The scales have not yet fallen from our eyes." M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

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F. M... 1.00

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TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments.............. $41.65

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer 5002, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments..............$1,416.00
Sr. M. Goodale (pledge paid)............ 5.00
F. M... 1.00

FOR THE NEEDY.

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Clothing for Kansas—L. T. Cunningham, one barrel of clothing.

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FROM BRO. P. G. BOWMAN.

Dear Brethren:—Last Saturday and Sunday I held a two days' meeting at the Advent Chapel at Andrews Mills. On Saturday I had the pleasure, for the first time, of hearing J. S. Du Bose preach, and I would just say, no body of christians need be ashamed of him or his preaching. If he lives, and is faithful to himself, the cause of God and truth, he will be an able minister of our Lord Jesus Christ, rightly dividing the Word of God. Do pray for him, that he may be sustained, and be made a great blessing to his fellow men.

On Sunday the clouds and rain gathered up, which kept many at home who otherwise would have been with us; but as it was, we had a goodly number out, among them Bro. Parrott, a Baptist minister. We had a blessed meeting in the house, and afterward at the water, where two were planted in the likeness of Christ's death. O may they be in the likeness of his resurrection when he comes in the clouds of heaven. Three or four others were expected to come forward, but I suppose the rain kept them at home.

I feel a little like Job's war-horse, who smells the battle afar off, and paws the earth with impatience to be in the fight. But I must bow with resignation to the providence of God, and do all I can for my poor, suffering wife, the mother of my children, who is wasting away day by day, but rejoicing with joy unspeakable and full of glory, in bright prospect of immortality and eternal life when Jesus comes. Dear friends, will you not remember us in our time of great trial?

One thing more at this time: The Methodist preacher, who has charge of the circuit here in Darlington county, is distributing a tract of some size, published by the Amer. Tract Society, written by a Mr. Warren, in which he tries to prove that all people who believe as we do, as a people, are Sadducees. Bro. George Thomson, of the Northwest, has ably reviewed that tract. Now I want at once one hundred copies for distribution, so that the people can see both sides of the question. Who among my brethren at the North will remember me here in this mission in South Carolina, and send me the above number? God bless you all, dear friends, and keep us all in the unity of the spirit and in the bonds of peace until Jesus comes. Amen, so let it be.

Lydia, S. C.

REPORT OF CONFERENCE.

The Advent Christian Conference of the Province of Quebec convened at the "Old Meeting House" in Hatley, as per adjournment, at the call of its President. Objection was made by one member to the business being done at the Lake View Campmeeting, as was desired and thought advisable by several interested. On account of bad weather the attendance was not large. Business attended to as follows:

First, the opening address by the President, adverting to the object of our meeting, taking a retrospective view of the events of the past year, and as important among them, the sudden death of our esteemed brother, Eld. N. Stevens, Vice President of the Conference. He also brought forward the subject of our campmeeting interest, and discussed it at some length; stated briefly what had been done; expressed regret that there was no entire union in carrying forward this important interest, and recommended a feeling of kindness and love, while we may be firm in maintaining the right.

Next following the address the members' names were enrolled by the Secretary, which were in number about the same as last year.

Then followed the examination of the character, fellowship and work of the ministerial members of the Conference, as their names were read, whether present or absent; and upon what was deemed requisite scrutiny, all were passed, and a vote of appro

bation and confidence given in the case of each.

Next, report of the Official Board of the Conference, which is as follows:—

"*Christian Brethren in Conference assembled, Greeting:*—Another year of earthly toil and sorrow is past, and in its flight has borne away some of our loved ones, thus impressing us with the importance of the cardinal doctrine of our faith and hope, the resurrection to life eternal. We are believers in the coming resurrection. One of our number, since our last meeting, has fallen into the jaws of death, and we deeply mourn for him as lost to us from our counsels. Bro. Stevens is not with us to-day to preside, and aid by advice, effort and example, as once he was ready to do. His memory is blessed. His work is done. His course is finished. And, while we still toil, he waits for his crown. May his memory live, the sweet savor of his name abide, and his example encourage us in our work.

As a report of what we have done during the past year, this may be somewhat wanting. But we have planned and attempted a great work, and think we see some good results following, and in some degree resulting from our associated action. Public sentiment is being gradually changed. Unscriptural and excessive religious developments are very much less than a year ago. Good brethren, who had misplaced confidence, and perhaps overrated in some degree, are apparently in a more healthy state of mind. We have planned, prepared for in part, and held our first Annual Conference Campmeeting, which, all things duly considered, was a success; especially in the spirit and tone of its meetings, from the very first and throughout. The weather being extremely unpleasant during a part of the time, and tent accommodations not what they should have been, made our circumstances more unfavorable; but we fondly hope that some of the obstacles in the way of the complete and full success of our campmeeting interest will in time be removed, and that all interested will conclude to unite in the work properly, and so it be made a blessing to many of those unconverted.

The resolutions passed at our last Conference are our registered pledges, which we would rather keep than change. Our committal to the scriptural principles of church order we do not wish to withdraw or modify, but re-affirm with *emphasis*, and pledge ourselves anew to carry out, as what God designed, and therefore *best*. All has not been done by us in this direction that ought to be, and until it is done we are shorn of our strength; but being well and faithfully done we are invincible.

Hoping that by renewed and more earnest effort, being united and faithful in our work, we shall have a more encouraging report to give at our next session (if we have another), we submit the above, and profess anew our steadfast faith in the nearness of the kingdom of God, and the return to our planet of Jesus the Messiah to reign gloriously and eternally; and may we all be prepared to hear him pronounce the final 'Well done.' Until then let us work, and hope, and wait, and our expectation will not be in vain.

All of which is submitted by the Official Board of Conference. (Signed)

C. P. Dow, *Pres.*
E. C. Orcutt, *Sec.*

In behalf of the Conference."

On motion that the above report be adopted, it was moved in amendment that the report be laid on the table. Carried.

At this point a written report of the campmeeting committee was called for, and in response the chairman of that committee said he had prepared an exhaustive written report, occupying over fifty-five pages of foolscap, if the meeting had time and patience to hear it; when it was moved that a condensed written report be presented Saturday morning at nine o'clock. In amendment it was moved and carried "that the chairman of that committee make a verbal report immediately." Motion was made that the report be adopted, and the action of the committee be approved. Carried.

The report of the Official Board was then taken from the table, and by vote adopted.

The nomination and election of a Vice President was called for by the Chair, which resulted in the appointment of Elder E. G. Chadsey to that office.

A campmeeting committee of five to take charge of and advance the interests belonging to the Lake View Campmeeting, at Magog, were appointed as follows: Elder L. Marsh, Broome; C. D. Jewell, East Farnham; Dea. H. Orcutt, Fitch Bay; N. Cass and C. P. Dow, Magog.

The place of the next session, and the time of our next campmeeting were appointed as follows: Campmeeting at Magog, immediately after the Alton Bay Campmeeting, the very first of September; and the Conference business to be done there, so as not to interfere with its more public services.

Elder C. P. Dow tendered his resignation as President, which was promptly met by a resolution asking him to withdraw his resignation. Carried by vote, and consented to by the President. Preaching during Conference by Elders Chapman, Marsh, Sorenberger, Tilson, and Dow, interspersed with social exercises. Elder T. W. Piper was appointed as delegate from the New Hampshire Conference to ours, and came to our campmeeting expecting the Conference business would be done there, and failed by no fault of his to be present.

By vote of Conference, Elder L. Marsh was appointed as delegate to the New Hampshire Conference, or required to obtain a substitute. No written reports from our churches were received by the Secretary. Reports given were incidental.

C. P. Dow, *Pres.*
E. C. Orcutt, *Sec.*

FROM BRO. H. H. TUCKER.

Dear Brn. and Srs. scattered abroad:—We have been having meetings since the dedication of our new Chapel. Bro. I. I. Leslie, of Newton Lower Falls, Mass., has been with us, preaching and laboring, going from house to house with me, and praying with and for the dear children; and the good Lord has blessed us with a baptism of love and unity. We think the little flock were never in as good a condition to work for the perishing as they are now. While Bro. Leslie was with us the whole church came forward to the front and took a consecrated position, consecrating themselves anew to God and his cause. It was a touching scene. Backsliders were moved, and came with them; also a man and his wife came out of the enemy's ranks, and cried for mercy, and obtained it. Praise the Lord's dear name. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." We desire the prayers of God's dear children that souls may be won to Jesus and his cause. Your Bro. in the blessed hope.

Palmer, Mass.

Obituaries.

Rowley. In Burrville, Conn., Nov. 15th, of typhoid fever and hemorrhage of the bowels, Mrs. H. H. Rowley, daughter of Matthew Grant, and wife of the proprietor of the Winsted House, Winsted Conn.

From a personal acquaintance with Sister Rowley I am happy to say she was a sincere, amiable christian. She died in great composure of mind, after a short illness, and now sleeps in hope of a glorious resurrection when He who is her life shall appear. She loved the "blessed hope," and rejoiced in it, and always when I met her seemed to have that uppermost in her mind. I am certain it is true of her that she had "sanctified the Lord God in her heart, and was ready always to give a reason of the hope that was in her with meekness and fear." She leaves a large circle of relatives and friends to mourn her loss. Her husband now lies sick of the typhoid fever, and is in a critical condition.

"Sleep on beloved, sleep,"
And take thy rest.

A. W. Bradford.

Burleigh. In Holderness, N. H., Nov. 1st, 1875, Bro. Jeremiah Burleigh, aged eighty-two years.

Our brother was one of the many that embraced the blessed truth of Christ's soon coming in 1843, and he was not ashamed to defend his hope before friend or foe. Many will remember his earnest testimonies in our conferences and other meetings; but he rests from care, toil and suffering. The hope that comforted in life sustained him in death. His house was a home for the servants of God.

He laid away an excellent companion a few years ago, but soon they will meet on the evergreen shore. He leaves children who feel that father and mother rest in Jesus, to awake in the resurrection morning. May they be prepared to meet where sorrow's tear will never fall. Funeral attended by the writer, when from Rom. 8: 24, we endeavored to show the saving power of hope, what it embraced, and when consummated.

J. G. Smith.

Pinkham. In Farmington, N. H.. Oct. 29th, 1875, Bro. Levi H. Pinkham, in the sixty-eighth year of his age.

Our brother, after months of much suffering, which he endured with great patience, calmly fell asleep, to awake to immortality and life eternal, where suffering and parting will never come. He embraced Christ and the blessed truths of the Bible, and was with his companion baptized by Eld. C. S. Emerson, in 1854. He leaves a wife and three children, who deeply feel their loss. May they be prepared to meet in paradise restored. The funeral was attended by the writer, assisted by the F. Baptist and Congregationalist ministers of the place, when words of comfort were spoken from John 11: 23. J. G. Smith.

Knapp. At Middle Granville, N. Y., Oct. 20th, 1865, Mrs. Gertrude B. Knapp, aged 30 years.

Sr. Knapp professed religion during Elder Grant's labors, some seventeen years ago. Her life has been a good one. All loved her sweet christian spirit, and though her life was oftimes clouded by sickness, yet she was ever patient and resigned; yea more, she was ever rejoicing in the Lord, and reflecting his glorious light, so that all who met her would feel its warming influence. She leaves a little babe, a weeping husband, mother, brother and sisters, besides a sorrowing church, but not "as others having no hope," for her "life was Christ," then to "die" was "gain." "He that walketh uprightly walketh surely."

Arthur A. Waite.

Ladd. In Patton, P. Q., Sept. 27th, my father, S. G. Ladd, aged eighty-one years, five months and four days.

A discourse was preached by Bro. J. Magoon, from Luke 14: 14. Father has been a believer in the speedy coming of Christ since 1842, and died in the triumph of faith, believing he should not sleep but a few days when he with all the loved jewels that sleep in the lap of earth would be raised to an immortal life to shout victory over the grave. My prayer is, "Come, Lord Jesus, and come quickly." U. G. Ladd.

Smith. In Orange, Mass., Nov. 11th, 1875, Sister F. P. Smith, aged 81 years.

She embraced the doctrine of Christ's coming in 1843, which, together with the resurrection of the dead, has been her theme, and sustained her declining years. She was a faithful, consistent follower of Jesus, and is sleeping in him, awaiting his call to immortality. Remarks were made at the funeral from Job 14th chapter.

Mrs. N. H. Rand.

Married.

ORN—ATKINSON. In this city, Nov. 24th, by Rev. E. Edmunds, Mr. William A. Orn and Miss Ruth Atkinson, both of Boston.

FERGUSON—WHITTEN. In Alfred, Nov. 20th, 1875, by Eld. J. R. Tripp, Mr. James Ferguson and Mrs. Sarah Whitten, all of Alfred, Me.

FOREIGN NEWS.

London, Nov. 13. While the tide was ebbing to-day, a bore or tidal wave ten feet high swept up the Parrett River, in Somersetshire. At Bridgewater dock-gates were burst open, and vessels broken from their moorings. One vessel was sunk, and twenty were more or less damaged.

The tide in the Thames this morning was the highest on record. Greenwich and the low lands along the river were partially inundated.

Nov. 22. The last storm was most disastrous to the fishing craft, especially on the east coast. Fourteen lives have already been reported lost, and many vessels are missing. The brig Elizabeth has been wrecked off Whitby and the bark Fairy Queen off Calais. All on board both vessels were lost.

The *Morning Echo* announces that on account of the recent floods the sanitary authorities have declared a district of Bristol, with a population of 6,000 souls, unfit for habitation until midsummer. Thousands of acres in the valley of the Trent will probably remain under water throughout the winter.

Large numbers of pilgrims are arriving in Rome daily.

DOMESTIC NEWS.

The Union League of America will meet in Philadelphia, on the 8th of December. In the call just issued the vital question of the maintenance of the common schools receives the greatest prominence. "Our common schools are in danger. We call upon you to rally to the defense." But other highly important matters are not overlooked. Retrenchment and economy in the National Adminstration; pure and capable men for the public service; a proper adjustment of the finances, and the protection of American citizens at home and abroad are all recognized as essential questions. There is a clause vaguely calling for more "encouragement of the productive industries of the country" which requires explanation.—*N. Y. Witness.*

Philadelphia, Penn., Nov. 20. The Market street bridge, crossing the Schuylkill river, and connecting the eastern and western parts of the city, was entirely consumed by fire this afternoon, by the heat of the gas igniting from a stove in the watchman's box at the Eastern end. The bridge was 550 feet long, forty-two feet wide, and was built in 1798, at a cost of $300,000, and rebuilt in 1850 at a cost of $100,000. It was the finest covered wooden bridge in the country. Insured for $75,000. A temporary bridge will be constructed until it can be rebuilt.

Worcester, Mass., Nov. 21. An attempt was made to fire the new Episcopal church, now building on Pleasant street, early this morning. Officers discovered and extinguished a right smart blaze from a bunch of chips and shavings piled upon the first floor of the edifice, which had already burned through the thick flooring, so that sparks were dropping into the cellar. The incendiaries are unknown.

The "reign of terror" which years ago gave a bad pre-eminence to the city of Baltimore, seems to have returned. The recent election was a scene of fearful disorder, and but too plainly indicates the necessity of speedy measures to curb the proclivities of the mob, before a state of anarchy prevails.

Notices.

SPECIAL MEETING OF THE A. C. A.

At a meeting of the Board of Directors of the Advent Christian Association held in Boston, Mass., Sept. 30th, it was voted that a special meeting of the Advent Christian Association be held on *Tuesday, Dec. 14th*, at two o'clock P. M., to consider the expediency of revising the Constitution of the Association, particularly with regard to forming a new basis of representation. A full attendance of preachers and delegates from the churches is earnestly desired. Each church is entitled to one delegate, and one additional delegate for every fifty members above twenty-five. The meeting will be held at the Advent Chapel, Central Street, Worcester, Mass.

S. G. Mathewson, *President.*
C. E. Barnes, *Secretary.*

Fare to the above Meeting Reduced.

The Boston and Albany R. Road have reduced the fare for those going over their road to this meeting to two cents per mile for the round trip—say, $1.75 from Boston and return, $2.20 Springfield and return, etc.

Tickets to be had at Boston, Natick, South Framingham, Warren, Palmer, Springfield, Westfield, Dalton, North Adams, and Albany. Good *Dec. 13th to 20th inclusive.* Call for Adv. Chris. Association Tickets.

On the Worcester and Nashua Rail Road, fare is reduced about one third from Nashua, Ayer Junction, and Clinton.

On the Providence and Worcester R. Road, fare is reduced for those taking the cars at Providence, to $1.75. Tickets to be had of Eld. A. W. Sibley, No. 32 Bellevue Avenue, Providence, R. I. G. T. A.

Dedication.—The Advent Christian Church edifice at Ontario, Wayne Co., N. Y., will be (by the grace of God) dedicated *Saturday, Dec. 4th.* Bro. Miles Grant will preach the dedicatorial sermon. Services Saturday morning, at 11 o'clock, and at 2 and 7 P. M. At the same hours on the Sabbath. We expect Bro. Grant to continue a series of meetings through the week, and over the following Sabbath. We hope to see the faces of many of our brethren and sisters from abroad. Homes will be provided for all who come. Other preaching brethren will be present.

Ontario is on the Rome, Watertown, and Ogdensburgh R. R., Ontario Division, eighteen miles east from Rochester. Cars leave Rochester at 7.30 A. M. and 4.20 P. M. Friends east of Port Byron and Seneca Falls can take cars on the Southern Central for Sterling Junction, thence to Ontario. N. B. Take morning train on the Southern C. R. R.

P. S. The Second Quarterly Meeting of the New York State Conference will be held at the above place, commencing Dec. 4th, and holding over Sunday and Monday. Business session Monday. Hope every church will take up the quarterly collection, and elect their delegates. Trains arrive here from the East at 8.30 A. M. and 6.00 P. M., and from the West at 9.15 A. M. and 6.00 P. M.

M. R. Miles, President.
Jas. E. Wells, Secretary.

Notice.—Having engaged with the A. C. Church, Providence, R. I., my labors will be confined there for the present, and all previous appointments are withdrawn. A. W. Sibley.

District Meeting.—The first such meeting for the present Conference year of the A. C. C. of the Province of Quebec, Canada, will be held in the Farnham District, at the stone school-house, East Farnham, to commence *Thursday evening, at 7 o'clock, Dec. 23d*, and continue over the following Sabbath. Let there be a good attendance, and all parts of the Dsitrict be well represented. Matters of special interest will be considered. Let success be insured by earnest prayer and faithful co-operation.

C. P. Dow.
L. Marsh.

Quarterly Meeting.—The second Quarterly Meeting for the S. W. District Wisconsin A. C. Conference will convene at Springville, Vernon Co., in connection with a holiday meeting to be held there, commencing *Dec 25th*, in the evening, and continuing until Jan. 1st. All the faithful in the region are invited. Come filled with the Spirit, to work for the welfare of sinners.

Philo Hitchcock.

Ohio Conference.—The next session of this Conference will be held with the church in Nevada, Ohio, commencing on *Thursday evening, Jan. 6th*, and continuing over the following Sabbath. We earnestly plead with the scattered believers in the soon coming of our Lord to make one grand rally for this meeting. Homes will be provided for all who come.

E. M'Culloch, President.

Vermont Conference.—The Vermont Quarterly Conference will hold its next session at Bridgewater, commencing *Dec 7th.* The meeting will continue over the Lord's day. Churches will please report. Come all who can. Come with burning hearts for the work of God.

A. A. H., for Com.

Conference.—The Advent Christian Conference of New Brunswick will hold its quarterly session in Woodstock, beginning *Thursday, Dec. 16th*, at 7 o'clock P. M., and continue over the following Sunday. Come all who can, and unite with us. Rufus Snow.

Work while the Day Lasts.

The Missionary Association formed at Pittsfield Campmeeting, Sept 9th, 1875, proposed to procure a Tent for Mission work in the Eastern part of Maine, said Tent to be raised in one hundred shares, and not to exceed the sum of four hundred dollars ($400); and all the shares to be taken up by the first day of April, 1876.

The above enterprise has got a good start, and we now ask all our brethren and sisters in or out of the State, who will co-operate with us in Mission work, to send in at once by postal card, or otherwise, saying whether they will take one or more shares in the Tent. Please do not delay an answer, as we wish to order the Tent soon. Direct to Jer. Carr, South Albion, Me.

For the Association, { O. S. French.
Jer. Carr.

Quarterly Conference.—The first Quarterly Meeting of the New Hampshire Conference will hold its session with the church in Melvin Village, N. H., commencing Wednesday evening, Dec. 22nd, and continue over the Sabbath. Preachers and people are invited to come to this feast laden with the spirit of the Master.

N. Wheeler,
D. W. Davis, } Committee.
J. W. White,

Protracted Meeting.—We will (D. V.) hold a protracted meeting in the Union meeting-house, Beebe Plain, P. Q., commencing *Tuesday evening, Dec. 7th*, and continuing evenings through the week, and over the following Sunday. Brethren and sisters in the vicinity, come and take hold of the work, and labor to save sinners.

L. C. & M. McKinstry.

Quarterly Meeting.—The second quarterly meeting of the Eastern District of Michigan Conference will be held with the church at Sharpsville, Lapeer Co., Mich., commencing *Friday evening, Dec. 17th*, and hold over the Sabbath. Come, brethren, in the spirit of the Master, and let us have a heavenly sitting in Christ Jesus. A good representation of preaching brethren is expected.

Ira Greene, Secretary.

Bro. A. Simpson will commence a course of Historical and Prophetical Lectures in the Advent Chapel at Danielsonville, Dec. 13th, and continue over the following Sunday. E. Bellows.

Notice.—The York Co. A. C. Conference will hold its first annual session in the Chapel at Bonny Eagle, Me., commencing *Thursday, Dec. 9th*, at two o'clock P. M. A full attendance is desired.

C. H. Sweet, Sec.

Quarterly Meeting.—A Quarterly Meeting will be held at Bellville, Wis., beginning Dec. 17th, in connection with the dedication of a house of worship. Bro. Thurber is expected, and all of our ministers in the Southern district are invited. Let the brethren gather in from all directions. Wm. Sheldon.

Quarterly Meeting.—The R. I. and East Ct. A. C. Quarterly Meeting will hold its next session with the church at Abington, Ct., to commence Dec. 22d, and hold over Sunday. Let there be a general rally. Bro. Simpson is expected to be there. E. Bellows.

There will be a protracted meeting at Dixfield, P. Q., commencing Dec. 12th, and continue as long as the Lord directs. U. G. Ladd.

To Preachers.—All preachers who wish to occupy the desk at Hardwick, Vt., must first correspond with Dea. B. F. Thomas, before making their appointments. None others will be acceptable.

Sr. L. M. Stoddard will commence a protracted effort in Norwalk, Ohio, *Sunday Dec. 5th*, and continue as the Lord may direct.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, Boston, Mass.

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.
J. C. Judson....Sunday, Dec. 5th
J. Gardner....Sunday, Dec. 12th
J. S. White....Sunday, Dec. 26th

Boston (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ a. m. and 3 and 7 p. m. Sunday School at 1.30 p. m. Prayer meeting Wednesday evening.

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.

Charlestown (Hall No. 70 Main Street.)
Prayer meeting Tuesday and Friday evenings, at 7½ o'clock.
Geo. W. Brown....Sundays, Dec. 5th and 12th
A. W. Bradford....Sundays, Dec. 19th and 26th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
L. Boutell....Sunday, Dec. 5th

Somerville, Mass. (Pilgrim Hall, Summer Street.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock p. m.
Geo. W. Sederquest....1st and 3d Sundays in each month till further notice.

Hyde Park, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Lynn, Mass....4th Sabbath in each month for the present. J. Couch.

Tremont, Mass....Sundays, Dec. 5th and 12th
C. E. Barnes.

Mattapoisett, Mass....Sunday, Dec. 5th
C. Goodrich.

Charlton, Mass....Sunday, Dec. 12th
W. M. Hall.

Pittsfield, N. H....Sunday, Dec. 12th
Clinton, Mass....Monday, Dec. 13th
Seabrook, N. H....Wednesday, Dec. 15th
Exeter, N. H....Thursday, Dec. 16th
Dover, N. H....Friday, Dec. 17th
New Durham, N. H....Sunday, Dec. 19th
A. Ross.

Wellfleet....Sunday, Dec. 5th
Truro....Tuesday evening, Dec 7th
Tremont....Sunday, Dec 19th
Mattapoisett....Friday evening, Dec 31st
J. S. White.

Square Pond, Ct....Sunday, Dec. 5th
I. B. Potter.

Oxford, Me. (where G. L. Tracy appoints) evening, Dec 2nd, and Sunday, Dec. 5th.
Milton Mills, N. H. (where Bro. Remick appoints) evenings, Dec. 14th, 15th, and 16th.
E. S. Moulton.

Fairhaven, Mass....Sunday, Dec. 12th
M. Batchelor.

Bridgewater, Vt. (Conference)....evening, Dec 7th and over Sunday, Dec. 12th.
Somerville, Mass....evening, Dec. 14th
Wakefield, Mass....evening, Dec. 20th
Haverhill, Mass....evening, Dec. 21st
Biddeford, Me....evening, Dec. 22d
Kennebunkport, Me....evening, Dec. 23d
Great Falls, N. H....evening, Dec. 24th
Brentwood, N. H....evening, Dec. 25th
Manchester, N. H....evening, Dec 28th
Waterbury, Vt....evening, Dec. 29th
Wm. C. Stewart.

Bethel, Vt (Camp Brook)....Sunday, Dec. 5th and evenings through the week as the Lord directs.
H. B. Quimby.

Harrison, Me. (Woodsum school-house) Sun., Dec. 5th
Jared Whitman.

Collinsville, Conn. (Communion)...Sunday, Dec. 5th
S. Woodruff.

Rockland, Me....Saturday evening, Dec. 4th and over Sunday, Dec. 5th.
St. George, Me....Thursday, Dec. 9th and over Sunday, Dec. 12th.
Friendship, Me....Sunday, Dec. 19th
Cushing, Me....Sunday, Dec. 26th
Have no appointments for January. If I am wanted in any new place, please write me at Bowdoinham, Me. H. S. Mitchell.

Providence, R. I. (Hammond Street Chapel) evening, Dec. 2nd.
Natick, R. I....evening, Dec. 3d
Rochester, N. H....evening, Dec 7th
East Rochester....evening, Dec. 8th
Bonny Eagle, Me. (Conference)....Dec. 9th to 12th
C. H. Sweet.

Barkhamsted, Ct....Sunday, Dec. 12th
B. Hitchcock.

Lake Village, N. H....Friday evening, Dec. 3d
Meredith, N. H. (Dolloff Hall)....Sabbath, Dec. 5th
Canterbury, N. H. (Emery school-house) Sab., Dec. 12th
Danbury, N. H. (Town House)....Sabbath, Dec. 26th
Simeon Roby

Danbury, N. H. (Town House)....Sunday, Dec. 5th
Saturday evening at Daniel Brayley's.
Bradford, N. H. (Bush meeting-house) Sun., Dec 19th
A. S. Williams.

Moultonboro' Corner, N. H. (Methodist house) Sunday, Dec. 5th.
Merideth Neck, N. H....Sunday, Dec. 12th
Alton Corner, N. H....Sunday, Dec. 19th
T. W. Piper.

North Pembroke, N. H....Sunday, Dec. 5th
Canterbury, N. H. (Emery school-house) Sunday, Dec. 12th. O. W. Kimball.

Dorchester, N. H....evening, Dec. 4th and over Sunday, Dec. 5th.
Unity, N. H....evening, Dec. 11th and over Sunday, Dec. 12th.
East Acworth, N. H....evening, Dec. 18th and over Sunday, Dec. 19th. J. B. S. Pillsbury.

North Chichester, N. H....Sunday, Dec. 12th
N. B. McMurphy.

Bar Mills, Me....Sunday, Dec. 5th
Providence, R. I....Sunday, Dec. 19th
Fitchburg, Mass....Sundays, Dec 26th and Jan. 2d
Hartford, Ct....Sundays, Jan. 9th and 16th
Geo. W. Brown.

Warehousepoint, Ct....Sunday, Dec. 5th
Woodville, Ct....Sunday, Dec. 12th
New Preston, Ct....evening, Dec. 13th
G. L. White.

Hartford, Ct. (Talcott and Post's Hall) Thursday evening, Dec. 2d.
West Haven, Ct....Friday and Saturday evenings, Dec. 3d and 4th.
Morris, Ct....Wednesday and Thursday evenings, Dec. 8th and 9th.
Collinsville, Ct....Friday evening, Dec. 10th
Springfield, Mass....Sunday, Dec. 12th
Worcester (A. C. Association)....Tuesday, Dec. 14th
Will preach Monday evening, Dec. 13th, in the vicinity of Springfield, or between there and Worcester. Address me at New Haven, Ct.
H. K. Flagg.

Candia, North Road, N. H....Saturday evening, Dec. 4th, and over Sunday, Dec. 5th.
Enoch Morrill.

Kennebunkport, Me....Sundays, Dec. 5th and 12th
W. S. Campbell.

Topsham, V. (Carson Bridge)....Sunday, Dec. 5th
Daniel D. Page.

Hatley, P. Q. (Old meeting-house)..Sunday, Dec. 5th
C. S. Shattuck.

North Shrewsbury, Vt....1st and 3d Sundays in each month. Wm. J. Blanchard.

Holden, Mass....Sunday, Dec. 5th
Fitchburg, Mass....Sunday, Dec. 12th
Erving, Mass....Sunday, Dec. 19th
Hartford (Stedman's Hall)....Sunday, Dec. 26th
W. N. Pile.

Warner, N. H. (Waterloo)...Friday evening, Dec. 3d
Sutton, Southville....Sunday, Dec. 5th
Danbury....Tuesday evening, Dec. 7th
D. Eastman.

East Weymouth, Mass....Sunday, Dec 5th
Mrs. H. S. Clark.

Jefferson, Me. (where Bro. James Benner may appoint) evening, Dec. 4th, and over Sunday.
West Levant, Me....Sunday, Dec. 12th
Shall visit the churches between places mentioned.
Israel Damman.

Alton, at the Lougee school-house, Thursday evening, Dec. 2d, and through the week in the vicinity. Sunday, Dec. 5th, at the Place school-house.
Elmer N. Hinkley.
Levi Allen.

Hebron (Brighton Hill)....Sabbath, Dec. 12th
G. L. Tracy.

Hartford, Me....Sunday, Dec. 12th
J. T. Jordan.

Centerharbor, N. H. (Neck Road school-house) with Bro. J. G. Moulton....evenings, Dec. 2d, 3d, 4th, and over Sunday.
Sandwich, N. H. (Vitum school-house) evenings, Dec. 9th, 10th, 11th, and over Sunday.
Meredith, N. H. (Dolloff Hall)....Sunday, Dec. 19th
John H. Evans.

Tripp Wharf (Westport)....2 p. m., Sunday, Dec. 5th
Pine Hill, " ....2 p. m., Sunday, Dec. 12th
Coventry Centre, R. I....Sunday, Dec. 19th
Charlton....Sunday, Dec. 26th
Mary E. Otis.

New Hampton, N. H. (Plaisted school-house) evening, Dec. 4th.
Ashland N. H. (Pease school-house) Sunday, Dec. 5th
Ashland (Baptist Church)....evening, Dec. 5th
Campton, N. H....Monday evening, Dec. 6th
Hardhack....Tuesday evening, Dec. 7th
Prescott school-house..Wednesday evening, Dec. 8th
At Bro. Willowby's school-house...evening, Dec. 9th
Sandwich....Friday evening, Dec. 10th
Moultonboro, (Neck Road school-house) eve., Dec. 11th
East Holderness (Stephen's meeting-house) Sunday, Dec. 12th.
Centre Harbor (Hawkins meeting-house) Sunday evening, Dec. 12th. Joseph Harvey.

Bow, N. H. (Town House)....Sunday, Dec. 5th
D. W. Davis.

Hardwick, Vt....Sunday, Dec. 5th
Bridgewater, Vt. (Conference)....Dec. 7th to 10th
A. A. Hoyt.

Savoy, Mass. (State Chapel)....Sunday, Dec. 5th
Mrs. M. L. Tower.

North Pomfret, Vt., a series of meetings every afternoon and evening during the week, and over the following Sunday, Dec. 5th, and on as the Lord may direct. Mrs. L. E. Saulpaugh.

Farmington Village, N. H....Sunday, Dec. 5th
Bonny Eagle Conference....Sunday, Dec 12th
Northwood Narrows....Sunday, Jan 2d
Lee (as Bro Durgin may arrange)..Sunday, Jan. 9th
East Canaan....Sunday, Jan. 16th and through the week as duty may demand.
Danbury (Town House)....Sunday, Jan. 23d
C. S. Emerson.
C. R. Parsons.

Patton, P. Q. (Garland school-house)..Sun., Dec. 5th
Colebrook Corner, N. H. (where Bro. Little may appoint) Sunday, Dec. 19th.
North Haverhill, N. H. (Brick Church) Saturday evening, Dec. 25th, and Sunday, Dec. 26th. Will Bro. Geo. E. Brown meet with me?
Warren Summit, N. H....Tuesday evening, Dec. 28th
East Canaan, N. H....Sunday, Jan. 2d
U. G. Ladd.

Salem, Mass....2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Charlton, Mass....1st Sunday in every month
Southbridge, Mass....4th Sunday in every month
Sam'l. Ayres.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
Geo. A. Streeter.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass....fourth Sunday in each month
H. H. Tucker.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. Wm. C. Stewart.

Meetings will be held at Haverhill, N. H. (Sandbank school-house) every Sunday until further notice. All are invited to appoint through the *Crisis* as the Lord shall direct. G. M. Little.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Natick, Mass.
H. Pratt....Sunday, Dec. 5th
L. Boutell....Sunday, Dec 12th
I. B. Potter....Sunday, Dec. 26th

New Bedford, Mass.
E. Owen....Sundays, Dec. 5th and 12th
M. Batchelor....Sundays, Dec. 19th and 26th
J. S. White....Tuesday evening, Jan. 4th

North Rutland, Mass.
Willard M. Hall....first Sunday in each month
H. H. Tucker....second Sunday in each month

Haverhill, Mass. (New Chapel on Walnut St.)
D. M. Leavitt....Sunday, Dec. 5th
A. Robinson....Sunday, Dec. 12th
C. Goodrich....Sunday, Dec. 19th

Chicopee Falls, Mass.
C. H. Sweet....Sunday, Dec 5th
I. B. Potter....Sunday, Dec. 12th
O. D. Woodruff....Sunday, Dec. 19th

Springfield, Mass. (Franklin Hall.)
E. Owen....Sundays, Dec. 19th and 26th

Hampton, N. H.
D. F. Leavitt....Sunday, Dec. 5th
Enoch Morrill....Sunday, Dec. 12th

Exeter, N. H.
C. S. Shattuck....Sunday, Dec. 12th
Wm. C. Stewart....Sunday, Dec. 26th

West Deerfield, N. H.
J. M. Quimby....Sunday, Dec. 5th
D. W. Davis....Sunday, Dec. 12th

Seabrook, N. H.
John F. Chamberlin....Sunday, Dec. 5th
Joseph Pinkham....Sunday, Dec. 12th
E. S. Moulton....Sunday, Dec. 19th
D. M. Leavitt....Sunday, Dec. 26th

Concord, N. H.
A. Ross....Sunday, Dec. 5th

Great Falls, N. H. (Franklin Hall.)
C. S. Shattuck....Sunday, Dec. 5th
F. W. Sederquest....Sunday, Dec. 12th
L. E. Saulpaugh....Sunday, Dec. 19th
C. S. Shattuck....Sunday, Jan. 2d
J. W. White....Sunday, Jan. 9th

Rye, N. H.
J. W. White....Sunday, Dec. 5th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher....first Sunday in each month
D. W. Davis....third Sunday in each month

South Rochester, N. H.
S. Hawkins....Sunday, Dec. 5th

Sabbatus, Me. (Jones' Hall.)
H. S. Mitchell....Sunday, Dec. 5th
E. S. Moulton....evening, Dec. 8th and over Sunday, Dec. 12th.
Jared Whitman....Sunday, Dec. 19th

Biddeford, Me.
Jesse Gay....Sunday, Dec. 5th
Geo. W. Brown....Sunday, Dec 12th
Wm. H. Mitchell....Sunday, Dec. 19th
J. Albert Libby....Sunday, Dec. 26th

South Berwick, Me. (Great Works.)
Joseph Pinkham....Sunday, Dec. 5th
J. W. White....Sunday, Dec. 12th

South Elliot, Me.
J. W. White....Sunday, Dec. 26th

Bridgeport, Conn.
Mrs. E. L. Crumb....Sunday, Dec. 5th
Mrs. E. A. Warren....Sunday, Dec. 12th
G. L. White....Sunday, Dec. 19th
Mrs. E. A. Warren....Sunday, Dec. 26th
Mrs. E. L. Crumb....1st Sunday in each month

Plainville, Ct.
B. Hitchcock....Sunday, Dec. 5th
Mrs. E. L. Crumb....Sunday, Dec. 12th
Seth Woodruff....Sunday, Dec. 19th
R. K. Stark....Sunday, Dec. 26th

Bristol, Ct.
W. Tefft....Sunday, Dec. 5th
E. Phelps....Sunday, Dec. 12th
H. K. Flagg....Sunday, Dec. 19th

Putnam, Ct.
A. Simpson....Sundays, Dec. 5th and 12th and evenings through the week.

New Haven, Conn.
H. K. Flagg....Sunday, Dec. 5th

Milldale (Southington, Ct.)
O. D. Woodruff....Sunday, Dec. 5th
Seth Woodruff....Sunday, Dec. 12th
B. Hitchcock....Sunday, Dec. 19th
W. Tefft....Sunday, Dec. 26th

South West Hoosick, N. Y.
Arthur A. Waite (close of year's engagement)...Sunday, Dec. 5th.
Flora Blanchard....once in four weeks

Portland, Me.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

There will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. Morse.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. Potter.

New York City.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
Thomas J. Cox, 273 West 22d Street.

Camden, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. Wm. H. Fay, Cor. Sec.

☞ Meetings are held every Sunday in Kennebunkport, Me., also Tuesday and Thursday evenings.

Chicago, Ill.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.

Removal.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. Mrs. Anna E. Smith, Sup't.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. Sibley, Pastor.

Philadelphia, Pa. (*Adv. Chris. Church, Eighth Street, above Noble.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Rye, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

☞ C. P. DOW.—It came too late for this week

☞ ELD. S. G. MATHEWSON'S address is Castleton, Vt.

☞ DR. D. MATHEWSON'S address is 331 Seventeenth Street, San Francisco, California.

☞ ELD. A. W. SIBLEY'S address is 32 Bellevue Avenue, Providence, R. I.

☞ S. S. BREWER'S address, until further notice, will be No. 122 Pleasant Street, New Bedford, Mass.

☞ ELD. E. A. STOCKMAN'S address is 52 Clark Street, Portland, Me.

☞ L. C. & M. McKINSTRY'S address is Richmond, P. Q.

☞ ELD. GEO. A. BROWN'S address is 1008 Morgan Street, Philadelphia, Pa.

☞ R. F. & M. J. CLARK'S address is Peach Creek, Washington Co., Kansas.

☞ J. C. and S. E. SMITH'S address is Newton Upper Falls, Mass.

☞ M. A. POTTER'S address is St. Johnsbury, Vt

☞ T. J. GREENE'S address is Suwannee Shoals, Columbia Co., Florida.

☞ WM. C. STEWART'S address hereafter will be Hinesburg, Vt.

List of Persons sending Money for Others.—F A Baker, N Glidden, Nancy Stickny, F S Morgan, C Pike, Wm C Stewart.

Cash Received for Books and Tracts.—Mrs S S Leonard 25c. Chelsea Sabbath-school $1 00, D E Houghtling 25c, S R Emerson 80c. Z Bliss 75c, W F Pearson 60c, W Made $4.76, M S Knowlton 50c, L D Cook 20c. I B Camron 5c. M R Miles $5.00, M C Gregory 62c, J Whyman 20c, W A Guy 25c, T L Waugh $1 12, Thos Harrison 50c, I I Leslie $3.25, Mrs H L Downs $6.00, H D Bacon 20c, Mrs Hattie Burnham 40c.

Books and Tracts Sent.—By Mail—Mrs. S S Leonard, D E Houghtling, Z Feindell, R W Wilson (3 pack), J T Haynes, M C Gregory, Wm A Guy, J Whyman, S R Emerson, S Bradbeer, A S Tozier, J R Mitchell, L D Cook, Z Bliss, W F Parsons, L A Clay M S Knowlton, A Beardsley, I B Camron, B F Wise P S Butler, T L Waugh, S R Wagg, T Harrison.

By Express—Mrs H L Downs, A H Walker, M R Miles, A S Burnham, J B S Pillsbury.

Articles Received.—A Gordon, L B Weaver, J R Smith, J H Varney, J P Marquand, N Reed, S Shriner T S Scoville, J W Burroughs, G Crouse, A Dinsmore T M Lather, I I Leslie, J W Thomas, A Andrews, H Munger, J McLean, W Tefft, C Tuller, P G Bowman, M V Saltmarsh, R P Eldridge, N Staples, E Duffell, J R Cooper.

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Will I receive in that great day
A crown, that fadeth not away?
And my dear Savior shall I see,
And live with him eternally?
The weakest one, and can it be
There is a crown awaiting me?

My faith looks up to Christ on high;
Yes, Jesus lives and hears my cry;
He cheers my heart, speaks peace within,
Has cleansed me with his blood from sin.
He is my light, my strength, my guide,
He is my rock, in him I'll hide;
If faithful to the end I'll be,
A crown of life he's promised me.

O, help me, Lord, to watch and pray,
While life shall last, be thou my stay;
Dear Jesus, take me by the hand,
And lead me safely to the end.
Though dark and thorny be the road,
Help me to trust in thee, my God;
Help me while here the cross to bear,
That I a glorious crown may wear.

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In the text the apostle uses the fact of the coming of Christ and the closing up of this dispensation as an argument in favor of holiness, or rather the text on which he bases an earnest exhortation to a blameless life.

First, when he comes we are to be found of him in peace. How nearly this agrees with the apostle Paul's exhortation to his Hebrew brethren, "Follow peace with all, and holiness, without which no man shall see the Lord."

When Christ comes we are to be found in peace with God. This peace the sinner knows nothing about, for as the apost'e says "the carnal mind is enmity against God. And as the apostle James says, "Whosoever therefore will be a friend of the world, is the enemy of God." If the sinner therefore is an enemy, at war with God, how can he be brought into terms of peace? By abandoning his rebellion, surrendering unconditionally, laying down the weapon of his warfare, and seeking for reconciliation through our Lord Jesus Christ.

But we must not only be at peace with God when Christ comes, but we must be found at peace with each other. There must be no bickerings, or dissensions or quarrelings when Christ comes, if we would hail his coming with joy. But the soul that is reconciled to God will be reconciled to his brethren.

Second, But we are not only to be found in peace when Christ comes, but we are to be "without spot or blemish." This of course refers to the spots that sin has made upon the soul. How glaring are many of these spots, such for instance as murder, and drunkenness, and theft, and idolatry, and licentiousness. And then how many spots there are on the soul, not as glaring and conspicuous as these, such as pride, and impatience, and envy and ambition, and unbelief, and slothfulness, etc. All these spots are offensive to God, and must be renounced.

But is there any means by which these spots can be washed away? I answer there is. The precious blood of Christ, can cleanse us from all these offensive spots of sin, whether they be great or small in our estimation. He can cleanse even the murderer from his awful crime, and he can also cleanse us from the most perceptible taint of corruption, for "He is able to save unto the uttermost all that come unto God by him." What a blessed thought it is, that the blood of the Lamb will cleanse from all the spots that sin has made, and wash us whiter than snow.

Third, But we are not only to be found without spot but we are to be found blameless. But is it possible for any human being to live so as to be blameless? Possibly not in the estimation of his fellow man, but it is possible for him to be blameless before God. God's command to Abram was, "Walk thou before me and be thou perfect." It is much easier to be reckoned perfect and blameless by God than by man.

But in what elements are we to be blameless? Not in judgment nor in conduct, for in these respects we never shall be blameless. In his letter to the Ephesians, the apostle tells us in what elements his blamelessness is to be, "that we should be holy and without blame before him in love." This blamelessness then is to be in love, and this blamelessness can be reached by all, and this element of character is what will enable us to welcome the coming of Christ.

And now dear reader, as the apostle says, let us be diligent in obtaining this spotless and blameless character. For Christ may come at any moment.—*Prophetic Times.*

EARNESTNESS.

L. B. WEAVER.

The times in which we live are very strange and peculiar, and yet they were spoken and prophesied of long years ago. As they pass, full of crime and wickedness, we know we are coming nearer the end of all things, the day of rest eternal, the day for which we as a people long and sigh. Yet as we read from day to day what is transpiring, our hearts are sad, and we cry unto the Lord to keep us in his own loving care till all these bloody scenes and awful crimes shall have passed away.

As we look abroad into the world, we see the people are earnestly rushing on blindfolded, as it were, to destruction, seemingly caring for nothing but money. How earnest they are to get that. They plan and plot every way to obtain it, and after committing some awful crime, and taking human life to get it, they rush with speed to get away from their pursuers. I have been thinking, and asking myself if we are looking for a home eternal, where no want, no sorrow, no suffering, no trials, no privations, nor any thing that can make us unhappy, or be against our good. All that we ever could think or desire will be in that blessed kingdom; and best of all, none will ever be sick, or die, or have any distress whatever.

In view of all these things, are we earnestly working to have as many as possible go with us to that home? and is there danger of our losing it, after we ourselves have preached to others? O my God, help! help us in these things, and do open our eyes to see ourselves as thou dost see us. If ever there was a time when people ought to look into their own hearts, and to watch their own lives, and to live every moment as though it was their last, it is now. Where is the earnestness of former days?

How much there is in these last days to draw the little flock from the Rock of their refuge. Why, it does seem to me that a double effort ought to be put forth now to keep people from going into presumptuous sins; for truly, we are living in dangerous times. Dangers on every hand; and Satan of course knows as well as we do that he has got but a little time to work in, and it does seem as if there were too many who are his willing subjects, led about by him. How true it is that Satan has come down in great wrath, knowing that his time is short.

It does seem as if we had come to that time when we should heed the admonition of Jude—"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have comparison, making a difference; and others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh." Jude, 21–23.

Jesus has done everything for us, and we have done next to nothing for him. How gladly we should obey him in everything. When he commands us to come out from sin and sinners, and be his true followers, it is our duty to do it at once. We should do all in our power, by his help, to bring souls to him. I have often thought, could I know that even one poor soul would be saved through my weak instrumentality, I would be willing to suffer far worse than I have, for I do want to do some little good while here a weary, suffering child I stay. Jesus has done so much for us, is anything that we can do too much to do for him? Truly, I feel like a mere worm, the smallest creature in his sight, after having so much done for me. Gladly will I yield anything and everything to him. He has said, "Be ye holy, for I am holy." Then we should in every way try to be what he has taught us to be, denying self in every way that he has taught us to do.

It seems so sad to me to see or know of those who profess to love Jesus so well, and are looking for his appearing, and yet are occupied with the poor, trifling, unsatisfying things of this world, just to please some one else, not thinking how it grieves the dear Savior, who has done so much for us, to see them going almost hand in hand with the world, laughing and talking with them in their worldly amusements, uniting almost heart and hand with them in these transitory things; and if it makes *us* feel badly to see it, how must Jesus feel to see it, when he has done all that could be done to save them? O that they could see how he pleads for them to come out from these things, and be sober, and watch unto prayer; for "the end of all things is at hand."

North Dana, Mass.

WHERE SHALL I FIND THE BLESSING?

A. ROSS.

While it is true a person may have a correct theory of truth and doctrine, and be cold and stoical in his feelings, and destitute of those warm emotions which the divine Spirit alone kindles up in the heart, is it equally true that a person whose theories of the Word and Christian doctrine are distorted and unsound can just as well be filled with all the fulness of God and the sanctifying power of the Holy Ghost? If so, of what avail is truth in sanctification? Why did our Lord pray, "Sanctify them through thy truth; thy Word is truth"? Again—"Now are ye clean through the word which I have spoken unto you"? and again—"If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you"? and—"If any man shall do his will, he shall know of the doctrine"?

One great reason why there are so many false theories and doctrines, is the fact that so little importance is attached to that which is true. If we did but realize that without sanctification none are prepared for the coming of Christ, and, that the knowledge of the truth and the cleansing efficacy of the Redeemer's blood, through the eternal Spirit, is essential to sanctification, we should hesitate many times so long before accepting certain phases of teaching, that what is urged upon us for truth would prove itself to be putrified error. That which ye have already "hold fast," was the injunction of the Spirit to the churches. What had they? "Thou hast kept the word of my patience," and "hast not denied my faith." Jesus and the Word of God constitute all the elements of sanctifying power in the church; and where Jesus is enthroned in the affections, and the sacred Word is studied, believed, and acted upon, there is sanctification, full and complete.

"But where shall I go to obtain the blessing?" says some anxious, forlorn soul. O, fearing one, right where you are, right on your own hearth-stone, right amid worldly care and family perplexity; jnst where your post of duty is, though among enemies who all the day long watch for your halting, and whose every breath is cruelty. There the Word of God may have free course in you, and be glorified; there Jesus can magnify the power of divine grace, and reveal to your heart the wonders of his love. It is where you have tribulation you may sing—

"Though troubles assail, and dangers affright,
Though friends should all fail, and foes all unite,
Yet one thing secures me whatever betide,
The Scriptures assure me the Lord will provide."

It was not by cool Siloam's shady rill that the apostles and prophets found the blessing, but amid the upheavings and rage of human passion, under the false accusation of the old dragon, confronting humanly invented systems of faith, and false theories of religion; in journeyings, in weariness and painfulness, in watchings, in hunger and thirst, in cold and nakedness, many times with life jeopardized, counted all the day long as sheep for the slaughter; under such circumstances it was that the Word of the gospel proved to be their sure refreshment, enabling the apostle to say—"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

We are not to say, "Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith the Scripture? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

How near does the fountain of cleansing stand to every sin-sick soul, and how near does the word of the kingdom come to each individual mind, "even in thy heart" prompting confession, and promising salvation? No need of undertaking the superhuman task of ascending to bring Christ down, or descending into the deep to bring him up from the dead; but it is only to heed the word of Him that speaketh from heaven—"Look unto me, and be ye saved, all the ends of the earth; for I am God, and beside me there is no Savior." O, blessed name above all others! under whose righteous administration of judgment all nations shall bow and every tongue confess. Rock of ages, while the tempest is high, and angry waves break around, let me anchor my frail bark to thee.

TENT MEETING REPORT.

The Wayne Co. (N. Y.) Tent was pitched for the first time the past season at Ira, Cayuga Co., on the 11th of August, and the meeting closed Sept. 5th. Brn. E. F. Sergisson, A. P. Moore and M. R. Miles preached the word, and the Spirit carried it to the hearts of those who heard it, and the Lord be praised, some not only heard and believed, but came out on the Lord's side and obeyed it, and are now journeying with us to the kingdom. Bro. Moore organized the band of believers there, and gave them the hand of fellowship, and they are to-day strong in the Lord. There were ten baptized at this meeting, others reclaimed, and others quickened to duty, while many more were convicted and almost persuaded to become christians. The meeting was going forward with interest when the time came that we had to strike the tent and take it to Ontario, where it had been advertised to be pitched to hold the N. Y. State Quarterly Conference in.

We do hope to see many in the kingdom as the result of the tent's going to Ira. One dear sister, who was a member of the Disciple church, and a number who were Baptists, came out and accepted the truth as preached in the tent, and are walking side by side with the lambs of the flock at Ira. May God bless and save them all in his kingdom, is my prayer.

After the Conference at Ontario, the tent was pitched again at Sodus, Wayne Co., N. Y. The meeting commenced Friday evening, Sept. 17th, and closed Oct. 26th. Brn. E. F. Sergisson, M. R. Milees, and R. H. Bateman, labored in this meeting. This was a place where some of our brethren had the tent pitched three years ago late in the season, when the weather was very bad, and they could not stay very long. It seemed when we came this fall as though we could not have any favorable weather for holding meetings, and every thing that the enemy could bring to bear against the meeting was brought, and it sometimes seemed that we should be obliged to strike the tent and not see any good done in Sodus; but we trusted in the Lord, and held on, and we did see some opposition giving way, and some sinners yielding to be saved by grace. The last Sabbath that we were there our dear Bro. Moore buried nine happy souls beneath the waters of Lake Ontario, and we expect to meet them in our Father's kingdom when Jesus comes.

Now, dear brethren and sisters scattered abroad, you who believe in the soon coming of Jesus, I want to just state to you what our ministers have sacrificed to preach the gospel in the tent this season. Brn. Moore and Sergisson have been with the tent the most of the time, the other brethren helping some. We spent unitedly two hundred and twenty-one days, and received in all $88.89. So you see that when we came to pay our expenses we did not have much left. I would say that our dear Bro. Moore has had to leave his family and go away from home, to earn money to pay his debts in consequence of not getting better pay for preaching; and if any of you feel that you would like to bear a part of the financial burden of the tent meetings, if you will send your gifts to me directed as follows, the same will be acknowledged through the *Crisis*, if permitted, and divided to each as it belongs.

Dear brethren, Jesus is soon coming, and let us all do what we can to stay up the hands of those who preach the gospel, and thereby get as many saved in the day of the Lord as possible. If any send to help in this matter, please send in registered letter, that it may come safe, as I sent my family money that was lost two different times while I was with the tent.

C. D. KNAPP, *Tent Master.*

Victory, Cayuga Co., N. Y.

THE DANGEROUS CLASSES OF SOCIETY.

I propose to point out those whom I consider to be the uprooting and devouring classes of society. First, the public criminals. There are in this cluster of cities—New York, Jersey City, and Brooklyn—four thousand people whose entire business in life is to commit crime. This is as much their business as jurisprudence or medicine is your business. To it they bring all their energies of body, mind, and soul, and look upon the interregnums which they spend in prison as so much unfortunate loss of time, just as you look upon an attack of influenza or rheumatism which fastens you in the house for a few days. It is their life-time business to pick pockets, and blow up safes, and shop-lift, and ply the panel game, and they have as much pride of skill in their business as you have in yours when you upset the argument of an opposing counsel, or cure a gun-shot fracture which other surgeons have given up, or foresee a turn in the market, so you buy goods just before they go up twenty per cent. It is their business to commit crime, and I do not suppose that once in a year the thought of the immorality strikes them.

Added to these professional criminals, American and foreign, there is a large class of men who are more or less industrious in crime. In one year the police in this cluster of cities arrested ten thousand people for theft, and ten thousand for assault and battery, and fifty thousand for intoxication. Drunkenness is responsible for much of the theft, since it confuses a man's ideas of property, and he gets his hands on things that do not belong to him.

It is a fact that these three cities pay seven million dollars' worth of taxes a year to arraign, try, and support the criminal population.—REV. DR. TALMAGE, *in Signs of Our Times.*

THE value of life is only realized in the knowledge and service of God.

HOLINESS, HAPPINESS, AND HEAVEN.

Happiness is evidently the great pursuit of mankind. Numerous paths are tried, and ways sought out to find it; some, by following their carnal propensities and appetites, having very low and groveling views, but little elevated above the beasts; in love with sin, and roll it as a sweet morsel under their tongue, "having pleasure in unrighteousness." Others seek it in a high cultivation of their intellect, thinking in the possession of knowledge and wisdom they will be happy. But, alas! for all human calculation of happiness aside from that revealed in the Bible, the true way to happiness and the way to true happiness. It is holiness without which no man shall see the Lord; an entire separation from sin, and filled with God. For, if a man was taken into the midst of heaven in his sins, he would be miserable.

There is no peace to the wicked in this world or in the world to come. Therefore holiness and true happiness are inseparably connected; and as holiness is the true element of happiness, it is also the essential qualification for heaven.

But where and when are we to be made holy? Why, here in this world, and now, "for now is the day of salvation." Here we are to wash our robes white in the blood of the Lamb. "For there is no work, nor device, nor knowledge, nor wisdom in the grave whither we are going," "for as the tree falls, so it must lie," and he that is unjust then, will be unjust still; he that is holy will be holy still; and there is no intimation in all the Bible that there is any work of preparation beyond the grave to fit us for heaven. But we must be made holy here; must have every vestige and stain of sin, both inward and outward, washed away by the blood of the Lamb; for there is power and efficacy enough in Jesus' blood to wash us white as snow. And no follower of the Lamb is to stop short of this; "therefore let us go on unto perfection."—*Token of Truth.*

THE LINK OF GOLD.

Lost—somewhere—a golden hour
Of this glowing autumn day;
Since the sunrise, ere the sunset,
I have lost it on my way.

Was it when I sat and loitered,—
That short chain of such great cost,
Slipping idly through my fingers,—
That my golden hour was lost?

Was I talking of my neighbors,
Weighing all their hopes and cares,
And too full of idle gossip
Well to mind my own affairs?

Did I fret away the minutes?
Was I murmuring? was I cross?
Where could all my sense have flown to,
That I met with such a loss?

For my hour was a jewel,
And with sixty small ones set;
Round each minute sixty seconds
Made the radiance brighter yet.

They could buy me, O what riches!
And what wisdom could they bring!
Each was worth, in its true value,
All the jewels of a king.

For the Lord would give me something,
(If I went to him) for each;
O how precious those short lessons
He can in a minute teach.

O how grand those views of glory
Which a second can make known!
O my hour! O my minutes!
Never more, alas, my own!

Some I might have well invested,
Other people's lives to bless;
Those bright moments, wisely traded,
Purchase healing for distress.

O has anybody seen it?
Seen my precious hour of gold?
I would go to buy another,
But such treasures are not sold.

God prepared for me a number—
Just how few I do not know;
Did he give them for no purpose,
But that I should lose them so?

—*Zion's Herald.*

FAITHFULNESS REWARDED.

I. C. WELLCOME.

Sometimes brethren labor and sacrifice much for a time, but not seeing the results desired, their faith or courage fails, and they give up the effort. Our brethren in Lewiston, who look for the Lord, have passed through many trials and some reverses. They are generally poor in this world's goods, but rich in faith. Sometimes their courage has nearly failed. The expenses of holding meetings are heavy, their audience and society being largely made up of factory operatives, who come and go as business fluctuates, or changes occur. But a few have held fast to the Word and the work; and while apostacies and perversions have occurred, it has only increased their peace and union, and the Lord has constantly blest their efforts, bringing in new recruits from those of other views, and converting sinners.

The work has been gradual, but constant during the past year. I baptized seven converts one Sunday in October. Since then some others have been seeking the Lord, and we trust have found peace in believing. Some of the chief workers—Brn. Tracy and Jordan—are about to move to other places, and will be greatly missed; but the Lord is filling up the ranks with new converts, and none should get disheartened, but work with good courage. Jesus can work by few or by many, by the weak as well as by the strong, if we are really trusting and following him. He will soon return to gather and reward all his faithful ones. Then we shall all be glad for every effort and sacrifice we have ever made to publish his name and save sinners.

CONFERENCE REPORT.

Brn. and Srs. of Connecticut:—Look out upon the fields. Are they not ripening for the harvest? Is the harvest not plenteous? Where are the laborers? There were more preachers and delegates out to our last Conference than for some time past. I have heard from other churches since, which intended to have been represented, and which manifested a desire to take hold and help in the work of the Conference. The camp-meeting this season was the best meeting, I think, I ever attended upon that ground. Some who have felt no interest in the past are waking up, satisfied that the new arrangement of the meeting will add to its interest, and a little fixing of the ground and seats will put things in a condition for a much larger and better meeting than ever before; that is, should the wheels of time roll their rounds another year.

Dear brethren and sisters, pray for the advancement of God's cause in Connecticut. This is a good season of labor. We think December the best time for our next Conference. We have no time or place definitely decided upon yet. We are hoping to hear soon from those who desire a series of meetings, and that those earnest hearts yearning for the cause of God in saving their fellow men will come to our next meeting. The good Lord open the way, that it may be in the right time and place. We pray that Heaven's benediction may rest and abide with this institution. The Lord of glory only can control it, that it may speak well at the great day of final accounts. We pray the great Head of the church, sit thou at the head of this institution; rule in the hearts of the officers and members. We can but exclaim, "Jesus, thou Lamb of God, we need thee every hour." Our lot is cast in an evil day. We pray the Lord that every hindrance may be moved out of the way of the good work of God, that scores this winter may be brought to a saving knowledge of the truth as it is in Jesus, through the earnest labors of the brethren and sisters.

Dear brethren and sisters, who are called into the field of labor, hear the Master saying, "Lo, I am with you alway, even unto the end of the world." Therefore fear not; let the Word go forth in the demonstration of the Spirit. It will never return unto him void. The Lord will cause it to prosper in the things whereto he sends it.

Yours in the bonds of peace and love, looking for the mercy of God unto eternal life through the coming of Israel's King, the great Head of the church.

S. WOODRUFF, *President.*

TAKE HEED, WATCH AND PRAY.

Our dear Savior was ever cautioning his followers of the danger they were always subject to, knowing that the time would come when many would fall away, and would not endure the sound teachings which proceeded from the Word of God, he says, "Watch and pray." Men seem to be watching everything save Jesus and his words. The Jews, as a people, for not knowing the time of the first advent of Jesus, and not accepting him as their Savior, were left desolate, and their eyes were blinded to their own ruin.

Not only had they turned from the living God, but were worshiping idols made of gold, silver, wood and stone. So far were they away from God, that they knew not Jesus when he did come. Jesus wept over them, and spake as never man spake, and did many wonderful works, but alas! all in vain. To watch and pray they have forgotten; they knew not the time of their visitation.

Jesus has said, Watch! especially to that class in the age in which we live. When about to be betrayed, he leaves his disciples for a little while, to go and pray, and when he returned he found them sleeping. He said unto Peter, "What! could not ye watch with me one hour? Watch and pray that ye enter not into temptation.

He knew there was need of much prayer. They were soon to be left alone. The personal watchful care of their dear Lord was soon to be withdrawn, therefore, he said, Watch! Peter soon realized what Jesus meant, for he wept bitterly after cursing, swearing, and denying his Master. Oh, how bitter the tears; but it was too late; his Lord and Master he had forsaken. How sad the picture! We should learn a lesson by this that should long be remembered. Watch and pray!

Paul knowing that after his departure grievous wolves would enter in among the flock to disturb and distract them, warned them to watch and remember. "I have not ceased to warn you, night and day with tears." How true it has proven, never was there such a time known as at the present time. No two watchmen see alike, peace and harmony have left and taken flight. They have neglected the admonition of the Lord, which is to watch.

The church is over-charged. What with? With the labor of love for the lost among us? No. But with surfeiting and drunkenness, and the cares of this life. Too true; and sad to contemplate. Jesus stands at the door; is on the lips of thousands. But are we ready for the grand event? Are our lamps trimmed and burning, as one waiting for their Lord from heaven? Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. "Let us not sleep, as do others; but let us watch and be sober." Watch and pray.—L. C. R.—*Token of Truth.*

GEMS.

— One reason why the world is not reformed is, because every man would have others make a beginning, and never thinks of himself.

— Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus to his own soul!

— True religion will show its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

— Never turn a blessing around to see whether it has a dark side to it.

— There is nothing that binds heart to heart so quickly and so safely as to trust and be trusted.

— Despise no enemy merely because he seems weak; the fly and locust have done more harm than bears and lions ever did.

True worth is in *being*, not *seeming*,
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.

— The sweetest intercourse we have with heaven, is when we have least with this earth.

— A year of pleasure passes like a floating breeze, but a moment of misfortune seems an age of pain.

— No man doth safely rule, but he that hath learned gladly to obey.

— The chain of habit is commonly too light to be felt until it is too strong to be broken.

— He is the happiest, be he king or peasant, who finds peace in his home.

— The love of Christ brings us to the Bible. The love of the Bible brings us to Christ.

— Justifying faith is always attended with universal obedience.

"SOMETHING ALWAYS GIVES AWAY."—A christian woman in New York desired to obtain a school-house for the purpose of starting a Sunday school, but was positively refused by the skeptical trustee. Still she persevered, and entreated him again and again. "I tell you, Aunt Polly, it is of no use. Once for all, you cannot have the school-house for any such purpose."

"I think I am going to get it," said Aunt Polly.

"I should like to know how, if I do not give you the key."

"I think the Lord is going to unlock it."

"Maybe he will," said the infidel; "but I can tell you this, that he is not going to get the key away from me."

"Well, I am going to pray over it, and I have found out from experience that when I keep on praying, something always gives away."

And the next time she came, the hard heart of the infidel gave way, and she received the key.

SHAKE OF THE VIPER.

In the last chapter of Acts, we read that Paul had been shipwrecked on the island of Melita. The people gathered sticks to make a fire. I suppose his clothes were all wet, and he was cold. There came out a viper and fastened itself upon Paul's arm, and these barbarians said, "That is a bad man; he has escaped the judgments of the sea, but they have followed him to the land;" and they watched to see him die. But Paul shook the viper off into the fire, and when he ought to have died, he was perfectly well. Then they changed their mind, and they said, "He is a god." Paul could preach to them then; they would believe him.—What good would it have been for him to preach with that viper on his arm? They would have said, "You had better preach to yourself, you need not come preaching to us with that viper on your arm." So there are a great many christians with a viper, not on their arm, but fastened at their heart, taking the very life out of them. And the world has got its eyes on the viper. May God give us grace to shake the viper off into the fire, that the world may not see the viper, but may see Christ in us.

Look at the viper of pride, that has taken nearly all the life right out of the cuurch. You do not have to go to Paris to see the height of the fashion; go to the church on the Sabbath, and you will see it there. People say, "What will my friends think; what will they say at the next dinner party, if I come out boldly and work for Christ, or if I am seen at the special meetings?" A great many professed men of God are just now trembling from head to foot; they dare not go out and speak boldly for Christ. My friends, the question is: Is this God's work, or the devil's? If it is God's work, every man of God ought to stand by it; if it is the devil's, every man ought to do what he can to stop it. I hope the time is coming when the children of God will come together as one man. It will be a happy day for christianity when we get together. These border men are doing more to retard the cause of Christ than the world is doing. It is this compromising spirit that is hindering the work of the Lord. May God sweep it out of the way! Amen, amen.—*D. L. Moody.*

THE OLD WELL.

"There was a well here," said a bystander, "and very good water used to come from it; but it has been filled up for a long time."

"Indeed! I never knew there was a well here, much less tasted the water. How did it get filled up?"

"Neglect, sir. Some rubbish got in, then part of the surrounding soil; and as it was not cleared out at once, it got worse and worse till it is as you see it—quite choked up. I wonder if there is any water at the bottom?"

These last words set me thinking—"I wonder if there is any water at the bottom?" I thought how much this old well was like some christians. The Lord Jesus spoke of the life he gives to the believer as "a well of water unto him" (John 4: 14); but are there not many who are supposed to be christians in whom we do not see any water, and of whom we can say, as of this old well, "I wonder if there is any water at the bottom?"—*Ex.*

HOME AND HEALTH.

PREPARE FOR COLD WEATHER.

HIRAM MUNGER.

Most people have to live one life, to know how to live comfortably. One half, at least, of the suffering of our race is caused by ignorance or neglect. Heat is life; cold is death; and how to keep warm is the question with many for this winter. More colds are taken in doors than out. Being out in a keen zero air an hour, is not so bad as to sit in a chilly room the same length of time; for God has so arranged the machinery of our systems that, when we go out into cold air, all the fires within come to the front to resist the cold, and will fight as long as strength or the heat lasts, and then, when it expires, must give up and be taken by the enemy death. To recruit after such struggles we need a warm room, without a dry, hot air, which has but little natural heat. There must be moisture in a room, to retain heat natural to our systems.

One of the best arrangements is to put a window on the outside casing in winter. This will preserve the oxygen in the room, which is so necessary to life. Burning up the oxygen by hot stoves with single windows gives you a cold atmosphere on the floor, and cold feet. The double window plan will afford a better moisture for a sitting room than by having water on top of a stove, which many neglect. Even the space of air between the two windows serves as a regulator between too cold air without and the hot and dry within. The double window plan will save fuel enough in many houses to pay the expense in one winter, besides the other advantages. Try it, and you will avoid many of those strange feelings of cold chills running up and down your back, giving you a sore throat, or neuralgia, or sick headache, or rheumatism, which are so prevalent in these days of improvements for saving fuel. The old-fashioned fire-places never burnt up the oxygen in the room, which is the cause of so many strange diseases which call for such an everlasting lot of patent medicines, and quack doctors to peddle them. Keep a good, warm, healthy atmosphere in-doors, and you can resist the cold outside much better.

Life depends upon health, and health upon heat, either by exercise or otherwise. Many have neglected to put on their flannels early enough, or else do not put on enough to keep warm, and have shivered around a few days longer to save a little, and taken cold, and grumbled all winter, and paid a doctor more, perhaps, than a whole suit of good warm clothing would cost. The first of September is about the time you ought to begin to increase your clothing. One man told me he was not going to put on his flannels till Thanksgiving; he wanted to toughen himself for winter. His foolishness was the cause of a cold all winter, consumption the next summer, and death the next spring. Keep warm every hour. Some do not think, if they are going out to ride in the cold, to get warm before starting, yet by doing so the contrast from heat to cold will be less. I always get well warm before starting.

We need stronger or more oily food in winter than in summer. These pretended new scientific ideas about eating, followed up, will drive people South every winter to keep out of the cold weather of the North, where they were born. Pork, or other fat meat, is the fire of the engine that goes up grade with a load. One will go down grade with no steam or fire. Warming food and clothing will keep the machinery of life running much longer and easier than the fashionable clothing and food of these times.

PURE AIR.

"How can rooms, halls, and churches be warmed, and at the same time effectually ventilated, during cold weather, at a moderate expense?"

Pure air is one of the things most indispensable to secure health of body, clearness of mind, and length of life, and yet the majority of people do not appreciate its importance, nor take the necessary steps to secure this greatest of blessings; but instead, they contrive every way and take the greatest pains to deprive themselves of it, by shutting it out of their houses in every possible manner. There can be no greater mistake than this. It insures disease of body, dullness of mind, and a shortened life. During warm weather, it can always be obtained "without money, and without price," but when winter comes our houses must be warmed and made comfortable. To do this requires much more expense. The question is, will it pay? Will it pay not to do it? If a few paltry dollars is of more consequence than "a sound mind in a sound body," then it will not pay. But if health is better than money, then it will pay.

The best way is to freely admit that it is expensive, but worth the money it costs. If Benjamin Franklin thought that 'a penny saved is a penny earned,' he was also equally sure that 'health is wealth.' Instead of asking ourselves with how little fuel can I warm my house by stopping the flues and the beneficent window cracks which the carpenters have left, the question should be, how much can I afford to pay for fresh supplies of pure air, moderately and equally warmed and distributed without waste. I can not help believing that the sum of family health and happiness in a generation would be more increased by liberal expenditures for this purpose than for any other.—*Herald of Health.*

SLEEPLESSNESS.

Sleeplessness is so dreary—so brain wearing, so brain inflaming—that I would cheerfully give my experience, if it would be the means of soothing one poor sufferer to the land of dreams for a few hours. Feeble persons are generally the ones to suffer most for that pleasant and life-renewing rest, which comes by sleep. I am well satisfied there are no rules for inducing sleep, which may not sometimes fail in extreme cases, but I will name a few practices which, if well attended to, generally make one forget what is about them.

In my own case, I have practiced successfully eating sparingly of early and late suppers, oftener none at all—avoiding all arguments on contested subjects near night, as well as any train of thoughts rehearsing injuries, even if real, as all of these are likely to have a bad effect upon a person who is apt to be sleepless at night. Offer a heart-felt prayer for a forgiving and quiet spirit before retiring, and continue it after your head presses your pillow, in your heart, if not audibly, and in some cases this will have a charming effect. Special prayer brings sometimes great and remarkable blessings. Some persons are kept awake at night by eating a late dinner of meat, and still feel no pain or especial distress; but the nerves of the stomach are complaining in their peculiar way all night.

Many persons become so excited with the meeting of friends that sleep departs for a time. There is probably nothing better, after cultivating a tranquil mind, than exercise in the open air to induce sleep. Any thing which will enlist the powers of the mind, and make one forget themselves entirely, works a good effect. Attending to the wants of some great sufferer than themselves, will often accomplish good for the actor.—*Ex.*

TOBACCO AND INSANITY.—The following facts have been compiled from a French publication, and are startling enough to have restraining influence on those who are not already confirmed tobacco-users:

"From 1812 to 1842 the tobacco tax in France produced 28,000,000 francs, and the lunatic asylum contained eight hundred patients. The tobacco revenue has now reached 180,000,000 francs, while there are forty-four thousand paralytic and lunatic patients in the hospitals, showing that the increase of lunacy has kept pace with the increase of the revenue from tobacco. These statistics, presented by M. Jolly to the Academy of Science, in connection with the closing words of his speech, contain a frightful warning to those forming the pernicious habit of smoking, now increasing so rapidly. The moderate use of tobacco, and more especially of the pipe, produces a weakness of the brain, and in the spinal marrow, which causes madness."—*Ex.*

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The World's Crisis
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1047. | BOSTON, WEDNESDAY, DECEMBER 8, 1875. | VOL. XLII.—NO. 8.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

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LABOR FOR JESUS.

I. I. LESLIE.

TO E. R——.

Labor on for Jesus;
Labor day by day;
Patient in His service:—
He for all will pay.
He will help thee always
Every task to do;
And when all are finished,
Give reward to you.

Labor on for Jesus;
Do not think it vain;
Thou shalt in the harvest
See the garnered grain;
And the stars shall glitter
In thy crown of light,
Through the long forever—
Jewels there so bright.

Labor on for Jesus,
Though thou weary grow,
And thy words be feeble,
And thy steps be slow:
Though thy strength diminish,
And thine eyes grow dim,
Still be faithful, doing
What thou canst for Him.

Labor on for Jesus—
What if poor and weak
Thou art, and but little?
Thou canst for him speak:
Thou canst tell the story,
How he saves from sin,
Taking all the sorrow
From our hearts within.

Labor on for Jesus;
Labor day by day:—
"Well done good and faithful,"
Soon you'll hear him say.
Then no more the toiling,
Weariness and strife—
Then the golden city,
Then the crown of life.

La Fayette, R. I.

LAID ASIDE, BUT STILL USEFUL.

WM. KELLAWAY.

Beloved! my heart is meditating a subject of comfort to the dear laborers who for some reason or other are at present laid aside from public service in the assemblies of God's people. How many there are who with fervor and tears have discoursed and exhorted among the saints, who at present, either through sickness or for some other reason, are now prevented from engaging in that work which is so much their Savior's approval, their own heart's delight, and their brethren's joy. No longer can they meet in the ecclesias of Christ; no longer be consumed with burning words of wisdom and love in the hearing of heirs with them of the grace of life. And as they lie at home ill, or are prevented by the fault of others from thus serving, they mourn their condition, their inability to speak to the Church's edification. Here, too, is the evangelist, worn out or proscribed; the hearts he would reach and move, he sadly reflects, are unreached, untouched; for God has by an inscrutable permissive ruling allowed his dropping out of active service for a time. He remembers how dark are the multitudes, how hard, how graceless, how sinful, how miserable, how hopeless; and then, when he reflects on his own confined condition, or, what is as bad, that by ecclesiastical systems his tongue is tied, he laments a bitter lamentation. He cannot understand why, if God really desires the salvation of men, he so hedges up and keeps in abeyance those ready and willing and even desirous of furthering the same object as delights his own great heart of love.

Brethren! I must say a word of consolation to you, as a brother in the Christ, and a child of the "holy Father" of Jesus Christ our Lord. How do you know that, although you cannot publicly minister, and proclaim with voice of emphasis the elevating gospel of God, that you are not still useful? Aye! now listen: I will not suggest a chimerical possibility, but I will show you a fellow-saint, who, although laid aside, was nevertheless of account in the interests of his Lord. Indeed, when he was thus removed he was most serviceable.

Think, then, of the beloved Paul, "a servant of Jesus Christ." Remember how he was, for Christ's name, cast into a Roman dungeon. What might have been his thoughts while in that prison? Might he not, being "such an one as Paul the aged," have recollected the tiny churches he had planted, and regretted that he were not at liberty as a wise "planter" (for was it not said, "Paul may plant"?) to supply supports to these heavenly saplings, to strengthen them against the rough winds of the world? Might he not have mourned his incarceration, seeing that errors were rife, and needed his masterly knowledge of the Scriptures and inspired utterance to show that they were darnel, and not the good seed of the kingdom? Might he not have wept that a world was perishing, and that laborers to warn this dying world one the less by his confinement? The church needed him for wisdom and for contention; the world required him as a preacher of the gospel. O, might not Paul have exclaimed, "Lord, why lay me aside"? And yet he *was* laid aside. It was permitted by God to a wild-beast power, a power having ferocity without understanding, to lay hands upon this man of God, and thrust him into prison. What a loss, man would say, to the early Church; what a deprivation for the heathen. Ah! but man does not know all. Human sense judges by present circumstances; but God foresees gigantic results and blessed ends through temporary inconvenience and unpleasantness. So it was with Paul. Although laid aside from church and world service; although removed from a sphere where impassioned words full of eternal truth might resound through the air and fill a vast concourse of hearers with feelings of reflection, regret, repentance or joy, he was not without his use.

It was during Paul's jail life that he wrote his Epistles to the Romans, Galatians, Ephesians, Philippians, Colossians, 2nd to Timothy, and Philemon,—letters which have been the study, the help, and the gladness of *many* generations. It is a compensation indeed for the apostle that, although he could not serve for nearly five years the church of his day through the power which hindered, the church should be served by his writings during that period "all the days, even to the end of the age." O how *many* have blest this laid-aside "servant of Jesus Christ" for his work in that dungeon of Rome! And who can say that you may not be, although in smaller measure, serving, if not many generations, at least a goodly number of saints, by your letters which you send forth from your sick room. Your record in black and white may perhaps be more beneficial and enduring, coming from out the depths of your affliction and experience, than it would be if simply uttered by the voice in a common-place way, amid the counteracting excitements of the passing hour.

Again; what an opportunity did prison life give the apostle to exhibit some of the most lovely of the ornaments with which true Christ-likeness bedecks a man. Here is that inimitable jewel *patience;* what a good condition was Paul in to exhibit this "grace of patience." Such is thy condition also, laid-aside man of God.

Moreover Paul had another advantage in his prisoned condition. No doubt he was often solitary, except for that Roman guard that paced up and down outside his cell. The guard was frequently changed, every twelve or twenty-four hours; then a new servant of the State took his place. To these did the apostle preach, by virtuous conversation, by sobriety of manner, by quiet resignation, by songs of hope, by earnest prayer; all done more or less under the very eyes of his heathen guard, his daily attendant. No doubt, these attendants marked the apostle; and when at night they went to their wives and families, friends and homes, would speak of the venerable prisoner and his faith. Indeed we know from the apostle himself that "the things which happened unto him" fell out "rather to the furtherance of the gospel," than to its suppression. So much so indeed, that he says, in writing to the saints at Philippi—"My bonds in Christ are manifest in all Cæsar's court, and to all others." Who knows but that there may be some, shut out from the usual advantages of hearing that Word by which faith comes, that are attending you in your affliction, who are to read you, to whom you shall be a clear epistle of God, written not with ink, but with the Holy Spirit.

And see, too, while Paul was at Rome in prison, Onesimus, sometime servant of Philemon, whom he had robbed, and whose house he had forsaken, having doubtless heard of Paul from his Christian master, searches him out, and hears from his lips the gospel of peace and salvation. He is begotten as a son in the faith; becomes a free man through a bond man! It may be that some astray sinner may be helped by you to peace, and become to you a son in Christ Jesus—a Benjamin, the "son of your sorrow." What did Paul say of this Onesimus? He called him, not only "my son Onesimus, which I have begotten in my bonds," but his "own bowels," whom he would have retained for ministration to his personal needs, if that were lawful; for he had found him "profitable"; and he recommended him back to Philemon as a "brother beloved," especially by himself. There may be in thy season of apparent dearth of fruit some Onesimus, whom thou mayest reclaim from his vices, and find to be a brother, a son, a helper, and in every way profitable.

And last, the brethren were gainers, after all, through Paul's incarceration. His *example* was powerful. They missed his words, but they learned to be faithful and constant by his endurance And O, in thine inactivity, as compared with what was once thy work, mayest thou not also be an example of "suffering affliction for Christ"?

So, after all, although the apostle was laid aside from more ostentatious work, he was not a vessel of nought in his forced retirement. The Christ was magnified in his mortal body, and excellent service was rendered by him to the cause of the true Royalist.

My brother, my sister, laid aside! why art thou cast down? Be not dispirited. The most lasting work, the best of work, is not that which is done openly and in the crowd, but secretly and in retirement. You are not a Moody and Sankey to set the world by the ears; seek not to be. Thou mayest be very much as Paul the prisoner of Jesus Christ; thou mayest be doing a work amid tears, that shall command the "Well done" of blessed lips. At the very worst, if thou art a true child of the Father, thou canst not be without *some* fruit, that shall be found unto praise and glory at the coming of our Lord Jesus Christ with all his saints. May that day come, and not tarry. Amen.

10 *Warwick Lane, London, England.*

MARANATHA.

As the first appearance of Christ was the great and blessed hope of the old dispensation, so his second appearing is the great and blessed hope of the new. As that was the supreme event of the past, so is this the supreme event of the future.

His second appearing "without sin unto salvation," in its manifested grandeur and glory, will contrast amazingly with his first appearance to put away sin, in humiliation and shame.

He came once as a servant of servants; he will come again as the King of kings. He came before as a captive led from prison and from judgment; he will come next as

"A mighty conqueror,
Who spoiled the powers below,
And ransomed many captives
From everlasting woe."

He came once as a lamb; he will come again as a lion. He came once as a man; he will come again as a God. He came first as a light to lighten the Gentiles; he will come again as a "flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."

He came first as a suffering Savior; he will come again as an awful Judge. Through all eternity we shall look back upon the first and second advents of Christ as supreme events in the history of time, but the manifested glory of his second appearing will always shine brightest.

"That day" is the great central subject of unfulfilled prophecy. On that day the only king who has a right to reign, will receive his crown and his kingdom; his people will be glorified, and the groanings of creation will cease.

The New Testament points us forward to his second appearing more frequently than it points us backward to his first appearing. The subject is met several hundred times in the New Testament. One verse of about every twenty-five contains such reference. No other theme is used more frequently to stimulate the church to fearless witness-bearing, patient suffering, heavenly mindedness, and to universal diligence. No other theme is used more frequently to arouse a deluded and slumbering world. It is held forth in the New Testament everywhere, as the very pole-star of the church.

The Apostolic Church for three centuries was all alive to this hope. Says the commentator Hodge, "The second advent of Christ, so clearly predicted by himself and his apostles, was the object of longing expectation to all the early Christians. So general was this expectation, that Christians were characterized as "those who love his appearing." Says Mr. Barnes, "The earnest expectation of the coming of the Lord Jesus became one of the marks of early christian piety."

The church, secularized by Constantine and corrupted by the Romish hierarchy, was too well pleased to reign as kings and priests without Christ, and "that blessed hope" was obscured.

During the great Reformation of the sixteenth century and the times of the English Commonwealth, this hope was again revived. Then followed a season in which the doctrine of Christ's personal appearing and reign passed somewhat into neglect and contempt.

Mr. Whitby, who was an Arian, wrote against pre-millennialists, and introduced the idea of the spiritual reign of Christ for a thousand years, which he confessed was "a new hypothesis."

The mystical view, which postpones his appearing for at least a thousand years, and relaxes that constant watchfulness enjoined by the Scriptures, has prevailed widely for one hundred and fifty years. But this neglected and glorious doctrine, which is related to almost every other doctrine of the Scriptures, and almost every duty of life, is reviving again throughout all Christendom.

Men who read the New Testament with their eyes closed by prejudice against this glorious theme, tell us that they see no interest or practical importance in it. I will select from the specimen passages to show all who will read, what interest the New Testament writers felt in this subject and what use they made of it.

Does the spirit of slumber come over you, and do you long for livelier emotions and a more wakeful spirit? Read and ponder the Savior's repeated account of the awful condition of the infatuated world, the electric suddenness of his appearing, and the thrilling admonitions to unceasing watchfulness. At midnight the cry was made: "Watch therefore," etc. Your Redeemer and Judge and King may come like lightning at any moment. "Therefore let us not sleep," etc. "Let your loins be girded about," etc. Do you heed motives to diligence in the service of the Lord? Read the parables that set forth your duties in his absence, and your proportionate reward when he comes. Talents are committed to you for use in his absence. Diligence on your part will secure a plaudit and a reward when he comes. Pounds are delivered to you with the injunction, "Occupy till I come."

When he returns, your reward is proportioned to your fidelity. "Behold I come quickly, and my reward is with me." The Apostolic Church in its unequaled missionary zeal, was inspired largely by this "blessed hope." The most solemn and emphatic admonitions to preachers are enforced by the coming of the Lord. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season. . . . Keep this commandment without spot, unrebukable, until the appearance of our Lord Jesus Christ. When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."
—*E. P. Marvin, in Church Union.*

SPECIAL TRUTH.

JAMES PIGGOT.

Knowledge has been a thing of great interest to the children of men in all ages, but it seems to me that in the present day knowledge is in greater demand than in any previous time. Before going further, please read a few scriptures. "Wise men lay up knowledge; but the mouth of the foolish is near destruction." Prov. 10:14. "An hypocrite with his mouth destroyeth his neighbor; but through knowledge shall the just be delivered." Prov. 11:9. "The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge." Prov. 18:15. "My people are destroyed for lack of knowledge. Because thou hast rejected knowledge, I will also reject thee." Hos. 4:6. The simple reading of such passages as these shows at once the high position knowledge occupies. Indeed, it is the starting-point of the christian race. It is a knowledge of our fallen condition that leads us to think of a Deliverer; it is a knowledge of the commands of God, and of his matchless love, which constrains us to yield a willing obedience to the will of our heavenly Father.

We might follow the intelligent disciple from the starting-point in his christian experience till his very latest hour in the Master's service, and it would be found that his every action is the result of knowledge. Indeed, it is impossible for the Lord's children to take one step in the right direction without first consulting their Guide Book. The Psalmist says—"Thy Word is a lamp unto my feet, and a light unto my path"; and with all who intend to make progress, the Word of the Lord must be their daily study. Very many people talk of knowledge as if it were something which could be obtained without much effort, thinking themselves perfectly safe while resting in the words of Paul when he says—"What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." This is exactly where I rested, and I am forced to the conclusion that it is the place where the church of the present day is sitting, and, like the Jews in the apostle's day, claiming to be the children of God, while they are only stumbling-blocks to those who want to press forward.

A knowledge of Christ Jesus is most essential, but it is only a first principle. We must grow in knowledge, as there are special truths which belong to each generation, and must be sought out that we may walk in the light. I ask, What will it profit us, if we spend our days talking of the beauties of Eden, of the fall of man, or of the journeying of the children of Israel in the wilderness? These things are of no practical importance to us. It is true we may learn much by understanding them, but let me tell you, there is such a thing as rightly dividing the Word of God; there is such a thing as "meat in due season," and it is this great truth I wish to illustrate.

Let us consider God's message to that generation which lived in the days of Noah. Noah was told that every living creature was going to be destroyed by a flood of waters, and that there was but one way of escape; and Noah, having full confidence in God, went directly to work, laboring day after day for one hundred and twenty years. He was the only one who was entrusted with a knowledge of salvation from the great calamity which was slowly but surely approaching. He was the only one commissioned to tell that people their danger, and make known to them the only way of escape, which he did faithfully. But how was it that he was so unsuccessful as a preacher? Well, one reason was because his message was new; it was out of the old and beaten path their fathers trod. It was opposed to the most learned men of that time; it was opposed to science and reason. "Preach to us that every hill-top under heaven is going to be covered by the swelling of waters and the fall of rain! The idea is simply absurd." Thus they despised Noah and his message, till the flood came and took them all away. So we find that there was but one portion of revelation which had special reference to those who lived just prior to the flood, and Noah and his family were saved by a knowledge of that one thing. Hear what our Savior says regarding those who perished in the waters: "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not." It was a want of knowledge, then, which brought about their ruin. Their eating, drinking, planting and building was all right and lawful. Indeed, nothing is laid to their charge but the disregard they manifested to the preaching of Noah.

You remember how the children of Israel were carried away captives into Babylon on account of their sins, and with what lamentation and weeping they spent the greater part of those seventy years; but mark the change and tell me what it was that became of such interest to them? The answer is, the Lord was going to deliver them, so it seemed to engage their whole attention. They were not satisfied with the bare knowledge that God at some future date was going to work out deliverance for them; no, they were anxious to know something regarding the time when they would be released. And they obtained the necessary knowledge. We are told that "Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." This, then, was the truth which specially belonged to that people, namely, their release from Babylon; and they were found in the line of duty intelligently waiting the Lord's time, and so were taken home to their own land.

I might furnish many illustrations of this plain truth showing that there has been and always will be truths which are specially adapted to each generation. Let me give one more look at that people who lived in the days of our Lord. Their zeal and devotion toward God have been almost unparalleled. You might ask them almost any question regarding the Old Testament scriptures, and they are ready to answer. They had knowledge in abundance, yet with all their intelligence we are told that it was for want of knowledge they were cast off. Hear what our Lord says—"When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes; because thou knewest not the time of thy visitation." Luke 14:41, 42, 44.

The plain lesson taught in these verses is this, they were cast off because they rejected those things taught in prophecy, which had a direct bearing on them. They took refuge under popular teaching saying, "We are Moses' disciples," and so were blinded to the one and only thing that could save them from that destruction which soon after came upon them and their doomed city, Jerusalem.

The lesson I wish to impress is this: there are truths which specially belong to us, and must be diligently sought out by us, that we may escape the snare, and receive the blessing of the Lord when he comes to reward his waiting ones.

Chicago, Ill.

SANCTIFICATION AND JUSTIFICATION.

A. G. GORDON.

What are the points of difference between these terms in a Scriptural sense? Is not sanctification absolutely essential in order to obtain justification. Does God justify any one while indulging in any known sin? Is not a person sanctified when consecrated to God, soul, body and spirit?

Does God hear prayer if we "regard iniquity in our hearts." Does God, when he forgives us of our sins and justifies us, leave the roots of sin within us and merely cut off the branches? Is that conversion? Is it not rather in submitting our hearts to God wholly and unreservedly, that we obtain pardon?

Now I would ask, Can any one do any more than that at any subsequent time? May it not be that it is in consequence of our weakness and inexperience in regard to spiritual things when first converted (being but "babes in Christ"), that when we obtain more knowledge of the way, we call it a new consecration. Paul says, in Romans, "Much more then, being now justified by his [Christ's] blood, we shall be saved from wrath through him. John also speaks of the blood of Jesus Christ cleansing from all sin. Is not a person sanctified when "led by the Spirit of God"? and are we justified while walking after the flesh? Is any sin justifiable? Are not all temptations from the devil? And if we resist them do we sin? If there is no yielding are we not guiltless? But if we cherish any of those evil thoughts or desires, then we fall into condemnation and are not justified until we repent.

We read that "whatsoever is not of faith is sin." "And the life that we now live we live by the faith of the Son of God." I think if any one is living and walking by faith on the Son of God, entirely, he is both sanctified and justified; and unless he is he is neither sanctified nor justified. Paul exhorted his brethren to present their bodies a living sacrifice, holy, acceptable unto God, which was their reasonable service. Would they have been justified in withholding their reasonable service, when they knew the requirements? Certainly not.

Paul to the Corinthians also speaks as unto carnal and not spiritual, and yet he calls them brethren. Were they living in a justified state? I think not. They once were justified, else he would not have called them brethren. What was the trouble? They had fallen into condemnation by walking after the flesh. They had neglected the means of grace, and were disobedient children.

I understand that justification is the result of sanctification, inasmuch as we understand the will of God and do it. We set ourselves apart for his service, and this service is the result of faith, and we are thereby justified. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Can there be a position more enviable in the christian life than to have peace with God? Certainly one must be free from all sin whatever to be in that place.

In regard to the baptism of the Holy Ghost, I believe that to be a special work—an effusion of the Spirit—a gift of God to the sanctified and justified believer—the effect of faith on the part of the individual. Certainly one cannot maintain a justified position if he is conscious of a special work of grace being in store for him and he neglects to avail himself of its benefits. Therefore one is justified in walking up to the light that he has; and unless he does that he will fall into condemnation. For this reason I think that justification follows and keeps in close proximity to sanctification. I admit that sanctification may have a different meaning, in some instances, than to set apart, having reference to the illuminating and strengthening power of the Holy Ghost; and this is the meaning that is probably attached to it by those that use the term in the popular sense.

Accepting that as one meaning, it follows that justification is a legitimate result of that higher and more glorious condition, which is only attainable through the channel of faith, which, being kept in constant use, will certainly absolve us from condemnation.

Leeds, Me.

"I WILL COME AGAIN."

MINA P. GOWEN.

More than eighteen hundred years have passed away since these words fell from the lips of the prophet of Nazareth, yet they have lost none of their significance. They still remain an unfulfilled promise. What they were to those fishermen of Galilee they still are to the true disciple of Jesus to-day. "I will come again." He was going away to leave those loved ones who had forsaken all and followed him. He knew all the hardships through which they must pass. He knew that he must leave them like sheep among wolves, and to comfort and sustain, as well as to teach them the whole plan of this redemption that he would not only save them from sin, but also bring them out of their graves, he gave his word that he would come again.

He had a purpose in going away. He must "prepare a place." A kingdom had been promised that one day he would come in possession of; meanwhile he must return unto his father. How sad the parting, yet how joyous the prospect. With what sadness and pain were the old familiar paths traveled over, and a crucified, and risen, and coming Lord preached to a proud and perverse generation, who for their toil and tears gave them persecutions and afflictions, yet while sorrowful, they were always rejoicing in hope of the promised return. Thus they came forth out of prison doors, and fresh from the lash, "instant in season and out of season," doing their Master's business. Thus onward through the dark ages of Papal persecution this promised return has sustained men and women on the rack and at the stake.

And now we are perceptibly near the fulfilment of the promise. There are yet a few that wait for the kingdom of God, while the great mass are looking for a spiritual reign.

A few are expecting the "very same Jesus." "I will come again," has but one meaning to them; and oh, how comforting is the hope in these days of pride and delusion, these days of dishonesty, deceit and crime, while men in high places are crying, "Peace and safety," thus rejecting timely warning, and instead of crying, "Behold, he cometh," they say, "All things continue as they were from the beginning," thereby rejecting the last message of mercy, setting at naught those that are waiting for the promise. But it finds a response in the hearts of the little flock as it did in that of the beloved John, "Amen. Even so, come Lord Jesus." And he will come; those who have so long waited, and have died in faith, shall yet behold him, coming with power and great glory, not for a sin-offering, but unto salvation to every one that believeth.

He is coming! Earth, sea, and sky proclaim it. He is coming. The distress of nations, the general state of society and the political world, speak in thunder tones of something about to take place. O, toil-worn, weary pilgrim, look up. "The night is far spent; the day is at hand." Soon weeping will turn to joy. The opening heavens will soon reveal him for whom we have waited. The mossy old grave yards will give up the dead, and mortality will be swallowed up in life, eternal life, forever with Jesus, where there will be neither sorrow nor crying, sickness or pain, for this mortal state with its woes will be forever past, and the saints safely sheltered in the kingdom of God to go no more out forever.

May you and I, dear reader, be among the number that shall wait for the Son of God from heaven, for unto such he will appear unto salvation.

Wolcott, Vt.

WHAT ARE WE TO JESUS.

J. R. COOPER.

We hear a great deal about "what Jesus is to us," but let us consider a moment "what we are to Jesus."

WE ARE HIS SHEEP. "My sheep hear my voice, and I *know* them, and they follow me, and I give unto them eternal life; and they shall *never* perish, neither shall any man pluck them out of my hand. My father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand." John 10:27, 28. Here we learn we are Jesus' sheep, and he assures us his sheep shall *never* perish. He knows his sheep; he is acquainted with them altogether. He so loves his sheep as to give his life for them, therefore they must be very precious to him. When one of his sheep gets lost, he leaves the ninety and nine and goes after the lost one. No matter how far it strays, nor how rough the way, nor weary the journey, he never returns until he has found it, and he rejoiceth more than the sheep that is found. He maketh his sheep to lie down in green pastures; he leadeth them beside the still waters." A sheep will never lie down in a *green* pasture unless his hunger is satisfied. Jesus says: "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35. So tender are we to him, that "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom" Isa. 40:11.

WE ARE HIS FRIENDS. Jesus says, "Ye are my friends. Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. Only think of a dear friend who we so love as to be able to lay down our life for, and then we can appreciate what we are to Jesus. He says: "*As* the Father hath loved me, *so* have I loved you." . . . "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you." John 15:15, 16. Here we are told Jesus keeps back no secret from us, but has told us all things he has heard. We do not tell our common friends all we have in our hearts, but it is only to our most intimate friends we unbosom "all things." We also choose our most loved friends, as the Master has chosen us—so we must be very dear to him.

WE ARE THE FATHER'S GIFT TO HIM. There is nothing we prize more than a gift from one we love, as a dear father or mother. That Bible my father gave me on his death bed is prized above silver or gold. Jesus says: "I pray not for the world, but for them which thou hast given me. . . . While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the Scriptures might be fulfilled. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; . . . and the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast loved me, and hast loved them, as thou hast loved me." John 17; 9–23.

Did Jesus ever pray to the Father in vain? Will not his prayer be answered? He says he has lost nothing that the Father gave him but the son of perdition, that the Scripture might be fulfilled. He prays the Father to keep us from the evil in the world. O how little we realize what we are to Jesus, and how much the Father loves us—*even* as he loves Jesus. How little we appreciate his great love!

WE ARE THE BRANCHES. Christ is the vine. The branch must have the same *life* of the vine in order to bear fruit. If the branches were all cut off, the vine would bear no fruit. The life of the vine extends to the very smallest branch, and sustains and nourishes it, otherwise it would bear no fruit. The vine is at present in heaven, but the life runs through all the branches here on earth, and there is no other way, at present, Jesus can manifest any fruit to the world, except through his members. How very essential, then, as fruit-bearing branches, we are to Jesus.

"WE ARE MEMBERS OF HIS BODY, of his flesh, and of his bones." Eph. 5:30. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so *also* is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." Now "if one member suffer, all the members suffer with it." 1 Cor. 12: 12–14. Not one of Christ's members can suffer without his suffering. He is represented as the head and we the body. The body cannot move hand or foot unless the head says move. Therefore Jesus says, "without me ye can do nothing." The man of God is as completely controlled by his head—Christ—as the members of our body are by our head. Being in such close relation to Jesus, we are very near and dear to him.

WE ARE HIS ESPOUSED. Paul says: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11:2. In Solomon's Song we hear the "Beloved" saying to his espoused: "O thou fairest among women . . . Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes. . . . Thou art all fair, my love; there is no *spot* in thee. . . . Thou art beautiful, O my love, as Tirgah, comely as Jerusalem, terrible as an army with banners. Turn away thine eyes from me, for they have overcome me. . . . My dove, my *undefiled* is but *one*; she is the only one of her mother, she is the only choice one of her that bore her. . . . How fair and pleasant art thou, O love, for delights." Cant. 1:15; 4:7; 6:4, 9; 7:7.

Thus we see we are as precious to the blessed Lord Jesus as he is to us.

Rochester, N. Y.

I COUNSEL THEE.

Who counsels me? I want to know who gives me advice before I take it? Christ says, "I counsel thee." Ah, I know he is infinitely wise and good. What dost thou advise me to do? I counsel thee to buy of me gold. Buy gold of Christ? Does he sell gold? Yes, he advises me to buy gold of him and I shall be rich. Ah, Lord, how can I buy gold? What have I to buy with? Listen, soul of mine, to the spirit voice telling me what to bring to buy this gold with—thy poverty. The reason many do not buy this gold is, they are not poor enough. O, let us make haste to be poor, that we may buy, for this gold will pass current in another world. This is gold for eternity. And raiment is spoken of. Can I buy raiment of Christ? Yes. White robes are waiting for me to wear now, and I give for the same poverty, miserableness, blindness, nakedness; truly he might well say, "Not as the world giveth, give I unto thee." The world never gives on these terms. How often have we had occasion to say, "I would buy, but I cannot afford it." Spiritually there is no reason why any one should be poor. We may be rich; the shame of our nakedness need not appear, for raiment is provided. We may have good spiritual eyesight, for eye-salve is offered us. Now who will be rich? Who will be clothed? Who will be anointed?—*Ex.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 8, 1875.

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Hereafter address me at Boston, Mass. All *private* letters should be marked "*personal.*" Miles Grant.

THE ADVENT CHRISTIAN ASSOCIATION.

As the time draws near for the extra session of this body to be holden, we hope that all our brethren who have an interest in Christ's cause, as connected with ourselves as a people, will make this meeting a subject of earnest prayer, that God may so overrule all its deliberations and action as to result in the harmony and efficiency for christian labor of all interested.

The primary and particular object of the session is to give all the patrons of our publications a more *equal* and less burdensome representation in doing the business of the Association. As the body interested is scattered over a very large territory, considering its numerical strength, the most wise and judicious rules should be established, to give the most distant sections from the center as equal a representation as possible. We believe this is right, and should be sought with prayerful sincerity without partyism, sectional prejudice or strife.

From what we have learned of the feeling of our brethren, we think that very nearly all are disposed to make the proposed change, and accomplish the above stated objects. We apprehend that there will be no party strife, but that which will be most needed is the wisdom that cometh down from above, that a Constitution, securing the most righteous and equitable privileges to all may be adopted. We do most earnestly desire that the wisest and most prudent counsellors will be selected to represent the different sections and churches interested in this christian convocation. Let all be careful to come prepared to present the required credentials.

The by-laws of the Association require that "All delegates sent by churches to the Advent Christian Association be furnished with written credentials, or forfeit their right to membership." "Preachers offering their names as members of this Association are required to bring a certificate of good character from a christian church, and to show that they themselves are co-operating with this Association." These rules are for the safety and purity of the body, and should be observed by all. Let all the members, who meet, pray much in their closets before assembling, and those who are not members pray earnestly that the God of order, justice, equity and truth, may guide his servants in these important deliberations and decisions, so as to best serve our soon coming Redeemer, and secure to ourselves an inheritance with the saints in light. J. C.

THE SITUATION.

The situation of the Papal power is continually becoming more critical. Since the 20th of September, 1870, when it lost its vestige of political dominion, the head of that church, with his cunning, Jesuitical advisers, has been seeking some means, by which he could again seize the political reins of some government, but thus far no one has come to his rescue. As said Cardinal Cullen in a speech at a grand reception, Aug. 21st, 1866:

"There is no friendly power now capable of supporting the head of the church, or of maintaining the doctrines and practices of our holy religion." In speaking of the Pope, he says: "Nearly every thing has been taken from him . . . To all appearance, the time is now come when the Catholic world must look on while the scanty remnant of his kingdom, and even Rome itself, shall become the prey of the sacrilegious enemies of the Catholic church. Humanly speaking, the crisis is at hand, and in the hour of his supreme distress, our Holy Father looks in vain for help from the powers of this earth."

At that time the Pope still held the political control of Rome, but "Rome itself" is now in the hands of the enemies of the Catholic church." Garibaldi says: "I believe there is not in all the world a country less Catholic than Italy." Cardinal Cullen says the Italians "avow the deadliest hatred to the Pope and to religion." The Pope has no reason to expect the least help from the Italians, who have supported that church for the last thousand years. But Christ sent an angel to John in A. D. 96, saying the time would come, just before his second appearing, when the "woman—the church at Rome—would be hated, lose her dominion, and be treated as a loathsome harlot. That time has now arrived; hence it is certain the second advent of our Savior is near at hand. About all the signs of his coming that were to be seen in the last generation, are now before us as passing events. The great prophetic streams which run to the end of the present dispensation, are now just at their point of termination.

The Roman correspondent of the Boston *Pilot*, a Catholic paper, says: "Good Romans see no other future than a future which will, in all probability, outstrip in horror and bloodshed the work of destruction. . . . in Paris." At a great meeting of Catholics in Dublin, a resolution was presented, containing the following: "We view with grief the apathy with which the governments of Europe have permitted his Holiness to be assailed in his rights, and stripped of his territories." The taking away the dominion of this power is one of the last things Daniel beheld in its history. We have reached this marked event, and christians have abundant reason to lift up their heads and rejoice, because their redemption draweth near.

The convents in Italy, and even of Rome itself, are "being emptied of their monks and converted into public institutions." This is a heavy blow, and strikes at the very heart of the system that has given the priests their wonderful power over the people. The buildings are being used for schools hospitals and public offices. "Thirty convents have recently been appropriated by the State, some of them bearing very historic names." It is said that in Rome "Protestantism numbers more than forty chapels or places of worship, open every Sunday, and several times during the week." Bless the Lord. M. G.

Westfield.—The meetings in Westfield are continually increasing in interest. The Lord has done wonderful things in this place of late in savings sinners. Bro. and Sr. Heme[illegible] prayed before the meetings began, that some of the most difficult cases in town might be brought to Jesus. Their prayers are already answered. We are expecting great things from the Lord. Our meeting thanksgiving day was blessed. Those of long experience said it was the most heavenly one they ever enjoyed. Our hearts were running over with thankfulness, and tears of joy flowed freely from many eyes. We can hardly expect a sweeter meeting this side of paradise.

Yesterday (Sabbath, Nov. 28th), was a precious day. The house was crowded with very attentive audiences. A goodly number remained in the inquiry meeting, and several gave up to Jesus, and were blest. We are looking forward with pleasing expectations to the coming week. Members of different churches unite with us in the good work, and all is peace and harmony in Jesus. The spirit of unity is prevailing, and christian joy is abounding in hearts that were dark and gloomy but a few days ago.

Praise the Lord for his wonderful works to the children of men. His mercy endures for ever. Let every christian labor earnestly to bring poor sinners to Jesus, that they may be ready to meet him at his coming. M. G.

REVIVAL MEETINGS.

The revival interest is increasing in all directions. The reports are heart cheering. The earnest, successful labors of Bro. Moody, and the interesting reports of his meetings, as given in the New York Daily *Witness*, and other papers, have served to awaken thousands of professors of religion to the fact that they are living far below their privilege, and thereby causing many to stumble over them to perdition. It is really alarming to see the amount of lukewarmness that has been in the churches for several years, with few exceptions. Pride, fashion, folly, worldly amusements, extravagance, hatred, corruption, lasciviousness, and abundance of secret sins, have been the prevailing elements among the mass of professors, accompanied by the example and sanction of many ministers. As a result, "pure and undefiled religion" has been scarce, and has been reproached because it would not bend to the low standard, and countenance the doings of those who support church fairs, festivals, oyster suppers, concerts, bazaars, dancing and novel reading. The people of the world have looked on these things, till they have lost nearly all their confidence in the christian religion as a power to save men from wickedness.

The movement on holiness during the past few years, has opened the eyes of thousands to the fact that a pure-hearted christianity does really make a "new man," causing him to be perfectly honest in all his deal, kind, gentle, and patient in his family, faithful in the performance of all religious duties, earnest in efforts to save sinners, while he leads a self-denying, and self-sacrificing life, that he may be useful to others who may need his services.

Any careful observer, or even careless one, can see there is a pressing need of a revival of pure Christianity, in order that sinners may be reached, and turned out of the broad road that leads to destruction. They say, If we cannot have a better kind of religion than much that we see among professors at the present time, we choose to remain as we are, and run the risk of being saved; for if such and such ones, who belong to the church, are christians, we think we have nothing to fear. Thus vast numbers stand at the present time, excusing themselves from becoming the disciples of Jesus, because of the great number of lukewarm professors, who are doing no positive work in the vineyard of the Lord. Their first love is gone; peace and joy are gone; love for sinners and enemies has departed; they are walking in darkness, full of doubts and fears, all unready for the coming of our divine Master. They are like the barren fig-tree, producing only *leaves.* Having lost their communion with Christ, and consequently their joy and peace; they have turned to the scenes of worldly amusement for comfort and satisfaction. They are seeking rest, but finding none, and can never secure it only by full re-union with the Lord; then they will have no desire for festival and bazaar amusement. There is no joy so sweet as that found in Jesus, when fully consecrated to his service. The comfort of an hour spent in an inquiry meeting, trying to lead sinners to the Lamb of God, far surpasses any thing ever enjoyed by the most enthusiastic supporter of church sociables, concerts, festivals, picnics, or fairs. It is thus ordered by the Lord, and no one can make it otherwise. He who would enjoy this life should first give himself to Jesus, and then labor to persuade others to become his disciples.

The chief want at the present time is not great preaching, or more of it, but an army of christian *workers* to talk and pray with sinners *personally*, pleading with them in earnest zeal and loving sympathy, to give themselves up to the dear Savior. If professors of religion only go regularly to hear preaching, attend prayer and conference meetings, and yet say nothing to the unconverted about coming to Christ, they cannot expect to see much accomplished. Every member of Christ's body should be a working christian, imitating the example of our divine Master, in improving all opportunities to persuade men to confess and forsake their sins, and seek salvation through the Son of God. He who rests in a do-nothing state, will soon find his own heart is becoming barren, his sky cloudy, doubts flocking into his mind, his peace departing, his assurance gone, an aching emptiness all that remains. The first work in a series of revival meetings is to arouse this class of idlers, and get them to confess their backslidings, and to begin to work in the Lord's vineyard. When they wake up, who have thus stood in the way of sinners, and caused them to turn away from the means of grace by their unchristian lives, then the unconverted can be reached; but it is of but little use to put live children into the care of a dead mother. For years the body of church members have been so low, so unlike Christ, that young converts have seldom lived more than six months, before they were again floating in the current of the world, destitute of even the first principles of practical Christianity. Is it not time to inquire for the "old paths?" M. G.

THE GATHERING GLOOM.

As the gloom of night unrolls its dark curtain from the East to the West, first burying in obscurity the lands soonest illuminated by the early rays of dawning, so the gloom of human empire first spreads its darkening folds over the countries and tribes of the sun-rising nations, rolling the tide of social night back westward, where the evening twilight deepens into the shades of midnight. This has been the order of human glory and greatness through all the historic ages.

The glory and riches of the golden head of Babylon was succeeded by the less desirable silver breast of Persia, and was followed by the still less valuable brazen bowels of Grecia, and then degenerated into the baser metal—the iron legs of Rome—which still declined into the factious, warring, inharmonious alloy of "iron" and "miry clay." This is God's representation of human, political, and social progress, notwithstanding all the boasted triumphs of the generations, as they act their part upon the stage of life.

The gathering clouds of ancient heathenism are rapidly mantling the Western slopes of human habitations, as Pantheism and Spiritualism open the pit of superstitious blasphemies, while the unscriptural faith in a god, consisting in spiritual, invisible principles, without personal existence or particular location, are intercepting the last illuminating rays of divine truth.

The ancient games are being revived through all the Western World, with all their unholy and debasing influences.

Man worship is raising its hideous form in the sunset-scene, as political gamesters and financial oppressors are carried in stately pageantry to their graves, while the heavens echo with God-forbidden praises of the unholy dead. The habit of deifying men after death, because they have succeeded in gaining some high worldly position by the wicked intrigues of political wire-pulling or have heaped up treasures by ungodly extortion, robbing the laborer of his just hire, or the widow of her lawful rights, is rapidly blackening the moral heavens, and offering a premium for sin.

All communities are being seriously disturbed with internal strife and fearful apprehensions of approaching civil and foreign wars. Humanity is universally convulsed, and, like a dying man, is seeking relief by some new remedy or change of position. Kings and emperors tremble on their thrones, and anxiously inquire of their chief captains if they have sufficient men and arms to defend them. The earth, with its strange fits of perturbation, increases the gloom of the hour, as its foundations shake, and its skies pour out devastating floods, its winds roar and whirl with destructive violence upon the land and sea, the heavens exhibit strange sights, and upon the earth blood, fire, and pillars of smoke add to the fearfulness of the deepening gloom.

A fearful night approacheth, in which the happy work of saving the lost must forever cease. The gospel sun is setting behind the western mountains. Christian, work while the twilight gathers its gloomy shades around you, and the death-pall is already in angel hands, to be drawn over the expiring nations, and bury in everlasting darkness the light and glory of a cursed world.

But is there no silver lining to this dark cloud? Shall earth know a bright dawning beyond this gloom of evening? Has the Creator and Ruler of the universe appointed an endless day of earthly glory? Yes. A heavenly radiance beams from the immortal lining of the intervening cloud. A cloudless day, all bright with heavenly glories, peaceful with God-established harmonies, and endless, because enjoyed by immortality, sends forth its morning star, and rolls up its noon-day sun beyond the shaded evening, beyond the gloom of midnight darkness.

O day of divine appointment, thy beams shall illumine the place of perfect happiness, the eternal home of the saintly family! O Jesus, come, and translate us from these gloomy shores of mortal strife, and plant our feet upon the curseless soil of the new earth, where the sunbeams never scorch, and the star beams never chill. Hasten to raise us above this gathering gloom, into the ever blessed radiance of Him who loved us unto death. J. C.

THE EUROPEAN SITUATION.

We were never able to present more grave and important news to the household of faith than we are able to sketch this week. The prophetic nations—the segments of the Roman Empire—are stirred from centre to circumference. The movement is clearly to us a prophetic one, because it is bringing the Roman nations into exactly the condition and position indicated by the prophecies in the last great national struggle.

Turkey is now the central figure in the drama, just as the prophecies indicate, and just as many of the most honored expositors have anticipated. It seems from our latest files from the East that the Turkish government, in the estimation of all the Powers, is sinking very fast, and that they understand the time has come at last that the Sultan must succumb to the long-continued and insupportable pressure brought to bear upon his government. Since his credit and his ability to procure the sinews of war have failed, it has become clear to all that the pumps of the sinking ship can be no longer worked, and that she must go down.

It was evident, from the tone and acts of the great Powers, until within three or four weeks, that they considered the settlement of the present Turkish insurrection hopeful; but the tables have evidently turned, and nearly all hope of such a settlement is abandoned. The insurrectionists see the sinking condition of their oppressor, and are rapidly renewing their efforts in the fearful struggle. The Northern Powers, under these circumstances, are manifesting great activity in preparing for the final issue of the "sick man's" disease, and especially for the partition and possession of his coveted estate.

The trap has evidently sprung upon all the nations prematurely, or before they had completed their arrangements for the long-expected event. Russia's fixed policy at first was to settle the insurrectionary trouble of Turkey, as we said, but it has been changed, as is expressed by the London *Times*:—

"The announcement of the Russian semi-official papers that something must be done to secure the fulfillment of Turkish promises to the Christian Rayah marks a new phase in the policy of the St. Petersburg Cabinet. But a few weeks ago the same journals were authorized to tell us that to meddle with Turkish affairs would only harden the Sultan's heart and preclude reform; to-day opposite convictions are expressed. We shall be hardly far wrong in tracing the change to the more determined attitude recently ascently assumed by the Austrian Cabinet."

The same paper expresses Russia's policy upon this question thus:—

"Turkey is the bad boy of Europe, but the Great Powers, unfortunately, cannot easily agree upon the reformatory discipline that ought to be enforced. Russia alone has a definite policy, and she has taken advantage of the hesitation of Germany and Austria, the do-nothing of England, and the incapacity of France, to come forward again as the special and dictatorial protector of the Christians under Ottoman misrule; to declare that Turkish promises are worthless, and that "*in any case an end must be put to the present sad state of the Christian population.*"

All doubtless know that there are a number of millions of the Sultan's European subjects who are members of the Greek Church, of which the Czar of Russia is its spiritual and political head; so that he claims a divine right to protect the members of his own Church. In view of this fact the editor of the London *Times* says:—

"We cannot, however, put too much faith in any peaceful prognostications founded upon what appear to be the interests or motive of the Russian Government. It has placed itself in a very dangerous position by ostentatiously running ahead of the other Powers in its pretence of interest in the happiness of the Christians of Turkey, and in a very positive promise of giving them help."

It has been said that Russia's "triumph in this struggle would depend upon the co-operation of Germany, Austria and Italy. A grand movement is now in progress to unite these Powers in the programme of operations. The Prime Minister of Russia, Prince Gortschakoff, although a few months ago at Berlin, is again sent there to consult personally with Bismarck, the Emperor William, and the Austrian Embassador, so as to make sure the co-operation of these great Powers. This is reported in the Boston *Journal* thus:—

"A special dispatch from Berlin to the London *Morning Post* says it is reported that the conferences between Bismarck, Gortschakoff and the Austrian Embassador have shown that the three Powers they represent are in perfect harmony on the Eastern question."

But it is anticipated that when the general European war comes, involving the downfall of Turkey, the Ultramontanes will take advantage of the times and strike to put down Italy and Germany by the assistance of France and Spain, and perhaps the Communists. To balance the sheet and give Russia and Austria the large portions of the Sultan's possessions, Germany and Italy are to be defended against the Papists and the threatening classes in the West. A London editor says:—

"But it is feared that Germany, Austria and Russia may quarrel and go to war upon this Turkish question. It is certain that France would gladly avail itself of a European war to ally itself with other Powers against Germany. The Jesuits and Ultramontanes are hoping to gain great advantages from a general European war for themselves and for France."

To make this alliance of the four Powers still more secure, the Czar and the King of Italy have appointed to meet at San Revas soon, evidently to complete the arrangement for the great movement.

It has been known for a long time, and reported as being discussed in diplomatic circles, that England has purposed that if the Turkish Government was overthrown, and its territory divided among the great Powers, she claimed the privilege of taking possession of Egypt as a part at least of her portion. And now, just at this important juncture, suddenly and unknown to the other nations, she purchases of the Khedive of Egypt twenty million of dollars worth of Suez Canal shares, so as to control the Egyptian highway of the nations, thus cutting off Russia from sailing her fleets to India, and gaining an advantage in controlling Egypt. A New York editor says of England:—

"Great Britain appears to be girding up her loins to be ready for any emergency which may arise out of the Eastern question. The Mediterranean squadron has been strengthened, and the vessels stationed at Malta have been ordered to cruise in the Adriatic. Diplomacy of late years, especially since the seizure of Danish territory by Prussia has been so uncertain that the British are apparently unwilling to be caught napping on the present ominous occasion."

England has also appointed a Financial Commissioner to Egypt, to become a kind of head, we suppose, of English authority there.

These circumstances to us are very ominous, for they seem to perfectly agree with the prophecies as we have understood them for thirty years. All intelligent eyes, of all classes, are turned to watch with great anxiety the events which must very soon transpire. A writer says, speaking of Turkey—

"The Russian rule, despotic, military, but well-organized and efficient, might be a God-send to a people plundered by governors whose weakness and corruption match their selfishness. There is probably little loss to humanity in the circumstance that *when Russia* AGAIN *pushes her boundary southward*, France and England are likely to have 'other engagements' that will prevent their interference."—*Ex.*

"The Paris correspondent of the London *Times* gives a conversation which he had some time since with 'one of the leading minds in Russia.' 'Great things,' said this person, 'have since (the Crimean war) been effected in our country. The Emperor has given to serfs the feeling of liberty; to masters respect for independence. The army has been remodeled, and in the plains of Asia it puts in practice the theories taught it. Russia, in a word, is preparing. Yes, Constantinople is its great aim, its most passionate aspiration.'"

Laying all these facts by the side of the prophetic page, there is such a wonderful coincidence, such perfect harmony, that we feel shut up unto the faith that the record of human strife is nearly filled, and that the last battle is about to be fought. O wonderful thought! strange conclusion! But God has spoken, and his Word must be accomplished. The end is near. Prepare! Prepare! J. C.

MAN'S IDENTITY.

Whereas, after listening carefully and impartially to a number of sermons on the doctrines of the Second Advent Church, delivered by men of that faith; and also reading a number of pamphlets on the same;

And whereas, said sermons and pamphlets do teach that man is *wholly* and *only* composed of just such matter and gases as the rest of the animal kingdom, only in a different combination;

And whereas, science and common observation *clearly prove* that man's material organization, after death, does return to its original elements in the great laboratory of nature, and that all of these atoms may again become the component parts of *countless other human beings;*

Therefore, if I should accept the above views, I would be *forced* as an honest man to doubt the doctrine of the resurrection, by which man's IDENTITY can and will be fully established. Or, putting the question more directly, Do you believe there is any part of me that can never become a part of any other being? If so, what is it? If not, where is my identity?

By finding a solution for these questions, you will greatly oblige An Inquirer.

We do not see that our "Inquirer" has any more ground to doubt the possibility of the resurrection of the dead, provided the *entire* man returns to the ground, than he would have if a part of man does not die; unless he believes that the supposed undying part is to raise that which is dead. But we are not aware that any one believes such an absurdity. It must be just as difficult to raise a dead man, if a part of him remains alive, as it would be if every part were dead. The Bible most plainly, repeatedly and positively affirms that the *dead* shall be raised. Said Paul: "Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26: 8. Dead what? If there is a part that never dies, it cannot rise from the dead; hence it is not included in the term "resurrection of the *dead.*" According to the Scriptures, it is the "dead *man*" that is to be raised from the dead. The one who once lived, died, and remained "among the dead," is the one to be raised from the dead; otherwise, there is no resurrection of the dead. No matter how widely the component parts of "man's material organization" may be scattered after death, the Lord has the power to rearrange them again, thus raising up the identical man who died.

It yet remains to be proved that the essential dust of one man can become a component part of another man. Chemists assert that it cannot.

Two bodies cannot occupy the same space at the same time. If a wolf eats a man, he throws off a corresponding amount of matter; otherwise, he would add to his weight and size a quantity equal to that of the man eaten. No particles of matter are annihilated; hence the materials composing the man must continue in existence after death; and all that is needed is a power to reorganize him again. The One who made man at the first has declared he will yet do this wonderful work; consequently, he who denies the resurrection of the dead asserts that God has not the ability to do what he has promised to perform. According to the Scriptures, there can be no future life if the dead rise not; as Paul says—"If the dead rise not, ... then they also which are fallen asleep in Christ are *perished.*" 1 Cor. 15: 16–18.

The identity of man consists in his material organism, and when that is destroyed he ceases to be a man. Without a body he is *nobody*, knows nothing, and is neither a subject for reward or punishment. When the Lord "formed man," he made a personal being, with body and parts. When that formation is taken in pieces, reorganization is necessary before the man can live and act again. Hence the necessity of the resurrection of the dead, in order to give a dead man future life in the world to come. If it were not for the resurrection, we should have no hope of a future existence. The Christian religion is the only one that teaches this glorious doctrine. This we get through Christ, who is "the resurrection and the life." John 11: 25. Says the apostle—"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others that have no hope. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead* in *Christ* shall rise first." According to the Scriptures, the dead saints will all be raised when Christ comes, and "then we which are alive and remain, shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 13, 16, 17. M. G.

EX-SPEAKER BLAIN ON THE SCHOOL QUESTION.

Now that the school question is being discussed, and all sorts and conditions of men are expressing themselves upon it, it may not be uninteresting to give the views of the Hon. J. G. Blaine, late Speaker of the House of Representatives, as presented by him in a letter written no later than the 30th of last October. He calls attention to the fact that the dread of sectarian legislation began very early in our history, and has been manifested repeatedly. The first amendment of the Constitution, drawn up bp Jefferson and Madison and proposed in 1789, declared that "Congress shall make no law respecting the establishment of religion, nor prohibiting the free exercise thereof." This was prompted by the fear of Congressional interference with religious liberty, and any State is consequently, and under the powers conferred by another amendment, left free to have an established church if the majority of the people of such State so please, and some States did actually exercise this power. Mr. Blaine believes that although there may be now no danger of a revival of church establishments in this country, the possibility of such an untoward step should be avoided. In remedying this Constitutional defect, he suggests that an end be put to the school question also in this way: "Just let the old Jefferson-Madison amendment be applied to the States by adding the following to the inhibitory clauses in section 10, article 1, of the Federal Constitution, namely:

"No State shall make any law respecting an establishment of religion or prohibiting the free exercise thereof; and no money raised by taxation in any State for the support of public schools, or, derived from any public fund therefor, shall ever be under the control of any religious sect, nor shall any money so raised ever be divided between religious sects or denominations.'"

This certainly would leave the schools non-sectarian. It would prevent, on the other hand, any massing of the members of the Church of Rome in any State to obtain such an amount of political power as would enable the Vatican to secure support directly from taxation. It would appear also to cut at the root of all sectarian appropriations of the public money, whether school fund or not. But whether such a school system would, under the above restriction, be established in most of the States so that these educational institutions would not be assailed and criticized, as at present, is not so certain. However, the danger indicated by Mr. Blaine is a real one, and he deserves all credit for the far-sighted suggestion he makes; and in settling the Church and State question for ever, the school question will be greatly simplified. Whatever plans Cardinal McCloskey may have matured for the capture of the common schools by the hierarchy would be frustrated by Mr. Blaine's scheme. The late Speaker of the House of Representatives has made a notable contribution to an issue of primary importance in current politics.—*N. Y. Witness.*

A Request for Prayer.—My daughter is a great sufferer from a disease from which she can get no relief. Dear brethren and sisters in Christ, will you pray for her that she may be healed in body and spirit? She is a lover of Jesus, and has many trials. Do not pass this request by unnoticed, but make it an object of your care. Your sister, looking for eternal life when Jesus comes,

Mrs. D. Marsh.

The good things of the saints are not dispensed out of the basket of common providence, but out of the ark of the covenant.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$127.17
James Douglas	12.00
John P. Bear	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$31 65
James Douglas	3.50
A Friend	1.00

YOUNG PILGRIM FUND.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, Geo. T. Adams,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$1,422.00
James Douglas	8.00
J. F. Clothey (balance of pledge)	5.00
Arthur C. Haley (pledge paid)	5.00
Sr. E. C. Lovejoy " "	5.00
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TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

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Correspondence.

From Bro. Warren Tefft.

Editors of the Crisis:—I have been visiting the churches in Conn. for a number of weeks, and find them rising in spirituality, and that there is not only a general desire to hear the evidence of Christ's coming preached, but that these truths are taking deep root in the minds of many good-hearted christians who have hitherto been very much prejudiced against them. We hear such testimonies as the following, as we often do: "I thought I would just go and sit near the door, so as to get away as soon as services were over; but I never heard such preaching before; it was all Bible," etc., etc. This not only shows what deep prejudice has existed in their minds, but it also tells us in unmistakable terms that God is preparing hearts and opening avenues for the reception of these "last-day truths," that have not existed before. It also shows not only the importance but the necessity of giving them great prominence in all our preaching.

O how my heart has been made to leap for joy of late, after giving the "signs of the times," and showing the necessity of Christ's second advent, with fear and trembling, to hear some one arise and say, "My dear brethren, you know I do not belong with you in church capacity, but I do believe that the Lord is soon coming," "these things are truth," etc. And yet we have brethren who think we ought to be very cautious how we preach these things; while God says if we see the "sword coming and blow not the trumpet," and any perish, "their blood" will he "require" at our hand.

Again, people do not come to our meetings to hear the same things preached that they can hear in their own churches, and if they do hear them they go away disappointed.

Dear brethren, we have but a few days to work. O how important the work to be done! What mighty consequences may result from our labors for good or for evil,—a soul saved, or eternally lost; brought to Christ, or left to perish, to die! Praise the Lord for his goodness. How I do praise him that he makes me an instrument in his hands of leading souls to Christ. You who have money, are you doing all you can? If you could only hear the testimonies that I do, from those who have been saved by having the *Crisis* and other Advent papers sent them, you would all respond at once to the call to circulate those excellent periodicals. Many have said, "I first saw a tract, which led me to believe."

Bridgeport, Ct.

From Sr. Emery Marston.

Dear Editors:—I wish to say to the brethren and sisters scattered abroad that I have been much interested in reading their letters to the *Crisis*. I love the *Crisis* for the sweet spirit of union in Christ which it exhibits. I have been especially benefitted by carefully reading an article from Bro. John Finn, entitled "Be ye also ready." It helped me to take up a cross which I had long neglected. Though I clearly saw it to be my duty to establish a family altar in my house, I excused myself on one plea and another until I read the article mentioned above. I have been blessed in discharging this duty.

Dear brethren and sisters who are struggling on alone, establish a family altar. Pray with your children. Don't let them be able to say as a little daughter of a christian father said last winter, "I never heard my father pray." Don't be afraid of the cross; it is not heavy; it's weight is nothing; it is hollow. March up to it boldly; take it up, and carry it till Jesus comes. Then lay it down at his feet, and receive the glorious crown.

Jesus is soon coming. Let us lay aside every weight, and the sin which doth so easily beset us, and try to live so as to be able to say with good old Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge,

shall give me at that day; and not to me only, but unto all them also that love his appearing.

Ashland, N. H.

From Sr. Ellen Duffell.

Dear Brn. and Srs.:—I was born in the year 1812, in Pikeland Township. My mother was a Presbyterian, but from a child I was inclined toward the Methodists. I got religion at the age of fifteen, and joined the Methodist church, and then I saw that I must be buried with Christ "by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Our beloved pastor was not willing to baptize me, for I was christened when an infant. Bro. Moore, the Baptist preacher, baptized me.

I thought that I was walking in all the way of the Lord till after I was married and removed to Philadelphia. There was where I first heard of the Advent doctrine. Bro. Dougherty was Methodist class leader, and he embraced the Advent truth. He came to my house and said, "Sister, we have been wrongly informed on the Bible." I replied, "It has been a mystery to me what went to heaven when men died, except the breath that went out of our nostrils"; and then I learned that the dead sleep in Christ till the resurrection morn, and the wicked were to be burned up root and branch. Mal. 4:1. Then I saw where the new earth was to be—the saints' rest, when Christ shall come and reign, King of kings and Lord of lords over the whole earth. The joy that this heart received no tongue can tell. The Bible seemed like a new book to me. Three years ago last September, I laid all upon the altar of the Lord as a living sacrifice for Christ, and I have great peace.

I am afflicted with a complication of diseases, and having faith that God heals the sick sometimes in answer to prayer, I am encouraged to ask for the prayers of christians, that I may be healed.

Glassboro, N. J.

From Bro. T. W. Leavenworth.

Dear Brn. and Srs. in the Lord:—I am trying with all my heart to live a holy life, that I may be found without spot and blameless, but I find it almost impossible to live so. I am surrounded on every side with worldliness and sin. I feel almost as if I was living in a heathen land. Christian voices I have desired to hear, but alas, they are few. The name of the Lord I scarcely now hear, except in profanity. I have desired to see and to be with the children of God, but am deprived of that privilege. I am lonesome, discouraged, cast down, afflicted and sick. O, who can pity me in my distress? Who can pray earnestly to God for me, and believe God will hear their prayer?

Brethren and sisters, pray for me. I have been sick with consumption about four years. I have confidence in the prayer of faith. I believe in it with all the powers of my being. If I could have the genuine prayer of faith offered up to God for my recovery by those who are willing to be anything or nothing for Jesus' sake, I believe the work would certainly be done. "The effectual fervent prayer of a righteous man availeth much." I am very poor in flesh, and am very weak and feeble, so much so that I hardly feel able to pen these lines. Unless the blessed Lord hears prayer in my behalf, I must go down into the grave. O, I cannot bear the thought. I desire to live, if it be the will of God, that I may serve him.

O, dear children of the Lord, I believe if I can have your earnest prayers, I shall recover. Will you pray for me? Do pray to God that I may be healed. I would feel very much pleased if some of the dear children in the faith would write to me, and strengthen me in my faith, that it may fail not. Your Bro. in hope of eternal life.

Roxbury, Litchfield Co., Conn.

From Bro. A. Andrews.

Dear Crisis Friends:—The Bridgeport A. C. church, though small, is the most united, and free from fanaticism, and the best working church, in my opinion, of any of our churches in this State. We believe in organization, and in keeping out all special messages outside of the immediate coming of Christ. We never shall know any more about the day of the Lord's coming than Noah did of the flood, knowledge of which was only made known to him the day he was taken into the ark, and from a wicked world. We further believe in building up ourselves on our most holy faith, praying in the Holy Ghost, looking for the mercy of our Lord Jesus Christ unto eternal life. Yours in this hope.

Bridgeport, Ct.

From Bro. Thos. Rines.

To all the dear Brn. and Srs, Greeting: The Lord bless you and help you in all your lawful undertakings. Pray for us in this place. We are weak in ourselves, but strong in the Lord, giving all glory to him. I shall stay at home this winter. The friends in Smithfield have hired a hall, and want me to preach for them. There will be service every Sunday. Most of the people are Free Will Baptists. There have been no meetings in the place for four years, excepting what I have held. There is quite an interest now to hear of the Lord's coming and kindred doctrines. Come over, brethren of like precious faith, and help us. I live two miles from Smithfield Village, and my post-office address is *Smithfield, Me.*

From Bro. Nath. Reed.

Editors of the World's Crisis:—I am still striving to live a christian life by denying myself of all ungodliness and worldly lust, and trying to live soberly and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who shall change our vile bodies, and fashion them like his own glorious body, whereby he is able to subdue all things to himself. Bless his holy name forever for his great and precious promises, that by these we might be partakers of the divine nature.

O, how good the Lord is to poor, sinful, unworthy man. I feel that I cannot find words to express my gratitude for his goodness to me. He has preserved and protected me through many trials and troubles to an advanced age. I am almost seventy-five years old, and fifty-three or four years of that time I have been trying to serve him. I never was sick a day in all my life so as to be confined to my bed.

I am happy this morning, feeling my trust and confidence is in him. My heart responds, "Amen, even so, come, Lord Jesus, and come quickly." O, I do rejoice that the prospects are so bright. O that he would search my heart and cleanse me from all unrighteousness, and fill me with his love. Pray for me, dear brethren, that my faith fail not in these last days, for I do feel that the last struggle is fast approaching. Let us be faithful a few days, or weeks, or months at most, and He that is to come will come and will not tarry.

Waymart, Wayne Co., Pa.

Bro. A. J. Young, *Vallejo, Cal.*, writes Nov. 19th, in private note:—

"The church is doing nicely. Harmony prevails. Our congregations are large; much larger than any other in town, and on the increase. Bro. Carpenter is improving in health, and likes well. His wife is enjoying better health than she has for some time. We have met with blessed success in all our undertakings in assisting them with those things they required for house use. He seemed to get right hold of the hearts of the people, so that nearly every one helped in good earnest, and the Lord has blessed wonderfully, just as he always does when his children trust in him.

Bro. Carpenter is liked by all who have met or heard him. They can't help it, some how or other. We think he is just the right man for Vallejo. We had baptism last Monday week. Two were made happy by obedience. We think the church stands as good, and stronger than ever. Bro. Mathewson was with us last Sunday. We liked him much. He is a strong man, and has got backbone—just what is needed now-a-days.

The church in San Francisco is doing well. The Santa Clara church is in a blessed condition. All the Seventh-day friends have come back into the church. Harmony prevails. M. G.

THE DUNKARDS.

The Dunkards of New England, under the leadership of Eld. Wm. C. Thurman, seem to be forming an alliance with the non-resurrectionists. They unite in starting and sustaining meetings in various points of the country. We learn that recently Elds. Wm. Doughty and L. L. Howard have commenced meetings in Lewiston, Me., where they advocate the duty of obtaining the "gifts of tongues," and other miraculous "gifts," together with the doctrines of trine immersion, and the non-resurrection of the wicked dead. They have re-immersed several disciples. Eld. Thurman has been called to their aid, and visited them to establish the "Marcion" and Dunkard notion of trine immersion.

I. C. Wellcome.

Married.

SHORTELL—RADDY. At Portsmouth, N. H., Nov. 24th, by Eld. J. W. White, Mr. William Shortell and Miss Sarah Raddy, all of Portsmouth.

Obituaries.

Rogers. In Milldale, Conn., Oct. 31st, 1875, Laura E., wife of George Rogers, aged twenty-seven years.

Sister Rogers was the first one converted in the revival one year ago in Milldale, among the first baptized, and the first one taken away. Her loss is deeply felt, not only by a companion and two little ones, but by those with whom she has been accustomed to meet at the house of God, and mingle her voice in praise to Him for his loving kindness in bringing her out of nature's darkness into the light and liberty of the gospel. Among her last words were, "Jesus is all and in all to me. I am dying, but the will of the Lord be done." May this affliction be sanctified to the good of the mourning ones, and also to the little church of which she was a member; and when, as long foretold by prophets, they that sleep in dust shall awake and sing, may it be theirs to enjoy with our dear sister the rest that remains for the people of God. E. C. Woodruff.

Shepard. In Woodstock Valley, Ct., Sept. 15th, 1875, Sr. Lillian Shepard, aged seventeen years.

Sr. Lillian was the eldest child of Mr. and Mrs. Gilbert Shepard. For the first time death has broken this dear family circle, and at an hour when least expected. Sr. L. was a young lady of great promise and of brilliant hopes. She was highly esteemed and much beloved by all who knew her. She experienced religion a number of years ago, and was a lover of the Lord and his coming. She has fallen young, but she rests in hope of eternal life when Jesus comes. Her death is a source of deep grief to her parents and friends, and a great loss to the church and community. May God sanctify this deep affliction to her dear family, and bring them through grace to enjoy each other's society in that world where no farewell tear is shed. Her funeral was attended by the writer, assisted by Eld. H. Davis. Text Jer. 15:9. P. S. Butler.

P. S. You will please publish these accompanying lines upon her death, in connection with this obituary. P. S. B.

[We find no poetry accompanying this obituary.

Worth. In Moultonborough, N. H., Nov. 21st, 1875, after a lingering illness, caused by being thrown from his wagon, Bro. Ayers Worth, aged sixty-seven years.

He leaves a faithful wife and daughter to mourn; but they do not mourn without hope, for they believe, as did also Bro. Worth, that the great Life-giver will soon come and give eternal life to all his people. This hope sustained our dear Bro. to the last. T. W. Piper.

Patch. In Bartlett, N. H., Nov. 20th, 1875, Levi Patch, aged sixty-eight years.

We trust he will awake to everlasting life on the morning of the resurrection. Words of consolation from 1 Cor. 15:21, by the writer. John B. Dearing.

Barton. At Newport, N. H., Sept. 20th, suddenly, Hosea B. Barton, aged sixty-three years. H. A. Culbertson.

FOREIGN NEWS.

London, Nov. 30. Weather inclement. Snow quite general in the south of England.

Dec. 2. A Reuter telegram, dated Khogend, Nov. 30, says: Notwithstanding their recent defeat at Namangham, the Kiptschaks assembled on the left banks of the Narvie and Syr Daria rivers in large numbers. Their headquarters were at Balyktschi, where they had concentrated to the number of 20,000. The Russians, under General Skebeleff, attacked the town Nov. 24th. The Kiptschaks were defeated with immense loss. The Russian troops, after the victory, returned to Namangham. It is believed that security is re-established on the right bank of the Syr Daria.

Constantinople, Dec. 1. The Government is dissatisfied with the action of the Khedive in disposing of the Egyptian stock in the Suez canal.

DOMESTIC NEWS.

Pottsville, Pa., Dec. 3. In consequence of the overstocked condition of the Eastern markets and of the close of navigation, the Philadelphia and Reading Coal and Iron Company will to-morrow direct the stoppage of thirty of their forty collieries in this region, the remaining capacity of four thousand tons daily to continue, to supply the furnaces and railways in the vicinity.

About five thousand men and boys are thus thrown out of employment. Twenty-five individual collieries will also suspend during the week, and it is thought that by Dec. 15th the suspension will be general and over ten thousand people will be out of employment in the Schuylkill region. The suspension may not last over two months, though fears are entertained that work will not be resumed before spring.

In Brief.

— The most extensive and serious calamity to the mining interests which has ever occurred in Wyoming Valley, Pa., commenced at noon on the 19th instant., when about seven acres caved in, and at last accounts the mines were not in a safe condition. Several hundred men were thus turned out of employment, and the loss is estimated at $100,000.

— A correspondent says that throughout the whole of the East—in Turkey, India, China, Persia and Africa—an extensive religious revival among the Mohammedans is in progress, and its fruits promise to be a general religious war, of which the outbreak in Malacca is the beginning.

— Secretary Bristow is cutting down Custom House salaries, where not fixed by law, twenty-five per cent, and dismissing useless men.

— A mother and three children were burned to death at Pony Hollow, N. Y., Dec. 21st.

— It is rumored that Gen. Babcock will be removed by President Grant.

— The Philadelphia Navy Yard was sold yesterday for one million dollars.

Notices.

SPECIAL MEETING OF THE A. C. A.

At a meeting of the Board of Directors of the Advent Christian Association held in Boston, Mass., Sept. 30th, it was voted that a special meeting of the Advent Christian Association be held on *Tuesday, Dec. 14th*, at two o'clock P. M., to consider the expediency of revising the Constitution of the Association, particularly with regard to forming a new basis of representation. A full attendance of preachers and delegates from the churches is earnestly desired. Each church is entitled to one delegate, and one additional delegate for every fifty members above twenty-five. The meeting will be held at the Advent Chapel, Central Street, Worcester, Mass.

S. G. Mathewson, *President.*
C. E. Barnes, *Secretary.*

Fare to the above Meeting Reduced.

The Boston and Albany R. Road have reduced the fare for those going over their road to this meeting to two cents per mile for the round trip—say, $1.75 from Boston and return, $2.20 Springfield and return, etc.

Tickets to be had at Boston, Natick, South Framingham, Warren, Palmer, Springfield, Westfield, Dalton, North Adams, and Albany. Good *Dec. 13th to 20th inclusive.* Call for Adv. Chris. Association Tickets.

On the Worcester and Nashua Rail Road, fare is reduced about one third from Nashua, Ayer Junction, and Clinton.

On the Providence and Worcester R. Road, fare is reduced for those taking the cars at Providence, to $1.75, to go and return. Tickets to be had of Eld. A. W. Sibley, No. 32 Bellevue Avenue, Providence, R. I. G. T. A.

Work while the Day Lasts.

The Missionary Association formed at Pittsfield Campmeeting, Sept. 9th, 1875, proposed to procure a Tent for Mission work in the Eastern part of Maine, said Tent to be raised in one hundred shares, and all to be taken up by the first day of May, 1876. The Tent, with a small one to go with it, will cost only three hundred dollars. Dear Brn. and Srs., shall we not have one hundred shares, of $3.00 each, at once? Those who are not able to take one, can get several to club together, and send in a pledge by postal card, to be paid the first day of May, 1876, and help to send the gospel of the kingdom into some new places while time lasts. Working time is almost over. Shall we not have a response to this by mail from all who are able to help? We shall order the Tent made at once.

Direct to Jer. Carr, South Albion, Me.

For the Association, { O. S. French. Jer. Carr.

Hoosick Valley Conference.—The next Quarterly meeting of the Hoosick Valley Adv. Chris. Conference will be held at Low Hampton, N. Y., near the old homestead of Wm. Miller, commencing *Wednesday evening, Jan. 12th*, and will hold over the Sabbath. All necessary particulars in due time.

H. K. Flagg, President.
Rob't. Condlish, Secretary.

District Meeting.—The first such meeting for the present Conference year of the A. C. C. of the Province of Quebec, Canada, will be held in the Farnham District, at the stone school-house, East Farnham, to commence *Thursday evening, at 7 o'clock, Dec. 23d*, and continue over the following Sabbath. Let there be a good attendance, and all parts of the Dsitrict be well represented. Matters of special interest will be considered. Let success be insured by earnest prayer and faithful co-operation.

C. P. Dow.
L. Marsh.

Quarterky Meeting.—The second Quarterly Meeting for the S. W. District Wisconsin A. C. Conference will convene at Springville, Vernon Co., in connection with a holiday meeting to be held there, commencing *Dec. 25th*, in the evening, and continuing until Jan. 1st. All the faithful in the region are invited. Come filled with the Spirit, to work for the welfare of sinners.

Philo Hitchcock.

Ohio Conference.—The next session of this Conference will be held with the church in Nevada, Ohio, commencing on *Thursday evening, Jan. 6th*, and continuing over the following Sabbath. We earnestly plead with the scattered believers in the soon coming of our Lord to make one grand rally for this meeting. Homes will be provided for all who come.

E. M'Culloch, President.

Vermont Conference.—The Vermont Quarterly Conference will hold its next session at Bridgewater, commencing *Dec 7th.* The meeting will continue over the Lord's day. Churches will please report. Come all who can. Come with burning hearts for the work of God.

A. A. H., for Com.

Protracted Meeting.—There will be a protracted meeting in Litchfield, Me., at the Buker school-house, commencing *Thursday evening, Dec. 16th*, to continue over Sunday. Brn. and Srs. are invited to this meeting to labor for the salvation of sinners. Brn. will call on Orington Berry, Samuel Williams, Benj. Berry, Levi Rhodes.

For the Brn., H. B. Sevey.
F. E. Blaisdell.

Conference.—The Advent Christian Conference of New Brunswick will hold its quarterly session in Woodstock, beginning *Thursday, Dec. 16th*, at 7 o'clock P. M., and continue over the following Sunday. Come all who can, and unite with us. Rufus Snow.

Quarterly Conference.—The first Quarterly Meeting of the New Hampshire Conference will hold its session with the church in Melvin Village, N. H., commencing Wednesday evening, Dec. 22nd, and continue over the Sabbath. Preachers and people are invited to come to this feast laden with the spirit of the Master.

N. Wheeler, D. W. Davis, J. W. White, } Committee.

Quarterly Meeting.—The second quarterly meeting of the Eastern District of Michigan Conference will be held with the church at Sharpsville, Lapeer Co., Mich., commencing *Friday evening, Dec. 17th*, and hold over the Sabbath. Come, brethren, in the spirit of the Master, and let us have a heavenly sitting in Christ Jesus. A good representation of preaching brethren is expected.

Ira Greene, Secretary.

Notice.—I have arranged to spend two or three months in Lynn, Mass., where my address will be after Dec. 10th. Those desiring my labors, please send a call, for I would not be an idler in the Master's vineyard when there is so much work to do. J. Albert Libby.

Bro. A. Simpson will commence a course of Historical and Prophetical Lectures in the Advent Chapel at Danielsonville, Dec. 13th, and continue over the following Sunday. E. Bellows.

Notice.—The York Co. A. C. Conference will hold its first annual session in the Chapel at Bonny Eagle, Me., commencing *Thursday, Dec. 9th*, at two o'clock P. M. A full attendance is desired. C. H. Sweet, Sec.

Quarterly Meeting.—A Quarterly Meeting will be held at Bellville, Wis., beginning Dec. 17th, in connection with the dedication of a house of worship. Bro. Thurber is expected, and all of our ministers in the Southern district are invited. Let the brethren gather in from all directions. Wm. Sheldon.

Quarterly Meeting.—The R. I. and East Ct. A. C. Quarterly Meeting will hold its next session with the church at Abington, Ct., to commence Dec. 22d, and hold over Sunday. Let there be a general rally. Bro. Simpson is expected to be there. E. Bellows.

There will be a protracted meeting at Dixfield, P. Q., commencing Dec. 12th, and continue as long as the Lord directs. U. G. Ladd.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, Boston, Mass.

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.
J. Gardner........Sunday, Dec. 12th
John Parsons........Sunday, Dec. 19th
J. S. White........Sunday, Dec. 26th

Boston (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
H. Pratt........Sunday, Dec. 12th

Charlestown (Hall No. 70 Main Street.)
Prayer meeting Tuesday and Friday evenings, at 7½ o'clock.
Geo. W. Brown........Sunday, Dec. 12th
A. W. Bradford........Sundays, Dec. 19th and 26th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.

Somerville, Mass. (Pilgrim Hall, Summer Street.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Geo. W. Sederquest.......1st and 3d Sundays in each month till further notice.

Hyde Park, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Lynn, Mass........4th Sabbath in each month for the present. J. Couch.

Tremont, Mass........Sunday, Dec. 12th
C. E. Barnes.

Charlton, Mass........Sunday, Dec. 12th
W. M. Hall.

Pittsfield, N. H........Sunday, Dec. 12th
Clinton, Mass........Monday, Dec. 13th
Seabrook, N. H........Wednesday, Dec. 15th
Exeter, N. H........Thursday, Dec. 16th
Dover, N. H........Friday, Dec. 17th
A. Ross.

Tremont........Sunday, Dec. 19th
Mattapoiseit........Friday evening, Dec. 31st
Fairhaven, Mass........Sunday, Jan. 2d
J. S. White.

Milton Mills, N. H. (where Bro. Remick appoints) evenings, Dec. 14th, 15th, and 16th.
E. S. Moulton.

Fairhaven, Mass........Sunday, Dec. 12th
M. Batchelor.

Bridgewater, Vt. (Conference).....Sunday, Dec. 12th
Somerville, Mass........evening, Dec. 14th
Wakefield, Mass........evening, Dec. 20th
Haverhill, Mass........evening, Dec. 21st
Biddeford, Me........evening, Dec. 22d
Kennebunkport, Me........evening, Dec. 23d
Great Falls, N. H........evening, Dec. 24th
Brentwood, N. H........evening, Dec. 25th
Manchester, N. H........evening, Dec. 28th
Waterbury, Vt........evening, Dec. 29th
Wm. C. Stewart.

St. George, Me........Thursday, Dec. 9th and over Sunday, Dec. 12th.
Friendship, Me........Sunday, Dec. 19th
Cushing, Me........Sunday, Dec. 26th
Have no appointments for January. If I am wanted in any new place, please write me at Bowdoinham, Me. H. S. Mitchell.

Bonny Eagle, Me. (Conference)......Dec. 9th to 12th
C. H. Sweet.

Barkhamsted, Ct........Sunday, Dec. 12th
B. Hitchcock.

Canterbury, N. H. (Emery school-house) Sab., Dec. 12th
Danbury, N. H. (Town House)....Sabbath, Dec. 26th
Warner, N. H. (Waterloo school-house) Sab, Dec. 19th
Dorchester, N. H........Saturday evening, Jan. 1st and over the Sabbath, Jan. 2nd. Simeon Roby.

Bradford, N. H. (Bush meeting-house) Sun., Dec 19th
A. S. Williams.

Merideth Neck, N. H........Sunday, Dec. 12th
Alton Corner, N. H........Sunday, Dec. 19th
T. W. Piper.

Unity, N. H........evening, Dec. 11th and over Sunday, Dec. 12th.
East Acworth, N. H........evening, Dec. 18th and over Sunday, Dec. 19th. J. B. S. Pillsbury.

Providence, R. I........Sunday, Dec. 19th
Fitchburg, Mass......Sundays, Dec. 26th and Jan. 2d
Hartford, Ct........Sundays, Jan. 9th and 16th
Geo. W. Brown.

Woodville, Ct........Sunday, Dec. 12th
New Preston, Ct........evening, Dec. 13th
G. L. White.

Collinsville, Ct........Friday evening, Dec. 10th
Springfield, Mass........Sunday, Dec. 12th
Worcester (A. C. Association)....Tuesday, Dec. 14th
Will preach Monday evening, Dec. 13th, in the vicinity of Springfield, or between there and Worcester. Address me at New Haven, Ct.
H. K. Flagg.

Southbridge, Mass........Sunday, Dec. 19th
Geo. A. Streeter.

Rome........Thursday, Dec. 9th, and over Sunday
H. B. Sevey. F. E. Blaisdell.

Warren Summit........Sunday, Dec. 12th
G. M. Little.

Square Pond, Ct........Sunday, Dec. 26th
Wm. J. Ripley.

Bath, Me........Sunday, Dec. 19th
Bangor, Me........Sunday, Dec 26th
S. K. Partridge.

Enfield (Keith school-house) Thursday evening, Dec. 16th.
Palmer, Mass........Friday evening, Dec. 17th and over Sunday, Dec. 19th. Enoch Morrill.

Canterbury, N. H. (Emery school-house) Sunday, Dec. 12th.
North Pembroke, N. H........Sunday, Dec. 19th
Franklin, N. H........Sunday, Jan. 2d
O. W. Kimball.

Keene, N. H........Sunday, Dec. 12th
A. A. Hoyt.

Kennebunkport, Me........Sunday, Dec. 12th
W. S. Campbell.

North Shrewsbury, Vt........1st and 3d Sundays in each month. Wm. J. Blanchard.

Fitchburg, Mass........Sunday, Dec. 12th
Erving, Mass........Sunday, Dec. 19th
Hartford (Stedman's Hall)........Sunday, Dec. 26th
W. N. Pile.

West Levant, Me........Sunday, Dec. 12th
Shall visit the churches between places mentioned.
Israel Damman.

Hebron (Brighton Hill)........Sabbath, Dec. 12th
G. L. Tracy.

Hartford, Me........Sunday, Dec. 12th
J. T. Jordan.

North Chichester, N. H........Sunday, Dec. 12th
Loudon Ridge, N. H........Sunday, Dec. 19th
Epsom, N. H. (Marden's Corner)..evening, Dec. 25th
Chichester, N. H. (Pine Ground)..Sunday, Dec. 26th
N. B. McMurphy.

South Barnstead, N. H........Sunday, Dec 19th
Barnstead, N. H. (Tuttle school-house) Sun., Jan. 2d
J. T. Libby.

Palmer, Mass........Sabbath, Dec. 12th
Montgomery, Mass........Sabbath, Dec. 19th
Brimfield, Mass........Sabbath, Dec. 26th
Wilbraham, Mass........Sabbath, Jan. 2d
Palmer, Mass........Sabbath, Jan. 9th
Montgomery, Mass........Sabbath, Jan. 16th
Brimfield, Mass........Sunday, Jan. 23d
Geo. L. Teeple.

East Rochester, N. H........Sunday, Dec. 12th
Kingston, N. H........Sunday, Dec. 19th
Newcastle, N. H........Sunday, Dec. 26th
J. F. Chamberlin.

Paver........Friday, Dec. 10th
Orford, P. Q. (where Bro. Geo. Mitson appoints) Sunday, Dec. 12th.
Fitch Bay, P. Q......Monday and Tuesday evenings, Dec. 13th and 14th. C. S. Shattuck.

Bar Mills, Me., Wednesday evening, Dec. 15th, afternoons and evenings through the week, over Sunday, and onward as it may seem duty.
Geo. W. Brown (of Elliott.)

Farmington Village, N. H........Sunday, Dec. 12th
Strafford, N. H. (Robert's school-house) Sun., Dec. 19th
Northwood Narrows, N. H........Sunday, Dec. 26th
Wm. Bodge.

Sandwich........Friday evening, Dec. 10th
Moultonboro, (Neck Road school-house) eve., Dec. 11th
East Holderness (Stephen's meeting-house) Sunday, Dec. 12th.
Centre Harbor (Hawkins meeting-house) Sunday evening, Dec. 12th. Joseph Harvey.

Sandwich, N. H. (Vitum school-house) evenings, Dec. 9th, 10th, 11th, and over Sunday.
Meredith, N. H. (Dolloff Hall).....Sunday, Dec. 19th
John H. Evans.

Pine Hill, (Westport)......2 p. m., Sunday, Dec. 12th
Coventry Centre, R. I........Sunday, Dec. 19th
Charlton........Sunday, Dec. 26th
Mary E. Otis.

Pleasant Valley, N. H........Sunday, Dec. 12th
T. L. Churchill.

Bonny Eagle Conference........Sunday, Dec 12th
Northwood Narrows........Sunday, Jan. 2d
Lee (as Bro. Durgin may arrange)..Sunday, Jan. 9th
East Canaan........Sunday, Jan. 16th and through the week as duty may demand.
Danbury (Town House)........Sunday, Jan. 23d
C. S. Emerson.
C. R. Parsons.

Colebrook Corner, N. H. (where Bro. Little may appoint) Sunday, Dec. 19th.
North Haverhill, N. H. (Brick Church) Saturday evening, Dec. 25th, and Sunday, Dec. 26th. Will Bro. Geo. E. Brown meet with me?
Warren Summit, N. H....Tuesday evening, Dec. 28th
East Canaan, N. H........Sunday, Jan. 2d
U. G. Ladd.

Salem, Mass.......2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Charlton, Mass........1st Sunday in every month
Southbridge, Mass........4th Sunday in every month
Sam'l. Ayres.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
Geo. A. Streeter.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass........fourth Sunday in each month
H. H. Tucker.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. Wm. C. Stewart.

Meetings will be held at Haverhill, N. H. (Sandbank school-house) every Sunday until further notice. All are invited to appoint through the *Crisis* as the Lord shall direct. G. M. Little.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Natick, Mass.
L. Boutell........Sunday, Dec. 12th
D. M. Leavitt........Sunday, Dec. 19th
I. B. Potter........Sunday, Dec. 26th

New Bedford, Mass.
E. Owen........Sunday, Dec. 12th
M. Batchelor........Sundays, Dec. 19th and 26th
J. S. White........Tuesday evening, Jan. 4th

North Rutland, Mass.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

Haverhill, Mass. (New Chapel on Walnut St.)
A. Robinson........Sunday, Dec. 12th
C. Goodrich........Sunday, Dec. 19th

Chicopee Falls, Mass.
I. B. Potter........Sunday, Dec. 12th
O. D. Woodruff........Sunday, Dec. 19th

Springfield, Mass. (Franklin Hall.)
E. Owen........Sundays, Dec. 19th and 26th

Hampton, N. H.
Enoch Morrill........Sunday, Dec. 12th
B. Finney........Sunday, Dec. 26th

Exeter, N. H.
C. S. Shattuck........Sunday, Dec. 12th
Wm. C. Stewart........Sunday, Dec. 26th

West Deerfield, N. H.
D. W. Davis........Sunday, Dec. 12th
Elder Lane........Sunday, Dec. 19th
L. E. Saulpaugh........Sunday, Dec. 26th

Seabrook, N. H.
Joseph Pinkham........Sunday, Dec. 12th
E. S. Moulton........Sunday, Dec. 19th
D. M. Leaaitt........Sunday, Dec. 26th

Portsmouth, N. H.
Jane Benson........Sunday, Dec. 12th
E. B. Wells........Sunday, Dec. 19th
E. S. Moulton........Sunday, Dec. 26th

Great Falls, N. H. (Franklin Hall.)
F. W. Sederquest........Sunday, Dec. 12th
L. E. Saulpaugh........Sunday, Dec. 19th
C. S. Shattuck........Sunday, Jan. 2d
J. W. White........Sunday, Jan. 9th

New Durham Ridge, N. H.
A. Ross........Sunday, Dec. 19th
T. W. Piper........Sunday, Jan. 2d

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings
C. H. Fletcher........first Sunday in each month
D. W. Davis........third Sunday in each month
O. W. Kimball........Sunday, Dec. 26th

Sabbatus, Me. (Jones' Hall.)
E. S. Moulton........evening, Dec. 8th and over Sunday, Dec. 12th.
Jared Whitman........Sunday, Dec. 19th

Biddeford, Me.
Geo. W. Brown........Sunday, Dec. 12th
Wm. H. Mitchell........Sunday, Dec. 19th
J. Albert Libby........Sunday, Dec. 26th

South Berwick, Me. (Great Works.)
J. W. White........Sunday, Dec. 12th
Geo. W. Brown........Sunday, Dec. 26th

South Elliot, Me.
L. Boutell........Sunday, Dec. 19th
J. W. White........Sunday, Dec. 26th

Bridgeport, Conn.
Mrs. E. A. Warren........Sunday, Dec. 12th
G. L. White (with baptism)........Sunday, Dec. 19th
Sr. E. A. Warren........Sunday, Dec. 26th
Sr. E. L. Crumb........Sunday, Jan. 2d
Sr. E. A. Warren........Sunday, Jan. 9th
G. L. White........Sunday, Jan. 16th
Sr. E. A. Warren........Sunday, Jan. 23d
Warren Tefft........Sunday, Jan. 30th
Sr. E. L. Crumb........Sunday, Feb. 6th
A. A........Sunday, Feb. 13th
Sr. E. A. Warren........Sunday, Feb. 20th
G. L. White........Sunday, Feb. 27th
Sr. E. L. Crumb........Sunday, March 5th

Plainville, Ct.
Seth Woodruff........Sunday, Dec. 19th
R. K. Stark........Sunday, Jan. 2d

Bristol, Ct.
E. Phelps........Sunday, Dec. 12th
H. K. Flagg........Sunday, Dec. 19th

Danielsonville, Ct.
A. Simpson........Sabbath, Dec. 19th
Sr. E. L. Crumb........Sabbath, Dec. 26th

Putnam, Ct.
A. Simpson........Sundays, Dec. 5th and 12th and evenings through the week.

Milldale (Southington, Ct.)
Seth Woodruff........Sunday, Dec. 12th
B. Hitchcock........Sunday, Dec. 19th
W. Tefft........Sunday, Dec. 26th
Enoch Morrill Tuesday evening, Dec. 28th, and every evening during the week (Watch meeting Friday night, Dec. 31st) and over Sunday, Jan. 2d, 1876.
Mrs. E. L. Crumb........Sunday, Jan. 9th

South West Hoosick, N. Y.
Flora Blanchard........once in four weeks

Portland, Me.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

There will be preaching at Cabot, Vt., in the Advent Chapel, every Sabbath, at the usual hours, until further notice. E. N. Morse.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. Potter.

New York City.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
Thomas J. Cox, 273 West 22d Street.

Camden, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. Wm. H. Fay, Cor. Sec.

Clinton, Mass.—Meetings are held every Sunday, also Wednesday evenings, at Union Hall. Preachers will please correspond with C. H. Hudson, Clinton.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. Clowes.

Pawtucket, R. I.—Advent meetings are held every Sunday, at 10½ a. m. and 7½ p. m., at Masonic Hall, Mill Street.

Dexter, Me.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

Biddeford, Me.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

Rye, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

Chicago, Ill.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
Eld. H. G. McCulloch, Pastor.

Removal.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. Mrs. Anna E. Smith, Sup't.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. Sibley, Pastor.

Philadelphia, Pa. (*Adv. Chris. Church, Eighth Street, above Noble.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

☞ Meetings are held every Sunday in Kennebunkport, Me., also Tuesday and Thursday evenings.

Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

☞ C. P. DOW.—It came too late for this week
☞ ELD. S. G. MATHEWSON'S address is Castleton, Vt.
☞ DR. D. MATHEWSON'S address is 331 Seventeenth Street, San Francisco, California.
☞ ELD. A. W. SIBLEY'S address is 32 Bellevue Avenue, Providence, R. I.
☞ S. S. BREWER'S address, until further notice, will be No. 122 Pleasant Street, New Bedford, Mass.
☞ ELD. E. A. STOCKMAN'S address is 52 Clark Street, Portland, Me.
☞ L. C. & M. McKINSTRY'S address is Richmond, P. Q.
☞ ELD. GEO. A. BROWN'S address is 1008 Morgan Street, Philadelphia, Pa.
☞ R. F. & M. J. CLARK'S address is Peach Creek, Washington Co., Kansas.
☞ J. C. and S. E. SMITH'S address is Newton Upper Falls, Mass.
☞ M. A. POTTER'S address is St. Johnsbury, Vt.
☞ T. J. GREENE'S address is Suwannee Shoals, Columbia Co., Florida.
☞ WM. C. STEWART'S address hereafter will be Hinesburg, Vt.
☞ N. G. REED'S address is Levant, Me.

List of Persons sending Money for Others.—Levi Tuttle, Stephen Robinson, J M Stetler, A J Young, E Stow.

Cash Received for Books and Tracts.—J H Brown 25c, F Burr $1.00, J M Judson $5.45, Fred. Walter 90c, N. Tuttle 25c, J. C. Smith $5.00, A. H. Walker $2.50, Emily J Cook 90c, Delia Barber $1 53, C Carp 70c, E P Lines 10c, B M Kent $1.50.

Books and Tracts Sent.—By Mail—J H Brown, Mrs. H. Burnham, H D Bacon, P McKinstry, A C Johnson, Eld J M Judson (2 pack), F Walter, B Perham, N Tuttle, W E Gardner, J S Richards, C Carp, D Barber, J E Pasco.
By Express—S Twichell.

A NEW BOOK.

"LIFE IN CHRIST:

A STUDY OF THE SCRIPTURE DOCTRINE ON THE NATURE OF MAN; THE OBJECT OF THE DIVINE INCARNATION, AND THE CONDITIONS OF HUMAN IMMORTALITY.

BY EDWARD WHITE,

Author of the "Mystery of Growth," etc.

LONDON: ELLIOT STOCK, 62 PATERNOSTER ROW. 1875."

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"WHY WILL YE DIE?"

LUCY M. CHAFFEE.

The day's work done, in this still, sweet hour,
I sit in the twilight gray,
And over and over my thoughts repeat
What I've read in the Book to-day—

How the Son of God for us all was given,
Revealing an open way
From sorrow and sin and eternal night
To the joy of an endless day.

How strange at the sound of his "Whoso will"
So few to the refuge fly!
How strange within sight of the way to life,
So many pass on and die!

A cleansing fount prepared for us all,
And yet not all made clean?
An open way to eternal life,
And some miss an entrance in?

A fold, with a gentle Shepherd's care,
Yet many a lamb astray?
A Father's house with its "room for all,"
And many a child away?

When the day shall come, and the Judge shall give
To his saints his welcome, then
How sad the thought, "It is not for me—
Too late! But it might have been!"

South Wilbraham, Mass.

THOUGHTS ON HOLINESS.

Being carefully and constantly guided by what I understand to be the teachings of Scripture, on the subject of holiness, it is enough for me that God should have given his holiness as the reason why we must be holy. The authoritative signature and seal given to his first chosen people was, "Be ye holy, for I, the Lord your God, am holy." To this Peter refers when he says, "Because it is written, be ye holy, for I am holy." It is saying no more than is true, when I say, God cannot save us in an unholy state, without compromising himself. Let every one that would even by implication hope to be saved without holiness, stand appalled at their own ungodliness. Holiness in itself cannot be conceived of mixed up with sin. Therefore, unless there is a sense up to reality in which believers can and do live in an unsinning state, they never can be holy. To show that this can be, and how it is done, is the object and subject of this article.

The fountain of inspiration from which I propose to draw my conclusions is this:—"Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit." If these promises do not insure to us that which is commanded and can be accomplished, they are not promises. And what is it that is commanded? It is that we, as candidates for heaven, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. "Perfecting holiness in the fear of God" is a remarkable phrase. Holiness in itself is perfect—cannot be made holier. This perfecting of holiness in us, in the fear of God, is therefore a mode of speech to accommodate the sense to our capacity of comprehension.

The idea of perfecting holiness in us is by and through a positive growing abhorrence of evil, which is sin, and an increasing will to cleave to that which is good. Show me a person in whom these affections were never prominent, and I will show you one who was never thoroughly convicted, nor genuinely born again. Show me one in whom these affections have waned, and I will show you one of the "Sardis" order—one in whom, if he is not now actually dead, is actually dying; and unless he is immediately re-invigorated, he will die. All because your works have not been found perfect before God—defective in what ought to be done, if sin was hated as holiness hates it, and is therefore a forfeiture of all heavenly light.

The spirit of holiness, who is the first and the only efficient agent in conviction and conversion, lays the foundation in a holy abhorrence of sin. And it is in the perpetuation and growth of this holy hatred of sin, that religion grows and develops. Hence "the perfecting of holiness in the fear of God," is effected by this cleansing of ourselves from all filthiness of the flesh and spirit, because our holy reverence of God is such that it promptly and cheerfully resists and resents everything that is displeasing to him. Such is its holy reverence for him, that the fear of displeasing him, when certainty is a little doubtful, gives forth the most unmistakable sign that the agent is understandingly perfecting holiness in the fear of God.

The most hopeless type of faulty professors is such as are always trying to satisfy themselves that they can do things, or wear things that they want to do, or might wear, and about which they are not satisfied, but assume that they will be saved, because they did not allow these little matters to be displeasing to God. The mind that will risk displeasing God to please itself, is the godless mind.

This perfecting holiness in the fear of God, as all this ground is, is well guarded. It is as good as said, that until our process of cleansing extends to everything, we are doing nothing in the main thing—this perfecting of holiness in the fear of God. It being always understood that the evidence of a holy mind is to be found alone in those persons in whom is seen, at all times, the sacred guardianship of the holy fear of sin—a manifest abhorrence of it, so that abstaining from all appearance of evil, is not a matter of disciplinary enforcement, but of inward spiritual taste; such as would hold them back, even if public opinion was out of the way. As long as there is any hankering after things pertaining either to the filthiness of the flesh or the spirit, there is no perfecting of holiness going on in us, and where this is not going on in us, religion is dying out of us; for it lives only upon perfecting holiness in the fear of God. You ask my views on personal holiness. I prefer to give you its history, in its own outworking and onworking, to giving any profession of it. I hope no one, north or south, will ever profess the possession of personal holiness, only on the ground of this experience—I set out in hatred of sin—it has become something like an instinct of loathing.

It is no cross to me to shun it and denounce it in any of its forms. Indeed the very apprehension that the atmosphere of a place frequented for pleasure is tainted with the sensual, is enough for me. When common sense tells me I am perfecting holiness in the way of my abstemiousness, and would be impoverishing it in any looser way of living, I can say, to abstain is infinitely more happifying to me than to partake could be. These are they that lose their lives for Christ's and his gospel's sake; and to whom Christ promises eternal remuneration in his heavenly kingdom.

The doctrine of holiness has lost its charm because the spirit of holiness has lost its place. While many professors of religion cleanse themselves from what constitutes the filthiness of the flesh, they are dallying in their affections and indulgences among the many scenes of the filthiness of the spirit. This is true of all who cater to the spirit of the world in social frivolities and fashionable vanities; all men that trade under the maxims of a worldly policy; all women that adorn themselves in conformity to worldly fashions. In not one of them does exist, or can exist, a single emotion of the spirit of holiness. No one saw, or ever will see, one of these worldly-minded church members at a meeting called for holiness. Their absence is not an act of contempt, but from a want of interest.

The object of their living is not the perfecting of holiness in the fear of God. This being true, enough is said. There is no religion that can save below the measure of it that is intensely concerned in perfecting holiness in the fear of God. Holiness is moral cleanness; it is spiritual purity.—Its rejoicing is that there is a fountain opened in the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness. What a thought! Carnal professors barely desire salvation from sin, and that merely to keep out of hell; but holy believers pant and pray to be saved from all its effects, its uncleanness. This is the idea. It has defiled me, it has made me unlike God. I can no more endure the idea of its uncleanness than I can of itself. Show me a person that is contented with either spot or wrinkle on religious vesture, especially one from which he or she could cleanse themselves by the rule prescribed in the text, by perfecting holiness in the fear of God, and I will show you one that has a name that he liveth while he is actually dead.

In your meetings for holiness, let a humble correspondent urge on you all as leaders, to keep your people up to this point, that there is no proof of personal holiness in any one, only as any one is experimentally perfecting that holiness in the fear of God, and can say, "I know I am holy because my disrelish to all sin, to sin in all forms, grows deeper and stronger, just as I perfect holiness through holy efforts after the good."—*Christian Standard.*

ACKNOWLEDGMENTS.

C., $2. Loring Morse, $5. Tariffville, no name, $5. Collected by my own sister, $10,—a munificent gift from some far-off friends who wish me not to acknowledge publicly. Sister Hall, $10. By Sr. Locke, from the following: Mrs. J. Jackson, $10. Mrs. F. Fielden, $2. Mrs. C. Morse, $1. Mrs. S. Trask, 50 cts. Mr. H. Balcomb, 50 cts. Mr. A. P. McDuffie, $1. Mrs. S. C. Dow, $1. Mr. E. G. Kimball, $1. Mr. S. M. Locke, $1. Mr. A. C. Locke, $2. A sister, Putnam, Ct., $5. A. A. M. Society, $20.

And now, friends of the poor African, I want to tell you that our school-house is finished and paid for. It is a humble building, but will doubtless serve for the little time needed as well as a costly one. A large stove and plenty of wood keeps it warm, and we enjoy it. It stands on the summit of a hill, with a beautiful ravine on each side, coursed by rivulets fed by springs. At the foot of the hill the streams meet, and in wet weather it goes dancing merrily along. The ascent on one side is made up of a gradual rocky slope of nearly one hundred feet. On the other side the house is reached from the Louisville and Nashville Pike by a nearly level path, through a grove which contains three acres; and on this side of the hill stands a "Missionary Baptist Church," so called, but no mission work for the poor African, except a seat near the door once a month. The spot is delightfully romantic, and so quiet as to be favorable for the growth of intellect and the love of nature.

We dedicated our house to the one service, to be used for school and worship. The house was crowded, and I gave them the history and origin of dedications, and dwelt especially upon personal dedications. I, nor but few white persons, can move their emotional natures as can their own preachers, yet they listened with a struggling intelligence beaming in their faces, as I tried in my humble way to simplify truth to meet their comprehension. Then they talked, and sang, and prayed, and got quite happy, but had to bring up their old comparison between Moses and their teacher. But I told them, as I always do, of their far-off friends, and of the God who, through them, sent and sustained the teacher. Then they voted thanks for their house, arranged for their meetings, and separated, all seeming to feel that they had had a good time.

The next day I opened school. Some are yet shoeless and poorly clad, and the barrels that have been started will be a God-send indeed. Seven of the older ones, living at a distance, I take into my family. They are comfortably clad, but cannot raise money to pay board. But as I always encourage them to help themselves to the utmost, and think it best, I said they must bring sixty-five cts. per week, and we would put all together, and make it go as far as possible, and trust God for the rest.

I raised nearly potatoes enough to do us, planting and hoeing them with my own hands. Sisters, such out-door exercise has made me a healthy woman, of threescore years that I am; and when not teaching, I take all the out-door exercise I can, not neglecting the in-door either, and have found it medicine. The garden and flower beds give strength and elevation of mind also.

Our kitchen is as a bee-hive. We rise at five, and at eight start up the hill, with our lunch for dinner. After supper have study, reading, singing and prayer till nine, when all must be still; and in my quiet room I can then think awhile alone.

I have written these particulars, thinking they might interest our young friends who read the *Crisis*. Some may think this is small work, and it is, compared with that of many; but life is made up of little things and duties, and let us all, young and old, try in each station, as much as possible, to brighten the weary journey of life. O that all of earth's millions were wise, so that in the bright eternal day, which will soon dawn, they might find the glorious rest and inheritance so beautiful to contemplate!

An old friend, not of our order, has sent me $100 to relieve the sick and the aged, saying, Use a little of it for your own comfort; and my own son remembers "mother," so that I lack for no real necessity. All I need is to help feed as many as I can of those who could not otherwise be taught. From past experience I feel that I may trust the matter with Him whose is the gold and the silver; and I would have every mind directed by his Spirit. I have often felt like leaving, and as often felt restrained and the way hedged. I would be led, as a little child by the hand of its parent. I find it sweet to trust in God for the greater, and the lesser good also.

To the struggling, weary ones let me say, Lean hard upon the arm that is mighty to save, while you press on in the path of duty. And to the young, Resist the world, the flesh, and the devil, and you may scatter smiles every step you take. Every writer in our loved paper has brightened my pathway, and I hope to greet you all in the glad hereafter.

West Point, Ky. CAROLINE TULLER.

Correspondence.

From Sr. S. Shriner.

Dear. Brn.:—Once more I ask the privilege of occupying a little space in our much loved *Crisis*. It is so refreshing to read the communications from the brethren and sisters of like precious faith, that I want to cast in my mite with them.

Week by week and day by day as I compare what is written in the word of God, concerning the last days and the condition the world is to be in when the Son of man shall come, with what is now transpiring in the earth, the state of the nations, the condition of society, the coldness and formality and the great desire for outward show that exist almost universally in the professed christian churches, I realize more and more deeply that the end is close at hand. As one writer has very aptly expressed it, We are like a train of cars that has passed every station marked on the route, and are now waiting to hear the shout of the conductor announcing our arrival at our journey's end. And the question comes with startling force, Are we ready? Are our garments pure, unspotted from the world, so that we shall not be ashamed to stand in the presence of the King.

If we were on a journey, and knew that when we left the train, we should be ushered immediately into the presence of the Queen of England, or the Emperor of Russia, we should want to be sure that our dress was all in order. We could not appear before them in soiled garments, but would want every thing about us as near perfection as we could possibly make it. How much more important is it that we be ready to meet the King of the whole earth.

When the apostle John looked forward in vision to the closing up of all things, he heard a voice saying, "The marriage of the Lamb is come, and his wife hath made herself ready; and to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Not the righteousness of good works, for "all our righteousnesses are as filthy rags;" and when we have done all that is in our power, we can only say, "We are unprofitable servants; we have done that which was our duty to do." But we want to be clothed with the righteousness which is by faith in Christ and his atoning blood; a faith which works by love, leading to a pure and holy life, giving no occasion for reproach, avoiding every appearance of evil.

It does seem to me that the most grand and glorious tidings ever proclaimed in the ears of mortal man, is that now being heralded throughout the length and breadth of the land that "Jesus is coming again." Not as he came before—a sacrifice for the sins of the people, but coming in glory to reign over the whole earth, and restore it to its Edenic beauty. Nothing unholy or impure will then be permitted to exist. Our ears will no longer be shocked as they now are, by hearing continually of the terrible crimes that are being committed, and the awful calamities that are being visited upon all portions of the earth.

But while I rejoice in the prospect that opens up before the watching and waiting ones, who are keeping their garments pure, my heart goes out in earnest desire that others may see the necessity of preparing to meet the Lord. O, I feel as though I wanted to urge every watchman on the walls, to sound the cry louder, Jesus is coming! It is no time now to be resting and taking our ease. The King's business requires haste. There is not a moment to lose, for for we know not how soon the gathering storm will burst, and the opening heavens reveal the Son of God in all his glory. May God help us to be faithful in that which is committed to us, that we may hear the "Well done."

From M. L. Moulton.

My dear christian brethren and sisters:—I am still striving to be an overcomer, and do the will of my dear heavenly Father. Although there are many trials and temptations surrounding us in the days in which we are living, but our blessed Father has said his grace is sufficient for us, if we will but trust in him. How true it is that we are living in a grand and awful time. There are many things which tend to draw our minds away from the leading star, Christ Jesus; but I mean, by the grace of God assisting me, to be saved in the blessed kingdom, where sickness, sorrow and death will never come.

Oh, I look with a bright anticipation to that glorious day, when our Life-giver will come to give his people eternal life, and raise the dear sleeping saints. How many loved ones we have laid away in the cold, dark earth. When I think death must be our eternal sleep with them, unless Jesus comes again and gives them life, I can say with all my heart, "Come, Lord Jesus, and come quickly." I am glad Jesus said when he went away that he would come again and give his weary pilgrims a home beyond this vale of tears. How blessed! My hope is all in the soon coming of my blessed Redeemer, and the resurrection of the dear sleeping ones. I mean, by the help of God, to be among that happy number who will hear the "Well done" said unto them; who will hear Jesus say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

I realize in a measure how good and humble we must be to be saved in the kingdom when Jesus comes. We must be separate from the follies of this vain world; we must be freed from pride and all that hinders a free course of the Holy Spirit in our hearts. Many will pray to God to humble them. Dear reader, let us humble ourselves. We read in the word, "He that humbleth himself shall be exalted." I had rather humble myself than have God humble me. It is my prayer that each one who is looking for Jesus may live humble, watchful, and prayerful lives, standing free in Christ, ready to go in to the marriage supper of the Lamb when Jesus comes.

I often read and meditate upon the promises God has left upon record for us, and think, Can it be possible that we have got such a God to worship, one that knows all things, even the very inmost thoughts of our hearts? Can it be possible his promises are true? Can it be that whosoever will may come? Can it be that the vilest of sinners can come and obtain this great salvation if they will? If they will come, he hath said he will in no wise cast them out. I know God's promises are sure. I know when I had a will to come to Jesus, my Savior accepted me, and saved me from sin, and I expect, if faithful when he comes, to be saved with an eternal salvation. All glory be to God's blessed name forever! I am a sinner saved by grace through faith; it is not of myself; it is the gift of God. I love Jesus because he first loved me. I love to think of his coming, because he will give me a home with him, and not me only, but all that love his appearing.

Let us be faithful. Just a little from this time, and we will have a home in the kingdom. Jesus will surely come; he will not tarry.

Rome, Maine.

From Bro. J. R. Harley.

Dear Editors of the World's Crisis:—It is for some time that I have been a reader of the *Crisis*, and have perused very many interesting articles. Amongst others, I read in No. 25, a piece headed, "Be ye all ready," which was very interesting to me. I think every christian ought to read it carefully, and ponder well over it. The question is very important. Without any doubt, the world is winding up its history. The second advent of our Lord is near at hand. Let us pause for a moment, each and every one, and ask the question, Am I ready? I heard some one say, "How can I get ready. I feel so and so." The question is not how you feel, but simply are you ready? Paul said to his Corinthian brethren, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" This he said to those who had made the solemn vow to renounce the world and follow Jesus. In short, the whole plan of salvation is conditional, and no one is really ready except he knows of a day or time in which he has made a full surrender to the Lord and Savior, and has become obedient to the whole plan of salvation. There is not only a sin of commission, but also a sin of omission. To him that knoweth to do good, and does it not, to him it is certainly a sin of omission already.

Now, my christian friends, what better can we do than to render obedience to every command of the Lord? By so doing we will be purified and sanctified. Then and only then we are of those that love his appearing. The sinner with his guilty conscience will not love his appearance, but call on the rocks and mountains to hide him from the presence of him that comes to execute judgment on a guilty world. With true christians it will not be so, but the opposite. They have made it their chief delight to love and praise him while here on earth, and they will rejoice when they see their Master coming to call his jewels home from a world of sin and sorrow to the New Jerusalem where all is happiness, where there is nothing but singing and praising God and the Lamb through all the ages of eternity.

O let us all be up and doing while there is time and opportunity, and not forget to ask ourselves, Am I ready?

Harleysville, Montgomery Co., Pa.

From Bro. Arthur A. Waite.

When I started to serve God anew, I wrote a confession to our Advent papers, acknowledging that I had been living in a backslidden state. I then wrote to many individuals for the same purpose. My first work at the Springfield campmeeting was to seek out and confess to those whom I knew had suffered by the course I had taken, and to ask forgiveness for every thing I had done wrong when a backslider. The past year I have labored every Sunday, and nearly each evening during the week, which efforts the Lord has condescended to bless. I meet with those who, not having seen my confession, ask whether I have publicly confessed and started right. I have, and do so again knowing, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." I not only want to be saved, but I feel that I must be saved. I do thank the brethren for their confidence and the many openings which they have made for me.

The past year has been to us well, and my wife joins in saying it has been the happiest days of our life. "Thou hast dealt well with thy servant, O Lord, according unto thy word." The work of an evangelist to me is blessed, but I do fear that it will be curtailed, as my wife's debilitated condition requires my presence at home. Do pray for me, that I may be found "giving meat in due season" when the Master comes.

Rutland, Vt.

ARE YOU TIRED?

Reader, I believe that there are many persons who are weary and tired of every thing in this life, and yet have nothing to cheer them on in looking forward to the life to come. Are you one?

I believe that there are many who are thoroughly unhappy in their own hearts, although they will not confess it—unhappy because they know they are not living as God would have them—unhappy because they know they are not fit to die. Are you one?

There is rest for the weary even in this world, if they will seek it. There is repose for the tired and heavy-laden, if they will apply for it in the right quarter. There is real, solid, lasting happiness to be had on this side of the grave if people will inquire for it where it is to be found.

Where is this rest? Where is this repose? Where is this happiness? It is to be found in Christ. It is given by him to all children of mankind who will confess their need, and humbly ask him to relieve them. It is enjoyed by all who hear Christ's voice and follow him. It is the privilege of all who believe on Jesus. "Come unto me," he says, "all ye that labor and are heavy-laden, and I will give you rest." "We which have believed," says his servant Paul, "do enter into rest." Matt. 11:28; Heb. 4:3.

Reader, I invite you this day in my Master's name to come to Christ and be his disciple, if you want to be happy. Cease to seek happiness in the vain things of this world. Give up the pride, the self-will, the sinful stubbornness of your own ways. Come to Jesus as a humble sinner, and cast your soul on him, and then the rest I have spoken of shall be your own.—*J. C. Ryle.*

MACHINE PREACHING.

There is such a thing. A preacher may grow into a kind of automaton. His work may come to be perfunctory—his preaching mechanical. And such the preacher will become, and such will his preaching become, if he does not keep alive within his own soul the fires of devotion. It is a sad and bitter thing when gospel preachers become automatized, and their ministrations decline into mere performance, and freeze into a rigid, ritualistic routine.

Mr. Spurgeon notices machine preaching after this style: "Abhor, dear brethren, the thought of being clock-work ministers, who are not alive by abiding grace within, but are wound up by temporary influences; men who are only ministers for the time being, under the stress of the hour of ministering, but cease to be ministers when they descend the pulplt stairs. True ministers are always ministers. Too many preachers are like those sand-toys we buy for our children; you turn the box upside down, and the little acrobat revolves and revolves till the sand is all run out, and then he hangs motionless; so there are some who persevere in the ministrations of truth as long as there is an official necessity for their work, but after that, no pay, no paternoster; no salary, no sermon.—*Banner of Holiness.*

UNDER THE LEAVES.

Under the leaves the north wind heaps
In gorgeous piles together,
Our little ones in silence sleep
This cold autumnal weather.

Under the leaves that rustle by,
By wind and rain drop hurried,
How many loved ones faded lie,
How many hopes are buried.

Under the leaves, yellow and red,
Of late so widely scattered,
How many dreams we formed lie dead,
How many joys are scattered.

Under the leaves. Yet blest are they
Thus freed from earthly sorrow,
Who wake to find eternal day,
And know no sad to-morrow.

—*Selected by* M. F. BERRY.

ETERNAL LIFE.

A. DINSMORE.

Who will have it? It is just before us. Now is the time to "make our calling and election sure." Who has got the seal of the Spirit? Paul says—"If any man have not the Spirit of Christ, he is none of his." "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Life and death are set before us; which will we choose? The choice is with us. It has all been paid for, and is freely offered to all. "He that will come may come, and take of the waters of life *freely*." But Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." If we would have eternal life we must cut loose from this world and its charms. We must "lay aside every weight, and the sin which doth so easily beset us, and . . . . run with patience the race set before us, looking unto Jesus, the author and finisher of our faith."

Eternal life! do we realize what it cost to purchase it for us? Do we realize that "God so loved the world, that he gave his only begotten Son," that we through his sufferings and death might have eternal life? He suffered the reproach of men, wandered up and down the earth, not having where to lay his head, was tempted in all points as we are, yet without sin, died upon the cross for his enemies, saying at the last, "Father, forgive them, for they know not what they do." He died, the just for the unjust; for we have all sinned and come short of the glory of God, but through believing on Him whom he hath sent, we can have eternal life.

"Let us take unto ourselves the whole armor of God, that we may be able to stand in the evil day, and having done all, to stand."

East Bowdoinham, Me.

STICK TO THE FOUNDATION.

Our lot is fallen in times when, on the one hand, the very foundations of the faith are shaken by those who ought to be its chief defenders; and on the other a superstructure of wood, hay, and stubble is raised upon that foundation, almost equally perilous to the safety of those who trust themselves upon it. And men are asking, where is there any resting-place amidst this deluge of unbelief and false doctrine with which the whole earth is overspread? But why such a question? Is not the ark of God's word floating high above it, offering a secure, a permanent resting-place to every weary and heavy-laden soul that seeks a refuge in it? Is not the ark of God's testimony spread before you?

Keep close to God's own word. Let no man call himself what he will, move you from the foundation. And amidst all the varied interpretations of the word, keep to that which a prayerful, earnest, and diligent perusal of it carries home to your conscience. When you stand before the bar of God hereafter, no dependence upon human teaching will be your vindication for not having acted upon God's word as he gave it to you. He who allows any man to come between him and God's message to him, must take the consequence of preferring man's word to God's.—*Dean Goode.*

ARE YOU COVETOUS?—Do you feel the world entangle you? You may struggle against this evil as long as you please, but if it be your besetting sin, you will never be delivered from it any other way but by the blood of Jesus. Take it to Christ. Tell him, "Lord, I have trusted thee, and thy name is Jesus, for thou dost save thy people from their sins. Lord, this is one of my sins; save me from it." Ordinances are nothing without Christ; as a means of mortification, your prayers, your repentances, and your tears—the whole of them together—are worth nothing apart from him.

LIGHT.

J. W. BURROUGHS.

Cannot some of our prophetic expositors give us more light on the coming of our blessed Savior? something more definite? I fear that there is a tendency among us as a people to get drowsy. We have some of us waited long, and the tendency is to rest or sleep. Let us wake up to the great theme of the soon coming of our blessed Lord.

There is no mistake, brethren, but what we are right, in the main, as to the soon coming of Jesus. And there is nothing else that will arouse the church to active duty. It is the "present truth," and nothing else will do. There are other kindred truths, such as righteousness, holiness, purity of heart, a breaking off from all bad habits, and cleansing ourselves from all filthiness of the flesh, living humble, devoted christians, and yet we need and must have light on the speedy coming of Jesus. That is the key-note that thrills our very souls. There is nothing like it to cheer up the poor way-worn pilgrim. We want to get *home*, blessed be God! Cannot some of the leading ones see a "light in the window" at home—an unmistakable light? That is what we want.

My prayer is, O God, give us more light on the coming of our blessed Savior! I want to see him, glory to his name! Nothing else will satisfy us. O Lord, give us the welcome token!

HOME AND HEALTH.

DUTY TO PARENTS.

THOMAS FOOTE.

The course and compass of God's providence, and his methods of establishing the measures of reciprocal duty, are no where more remarkable than in the mutual obligations between parents and their children. The child comes into the world naked and helpless, and more destitute of the natural means of security and support than almost any of the inferior creatures.

In this exigency the parental tenderness steps in to his relief, supplies all his necessities, and relieves all his wants; bears with all his untowardly dispositions at an age when he is neither capable of being corrected nor convinced; bears with all degrees of his folly and impertinence; listens to all his trifling and idle inquiries, not only with patience, but with pleasure, till they gradually conduct him to health, strength and knowledge.

But the child is not long arrived at this perfection of his nature before his parents begin to fall gradually into the same infirmities through which they lately conducted and supported their child, and need the same assistance which they lately gave to him. First, they begin to grow sickly, and then they call for the aid of that strength which they cultivated in their children. The loss of cheerfulness and good humor commonly succeeds the loss of health. The aged parents are uneasy, and perhaps fretful, and now is the time for children to return all that tenderness and patience to their parents without sauciness or reproof, which their parents bestowed upon them in all their childish perverseness at an age when they were not capable of being corrected.

In the next place, the aged parents grow very talkative, and, as youth is too apt to think, impertinent, and dwell continually upon the observations and adventures of their earlier years. Remember you also had your time of being talkative and impertinent, and your parents have it all; yet there is this difference, you asked them silly and trifling questions, while they make to you wise and useful observations. "But they are troublesome because they tell them so often." The answer to this is very obvious. If your parents bore with your folly, you may well bear with their wisdom; and although, perhaps they may talk more than is necessary to inform you of present things, yet their conversation turns mostly on things, perhaps, that took place before you came into the world, and, consequently, such as they must know much better than you. Or, though they should talk more than is necessary to inform you, they do not talk more than is necessary to inform your children who are now come to an age of asking questions; and therefore Providece hath well appointed that their grandfathers and grandmothers should now be in a humor to answer them all, and to supply them with a store of useful observations which they need to have repeated again and again. So that this humor of talkativeness which is commonly thought to be so troublesome in old people, hath its use, and is surely appointed of God.

But, if it were not, the children in bearing with it, do but barely return to their parents what they long since owed them. In the next place, the strength of the parents fails them, and they cannot walk without support; but you will not let them want one. The strength of their minds does not long outlive the strength of their bodies. They are once more infants, and now are confined to their beds as they were at first to their cradles. This is the last stage of life; and here they demand all that care, and tenderness, and compassion at your hands when they are just going out of the world which you called for at theirs when you first came into it.

You that have fathers and mothers dependent upon you, look at this matter, and may the Lord help us to do our duty in every respect.

Salisbury, N. H.

CHILDREN'S DRESS.

Much has been written of late on the subject of dress. "What shall we wear?" "How much may we spend in unnecessary dress?" These are questions that are agitating the minds of christian women. Some few, at least, are taking a decided stand against the artificial trappings of pride and extravagance. But would it not be well for christian mothers to begin at the root of this great evil? How can we expect our grown-up daughters to easily lay aside the fashion and follies of the day when they have been trained to it from the cradle? While our little ones are decorated in all the paraphernalia of fashion, and their little minds poisoned by a love of admiration and vain show, how can we expect to make much progress in this reformation, so much needed in the church?

How soon this over-dressing of the body strikes to the heart, and manifests itself in the actions of the child. How quickly the child copies the example set before it. If the mother daily discusses "the latest fashion," "the most becoming style," in the presence of her children, will they not naturally conclude that the highest point to be aimed at in life is to dress, and to be fashionable? Oh! what a sad sight to see christian mothers consulting the dressmaker, studying the fashion plates, and spending so much precions time fashioning garments for the little children God has given them to train up for heaven. Christian mothers, how much time do you spend studying the Scriptures and seeking after knowledge and wisdom, that you may be enabled to lead your little ones to Him who has said, "Suffer little children to come unto me?"—*The Christian Woman.*

TOBACCO—ITS EFFECTS ON THE BODY.

"In no one view is it possible to contemplate the creature man in a more absurd and ridiculous light than in his attachment to tobacco."—*Dr. Rush.*

The effects of tobacco on the body, mind, and moral sensibilities, are abundant proof to any candid mind of its injurious and poisonous nature. There are but very few diseases to which the constant use of tobacco, in varied forms, will not become a direct cause, and it becomes a help in the *advancement* of *any* disease.

Medical works abound with instances where little children have been poisoned to death by the parents' use of opium, alcohol, and tobacco; also where little children have been taken with severe vomitings from inhaling the air in a room where members of the family, or others, have been smoking. Our notice has also been called to numerous instances where little babes were accustomed to lie at night in the arms of, or next to the father (who used the weed), who grew thin, pale, sickly, and in several instances died, the cause of which, upon investigation by the attending physicians (men of learning and years of successful practice), was declared to be the inhaling of air through the night-poisoned effluvia exuding from the person of the father, which has been proven by removing the babe to the cradle by itself, its health and vigor returning, but when returned to the bed with the father for a little time showed again the symptoms of decline. Think of this, tobacco-chewing and tobacco-smoking father and mother.

The above facts prove that the poisonous elements of tobacco circulate all through the body. It may be scented in the hat, in the shirt, the drawers, the stockings, and even the boots of the man who has used it for a number of years. This being the case, it could not be otherwise than an instigator, or at least an abettor, of various diseases. In whatever part of the system there may be found an excitant, irritating or poisoning element, the organs of the body at such point or points cannot perform their legitimate functions either in building up the physical body or in carrying useless or worn out matter from it. Hence, attending all such failure of important work must be the foundation and instigating cause of disease in the various parts of the body where such failure of work occurs. How then, we ask, can the poisonous element of tobacco circulate to every portion of the body, and in the confirmed tobacco-nser be found at all times in every or nearly every tissue of his being, and yet not induce or cause disease? Such would be contrary to the fundamental laws of all animal nature. Such a thing would be opposed to all natural phenomena.—*Banner of Holiness.*

FRETTING.—Two gardeners had their crops of peas killed by the frost. One of them was very impatient under the loss, and fretted about it very much. The other went patiently to work at once to plant a new crop. After a while the impatient, fretting man went to visit his neighbor. To his surprise, he found another crop of peas growing finely. He asked how this could be.

"These are what I sowed while you were fretting," said his neighbor.

"But don't you ever fret?" he asked.

"Yes, I do, but I put it off till I have repaired the mischief that has been done."

"Why, then you certainly have no need to fret at all."

"True," said his friend, "and that's the reason I put it off."

BONE FELON.—The London *Lancet* says: "As soon as the disease is felt, put directly over the spot a fly blister, about the size of your thumb nail, and let it remain for six hours, at the expiration of which time, directly under the surface of the blister, may be seen the felon, which can instantly be taken out with the point of a needle or a lancet."

THE best preventive of hair falling and promotive of its growth, is to keep the scalp clean by frequent washing with pure soft water, occasionally adding a little borax to the water. Then keep the head as cool as possible, and the hair will not only not fall out, but will grow.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1048. BOSTON, WEDNESDAY, DECEMBER 15, 1875. VOL. XLII—NO. 9.

The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 160 Hanover Street, Boston, Mass.

GEO. T. ADAMS, Treasurer and Business Agent.

JOHN COUCH, MILES GRANT, } Editors.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"I WILL COME AGAIN."

Tune. "I am coming, Lord."—*Winnowed Hymns.*

LUCY M. CHAFFEE.

"And if I go away,"
Said Christ, "I'll come again,"
And to the place which I prepare,
I will receive you then."

Cho.—Thou art coming, Lord,
Signs in heaven appear;
Signs on earth thy word fulfill;
O, bring thy kingdom here!

I cannot tell the time
When Jesus will appear;
My longing heart would count the days,
But I only know 'tis near.

That judgment day of God
Is hastening on, I know;
"Behold I quickly come," said he;
"Lord Jesus, even so."

Till then, for all his grace,
O, may my answering love
And willingness to meet his will
My heart's thanksgiving prove.

To Gabriel's mystic days
O, let me "wait and come,"
Nor drop the cross until I reach
My dear Jerusalem.

South Wilbraham Mass.

BLOW THE TRUMPET IN ZION—THE DAY OF THE LORD COMETH.

L. T. CUNNINGHAM.

"Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet and took not warning. . . . But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, . . . his blood will I require at the watchman's hand." Ezek. 33 : 4-6.

It is time for the watchmen to put the great prophetic trumpet to their mouth and sound the notes of warning with no uncertain sound, for I most solemnly believe the great judgment day is nearly upon us. I have no time, nor heart, to stop to make extended apologies for failures in honest endeavor to unfold the great prophetic time measurements set forth in God's Word. I suppose that proverb, recorded by the prophet Ezekiel, must be reiterated in the land—"The days are prolonged, and every vision faileth"; but God says, "Say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision, nor flattering divination within the house of Israel. For I am the Lord; I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God."

Definite time is given us in the Scriptures, which are said to be profitable for "instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Events are looming up among the nations foreshadowed by the prophetic Word of a most striking and marked character. The attitude and the aspect of the great Papal hierarchy, combined with the "sick man" in Europe, about expiring with internal pangs and outside pressure, are among the last tokens of the terrible ordeal with which they must soon grapple in their death throes; for the God of heaven hath numbered their kingdoms, and the final stroke that is to cast them down to eternal oblivion is about to fall, which will come in perfect harmony with the great prophetic time calendar kept with unerring precision by Him who orders all things according to his own determinate counsel and foreknowledge, and who will not suffer those that have a knowledge of the times, as the children of Issachar, and "know what Israel ought to do," to vary much from the true point of the ending of the prophetic periods that reach to the resurrection of the just, and the justification of the holy mountain of Jerusalem. Next spring is the time fixed upon by our secular journalists for the general outbreak of war and desolation in Europe.

Says the Boston Evening *Traveler* of Nov. 6th:—"Austria, it is now stated, has been entrusted by the great powers to settle Turkish business; and as it is supposed that the Turks will be unable to suppress the insurrection next spring, Austria will intervene; but on which side will she fight? To act against the Christians would be to make her odious throughout Christendom, and we can scarcely believe it possible that she will be found ready to undertake so detestable an anti-crusade. Probably there will be a great war into which considerations of politics and territory, religion and race, will enter, and so render it bitter, blasting, and bloody." Again it says—"The Russian Minister is beginning to threaten Turkey because of her persecutions of the Christians, which is another hit at the peace at any-price men." As St. Paul says, "For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape." Again, after speaking of the grand project of Russia from the days of Catherine to restore the double-headed black eagle to Byzantum, it says that the *London Times* is opposed to the meeting of a Conference to consider Turkish affairs, which it supposes Russia to be thinking of; for it sees in such a proceeding an opening of the whole Eastern Question,"—and to England that would be as the sixth angel of the Apocalypse pouring out his vial of wrath upon the great river Euphrates, and "preparing the way for the kings of the East."

Viewing the present attitude and aspect of the European nations in the light of the prophecies of Daniel and John, we are certain that the beast and false prophet are about to collapse and meet the judgment of God, and then be consigned to eternal perdition. For the day of their final judgment must be near to come, and the days that intervene will quickly be numbered.

The marked and wonderful manner that God is now ordering events in connection with these two great anti-Christian systems is most gratifying, and strengthening to the faith of those who have long been looking and waiting the fulfillment of the prophetic Word, that has so clearly and distinctly given the history and described the end of the beast and false prophet. The tide has turned; the sympathy and support formerly received from the nations by the great Papal hierarchy and Mohammedan power are being withdrawn, and the public press is repeatedly giving expressions of satisfaction and joy, as one blow after another is struck to weaken those corrupt systems of darkness.

In relation to the Turks says the *Traveler:* "If we can trust a despatch that comes by way of Ragusa, the Turks have received a precious good licking at the hands of the Christian insurgents. Some eighteen hundred of the Mussulmans attacked a strong position held by the Christians near Lubei; and after a tough struggle they were trounced and beaten, having lost one hundred and fifty men, while the Christian loss was only twenty men. There should be one such Christian victory won every week, and as many more as possible, just to keep the war going on until next spring, when the time for great work will have arrived, and the blaze of war run over the whole of European Turkey, from the Adriatic to the Marmora, and from the river Ister to the Ægean Sea."

I want to say to the old soldiers and veterans in the great Advent proclamation, we think it time to brush up the armor, and buckle it on, and enter the ranks for one more grand onset against the powers of darkness and foes of our coming King. We are satisfied that there can be no great discrepancy in our time calculations. The 1335 years of Dan. 12th must be on the point of terminating, and the 2300 years of Dan. 8th, that reach to the justification of the holy mountain of Zion, or Jerusalem, in our judgment end a short period subsequent to the 1335 years (perhaps a year), in which the indignation of Jehovah will be poured out upon the wicked nations of the earth, after the saints are caught away from it to meet the Lord in the air. We regard the last great prophetical sign of the coming judgment to be the downfall of the Turkish Empire, denominated the "king of the north" in the closing verses of Dan. 11. The prophetic delineation of the last five verses of said chapter, correspond most accurately with the invasion and conquest of the Greek empire and the countries bordering thereon by the Turks, with a vivid sketch of their closing history and end in the land of Palestine with none to help them.

The attitude of the English nation towards Turkey is very different now than in 1853, at the time of the Crimean war. "Public sentiment has changed in the English nation," says a recent writer, "from what it was twenty years ago. . . . Every full-grown man and woman must remember the ardor displayed then; how an eager people forced a reluctant Ministry into the contest, and how that Ministry was swept away because it did not display energy corresponding with the national demand. At that time we were all Turco-maniacs. There was nothing too good to be said of the Turks; no sacrifice too great to be made for them. For instance, I remember hearing Walter Savage Landor declare that the Turks were the finest gentlemen in Europe; and for them we cheerfully paid an income tax of 16 pence in the pound. Twenty years have passed, and now there is no one except the *Morning Post* to say a good word for the Turk. The 'fine gentleman' is now called by the name which Czar Nicholas gave him—'The Sick Man.' He is worse than sick—he is insolvent. It is no doubt mainly for this reason that we no longer feel any regard for him. For there is a close connection between the heart and the pocket; and the man or the State who cannot pay his way, must not expect much sympathy from practical people like ourselves. And so it has come to pass that whereas in 1855 we dismissed a Cabinet which would not fight for Turkey with sufficient vigor, in 1875 we should overthrow in a week the Ministry which proposed to fight for Turkey at all."

If this is a correct representation of the change of sentiment in England, the strong supporter of the Turkish empire in their last war with Russia in 1854–6, it is truly remarkable, for it clearly sets forth the providence of God in shaping affairs among the nations, to accomplish prophetic utterances given nearly 2300 years ago—"Yet he shall come to his end and *none shall help him*"; i. e., none shall help the Turks in their last struggle to maintain their power and existence. Prince Mentschikoff in the spring of 1853 threatened Turkey in the name of Russia, and England and France came to the rescue. In 1875 General Ignatieff, the Russian Ambassador, now threatens the Sultan in the name of the great powers of Europe. Thus the Turks have now no friendly arm to lean upon, but are soon to be swallowed up in the awful whirlpool of wrath about to be visited upon them according to God's own prophetic Word.

O the awful scenes just before us—the whole world about to go under in its unbelief and rejection of God's great judgment message, and the nominal church sleeping under their awful responsibility, and saying, "My Lord delayeth his coming"! Blessed is that servant found, when his Lord cometh, giving the household meat in due season. Amen.

THINGS I WISH TO KNOW.

L. BOUTELL.

Dearly beloved, you are aware that it is easier to ask questions than to answer them. And it may be, the right answer to the first of these questions may supersede the necessity of looking up an answer to the other seventeen. Now, while there may be obscurity in the symbolic representations of the 20th chapter of Revelation, still some things are plain historically, as well as chronologically.

The first question is, How can the thousand years of the 20th of Revelation be in the past?

How can it be anywhere else but in the past? In the first verse it is said that there is an angel who comes down from heaven "having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years; and cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled." Now thus far have we symbols? and if so, are they to symbolize the same things all the way through the book of Revelation? Then angel, heaven, key, chain, dragon, serpent, devil and Satan, are all symbols, and whenever and wherever used in Revelation they are symbols whether we know where to apply them or not. "And he laid hold on the dragon." What dragon? Was it the one brought to notice in the 12th chapter, 3d verse, having seven heads and ten horns? And was it not the same dragon that fought with Michael and prevail-not? the same great dragon that was cast out into the earth? the same that stood before the woman to devour the child?" Was not this the serpent "called the devil and Satan, which deceiveth the whole world?" Then that was the dragon, "that old serpent, which is the devil, and Satan;" which the angel laid hold on and cast into the bottomless pit. He was cast out into the earth.

Here is the downfall of paganism, that old pagan dragon, devil, and Satan. Here they all go into the bottomless pit. Pagan Romam rule is out of sight in the bottomless pit. What government is next seen bearing rule? Papal Rome. Paganism has gone down, and papacy, the leopard beast, comes up. Where does he come from? He comes out of the earth, the bottomless pit, just where that beast came from, that made war upon the witnesses and overcame them and killed them.

Now, having said thus much on the three first verses showing the fulfillment of the symbols in the overthrow of the pagan government, I ask what government may we next look for historically? Papal. None other could be seen, for none other existed. Now comes the leopard beast, with a description of his rule, and the dragon, devil, and Satan, gives him (the papal beast), "his power, his seat, and great authority."

Now we come to the fourth verse. "And I saw thrones." What thrones? Papal. And they sat upon them. Who sat upon them? The kings under the papal reign; "and power was given them"—the kings—to do what? To persecute and destroy the saints. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High." (Dan. 7: 25.) Now we have his identity, and the work he is to do, and if he and his wicked work is brought to view in the fourth verse, then we know where we are by his bloody track.

What does John see after the establishment of thrones—after they had gotten the power and judgment into their hands? "I saw the souls (persons) of them that were beheaded for the witness of Jesus and the word of God." Here is brought to notice the papal persecutions with their horrors This is the martyr age. And who can doubt or deny it? Now we come to the question, and have answered it, we think, for so sure as the papal persecution is brought to view in the fourth verse, so surely it is in the past.

P. S. I would suggest concerning the other devil not brought to view in the 20th of Revelation, that there is not one intimation of his being bound before or at the Lord's coming, anywhere in the Old or New Testaments, but he is to be resisted till Christ through death might destroy him that had the power of death, that is, the devil. So the destruction of this devil is when Jesus comes to destroy death. This devil cannot live any time after death is destroyed. More on the next verse if the Lord wills. Yours in love for Bible truth.

Chelsea, Mass. —*A. C. Times.*

If there is a spark of fire left in a brand, run with it against the wind, and you will have a flame. So, if there is any slumbering grace in your soul, take your stand against fashionable vice and folly, in yourself, in your family, in your church, and you will soon feel "that flame of living fire which shone so bright in saints of old." Lie down in quiet, and the fire divine will utterly go out.

LOVE.

J. W. THOMAS.

"Love one another."—John 13 : 34.

Reason teaches that men should love one another. All have a common origin. There are many distinctions, it is true among men,—distinctions of nation, of complexion, of education, of circumstances, of position, of age, of size, of wealth and of disposition; yet all have a common origin. All are of the dust, and all return to dust again. Surely men should consider that all are on a level in this respect at least. All are in a world of sin and temptation, all are exposed to trials, disappointments, and sorrows.

Why should one man feel himself so much superior to another? God hath made of one blood all nations that dwell upon the earth. Life is the great boon which God has given to all. The poor laboring man has this, and the king on his throne has no more. Men are mortal, erring creatures, and they should have compassion one of another. They should not hate, despise, and try to injure each other; but be pitiful, kind, obliging, gentle, patient, courteous, polite, tender-hearted, forgiving, and submitting one to another.

But evil rules in the heart; it takes a mighty power to remove it. All by nature possess evil hearts, and are under the control of unholy principles. The reason why Cain killed Abel was because sin had entered into him, and the reason why men bite and devour each other to-day is because the evil spirit is in them.

The Lord made man upright, but he sold himself to the tempter, and hence the world is filled with contending forces—man fighting against man; and the devil has so deceived men, that even ministers will preach that men should kill each other. Men are capable of serving a better master than the devil, but their nature is so perverted, that the majority seem to prefer the service of Satan to anything better.

How clearly the apostle James understood this subject. He said: "From whence come wars and fightings among you? come they not hence even of your lusts, that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, and yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" James 4 : 1–5.

This is a picture of the natural heart. How can men love each other with such a spirit as this in them? Help is needed. Where is it coming from? Who can come to our rescue, and put within us a clean heart? Who can help us to overcome the devil? Thank the Lord, there is "One mighty to save"! Now for the next few passages: "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." James 4 : 6–8.

If you are not free from the "evil one," follow this advice: Seek the Lord with all your powers, renouncing evil in every form, submitting yourself to Jesus, and drawing near to the throne of grace with a true heart, and in full assurance of faith. Do this, and you will know what full salvation means. Let the Holy Spirit have full control of your entire being, and there will be no room for evil within you. Love one another. How natural it is then. Grace can do great things. O for more grace, grace to love one another with pure hearts fervently.

THE SABBATH.

J. P. MARQUAND.

"The Sabbath was made for man."—Mark 2: 27.

Man was created on the sixth day, in the image of God. The institution of the Sabbath was on the next day, the seventh, and was for his benefit and comfort. This institution was merely appointed to subserve a purpose. It was an auxiliary or help to elevate and refine man. Next to God and angels, man is the most wonderful being in the universe. Everything on the earth must bow and do reverence to him; all creeds, institutions, Bibles, meetings, societies, forms, ceremonies, sacraments; all sciences, arts, knowledge, wisdom, truth and virtue,—all are secondary, and subservient to the use of man. It was for man that God created this beautiful world, radiant with the sun, moon and stars; its trees, mountains, valleys, rivers, brooks, flowers, birds and vegetation; and although the earth has been peopled by a sinful race of beings subject to death as their rightful penalty, it will ere long be peopled by a loyal, holy race of immortal beings coming up in the resurrection to die no more. Then may we expect an eternal Sabbath of rest and peace.

But previous to this blessed Sabbath, or rest, there is to be a dark day for the ungodly and the wicked. The world is to be purified by fire and made over anew. Every thing that is unclean and noxious is to be burnt up and destroyed, and all impenitent men and women will be consumed from off the earth. God has decreed that there shall be a clean earth and a clean people, and no unrighteousness shall remain to pollute or corrupt.

O, dear christian, is this not good news, that God will make an end of sin, and bring in a kingdom of purity and love, a Sabbath that shall never end? Let us, therefore, be diligent in business, sowing the good seed, be instant in and out of season, rebuke, exhort and teach, with all long-suffering and patience, for we know not which shall prosper, whether this or that. A few more rolling suns or months, and when the last servant is sealed with the Holy Ghost, then God will rise up to put his hand to the regeneration of the earth, and he will cut it short in righteousness, for a short work will the Lord have on the earth. "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they gave in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." They will cry, "Peace and safety, when sudden destruction will come upon them, and they shall not escape."

O sinner! unless you repent of your sins, and forsake them, you can never enter the gates of the New Jerusalem, nor be with Christ and his people. The time is short, make no delay before it is too late and the door of mercy is closed against you. Then a great ransom cannot deliver you, and your final destiny will be fixed for *ever*.

A THOUSAND YEARS OF CHRIST'S REIGN.

T. S. SCOVILLE.

The Shakers think that in Ann Lee is fulfilled the second advent of Christ, and that the millennium is now here. Some others think the millennium is now on the earth, and the reign of Christ now going on—a spiritual one. If people who so believe could only realize how far below the standard of God's Word is their idea of a millennium, they would be ashamed of it. Let any christian who believes in the glorious resurrection, the reign of Christ, and the wonderful, beautiful light that will surround the entire world at that time, and see the change in man, in animals, in vegetation, and, in short, in the entire constitution of every thing in this world, and he will ask to be excused from believing in such a millennium as we now have, and from a residence here amid so many tears, sorrows, disappointments and troubles as he finds about him.

It must be a singular millennium that men pray to get away from, and in the midst of which so many commit suicide to clear themselves from its felicities; where fights and street broils are the order; where drunken riot and lewd conversation are everywhere present; where men, in high and low places, cheat, rob, steal, take advantage, and cut throats. Every christian should pray, "How long, O Lord, how long?" When will the real kingdom come? when will Jesus come? When will purity, truth, love and holiness pervade every heart?

We say, O Lord, send us a better millennium than this, for we have no desire to live out a thousand years of such misery as is here given to men; indeed, the sooner we can leave this present millennium, the better for us. But we hope for another, and we are waiting for it; we earnestly desire it; yea, we long and sigh for it. We want to see Jesus; we want the new kingdom; we want the glories there to be; we want our natures changed. Besides, we want nature changed to suit our needs in the new home on this earth; we want the world so bright as to be freed from evil, and, if need be, from all who persist in evil. Any one may enjoy this millennium who desires it. When Christ comes we will cast the world and all there is in it behind us, and go to be with Christ, new creatures. Glorious hope! We are waiting and watching, for it will soon be here.

THE THEOLOGY OF THE DAY.

So numerous, so varied, and, in many respects, so antagonistic are the beliefs of the Christian world, that if they were necessary, it would seem that the revelation of the Most High was intentionally mystified, and to such an extent that the human mind by no possibility could solve it. I do not so regard it. Admitting that the Bible contains a divine revelation to man, and is intended to guide his feet into the way of life, the marked, and, in many respects, fatal diversity of opinion that prevails as to its teachings, must be the result, not of divine purpose, but of human prejudice and misconstruction.

Erudite theologians will doubtless deem me arrogant in declaring that there appeared to be fundamental errors in their systems, which have naturally and inevitably produced their discordant creeds, and which have done more to obstruct the progress of vital, scriptural Christianity, than what is termed the "natural hostility of the human heart." For example, contemplate for a moment an earnest enquirer after truth in the perusal of the several Sabbath discourses as reported in the Monday morning's edition of the leading journals! What does he find in them but declarations of belief as varied as the preachers, contradictions the most dogmatic and irreconcilable? From this he naturally determines that all he reads cannot be scriptural; that of the teachers of the Word, some, at least, must need enlightenment; that to believe *all*, is to believe nothing; and he feels himself as far as ever from the truth, his ignorance unenlightened, and his doubts unremoved. Nay, worse, he reasons that if these, the accepted students and teachers of theology, in their interpretations of Scripture, are so diametrically opposed to one another, his indecision must be excusable.

If this be so at home, how much more pernicious must such diversity of opinion and teaching be in heathen communities where the missionary of the cross seeks to christianize the idolatrous inhabitants? Rarely is any field surrendered to one sect—the Roman church, ordinarily, pioneers, the Calvinist and the Arminian soon follow, each endeavoring to make the peculiar doctrines of their sect prominent, each zealous for their faith, and the poor heathen is "in bewildering mazes lost," looking for one faith, but finds many, and knowing not which to accept, he retains his idols.

It is claimed that this diversity of opinion, as it is called, was "providentially and wisely predetermined," but the warrant for such an assertion is yet to be produced. The prayer of the great founder of Christianity was, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

The plan of salvation was devised by an unerring Mind, was revealed by an infinitely wise Being, who knew best how to suit his communications to the intelligence of his creatures. He "knew what was in man." His design was not to mystify, but to enlighten. In proof of this he vouchsafes the aid of the Holy Spirit, saying, "He shall teach you all things," and the promise, universal, is that "If any man will do his will, he shall know of the doctrine, whether it be of God."

The union among christians that has of late been so much urged and coveted is desirable, but it is at best only a religious fraternization. That which the world needs is a unity of faith. This, it will be urged, is impracticable. I do not deem it so. Diversity of government there will be in church societies, diversity in fundamental beliefs there need not be. It is neither decreed nor necessitated. "Remove the cause and the effect will cease." I think the causes are discoverable, and with your permission, shall hereafter state what I deem them to be. Berean.

FIERY TRIALS.

CATHERINE DAGGETT.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." The time has come for the church to be purified and made white, and tried. The trying time has come. None will enter the kingdom without being well tried and proved. In the past, God's people have had to go through trial before they were honored, and so his people now will have to go through a similar process before they are honored with eternal life, glory, and immortality. The Lord tried Abraham when he required the offering up of his Son, and finding him faithful, he honored him with the promise of the new earth. He tried Job by taking away all that he had, and even his health, but after he had well tried him, and found him true, he gave him back all, and honored him by calling him righteous. Daniel was well tried before he was so highly honored. His trial was with the lions. He had chosen to stay a while with them than to worship or pray to any other God but the God of heaven. After he was found true, he was exalted by God and man. So also with the three Hebrew worthies. They preferred to be cast into the fiery furnace than worship any other one but the true God, and honored the God of heaven in their trial, and the Lord honored them with his presence. Peter was tried with a home in a jail, and was delivered in answer to prayer. So were Paul and Silas put in prison, and well tried, and found worthy of honor and eternal life, and they will have it soon when the great Life-giver comes.

None will be exempt from trials who are going to be saved. The trials will come from every direction. The worst ones that Paul found were from false brethren. These trials must come to shake people off from every thing but the Lord, and to wean us from this poor, doomed world that is so soon to be destroyed. The Lord says if we love earthly friends better than we love him, we are not worthy of him; therefore every one's love will be tried thoroughly, and proved whether the Lord is desired more than friends, or homes, or the world, as in the last day, God alone will be exalted. Our faith will be thoroughly tried to see if it is true, if in God or man. If in man, it will fall; if in God, it will stand, and abide the day of his appearing. So think it not strange concerning the fiery trials. There is a need for them; we must have them, for the Lord says he scourgeth every one that he receiveth. Therefore make up your mind to take joyfully whatever trials come, knowing that the promise is true, that "all things work together for good to them that love God," and that "no good thing will he withhold from them that walk uprightly."

Trials are good, for without them we should not know whether we were wheat or tares. There is no pure gold until it has been purged of all its dross, but then it comes out lighter than ever. So with God's people; they shine all the brighter after he has well tried and proved them in the furnace of affliction.

Dear tried ones, be of good cheer. The trying time is almost over. Soon Jesus will come with the crown and glorious reward, eternal life and honor bestowing upon us, a home in the kingdom where no sorrow or trials can ever come. Only a little longer ye will have to endure the trials of this life. This is the self-denying time, and by-and-by we will have a welcome to a glorious and heavenly place where we can rest from all temptation. It is cheap enough to exchange a world like this, for one so soon to come, that is full of happiness and bliss. The Lord help us all to be there, is the prayer of the writer.

Bangor, Me.

— The hottest furnace makes the finest gold; the brightest lightning comes from the blackest cloud; the purest faith from the severest trials.

THE ARIAN KINGDOM.

WM. HOBBS.

The Visigoths, the Vandals, and the Ostrogoths, were Arians, and were conquered in the interest of the Catholic creed, in order to establish that creed as the religion of the Roman empire, both of the East and West; and hence their conquest forms an important epoch in the history of Catholicism. Buck says: "Arians were followers of Arius, a presbyter of the church of Alexandria about 315, who maintained that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created, the instrument under whose subordinate operation he formed the universe. . . . Their doctrine was carried in the fifth century into Assyria, under the Vandals, and into Asia under the Goths. Italy, Gaul, and Spain, were also deeply infected with it; and towards the commencement of the sixth century it was triumphant in many parts of Asia, Africa, and Europe; but it sunk almost at once when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian."

An Index of Dates, published in London in 1859, says the "Visigoths, or Westward Goths, form a separate division about 330. . . . . Assist the revolt of Procopius, 365; Athanaris their king, 369. Pressed by the Huns, are allowed by Valens to settle on the southern side of the Danube, and joined by their countrymen, the Ostrogoths. Antharic resigns to Fritigern, 376. Settled by a treaty with Theodosius I. in Thrace; choose Alaric as their leader, 382. Plunder Thessaby, 395; march into the West and invade Italy, 400; take Rome; Adolphus succeeds Alaric, 410. Leave Italy, and establish a kingdom in the south of Gaul, 412; extend their conquests into Spain, and found the Gothic (Visigothic) kingdom in that country, 414. . . . Most of their possessions in Gaul, conquered by Clovis, 507. Their kingdom in Spain overthrown by the Saracens, 711."

"Vandals, a Gothic tribe, early assailants of the Roman empire, at first among the Marcomanni and Allemanni, conclude a separate treaty for themselves with the Emperor Aurelian, 271. Form part of the army of Radagaisus, 405. After his defeat, they are led by Gunderic to force a passage over the Rhine, and establish themselves in Gaul, 406; enter Spain, at first acknowledge Maximus, then give him up to the Romans, and establish a kingdom for themselves under Gunderic, 409. Overcome the Alani and Suevi in Spain, 419. Driven by Asterius out of Gallicia into the south of Spain, 420. Defeat Castinus, and become a formidable power, 422. Occupy the south of Spain and the Balearic islands, 426. Genseric succeeds Gunderic, and is invited into Africa by Bonifacius, 428—lands there, and founds a new kingdom, 429."

"Kings of the Vandals in Africa. Genseric, 429–477. Hunneric, 477–484. Gundamund, 484–496. Thorismund, 496–523. Hilderick, 523–531. Gelismer, 531–534. Overthrown by Belisarius, and Africa made part of the Eastern empire, 534. The Vandals no longer a distinct people."

"Ostrogoths, or Eastern Goths, form a distinct division from their Western brethren (Visigoths) about 330. Their king, Geberich, defeats the Vandals at Marosch, and drives the Silingi into Pannonia, 335. Hermanrich reunites the two nations; separates them again by resigning the command of the Visigoths to Athanarish, 369. Attacked by the Huns; force a passage for themselves, and join the Visigoths on the southern bank of the Danube, 376. . . . Are settled in Phrigia and Lydia by the emperor Theodosius I., 382. Revolt under Tribigild and ravage Phrigia, 399. Brought into Europe again by Theodosius II., and settled on the lands left by the Visigoths in Thrace, 427. Conquered by Attila, 448; after his death defeat his son Ellac, recover independence, and under their kings Walamir, Theodemir, and Widimir, occcupy Pannonia, 453; make a treaty with the emperor Leo I., to whom Theodoric, son of Theodemir, is given as a hostage, 463. Walamir leads his people to assist Anthemius, emperor of the West; is defeated and slain by Ricimer, 472. Widimir invades Italy, and joins the Visigoths in Gaul, 473. . . . They ravage Thrace, take Epidamnus, and besiege Thessalonica, but are defeated by Sabinianus, 479; the whole submit to Theodoric, son of Theodemir, 481, and under his guidance establish a kingdom of the Ostrogoths in Italy, 493. . . . . . Fall of their kingdom, 559."

Kings of Italy. Odoacer, 476–493. Theodoric, *the Ostrogoth*, 493–526. Athanaric, 526–534. Theodotus, 534–536. Vitiges, 536–540. Hildibold, 540–544. Tolilia, 541–552. Teias, 552–553. Italy again made a province of the Roman empire, 553."

This date—A. D. 553—forms an important date as the year of the final overthrow of the Arian kingdom of Italy, and the union of the West with the Eastern Empire, the Catholic creed thereby being fully established by the arms of Justinian. In this year the fifth general council was held at Constantinople, which confirmed the decree of Justinian against the "Three Chapters" and the Origenists, issued in 544. By the conquest of the Ostrogoths in 553, by Narses, all the decrees of Justinian against *heretics* became in active force, because there was no kingdom that had power to prevent the execution of those edicts; and the confirmation of his edict of 544, by the Council of Constantinople in 553, is an important event, when the Catholic creed triumphed over all opposing creeds. From that time to 1843 was a thousand two hundred and ninety years. And a few more years will complete the thousand three hundred and thirty-five years from that date. Blessed is he that waiteth, or that endureth to the end.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 15, 1875.

TAKE NOTICE.

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

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THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and all—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

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Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.
AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

BRO. H. L. STEVENS, Coles' Ferry, Va., writes Nov. 25th:—"We have had some thirty-five converts here, and three at Black Walnut." Bro. Brundage and Bro. Stevens have been laboring together. May the Lord bless them richly. M. G.

DOING WELL.—The three months' list looks encouraging. Have *you* added any to the number? If not, *now* is a good time to do it, while the mind is on the subject. Come, make an effort to get the light and truth into some honest heart, that has been deprived of the privileges we are enjoying. This is only doing as we would have others do unto us in like circumstances. M. G.

THE SPEEDY COMING OF CHRIST is believed by many now, who ten years since had no special interest in the subject. The number of believers are on the increase. An English writer, who is opposed to the agitation of the subject confesses that "the doctrine is held by an influential portion of our [English] ministry, and, probably, membership too, and by a majority perhaps of our most successful evangelists." It is also added that "very many" of the English missionaries are proclaiming that Christ is coming soon. Praise the Lord that the good news is spreading in all directions. M. G.

"OUR COUNTRY."—The aspect of things in in "our country" is not very promising, and we see no reason to believe it will be any better. A close observer remarks as follows:

"Every thoughtful mind is alarmed at the condition of our country. There is no leadership—no statesmanship; not a solitary unitizing idea to fix and guide public action. Confusion and antagonism reign supreme. The house is rotten in timbers and tenants. Give us one hundred men who will act in concert, and we are saved. But if a meeting is called for this purpose, you will see such a contrariety as to make unity impossible. If there are statesmen they will not come to the front, and the people will not recognize them." M. G.

TRACTS.—This is the time to circulate tracts, that they may be read during the long winter evenings. It is a very economical way of scattering the light and truth. Those who have them in their houses, lying idle, will do well to hunt them up and lend them to their neighbors, especially the poor, who are not able to buy books and papers. In this way many may be led to seek an interest in Christ, and be saved in the day of his coming. Let us do all we can for Jesus, who has done so much for us. Let those who have no tracts to lend or give away, send at once and get some. Never be without them. Then when a neighbor comes in, and is willing to read, you can let him have one to read, which will open the way for further conversation on the subject, when he makes another visit. M. G.

POPE'S TEMPORAL POWER.—In 754 A. D., Astolphus, the Lombard king of Italy, surrendered to Pepin, the French king, who gave the Pope his tempoal power by the following treaty: "The Exarchate [of Ravenna] and the Pentapolis, with all the cities, castles, territories, and lands, thereunto belonging, to be for ever held, and possessed, by the most holy Pope Stephen, and his successors in the apostolic See of St. Peter."—*Bower's History of the Popes, Vol. 2, p. 97.*

This marks the commencement of the temporal power of the Pope. When the Italians entered Rome, Sept. 20th, 1870, the last vestige of temporal power was taken away, after being held, most of the time, for eleven hundred and sixteen years. Thank the Lord, that the long period of persecution is in the past, and that we may now expect to soon see our glorious coming King of kings.
M. G.

"THE PACIFIC MISSION."—Under this heading we find a long report in the "Signs of the Times" Oct. 21st from Elder James White, concerning the state of the seventh-day movement, on the Pacific coast. The report is rather gloomy. He says that "June 4th, 1874, the first number of the *Signs of the Times* was issued at Oakland." This is a seventh-day paper. He says they are now in debt for paper and building, "6,532, 88, every dollar of which is needed to-day to meet demands, and properly carry forward the business of publishing." Near the close of the report he says:—

"In the foregoing we have labored to give a correct report. The task has been a painful one as we have been in a strait betwixt a desire that the friends of the cause should know the true state of things and understand how to govern their actions, and the disgust we have felt in making them public. A sense of these things pressed upon us toward the close of the late camp-meeting and made us very unhappy."
M. G.

WESTFIELD.—The meetings at Westfield are still increasing in power and interest. From seven to half-past seven we have a prayer meeting, then preaching, followed by an inquiry meeting, when many remain every evening for religious conversation. We look upon the inquiry meeting as a very important part of revival work. Where there are devoted lay members, who are willing to engage heartily in the inquiry meetings, after the preaching, blessed results are sure to follow. The most successful way to reach the unconverted, and lead them to Christ, is by personal effort in conversation and prayer. When a church, or individual, neglects this part of christian work, lukewarmness and formalism is pretty sure to follow, while sinners become hardened and indifferent. Let every disciple of Jesus strive to persuade others to be christians. M. G.

CRIME.—It is truly alarming to see how wickedness abounds at the present day. The blackest crimes are being multiplied in all directions. Accounts of fraud, burglary, arson, drunkenness, stealing, fornication, adultery and murder, are crowding the daily papers, and yet but few of some of these worst crimes come to the light. Truly the "wickedness is great," and the harvest must be near. As expressed in the Bible, they are "past feeling, having given themselves over to lasciviousness, to work all uncleanness with greediness." This class is now very large, and increasing rapidly in all parts of the world. The sight is a sad one, and affords abundant reason to cry, "Come, Lord Jesus." No better state of things may be expected till he comes.

Satan is doing up his last work, but it is terrible. Old and young, high and low, learned and unlearned, by the thousand and million, are pressing down the broad road, regardless of their perilous condition, because blinded by sin and the devil. They are walking as blind men on the margin of the pit of perdition. Their situation is awful in the extreme; and yet but few, even of those who profess to have been delivered from the same perilous condition, are willing to lift a warning voice to save them from destruction. These things ought not so to be. M. G.

ONTARIO.

The church in Ontario, N. Y., dedicated their new chapel Saturday, Dec. 4th. The house is the best in town; pleasantly and centrally located, and will hold about four hundred. Bro. J. E. Wells, the pastor, has made noble efforts to secure this house, and has before him an excellent prospect for continued success. The meetings Saturday, Dec. 3th, and Sunday, the 5th, were excellent. The house was densely crowded, and the prayer and conference meetings were of the first class. Some have already (Dec. 6th), decided to begin a new life in Christ. Some fifty or sixty Brn. and Srs. came from surrounding towns, from ten to fifty miles to attend the meetings, and added much to the interest. The preaching Brn. present were Brn. M. R. Miles, B. P. Stevens, W. J. Hobbs, E. C. Cowles, C. H. Williams, J. E. Wells, A. C. Newell, and A. H. Dunbar.

Sabbath evening, some fifty or sixtv remained to attend the sacrament of the Lord's Supper, after the crowd had departed. The Spirit of Jesus was present to comfort those who love the "blessed hope."

It is so arranged that any christian denomination can occupy the house when it is not wanted by those who built it. Meetings are to be continued every day during the coming week, and blessed results are expected. M. G.

PRESENTS.

This is the time when persons begin to think about making presents to their friends at Christmas, or New Year. Those who seek to please Jesus will take the most satisfaction in their gifts when they make such as will produce the greatest amount of good to those who receive them. Often presents are made of no real value, although costly. They yield no special benefit to the receiver, only the pleasure afforded in accepting them as tokens of friendship and love manifested by the giver.

We have been thinking it would be a nice thing for those who wish to make a valuable present at small expense; one that would be often repeated during the year, and continually affording information and comfort, to send the *Crisis* to some poor person, who loves Jesus, but is not able to take a paper. What an amount of joy and gladness might be afforded in this way to some lonely family. Is there not some poor christian family in your neighborhood, that would be greatly benefitted by the reading of "our paper?" Gladden the heart of that lonely widow fifty-two times a year, by sending her the paper. Do it for Jesus' sake. He says, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

It is to be feared that the poor are too often forgotten by those in prosperity. When surrounded by books, papers, and a variety of the comforts of life, think of that family which is destitute of these things, and send them the *Crisis* to afford them weeky comfort during the coming year. It affords sweet satisfaction to make others happy, especially the poor. Jesus speaks very kindly of those who have pity upon the needy. Favors done to them afford blessings at compound interest. "The liberal soul shall be made fat."

Let all who can, send the *Crisis* to some poor saint, as a Christmas or New Year's gift, for the year 1876. Self-denial for this object will yield heavy dividends. Try it.
M. G.

PAPAL CORRUPTIONS.

It is no wonder that the Roman Catholic church is symbolized by a harlot, when we look at her shocking wickedness. She has not only corrupted all nations with her false doctrines, but those who are well acquainted say, her priests are notoriously licentious, and intemperate. They are as far from pure christianity as any class of unconverted men. A correspondent in Europe writes as follows:

"I have had a long talk with the Marchesa, of whom I wrote you as to the religious condition of Italy. She is a Roman Catholic, brought up by very bigoted parents, and was always taught to give the most implicit obedience to the priests and observe strictly the rites of the Romish religion. But she is a woman who thinks for herself; and she only confirms what many of the better class of Italians have already told me as to the horrible immorality of the cardinals and priests. She said, 'Our religion ought to be reformed; the confessional, the most infamous engine ever employed by mortal man, should be done away with; and the priests should be allowed to marry.' She then told me of a college for young men, where the director, himself a priest, supplied every means for the demoralization of the students, who were bound by oath not to reveal the iniquities practiced there. At last a young man, who was dying, cried out to his father, 'Do not, I entreat you, do not let my brother go to that dreadful place!' Questions were asked him, and very reluctantly he revealed enough to cause an investigation to be made. Attempts were made, as usual, to cover up the thing, but the facts disclosed were so shocking, that at the indignant insistance of the families whose sons and daughters had been betrayed in that den, the director was sentenced to twenty years' imprisonment. The Marchesa added that the same immoralities are known to be practiced in other Roman colleges. Indeed, the profligacy, not of the vulgar priests alone, but of the cardinals, is common talk in Rome, and the subject of constant ridicule by the people. When I was in Paris an Italian gentleman came there saying, 'I have fled from Rome because I cannot live there and see the open licentiousness of the teachers of my religion.'"

No doubt this is a true picture of the real heart of Papacy. It is corrupt to the lowest degree, and it is being made "naked," as foretold by the prophet. The Roman "woman, is now being seen in her loathsomeness. The people in this country are beginning to awake to the fact that the Catholic power is a deadly enemy to our dearest interests, including religion, education, and everything else held valuable by Protestants, and should the Papal power gain the ascendancy, we should fare no better than the martyrs in the dark ages. The spirit of the Papacy is unchanged. It is only qniet from necessity. It is, however, making large preparations to regain its lost political dominion, but we believe the attempt will be a terrible failure. The struggle may be severe and bloody, but her destruction is sure, and evidently near at hand. The mighty Conqueror—the King of kings—may be expected in a little while. M. G.

THE KINGS AND HARLOT.

The kings hate the Harlot, and God says they shall "make her desolate and naked." The foretold antagonism to exist in the last days between these parties, is being rapidly developed. The church has become very boastful and defiant, while the kings are ever ready to taunt her with the loss of power and their utter disregard of her pretence to heavenly authority.

That she is very boastful, and possesses the same haughty, intolerant, persecuting spirit that she did when she lighted the faggot fires, and drove the saints into the wilderness and desolate mountains, is evident from the following item of news from Spain:

LONDON, Dec. 1. The authorities of Toledo, Spain, have closed the Protestant churches there, and expelled the pastor and schoolmaster.

She would do the same thing in every town and city on this continent, to-morrow, if she had the political power which she is seeking after.

But the kings or civil rulers, where they have experienced the venom of the serpent's sting, hate her encroachments upon their rights and sovereignty, as the following will show:—"Quite a stir has been created in Paris by the refusal of the Government to recognize a title of nobility conferred by the Pope, or to permit the newly made nobleman to bear it at all. It says that the Pope is no longer a temporal sovereign, and has no right to confer titles of nobility which shall come in competition with those granted by the monarchs of the earth. This creates a stir, because the Pope has been quite liberal with these favors of late, and there are a number of counts and dukes in the French capital, who spread their feathers among the finest, whose titles have emanated from the "Holy Roman Empire." What a pity if they should have to forego their nobility after all, and be but simple French citizens. The ardor of some of them in support of the church might fall a few degrees perhaps."—*Boston Globe.*

That the Jesuits in America have the same programme and defiant spirit against Protestantism and all civil government, which is not dictated and moulded by the infallable Pope's authority, is clearly exhibited by the circumstances which recently occurred in the State of Connecticut, and reported as follows:—"On Wednesday morning, Father McCartin, the Roman Catholic priest of this place, entered the school-room of the school in the North Centre district, and remained through the opening exercise, which consisted of reading from the New Testament, conducted by Mr. Day, the teacher. After the conclusion of the exercises the priest inquired of the teacher 'Under what authority he was acting? Mr. Day told him he supposed he had a perfect right to do as he did. The priest then addressed the children of his flock, and told them to turn to their studies whenever the teacher read the Bible. Mr. Day remonstrated, as this was contrary to their commands. The priest then repeated what he had said, and added, that if the teacher should punish any of them, that they should come to him and make complaint. The teacher complained of the matter to the Board of School Visitors, and on Saturday evening the matter was warmly discussed. As the new member of the Board is a Romanist, he took the most active part, and denounced the practice of reading the Bible in our common schools. The following resoiution was passed:

Resolved, That there is no impropriety for a teacher to open the morning session by reading a portion of the Bible, without making comments, and maintaining order while the same is being read, and any intererence therein will be regarded as an intrusion."

THE SCHOOL TROUBLE IN NEWTOWN.

Since our report of last week about the interference of the Catholic priest with the duties of Mr. Day, the teacher of the North Center District school in Newtown, further trouble has been experienced, as written by our correspondent.

Monday morning, while Mr. Day was opening school in the usual way, with Bible reading, etc., Father McCartin again entered the room and interrupted the exercises by speaking to his children and ordering them to pay no attention to the reading of the Bible. Mr. Day, knowing that he was acting in accordance with the instructions of the Board of Education and the Board of School Visitors, asked Father McCartin to leave the room, intimating that he was the head of the school, and that his commands must be obeyed. To this order Father McCartin paid no attention, but continued his interruption. Mr. Day, believing force justifiable in carrying out his orders, laid hands upon the priest and ejected him from the room, tearing his clothes somewhat in the struggle.

Our correspondent says there is great excitement throughout the town about the matter, and that serious trouble is apprehended. Mr. Day is bound to conduct the school as he sees fit, while Father McCartin seems bound to have the Bible expunged from the school. It is reported that each of the parties is trying to have the other arrested, Mr. Day for assaulting the priest, and Father McCartin for interrupting the school exercises and disorderly conduct in creating a disturbance. The school has been broken up for a time, and probably will not be opened regularly until the excitement has cooled down.

It is perfectly evident that these things are the premonitory symptoms of a terrible conflict between the kings and harlot.
J. C.

LOOKING FOR THE MILLENNIUM.

"How many people there are who, looking for the early dawn of the millennium, must be discouraged when they learn that in the largest city of the Union it has hitherto been considered the proper thing for policemen to be on good terms with thieves."—*Christian Union.*

It depends on what kind of a millennium they are looking for. If for the ecclesiastical millennium of the world's conversion to Christianity by the combined efforts of Sectarianism, they have reason to be discouraged, by the aboundings of iniquity not only in the municipal, state, and national governments, but also in the churches themselves, which, full of worldliness and corruption at home, are sending missionaries to convert the heathen abroad. It is very questionable whether the number of true believers in Christ is any greater in proportion to the population of the globe now than in the first century of the Christian era. It may be that there is more profession, but not more faith. Indeed, the decline of faith is almost universally admitted, so that looking for a millennium of this sort might just as well be abandoned first as last.

But if it is the millennium of Christ's personal coming and reign on the earth that is looked for, there is no reason to be discouraged; for the present state of the world and the church answers unmistakably to the predictions of Christ and his apostles, that thus it shall be when the Son of man cometh. The corruption of society in general may resemble that of the days of Noah. The immorality of our city may put even Sodom to the blush; and the perilous times of the churches may already be upon us when multitudes profess godliness, but deny its power; and the scoffing cry be heard, "Where is the promise of his coming?"

It will not discourage the true believer who knows that these are the immediate antecedents of the coming of the Lord. He will only watch the more vigilantly, and pray the more frequently, and work the more vigorously, that he may escape the things that are coming upon the earth, and stand before the Son of man. The secularized churches, ever since the days of Constantine, have been expecting to bring about a millennium without the presence of Christ; but find themselves further from such a consummation than ever. On the other hand they who look for the coming of Christ to put down all opposing power, and establish his kingdom in righteousness and peace, are daily growing more hopeful of his near advent, as they witness the decline of faith and the increase of wickedness. Their constant watchword is, "Behold, he cometh!"—*Times and Watchtower.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

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Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as alsc payments of pledges made, to the

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Aug. 6th, 1875, and onward.

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THE DEITY OF CHRIST.

A. ROSS.

Since the publication of the Secretary's Report of the doings of the A. C. A., which met in Chapin's Grove, Springfield, Mass., last August, I have been asked to explain through the *Crisis* what I meant by "exclusive Deity." Now, it should be remembered that at the time of the very brief discussion of the Address, participated in by Brn. Bowman, Sheldon, and others, when asked by the President of the A. C. A. to explain my meaning, my language was simply this: "I cannot in conscience modify my terms in the Address—'the essential Deity of our Lord Jesus Christ.' But I do not wish to be understood to mean that Christ is God the Father, but God the Son."

The sentiment I wished to convey in the explanatory remark was, that our Lord was not the Father personally, but that he was distinct from the Father in person, and at the same time possessing without limitation the same constituent elements of the divine nature, power, and glory, so that "in him dwelleth all the fulness of the Godhead bodily," and that by virtue of his eternal divinity he was, and is, and will be God over all and rich unto all that call upon his name. And while I may undertake to affix to the foregoing a few thoughts, let me here remark that I consider the subject of Christ's essential Deity and union in the Godhead beyond the power or reach of human thought to discuss. Like infinity, it is taught and affirmed from the opening to the close of the Sacred Canon, but is not, neither can it be, explained to the comprehension of the human understanding. It is simply with us a matter of faith, based on the authority of the Divine Record. Who would undertake to comprehend or explain infinite space, infinite power, or infinite existence? Much less does it become us by our self conceited sophistry to undertake a solution of the sublime mystery, "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:10.

Miracle is the wreath of power which alone encircles the brow of Omnipotence; or, is an ability to produce an effect independent of the operation of instituted laws. It is the glory of which Isaiah speaks thus: "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images" (chap. 42:8). Did our Lord Jesus Christ perform miracles? The affirmative reply to this question absorbs the Old and New Testaments. "Who is the Creator of the ends of the earth, that fainteth not, that hath measured the water in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance; that taketh up the isles as a very little thing; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in? Lift up your eyes on high, and behold; who hath created these things? that bringeth out their host by number; he calleth them all by names, by the greatness of his might; for that he is strong in power; not one faileth."

From these lofty and sublime appeals of ancient prophets, who saw his glory and spake of him, for a reply let us turn our ear and attentively listen to "the voice of one crying in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God." "John bare witness of him, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me." "Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him." "He must increase, but I must decrease." "He that cometh from above [from heaven] is above all." John 1: 15; 3: 8, 30. And for an extended reply let us consider the testimony of the apostle John. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. . . . He was in the world, and the world was made by him, and the world knew him not." John 1: 1–3, 10.

Also, let Paul speak: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands." Heb. 1:1, 2, 10. Again, from the same apostle: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him." Col. 1: 16.

If we turn from his works of old to behold him in the likeness of sinful flesh, in fashion as a man, in the form of a servant, we see him standing in a delegated official capacity as the sent of the Father, the Apostle and High Priest of our profession, but at the same time by his own intrinsic divinity and power turning water into wine; feeding five thousand with that which would be a scanty supply for five men, and having an abundance left; commanding the elements, and lo, the winds and the seas obey him; instantaneously healing all manner of sickness and disease without medicine; rebuking demons, and they cry out, "Hast thou come to torment us before the time?"; speaking to the tenants of the dust, and lo, they spring to life again; and more than all this, exercising the divine, supreme prerogative in saying to the sin-palsied soul, "Go in peace, thy sins are all forgiven thee."

From these numerous manifestations of power, may we not like the Pharisees of old cry out (but with a better grace than they), "Who can forgive sins but God only?" Let us not be startled at the idea of giving him a name such as the Scriptures make most familiar—"Unto the Son he saith, Thy throne, O God, is for ever and ever"; while he himself hath declared, "I am the Alpha and the Omega, the beginning and the ending." He is God manifested. No man hath seen God the Father at any time, but Jacob says, "I have seen God face to face" (Gen. 32: 30), one called a man, an angel, God. Hos. 12: 4.

The Elders "saw the God of Israel." Ex. 24: 10. Unto Moses the Lord spoke face to face. Ex. 33: 11. Joshua conversed with the adorable Captain of the Lord's host. Josh. 5: 15. Manoah feared, saying, "We shall surely die, because we have seen God." Isaiah cries, "Woe is me! for I am undone; . . . for mine eyes have seen the King, the Lord of hosts." Isa. 6: 5. All of which sufficiently prove that he who was thus seen and conversed with by patriarchs and prophets was not God the Father, but none other than our Lord Jesus Christ, "who is over all, God blessed forever." Amen.

DID JESUS BAPTIZE?

N. STAPLES.

JOHN 4: 1, 2.—"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples himself"). For a person to quote the first clause of v. 2, "Though Jesus baptized not," and argue that the Greek word "not," proves that Jesus did not baptize, would be doing like the wayward lad, who quoted Prov. 1: 10, omitting the last word, to justify his course; which, last word, had it been quoted, would have reversed his argument altogether. Arguing from v. 2, that Jesus did not baptize, but that his disciples did baptize, I think is contrary to Scripture, and therefore wrong. The Greek word, *ouk*, in v. 2, rendered "not," is also rendered "none" twenty times in the New Testament. It is also once rendered "no man" in 2 Cor. 11: 19. The word *alla*, rendered "but" in v. 2, is rendered "save."

I think the import of v. 2 is, "Jesus baptized none save [or except] his disciples." But if any are incredulous as to this being the true meaning of v. 2, please turn to John 3: 22, and read: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized." And if they believe not this, "Neither will they be persuaded, though one rose from the dead."

I think the disciples were not commissioned to baptize till after Christ's resurrection, and then their commission was not in force till the descent of the Holy Ghost, which took place on the day of Pentecos.

Raymond, Me.

EARNESTNESS.

L. B. WEAVER.

I have felt for a long time as if we were not earnest enough in the cause of Christ, that we did not fully realize the importance of being in earnest, when we know that time is so short. While I have read with the deepest interest of the great revivals that follow the labors of Bro. Moody, I have felt as if we needed more earnest workers in the cause of our Master. In the silent hours of night I have often wet my pillow with tears while praying for the cause of God to be revived.

Do we believe that Jesus is coming so soon as the signs now indicate? Do we believe that we must soon stand before the Judge of all the earth, and there give an account of how we have passed our time here? It seems to me that if I could only get up from this bed of sickness and suffering, I would work valiantly and earnestly to win souls to Jesus. But while I lie here I am not idle. God knows I am in earnest to do all that lies in my power to fill the mission he assigns me here. When I realize how soon we are to be arraigned before the bar of God to pass the solemn test, I feel that there is nothing too hard for me to do if Jesus is only with me.

We are in the last day perils. The day of mercy will soon be past, and oh! how many there are who might now be saved. May we be more and more in earnest to persuade men and women to flee to the ark of safety. Do we show to those who are out of Christ, by our daily life, that we are in earnest in these things? Do our words, our actions, our dealings with them, show that we expect soon to change this mortal life for an immortal one, where all is fair, and no sorrow can come? Do people know by becoming acquainted with us that we are engaged in the work of God? Life or death is before us. Shall we choose life eternal, and all the blessedness there is in the kingdom of our Redeemer, or shall we, for the sake of a little gain, choose death? This is a momentous question. Every thing we have that can tell for God and his truth, ought now to be in action. O, look about thee, and see if thy garments are all white and pure, free from the world; look into your hearts also, and see if you are all ready to meet the Master, who is so soon coming. When the trumpet sounds, there will be no more time to work. Is every thing now right between you and God, and between you and your brothers and sisters? Are you doing all you can to build up each other?

Dear brethren and sisters, the times in which we live are perilous, and we must stand up for Jesus, or he will not stand up for us when he comes. If earnest workers were ever needed, they are needed now.

North Dana, Mass.

"AWAKE OUT OF SLEEP."

C. B. PRESTON.

Brethren, "now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Why I say "brethren," is because the apostle is referring to believers, or in other words, sleepy believers. We look at the professed Christians of the present day, and how do we find them? Do we find them up and doing, realizing the night is far spent, the day is at hand? Ah, no. The majority of them are in a drowsy, sleepy state, waiting for some change in business, or of some other kind. They are so stupid and sleepy that they cannot see that the day of judgment is right here upon us.

This drowsiness in the church of Christ has not been but a few years, which indicates the soon coming of our Master. "Because iniquity shall abound,"—that is, in the last days, when perilous times shall come, "the love of many shall wax cold." We know that this state of things cannot last long because the church is in such a state. Look at the churches in New York City. They are actually trying to buy converts. We extract the following from the New York *Sun*:—

"At a Ministerial Conference lately held in New York City, the discussion of the question, 'What grounds have we to expect an unusual religious revival in this city during the following winter, and what methods, if any, should we adopt to accomplish such results?' was introduced by the Rev. Dr. Terry, who thought that the large congregation that greeted Moody and Sankey on Sunday indicated the event of a great religious awakening. He said that the churches of the city were greatly overburdened with debt, and that they cannot get money except by clap-trap extortions, such as fairs and festivals. One church, he added, has introduced 'kissing festivals,' and another offers a new chromo to every convert. The Rev. Dr. Wm. Corbit said that the M. E. Church in New York City had not been in so deplorable a condition for the past twenty-five years."

Brethren, the sure word of prophecy is being fulfilled before our eyes. Can we mistake it? No.

"Soon the joyful news will come,
Child, your Father calls, Come home!"

Amen. Even so come, Lord Jesus.

Lowell, Mass.

QUESTIONS.—We read that Philip was "caught away" after baptizing the eunuch. What is the word in the original for "away" in this passage, and how many different renderings can it have?

We read that Paul was "caught up to the third heaven" "into paradise." Is the "paradise" and the "third heaven" of this passage on the new earth? What is the original for "up" in this passage, and how many different renderings can it have?

We read that those alive when Jesus comes will be "caught up." What is the original for the word "up" in this place, and how many renderings can it have?

A. BEARDSLEY.

HATLEY.—The Lord is reviving his work in Hatley. Several have started to serve him, and to look for his Son from heaven. Wanderers have been revived, and have fully consecrated all to God. The Lord is helping us here. C. S. SHATTUCK.

Correspondence.

From Bro. C. H. Ward.

Dear Editors:—I was born in Massachusetts in 1813, brought up under the most rigid rules of Presbyterianism, and taught to believe what the minister said was all right, and that that was all we need to know about the Bible. The minister could do the preaching and all the praying for the people, except the deacons, as they were about the only ones that we ever heard say anything in the meetings.

At the age of twelve years, I thought I met with a change of heart at a revival season, but I gradually lost my interest in religious things. Some four years after, during another revival season, I awoke from my slumbers, and at that time united with the Congregational church. Having been sprinkled in infancy, which they call baptism, it was very easy to get into the church. I held my standing with that church until 1836, when I moved, with the rest of my father's family, to western New York, where I was thrown into the society of Free-will Baptists. After associating with them, attending their meetings, and hearing the subject of baptism explained, I was induced to look into the matter, and was soon satisfied that immersion was the only baptism taught in the Bible, and at the first opportunity I was baptized, and united with the Free-will Baptist church, taking an active part with them.

In 1843, I think it was, I was in Buffalo, in company with our minister from Boston, Erie Co., N. Y., and hearing that Bro. Geo. Storrs was lecturing there on the prophecies, we went to hear him, as we both felt interested in the subject. At the close of the meeting, Bro. Storrs gave me his "Six Sermons." I thanked him, and as soon as I found time began to read them, but became disgusted and put them aside. After some days I took up the book again and read some more, but I said to my wife, "I can find plenty of Scripture to set at rest all such stuff as that"; but in looking for the language I was so sure I could find, instead of finding it in the Bible, I found it in the hymn-book; and you can judge of my surprise. From that time I began to read the Bible for myself. I thank the Lord my eyes have been opened to see the truth as it is in Jesus, and that I can rejoice in the blessed promises made to the fathers. I have been

called a heretic by some of my warmest friends, and my name has been cast out as evil by them, but that did not hurt me, for I knew whom I had believed, and what I believed, and could give a reason for my hope.

How strange that people can be so blind in this day and age of the world, especially those who profess to make the Bible their study, and pretend to be teachers in spiritual things; indeed, their teaching is too spiritual, so much so that there is no substance. O, that God's Spirit might open the eyes of the children of men to see the truth, for it seems to me that the time is very short, that probation will soon close, when He will come whose right it is to reign. Amen; may he come quickly.

When we have labored and toiled on through poverty and disappointment beyond life's summit, and begin to go down the rough way, and our infirmities increase upon us, it is then we begin to sigh for rest; and I thank the Lord I find a rest spoken of in his holy Word that will be a rest indeed. Here awhile we labor during the day, and our physical powers are exhausted, and we look forward to the night as our time to rest; but this is only for a few short hours, and then comes another day of toil. There is, or has been, a long night of rest in the grave, the land of the enemy, for the prophets and the ancients, but it will not seem long to them, for "the dead know not anything." But this is not the rest that I am looking forward to as the most to be desired. The rest I want is not in the night, but in the day; yes, blessed day, for "there shall be no night there." One of the glories of that day will be that those who dwell there will never say "I am tired." There will be no need of night for the weary ones to rest in, for it will be the rest that remains to the children of God;—not a day of inactivity, but of activity without being tired; for it is said of the redeemed—"They shall run, and not be weary; and they shall walk, and not faint."

What glorious things are prepared for those who love and obey God. Jesus said to his disciples, as he was about to leave them—"In my Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." O, blessed promise! Are we looking for its speedy fulfillment? If so, are we ready, with our lamps trimmed and burning? If so, happy are we, for we can say from the heart, "Come, Lord Jesus, and come quickly."

Ottawa, Ill.

From Sr. Hannah M. Hair.

Editors of Crisis:—May God bless you all, is my prayer, and enable you to still send forth meat in due season to the hungry, perishing poor, who are starving for the bread of life. I love the *Crisis*, because it brings such rich food to my hungry soul. I love to hear the good old story of my Savior's coming. How I love his dear name! He washed me in his own blood forty-five years ago the first day of this month. Blessed be his name! I have loved him ever since, and that blood saves me now. While I am writing, I feel its healing streams flowing in my poor heart, and it swells with rapturous emotion. My all is on the altar. I am waiting to hear the trumpet sound, and be gathered with all the blood-washed in my Eden home.

Brethren, look up! He is coming whose right it is to reign, and he will take the kingdom, and possess it for ever. Amen. Come, Lord Jesus, come quickly.

Albion, Iowa.

From Sr. M. S. Knowlton.

Dear Brn and Srs.:—I think of the good meetings we have had together at Alton Bay and at other places, and it makes me think of the home we are going to have by-and-by, where we shall not have to part if we prove faithful. The Lord help us to be real good, and may we love him with all our hearts.

I wish to say a word to the young people that went to Bro. Leslie's tent-meeting at Alton Bay. Be of good cheer, the Lord is coming soon, and then we shall not have any more trials. Bear every cross; give all for Jesus. If we love Jesus, we shall keep all his commandments. The dear Lord help you all, is the prayer of your unworthy sister in Christ. Pray for me.

Danbury, N. H.

Married.

EVERETT—ELLIOTT. At Sugar Hill, N. H., Oct. 12th, by N Wheeler, Mr. EDMOND N. EVERETT and Miss MARY G. ELLIOTT, of Bath, N. H.

ALDRICH—QUIMBY. Nov. 19th, by N. Wheeler, Mr. GILBERT D. ALDRICH and Miss VOLORA QUIMBY, of Lisbon, N. H.

BARTLETT—SHATTUCK. Nov. 25th, by N. Wheeler, Mr. WALTER C. BARTLETT, of Landaff, and Miss NELLIE W. SHATTUCK, of Bethlehem, N. H.

SAWYER—CHANDLER. Nov. 24th, by N. Wheeler, Mr. GEO. H. SAWYER, of Bath, and Miss ABBIE J. CHANDLER, of Lisbon, N. H.

WOODMAN—BICKFORD. In Rochester, N. H., Dec. 4th, by Elder J. H F. Varney, Mr. NAHUM F. WOODMAN and Miss EMMA J. BICKFORD, both of R.

FOREIGN NEWS.

LONDON, Dec. 6. The *Pall Mall Gazette* contains the following: An awful explosion occurred to-day at Swaithe main colliery near Barnsley, in West Riding of Yorkshire. It is feared that more than one hundred and forty lives are lost.

Dec. 7. The *Times* gives prominence to the announcement that Col. Stokes, commandant of the school for military engineering, has been appointed to accompany the Right Honorable Mr. Cave to Egypt. Several important officials are also attached to the mission.

The *Globe* is informed that six frigates, now at the East Indies, will shortly leave for the Mediterranean, via the Suez canal.

DOMESTIC NEWS.

New York, Dec. 7. A *Herald* cable dispatch, dated Madrid, midnight, says the message of President Grant occasions great excitement. A complete summary of the Cuban question was cabled to Senor Collantes, minister of foreign affairs, and an informal meeting of the ministry was held to-night. A day's delay in sending in the message is regarded suspiciously, and the belligerency disclaimer will be variously discussed in to-morrow's papers. Duplicity will probably be charged, and the ultra organs intimate threats of Carlist recognition. The newspapers are issuing extras, and the streets are crowded. The excitement is equal to that shown over the Virginius affair.

Washington, Dec. 9. A high Government official states that the forthcoming message on Cuba will contain statements of startling interest, and full justify the naval preparations. This officer adds that it is by no means certain that our negotiations with Spain can be successfully terminated without danger or grave complications.

Montreal, Dec. 8. A special telegram to the *Witness* from Oka, an Indian village on the Ottawa river, says the Protestant Indian church was completely demolished yesterday by a mob of French Canadians (Roman Catholics), the roof, steeple and walls being leveled to the ground.

Columbus, Ohio, Dec. 9. A convention of city and town officials from twenty-five cities and towns was held here yesterday to consider the tramp evils. Resolutions were adopted that workhouses be established and that no stranger be given charity who will not work, and that magistrates be empowered to commit vagrants to workhouses, and in places where there are none, they be committed to a chain gang to work on roads, etc.

In Brief.

— The Pennsylvania coal mining is suspended, throwing 30,000 men out of employment.

— It is alleged that the Princes of Abyssinia have asked the assistance of America to conquer the Mohammedan invaders.

— Disastrous floods are reported in some sections of Texas.

— The total value of William B. Astor's estate is probably not above $45,000,000.

— Baltimore is a remarkably healthy place. The number of deaths last week was only ninety-nine for a city of 300,000 inhabitants.

— It is alleged that a large body of Abyssinians have surprised and killed 1200 Egyptians.

— Montenegro is preparing to give the "sick man" a decisive blow.

The retrenchment in the New York Custom House amounts to $300,000 per annum.

Notices.

QUARTERLY MEETING.—The Fourth Quarterly Meeting of the Washington County, Kansas, A. C. Conference will be held with the A. C. Church at Brantford, commencing *Saturday, Dec. 25th*, at eleven o'clock, and will hold over Sunday. The business meeting will be held at two o'clock Saturday. All the friends of Jesus are earnestly requested to be present and help to advance the Master's cause. Lovers of the Lord who are waiting for his return, let nothing keep you from this meeting. Pray for God's blessing to attend it, and come prepared to work for Jesus.
JOHN BATTERTON, *Sec.*

NOTICE.—There will be a meeting of days in West Waterville, Me., commencing *Thursday evening, Dec. 23d*, and holding over the following Sunday. A general invitation is given for the brethren and sisters to unite in laboring for the salvation of sinners. Come in all the fulness of the gospel of Christ, to do good and get good. Provision will be made for all. Call on Thomas Penny, Henry Penny, J. Bickford, G. W. Downs, or John Moses. For the A. C. Church,
H. B. SEVEY.

QUARTERLY CONFERENCE.—The Quarterly Conference for Southern Dist. Mass., will hold its next session at Kempton Street Chapel, New Bedford, commencing *Wednesday evening, Jan. 12th*, and continue over the following Sabbath. A general attendance of churches in this District is solicited. A goodly number of our preachers are expected to be present to preach the Word.
M. BATCHELOR, *Com.*

DEDICATION.—The Lord willing, the Advent Christian Church edifice of St. Johnsbury, Vt., will be dedicated *Thursday, Dec. 16th*. Services will commence at two o'clock P. M. We hope to see our dear brethren and sisters from abroad, and will try and provide homes for all who may come. We expect Eld. J. Hemenway to be present to preach the dedicatorial sermon.
M. A. POTTER, Pastor.

CONFERENCE.—The California A. C. Conference will hold its fourth semi-annual session at Santa Clara, Cal., commencing *Thursday, Jan. 13th*, at 10 o'clock A. M. A full attendance is desired. Ample provision will be made for delegates from all the A. C. churches on the coast, and members whose sympathies and labors are in unison with us in the work for Jesus. We hope to meet friends from all parts of the State.
A. J. YOUNG, *Sec.*

BRO. A. SIMPSON will commence a course of Lectures on the Prophecies, and other Bible subjects, at the Hall in Anthony Village, R. I., Dec. 29th, and continue over the Sabbath, and into the next week, if the interest demands. Let much prayer go up for a special blessing on these meetings.
E. BELLOWS.

Work while the Day Lasts.

The Missionary Association formed at Pittsfield Campmeeting, Sept. 9th, 1875, proposed to procure a Tent for Mission work in the Eastern part of Maine, said Tent to be raised in one hundred shares, and all to be taken up by the first day of May, 1876. The Tent, with a small one to go with it, will cost only three hundred dollars. Dear Brn. and Srs., shall we not have one hundred shares, of $3 00 each, at once? Those who are not able to take one, can get several to club together, and send in a pledge by postal card, to be paid the first day of May, 1876, and help to send the gospel of the kingdom into some new places while time lasts. Working time is almost over. Shall we not have a response to this by mail from all who are able to help? We shall order the Tent made at once.

Direct to Jer. Carr, South Albion, Me.

For the Association, { O. S. FRENCH. JER. CARR.

HOOSICK VALLEY CONFERENCE.—The next Quarterly meeting of the Hoosick Valley Adv. Chris. Conference will be held at Low Hampton, N. Y., near the old homestead of Wm. Miller, commencing *Wednesday evening, Jan. 12th*, and will hold over the Sabbath. All necessary particulars in due time.
H K. FLAGG, President.
ROB'T. CONDLISH, Secretary.

DISTRICT MEETING.—The first such meeting for the present Conference year of the A. C. C. of the Province of Quebec, Canada, will be held in the Farnham District, at the stone school-house, East Farnham, to commence *Thursday evening, at 7 o'clock, Dec. 23d*, and continue over the following Sabbath. Let there be a good attendance, and all parts of the Dsitrict be well represented. Matters of special interest will be considered. Let success be insured by earnest prayer and faithful co-operation.
C. P. DOW.
L. MARSH.

QUARTERKY MEETING.—The second Quarterly Meeting for the S. W. District Wisconsin A. C. Conference will convene at Springville, Vernon Co., in connection with a holiday meeting to be held there, commencing *Dec. 25th*, in the evening, and continuing until Jan. 1st. All the faithful in the region are invited. Come filled with the Spirit, to work for the welfare of sinners.
PHILO HITCHCOCK.

OHIO CONFERENCE.—The next session of this Conference will be held with the church in Nevada, Ohio, commencing on *Thursday evening, Jan. 6th*, and continuing over the following Sabbath. We earnestly plead with the scattered believers in the soon coming of our Lord to make one grand rally for this meeting. Homes will be provided for all who come.
E. M'CULLOCH, President.

PROTRACTED MEETING.—There will be a protracted meeting in Litchfield, Me., at the Buker school-house, commencing *Thursday evening, Dec. 16th*, to continue over Sunday. Brn. and Srs. are invited to this meeting to labor for the salvation of sinners. Brn. will call on Orington Berry, Samuel Williams, Benj. Berry, Levi Rhodes.
For the Brn., H. B. SEVEY.
F. E. BLAISDELL.

CONFERENCE.—The Advent Christian Conference of New Brunswick will hold its quarterly session in Woodstock, beginning *Thursday, Dec. 16th*, at 7 o'clock P. M., and continue over the following Sunday. Come all who can, and unite with us.
RUFUS SNOW.

QUARTERLY CONFERENCE.—The first Quarterly Meeting of the New Hampshire Conference will hold its session with the church in Melvin Village, N. H., commencing Wednesday evening, Dec. 22nd, and continue over the Sabbath. Preachers and people are invited to come to this feast laden with the spirit of the Master.
N. WHEELER, D. W. DAVIS, J. W. WHITE, } Committee.

QUARTERLY MEETING.—The second quarterly meeting of the Eastern District of Michigan Conference will be held with the church at Sharpsville, Lapeer Co., Mich., commencing *Friday evening, Dec. 17th*, and hold over the Sabbath. Come, brethren, in the spirit of the Master, and let us have a heavenly sitting in Christ Jesus. A good representation of preaching brethren is expected.
IRA GREENE, Secretary.

QUARTERLY MEETING.—A Quarterly Meeting will be held at Bellville, Wis., beginning Dec. 17th, in connection with the dedication of a house of worship. Bro. Thurber is expected, and all of our ministers in the Southern district are invited. Let the brethren gather in from all directions.
WM. SHELDON.

QUARTERLY MEETING.—The R. I. and East Ct. A. C. Quarterly Meeting will hold its next session with the church at Abington, Ct., to commence Dec. 22d, and hold over Sunday. Let there be a general rally. Bro. Simpson is expected to be there.
E. BELLOWS.

ACKNOWLEDGMENT.—S. W. Brockford, $1.00. From a Sister, $1.00.
G. THOMSON.

NOTICE.—I have closed my labors with the church in East Topsham, Vt. I am now at liberty. If any of the brethren wish my labors, they can address me at East Topsham, Vt.
DANIEL D. PAGE.

NOTICE.—Brethren: I have closed my labors with the church at Morrisville, Vt. I am now at liberty to go anywhere the way opens to preach the gospel of the kingdom. If any of the brethren want I should preach to them, they can write me at West Randolph, Vt.
ELD. J. A. CLEAVELAND.

NOTICE.—This is to certify that the A. C. Church worshiping on Hammond Street, Providence, R. I., have given Eld. A. W. Sibley a call to become their Pastor, and he has accepted the same. All preaching brethren wishing to exchange, or to preach, will confer with him.
J. W. LAKE, Church Clerk.

To Preaching Brethren.

Maine.

Preaching brethren going to Lewiston, will please correspond with Auburn S. Collins, or D. Hargrave.

Preaching brethren going to Kennebunkport, will please correspond with either of the following committee: Jonas Merrill, Chas. B. Clough.

Preaching brethren going to Bath, please correspond with James Ham, or Wm. Blaisdell.

Preaching brethren going to Steep Falls, please correspond with either C. H. Sweet, J. R. Foss, or W. H. Anderson.

Preaching brethren going to Oxford, please correspond with either F. Smith, Oxford, or L. L. Twitchell, Norway.

Preaching brethren going to Hallowell, please correspond with Simeon Small and Alfred Gowell.

Preaching brethren going to Gardiner, please correspond with Bro. J. Thomas.

Preaching brethren going to Bonny Eagle, please correspond with Orrin Smith.

Preaching brethren going to Springvale, please correspond with L. W. Gowen, Springvale.

Preaching brethren going to Lyman, please correspond with J. R. Tripp, Alfred.

Preaching brethren going to Biddeford, please correspond with T. W. Applebee, Box 1340.

NEW HAMPSHIRE.

Preachers going to Franklin, please correspond with B. C. Stevens, or Moses Burbank.

Preachers going to East Canaan, please correspond with E. G. Mudgett.

Preachers going to Portsmouth, please correspond with T. J. Spinney, John Shannon, or John Downing.

Preachers going to Newcastle, please correspond with Rufus Yeaton, William W. Martin, Chas. W. White.

Preachers going to Rye, please correspond with Bro. Moses Garland, Cor. Sec.

Preachers going to East Rochester, please correspond with James Quimby, or John C. Shorey.

Preachers going to Newmarket, please correspond with Eld. J. L. Chute, Pastor.

Preachers going to Exeter, please correspond with either N. Churchill or G. T. Stacy.

Preachers going to East Canaan, please correspond with Elijah Whittier.

Preachers going to West Deerfield, please correspond with Elder Rufus P. Bean, West Deerfield, or Elder Enoch Morrill, South Deerfield.

Preachers going to Lake Village, please correspond with Levi Allen or D. G. Drake.

Preachers going to South Barnstead, please correspond with either of the committee—J. Murphy, G. H. Cilley, South Barnstead, or S. N. Langley, Barnstead.

Preachers going to Manchester, please correspond with Wm. A. Lovejoy.

Preachers going to Rochester Village, please correspond with the Pastor, J. H. F. Varney.

MASSACHUSETTS.

Those wishing to preach in Lawrence, Mass., please correspond with the following Com.: J. T. Merrill, Isaac Nickerson, P. T. Watson, Charles Dow. They will find a home with Bro. Geo. H. Churchill, No. 16 Valley St.

The Franklin Hall Society have united with the remainder of the Bethel Society, and hold their meetings at the Bethel. Please correspond with B. F. Thompson, Secretary, Springfield, Mass.

Those wishing to preach in East Weymouth, Mass., will please correspond with either Charles Helme, of Hingham Centre, Mass., or Alonzo Manuel, of East Weymouth, Mass., before sending their appointments.

Those wishing to preach at Southbridge, Mass. will please correspond with George Brackett or Porter J. Smith.

Those wishing to preach in North Adams, Mass., please correspond with C. N. Pike, Box 672.

Those wishing to preach in Haverhill, Mass., will please correspond with the following committee before sending their appointments:—S. A. Wilson, Chas. Colby, E. K. Downes.

CONNECTICUT.

Those wishing to preach in New Haven, t., must correspond with the Secretary, Eld. A. H Steele, 126 Franklin street.

Those wishing to preach in Bristol, onn., will, please correspond with H. A. Way, H. P. Bradley or B. Hitchcock.

Those wishing to preach at Bridgewater, t., please correspond with ro. L. Barsley.

NEW YORK.

Those wishing to preach in Hoosick Falls, N. Y., will please corrrespond with C. Lawton or John White, of Hoosick Falls, or S. W. Worthington.

Those wishing to preach in Rochester, N. Y., will please correspond with J. S. Maynard, 66 Lorimer St., or A. G. Andrews, 28 Comfort St., Rochester, N. Y.

Those wishing to labor with the Second Advent church of Hebron, N. Y., will please correspond with Warren Howard.

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Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the CRISIS henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommend, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.
John Parsons .... Sunday, Dec. 19th
J. S. White .... Sunday, Dec. 26th

BOSTON (Repository Hall) 712 Washington St., corner of Kneeland St.
Preaching at 10½ *a. m.* and 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Prayer meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meeting Tuesday and Friday evenings, at 7½ o'clock.
A. W. Bradford .... Sundays, Dec. 19th and 26th

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.

SOMERVILLE, Mass. (Pilgrim Hall, Summer Street.)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Z. Boody .... Sunday, Dec. 19th

HYDE PARK, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass .... 4th Sabbath in each month for the present. J. COUCH.

Exeter, N. H .... Thursday, Dec. 16th
Dover, N. H .... Friday, Dec. 17th
A. ROSS.

Tremont .... Sunday, Dec 19th
Mattapoisett .... Friday evening, Dec 31st
Fairhaven, Mass .... Sunday, Jan. 2d
J. S. WHITE.

Enfield (Keith school-house) Thursday evening, Dec. 16th.
Palmer, Mass .... Friday evening, Dec. 17th and over Sunday, Dec. 19th. ENOCH MORRILL.

Wakefield, Mass .... evening, Dec. 20th
Haverhill, Mass .... evening, Dec. 21st
Biddeford, Me .... evening, Dec. 22d
Kennebunkport, Me .... evening, Dec. 23d
Great Falls, N. H .... evening, Dec. 24th
Brentwood, N. H .... evening, Dec. 25th
Manchester, N. H .... evening, Dec 28th
Waterbury, Vt .... evening, Dec. 29th
WM. C. STEWART.

Friendship, Me .... Sunday, Dec. 19th
Cushing, Me .... Sunday, Dec. 26th
Have no appointments for January. If I am wanted in any new place, please write me at Bowdoinham, Me. H. S. MITCHELL.

Danbury, N. H. (Town House) .... Sabbath, Dec. 26th
Warner, N. H. (Waterloo school-house) Sab., Dec. 19th
Dorchester, N. H .... Saturday evening, Jan. 1st and over the Sabbath, Jan. 2nd.
Meredith Village, N. H .... Friday evening, Jan. 7th
Dolloff Hall .... Saturday evening, Jan. 8th and over the Sabbath, Jan. 9th.
Lake Village, N. H .... Sabbath, Jan. 16th
SIMEON ROBY.

Bradford, N. H. (Bush meeting-house) Sun., Dec. 19th
A. S. WILLIAMS.

Alton Corner, N. H .... Sunday, Dec 19th
T. W. PIPER.

East Acworth, N. H .... evening, Dec 18th and over Sunday, Dec. 19th. J. B. S. PILLSBURY.

Providence, R. I .... Sunday, Dec. 19th
Fitchburg, Mass .... Sundays, Dec 26th and Jan. 2d
Hartford, Ct .... Sundays, Jan. 9th and 16th
GEO. W. BROWN.

Southbridge, Mass .... Sunday, Dec. 19th
GEO. A. STREETER.

Square Pond, Ct .... Sunday, Dec. 26th
WM. J. RIPLEY.

Bath, Me .... Sunday, Dec. 19th
Bangor, Me .... Sunday, Dec. 26th
S. K. PARTRIDGE.

North Pembroke, N. H .... Sunday, Dec. 19th
Franklin, N. H .... Sunday, Jan. 2d
O. W. KIMBALL.

North Shrewsbury, Vt .... 1st and 3d Sundays in each month. WM. J. BLANCHARD.

Erving, Mass .... Sunday, Dec. 19th
Hartford (Stedman's Hall) .... Sunday, Dec. 26th
W. N. PILE.

Loudon Ridge, N. H .... Sunday, Dec. 19th
Epsom, N. H (Marden's Corner) .... evening, Dec. 25th
Chichester, N. H. (Pine Ground) .... Sunday, Dec. 26th
N. B. MCMURPHY.

South Barnstead, N. H .... Sunday, Dec 19th
Barnstead, N. H. (Tuttle school-house) Sun., Jan. 2d
J. T. LIBBY.

Montgomery, Mass .... Sabbath, Dec. 19th
Brimfield, Mass .... Sabbath, Dec 26th
Wilbraham, Mass .... Sabbath, Jan 2d
Palmer, Mass .... Sabbath, Jan. 9th
Montgomery, Mass .... Sabbath, Jan. 16th
Brimfield, Mass .... Sunday, Jan. 23d
GEO. L. TEEPLE.

Kingston, N. H .... Sunday, Dec. 19th
Newcastle, N. H .... Sunday, Dec. 26th
J. F. CHAMBERLIN.

Bar Mills, Me., Wednesday evening, Dec. 15th, afternoons and evenings through the week, over Sunday, and onward as it may seem duty.
GEO. W. BROWN (of Elliott.)

Strafford, N. H. (Robert's school-house) Sun., Dec. 19th
Northwood Narrows, N. H .... Sunday, Dec 26th
WM BODGE.

Bridgewater, Vt .... Sunday, Dec. 19th
H. B. QUIMBY.

Freedom, N. H. (Advent Chapel) .... Sunday, Dec. 19th
LEVI ALLEN.

West Amesbury, Mass. (where Bro. Barnard appoints) evenings, Dec. 21st and 22d.
Newcastle, N. H .... Sunday, Jan. 2d
E. S. MOULTON.

Abington, Ct .... Sunday, Dec. 19th
B. WOODSIDE.

Topsham, Vt. (Dexter school-house) .... Sun., Dec. 19th
East Topsham, Vt .... Sunday, Dec. 26th
DANIEL D. PAGE.

North Troy, Vt .... Thursday and Friday evenings, Dec. 23d and 24th.
Newport, Vt. (West Neighborhood) .... Sun., Dec. 26th
C. S. SHATTUCK.
W. P. DROWN.

St. Johnsbury, Vt .... Monday evening, Dec. 27th
C. S. SHATTUCK.

Warehousepoint, Ct .... Sunday, Dec. 19th
H C SMITH.

South Rochester, N. H .... Sunday, Dec. 19th
Pleasant Valley, Wolfboro .... Sunday, Dec. 26th
Guilford, N. H. (where Bro. Wilkinson may appoint) evening, Dec. 30th.
Warren Summit .... evening, Dec. 31st
Haverhill, N. H. (Sand-bank school-house) Sunday, Jan. 2d.
JANE DAVIS.

Meredith, N. H. (Dolloff Hall) .... Sunday, Dec. 19th
JOHN H. EVANS.

Coventry Centre, R. I .... Sunday, Dec. 19th
Charlton .... Sunday, Dec. 26th
MARY E. OTIS.

Northwood Narrows .... Sunday, Jan 2d
Lee (as Bro. Durgin may arrange) .... Sunday, Jan 9th
East Canaan .... Sunday, Jan. 16th and through the week as duty may demand.
Danbury (Town House) .... Sunday, Jan. 23d
C. S. EMERSON.
C. R. PARSONS.

Colebrook Corner, N. H. (where Bro. Little may appoint) Sunday, Dec. 19th.
North Haverhill, N. H. (Brick Church) Saturday evening, Dec. 25th, and Sunday, Dec. 26th. Will Bro. Geo. E. Brown meet with me?
Warren Summit, N. H .... Tuesday evening, Dec. 28th
East Canaan, N. H .... Sunday, Jan. 2d
U. G. LADD.

Salem, Mass .... 2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Charlton, Mass .... 1st Sunday in every month
Southbridge, Mass .... 4th Sunday in every month
SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass., the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass .... fourth Sunday in each month
H. H. TUCKER.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Meetings will be held at Haverhill, N. H. (Sand-bank school-house) every Sunday until further notice. All are invited to appoint through the *Crisis* as the Lord shall direct. G. M. LITTLE.

NATICK, MASS.
D. M. Leavitt .... Sunday, Dec. 19th
I. B. Potter .... Sunday, Dec. 26th

NEW BEDFORD, MASS.
M. Batchelor .... Sundays, Dec. 19th and 26th
J. S. White .... Tuesday evening, Jan. 4th

NORTH RUTLAND, MASS.
Willard M. Hall .... first Sunday in each month
H. H. Tucker .... second Sunday in each month

HAVERHILL, Mass. (New Chapel on Walnut St.)
C. Goodrich .... Sunday, Dec. 19th
A. Ross .... Sunday, Dec 26th
D. M. Leavitt .... Sunday, Jan. 2d
A. A. Robinson .... Sunday, Jan. 9th
J. Couch .... Sunday, Jan. 16th
M. Batchelor .... Sunday, Jan. 23d

CHICOPEE FALLS, MASS.
O. D. Woodruff .... Sunday, Dec. 19th

SPRINGFIELD, MASS. (Franklin Hall.)
E. Owen .... Sundays, Dec. 19th and 26th

HAMPTON, N. H.
B. Finney .... Sunday, Dec. 26th

EXETER, N. H.
Wm. C. Stewart .... Sunday, Dec. 26th

WEST DEERFIELD, N. H.
Elder Lane .... Sunday, Dec. 19th
L. E. Saulpaugh .... Sunday, Dec. 26th

SEABROOK, N. H.
E. S. Moulton .... Sunday, Dec. 19th
D. M. Leavitt .... Sunday, Dec. 26th
C. S. Emerson .... Sunday, Jan. 2d
Joseph Pinkham .... Sunday, Jan. 9th

PORTSMOUTH, N. H.
E. B. Wells .... Sunday, Dec. 19th
E. S. Moulton .... Sunday, Dec. 26th

GREAT FALLS, N. H. (Franklin Hall.)
L. E. Saulpaugh .... Sunday, Dec. 19th
C. S. Shattuck .... Sunday, Jan. 2d
J. W. White .... Sunday, Jan. 9th

NEW DURHAM RIDGE, N. H.
A. Ross .... Sunday, Dec. 19th
T. W. Piper .... Sunday, Jan. 2d

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher .... first Sunday in each month
D. W. Davis .... third Sunday in each month
O. W. Kimball .... Sunday, Dec. 26th

SABBATUS, ME. (Jones' Hall.)
Jared Whitman .... Sunday, Dec. 19th

BIDDEFORD, ME.
Wm. H. Mitchell .... Sunday, Dec. 19th
J. Albert Libby .... Sunday, Dec. 26th

SOUTH BERWICK, ME. (Great Works.)
Geo. W. Brown .... Sunday, Dec. 26th

SOUTH ELLIOT, ME.
L. Boutell .... Sunday, Dec. 19th
J. W. White .... Sunday, Dec. 26th

BRIDGEPORT, CONN.
G. L. White (with baptism) .... Sunday, Dec. 19th
Sr. E. A. Warren .... Sunday, Dec. 26th
Sr. E. L. Crumb .... Sunday, Jan. 2d
Sr. E. A. Warren .... Sunday, Jan. 9th
G. L. White .... Sunday, Jan. 16th
Sr. E. A. Warren .... Sunday, Jan. 23d
Warren Tefft .... Sunday, Jan. 30th
Sr. E. L. Crumb .... Sunday, Feb. 6th
A. A .... Sunday, Feb. 13th
Sr. E. A. Warren .... Sunday, Feb. 20th
G. L. White .... Sunday, Feb. 27th
Sr. E. L. Crumb .... Sunday, March 5th

PLAINVILLE, CT.
Seth Woodruff .... Sunday, Dec. 19th
R. K. Stark .... Sunday, Jan. 2d

NEW HAVEN, CONN.
F. H. Burbank .... Sundays, Dec. 19th and 26th and through the intervening week.

PUTNAM, CT.
B. Woodside .... Sunday, Dec. 26th
C. Goodrich .... Sunday, Jan. 2d

BRISTOL, CT.
H. K. Flagg .... Sunday, Dec. 19th

DANIELSONVILLE, CT.
A. Simpson .... Sabbath, Dec. 19th
Sr. E. L. Crumb .... Sabbath, Dec. 26th

MILLDALE (Southington, Ct.)
B. Hitchcock .... Sunday, Dec. 19th
W. Tefft .... Sunday, Dec. 26th
Enoch Morrill Tuesday evening, Dec. 28th, and every evening during the week (Watch meeting Friday night, Dec. 31st) and over Sunday, Jan. 2d, 1876.
Mrs. E. L. Crumb .... Sunday, Jan. 9th

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard .... once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½. 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock.
MRS. ANNA E. SMITH, Sup't.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. SIBLEY, Pastor.

PHILADELPHIA, PA. (*Adv. Chris. Church, Eighth Street, above Noble.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings.
GEO. A. BROWN, Pastor.

CAMDEN, N. J.—Meetings are held at the Hall, corner of Third and Federal Streets. Preaching or conference meetings every Sunday afternoon and evening, at 3 and 7 P. M. WM. H. FAY, Cor. Sec.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Union Hall. Preachers will please correspond with C. H. Hudson, Clinton.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

PAWTUCKET, R. I.—Advent meetings are held every Sunday, at 10½ a. m. and 7½ p. m., at Masonic Hall, Mill Street.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

RYE, N. H.—Bro. E. B. Wells having been chosen pastor of the church in Rye, will supply the desk every Sabbath, except the *first* of each month (that being supplied by Bro. J. W. White.) All communications relative to preaching should be directed to him at North Hampton Depot, care of Chesley Bros.

PORTLAND, ME.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," on Free Street, entrance nearly opposite the Baptist church. James Berry, John Higgins, Asa L. Ames, Church Com.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

☞ Meetings are held every Sunday in Kennebunkport, Me., also Tuesday and Thursday evenings.

THE BIBLE BANNER.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by an able corps of Special Contributors. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, and postage free. Liberal terms to Agents. Address THE BIBLE BANNER, Vineland, N. J.

Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

☞ C. P. DOW—It came too late for this week
☞ ELD. S. G. MATHEWSON'S address is Castleton, Vt.
☞ DR. D. MATHEWSON'S address is 331 Seventeenth Street, San Francisco, California.
☞ ELD. A. W. SIBLEY'S address is 32 Bellevue Avenue, Providence, R. I.
☞ S. S. BREWER'S address, until further notice, will be No. 122 Pleasant Street, New Bedford, Mass.
☞ A. P. MOORE'S address is now 712 Washington Street, Boston, Mass.
☞ ELD. E. A. STOCKMAN'S address is 52 Clark Street, Portland, Me.
☞ L. C. & M. MCKINSTRY'S address is Richmond P. Q.
☞ ELD. GEO. A. BROWN'S address is 1008 Morgan Street, Philadelphia, Pa.
☞ R. F. & M. J. CLARK'S address is Peach Creek, Washington Co., Kansas.
☞ J. C and S. E. SMITH'S address is Newton Upper Falls, Mass.
☞ M. A. POTTER'S address is St. Johnsbury, Vt
☞ T. J. GREENE'S address is Suwannee Shoals, Columbia Co., Florida.
☞ WM. C. STEWART'S address hereafter will be Hinesburg, Vt.
☞ N. G. REED'S address is Levant, Me.
☞ GEO. THOMSON'S address is Prairie Du Sac, Wis. Money order office, Sauk City
☞ ISRAEL DAMMAN'S address is Corinna, Me.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—W W Corliss, S Hall, W A Munroe, C A Lay, G L Rice, J McClellen, A H Steele, M R Steele, J D Daniels.

CASH RECEIVED FOR BOOKS AND TRACTS.—B F Smith 15c, W M Lane 23c, F Burr $1.00, S Twichell $4 50, Thos Harrison 50c, R Osman 57c, J B Pillsbury $3 60, B F Wise $1 12, Mrs R Elliott 25c, H Clark 25c, G L Murrie $1 07, A B Gallatin $1.40, C Chaffee $1 05, J E Pasco 75c, J E Andrews 25c, I Davis 23c, Geo E Brown $2.25, H F Day 25c, Ann E Delavergne $1.00, W Tenney $1.10, B Perham 35c, A Martin 25c, Wm L Raymond 60c, P J Snyder 59c, F Kingsley 20c, C Greene M D 37c, J S Lawver $7.40, J M Ducker 25c, W D Voorheis 25c, A H Dunbar 15c, P S Butler $2 30, F Van Wormer $1.00, H Warner $1.87, M R Steele $1.25, S R Emerson $1.20.

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"FOLLOW ME."

M. V. SALTMARSH.

Words which Christ the Lord hath spoken,
"Take thy cross and follow me.
Wouldst thou gain that home eternal?
Wouldst thou all my glory see?
Then thy cross with meekness bear,
And a crown thou soon shalt wear."

"Take thy cross!" O shall I take it?
Can I bear it here below?
Can I follow in His footsteps?
Must I toil and suffering know?
Yes, the cross I'll gladly take,
Bear it here for Jesus' sake.

"Follow me!" Now I behold him
Wandering o'er life's thorny way;
Giving light to those in darkness,
Pointing them to "perfect day."
His was not a life of ease,
He sought not himself to please.

Doing good to all around him,
Speaking words of love and cheer
To the hearts bowed down with sorrow,
He to help was ever near.
Burdened ones, in homes of grief,
Found from Jesus sweet relief.

Weary oft with steady toiling,
Sorrow, hunger, pain he knew;
Patiently he was enduring
All, for joys that were in view.
Yes, he suffered this unrest
That earth's children might be blest.

Jesus, now I hear thee saying—
"If ye suffer, ye shall reign
With me in my glorious kingdom,
When I come to earth again.
There are joys and mansions bright
Just beyond these scenes of night."

By his grace I'll follow closely
Where his feet shall mark the road,
Sweetly trusting that he'll bring me
Safely to his bright abode.
Where these toils and trials cease,
Where with Christ I'll rest in peace.

Haverhill, Mass.

FROM ALABAMA TO ARKANSAS.

To THE A. A. M. SOCIETY.

Dear Brn.:—While I am here waiting for a boat at this little town (Newport) on White river, in Jackson Co., Ark., I thought I would drop a line to the loved and scattered abroad, and let them know how the Lord has led me.

On Wednesday, after the fifth Sunday in October, I visited a new place on Mud Creek, in Alabama, and preached three times. The audiences were small, but the interest as good as I could ask. One precious brother, A. J. Armstrong, of that place, is so interested in these great truths, that he gave me ten dollars to send to the *Crisis* office for books for himself. He also requested baptism, and I have made an appointment to baptize him in December.

The following Sunday, at Bethel, near Ottewah, Tenn., I found the little flock strong in the Lord. Last Monday I started for De View, Arkansas. After having bought supplies, and provided for my family's comfort during my absence, and buying my ticket over the celebrated Iron Mountain route, I had only two dollars left. With this I started with Bro. D. B. Waldrop, who had two and a half dollars. I bought my ticket in Chattanooga for Little Rock, and when at Stevenson, we went to the ticket office to buy Bro. Waldrop's ticket. They had none by this route, so at McKensy, Tenn., Bro. Waldrop changed cars to go by Memphis, and then over that very dangerous Memphis and Little Rock road to Brinkley, where he will have to walk forty miles to meet me at De View.

I came on to Union City, and then by Charleston, Mo., and Poplar Bluffs, then on the great Texas route to this place, where I landed last night at ten o'clock, expecting to find a boat making close connections for Augusta, where I expected to meet some of the brethren with conveyance to take me to De View. I was told that the boat would not come till morning, and I began to wonder what I should do here among strangers, and with only full two dollars, and if I gave that for lodging, how was I to get along on the boat? At last I thought of selling my ticket for the balance of the way from here to Little Rock. I proposed to lose ninety-five cents from the regular fare, and take three dollars and a half for the ticket. I soon found a purchaser, and I then felt that I could go to a hotel. I found the landlord very kind, and after telling him my mission, he charged me only fifty cents for bed and breakfast. And now, at three o'clock, P. M., I hear the boat coming. More, anon. Pray for me.

Thursday, A. M., Nov. 18th. I left Newport last evening at four o'clock, and came down White River on the steamer "John Howard" to this place (Augusta), where we landed at eight o'clock. We came through some of the richest country I ever saw, covered in places for miles with heavy forest and cane, and said to abound with wild game, such as bears, deer, and turkeys.

I can but contrast the difference in passing over the Iron Mountain road and my trip last year over the long, dangerous trestle on the Memphis and Little Rock road, with the long transfer through the city of Memphis—all of which is avoided over this elegant road. For the benefit of traveling friends, and not from any interest of or in the road, I want to say to all who are going west via Chattanooga, be sure that your tickets are over the St. Louis, Iron Mountain, and Southern Railway. This is the best route. I have tried both, and know that this is the most pleasant route, passing through Kentucky and Missouri, making close connections, and for the same money, and occupying the same time to Little Rock and other points in the west as it does to go by Memphis. I am now within fifteen miles of De View, where I expect to meet Bro. Waldrop, and spend a few days preaching the good news to sinners.

Bro. John Raymond has come here to meet me and take me to De View. I am praying the Lord to be with us, and that the people may be benefitted by our visit. I am sorry to say that just before I left home, Bro. R. J. Wilson, a minister of the M. E. church, south, came to see me with a complaint because I had written in the *Crisis* last June about his terrible effort to overturn our views. He said I ought not to write to "Northern" papers about the treatment I received. He said it would stir up sectional strife, and keep it up between the north and south. I told him that with christians there is no such strife. He said they had a perfect right to close their churches against me, and that I ought not to write about it. I told him that if the house belonged to the "Methodists" they had that right, but if it was God's house they had no such right.

I am expecting much tribulation here in this western country. Please pray for me. Yours in Jesus. JOHN A. CARGILE.

Augusta, Ark., Nov. 18th, 1875.

THE lessons of life are slowly learned.

SALVATION.

R. F. ELDREDGE.

What a grand, what a blessed theme on which to dwell. How sweetly it strikes on the ear. Yet it is far more blessed to know that this salvation is ours, that it dwells within us. How it inspires the heart with love and praise to the Giver of this salvation. How it takes the affections from earthly things, and places them upon heaven and things divine. It prepares us for the trials which are incidental to this life, and gives joy and peace which earth, with all its broadest wisdom and transitory joys, cannot give.

When a sinner starts for the kingdom, renounces the world, and is in earnest for this salvation, and like the penitent publican prays—"God be merciful to me a sinner," how soon that soul is set at liberty, and receives this salvation, which enables him to rejoice in God, who can save, redeem, and make all glorious within. It is not strange they give expression to their joy in songs of praise, when their chains fall off, and they enter the strait gate, and go free.

No wonder that those who have entered that gate rejoice when others find it. What a union of spirit, what a fellowship, what a oneness is realized by those in the way Zionward, whose allegiance is to the King of glory, whose home is the heavenly city—"the New Jerusalem," where God and the angels dwell. Blessed home!

"Salvation! O, the joyful sound,
What pleasure to my ears;
A sovereign balm for every wound,
A cordial for our fears."

It is, indeed, a joyful sound, and we rejoice that it ever reached our ears. Precious boon! What a balm to the wounded heart, what a cordial to the stricken spirit, and manna to the hungry soul. It is free for all; all may come to this living fountain, and so drink that their spirits will be refreshed, and so eat of that "living bread," that they may feel strengthened to proceed on in their pilgrimage towards Mount Zion, the city of the living God.

Although this salvation is free for all who will accept of it, yet do we realize as we should, that it cost even the precious blood of Jesus to purchase it? Do we realize that heaven was bereft of its brightest jewel for our sakes? The gift of God is indeed the "unspeakable gift." And while we thankfully receive the "gift," let us remember the Giver. How great and wonderful was his love for sinners, that he should condescend to give his only begotten Son to die for a lost and ruined world, although he knew of the cruel death that awaited his dear and well beloved Son, for he had seen the cross before that cross was formed. He had heard the cruel shouts, "Crucify him! Away with him," even before those shouts were uttered, yet he withheld not his Son. Oh, heart of adamant, that will not melt in view of such suffering, condescension, and love!

Dear unconverted reader, come to Jesus, and accept of this salvation while it is offered to you. Come, for you can have it freely, without money and without price. Come now, for Jesus stands with open arms, ready to receive you. Come to-day, for you have not the promise of to-morrow. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be like crimson, they shall be as wool." Come and accept Him who is "altogether lovely," that when he comes to make up his jewels, you may be one of that happy number.

Chatham, Mass.

WORKMEN, AROUSE.

E. S. CRAIG.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—MATT 5: 16.

Standing as we Philadelphians do to-day, upon the threshold of the expected revival, there are none who can say with a deeper fervency than myself, God bless the efforts of our brethren Moody and Sankey in their unselfish work. But as I utter this prayer, I cannot refrain from uttering another with equal earnestness, Oh, God, for thine own name's honor and glory, enlighten their minds; let them not preach that fearful doctrine, eternal torment, blighting thereby the character of the God of love and mercy.

None know, perhaps, experimentally, more perfectly than myself, the horrors connected with this thought. I stand to-day almost alone in the world as regards family relationship. My loved ones are sleeping in death, and so far as human knowledge can ascertain, they are sleeping without hope in Christ, none of them having yielded themselves to God, unless it might have been in a dying hour. Before I heard the glorious doctrine of the coming and kingdom of Christ, my hopes of future happiness were all connected with the eternal torment of those loved ones. In the midnight hour I have started and awakened from frightful dreams of the judgment seat, when my precious ones whom I loved, notwithstanding they loved not God, were torn from my arms and cast into that fearful hell. I was taught to believe that they would remain there conscious of suffering throughout eternity; while I, within hearing of their groans of agony, would be praising God for his goodness.

I had one gentle sister. A more lovely and affectionate girl never lived; but her life was a thoughtless and careless one, and when I would urge and entreat her to become a christian, she would answer —"Not yet, Emma. I mean to be one sometime, but I am young now, and want to enjoy life." Thus she put it off, and at the age of twenty-eight, she was stricken down at once to unconsciousness, and without any apparent change, she passed away. For weeks and months, I saw nothing else, whether asleep or awake, but that lovely girl writhing in the torments of hell; and she who was refined, intellectual, and beautiful, the companion of devils of the darkest hue! I tried in vain to love God. I tried to love him whose compassion to my senses was inhuman, much less divine. Friends labored and prayed with me, and talked to me of a rebellious heart. I tried to be reconciled to what they told me was the justice and wisdom of God, but it was in vain. When I opened God's Word I tried to entangle it. I wanted to be an infidel, but thank God, he by his Holy Spirit withheld me, and led me into truth. Yes, blessed truth, that excludes an endless hell, and upholds a God of love. It has permeated my being with love to him. Yes, thank God, his holy word does not teach endless torment. O, I would that the masses might believe it; that these words of truth might reach to the ends of the earth, and not be confined to the few.

We have some noble men on Zion's walls, who are fearlessly preaching the truth, despite the opposition and scorn of the devotees of eternal fire and brimstone. We naturally listen with horror to the tales of the Inquisition; but, reader, the horrors of the Roman persecution are but an atom compared with an Orthodox hell!

Oh, brethren and sisters, it is high time that we awake out of our sleep, and scatter what knowledge God has given us to the enlightening of the world. There are scores of you who profess to believe in the speedy coming of the Lord, who are idly sitting by while sinners are dying, and thousands of deluded professors are groping in the dark. I long to see the time when I may hear the truth echoed from corner to corner throughout the city. There is talent enough in this city alone among the Advent people to bring scores daily to the truth through the blessing of God. When will the people arouse and herald the news?

Sisters, we may not stand upon Zion's walls, perhaps, but we have a work to do at home. Our little ones need to be trained from their infancy in the doctrines of the word and the love of God. Do not wait until they have become grown before you think their minds will grasp knowledge; they may not listen to you then. Their minds may then be filled with other thoughts, and you will be too late, perhaps, to impress them. No, mothers, begin early with your children, if in the reaping day you would carry your sheaves to the garner of God.

Philadelphia, Penn.

BE THOU FAITHFUL.

L. SHRINER.

Be thou faithful, just before thee
Hangs a glitt'ring crown in view;
Though temptations press thee sorely,
Let them not thy trust undo.

Be thou faithful, Jesus loves thee,
Yearns to keep thee near his side;
Only trust him, trust him fully,
Then life's storms thou wilt outride.

Be thou faithful, Jesus gives thee
Talents which thou should'st employ;
He requires some service of thee
If his rest thou would'st enjoy.

Be thou faithful, fields are whitening,
Lo, the harvest time's in view;
Few the laborers now inquiring,
"Lord, what wilt thou have me do?"

Be thou faithful, go and labor;
Work where'er there's work to do;
Trust in Jesus, do not falter,
He will guide thee safely through.

Be thou faithful; soon He's coming;
With him his reward he'll bring;
Then with shouts of glad rejoicing
Shall the heavenly mansions ring.

REPORT OF TENT MEETING.

In company with Bro. F. E. Blaisdell, we pitched the Evangel Tent in West Waterville, Me., the first of September. West Waterville is a flourishing manufacturing town, noted for its scythes and axes. Our tent was located in the central part of the village. Our faith was new to most in the place. We had not much encouragement to set our tent up except that we understood it to be the will of our heavenly Father. Our meetings were well attended, although there was much opposition from some of the preachers and others. We were informed that one went to the town authorities to prevent us from holding our meetings, because the people would get crazed, and sell their property, etc. This same man made himself less honorable in the minds of good men as a man and a christian teacher by his public lectures against our blessed hope.

The second week of our meeting, we met with a person we had been acquainted with thirty years ago, who was one of the prominent members of the Methodist church at that time. We had often held sweet communion together in prayer and praise, but he had fallen into infidelity through the dogma of man's natural immortality. He came to have a talk with me in our tent. It was sad to see one of the best intellects, and one who had been so devoted and useful in the Master's cause, so completely given over to Spiritualism. He told me he was driven to his conclusions by the teachings he had received from the commonly received theology. We had a very friendly talk for two hours. At the close he wished me to meet him again. At our second meeting, he frankly acknowledged that he did not know about our faith, and wished me to inform him as to the basis of our faith, that he could give it some consideration.

We had a very good time in presenting the Bible hope of man's future eternal life through Christ only, and his inheritance on the earth by the resurrection from the dead at the Lord's appearing and kingdom. He saw a harmony in the Bible, in the literal interpretation, which he never saw before. It seems astonishing that such plain teachings have been mystified so long, and yet so many still cling to its spiritual and mystified interpretations.

Our meetings continued four weeks with increasing interest to the close, although the weather was cold, and we were obliged to put a stove in our tent the last two weeks. The meeting houses were all closed against us. In conversation with a person about holding meetings in his house, he said we were infidels in not believing man's natural immortality. I asked him to tell me what an infidel was. He said one that did not believe the Bible. I told him the Bible said God "only hath immortality," and I believed it. He denied it, and who was the infidel? Many saw the harmony of the Bible, and some confessed it was true we had the truth. Others believed, and were blessed by confessing it. Some were reclaimed, and some converted. Others who believed in the blessed truth, kept back, doubtless for fear of reproach. The Lord has raised up a few to hold up the light in the place, who have established meetings in a hall. Some are waiting an opportunity to follow their Lord in baptism.

We praise the Lord for his goodness to us through the tenting season. We had those to unite in our labor that have the love of the cause at heart. Many have heard, for the last time, of Jesus' coming, during our meetings, without doubt. God must give the increase, or all will be in vain. My prayer is that the seed sown may fall into good and honest hearts, and bring forth fruit unto eternal life. I am more and more satisfied that our position is correct, and signs are now speaking in thunder tones in the nation's, as we have long expected they would.

Dear brethren in the ministry, let us maintain this position like men of God. The coming of Jesus is the main truth and the mainspring to the church of God, but I fear many are withholding the meat due at this time, being contented to settle down and preach to a few brethren and sisters in one place, while thousands around us are in darkness as to the glorious light that shines on our pathway. Let us awake and put forth every effort, for the conflict is sharp and will be short. The storm cloud is thickening fast. Our Deliverer will come while the nations are angry. Oh, how blessed to be found at our post, and share the glory of the kingdom with all the loved saints. May it be our lot to be there, is my prayer.

H. B. SEVEY.

IDOLS.

J. H. F. VARNEY.

A few years since, while laboring in a precious revival of the work of God with a church in Central New Hampshire, I became much attached to a remarkably bright little boy of some six years of age; and as the attachment was mutual, we became fast friends, and of course very confidential. While walking to meeting one evening, his hand in mine, with his little sweet face, every lineament of which beamed with frankness and truth, upturned to mine, we held the following conversation:

"And so you are a little Christian?"

"Yes, sir."

"You love the Lord?"

"O! yes, sir."

"And, of course, if you love him you want him to come again?"

"No, I don't" (very decidedly).

"But how is that, my little brother? I thought that one that we loved we always wanted to see."

"But, you see, he will burn my calves up."

Here then, was the difficulty. The stable we had just passed contained his heart's dearest idol, a pair of calves. I thought, what a sermon for little lips to utter; for while men are only "children of a larger growth," I knew that Herbert had not only expressed his own feelings on the subject, but the feelings of hundreds of others. How many have houses, farms, cattle, horses, mills, mortgages, bonds, bank or other stocks on which their hearts' affections are centred? I am well aware that God's people may hold a certain amount of earth's riches, and be no less his people; but how conveniently near has the devil laid the snare of idolatry and covetousness, into which if a man falls he will lose the kingdom.

Let no one suppose that this snare endangers the rich alone, for it is so skillfully laid that it takes the poor as well. One class covetously keep what they have; while another covetously long for what they have not. One may be as truly idolatrous as the other, and in equal danger of suffering the awful penalty thereof. I know of some whom God has blessed with riches who are nobly and generously dealing it out for the honor and glory of God, and the good of his people; and others without a dollar scarcely, who, I fear, are covetous enough to secure their own damnation. Others there are who care little for this, but, oh! how they worship worldly aggrandizement!

After all, how foolish christians are to allow themselves to be destroyed by such means. Suppose a man is successful, and adds to his possessions until he is abundantly satisfied (if such a thing could be). In a little while time bids him leave it, and if he refuse, death lays him down, and his neighbors come and bear him away, and selecting a small piece of land from his broad acres just large enough to contain the little house they will make for him, they leave him there to rest until his Judge shall call. Of what value will be the emoluments or pleasures of the world to the man who listens to the sharp, reverberating peals of the last trump, causing the heart of nature to stand still, and old earth to tremble until she shall lose her hold of the dead saints, and they go up to meet the Lord in the air, while he, with a crazed brain, shall be calling on the mountains to fall on him and forever shut out the dreadful scene? And as the saved ones enter the city of God, all aglow with precious stones, the gold there so plenty that it has been made into streets, and the surroundings such as to leave no wish ungratified, what value, think you, would they put upon old earth with all its riches, glory, and pleasures?

May God help us, dear brethren and sisters, standing as we do just on the confines of eternity, to cast down every idol, to lay aside every weight, that we, as good stewards, may be prepared to welcome the Master when he comes. O, let each heart be raised to the great Helper in the language of the poet—

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee.
So shall my walk be close with God,
Calm and serene my frame,
And clearer light shall mark the road
That leads me to the Lamb."

GEMS.

— Gratitude and prayer are always suitable and becoming, as we are ever in want, and God is always giving.

— To persevere in one's duty, and to be silent, is the best answer to calumny.

— In vain do they talk of happiness who never subdued an impulse in obedience to principle.

— Imaginary troubles are to us like the dissolving views of a camera—sometimes magnified a hundred-fold.

— Many excuse themselves from laying out in charity under pretence of laying up for it.

— Don't cherish your sorrows; when God breaks all of our idols in pieces, it is not for us to put the broken bits together again.

— Nothing is so easy as to revenge an offence; nothing is so honorable as to pardon it.

— It is doubtful if any man could by any possibility do his noblest or think his deepest, without a preparation of suffering.

— True liberty consists in the privilege of enjoying our own rights, not in the destruction of the rights of others.

— Few things are necessary for the wants of this life, but it takes an infinite amount to satisfy the demands of public opinion.

— Ingratitude is a crime so shameful that the man has not yet been found who would acknowledge himself guilty of it.

— Love reposes at the bottom of pure souls, like a drop of dew in the chalice of a flower.

— Do not be afraid of diminishing your own happiness by seeking that of others.

ON INFIDELITY.

JOHN MCLEAN.

It is amidst trials and sorrows that infidelity appears in its most just and frightful aspect. When subject to the multifarious ills which flesh is heir to, what is there to uphold our spirit but the discoveries and the prospects that are unfolded to us by revelation? What, for this purpose, can be compared with the belief that every thing here below is under the management of Infinite Wisdom and Goodness, and that there is an immortality of bliss awaiting those who seek for it in the world to come?

If this conviction be taken away, what is it that we can have recourse to on which the mind may patiently and safely repose in the season of adversity? Where is the balm which I may apply with effect to my wounded heart, after I have rejected the aid of the almighty Physician? Impose upon me whatever hardship you please, give me nothing but the bread of sorrow to eat, take from me the friends in whom I had placed my confidence, lay me in the cold hut of poverty, and on the thorny bed of disease, set death before me in all its terrors—do all this, yet let me trust in my Savior, and pillow my head on the bosom of Omnipotence, and I will fear no evil. I will rise superior to affliction, and rejoice in my tribulation. But let infidelity interpose between God and me, and draw its impenetrable veil over a future state of existence, and limit all my trust to the creatures of a day, and all my expectations to a few years, as uncertain as they are short, and how shall I bear up with fortitude, or with cheerfulness under the burden of distress? Or where shall I find one drop of consolation to put into the bitter draught which has been given me to drink?

I look all over the range of this wilderness in which I dwell, and except in the teachings of christianity, I see not one covert from the storm, nor one cup of cold water to refresh me in the weariness and the faintings of my pilgrimage.

MOODY AN ADVENTIST.

When Mr. Varley, the English evangelist, was in New York, he told the people that he believed the Lord would make his second advent before his hairs were gray. It now turns out that Mr. Moody is of the same opinion. Before he left Brooklyn he had a lengthy interview with Mr. Beecher, in which he fully expressed this faith. We take the following extract from a lengthy editorial in Mr. B's paper, the *Christian Union* of last week:

"The fundamental idea of Mr. Moody is, that Christ is to come a second time to reconstruct the world, and that that coming may be at any hour—this year, this month, to-morrow, perhaps; that the world will never be made any better by any or all human influences, and will go on from bad to worse till Christ comes with power to destroy and rebuild; that all labor in building up society as such, and all laws, governments, industries, institutions, will fail to ameliorate the condition of the great world which 'lieth in wickedness,' and that we can do no more than to snatch as many as possible from impending ruin, without any thought or waste of time upon human society. To him the world is a wreck, fast foundering. It is no use to try to save it. Its leaks cannot be stopped. It is steadily settling. It can never be towed to harbor. It must inevitably go under. All that can be done is to get a life-boat to it, and save as many of its passengers as possible. Everything else is labor thrown away."

There is no mistake as to the correctness of this statement. The Philadelphia *Times* of the 22nd inst., reports Mr. Moody as saying at a private interview:

"The statement of Mr. Beecher in his last sermon is correct, that I feel that the Lord may visit this world a second time at any moment; that we are like unto shipwrecked sailors at sea, and may be rescued at any moment; that our mood of mind should be as if waiting, saying, 'Christ may come this month, this week;' he may come to-morrow.'"

Mr. Moody has been severely criticised for directing so much of his effort to making men christians and so little to instructing them in the after duties of a christian life. Against this complaint the Philadelphia correspondent of the New York *Tribune* thus defends him, in the issue of the 25th inst.:

"It should be remembered by those who make this criticism, that the great preacher is a firm believer in the immediate second coming of Christ. He is looking for the end of the world and the appearance of the Savior every day and hour. No wonder, then, that he does not think it worth while to talk about business and social morality. He is perfectly consistent. Why should he try to tell people how to live, when the important thing is to prepare them for death. and the last judgment? Why trouble himself about the affairs of the household, the street and the mart, when he expects every moment to see the world rolled up like a scroll?"

Now, in all this we "do rejoice, and will rejoice." When it is remembered that Mr. Moody's name is a household word throughout Christendom, and that the statement of his faith will undoubtedly go the round of the press, and that thus the attention of millions will be called to this glorious but neglected christian doctrine, we can but recognize in it the providence of God. At a time when the secret of Mr. Moody's power is being everywhere discussed, it goes forth to the world that his tremendous earnestness, to which it is generally attributed, is born of that mighty motive—the "coming of our Lord Jesus Christ, and our gathering together unto him," and the solemn fact that beyond that point there is no hope for the impenitent.

If the doctrine of the advent is generally unpopular, and if we who are technically known as Adventists must share its unpopularity, and thus our sphere of labor be circumscribed, still we rejoice that the doctrine reaches the people, though it may be somewhat dimmed by the popular errors concerning man's nature and destiny by which it is surrounded. Let the Lord send by whom he will!

The time may come when a wider door will open to *us*. Nothing succeeds like success. The really spiritual among the churches are tired of the powerless essay-preaching which they hear from week to week. Knowing something of the power of God, they recognize it in others, and are drawn toward such as manifest it. And where there is much of the Spirit of God, there will be no bitterness against any of the truths of his word. Thus it is that truth is communicated from the spiritual to the spiritual; for the "Spirit searcheth all things, yea, the deep things of God," and truth is "spiritually discerned."

What we need, then, is to live so near to God as to have the constant and manifest presence of God with us—lives not simply with the negative quality of being above reproach, but with the positive qualities of our divine religion. Convinced, as we are, that the coming of the Lord is at the door, let us attain to that experience and be filled with that enthusiasm which such a faith should inspire; so shall men see our good works, and be won to that faith from which they spring.—*Herald of Life.*

HIGHER.

IDA AHLBORN.

Higher, higher, thus my soul doth cry;
Like bird panting to be free,
Longs my soul, oh! God, for thee;
But the streams of wrong desire
Quench the holy, heavenly fire;
Ash-o'erstrewn the embers lie.

Higher, higher, lift me from this night,
From this earthly, clinging dust,
To higher love and purer trust;
Veil of doubt rend asunder,
Show me the glory, wonder
Round thy throne of lasting light.

Higher, higher, nearer still to thee;
Lamb of God, let peace descend;
Reign of passion come to end;
Thou alone have perfect sway,
And the clouds be swept away,
By love's glory thrown on me.

SHALL YOU BE ONE?

Reader, the Bible says that few will be saved. "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Now, shall you be one? Shall you be saved?

I do entreat you to remember that salvation is the one thing needful. Health and riches and titles are not needful things. A man may gain heaven without them. But what shall a man do who dies not saved? Oh, that you would see that you must have salvation now, in this present life, and lay hold upon it for your own soul. Oh, that you would see that saved or not saved is the grand question in religion. High church or low church, churchman or dissenter, all these are trifling questions in comparison.

Reader, if you are not one of the few already, strive to be one without delay. I know not what you are, but I say boldly, come to Christ, and you shall be saved. The gate that leads to life may be strait, but it was wide enough to admit Manasseh and Saul of Tarsus; and why not you? The way that leads to life may be narrow, but it is marked by the footsteps of thousands of sinners like yourself. They all have found it a good way. They all have persevered, and got safe home at last. Jesus Christ invites you. The promises of the gospel encourage you. Oh, reader, strive to enter in without delay.

Reader, if you are doubtful whether you are of the few, make sure work at once, and be doubtful no more. Leave no stone unturned in order to ascertain your own spiritual state. Be not content with vague hopes and trusts. Rest not on warm feelings and temporary desires after God. Give diligence to make your calling and election sure. Oh, give me leave to say that if you are content to live on uncertain about salvation, you live the maddest life in the world.

Reader, remember. Few will be saved. Jesus says so in the Bible. Shall you be one?—*J. C. Kyle.*

A SHORT CLASH OF ARMS.

HIRAM MUNGER.

Spiritualism is a sign of the last days, and in these times christians need to put on the whole armor of God, to stand against the wiles of the devil. Spiritualism is brought to view in Rev. 16, under the figure of a frog-like spirit; and it resembles frogs because it is amphibious. A frog can live in clear spring water, or a muddy pool, or on dry land. Spiritualists can live in a religious meeting, in a king's palace, in a political meeting, or in a brothel.

Not long since a Spiritualist claimed that Christ was a good medium, and was answered as follows: "Yes, Christ is a medium through which God's angels and people speak to God. The counterpart, or antichrist party have their oracles or mediums, through which the fallen angels, or demons, speak to their children whose father is the devil. This system was to come in the last days, and deceive, if possible, the very elect; and your appearance in our meetings is like a wolf after sheep, and if God has a good shepherd well armed, you will go out empty."

HOME AND HEALTH.

COMFORT IN COLD WEATHER.

Forty windows in a substantial brick house built in the most thorough style, and a big furnace in the basement with red hot fire night and day; these are the antagonist forces to keep up an unrelenting fight for the mastery of cold or heat for some five or six months to come. The windows look all right and tight, but see how the folds of the curtains wave when the northwesters are lively. And the ladies who draw up close to the lights with their sewing, are fain to beat a retreat from the chilly currents of outside wind which benumbs their fingers. Why our first-class joiners cannot make joints which will keep out these shivering draughts, they perhaps know. But that they don't, plenty of people find out every winter to their cost in more ways than one. There is no highly civilized land in which families suffer so much from in-doors cold and consequent discomforts in the winter, as we who live in New England endure, in spite of the mountains of fuel we consume. The same is true of our churches and school-houses and other public resorts. We are frozen or roasted half the time, like dumb cattle who cannot help themselves, the roasting being the desperate reaction from freezing.

Now comes the weather-strip man a ringing at your door with his India-rubber contrivances to keep out the Polar zone from your cozy or elegant living rooms. You will hardly try him the second time, if you have once; for somehow the cold gets in through or under his patent, as you can feel if, on a windy day, you put your hand against that crack. It doesn't work to a charm by considerable, and is the reverse of ornamental. Perhaps we might learn something from outside of Yankee 'cuteness in this matter. Russia is a hard country to live in, but they keep warm. So they do in Canada. A friend from a more southerly latitude in our States than this, domesticated in Montreal for the coming season, writes us that the arrangements for personal comfort are quite sufficient, and that the main provision for this is in the double windows, which are universal in all well to do houses. That seems to be simple and obvious. But there is a little bit of philosophy about it, which everybody doesn't understand.

It is not merely the mechanical arrangement thus provided to lessen the cracks through which the outside air can get in; it involves a corrective principle beyond this. The comfort of a room depends chiefly upon the quality of its atmosphere as to dryness and moisture. Dry air is difficult to keep warm. There must be moisture in the room to retain heat. But with single panes of glass only to a window, the outside cold is constantly condensing the moist particles of the inside atmosphere, as any body may see in the water running down or congealing, thus taking out of its heating element; against which you vainly put on more coal and pull out the dampers. This only burns up the oxygen in the house, destroying its vitality. You get a stratum of cold air on the floor, say at about thirty-eight degrees, to chill the feet; three or four feet higher up, the thermometer will mark some sixty-five or more degrees; while at the ceiling the heat accumulates at from ninety to one hundred of Fahrenheit. It is impossible to be comfortable in such a room. The chills and the hot flushes will run up and down the flesh; all tendencies to colds, sore throats, catarrhs, rheumatisms, and nervous derangements will be aggravated, the circulation of the blood is obstructed, and general unpleasantness upsets the whole vital economy.

That will be the condition of thousands of our better class of households this winter, as it has been since the incoming of hot air furnaces. The double window plan is its most effective cure. The open space between the two sets of sash is a partial non-conductor of the heat from the inside and of cold from without. The loss of moisture from the atmosphere within is stopped. Thus the heating capacity of the rooms is increased to the great saving of fuel. More healthy and comfortable atmospheric conditions are secured with much less cost. It is so in northern Europe and Canada. The lower temperature in which their people enjoy the winter life, with its moisture and evenness of distribution, requires but a small amount of fuel compared with our lavish expenditure to get up our high and dry heat. Neither is it necessary to imprison the impurities of apartments occupied; for a simple arrangement of slightly heated flues could easily be made to carry off such vapors. The expense of making these windows would be something; but competent witnesses say that this would be saved in the economising of fuel in a couple of winters at the farthest.—*Selected by Hiram Munger.*

EXTREMES IN DRESS.

It is a notorious fact which has been noticed by all, that the American ladies wear richer dresses in the street than either the French, German, or English ladies do for carriage toilette. We have frequently seen English ladies of high rank—especially the princess Mary, in the plainest of silk dresses, while the princess Alice, attired in a charming merino, which showed her beautiful form to perfection, habitually tripped along the street attended only by a single maid. Undoubtedly over-dressing is vulgar, especially in women, for the glare of the sun-lit and eye-lit street. Toilettes even when tasteful as to color and style denote, if habitually rich and showy, mental vulgarity, their transparent design being, by superficial, material means, to impress the beholder. The refined beholder is unfavorably impressed, suspecting such outward richness to be a mask of inward poverty.

A prevalent fashion of costly dressing is a sign of general vulgarity. The finest type of ladyhood would recoil offended from her mirror at seeing herself besilked and befeathered and bejeweled, for a morning walk or drive. She will be simply elegant in her attire, indoors or out, as in her manners, and will not exhibit in one or the other, the slightest effort to outvie her neighbors.—*Banner of Holiness.*

TEMPER AND HEALTH.—Good temper with many people is dependent upon health; good health upon good digestion; good digestion upon wholesome, well-prepared food, eaten in peace and pleasantness. Ill-cooked, untidy meals are as great a cause of bad temper as many a moral wrong; and a person of sensitive physique may be nursed into settled hypochondria by living in close rooms, where the sweet fresh air and sunshine are determinedly shut out, and the foul air as determinedly shut in.

CURE FOR A FELON.—Take a tablespoonful of fine salt, a tablespoonful of black pepper, a tablespoonful of vinegar, and the yolk of an egg; simmer together, and bind on. Renew twice a day.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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THE YOUNG PILGRIM,
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1049. BOSTON, WEDNESDAY, DECEMBER 22, 1875. VOL. XLII—NO. 10.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 160 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

COME THOU INTO THE ARK.

"And the Lord said unto Noah, Come thou and all thy house into the ark."—GEN. 7: 1.

See! the heavens are gathering darkness,
Thunders roll along the sky;
Sinner, hark!
God is faithful to his threatening,
Now the hour of doom is nigh;
Come into the ark.

Muttering drops already falling,
Tell you that the storm is near;
Sinner, hark!
Does yon livid cloud awaken
In your guilty soul no fear?
Come into the ark!

God's own wrath shall pour the waters,
Where his love was long despised;
Sinner, hark!
Broken deeps already heaving
Send their floods o'er lands surprised.
Come into the ark!

Soon, in place of love and mercy,
Vengeance shall its torrents pour;
Sinner, hark!
God himself shall shut the door
On your soul forevermore.
Come into the ark! —*Sel.*

JESUS AND THE RESURRECTION.

J. R SMITH.

When Jesus was upon the earth, he demonstrated his power in raising the dead to life again, which caused the unbelieving Jews to marvel greatly thereat; but said he, "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." If the dead are not "in the graves," but in heaven, as is commonly taught by modern theology, then the declaration of Jesus Christ is untrue; for both assertions cannot be correct. There is no portion of the living Word of God that is so much abused as that relating to the resurrection; and that, too, by some who profess to believe the record that which God has given of his Son. These become offended at the plain teachings of Jesus, and stand up in public and declare that "Jesus Christ will never come to this earth again personally"; that "all the second coming of Christ there ever will be, they have got in their hearts"; and thus deny the plain and positive testimony of "Him who spake as never man spake." Jesus Christ has said, "I will come again." The Revelator has also said, "Behold he cometh with clouds, and every eye shall see him."

The personal coming of Christ is the hope of the church; it ever has been, and it ever will be. The prophets, the apostles, and the martyrs all through the long, dark ages of persecution, looked forward to the day when the Deliverer would come again; even suffering themselves to be cruelly tortured, "not accepting deliverance, that they might obtain a better resurrection." The doctrine of the resurrection was as unpopular in Paul's day as it is now. Men denied the power of God, and the resurrection of the dead; they do the same to-day, and their unbelief will come up in condemnation against them in the last day for rejecting the Word of God. But the apostles were fearless men of God, who never shunned to declare his whole counsel, and contended earnestly for "the faith once delivered unto the saints." Raised up and commissioned by the Holy Ghost, they went about daily from house to house, preaching "Jesus and the resurrection." The two themes always went together.

Yes, God's "dead men shall live," for so says the prophet; "together with my dead body shall they arise. Awake and sing, ye that dwell in dust." How comforting to my heart are the words of the prophet. I have loved ones whom I have laid away; they are sleeping in their cold dusty beds, and when Jesus, the Life-giver, comes to complete the great plan of redemption, they will "awake and sing." They cannot sing now, for "the dead praise not the Lord." Their tongues are now silent in the bondage of death; but when Jesus comes to call them from their slumbers, in a nobler, sweeter song, they will sing his power to save, when their poor lisping, stammering tongues are ransomed from the grave. "Precious in the sight of the Lord is the death of his saints." Angelic messengers witnessed their last sad funeral rites, and in the resurrection morning they will wend their way to their graves and escort them to their Eden home. The seed that was "sown in weakness" will then "be raised in power." The same body that was brought low by death, and humbled in the dust, shall then be exalted "to inherit the land." It shall then be made immortal, and shine forth in the image and glory of Christ. Then the saints can die no more. The bands of death shall loose their grasp, and the sleeping captives shall go free.

Dear mourning hearts, "refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again [not from heaven] from the land of the enemy." Rachel will then greet her babes, and fold them in her fond embrace.. Our loved ones are now held captives in the enemy's land, but we have the cheering promise that they shall soon return from their cold, dusty beds, where they have so long unconsciously lain and so silently slumbered, and "they shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Old ocean shall roll back her briny waves, and "the sea shall give up the dead." And then shall be heard a song of triumph which the angels cannot sing. And then their blessed home on earth made new,—a home where violence shall no more be heard; neither wasting nor destruction within her borders;—a home where the sun shall no more go down, neither shall the moon withdraw herself; but the Lord shall be its everlasting light, and the days of mourning shall be ended;—a home where "the people shall be all righteous," and "*shall inherit the land forever.*"

New Bedford, Mass.

THANKSGIVING.

WM. SHEPHERD.

The feeling of gratitude has a place more or less in every human heart, and is brought into exercise and developed from various circumstances, as on the occasion of favors bestowed, or gifts conferred. For example, Paul, referring to God's incomparable love in sending his Son into the world as a sacrifice and offering for us, says: "Thanks be unto God for his unspeakable gift."

Some persons manifest this sentiment in a large degree openly, while others who may feel equally as grateful on the reception of gifts are of that peculiar temperament which forbids their expressing their feelings in the same manner. This may be aptly illustrated in the case of a poor German, when describing to me his misfortune on having his barn burned down and losing his horse, etc. He said he felt wretched, and cried to see it go, but no body saw him cry, "because," said he, "I cried in my heart." Now this is the way some people cherish gratitude toward their benefactors,—in their hearts,—and do not so openly express it as others.

There is no class of mankind that has so much occasion for the exercise of this sentiment as the children of God. If any should live a life of praise and thanksgiving to God, certainly christians should,—those who have the promise of the life which now is, and also that which is to come. In view of the great love of God toward us, that we should be called the sons of God; of the exceeding great and precious promises contained in his Word; of that eternal weight of glory that God has in reserve for us; that eternity of joy, of wealth, of unutterable felicity, which will finally be realized by every faithful one,—is it not enough to fill the heart and thrill the soul with emotions of the deepest gratitude and highest praise and thanksgiving to the munificent Giver of all good? Is it not enough to urge us, with the holy David, to "take the cup of salvation, and call upon the name of the Lord."

There is no feature of the divine service more acceptable to God than that of thanksgiving. Under the old dispensation we find that a certain class of the Israelites were specially appointed for this very purpose, to give thanks and praise the name of the Lord. Neh. 12: 31, 40. How much we read in the Psalms in regard to the propriety of being thus engaged; and how frequently David calls upon us to give full and free utterance to this sentiment: "Offer unto God thanksgiving." The entire book of the Psalms may be said to be one perfect and harmonious expression of gratitude, prayer, praise and thanksgiving to God.

The new age of millennial blessedness on earth, which might be called God's thanks giving day, in contradistinction to man's, we find is introduced with a chorus of loud acclamations of—"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever." Rev. 7: 12. And again the saints are described as falling on their faces and worshiping God, saying, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Rev. 11: 16, 17. The specific cause of this offering of praise and thanksgiving to God by the elders is the fact that the eventful hour has arrived when the resumption of governmental power on earth by the Lord takes place; that is, that power which was conferred upon man in the ruling of earthly kingdoms, first given to the monarch of Babylon, and so handed down from one to another, and exercised by man among men until this important point—"the fulness [or completion] of the Gentiles," is now taken from man; all the ruling monarchs are stripped of their power, and God takes it to himself again, to have it exercised through his Son, who is to reign upon the earth, when he shall rule from sea to sea, and from the rivers unto the ends of the earth. And this is why the "nations" are represented as being "angry," because they clearly see the time of their rule and kingdom has terminated, and that God now resumes the reins of government among men; as he "hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained."

This will then be a great thanksgiving day to God's people. It will not be celebrated by an unhappy and strange mingling of vice and virtue, of sighs and songs, of groans and laughter, of smiles and tears, of poverty and plenty, of starvation and gluttony, of misery and comfort, of degradation and honor, of shame and respectability, of falsehood and truth, by sinner and professed saint; but it will be celebrated by one people, the good of all ages, by every virtuous act which the occasion may call for, and by the unmingled songs of praise and adoration, and pœans of gratitude and thanksgiving to God and the Lamb; when a table will be spread, freighted with the choicest viands, and the richest bounties that heaven can afford and God in his munificence can bestow to feast his saints, as it is said in Ps. 36: 8, "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures." The Savior also says—"I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." Then this is Christ's table, and doubtless he will spread it with all that may be necessary to contribute to the perfect happiness and comfort of his saints. This is the feast that God has promised to prepare on the mountain of his holiness for his waiting ones. "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow." Isa. 25: 6. This is in connection with the resurrection of the sainted dead, when God shall rend the vail away that hides the nations now, and the covering that is cast over all people, and swallow up death in victory, and wipe away all tears, and the rebuke of his people be taken from off all the earth. To this time Paul alludes when he expresses his unbounded gratitude to God in anticipation of that day—"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57.

This is the nuptial day in which the marriage supper of the Lamb will be partaken of, which is introduced with loud hallelujahs, as John says—"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 19: 6–9. May that blessed era soon come. And may God in his mercy and rich grace prepare us to participate in that celestial feast and thanksgiving day. Amen.

HE COMES.

T. S SCOVILLE.

The great destructions spoken of by our Lord to his disciples were plainly those of Jerusalem and the end of the age (or, as some people call it, the end of the world). Both were asked about in connection, and both answered in the same way. "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Here the disciples ask, When will Jerusalem be destroyed, and these stones be thrown down, as you have foretold? and when will you come again? and when will be the end of the world? or what signs will foretell us of these events? It is evident those men had all these things confused and jumbled together in their own minds, and asked the question as they understood it. Our blessed Savior answered them fully, covering every point raised by the question, referring his answer both to the destruction of Jerusalem, his appearing again, and the end of time, or the age.

He tells them not to be mistaken about it, for there will be many deceptions on the way. First, many shall pretend to be Christs, and deceive all they can, which was true before Jerusalem was destroyed. It is also true in these latter days. The next sign was wars, famines, pestilences, earthquakes, of which the world has ever had a supply, but before the Jewish nation was broken up there were a multitude of those things transpiring; and so it is again to-day. Every daily newspaper is filled with accounts of wars, rumors of wars, famines, and pestilences. Earthquakes are occurring all over the world, and God is shaking up all nations to let them know that the time is short.

Persecutions too were common before Jerusalem was destroyed, and we see to-day the line is drawn strongly between christian and sinner, and even between christian and professor. There is not much bloodshed just now, perhaps, but if any man believes there is no persecution in our day, let him believe and preach the doctrine of the soon coming of Christ, and the resurrection of the dead, and see how quickly the cold shoulder will be turned on him, even by professors of religion. See how quickly the sneer will reach him, and he be called a fanatic, enthusiast, fool, lunatic, all of which will hurt any man. See how quickly the teacher and preacher of righteousness, who leads the meeting, will watch him, and just as he is about to rise and say a word for his Master, the good man says, "Sing a hymn," or he asks another brother to close by prayer.

In the business world also there is the same coldness and turning away, and a man is shunned because he will not be a low politician, because he will not work for and with a church instead of for and with Christ. In fact, if a man does not become one with the men about him in all their follies, he is set at naught. And how can a real believer in the soon coming of the Lord go with such people? What did Jesus say? Ye are "as sheep in the midst of wolves." Where is the language that could put the case more strongly? A sheep amid wolves means to be in danger of being bitten and devoured. I would like to open a view of the great sea of persecution to which we are drifting, but must leave that to another time.

There is a double fulfillment of many prophecies, and we can plainly see that in answering the questions asked him, our Lord could hardly describe one scene without describing the other, for the same events must occur in both. "Deliver you up to be afflicted," "hated of all nations," "betray one another, and shall hate one another." This is the hardest of all. "False prophets shall arise"; "iniquity shall abound"; "the love of many shall wax cold," and this gospel of my kingdom shall be first preached. All these were signs then, and are equally signs now. And we are drifting into more marked scenes of the same kind in these days on a grander and more extended scale than was true in his day.

All the signs forerunning the coming of Christ are now fulfilled except one, which is the destruction of the Turkish government. See Rev. 16. The fifth vial was poured upon the beast, the Roman government; the sixth is poured upon the Turkish government. The next event is modern Spiritualism, and then the world's great event—He comes! he comes! "Even so, come, Lord Jesus, and come quickly."

BACKSLIDING.

I. I. LESLIE.

The wanderer from Christ is the most unhappy of all beings. There is no peace to "backsliders in heart." That they will be "filled with their own ways," is a declaration of God. While they may not now be filled with the consequences of their departure from God, they are in a condition that precludes all true happiness, and causes sorrow of heart continually.

Never was there a time when there were so many backsliders in the church as today. Though the whole nation of Israel turned away from God, and did backslide from him, yet the number then was small when compared with that now found over the entire world. It is a day of general backsliding; and there is not perhaps the exception of an individual church in the land. A universal turning away from the commands of Christ, and a consequent loss of the Spirit of God, is everywhere beheld.

Can we, as a body, say that we are an exception to all others in this great backsliding? Never, it seems to me, did a people backslide faster than we. Thirty years have witnessed a decline of spirituality among us that is most alarming. I have thought that during this time, we have passed over more retrogression than any other class of professing christians, as we were once in advance of all other bodies in relation to our obedience to God. That, as a people, we have not advanced in purity and holiness, is most surely true; and while there has been a continual increase of light and knowledge among us, there has not been a corresponding growth in grace and vital godliness. On the part of the body there is not that preparation for the coming of Christ there was thirty-five years ago, and since.

Think of it, my brethren: the only class of people on the earth looking for the Lord, backsliding while they are expecting him!—loving the world and conforming to it, when they are professedly looking for the immediate passing away of everything connected with this earth! Is not this most strange? and an inconsistency as great as that found among any other class of professing christians? Let us awake to our real condition, and not be deceived.

Our salvation as a body, and as individuals, depends upon our understanding our true position. If we have not backslidden, we should know it and rejoice; and if we have backslidden, we should certainly come to a knowledge of it, repent and return from our wanderings to Him whose arms are ever outstretched to receive us. Backslider, return to Christ.

TRUE WAITING FOR THE LORD'S COMING.

If we really held Second Advent truth in the full power of the Holy Ghost, I believe our testimony would go forth with mighty energy throughout the land. If those of us who have obtained pardon of our sins through the precious blood of Christ, possessed that deep spiritual realization of his speedy coming which we should do, there would be a mighty awakening of the church of God. We shall do well to give more diligent and prayerful heed to the sure word of prophecy which is as a light shining in a dark place.

There is one subject to which I wish to call your attention. We have in the book of Revelation two contrasted pictures of a false bride and a true bride. Rev. 17: and 12. One is the woman arrayed in purple and scarlet, and decked with gold, and precious stones, and pearls—a counterfeit bride, professing to belong to Jesus, but in reality sold to the world, having the outward appearance of religiousness, but with her heart set upon earthly riches and enjoyment, and worldly grandeur. The other is a woman clothed with the sun, and with the moon under her feet, and upon her head a crown of twelve stars—the true Bride of Christ, heavenly in her appearance and character, and with her affections set on things above and not on things on the earth.

Now without entering into the strictly prophetic meaning of these emblems, may we not in a general sense regard them as apt representatives on the one hand, of mere worldly, carnally-minded professors of Christianity who have the form of godliness but deny the power thereof; lovers of pleasure more than lovers of God: and on the other hand, of those true christians, whose hopes are heavenly, and who can say like St. Paul, "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body"? Phil. 3: 20, 21.

Now let every one settle in their own mind, as in the sight of God, which of these two classes of christians they belong to, and whether they can truly say of themselves, "Our conversation is in heaven." Remember that this is an intensely practical matter. If we truly believe in the resurrection and ascension of Christ, and in his intercession for us at God's right hand as our personal Savior, and if our affections are fixed upon him, the desire of our hearts will naturally be visibly to behold him whom our soul loveth; especially as he hath told us that he is coming back again to receive us to himself, that where he is, there we may be also. John 14: 3. In such case we shall feel that we are pilgrims and strangers on this earth, having here no continuing city, but seeking for one which is to come. I have often refused to give out to be sung by a general audience that hymn, "I'm but a stranger here, heaven is my home." I have felt that it was a mockery for those words to be sung by persons who were wholly absorbed in the affairs of this life, and had little or no heart or disposition for the work of the Lord.

Is there not a lesson taught us in the prophetic parable of the Ten Virgins in Matt. 25: 1–10? They are represented as at first *all* going forth to meet the Bridegroom in expectation of his advent. All of them are therefore in some sense believers in his second coming, yet they afterwards slumber and sleep; and in the end only half of them are found ready to enter into the marriage when the Bridegroom comes. There is then the solemn fact that even the foolish virgins, who will be shut out, once professed to wait for the Bridegroom.

Let me ask you, Have you turned to God from idols (including among the rest, covetousness, which is idolatry) to serve the living and true God? and are you, in the power of the Holy Ghost, waiting for his Son from heaven? 1 Thess. 1: 10. If so, your heart will not be seeking for or fixed upon an earthly resting-place; but you will have the Spirit of the Bride who is not satisfied with anything but the Bridegroom; and you will be like the Thessalonians, who received the gospel, "not in word only, but also in power and the Holy Ghost, and in much assurance." 1 Thess. 1.—*Lord Radstock.*—*Messiah's Herald.*

JESUS.

J. W. THOMAS.

"Thou shalt call his name Jesus."—MATT. 1: 21.

The sweetest name there is in earth or in heaven, the song of infant lips, and the music of hoary headed saints. From one end of the earth to the other, among all nations, in different languages, by sick and poor, in gorgeous synagogues, in plain chapels, in tented groves, in home circles, in the city, in the country, by the roadside, in the desert, on the mountains, in the valleys, by the seaside, in bethels, on the ocean, everywhere the world around, wherever there are human beings who have heard of this name—the name of Jesus—there are songs, and hymns of praise and thanksgiving. Jesus, the babe of Bethlehem, is the king of the world. Though he has not yet assumed his visible, personal, universal reign, still he reigns by his Spirit in thousands of loyal, loving, devoted hearts.

Jesus is loved because he is lovely. Who ever heard anything bad about Jesus? He was a pure, blessed, holy child. No sin ever stained his conscience or defiled his heart. He never did anything wrong. He was always good, and his Father, with a voice from heaven, could say, "This is my beloved Son, in whom I am well pleased; hear ye him." Who has language to describe his excellencies, or an imagination to picture his love? The inspired prophet, while gazing on his future loveliness, and unparalleled magnificence, exclaimed with overwhelming admiration and astonishment, "His name shall be called Wonderful." If we look with wonder to see a boy rising from deep obscurity, and by his own integrity and ability gradually gaining confidence, and ascending to the highest summit of human honor, how much greater must be our wonder to see the "babe of Bethlehem" rising to a seat at his Father's right hand, and ruling the world with his gospel. O, there never was such a being as Jesus. The story of his love has conquered many rebellious hearts, and brought tears from eyes unused to weep. The sound of his name has sent a gleam of sunlight into the darkest corners of earth, cheering and gladdening the wilderness, causing it to blossom as a beautiful garden.

What hope there is in this name to the convicted sinner. Jesus. That means Savior. His name indicates his character. He came to save, to seek and to save the lost. He forgave sins when he was here. He bound up broken hearts. He comforted the mourners. Sinners thronged to hear the loving words that fell from his lips. He was a wonderful teacher, and a wonderful Savior, for he could save the hardest cases. To the penitent he said, "Thy faith hath saved thee; go in peace, and sin no more." What comfort in this name to the dying saint. Think of the sailor boy wrecked on yonder rocky coast. He is cold, naked, hungry, dying far, far away from home among strangers, or alone in the sand on the seabeat shore. O, how he thinks of home, and wishes that he could see mother, or sister, or brother, to hear from them some comforting word. But no mother is there to soothe his sorrow, or sister, to kiss his cheek; no brother to lift his aching head, and to bid him a kind farewell. He must die alone. No, not alone. Jesus is there. O, how sweet is the name of Jesus then! What comfort to feel that he is near to him.

A captain was once crossing the ocean. On the voyage he discovered something in the distance floating. Drawing near to it, he found it was a woman who had escaped from a wreck, and was drifting on a piece of board. As she was tossed up and down on the waves, she was heard singing this beautiful hymn,

"Jesus, lover of my soul,
Let me to thy bosom fly;
While the raging billows roll,
While the tempest still is high."

IMMATERIALITY.

Immateriality is but another name for nonentity. It is the negative of all things and beings, of all existence. There is not one particle of proof that can be advanced to establish it. It has no way to manifest itself to any intelligence in heaven or on earth. Neither angels, nor men, could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard; it can neither extend nor contract. In short, it can exert no influence whatever; it can neither act nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no desirable property, faculty or use, yet, strange to say, immateriality is the modern christians' God, his anticipated heaven, his immortal self—his all.

O sectarianism! O atheism! O annihilation! Who can perceive the nice shades of difference between the one and the other? They seem alike all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part, we do not perceive a difference of a single hair. They both claim to be the negative of all things which exist, and both are equally powerless and unknown. The atheist has no other life or conscious existence beyond the grave. The sectarian has one, but it is *immaterial*, like his God, and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same, only it is expressed by different terms.

Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point. As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised *materialist* to enjoy.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of man, and is a model, or standard of perfection to which man is destined to attain, He being the great Father and Head of the family.

What is Jesus Christ? He is the Son of God, and is every way like his Father, being the "the brightness of his Father's glory, and the express image of his person.' He is a material intelligence, with body, parts, and passions, possessing immortal flesh and immortal bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, will possess the earth as their "everlasting inheritance." With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God, their life, their heaven, and their all. They claim nothing but that which we throw away. Therefore, there is no ground for quarrel or contention between us.

We choose all substance—what remains,
The mystical sectarian gains;
All that each claims each shall possess,
Nor grudge each other's happiness.
We claim the earth, the air, and sky,
And all the starry worlds on high;
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.
An immaterial God they choose,
An immaterial heaven and hell;
For such a God we have no use,
In such a heaven we cannot dwell.
Our God, like us, can hear and see,
Feel, taste, and smell eternally;
Immortal brain through which to think,
Organs to speak, and eat, and drink.
Such is our God, our heaven, our all,
When once redeemed from Adam's fall;
All things are ours, and we shall be
The Lord's to all eternity.

—*Selected by J. C. Smith.*

HOLINESS TO THE LORD.

See that your religion be purely divine, and that first upon thy soul, and then upon all that thou hast, there be written, 'Holiness to the Lord!'

To be holy is to be devoted to God, and given over entirely to his use. Our hearts and lives must not, therefore, be 'common or unclean.' *To live a holy life* is transcendently above all success in money-making, and all perfection in the sciences and the arts. To whatever extent God's Spirit is upon us and in us, so much our present condition is more excellent than the highest worldly good can advance us to. To the true believer, God should be the first and last, and the all in all. Our whole life should be swallowed up in God. When we awake in the morning, our first thoughts should be of God, and our meditations of him should be sweet. Whatever we do, we should do all to the glory of God. In the various activities of life, we must be able at all times to say, I do this, or I do that, because it is his will. I do it to please God; to glorify him and enjoy him.

O reader, can you take God for your owner, your Sovereign, your Savior, your portion, your all? If not, you fail to be a godly man. If his authority have not more power upon you than the authority of the greatest upon earth, you are 'none of his,' whatever you may pretend. But if 'holiness to the Lord,' be written upon you, and upon all that is yours, you are devoted to him, and you are truly a child of God. Slavery to the flesh, the world, and the devil, is the mark that is written upon the foreheads of the ungodly, and Satan, the world, and the flesh have the services of such. But if you are consecrated to God, and are bearing his name and mark upon you, let all mankind know that you are his, that you are resolved to live to him, and to trust him. Let God be the very life of you, the beginning and the end of all you are or do."—*Richard Baxter*, 1675.—*Christian Standard.*

THE TITLE "REVEREND."

We can not lay down the pen without asking why so many brethren still retain the title of Reverend. We are willing to reverence the aged pastor, and we did not hesitate to give that title to our beloved friend George Rogers, just in the same way as we use the term "the venerable Bede," or "the judicious Hooker;" but we are not prepared to reverence every stripling who ascends the pulpit; and moreover, if we thought it due to others to call them reverend, we should still want some reason for their calling themselves so. It seems rather odd to us that a man should print upon his visiting card the fact that he is a reverend person. Why does he not occasionally vary the term, and call himself estimable, amiable, talented or beloved? Would this seem odd? Is there any valid objection to such a use of adjectives after the fashion is once set by employing the word reverend? If a man were to assume the title of reverend for the first time in history, it would look ridiculous, if not presumptuous or profane. Why does not a Sunday-school teacher call himself "the respectable John Jones," or the city missionary dub himself "the hard-working William Evans?" Why do we not, like the members of secret orders and others, go in for worthy masterships and past grands and the like?

We reply, that we do not care for such honors, and are content to leave them to men of the world, or to the use of those who think they can do some good thereby. It may be said that the title of reverend is only one of courtesy, but then, so was the title of Rabbi among the Jews, yet the disciples were not to be called Rabbi. It is, at any rate, a suspicious circumstance that among mankind no class of persons should so commonly describe themselves by a pretentious title as the professed ministers of the lowly Jesus.

Peter and Paul were right reverend men, but they would have been the last to have called themselves so. No sensible person reverences us one jot the more because we assnme the title. It certainly is in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the unscriptural distinction of clergy and laity. A lad, fresh from the college, who has just been placed in a pulpit, is the reverend Smith, while his eminently godly grandfather, who has for fifty years walked with God, and is now ripe for heaven, has no such claim to reverence.

A gentleman of ability, education and eminent piety preaches in various places with much zeal and abundant success, but he is no reverend; while a man of meagre gifts, whose principle success seems to lie in scattering the flock, wears the priestly prefix, having a name to be reverenced when he commands no esteem whatever. This may be a trifle; many, no doubt, so regard it; why, then, are they not prepared to abstain from it? The less value of the epithet, the less reason for continuing the use of it. It would be hard to say who has a right to it, for many use it who have not been pastors for years, and have not preached a sermon for many a day; what on earth are they to be reverenced for?

Other men are always preaching, and yet no one calls them reverend, but why not? The distribution of this wonderfnl honor is not fairly arranged. We suggest that, as the wife is to see that she reverences her husband, every married man has a degree of claim to the title of Rev., and the sooner all benedicts exercise the privilege, the sooner will the present clerical use of it pass out of fashion. We wonder when men first sought out this invention, and from whose original mind did the original sin emanate. We suspect that he lived in the Roman Row of Vanity Fair, although the Rev. John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of Rev. Paul, or the Rev. Appllos, or the Rev. Cephas.—*Spurgeon.*

EXPECTATION IN GOD.—The less we expect from this world the better for us. The less we expect from our fellow-men, whether of spiritual help or inspiring example, the smaller will be our disappointment. He that leans on his own strength, leans on a broken reed. We are always going to be something stronger, purer, and holier. Some where in the future there always hangs a golden ideal of higher life that we are going to reach; but as we move on, the dream of better things moves on before also. It is like the child's running over the hill to catch the rainbow which is as far off as ever. Thus does our day-dream of a higher life keep floating away from us, and we are left to realize what frail, unreliable creatures we are, when we rest on expectations of growth and victory over evil in ourselves. Christ alone can give victory.

LOVE is shown by actions, not by words.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 22, 1875.

TAKE NOTICE.

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

$2.25 a year, payable IN ADVANCE.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

OUR NEW OFFICE.

This week we purpose to move into a new Office—at **NO. 144** Hanover Street, corner of Hanover and Union, situated a short distance from our present location.

In our new quarters we have more commodious and convenient rooms than ever before, and at an annual rental of more than twenty-five per cent *less* than the rooms we are now vacating.

We have great reason to be thankful to the Lord for all the prosperity which has attended the publication of the *Crisis*, and the various interests of the Society. AG'T.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

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In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office. AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

THE CLOSING YEAR.

Time's onward, resistless march, has brought us to the closing scenes of another year. It has been one of many marked and startling events, which have resulted in the destruction of many lives and much property. Floods upon floods have turned prosperity into wide-spread ruin, leaving only heaps of desolation, instead of pleasant homes. The devouring flames have not been idle during the year, but have turned to ashes a vast amount of property. Wealthy men have lost their riches, and stepped down among the common people, being in a safer position, perhaps, than when living in luxury. Change is every where. In this life all is uncertain. To-morrow is wisely hidden from our view. The man who has learned to make a right use of the present moment has entered the way of abounding comfort and contentment. His life flows sweetly, and his cup is filled with heavenly peace. His sunny life sheds forth a pleasing radiance to illumine the pathway of those who keep him company.

During the present year death has not been idle, but has carried the cup of sorrow into many families, and left them clothed in sable garments, weeping at the graves of loved ones. No respect of persons has been shown by this relentless visitor. Without permission, he has chosen his own time to call, and has separated the warmest friends as freely as the bitterest enemies. The empty chair at the fire-side and table tell the story of his sad work. Parents and children, husbands and wives, brothers and sisters, and other loved and loving ones, have felt his icy hands grasping their heart-strings, and they have been compelled to say farewell while faintly grasping some friendly hand, and receiving the last fond embrace and kiss of love, as their eyes grew dim, and earthly scenes faded from their vision. To all entreaties to stay away, he ever responds, I shall call again soon. The time is at hand when this "last enemy" shall be destroyed, and cause no more mourning. Then will all his victims, redeemed by Him who is "mighty to save," escape from their chilly chains to greet each other again, where the parting hand is never given, and the farewell word is never spoken. The weary watcher may expect soon to see the morning light of heavenly glory. The night of weeping is almost past. Cheer up, lonely pilgrim. The day-star is rising. Zion's King will soon appear to wipe away thy tears, and give again to thy embrace the loved ones, now sleeping in the lonely grave. Let us be ready to hail with joy the glad day, and to crown our Jesus Lord of all for evermore. M. G.

ONTARIO.—The meetings in Ontario continued to increase in interest every day up to the present time, Dec. 13th, the time of our departure. Last evening, more came than could get into the house. Some fifteen found peace in Christ last week, and many more are almost persuaded to be christians. We have rarely seen such glorious results the first week of a series of meetings. The blessings received have already paid richly for the sacrifice made in building the new church. Strong men, and leading citizens are submitting to Jesus, and seeking salvation at his hands. The revival tide is rising rapidly, and those who had lost all interest in religious matters are now seen in the inquiry meetings. The pastor, Bro. J. E. Wells, and Bro. P. B. Stevens, will unite in continuing this excellent work. M. G.

THE CONSTITUTIONAL CONVENTION.

The Advent Christian Association, according to notice, met in convention at Worcester, Mass., Dec. 14th, to consider the expediency of a revision of its Constitution, principally for the purpose of giving all who have an interest in the management of its important business, ecclesiastical and financial, a more equal and practicable representation. The principal design was to give those most remotely located from the place of holding its meetings a better and less expensive way of being equally represented with those located more contiguously with the place of meeting. That object could only be accomplished by reducing the number of representatives, so as to make it *practicable* for all to be equally represented.

Any rule of association, which does not give all a *privilege* of enjoying the same advantages, is not equal and just; therefore, to give any class the right to a larger representation than others can produce, without being subjected to an unreasonable burden, is not only unequal but oppressive. To give one State the privilege of sending twenty representatives at an expense of $200, and another State the privilege of sending one representative at the same expense, is giving one twenty fold advantage over the other. When the expense of a representive body is paid by the body, then it is equalized in this respect; but as the Association does not pay the expenses of its representatives, neither could it have done so in any year in the past, with all the funds it received for all purposes, if all had been represented as provided for by its Constitution, it was considered defective as to giving a just and practicable representation.

The old Constitution was so defective in its operations that we think there has never been a year when more than one sixth of those co-operating with the body have been represented at its annual meetings. To correct these unjust provisions (as some looked upon them), in the Constitution, the Convention was called. Its deliberations were conducted, we think, with a christian spirit of love and forbearance, which is seldom witnessed in these days of jealousy, under circumstances so calculated to excite strife and bitter feeling.

After the passing of the testing vote for changing the base of representation, those in the minority seemed to manifest an acquiescence in the decision of the large majority, which indicated that a christian spirit prevailed instead of a factious spirit, which gave all great hope that in our future associations greater harmony and fellowship may prevail.

All human society is now passing into that state in which it will be dashed in pieces like a potter's vessel. Faction and strife every where exist, except among true christians, where the spirit of Christ controls. Let us cling to the Fountain of eternal love and heavenly harmony, that we may escape the wicked divisions and satanic strife now so widely developed in our sinking world. Brethren, live in peace, and the God of *peace* shall be with you, and bring you into the undisturbed society of all the holy in the kingdom of the Prince of Peace. J. C.

"IMPENDING CRISIS."—Under this heading the *Prophetic Times* says:

"The wickedness, the irreligion, the hypocrisy of the world; the secularity, the ungodliness and formality of the church are hastening on the time for the divine interposition in doing his strange work. Look at the signs of the times. The characteristics of the last days meet our vision everywhere. Iniquity abounds; formality increases; schisms prevail; and many are found 'lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof.' Surely it may be said, 'It is time for thee Lord, to work; for they have made void thy law.'"

We do not see any room to doubt the foregoing statement. That the end of the present dispensation is at hand is a point which we think is most fully settled, and placed beyond the reach of uncertainty. It is glorious to be living in these last days, so near the time when we can see our dear Jesus, who died to save us from destruction. M. G.

ARE WE READY?

If we knew that the close of the present year would end this life, and bring us to the day of judgment, are we ready for the solemn event? Is there any thing to be done to fit us to meet the Lord in peace? Is the heart clean? Is it free from all hatred, pride, covetousness, lasciviousness, love of the world, and roots of bitterness; and is it filled with the Holy Spirit producing perfect love and peace, and a joyful submission to the will of the Lord in all things? If this is not the case, then there must be something lacking. Is it not time to have a thorough heart examination, in order that the evil thing may be found, and cast away at once, lest we be reckoned among the foolish virgins? Let us not step into a new year with sin upon our hearts, when there is such an abundance of mercy for all who will confess and forsake their sins. No one need to bear the burden of sin another day. The Lord is waiting to remove the load, whenever we feel sufficiently weary and heavy laden to ask for his assistance.

Have we any unsettled difficulties with any person? Let them not see the light of a new year. Let them all be corrected and buried in 1875, so that we can begin the next year with a joyful song, free from condemnation, ready any moment to meet the coming Savior with abounding rapture.

Are we indulging any bad habits? Let them die with the year. Remember, the next is the noted centennial year of American Independence. What a good time to declare our independence in relation to sin, and all bad habits, and our most determined opposition to all the ways of Satan. It is time to have a jubilee victory, in the name of Jesus. Stop *now* every evil habit, and let it die this year, that the new one may be entered rejoicing in the Lord, trusting in his mighty power, to be kept in the narrow way. Let every one who reads this, inquire, Have I any bad habit left? If so, here I end it, trusting in the Lord for deliverance. Let there be this year (1875) an *utter end* of the use of all intoxicating drinks, tobacco pipes, cigars, snuff, morphine, opium and all other evil things. Let all difficulties be settled; debts paid, or arranged in the best possible manner, so as to be ready any moment to meet Jesus. Let the work be done in the most *thorough* manner. We must be near the grand coronation day of the King of kings. M. G.

THE IMAGE OF GOD.

Bro. E. F. Sergisson requests that the following questions be answered through the *Crisis*:—

1. "What is the Bible meaning of God's moral image when applied to man?"

2. "Is this moral image an entity, which was only lent or given to man on condition of obedience, or was it an attribute of his nature, created in him as a part of his nature? If so, how could he lose it without losing a part of the man proper?"

3. "Is not the moral image of God, when applied to man, the result of a cause (not an entity or attribute), and that cause obedience? And would not this position prove the first Adam an immoral being, and Christ Jesus, our Lord, the second Adam, the only person who, in the strict sense, ever bore the moral image of God?"

An image is "an imitation, representation, or similitude of any person or thing."

The word image, represents the likeness of one being or thing to another, and is not the proper name of an entity or an attribute, and could not apply to such, only to represent its similitude or imitation of something else.

"This flag is the *image* of a murder done in Vienna."—*Shaks.*

The word image here represents the likeness of the acts in the flag to those of the murder.

"Whose is this image and superscription?"—*Christ.*

The word image, as used by Christ, does not represent the weight, mettle, or value of the coin, or its proper name, but only the resemblance of a figure upon it to Cæzar's face.

In the passage "Image of God," the word image does not represent God or any of his principles or attributes, but the *likeness* of something to God. The image of a man is not the man or any part of the man, but something that resembles the man in some particulars—form, acts, intellect, or something else. To have the image of God, is to be like God in some particular sense. This may exist in some departments, as organism, spirit, mind, acts, love and purity. These may all be expressed separately, as if the image existed in each department distinctly.

A son may be represented as the image of his father in figure, temperament and intellectual genius. The image may be perfect and distinct in each department. The son might be spoken of as an image of the father in figure, and by another, in intellect. In this case it would not be correct to say that the word image in both cases refer to the same likeness or the likeness of the same things in the son to the father. Just so it is in the Scriptures. Man is represented as bearing the image of God in his organism, and also in his heart, and life, or acts.

What, then, may we understand by the *moral* image of God? or, in other words, what may we understand by man's moral likeness to God? The word moral, literally means—

"Manner, custom, habit, way of life, conduct."—*Webster.*

It expresses the particular *quality* of acts as it regards right and wrong. It refers to the intentions and purposes producing the acts which characterize the conduct as virtuous or vicious.

"Keep at the last within the compass of *moral actions*, which have in them *vice* or *virtue*."—*Hooker.*

"Mankind is broken loose from *moral* bands."—*Dryden.*

"A moral agent is a being capable of those actions that have a *moral* QUALITY, and which can properly be denominated *good* or *evil* in a moral sense."—*Edwards.*

Morality, as Webster says, is "The relation of conformity or non-conformity to the *true*, moral standard or rule; the quality of an intention, a character, an action, a principle, or a sentiment, when tried by the standard of right; the quality of an action which renders it good; the conformity of an act to the *divine law* or to the principles of morals." Moral character is therefore determined by the quality of acts, as right or wrong, according to the standard of God's government.

As God is the creator of all intelligent beings, he has an infinite right to determine what acts of his creatures are right, and what are wrong. Therefore the revealed law of the Creator, for the government of men, is the standard of all moral principles by which God himself is governed, thus designing to produce a harmony between himself and all his creatures.

The moral image of God in man is, therefore, a condition or state of loyalty to God's law, man being so qualified and endowed as to produce a quality of acts, as it regards the intentions and purposes producing them so much in the likeness of God's condition of faithfulness to his own laws as to make man's character for faithfulness an image of God's.

The word image, as used in the Scriptures in its primary and common usage, as applied to man, refers to his organism; but it also has a secondary meaning, as many important words do have, and in this sense it evidently applies to the heart or moral character. Paul says:—

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

The context shows that the change into this image is experienced while reading with the vail taken away, which is done when they turn from Moses to Christ, and enjoy "liberty" under the administration of the "Spirit." He says, "We all [all christians] with open face [unvailed face], beholding [not shall behold at a future time, but are now beholding] as in a glass, the glory of the Lord, *are* changed [not *shall* be changed at the resurrection, but *now*, after having 'turned to the Lord,' while we *are* 'beholding,' 'reading' with the vail taken away], into the same *image*, from glory to glory, even as by the Spirit of the Lord." The image is "from glory to glory;" that is, it progresses from one degree of glory to another.

If the image is the human organism, and applies to the resurrected body, then that body must be changed after being glorified at resurrection, so as to be more glorious. The text and context will not allow of such a construction; for the person having put on this image is exhorted not to "lie one to another," and certainly such an exhortation could not have been designed for the glorified saints in the kingdom of God.

Again, the apostle shows in what department of the man this image is found. He says—"In knowledge after [according to] the image of him that created him. It is therefore in the intellectual department that the image is found, which is the department in which moral character is formed.

Again the apostle says: "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord." 2 Cor. 3:18. This passage certainly applies to believers in this state, and not in the next world; and the change into the image of the Lord is a progressive one, from one degree to another, which is not in an "entity," organism, or attribute, but in "knowledge," which is increased by the Spirit of the Lord, or by its revelations and assistance in the formation of a pure, moral, or christian character.

The heart is the moral endowment of man, which is vile or pure, according to the spiritual condition of the moral elements of man, which are defiled by sin, and made pure by God, through the application of the blood of Christ. The image is in the condition of the heart, which is made pure and holy by God, and like himself.

The Psalmist says: "He fashioneth their hearts alike." Ps. 63:15. To make an image of a man would be to "*fashion*" something like a man. God changes all hearts alike; so that when he fashions them they are all in his own moral image, or in a state of holiness."

The Psalmist says of the Lord when he beholds the wicked, "Thou shalt despise their image." Ps. 73:20. He did not mean that the Lord despises the figure of their bodies, for they do not particularly differ from those of the righteous, but it is their hearts—their moral condition that is despised of the Lord. We must be changed into the moral image of Christ here, to secure the promise of having his physical image, or a body like his glorious body in the resurrection state.

The divine, perfect pattern is placed before us in the spirit, love, and character of Jesus Christ. Let us examine ourselves very carefully, and see if we are spiritually and morally in the image of the great Standard of divine perfection. J. C.

WAR CLOUDS.

War clouds are gathering over Eastern Europe, that threaten terrible results. The great powers are deeply interested in the Turkish question. "The sick man" is evidently dying, and can live but a short time. For many years the nations have been watching Turkey with special interest. Russia has evidently been plotting to take Constantinople, but England, France, Russia, and Austria, are very sensitive on the subject, for it is quite apparent that the power that holds Constantinople has the key to the East, and would be the lion among the nations. The prospect for Russia is flattering. Says the Chicago *Journal*:

"The situation in Turkey and the speech of Mr. Disraeli at the Mansion House banquet alike lend a grave color to the aspects of affairs in Eastern Europe, yet there are many good reasons for supposing that the powers will pause before entering upon a war which, if it arises, must seemingly become general and terrible. It is true, events at Constantinople indicate that the Ottoman Empire in Europe is in a state bordering upon collapse. That the Sultan should be forced to repudiate at one moment, and in the next virtually confess himself unable to overcome an insurrection in one of his Christian provinces, shows how near the verge of ruin this European dominion is. The collapse of Turkey, moreover, would unquestionably be the signal for a crisis involving every great power, and would but too probably create a rivalry for the spoils, which would end in war.

When England, through the mouth of her Prime Minister, avows her intention to take part in the policy shaping the future of the Turkish provinces, we may be sure that neither Russia, Prussia, nor Austria will remain inactive spectators. Nor is it improbable that at this moment negotiations for alliances, in view of an impending eventuality, are progressing in the secret Cabinets of the several courts.

The crisis, if it comes, is likely to find alliances on one side, and the other fully ratified and confirmed. Another untoward element in the situation is the fact that every power stands armed to the teeth. Russia and Germany, especially, are provided with stupendous armaments, and their military organizations are replete with all the accompaniments and enginery of war; while lesser powers have been forced, in so far as they were able, to follow their example, to create large armies, to adopt the most destructive weapons, to build navies, and to set fortresses and defenses in order. This being the state of affairs, the situation is no doubt one out of which war might suddenly develop."

These are times of thrilling interest to the inhabitants of this world. "Watch and pray, lest ye enter into temptation." M. G.

A CONVERSATION.

A pastor calls on a layman and says, "Dear brother, how can you believe the wicked will perish forever, after the resurrection, when the Bible is so plain in declaring that "the wages of sin is death, but the gift of God is eternal life"?

Layman replies, by asking what he understood by "the wages of sin" being death? The preacher replies, by saying, "I mean the death that never dies."

Layman replies, by saying, "Then you would make the text read, 'The wages of sin' is the death that never dies; and the gift of God is the eternal life that never lives."

Please make this matter plain to the readers of the *Crisis*. A.

When it is said, "The wages of sin is death," it is quite certain that the word "*death*" is used to represent the penalty for *sin*. In all cases, in every statute book, the Bible not excepted, whenever a *penalty* is expressed it is always in *literal* language. No exceptions are known. When it is said, "She is dead while she liveth," the word dead has no reference to the punishmemt for sin. The same is true of "let the dead bury the dead;" but whenever a term is used to express *punishment*, it is *always literal*.

The question now arises, is literal death a punishment? Certainly. It is called the "capital," or highest penalty that can be inflicted. Life is the most valuable of all things, and when lost, everything else is worthless to that individual. The *gift* to the righteous "is eternal life through Jesus Christ;" but the wicked lose all the righteous gain. One is an eternal gain, the other an eternal loss. The penalty for sin is eternal *death*. If the punishment was imprisonment, it would begin when put in prison, and continue till released. If whipping, it would commence with the first blow, and end with the last. If it was torment, it would begin with the agony, and end when it ceased. But if it were death, when would it begin? Not till the person was *dead*. How long would it continue? Till he came to life again. If he should remain dead *eternally*, how long would be his punishment? M. G.

"THE SECOND ADVENT, and its accompaniments,' is the title of an article by Dr. D. A. Whedon, in the *Christian Advocate*. He says:

"Our Lord will come again, really, visibly, bodily and in a cloud; 'so, in like manner as ye have seen him go into heaven'—as the angels said to his disciples on the day of his ascension. St. Paul describes its manner a little further, in 1 Thess. 4:16, as with a shout, with the voice of the archangel and with the trump of God.' Connected with this coming is the resurrection of the dead, and the change, equivalent to that of the resurrection, in the bodies of the living. This will occur 'in a moment, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we (that is the living) shall be changed.' 1 Cor. 15:52. So in 1 Thess. 4: 16, 17, immediately after the descent of the Lord 'with the trump of God' we find the two events, 'first,' the christian dead rising, 'then,' the living ascending together with them." M. G.

ACKNOWLEDGMENTS.

Dear Brn. in Christ:—Again I feel that my whole being is called out in praise to my heavenly Father for his great mercy to me. O that I could express what I feel also to my dear brethren for their beneficence, but the Lord regards it as a loan to himself. I desire to express my heartfelt thanks, not only for the pecuniary assistance rendered, but for the warm words of tender sympathy and christian love. God bless you, dear friends. I cannot repay you, but Jesus will make it all right. Your words of good cheer are as food to the hungry, and drink to the thirsty. My soul feasteth on them. Praise the Lord! Neither have I got a surfeit of the good things that come in the *Crisis* and *Times*. I thank the Editors and other writers for the rich intellectual, yes, better, Scriptural feasts provided by them from time to time.

It has been intimated by some—"Why, I guess Bro. Thomson is getting well, or better; he has an article in the paper." I will try and describe the operation I go through with to write. In the first place, I am feeling much better than usual. I take my lead pencil and commence to scribble. I cannot use a pen, as I have to write lying on my back; the ink would run out at the top of the holder. It may well be supposed that one could not write long in that position. Then my writing must be laid aside again and again, perhaps for weeks. Finally, when done, it is but a rough sketch, and my daughter takes it in hand to decipher the hieroglyphics, and copy it. So you see it is no easy task. But, oh, my dear brethren, I would gladly endure anything if I might but cheer the heart of one of Father's little ones. I see by the papers that there are many sufferers in the family. God bless you all. Jesus is soon coming, and it will be all over then. Amen.

I wish to acknowledge the following sums: Brodhead collection, by the hand of Bro. W. Sheldon, $6. H. Holmbre, $5. Chaseburg, Wis., $2. West Troy, N. Y., 50 cts. Lemuel Green, $1. Mrs. O. L. Noyes, $5. N. W. Wait, $5. A. J. Marsh, $1. A friend, $1. C. S. Sherman, $10. R. G. L., $1. By the hand of G. T. Adams, $5. R. H. and Ettie Bateman, $1. S. W. Brooks, $3. Magnolia, by hand of Bro. Chase, $3.60. Bridgeport, Ct., $1. D. A. Dickinson, $2. Bro. C., by the hand of F. Burr, $5. Sr. M. C. Colton, $5. Brn. and sisters in Putnam, Ct., $12.25, S. S. Curington, $7. J. Luttrell, $5. A. C. Johnson, $2. Sr. A. Tenyke, by the hand of Bro. Sheldon, $1, Friends in Cal., by the hand of D. D. Reed, $19. Wm. Peck, $2, Bro. D. Osburn, $1, J. W. Emmons, $1. GEO. THOMSON.

Prairie du Sac, Wis.

THERE is nothing that so refines the face and mind as the presence of great thoughts.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$144.67
S. E. Arnold	5 75

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$36.15

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$1,446.45
C. B. Parker (pledge paid)	50 00
Miles Grant (on pledge)	25.00

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WHAT JESUS HAS DONE.

L. B. WEAVER.

My mind for a long time has been deeply absorbed in thinking and trying to realize in some degree what Jesus has done for us, and how little we do for him in return. I am often led to cry out in the deep sorrow of my heart, because I have done so little for him, and am not worthy of having a home with him at last. Then I am comforted with his gentle whispers of love, telling me that he has bought me; that he has paid a great price for me, and that I am not my own; then gladly and willingly I fall as it were prostrate at his feet, and cry, Here, Lord, take me, poor, weary, sick, unworthy me, with nothing good about me; take me. I give myself wholly to thee, and from this time I am thine to do, to bear, or suffer all that thy righteous will may see fit to lay upon me. And I feel and know he accepts the simple offering and gives me a welcome; and I in return must do anything and everything he bids me do. He says, "Come unto me, *all* ye that labor and are heavy laden, and I will give you rest." I came to him, and I found rest; for I was in trials sad and sore, and all looked dark and desolate until I heard the sweet voice of this dear, heavenly Friend, bidding me in gentle, loving tones to come to him. How glad I am that I accepted the invitation, and listened to him. When I came to him and found rest, he bade me take his yoke upon me, saying, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." When I became yoked together with Jesus, I felt I was safe, for I knew he was just the one on whom I could depend, and one that never would leave nor forsake me when trials severe should come; and if others turned coldly away from me, he would stand by me till death, then bring me from death's dominions when the last great day shall come.

If he has bought us, and we have accepted the situation, to be his, we have nothing to say as to what course he may lead us. It is his to command, ours to obey. He says, Take up thy cross, and follow me. Where I lead, you must follow. We should gladly take up the cross, denying self, bearing toil and hardships, going on whatever errands he may command. If he says, Tell the story of the cross, how I gave my life for thee, then we should gladly obey. If he says, Tell them I am coming to redeem my people, then tell the story joyfully. Pride, that great sin, must be destroyed, though it may be hard at first to crush it and keep it down.

We hear him say, Come out from the world, and be separate, not conforming to this world, but giving up the vain and foolish things of this poor and perishing world for things far more glorious and enduring. We have no right to stop and think whether it is best or not; but like true, obedient children, obey readily, though it may cost a tear or a struggle. We know that, at the end of the race, our Master has promised our reward; and we know that what he has promised he will perform; therefore we have perfect confidence in him, and whatever he bids us do or say, when he commands we will obey. He commands us to live pure, godly lives; to adorn the doctrine of our profession with a well ordered life and godly conversation; to be lights in the world; to be holy, free from sin and worldly-mindedness. Being in Jesus we shall be new creatures in everything. Old things will then have passed away, and we shall serve him in newness of life. We shall be meek, quiet, gentle, easy to be entreated, full of love and the Spirit of Jesus all the time, and bear fruit to the honor and glory of God.

My dear friends in Jesus, do be *earnest* in saving men and women from the fires of the last day. How much he has done for poor, lost, fallen human creatures. I wish I could express my feelings to you as I write these lines. I weep bitter tears, for I know the judgment is coming, and that the unsaved little think what an awful doom is theirs. I weep for their folly, and pray God to save all that can be saved. Do be in *earnest*. As I lie here, I pray and plead with God to give his servants success in bringing people to him. God help us all to do just as we shall wish we had when we have no more time to work. We are in solemn times. Jesus, help us all to keep ourselves in the love of God, and in readiness for his coming.

North Dana, Mass.

REPORT OF THE BEEBE PLAIN CAMPMEETING ASSOCIATION.

The meeting called through the *Crisis* to consider the propriety of holding an annual campmeeting at Beebe Plain, P. Q., met at the time appointed. After effecting a temporary organization, it was Voted, that a committee be raised to consider the matter before the meeting and report.

The committee reported (1), That it is expedient to purchase as much ground of Mr. Anson Beebe as is necessary for a campmeeting. (2) To secure it by bond immediately, which report was accepted and adopted.

Voted, to elect a soliciting committee to raise funds for fitting up the ground, and pledges for its purchase. The following committee were elected:—J. H. Heselton, Geo. W. Bangs, John H. Carbee, John Elliott, Charles Warren, C. L. Percival, John D. Daniels, I. K. Lombard, Lewis Bergoine, John H. Smith, Albert Chadsey, and D. N. Chadsey.*

Voted, to organize a Campmeeting Association; and L. C. McKinstry, R. W. Warner and I. K. Lombard, were elected a committee to draft a Constitution, who reported a Constitution, which was amended and adopted (See Constitution).

The following officers were then elected to fill the office until the first annual meeting: President, Elder M. A. Potter; Vice President, Dr. W. Warner; Secretary, Elder L. C. McKinstry; Treasurer, Elder C. L. Percival, Marsawiffic, P. Q.; to whom were added to fill out the quota of the Campmeeting Committee: John H. Carbee, Lewis Bergoine, and John Elliott.

Voted, thanks to the Passumpsic R. R. Company for favors rendered and offers of assistance in establishing the campmeeting; also voted thanks to the friends at Beebe Plain for use of house for meeting and entertainment.

The meeting was, without exception, the most blessed and harmonious business meeting we ever attended. All were brethren together, with, evidently, above all other considerations, an eye to the glory of God. The meeting was well attended, and there is a good promise of success for the Campmeeting enterprise. The Passumpsic R. R. Company will transport all our lumber and building material free, carry for just half fare, and give us ten per cent of all their campmeeting receipts. The friends at Beebe Plain are earnest to make the meeting a success.

The following is the Constitution of the Association:—

ART. 1. This Association shall be called The Beebe Plain Campmeeting Association.

ART. 2. The membership of this Association shall consist of all preachers and laymen in good standing among the Advent people who reside in Canada, Northern Vermont, and Northern New Hampshire, and who are in sympathy with the object of this Association;—all of whom shall be entitled to vote, and eligible to office.

ART. 3. The object of this Association shall be to hold an Annual Campmeeting at Beebe Plain, P. Q., on ground purchased of Mr. Anson Beebe, by this Association, at such a time in each year as the Campmeeting Committee may think best.

ART. 4. The grounds of this Association shall be denominated "The Beebe Plain Advent Camp-ground," and shall be owned and controlled by the Association, but may be used by other religious denominations for campmeetings and other religious meetings, by Sunday schools for conventions and associations, and by temperance organizations for conventions, mass meetings and the like, for purposes of moral reform, as in all cases the campmeeting committee may deem best; and arrange with the parties desiring to occupy them; but they shall never be used for mere pleasure—picnics, and the like—but only for such purposes as would be appropriate to any house or place of worship.

ART. 5. The officers of this Association shall be a President, Vice President, Secretary, and Treasurer.

ART. 6. It shall be the duty of the President to preside in all meetings of the Association when present, but he may for special purposes call the Vice President to the chair, or in his absence some other member. He shall preside impartially, and whenever he wishes to address the meeting he shall vacate the chair. He shall have the general oversight of the affairs of the Association in connection with the executive committee, of which he shall *ex officio* be chairman. He shall also draw all orders on the Treasurer.

ART. 7. It shall be the duty of the Vice President to preside in all meetings of the Association in the absence of the President, and whenever the President shall request him to do so; and he shall render the President all the assistance in his power to advance the interests of the Association.

ART. 8. It shall be the duty of the Secretary to keep a faithful record of all meetings of the Association, and with the advice and consent of the President to call meetings, regular and special, by a notice in the *World's Crisis*, to be published at least two weeks previous to the time of holding the meeting thus called. He shall also countersign all orders of the President on the Treasurer, hold all the official correspondence of the Association, draft all its documents, sign all papers relating to its business transactions, and attend to all other business pertaining to his office.

ART. 9. It shall be the duty of the Treasurer to receive and keep all funds of the Association, until ordered by the President and Secretary to pay them to other parties; and he shall make an annual report of the condition of the treasury, with an account of the receipts and expenditures of the fiscal year, which annual report shall be made at the first annual meeting after the close of each fiscal year.

ART. 10. The officers of this Association shall be elected annually, and no officer shall hold his office longer than one year from the annual meeting at which he was elected, without re-election. Nevertheless the officers of this Association shall make their annual reports at each annual meeting subsequent to the close of their fiscal year.

ART. 11. This Association shall hold an-

* If any names are omitted from this list, brethren will please inform me.

nual meetings for the choice of officers and the transaction of other business.

ART. 12. The annual meetings of this Association shall be held during the sessions of the annual campmeetings.

ART. 13. Special meetings of the Association may be held whenever the interests of the Association may demand them; such meetings being called by the Secretary with the advice and consent of the President, whenever the Executive Committee may deem advisable; and such meetings shall be regular for the transaction of business.

ART. 14. This Association shall elect annually a committee of seven, which shall be called "The Campmeeting Committee," of which four, by virtue of their office, shall be the officers of the Association, to whom three other members shall be added by election to fill up the quota of the committee.

ART. 15. The Campmeeting Committee of this Association shall have charge specially of the camp-ground and its fixtures and appurtenances, and of fitting it up for use and keeping it in repair, and shall appoint and hold each annual campmeeting; and the members of the committee shall be the trustees of the Association, holding in trust, by deed or otherwise, all property of the Association. This committee shall also be the Executive Committee of the Association, and in the intervals of the meetings of the Association shall have discretionary power, when not otherwise specially instructed, but shall always be subject to the Association, to which there shall be made annually a full report of its doings in writing, at each annual meeting subsequent to the close of their fiscal year, which report shall be made through the President.

ART. 16. Special committees may be raised as occasion requires.

ART. 17. The fiscal year of this Association shall close December the thirty-first of each year succeeding the annual campmeeting of that current year.

ART. 18. This constitution may be altered or amended by a two-thirds vote of all the members present at any regular meeting.

Adjourned after a little incidental business. L. C. McKINSTRY, *Secretary.*

TYRANNY IN EASTERN EUROPE.

Nothing but our great interest at this time in local politics could have caused the public to be so indifferent to the interesting historical events now going on in Eastern Europe. When "the wrongs of Poland" were before the world, or the oppression of Hungary by Austria had at length drawn forth an insurrection, there was profound sympathy here. Our public became as familiar with the skirmishes on the Theiss and the Danube, as with those of our own wars; and the "Hungarian Question" was discussed in country lyceums and lecture-rooms, from one end of the land to the other. Now a "world-historical" Empire is apparently breaking into fragments; an oppression which has weighed upon Eastern Europe for centuries is either near its end, or has caused explosions whose effects will be felt for generations, and one of the old struggles of the few and weak against the oppression of the strong has begun, with a bitterness and energy which prove its reality, and yet our public seem scarce to know anything about it.

In the course of September, the insurgents of Herzegovina put in the hands of a certain International Committee on the frontiers of Austria a statement of their wrongs, which has been widely published in Europe, and its principal points admitted to be true. There is a certain cry of agony in the appeal, as of men who have suffered up to the last point of endurance, and who now, whatever others may reply to their protests, will resist to utter destruction any further oppression, or any rule at all of their hated oppressor. The grievances sound like the wrongs of the European peasantry in the worst ages of Turkish invasion and bigotry. The Christian *rayah* or farmer of Herzegovina is visited by the *Aga*, or official of the Turkish Government, and fifty per cent. of his produce is taken. Then the *Aga* quarters himself with his attendants and soldiers on the unfortunate Christian peasant, and collects the tithes among his animals, which tax he quadruples at his pleasure.

Next, the unhappy farmer can be sent away for days to work on the public roads without pay or reward. In the meantime, his wife and daughters may be carried off to be converted forcibly to Islamism or to be ruined. If he resists, and offends a Turkish official, he can be struck dead, and no redress is practicable. If he complains to the courts, these are so constituted with a majority of Turkish Judges that no Christian can ever obtain a penalty against a Turk, and the complainant will very possibly be punished for prosecuting one of the "faithful." No justice exists for Christians. Their own Consuls are far away, and intimidated by the Turkish authorities. They live as did the frontier peasants of the middle ages. All the best gains of modern progress—such as security of property and person, legal taxation, representative government, freedom from oppression and tyranny by the strong—are lost by the Christian subjects of Sclavish blood in Herzegovina. Their very religion, endeared by four hundred years of Turkish insult and persecution, is scorned and contemptuously treated on every occasion. Their altars and saints, images and consecrated churches are abominations to the Turk.

It is useless to talk to these *rayahs* of the reforms promised by the Government at Constantinople. They know what that means. They know that true reform is not an element possible in the Turkish adminstration. They have tried that rule for four centuries, and have experienced that it never gave them one of the fruits of real government—neither security, nor order, nor law, nor liberty. It has been solely a dominion of conquests. It has been a barbarism permitted on European soil. More than that, it has been a steady persecution of the Christian religion. The sufferers under it hate it as the oppressed hate their tyrant, abhor it as an embodied persecution of the Christian faith, and, in addition, the *rayahs* have the deep prejudice of blood—of the Sclave against the infidel Turk. No real compromise or truce is possible. Even if Turkish arms extinguish the insurrection in blood, the wrong remains. Turkish repudiation seems the beginning of the end. The time appears to have come when the old prediction of the Moslem prophets shall be accomplished, and the last vestige of the invading Turks be driven out of Europe.—*N. Y. Times.*

Obituaries.

HOUGHTON. In Woodstock Valley, Ct., Aug. 14th, 1875, Bro. Eddy T. Houghton, aged nineteen years. Also, at the same place, Sept. 19th, 1875, Sr. Mary Houghton, aged fourteen years.

The subjects of this notice are the eldest children of Bro. and Sr. Darius P. Houghton. They were both smart and promising young people, and the death of so many young people as has occurred in this vicinity of late is felt to be quite a calamity by the community at large. Bro. and Sr. H. both experienced religion some time prior to their last sickness, and were prepared for the solemn change. This sad affliction falls heavily upon the parents, but they are not left comfortless, for they both look forward to the time when the dear ones shall come forth to die no more. May the Lord sanctify this bereavement to their present and eternal good.

The funeral of the former was attended by Eld. Rockwell, Baptist minister, of whose church he was a member. Text, Job 5: 6-7. That of the latter by the writer. Text, 1 Thess. 4: 13.

P. S. BUTLER.

IRELAND. In Plymouth, Me., Sept. 8th, 1875, of dropsy, Charity, wife of Daniel E. Ireland, aged fifty-eight years.

Sr. Ireland was afflicted with acute rheumatism the last year of her life, which, in connection with the dropsy, made it one of severe suffering; but she bore it with much christian patience. She has been a pattern of piety for many years. She embraced the Advent faith in 1842, since which time she has been its firm advocate. In her dying hour she gave a timely testimony of advice and encouragement to her family, and to the little church at Plymouth, which will doubtless be long remembered by them. She fell asleep in hope of living again when Jesus comes. The funeral services were conducted by the writer, at North Newport, where she was brought for burial. May God bless the afflicted family, and help them to prepare for a reunion on the earth made new.

E. V. B. EDGERLY.

BARTLETT. In Vienna, Me., June 13th, 1875, Sr. Martha J. Bartlett, aged fifty-seven years.

Sr. Bartlett has long been a servant of the Lord. She was formerly a Methodist, but hearing of Jesus' coming and the resurrection of the dead, she saw the fact of the mortality of man, and died in the faith of life through Christ only at his coming. She leaves a husband to mourn her loss, but not without hope, which he has as an anchor to his soul. Their home has long been the pilgrim's place for rest, but now is desolate. Words of comfort were spoken by Elder E. M. Haggett. H. B. SEVEY.

WORTHINGTON. At the residence of her son, S. W. Worthington, North Bennington, Vt., Nov. 29th, 1875, Mrs. Princess A. Worthington, aged sixty-three years.

Sr. W.'s last days were full of suffering, which made her long for rest. Her hope was strong in the Lord, and she died in the faith in which she lived, clinging to the promise of a renewed earth, where none of the inhabitants say "I am sick." The funeral was largely attended by all classes, who knew and loved our sister. She leaves weeping children, to whom she, being dead, yet speaketh. Words of comfort by the writer. Text, "I shall yet praise him." A. A. WAITE.

SHURTLEFF. In Bridgewater, Vt., Nov. 1st, 1875, Bro. E. G. Shurtleff, aged thirty-two years.

Nearly two years ago our brother gave his heart to God, and was baptized into Christ as we believe. He lived most of the time with a firm hold upon the hope of eternal life at the coming of the King of kings, who is divinely appointed to destroy the King of terrors, and at that time give immortality and the never fading crown. He leaves a beloved companion, who deeply mourns her loss, with other near and dear friends, all of whom we pray may find his Lord and Savior before he shall have passed by for the last time. Bro. Gideon sleeps, but not forever. Services attended by the writer. A. DAMON.

HILL. At Cabot, Vt., Nov. 18th, of typhoid fever, Sr. Sally, widow of the late Bro. T. I. Hill, aged forty-nine years.

Thus within three years the entire household—parents, son—have fallen asleep in Jesus. Not only the relatives, but the church, feel that they have sustained an irreparable loss in the removal of this christian family. As they have sown liberally, so shall they reap in harvest. We spoke to the vast audience who gathered at the chapel from Rev. 21: 7. N. WHEELER.

WILKINSON. In Dansville, N. Y., Dec. 7th, 1875, of typhoid fever, John Wilkinson, aged twenty-six years.

He was a promising young man, of rare talents, and beloved by the whole village; but death makes no distinction. All must yield to its mandate. His father had designed to retire from business, giving it into the hands of this son, bu he is left alone. Brethren, pray for him, and the family. Their affliction is deep. I tried to comfort them from Thess. 4: 14. M. R. MILES.

ROLES. In Lynn, Mass., Nov. 25th, 1875, Angie G., youngest daughter of George S. and Mary E. Roles, aged eight years and four months.

She was a lovely child, a sweet singer, a joy to her parents and grandparents. May they all be ready to meet her when Jesus comes.

Yes, she has gone and left us,
Our darling Angie dear,
Her pleasant voice and little songs
Will cheer us no more here.
But we shall meet her soon again,
With the loved ones gone before,
In that bright land, when Jesus comes,
Where parting will be no more.

E. A. SISSON.

LEIGHTON. In Lisbon, N. H., Nov. 20th, of consumption, Mr. Simeon Leighton, aged sixty-three years.

Thus father and mother sleep, while children mourn. Text for the occasion, 2 Cor. 5: 10.

N. WHEELER.

BICKFORD. In Henderson, N. Y., Sept. 10th, 1875, Mrs. Betsey Bickford, wife of Abel Bickford, aged fifty-eight years.

In deep sweet sleep thine eyes are closed
To all beneath the skies;
But when Jesus comes to wake the dead,
Then, loved one, you'll arise.

CLEVELAND. In Bridgewater, Vt., Nov. 22d, 1875, infant child of John and Louisa Cleveland.

It is well with the child; for thy children shall come again from the land of the enemy. Services by A. DAMON.

FOREIGN NEWS.

BREMEN, Dec. 16. Thomas, the passenger on the Mosel, and owner of the cask of dynamite which caused the terrible disaster at Bremerhaven, confessed his guilt, saying he had accomplices at New York.

There is a rumor that the Duc d'Aumale, the fourth son of Louis Philippe, and whose wife, daughter of Prince Leopold of Salerno, died in 1869, is to marry again, and this time to no less a personage than Princess Thyria, daughter of the King of Denmark, sister of the Princess of Wales and of the wife of the coming Czar. This rumor naturally creates a great deal of political as well as social comment, for in case the marriage occurs, it is believed that it will augur a Russian support of Orleanism and an alliance in future of the coming Czar with France against Germany.

DOMESTIC NEWS.

Montreal, Dec. 15. Over eight hundred starving men surrounded the City Hall to day and called loudly for the Mayor, who delivered a brief address, during which he assured them that he would ask the Council to do all it could to provide them with work. The men seemed discontented and said they could not wait long. A commune has been formed and trouble is apprehended.

Louisville, Ky., Dec. A family of five persons, Shaffer by name, were poisoned to-night by eating soup. An examination revealed that the soup had been made the day previous in a copper kettle; that the portion not eaten then remained in the pot till to-day, when it was partaken of. All who ate the soup subsequently suffered severely from the effects of the poison communicated by the copper from the kettle. The physicians attending the family are of the opinion that the sick ones are in a dangerous condition.

Pottsville, Pa., Dec. 10. Dispatches from Mahanoy City and Gilberton this morning state that there is much excitement in that vicinity in consequence of two dreadful murders committed this morning by a party of masked men who entered the house of Charles O'Donnell, seizing and binding him and carrying him out back of the house, where he was shot dead. A man named McAllister was also taken from his house and shot dead. A later dispatch states that a sister of McAllister was also murdered. The murderers are supposed to belong to the Molly Maguires, now a terror to the mining region. No reason can be given by the people living in the neighborhood for the bloody deed.

Married.

HATCH—BROWN. In Kennebunk, Nov. 9th, 1875, by Eld. W. H. Mitchell, Mr. ROBERT HATCH and Miss RUTHELIA BROWN, both of Kennebunk.

HOLMAN—GLINES. In South Paris, Me, Nov. 26th, 1875, by Eld. J. Whitman, Mr. MANSFIELD F. HOLMAN and Miss JOSIE W. GLIES, both of Paris.

PORTER—BURTON. At the bride's father's, in Fairfield, Wis., Dec. 31, 1875, by Eld. G. W. Barnes, Bro. RUSSELL B. PORTER and Sr. MARTHA E. BURTON, both of Fairfield.

HOYT—CANNEY. In Portsmouth, N. H., Dec. 14th, 1875, by E. Owen, DEA. SAMUEL W. HOYT and EMMA E., daughter of B. F. Canney, all of Portsmouth.

Notices.

Special Notice.

There will be a special meeting of the "Beebe Plain Advent Campmeeting Association," at Beebe Plain (Stansted Junction), on *Wednesday, Dec. 29th, at 9 o'clock* A. M. Important matters connected with the perfecting of the organization of the Association—the grounds and other matters—make it necessary that there should be a full attendance. Free return passes will be given to all who attend the meeting over the Passumpsic and South Eastern Railroads, and we hope to see good delegations of brethren from points along the South Eastern as well as the Passumpsic.

Come, brethren, and see what is being done, and help in the good work. Come praying.

A meeting of the Campmeeting Committee will be held at the same time, and all the members of the Committee are expected to be present.

L. C. McKINSTRY, *Secretary.*

NOTICE.—The second meeting of the East Maine Missionary Association will meet, the Lord willing, with the church in Dexter, commencing *Thursday evening, Dec. 30th, at 7 o'clock*, and continue over the following Sunday. We hope as many of our preachers as can, will come to work for God. A cordial invitation is given to preachers in the western part of Maine, to come and help us make one more effort to arouse a slumbering church and a heedless world to a sense of their perilous condition before it is too late.

For the Association, JER. CARR, O. S. FRENCH.

QUARTERLY MEETING.—The Fourth Quarterly Meeting of the Washington County, Kansas, A. C. Conference will be held with the A. C. Church at Brantford, commencing *Saturday, Dec. 25th*, at eleven o'clock, and will hold over Sunday. The business meeting will be held at two o'clock Saturday. All the friends of Jesus are earnestly requested to be present and help to advance the Master's cause. Lovers of the Lord who are waiting for his return, let nothing keep you from this meeting. Pray for God's blessing to attend it, and come prepared to work for Jesus.

JOHN BATTERTON, *Sec.*

NOTICE.—There will be a meeting of days in West Waterville, Me, commencing *Thursday evening, Dec. 23d*, and holding over the following Sunday. A general invitation is given for the brethren and sisters to unite in laboring for the salvation of sinners. Come in all the fulness of the gospel of Christ, to do good and get good. Provision will be made for all. Call on Thomas Penny, Henry Penny, J. Bickford, G. W. Downs, or John Moses. For the A. C. Church,

H. B. SEVEY.

QUARTERLY CONFERENCE.—The Quarterly Conference for Southern Dist. Mass., will hold its next session at Kempton Street Chapel, New Bedford, commencing *Wednesday evening, Jan. 12th*, and continue over the following Sabbath. A general attendance of churches in this District is solicited. A goodly number of our preachers are expected to be present to preach the Word.

M. BATCHELOR, *Com.*

CONFERENCE.—The California A. C. Conference will hold its fourth semi-annual session at Santa Clara, Cal., commencing *Thursday, Jan. 13th*, at 10 o'clock A. M. A full attendance is desired. Ample provision will be made for delegates from all the A. C. churches on the coast, and members whose sympathies and labors are in unison with us in the work for Jesus. We hope to meet friends from all parts of the State.

A. J. YOUNG, *Sec.*

BRO. A. SIMPSON will commence a course of Lectures on the Prophecies, and other Bible subjects, at the Hall in Anthony Village, R. I., Dec. 29th, and continue over the Sabbath, and into the next week, if the interest demands. Let much prayer go up for a special blessing on these meetings. E. BELLOWS.

HOOSICK VALLEY CONFERENCE.—The next Quarterly meeting of the Hoosick Valley Adv. Chris. Conference will be held at Low Hampton, N. Y., near the old homestead of Wm. Miller, commencing *Wednesday evening, Jan. 12th*, and will hold over the Sabbath. All necessary particulars in due time. H. K. FLAGG, President.

ROB'T. CONDLISH, Secretary.

DISTRICT MEETING.—The first such meeting for the present Conference year of the A. C. C. of the Province of Quebec, Canada, will be held in the Farnham District, at the stone school-house, East Farnham, to commence *Thursday evening, at 7 o'clock, Dec. 23d*, and continue over the following Sabbath. Let there be a good attendance, and all parts of the Dsitrict be well represented. Matters of special interest will be considered. Let success be insured by earnest prayer and faithful co-operation. C. P. DOW.

L. MARSH.

QUARTERKY MEETING.—The second Quarterly Meeting for the S. W. District Wisconsin A. C. Conference will convene at Springville, Vernon Co., in connection with a holiday meeting to be held there, commencing *Dec. 25th*, in the evening, and continuing until Jan. 1st. All the faithful in the region are invited. Come filled with the Spirit, to work for the welfare of sinners.

PHILO HITCHCOCK.

OHIO CONFERENCE.—The next session of this Conference will be held with the church in Nevada, Ohio, commencing on *Thursday evening, Jan. 6th*, and continuing over the following Sabbath. We earnestly plead with the scattered believers in the soon coming of our Lord to make one grand rally for this meeting. Homes will be provided for all who come.

E. M'CULLOCH, President.

QUARTERLY CONFERENCE.—The first Quarterly Meeting of the New Hampshire Conference will hold its session with the church in Melvin Village, N. H., commencing Wednesday evening, Dec. 22nd, and continue over the Sabbath. Preachers and people are invited to come to this feast laden with the spirit of the Master.

N. WHEELER, D. W. DAVIS, J. W. WHITE, } Committee.

QUARTERLY CONFERENCE.—The fifth session of the Kansas Central Advent Christian Conference will be held with the church at Centropolis, Franklin Co., Kansas, on the 1st day of January, 1876, and will hold over the Lord's day. All are invited to attend. HENRY H. KLOCK, Secretary.

NOTICE.—We intend to commence a series of meetings in the Free meeting-house, at North Scarboro, Me., *Tuesday evening, Dec. 28th*, and continue them over the following Sunday, and perhaps longer. Eld. G. F. Haines will aid in preaching the word. We desire the assistance of brethren and sisters who live in that vicinity.

C. H. SWEET, York Co. Evangelist.

ELD. ARTHUR A. WAITE has accepted a unanimous call to become the pastor of the Advent Christian Church of Sandy Hill, N. Y., and has removed there. The regular meetings Sundays are at 2 P. M. and 7 o'clock. Sabbath school at 8 P. M. Prayer and conference Tuesday and Friday evenings. E. D. FISK, Clerk.

BRO. A. SIMPSON will commence a course of lectures on the Prophecies, and kindred subjects, in the Advent Chapel, Rockland, R. I., Sunday, Jan. 9th, and continue through the week, and over the next Sunday. E. BELLOWS.

Preaching brethren going to Clinton, Mass., will please correspond with Carter Wilder, South Lancaster, Mass., before sending appointments.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)

Love Feast at 10½ a. m. *Preaching at* 3 *and* 7½ p. m. *Prayer meeting Tuesday and Friday evenings.*

J. S. White............Sunday, Dec. 26th

BOSTON (Repository Hall) Meeting removed to Shawmut Street Church, between Pleasant and Church Streets, thirty rods south of Providence depot. Preaching by Mrs. H. B. Hastings Sundays, at 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Social meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.) *Prayer meeting Tuesday and Friday evenings, at 7½ o'clock.*

A. W. Bradford............Sundays, Dec. 19th and 26th

Chelsea, Mass.

Preaching Sundays, at 10.30 A. M. and 3 P. M. *Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.*

C. Goodrich............Sunday, Dec. 26th

SOMERVILLE, Mass. (Pilgrim Hall, Summer Street.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*

HYDE PARK, MASS. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass............4th Sabbath in each month for the present. J. COUCH.

Ontario, N. Y............Sunday, Dec. 26th and onward.
Nevada, Ohio............Jan. 6th, and onward
MILES GRANT.

Tremont, Mass............Sundays, Jan. 2d and 9th
C. E. BARNES.

Mattapoisett............Friday evening, Dec. 31st
Fairhaven, Mass............Sunday, Jan. 2d
J. S. WHITE.

Kennebunkport, Me............evening, Dec. 23d
Great Falls, N. H............evening, Dec. 24th
Brentwood, N. H............evening, Dec. 25th
Manchester, N. H............evening, Dec. 28th
Waterbury, Vt............evening, Dec. 29th
WM. C. STEWART.

Warehousepoint, Ct............Sunday, Jan. 2d
H. PRATT.

New Boston (Winchendon)............Sabbath, Dec. 26th and onward as long as the Lord directs.
T. L. HALL.

Lake Village, N. H............evening, Dec. 25th and over Sunday.
Moultonboro, N. H. (Neck Road school-house) with Bro. J. G. Moulton, eve., Jan. 1st, and over Sunday.
Moultonboro, N. H. (Neck Road Lower school-house) evening, Jan. 3d.
Neck Road............evening, Jan. 4th
Neck Road (Middle school-house)............evening, Jan. 5th
Neck Road school-house............evening, Jan. 6th
Neck Road (Lower school-house)............evening, Jan. 7th
Neck Road school-house............evening, Jan. 8th
Neck Road (Lower school-house)............Sunday, Jan. 9th
Warren Summit, N. H............evening, Jan. 14th
West Groton, Vt (with Bro. George E. Brown) evening, Jan 15th, and over Sunday.
Dorchester, N. H. (Town House)............evening, Jan. 22d and over Sunday.
East Canaan, N. H............evening, Jan. 25th
Danbury, N. H. (where the brethren may appoint) evenings, Jan. 27th, 28th, 29th, and over Sunday.
JOHN H. EVANS.

Lawrence, Mass............evening, Jan. 4th
Haverhill, Mass. (New Chapel on Walnut Street) evening, Jan. 5th.
Exeter, N. H............Thursday evening, Jan. 6th
Great Falls, N. H............Friday evening, Jan. 7th
East Rochester............Saturday evening, Jan. 8th and over Sunday, Jan. 9th.
Hollis Centre, Me............Monday evening, Jan. 20th
Bar Mills, Me............Tuesday evening, Jan. 11th
South Windham, Me............Wednesday evening, Jan. 12th
☞ Will some one meet at Goreham depot, on arrival of the morning train from Rochester?
Portland, Me. (Bro. Stockman's charge) Thursday evening, Jan. 13th.
Bowdoin Centre, Me., Saturday evening, Jan. 14th, over Sunday, Jan. 16th, through the week, and over Sunday, Jan. 23d.
Richmond Corner (as Bro. Bates may arrange) Tuesday evening, and over Sunday.
Bath, Me............Monday evening, Jan. 31st
GEO. A. STREETER.

Cushing, Me............Sunday, Dec. 26th
Have no appointments for January. If I am wanted in any new place, please write me at Bowdoinham, Me. H. S. MITCHELL.

Danbury, N. H. (Town House)............Sabbath, Dec. 26th
Warner, N. H. (Waterloo school-house) Sab., Dec. 19th
Dorchester, N. H............Saturday evening, Jan. 1st and over the Sabbath, Jan. 2nd.
Meredith Village, N. H............Friday evening, Jan. 7th
Dolloff Hall............Saturday evening, Jan. 8th and over the Sabbath, Jan. 9th.
Lake Village, N. H............Sabbath, Jan. 16th
Canterbury, N. H. (Emery school-house) Sab., Jan. 23d
SIMEON ROBY.

Fitchburg, Mass............Sundays, Dec. 26th and Jan. 2d
Hartford, Ct............Sundays, Jan. 9th and 16th
Meriden, Conn............Sunday, Jan. 23d
GEO. W. BROWN.

Square Pond, Ct............Sunday, Dec. 26th
WM. J. RIPLEY.

Bangor, Me............Sunday, Dec 26th
S. K. PARTRIDGE.

Franklin, N. H............Sunday, Jan. 2d
O. W. KIMBALL.

North Shrewsbury, Vt............1st and 3d Sundays in each month. WM. J. BLANCHARD.

Hartford (Stedman's Hall)............Sunday, Dec. 26th
W. N. PILE.

Epsom, N. H. (Marden's Corner)............evening, Dec. 25th
Chichester, N. H. (Pine Ground)............Sunday, Dec. 26th
N. B. McMURPHY.

Barnstead, N. H. (Tuttle school-house) Sun., Jan. 2d
J. T. LIBBY.

Brimfield, Mass............Sabbath, Dec. 26th
Wilbraham, Mass............Sabbath, Jan. 2d
Palmer, Mass............Sabbath, Jan. 9th
Montgomery, Mass............Sabbath, Jan. 16th
Brimfield, Mass............Sunday, Jan. 23d
GEO. L. TEEPLE.

Newcastle, N. H............Sunday, Dec. 26th
J. F. CHAMBERLIN.

Northwood Narrows, N. H............Sunday, Dec. 26th
WM BODGE.

Newcastle, N. H............Sunday, Jan. 2d
E. S. MOULTON.

East Topsham, Vt............Sunday, Dec. 26th
DANIEL D. PAGE.

North Troy, Vt............Thursday and Friday evenings, Dec. 23d and 24th.
Newport, Vt. (West Neighborhood)............Sun., Dec. 26th
C. S. SHATTUCK.
W. P. DROWN.

St. Johnsbury, Vt............Monday evening, Dec. 27th
C. S. SHATTUCK.

Charlton............Sunday, Dec. 26th
MARY E. OTIS.

Northwood Narrows............Sunday, Jan. 2d
Lee (as Bro. Durgin may arrange)............Sunday, Jan. 9th
C. R. PARSONS.

East Canaan............Sunday, Jan. 16th and through the week as duty may demand.
Danbury (Town House)............Sunday, Jan. 23d
C. S. EMERSON.
C. R. PARSONS.

West Scarboro, Me, (Broad Turn school-house) Sunday, Dec. 26th.
North Scarboro, Me. (Union house)............Sunday, Jan. 2d
Alford, Me............Sunday, Jan. 9th
South Rochester, N. H............Sunday, Jan. 16th
J. L. CHUTE.

Bristol, Ct. (Watch meeting)............Friday night, Dec. 31st and over Sunday, Jan. 2d. SETH WOODRUFF.

Cheshire Street, Ct............Sunday, Jan. 2d
Campville, Ct............Sunday, Jan. 9th
G. L. WHITE.

London Ridge, N. H............Sunday, Jan. 2d
Canterbury, N. H. (Emery school-house) Sun., Jan. 9th
D. EASTMAN.

Freedom, N. H. (Advent Chapel) Sundays, Jan. 2d and 9th. Meetings through the week in the vicinity. LEVI ALLEN.

Limington, Me. (Bean school-house)............Dec. 22d—26th
North Scarboro, Me............Dec. 28th to Jan. 3d
South Hiram, Me. (New Chapel, with M. Stevens) Jan. 6th, and onward. C. H. SWEET.

Hebron, N. Y............evening, Dec. 25th and over the following Sabbath.
FLORA R. BLANCHARD.

Winsted, Ct (as Bro. Saml. W. Austin may arrange) Friday evening, Dec. 24th.
Collinsville, Ct............Sunday, Dec. 26th
Northfield, Mass. (at Bro. Anson Gage's) Monday evening, Dec 27th.
Rutland, Vt. (at home)............Sunday, Jan. 2d
H. K. FLAGG.

North Haverhill, N. H. (Brick Church) Saturday evening, Dec. 25th, and Sunday, Dec. 26th. Will Bro. Geo. E. Brown meet with me?
Warren Summit, N. H............Tuesday evening, Dec. 28th
East Canaan, N. H............Sunday, Jan. 2d
Ways Mills, Barnston, P. Q............Sunday, Jan 16th
Barford, P. Q. (Kinney school-house) Sun., Jan. 30th
U. G. LADD.

Hardwick, Vt. (Mackville)............Sunday, Dec. 26th and evenings through the week. H. B. QUIMBY.

Lawrence, Mass............Thursday evening, Dec. 23d
Haverhill, Mass............Friday evening, Dec. 24th
Sabbattus, Me............Sunday, Jan. 2d
J. ALBERT LIBBY.

New Britain, Ct............Sundays, Dec. 26th and Jan. 2d
W. S. CAMPBELL.

Rye, N. H............Sunday, Dec. 26th
JOSEPH PINKHAM.

North Pembroke............Sunday, Dec. 26th
GEO. W. RANDALL.

Sutton, N. H. (at the house of Bro. Elliot Wells)............Sunday, Dec. 26th.
Danbury, N. H. (Town House)............Sunday, Jan. 2d
At the house of Daniel Brayley's, Saturday evening, Jan 1st.
Bradford, N. H. (Bush meeting-house) Sun., Jan. 9th
A. S. WILLIAMS.

Dorchester, N. H............evening, Dec. 25th and over Sunday, Dec. 26th.
Warren Summit, N. H............evening, Dec. 28th
Haverhill, N. H. (Brookville) Wednesday evening, Dec. 29th, through the week, and over Sunday, Jan. 2d. Bro. G. M. Little will be there with me.
J. B. S. PILLSBURY.

Barkhamstead, Ct............Thursday evening, Dec. 23d
Hartford, Ct. (where Bro. Stark may appoint) Saturday evening, Dec. 25th, and over Sunday, Dec. 26th.
Plainville, Ct............Monday evening, Dec. 27th
Milldale, Ct............Tuesday evening, Dec. 28th through the week, and over Sunday, Jan. 2d.
Watch meeting evening, Dec. 31st.
Abington, Ct............Thursday evening, Jan. 6th
Providence, R. I............Friday evening, Jan. 7th
Fall River, Mass. (where brethren may appoint) Saturday evening, Jan. 8th, and over Sunday, Jan. 9th.
ENOCH MORRILL

West Lebanon (A. P. Watson's)............Jan. 4th
Milton Mills (where brethren appoint)............Jan. 6th and over Sunday, Jan. 9th.
Centre Bartlett (J. B. Deering's)............Jan. 10th and 11th
E. S. MOULTON.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Meetings will be held at Haverhill, N. H. (Sandbank school-house) every Sunday until further notice. All are invited to appoint through the *Crisis* as the Lord shall direct. G. M. LITTLE.

Salem, Mass............2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Charlton, Mass............1st Sunday in every month
Southbridge, Mass............4th Sunday in every month
SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass............the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass............fourth Sunday in each month
H. H. TUCKER.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

NATICK, MASS.
I. B. Potter............Sunday, Dec. 26th
A. P. Moore............Sunday, Jan. 2d

NEW BEDFORD, MASS.
M. Batchelor............Sunday, Dec. 26th
J. S. White............Tuesday evening, Jan. 4th

NORTH RUTLAND, MASS.
Willard M. Hall............first Sunday in each month
H. H. Tucker............second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
A. Ross............Sunday, Dec. 26th
D. M. Leavitt............Sunday, Jan. 2d
A. A. Robinson............Sunday, Jan. 9th
J. Couch............Sunday, Jan. 16th
M. Batchelor............Sunday, Jan 23d
T. W. Piper............Sunday, Jan. 30th

SPRINGFIELD, MASS. (Franklin Hall.)
E. Owen............Sunday, Dec. 26th

CONCORD, N. H.
A. A. Hoyt............Sunday, Dec. 26th
A. Ross............Sunday, Jan. 2d
J. G. Smith............Sunday, Jan. 9th

HAMPTON, N. H.
B. Finney............Sunday, Dec. 26th

EXETER, N. H.
Wm. C. Stewart............Sunday, Dec. 26th

WEST DEERFIELD, N. H.
L. E. Saulpaugh............Sunday, Dec. 26th

SEABROOK, N. H.
D. M. Leaaitt............Sunday, Dec. 26th
C. S. Emerson............Sunday, Jan. 2d
Joseph Pinkham............Sunday, Jan. 9th
A. P. Moore............Sunday, Feb. 6th

PORTSMOUTH, N. H.
E. S. Moulton............Sunday, Dec. 26th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck............Sunday, Jan. 2d
J. W. White............Sunday, Jan. 9th

NEW DURHAM RIDGE, N. H.
T. W. Piper............Sunday, Jan. 2d

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher............first Sunday in each month
D. W. Davis............third Sunday in each month
O. W. Kimball............Sunday, Dec. 26th

BIDDEFORD, ME.
J. Albert Libby............Sunday, Dec. 26th
Jesse Gay............Sunday, Jan. 2d
George W. Brown............Sunday, Jan. 9th
Wm H. Mitchell............Sunday, Jan. 16th
J. Albert Libby............Sunday, Jan. 23d
E. A. Stockman............Sunday, Jan. 30th

SABBATUS, ME. (Jones' Hall.)
C. Goud............Sunday, Dec. 26th
Jared Whitman............Sunday, Jan. 9th

SOUTH BERWICK, ME. (Great Works.)
Geo. W. Brown............Sunday, Dec. 26th

SOUTH ELLIOT, ME.
J. W. White............Sunday, Dec. 26th

BRIDGEPORT, CONN.
Sr. E A. Warren............Sunday, Dec. 26th
Sr. E. L. Crumb............Sunday, Jan. 2d
Sr. E. A. Warren............Sunday, Jan. 9th
G. L. White............Sunday, Jan. 16th
Sr. E. A. Warren............Sunday, Jan. 23d
Warren Tefft............Sunday, Jan. 30th
Sr. E. L. Crumb............Sunday, Feb. 6th
A. A............Sunday, Feb. 13th
Sr. E. A. Warren............Sunday, Feb. 20th
G. L. White............Sunday, Feb. 27th
Sr. E. L. Crumb............Sunday, March 5th

PLAINVILLE, CT.
R. K. Stark............Sunday, Jan. 2d

YALESVILLE, CT.
B. Hitchcock............Sunday, Dec. 26th
Enoch Phelps............Sunday, Jan. 2d

NEW HAVEN, CONN.
F. H. Burbank............Sunday, Dec. 26th and through the intervening week.

PUTNAM, CT.
B. Woodside............Sunday, Dec. 26th
C. Goodrich............Sunday, Jan. 2d

DANIELSONVILLE, CT.
Sr. E. L. Crumb............Sabbath, Dec. 26th

MILLDALE (Southington, Ct.)
W. Tefft............Sunday, Dec. 26th
Enoch Morrill Tuesday evening, Dec. 28th, and every evening during the week (Watch meeting Friday night, Dec. 31st) and over Sunday, Jan. 2d, 1876.
Mrs. E. L. Crumb............Sunday, Jan. 9th

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard............once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICH, 168 West Madison St.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.

ELD. H. G. McCULLOCH, Pastor.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

PORTLAND, ME.

The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," 87 Free Street, entrance nearly opposite the Baptist church. John Higgins, Asa L. Ames, Church Com.

E. A. STOCKMAN, Pastor.

Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

☞ C. P. DOW—It came too late for this week.

☞ ELD. S. G. MATHEWSON'S address is Castleton, Vt.

☞ DR. D. MATHEWSON'S address is 331 Seventeenth Street, San Francisco, California.

☞ ELD. A. W. SIBLEY'S address is 32 Bellevue Avenue, Providence, R. I.

☞ S. S. BREWER'S address, until further notice, will be No. 122 Pleasant Street, New Bedford, Mass.

☞ A. P. MOORE'S address is now 712 Washington Street, Boston, Mass.

☞ ELD. E. A. STOCKMAN'S address is 52 Clark Street, Portland, Me.

☞ L. C. & M. McKINSTRY'S address is Richmond, P. Q.

☞ ELD. GEO. A. BROWN'S address is 1008 Morgan Street, Philadelphia, Pa.

☞ R. F. & M. J. CLARK'S address is Peach Creek, Washington Co., Kansas.

☞ J. C. and S. E. SMITH'S address is Newton Upper Falls, Mass.

☞ M. A. POTTER'S address is St. Johnsbury, Vt.

☞ T. J. GREENE'S address is Suwannee Shoals, Columbia Co., Florida.

☞ WM. C. STEWART'S address hereafter will be Hinesburg, Vt.

☞ N. G. REED'S address is Levant, Me.

☞ GEO. THOMSON'S address is Prairie Du Sac, Wis. Money order office, Sauk City.

☞ ISRAEL DAMMAN'S address is Corinna, Me.

☞ ELD. J. ALBERT LIBBY'S address for the present will be Lynn, Mass., No. 12 Asterhill Avenue.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—Mrs J F Coe, I N Thompson, A Waterman, A C Taylor, James Piggot, M R Miles, A C Taylor, John Clifford.

CASH RECEIVED FOR BOOKS AND TRACTS.—Mrs H Hall 40c, M C Gregory $1.00, F L Haskins 25c, A D Eshelman $1.20, H M Thompson 20c, G F Haines $1.00, S H Shippee $2.00, Mrs J T Melling $4.00, Geo Henderson 40c, J M Leach 20c, M Pierando $5.25, A A Hoyt $5.22, N Wheeler $4.50, Wm Roth $4.00, A H Blaisdell $3.00, E E Pettee 60c, M R Miles 25c, T E Arnold $2.00, D C Weltner $1.00, S Russell 25c, W J Calkins 80c, E M Andrews $5.00, L Blake $1.73, J Hayes 50c, S Mitchell 65c, J H Bailey $1.25, Geo. Moore $1.25.

BOOKS AND TRACTS SENT.—By Mail—Mrs H Hall, M C Gregory, Helen M Thompson, G F Haines, Mrs J T Melling, Wm Roth, Geo Henderson, H Warner, A D Eshelman, F L Haskins, S R Emerson, E E Pettee, J M Leach, M Pierando, F VanWormer, P J Snyder, W L Raymond, Fannie Lewis, B Perham, L Blake, S Russell, B Crofoot, P Terry, E G Scott, M R Steele, T E Arnold, P G Bowman, Mrs E Moore.

By Express—S. H. Shippee, A. H. Blaisdell, I. N. Thompson, M Wade, J E Wells.

A NEW BOOK.

"LIFE IN CHRIST:

A STUDY OF THE SCRIPTURE DOCTRINE ON THE NATURE OF MAN; THE OBJECT OF THE DIVINE INCARNATION, AND THE CONDITIONS OF HUMAN IMMORTALITY.

BY EDWARD WHITE,

Author of the "Mystery of Growth," etc.

LONDON:

ELLIOT STOCK, 62 PATERNOSTER ROW.

1875."

The above is the title of a book of 590 pages octavo—perhaps the most comprehensive and exhaustive statement of the arguments in favor of the non-eternity of future suffering yet published.

As many as can, should possess themselves of this work. Just received from the London publisher, and for sale at this Office. Price $4.00. Sent by mail on reception of the same. AG'T.

"GOSPEL SONGS."

"A choice collection of Hymns and Tunes, New and Old, for Prayer Meetings, Sunday Schools, etc."

This is a new book that has had a large sale at our campmeetings this season, and contains some *very* choice pieces:—"When Jesus Comes," "More to Follow," etc., etc. For sale at this Office. Price, 35 cts. per copy; $3.60 per dozen by express; by mail, 40 cts. per copy. AGENT.

THE DURATION AND NATURE OF FUTURE PUNISHMENT.

BY HENRY CONSTABLE, A. M.

We have this valuable work in its *unabridged* form of 330 pages, neatly bound in cloth, for sale. Price, $1.00; postage, 16 cts.

A LIST OF NEW BOOKS,

JUST RECEIVED FROM

KELLAWAY & CO.'S ENGLISH REPOSITORY.

FOR SALE AT THE OFFICE OF

"THE ADV. CHRIS. PUB. SOCIETY,"

160 HANOVER STREET.

Persons purchasing from the following list, help in so doing to sustain the English Repository.

COVERDALE'S ENGLISH BIBLE. A large volume, being a copy of the first Bible ever printed in the English language. Very curious, and in many texts favoring the truth of life only in the Christ. $8.

OLD TESTAMENT SCRIPTURES IN HEBREW AND ENGLISH. 4th size Bagster's edition. A nice edition of the Scriptures. $8.

"BIBLE ECHO," VOLUME I., FOR 1874. This is the only English weekly newspaper that maintains what as a people we consider to be teachings of God. It is conducted by Eld. W. Kellaway. We have a good supply of this book, to meet expected sale. It contains the history of the truth in England and its Colonies. $3 bound in cloth.

CRITICAL NEW TESTAMENT, with Emendations by Fregelles, Lachmann, Griesbach, and Tischendorff. $1.50.

CATHOLIC APOSTOLIC CHURCH (Irvingism): Its Pretensions and Claims considered in connection with the facts of its history, and the teaching of the New Testament and early Christian Antiquity. Cloth limp, 65 cts.

BIBLE TRIUMPHANT: a Reply to "144 Self-Contradictions of the Bible." 50 cts.

"THE WAY EVERLASTING," by S. Minton, M. A. Review of the English Controversy on Eternal Evil. 30 cts.

PHOTOGRAPH OF H. CONSTABLE, M. A., one of the chief of English writers on Life only in the Christ, author of "*Hades*," and "The Duration of Future Punishment, etc, late Prebendary of Cork, Ireland. 25 cts.

PHOTOGRAPH OF S. MINTON, M. A., also a prolific writer on Human Mortality and the Divine Gift of Eternal Existence. Late of Eaton Chapel, London. 25 cts.

LAST WAR; a little book treating upon the Last War, with a Diagram. 15 cts.

HARMONY OF SCRIPTURE UPON FUTURE PUNISHMENT. The Death View. By S. Minton, M. A. 20 cts.

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His advent draweth nigh,
When God's dear saints will all get home,
There nevermore to die.

The righteous dead awake and sing,
And rise to meet their Lord;
Ten thousand angels on the wing,
Will then obey his word.

"Gather my saints from every clime,"
The Savior gives command,
"And in my kingdom they shall shine,
A holy, spotless band."

Methinks I see that heavenly throng,
All robed in spotless white;
And hear them sing the Victor's song—
O, what a glorious sight.

There's Abraham, the friend of God,
There's David, Paul, and Job,
And millions more this earth once trod,
Safe in that blest abode.

O, gracious God, shall I be there,
And with those worthies rest?
A crown of fadeless beauty wear,
And triumph with the blest?

Yes, by thy grace I hope to stand
On that celestial shore,
And in fair Eden's blissful land,
Rejoice forevermore.

East Washburn, Me.

THE COMING CRISIS.

By Rev. P. B. MORGAN, Rector of St. John's, Cincinnati, Ohio.

Notwithstanding some hopeful and encouraging characteristics of the present period, such as the existing revivals of religion, activity of missionary societies, and circulation of Bibles and tracts, it is impossible to deny that a far more imposing array of facts may be gathered to prove that we are on the eve of a revolution which, in its disastrous moral and political results, will be without a parallel in the annals of history; when the long pent-up fires of moral evil mixed with human passion gaining the ascendancy will leap their barriers, and the civilized world will find itself plunged into a night of darkness so gross, and anarchy so terrible, that the French revolution of 1792 shall be no more than as a type and shadow of the universal ruin. Dan. 12:1, 2; Rev. 16:18, etc.

Of the possibility of a sudden and general revolution we have demonstration in the revolution in France in 1792, as also in the far more general political upheaval of Europe in 1848, when not less than twenty-two kingdoms were revolutionized in less than six months. If there is no danger, then why is there a cry of alarm from the political watchmen of Europe? Why the call of Bismarck and Gladstone to the statesmen and sovereigns of Europe to guard against the aggressions of Popery. And if there be no danger, and the world is really improving—then why this steady increase of European armies? Take the following as an illustration:

From a table of statistics lately published in the *London Times*, it is shown that since 1859 Austria's army has advanced from 634,000 to 856,980; Russia's from 1,134,200 to 1,301, 501; Italy's from 317,650 to 605,b00; Germany's from 836,000 to 1,261,160; the French army from 840,500 to 977,600; and England in the same time has increased her army from 256,800 to 478,820.

And in America the prospect is not much improved. Lacking belligerent neighbors, we nevertheless have the same fermentations of moral evil. Our daily papers are unsavory reminders of the fact that sin is a deep, terrible, and all-pervading moral disease, threatening the very life of the body politic—only needing sufficient time to develop the inevitable crisis. A few years since, the Y. M. C. Association gathered statistics from all parts of the United States showing that six-tenths of the population of the country habitually absented themselves from any kind of religious worship.

The *New York Evening Post* lately said of New York city: "Here are half a million of people to whom the preaching of the gospel is as strange as to the inhabitants of New Zealand or Ashantee!"

The *New York Tribune* says there are in New York fifty thousand families of infidel and atheistic tendency and without a copy of the Bible. The Rev. Theodore Cuyler, D. D., lately showed that the traffic in stimulating liquors is increasing at a rate terrible to contemplate. He said the sale in the United states in one year was enough to load a train of wagons reaching from New York to San Francisco. And who needs to be told that taking the country as a whole, the most terrible of crimes are on the increase in a ratio far exceeding the increase of our population. The birth-rate is strangely unlike what it was formerly. Debauchery and crime are making steady headway among high and low.

Thirty or more years ago, the Rev. Lyman Beecher, D. D., raised a cry of alarm at the inroads of Papacy. Not a few have since considered this matter and come to the sober and solemn conclusion that there remains for us a struggle to the death with Romanism. Already the Romish church has set itself squarely in defiance of civil law in Quebec in the matter of Guilbord's burial.

We are assured by our Lord himself, that "as it was in the days of Noe, so shall also the coming of the Son of man be." And as then the world was not converted by the preaching of righteousnesss, but was "corrupt" and "filled with violence" (Gen. 6:5-11), so we are assured it shall be at the second advent of our Lord. "The flood came and took them all away" (Matt. 24:39), as of course it would not, had they been converted.

The last days—and there are no days after the last in this dispensation—are to be "perilous days," "evil men and seducers waxing worse and worse"—not better and better, 2 Tim. 3. We are to encounter "scoffers," 2 Pet. 3:3, and "seducing spirits," 1 Tim. 4:1. The nations are to be angry, Rev. 11:18, and filled with perplexity and trouble consequent upon their corruption and violence, Luke 21:25; Dan. 12:1, preparatory to the battle of the great day of God Almighty, Rev. 16. To these we might add great numbers of passages showing that this, like every previous dispensation, is to fill up its cup of iniquity, ripen its tares, and end in human failure and the overwhelming judgments of God.

The whole aspect of the world, according to prophecy, shows that the personal advent of Christ, accompanied with terrible judgments upon every nation, is close at hand, to raise the sleeping saints, to translate the living christians, to destroy the Popish, Mohammedan, and Infidel Antichrists, and to reign visibly over the earth for 1,000 years, as promised in Rev. 20.—*Signs of Our Times.*

THE SACRED RELIC.

E. S. CRAIG.

When a very little girl of seven years, I was called to bid a beloved Sabbath school teacher good-bye. She was a lovely lady of twenty-four years, and I well remember how we all loved her. I shall never forget how it almost broke my heart when she took my hand in her's (even then chilled by death), and told me she was going to die. "But, Emma," said she, "I am going to give you a little book, which I wish you to keep to remember me by." Oh, how I loved that little book. Many times have I wrapped it in my handkerchief to keep from soiling it, and wept over it such bitter, bitter tears. Now, friends, why do you think I so dearly loved the little book? It was because I loved the giver.

Christian friends, we have a sacred relic left us by our blessed Savior. Is it precious to us? or does it lie upon the shelf from week to week covered with dust? Do we silently allow wicked people to speak disrespectfully in our presence of this holy keepsake? or do we show our love to the Giver by our devotion to the book? Suppose my beloved teacher had told me, when she handed me the little book, "I am going away for a little while, but I will come again by-and-by, and will take you to a beautiful home. In the meantime you read this little book, as it will tell you all about that home, and the beautiful things I will give you when I come." Do you think I would have laid the book away, and have forgotten all about it? Oh, no; I would have read it again and again; and how precious would have been the memory of that absent one; how many times would I have longed and looked for his return. You would call me ungrateful and unloving did I act otherwise; yet how many there are to-day, who profess to love the Lord, who are carelessly tossing about this sacred relic he has left us, and disregarding his dying testimony in which he promises to "come again," that we through him may "inherit all things."

I think we may readily test our love to God by our love for the blessed Word he has given us. It is useless for us to stand up in the experience meetings and say we love the Lord with all our hearts, when our Bibles are lying all dust-covered and forgotten at home. Brethren, let us not be deceived; "God is not mocked."

I called one afternoon upon a friend, whom I had frequently met at holiness meetings when in the Methodist church. Being somewhat hurriedly called from home, I had not my Bible with me. After tea I wanted to point out to her some texts, and I asked for her Bible. She said, *she had none;* she had left it at her last boarding place. I knew it had been six months since she left there. Oh, how shameful to so dishonor our blessed Jesus; and how this friend whom I respected fell in my estimation. A sanctified christian without a Bible! and plenty of means with which to buy one.

Christian friends, let us ever remember that our profession will profit us nothing if our hearts are not filled with a deep, a longing love after God. This love will bring us at once to our Bibles, and spontaneously, as it were, we will seek the secret place of prayer, because it is there that we meet our beloved, and our hearts are blessed, and we be led to exclaim with the poet of old—"As the hart panteth after the water-brooks, so panteth my soul after thee, O God." Let us daily examine our hearts before God, and test our love to his Word. Do we press this God-given treasure to our heart, while tears of love and gratitude fill our eyes, while our eager and longing hearts watch and wait for his coming?

Philadelphia, Pa.

THE DISTURBED THESSALONIANS.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."—2 THESS. 2:1, 2.

The christians at Thessalonica seem to have constituted the model church of apostolic times. They certainly enlisted Paul's regard and commendation beyond any other congregation assembled by his labors. We may, therefore, safely look to them for a truthful and complete exemplification of what true Christianity is. And when we come to inquire narrowly into the nature of their experience and character, we find their Christianity summed up in two grand articles. In his first letter to them, the inspired apostle says, "Ye turned from idols, to serve the living and true God;" this is the first article; "and to wait for his Son from heaven" (1:9, 10]; this is the second article. And this was the whole of their Christianity.

From this, then, it appears that the earnest and confident expectancy of the soon coming of the dear Lord Jesus from the heavens, was as much and as vitally a part of primitive, practical, and experimental Christianity, as conversion itself; nay, that it was one of the very elements of the early conversions, and one of the great and leading things to which apostolic conversions were made. And it would verily seem from this Scripture, that those who have not been brought practically to take in the doctrine of the second advent, are only about half converted. They may have turned from idols to serve the living God; and so far, their religion may be true and genuine, but, until they have added the other item, of waiting for his Son, Jesus Christ, from the heavens, they have only gone half the length of these Thessalonians, and are so far short of being complete christians. It is a sorrowful statement, and one which bears disastrously upon the claims of much that passes for Christianity in our day; but how to escape from it, with these texts before us, is not so easy to be seen.

The text quoted gives intimation that the church at Thessalonica had become, to some degree, perplexed and disturbed by certain misrepresentations, touching their expectations, which misrepresentations were of a character to change a topic, hitherto their strength and joy, into a source of disquietude and alarm. What was that misrepresentation?

From the reading of the English text, it has been taken that the Thessalonian christians were in distress and perturbation at the idea of the nearness of the day of the Lord; as if they were afraid of it, alarmed at it, and overwhelmed at the prospect of having Christ to come in their day. It has even been quoted to prove that it is dangerous and anti-apostolic to preach the doctrine of any near or speedy coming of the Lord; that it unsettles people, and robs them of their proper spiritual comfort, and fills with unnecessary anxieties. But nothing could be farther from the facts in the case, or the real meaning of the apostle's words.

It is abundantly evident, from both epistles, that these Thessalonians were most warmly and joyously interested in the faith and expectation of the near coming of their blessed Lord. They were converted from their old idolatries, and entered the service of the living God, in waiting for that coming. Paul speaks of it as their crown of rejoicing—as their highest and most effective comfort—that the Lord himself was speedily to descend from heaven with a shout, with the voice of the archangel, and the trump of God. And he commends their hopes of happiest rest at the revelaton of Jesus Christ. How could it be possible, then, that their agitation of mind and perplexing trouble were the result of an apprehension that the Savior was to come in their day? So far from being a source of disastrous disturbance, this was the gladdest and most consoling element of their faith and hope, so declared by the inspired apostle himself.

But this being "at hand," of which the apostle speaks, was something wholly different from the idea that the day of the Lord was only about to come. The original word is *enesteeken* (from *enisteemi*), and occurs seven times in the New Testament, but no where else in the sense of impending or near, in the relation of not yet quite arrived. In five out of the seven instances, it is translated by the word present, in the sense of already come. The phrase, at hand, is used in twenty other places in the New Testament, in the sense of near, thought not yet quite arrived; but not in a single instance is it *enisteeken*, as here. Other versions are much truer to the meaning of this word. The Syriac, which is the oldest translation that was ever made, renders it by the phrase, is come. The Swiss version renders it the same, *est arriv.* Macnight translates it, hath come. And the evidence is perfectly conclusive, that such is the proper and only true signification of the word. Luther renders it *vorhanden sei*, to be present, to exist at the time. Oishausen says it refers to "what is present." Bengel says, "*enesios* means present." It does not mean something at hand, in the sense of being near, though not yet come, but something at hand in the sense of already come—as being already present—without ths possibility of any further waiting for it.

And the moment we take this true and only proper sense of the word, the complexion of the whole passage is entirely changed from the false interpretation which some have put upon it, and the precise nature of what was disturbing these Thessalonian believers becomes manifest. Somebody had been telling them that the day of the Lord had already come; that it was then present; that it had arrived, and was no longer a subject of hope or expectation. If what some were thus teaching them was true, they felt that a great misfortune had befallen them. They had been comforting themselves by the idea that, with the arrival of that day, their dead would be restored to them; that their companions in the faith, who had fallen asleep, were to arise with the dawn of that day; and that they themselves were to be translated, and caught away to the clouds, to be forever with the Lord, when that day should come. And if now it had already come, the conclusion was inevitable that they had been cherishing all these glad hopes in vain, and that all their joyous expectations had proved a cheat and a failure, for their dead had not been raised, and they were still left upon earth. Could it be that their faith was a mere deceit, and that all they had hoped from it was mere delusion?

Such a doctrine, then, as that the day of the Lord had come, was a virtual subversion of their Christianity and their hope. It was well calculated to shake them from their mind as christians, to confuse and confound all their ideas, and to fill them with utter despair. Hence, the interference of the apostle to counteract the misrepresentation, and restore their peace and comfort. He beseeches them and conjures them most solemnly, by our gathering together unto the Lord Jesus, and as they valued their hopes, not to be so easily and quickly shaken in mind, not to be troubled by such sorrowful misgivings, and not for a moment to believe that the day of the Lord had come, or was then present in any such sense, as to be no longer a subject of joyful anticipation, as it had once been. No matter in what way such a false idea might come to them, whether by apparent revelation from the Spirit, or by oral communication as if by apostolic authority, or even by letter, professing to come from under his own hand, he charges them by no means to believe it, and not for an instant to give place to the truthless assertion that the great day of the Lord was not still pending and still future.

No, no; not so unsubstantial and disappointing are the promises of Christianity. Not such an unreal thing is the doctrine of Christ's coming, the resurrection of the dead, and the gathering of the saints in the clouds to meet the Lord in the air. These things are literal realities. And whether from the Scriptures, or from philosophy, men propose to explain them away, and resolve them into mere poetry and gorgeous Oriental metaphor, it is the part of true christian faith and obedience to refuse place to anything short of the literal and complete fulfilment of what Jesus promised, and his inspired apostles so constantly preached.

It was Hymeneus and Philetus who, in apostolic times, undertook to spiritualize and explain away the resurrection as past; but Paul says of them, that, concerning the truth, they erred; that they were overthrowers of the faith, and that their words were a corroding canker. 2 Tim. 2:17, 18. And he here says as much concerning all such as would spiritualize and explain away what else pertains to the literal promises and hopes touching Christ's coming and the day of the Lord. None of these things are past, and none of them have yet transpired; and he who says they have, however he may explain it, is a heretic of a deadly sort, and no christian man can hold with him without ruin to his faith.—*Sel.*

— We have known churches to act like silk-worms, when they had spun themselves a fine house; they went in, shut the door, and went to sleep.

HUMAN DEPRAVITY.

Man is spiritually a paralytic; man is spiritually dead—dead in trespasses and sins. It comes to this, and there is no evading the conclusion; either infinite wisdom has made a mistake in introducing the provisions, the helps and means of salvation, or man is utterly destitute of holiness, depraved and lost in sin. You do not provide to *introduce* into your business a partner who has *been in* since the formation of the firm; you do not sow wheat upon a field already whitening to the harvest. Neither does God send the Holy Spirit to beget that which is already begotten; nor does he provide to revive that which already lives, nor to supply anew that which men have never lost. If God has given the Holy Spirit that we may be made new creatures in Christ Jesus, then we *were dead*, just as the Scriptures teach. If the Holy Ghost comes to instruct us, then we are ignorant; if to open our eyes, then we are blind; if to reconcile us to God, then we are alienated from him; if to redeem us, then we are the captives of sin and Satan. If man is not really in this condition, then the gospel is what some make it—a beautiful sham, an unmeaning, useless scheme, or show of mercy and life, where mercy and life are neither intended nor needed. Christ and his gospel meet no want, supply no necessity, unless man is fallen, guilty, hardened, dead and lost.—*Selected.*

LINES.

ELLA M. LUNT.

O Christ, I come to thee;
All other help is vain;
Bear me above the storms of life
Till thou shalt come to reign.

Let thy dear kingdom come;
We do not want to stay
Amid the strife, and death, and tears
That come across our way.

"Keep us in perfect peace,"
How often we have prayed;
"I will," the voice of God replies,
"If thou on me art stayed."

We need unwavering faith,
Or we can't rest in Thee;
But tossed and driven by the winds,
Just like the troubled sea.

O Christ, I come to thee;
I count all things as dross;
Just now I see the cleansing stream,—
I'm resting at the cross.

Biddeford Me., Dec. 6th.

HOW TO SPOIL A MEETING.

This is very easily done, as many can testify. Still it is done a great many times ignorantly, when persons are very anxious to make the meeting a success. Having observed some upon this point, I may be allowed to make some suggestions.

1. *Commencing meeting.* Very much depends upou commencing meeting promptly. I have been at churches where it was impossible to commence a meeting within half an hour of the time appointed. Many will be sure to be late, and some will come when the sermon is half or two-thirds through. There is no excuse for such miserable slackness as this, and it is nothing but slackness. I have carefully studied this difficulty till I am satisfied that the elder or leader is the one who is largely responsible for it. If you have a prompt leader, he is always on time, and you will alway find the church prompt also. But if the elder or leader is behind, and is slack about commencing on time when he is there, you may be sure that the church will always be behind time.

Some good-natured elders, who would naturally be prompt themselves, fall into a habit of waiting for others rather than to commence without them. But this is just the thing that never ought to be done. Let the elder wait for these tardy members ten minutes one Sabbath, and they will be sure to be ten minutes late next Sabbath; for they will reason thus: "Meeting did not commence till ten minutes after time last Sabbath; so I need not hurry this time." And those who were on time will reason that they got there too early last Sabbath. They do not wish to do it again, and so they will be late next Sabbath; and so it will go on, the meetings commencing a little later every Sabbath. Finally a meeting appointed at half-past ten will commence about half-past eleven. This will ruin any meeting in a few months.

Now there is one sovereign remedy for this, and only one, viz: Let the leader himself be sure to be in his place, ready to commence meeting promptly upon time. Having selected a proper hour, upon which the church are all agreed, let it be distinctly understood that services will commence at the time appointed, whether there are few or many present. If there are but one or two present, or no one but himself, let the elder open the meeting with singing, prayer, and testimony, as usual; and when all have done, dismiss the meeting. Let the tardy ones have the pleasure of coming after the meeting is out. A few Sabbaths of this experience will cure them. Few persons are willing to be always tardy. But if they find you will wait for them, they will be sure to wait as long as you will; whereas if they find the meeting always commences on time, they will finally form a habit of hurrying around in time to be there.

2. Continuing the meetings too long, Sabbath after Sabbath is a fruitful source of evil. We frequently hear persons complain that the Sabbath meetings are so long and tedious that they become a dread to them. No time is left them for rest or home reading. The Sabbath meetings should be a pleasure and not a dread. From an hour to an hour and a quarter is as long as a meeting should last ordinarily. Then if there is a Sabbath-school, another hour for that is all that should be taken. If it is carried beyond this, the interest cannot be long maintained.

3. A good many churches are greatly burdened with one or more persons who are wonderfully endowed with the gift of continuance in speaking or praying. You may exhort them to be short; but it avails nothing. You may remind them that there are others to speak, but it is vain. You may tell them that long speaking is ruinous to a meeting, but they never seem to think that this means them. It is all for somebody else. I have tried most every way to cure such persons, but confess that I have utterly failed so far.

Probably such persons have no idea what is meant by a long speech. But let us suppose a case. Here is a church of thirty or forty members. Ordinarily there will be twenty or thirty out at a meeting. The meeting should last one hour—sixty minutes. The meeting should be opened with singing and several prayers. There should be occasional singing between the testimonies. All this will consume at least one-half the time, so that we only have about thirty minutes left for speaking. This will give a minute to a minute and a quarter to each one, provided every moment is improved, but less if it is not. Hence ordinarially a testimony of a minute and a half in length is a long testimony. One two and a half long would be very long; and one three to three and a half minutes is tediously long and unbearable, unless the person has something extraordinary to say. Then he should be enough shorter for three or four weeks to make it up.

Now, brother or sister Talkative, if you want to know whether you are accustomed to talk too long or not, just take your watch and time yourself, and you will no doubt be astonished to find that you are accustomed to talk tediously every Sabbath. Other points might be readily named, but we forbear, lest by too long a lesson we should discourage those who need to reform upon these points.—*The Advent Review.*

MEETINGS IN PHILADELPHIA.

Mr. Editor:—The meetings conducted by Messrs. Moody and Sankey began in Philadelphia on Sunday, Nov. 21st. Although the secular press has given full reports, to the extent of several columns daily, a letter giving some information in regard to the movement, and the preparation for it, may not be uninteresting to your readers.

Some weeks ago it was decided to invite Messrs. Moody and Sankey to Philadelphia, and a committee of fifteen ministers, representing all the evangelical denominations of the city, was appointed to arrange for their coming. This committe organized by electing Rev. Richard Newton, D. D., of the Episcopal Church, Chairman, and Rev. C. P. Masden, of the Reformed church, as Secretary. The Ministers' Committee then appointed a committee of thirteen prominent and well known business gentlemen of the various denominations to conduct the business arrangements for the meeting. This committee elected Mr. George H. Stuart, Chairman, Mr. John R. Whitney, Treasurer, and Mr. Thomas K. Kree, Secretary.

This committee at once proceeded to business. They secured the old freight depot of the Pennsylvania Railroad Co., Thirteenth and Market Streets, which extends from Market Street back to an alley 373 feet, and from Thirteenth to Juniper Street 250 feet. About two hundred workmen were at once set to work making the necessary changes, and in three weeks the building was ready for occupancy. The main audience room is seated with eight thousand nine hundred and four chairs. At the back end, is the speaker's platform, rising in tiers, with one thousand three hundred and four chairs, making a total seating capacity of 10.208. Two-thirds way forward the floor gradually rises to the front of the hall, giving every one in the audience the opportunity to see and hear the speaker. Although a very large audience hall, its accoustic properties are such that the speaker is readily heard in any part of it. In addition to the main audience hall there are three large inquiry rooms; these, with the committee rooms, are provided with seven hundred and fifty-two chairs, making a total seating capacity of 10.960 chairs in the building. There is a vestibule, thirty-three feet wide, around three sides of the building, from which there is egress by ten large doors opening out upon Market, Thirteenth, and Juniper Streets.

The three large doors opening from Market Street, with the vestibule thirty-three feet wide, running the width of the building, will be the main place of entrance, and the four large doors opening into the main aisles, running the length of the hall, will be the doors of admission to it. There are four cross aisles six to eight feet wide, and four main aisles eight to ten feet wide, as well as a wide aisle running clear around the audience room. The building is heated by steam supplied by a hundred horse power boiler. It is lighted by eleven large reflectors down the center of the hall, and sixty rings, and a series of parallel jets running around the building, making in all about one thousand burners. Daylight is admitted, and abundant facilities for ventilation is obtained by a series of skylights in the roof. A telegraph from the speaker's platform is carried to the assistant chief usher's platform at the front of the Hall, and connects with the wires to the central city station. A corps of two hundred christian men have volunteered and are acting ushers to seat the public. A choir of five hundred voices under the leadership of Mr. Sankey conduct the services of song. A class of three hundred christian workers, selected by the ministers from all the churches of the city for services in the inquiry rooms has been trained by the Rev. Richard Newton, D. D., of the Episcopal church, Rev. R. M. Hatfield, D. D., of the Methodist Episcopachurch, Rev. W. P. Breed, D. D., of the Presbyterian church, and Rev. J. Wheaton Smith, D. D., of the Baptist church.

The ministers and christian people of the city of all denominations are heartily in sympathy with the work, and have rendered every assistance in preparing for and conducting it. The cost of all the immense preparations will be about ($25.000) twenty-five thousand dollars, and it is expected from present indications that no call for contributions will have to be made, but that the money will be the spontaneous gift of those in sympathy with the movement. Gospel Hymns, the new book arranged by Messrs. Bliss and Sankey, is used in the meetings. The authors' royalty on this book, instead of going to Messrs. Bliss and Sankey, is paid to a committee, consisting of Messrs. George H. Stuart, of Philadelphia; John V. Farwell, of Chicago; and Wm. E. Dodge, Jr., of New York, to be devoted to christian work. The royalty of Moody and Sankey's Hymn Book in Great Britain amounted to over $31.000. Messrs. Moody and Sankey refused to receive any of the money, and the London committee sent the money to Mr. George H. Stuart, of Philadelphia, who applied it to religious work in America.—T. K. CREE, *Sec. Ex. Com.*

Philadelphia, Nov. 30th.

NEVER attempt to do anything that is not right. Just so surely as you do, you will get into trouble. Sin always brings sorrow sooner or later. If you ever suspect that anything is wicked, do it not until you are sure that your suspicions are groundless.

GEMS.

— Souls are won, more by the unction of grace, by the power of love, than by the force of argument.

— All have their faults. Every man leans upon his neighbor, and love alone makes the burden light. If you cannot support your brothers, how do you think your brothers will support you?

— Nothing is troublesome that is done by a willing hand.

— Walking with God is a secret reliance or dependence upon him for all we want.

— The christian should carry religion into the world, but keep the world out of religion.

— The gravest events often come with no more noise than the morning star makes in rising.

— Buy not, sell not, where self-respect is bartered, for that once lost, the mainspring of honor is rusted and decayed.

— A modest person seldom fails to gain the good-will of those he converses with, because nobody envies a man who does not appear to be pleased with himself.

— The christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

— Carefully avoid those vices which most resemble virtue; they are a thousand times the most ensnaring of all vices.

— Too many people embrace religion from the same motives that they take a companion in wedlock—not from true love of the person, but because of a large dowry.

— Bless God for every twig of his rod, every drop in his cup. He holds the rod and the cup in the same hand by which he gives you Jesus Christ; yea, he afflicts you with the same love, with which he gives you any good.

INCONSISTENCY.

The following was said to be spoken by a colored preacher south:—"Bredren and sisters, you have heard of the chilren of Israel crossing the Red Sea. Well ebery ting 'bout dat am perfect plain. The chilren of Israel [it was in the winter season] went over on de ice, and when de sun came up, it thaw de ice, and de Egyptians go on de ice, it break froo, and drown every one of dem." An old gentleman back by the door said: "You are wrong; dat be a tropical clime dare." "Set down dare," said the speaker; "dis happen a long time ago, fore da had any tropical clime."

Now I ask, Is this any more inconsistent than what thousands of persons preach who have been through some of the finest colleges in our land? I think the theory of many preachers is no better. M. S.

WORDS FROM ABOVE.

JULIA B. LLOYD.

The heavenly voice is sweet—
"I will abide with thee:
Cast out the idols in thy heart,
And make thou room for me."
How winning is the smile
That lights the holy face,
Bright beaming from the parted cloud,—
I wonder at the grace.

I will not doubt his word
Of promise so complete;
I'll cast all thoughts of sin away,
Then listen for his feet.
And now, I weep for joy
That from a heart like mine
Rivers of peace may ever flow,
And love that is divine.

I go with lighter steps
Each earthly cross to bear;
The Victor's crown I gladly seek,
Which I each day may wear.
The heavenly voice is sweet—
"I will abide with thee:
Cast out the idols in thy heart,
And make thou room for me."

Westfield, Mass.

THE EASY YOKE.—Those who serve God faithfully serve him easily. Some endure religion, others enjoy it. To him that hath shall be given, and he shall have more abundantly of weariness or joy, darkness or light, anxiety or rest, hardships or ease, according to the stock on hand. Those who get into the tidal wave of God's purposes and grace, are supported, comforted, exultant in the testimony, "Thine is the power." That makes the yoke easy, and the journey delightful.

HOME AND HEALTH.

WALKING AS AN EXERCISE.

Dr. H. I. Bowditch has been writing a series of articles for the London Sanitary Record, on "Health and the Means of Preserving it." In the third paper, which is devoted to "Exercise," after enumerating the principal kinds, he goes on as follows: "Of these the most universally applicable, and usually the best form of exercise, is walking. Unfortunately our climate, with its snows and intense cold in winter, and equally intense and depressing heat in summer, prevents all of us from walking as much as would be useful, or as much as can be done in some other countries throughout the year. Whenever it is feasible, it probably exercises the whole body better than any other method. It becomes, however, very uninteresting, even in a large city, if made simply for health's sake. Therefore it is always well to combine with it another object, either of business or of pleasure. Hence a profession that will compel out-of-door exercise is the best prescription one can give.

I have in recollection now a case of a naturally feeble man who had very decided signs of pulmonary disease, with bleeding from the lungs. He was a newspaper carrier when he called to see me after one of his bleedings. I feared, at that time, that exposure during the winter would be very pernicious and perhaps fatal to him. Under this exercise, however, taken daily in rain and storms of all weather, and by the use of cod-liver oil, he wholly recovered.

Those of my patients who have most frequently recovered are those who, by advice, commenced years since, and still continue, several times daily, their "constitutional" walks around the "Common" in Boston (about a mile.) They will continue to do so while they live, because they know from experience now, that not only their health, but their real comfort, depends upon a strict attention to that course. Omission of that exercise for a single day perceptibly affects them unfavorably.

Two more obvious advantages arise from this course: 1. Every muscle in the body is gently and uniformly brought into action by the swing of the legs and arms, and consequently of the trunk in a vertical direction. The undulations made by the head, chest and abdomen in a vertical plane are thus, not only according to "Hogarth's line of beauty," but also in that tending to perfect health. Every internal organ is gently stimulated to more robust action. The circulation goes more freely and uniformly.

2. Never, in a common walk, does a person breathe twice the same air, because he is constanty changing his position. This fact alone is of incalculable advantage. Some writers contend that the re-breathing of air once partially used, is one of the most fertile causes of consumption.—*Londom Times.*

MILD STIMULATION.

The part of the body most strongly affected by stimulants is the nervous system. The functions of this part, such as the thoughts, feelings, and will, are always more or less changed by their use. The demeanor displays an unnatural, though agreeable, liveliness, which is afterward succeeded by an unnatural and disagreeable gloominess. And it is upon the nervous structure that stimulants mainly act, so it is upon this part that the diseases which they produce are mainly seen. The life-long play of even gentle exhilaration upon the nerves first weakens, and then prevents their action. Such an effect may not be witnessed in those of strong constiution in the first or second generation, but come it certainly will, and usually in a very sad and distressing way. To no other cause can the great prevalence of nervous derangements in our day be fairly ascribed.

The connection between this nervous impairment and its cause is very commonly overlooked, from the fact that its manifestations do not usually follow immediately after the application of the cause. Warn a person of the probability of corns forming on the toes by the wearing of tight shoes, and, if these excresences have not shown themselves, the answer is, "Tight shoes do not hurt me in that way." Before the disease occurs, men and women seem to be willingly blind to the fact that it is not a few, but many, days of pressure which develop corns; that it is not one excess in drinking, but many, which develop tremens, that it is not one day's abuse of the stomach, but many, which develops dyspepsia. Words of caution to young men concerning the injurious effects of tobacco, elicit, in ninety-nine out of a hundred cases, the reply, "It does not hurt me." Does not hurt you! Wait and see. In years to come, when you ought to be in your prime, you will be a poor, nervous, irritable, nerve-dried creature. Your hands will tremble, your head will ache, your sleep be fitful and disturbed, your digestion impaired; in short, the unnatural and transient pleasure at one end of your life will be more than counterbalanced by the discomfort and misery at the other. It is a truth of the greatest moment, which ought to be so impressed upon the mind as to be always rising up within it, that transgressions of the laws of health if not punished at one end of life, are sure to be at the other.—*Health Reformer.*

"YOU CAN'T CURE A DRUNKARD WHILST A SLAVE TO HIS PIPE."

"My father," said John, "used both rum and tobacco, and I took to his example as a duck to the water. I smoked young, and it created a fiery appeiite for alcoholic drinks, which resulted in making me a drunkard. When twenty years old my case was alarming, and my friends took unbounded pains to pluck me from destruction. . . .

In two years from this time, by a happy providence, I heard a lecture on tobacco, which showed me my mistake, and snatched me from perdition. The lecturer maintained that nine drunkards to ten—probably ninety-nine to a hundred—were tobacco-users; that the tobacco habit was a boyish one, early formed, and laid the foundations of the gloomy structure of a drunkard; that the Washingtonians who apostatized were tobacco sots, almost to a man; that the pledge, to be safe, must go against drug and drink; and that thousands of drunkards, by giving up tobacco first, had soon given up rum with comparative ease. Tobacco feeds a fire which no temperance efforts can quench. I followed the lecturer's advice, and that night threw away my tobacco forever.

Now came the tug of war, not with my bottle, but with my pipe. I was unnerved—my nerves were like the sails of a ship dismantled by the storm. I felt nothing, thought nothing, did nothing; and like the poor college student, I cried, 'I need tobacco to give me resolution to give up tobacco!'

But God was on my side. I avoided old scenes and associates; I avoided gluttony, and sparingly used nutritious food. I used cold water freely, inside and outside. With gratitude to God, I can say, I then conquered both tobacco and rum, and for seven years have trampled both demons under foot.

Hence, I would say to every temperance society, and temperance man, the world over, you can't cure a drunkard whilst a slave to his pipe."—*John Mitchell.*

FARMERS.—The fourth annual report of the Massachusetts Board of Health contains some interesting statistics of the average length of life of the farmers of that State to be fifty-five and one-fourth years; a much longer term of life than is enjoyed by any other class of people within its boundaries. The class next in point of longevity is composed of mechanics who pursue their avocations in the open air. These live fifty-two and one-half years on the average.—*Ex.*

TO CURE SALT RHEUM.—Get sweet fern; if it does not grow in your locality, you can procure it at the druggist's. Steep and drink it for a common drink, also bathe the parts affected, and it will help you.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1050. | BOSTON, WEDNESDAY, DECEMBER 29, 1875. | VOL. XLII—NO. 11.

The World's Crisis
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday afternoon, by
"THE ADV. CHRIS. PUB. SOCIETY,"
At No. 144 *Hanover Street, Boston, Mass.*
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, MILES GRANT, } EDITORS.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

CHRIST AT HAND.

WM. D. LOVELAND.

The glorious day approaches
When Jesus will appear
To break the power of Satan,
And plant his kingdom here.
Long have his chosen people
Desired this day to see,
When the Deliverer shall come,
And set his loved ones free.

The signs that mark his coming
Proclaim the hour at hand:
He cometh in his glory
To claim the promised land.
Lift up your heads, ye weary ones,
Redemption draweth near,
Your sufferings will be over
When Jesus doth appear.

Lockport, N. Y.

REPORT
OF THE SPECIAL MEETING
OF THE
ADVENT CHRISTIAN ASSOCIATION,
HELD AT
Worcester, Mass., Dec. 14 and 15, 1875.

The Adv. Chris. Association, in accordance with the published notice of the President and Secretary, held a special meeting in the Adv. Chris. Chapel, Worcester, Mass., beginning on Tuesday, Dec. 14th, and continuing until the evening of Wednesday, the the 15th. The meeting was called to order by the President, Eld. S. G. Mathewson, prayer being offered by Eld, E. A. Stockman. The Secretary, C. E. Barnes, not being present the first hour of the meeting, Eld. A. W. Sibley was appointed Secretary *pro. tem.* Bro. Teeple, Goodrich and Streeter were appointed a committee on credentials, and in due time made the following report:

List of Members.

S. G. MATHEWSON, Castleton, Vt., *President.*

M. BATCHELOR, New Bedford, Mass., *Vice President.*

C. E. BARNES, Salem, Mass., *Secretary.*

GEO. T. ADAMS, Boston, Mass., *Treasurer.*

MEMBER OF THE BOARD—J. T. Hamblin, Hyde Park, Mass.

Preachers.

From Maine—J. A. Libby, I. C. Wellcome, Jesse Gay, E. A. Stockman.

From New Hampshire—Albion Ross, N. Wheeler, E. Morrill, C. H. Fletcher.

From Vermont—H. K. Flagg, A. A. Hoyt.

From Massachusetts—J. Couch, M. Grant, L. Boutell, C. Goodrich, S. Ayers, H. Munger, G. A. Streeter, L. T. Cunningham, T. M. Preble, I. I. Leslie, H. H. Tucker, J. Hemenway, Geo. L. Teeple, R. D. Grant, Mrs A. M. Barnes, I. Morgan, J. N. Sherman.

From Rhode Island—A. W. Sibley.

From Connecticut—H. C. Smith, P. S. Butler.

Delegates.

From Maine—George Leach, J. C. Libby, Biddeford; Geo. Humphrey, John Higgins, Portland.

From New Hampshire—C. B. Parker, Sugar Hill; M. M. Burbank, Franklin; C. P. Rowell, Wm. H. Hurd, Concord.

From Massachusetts—J. E. Hudson, G. W. Lane, Chelsea; H. W. Hamblin, Hyde Park; E. G. Kingsbury, Brimfield; E. J. Wood, Palmer; W. F. Collier, J. Giddings, R. Curtiss, H. W. Buxton, Worcester; A. Eggleston, S. Douglass, Westfield; J. Richardson, Holden; C. Wilder, Clinton; B. Pierce, P. White, New Bedford; D. Ellenwood, F. Sawtell, Athol.

From Rhode Island—Isaac Case, B. F. Medbury, Providence.

From Connecticut—A. M. Bancroft, Woodstock Valley.

The above report was accepted and adopted. Bro. C. S. Sherman, of Castleton, Vt., reported by letter. The name of a Bro. Bassett, of Connecticut, was submitted to the committee on credentials, who reported that they did not deem him eligible to membership, he not having any certificate, which report was accepted and adopted. The report of the last annual meeting was read, accepted, and adopted, as was also the report of the meeting of the Board of Directors, held in Boston in September last. It was voted, that all preachers present, working in harmony with the Association, be invited to participate in the meeting.

By request, the Constitution of the Association was read by the Secretary. It was then voted that the Association proceed to revise the Constitution. Also, voted, that all resolutions be presented to the Secretary in writing. A motion was made to have a committee on revision appointed, to report their action to the meeting, but was not carried. Voted, that the Constitution be revised article by article.

On motion, the first three articles were changed as follows: the first article was amended by inserting the word "Second" before "Advent"; the second was amended by substituting the word "Association" for "Society" in the first line; and a similar change was also made in the third article. The amendment of the fourth article relating to the basis of membership gave rise to a lengthy discussion of the matter, which was continued during the morning session the next day; but the views of the assembly were finally put into acceptable form, as appears below. Without rehearsing the various ideas suggested, or describing in detail the several steps by which the entire revision was accomplished, it will probably be satisfactory to present simply the result of the deliberations of the Association, by setting forth as follows the revised

CONSTITUTION
OF THE
Second Adv. Chris. Association.

ARTICLE I. This Society shall be known by the name of the Second Advent Christian Association.

ART. II. The object of this Association shall be the promulgation of Bible truth, and the promotion of vital piety by the formation of an Advent Christian Publication Society.

ART. III. The officers of this Association shall be a President, a Vice President, a Secretary, a Treasurer, and nine Directors, who shall, together with the Editor or Editors, constitute a Board of Managers.

ART. IV. Sec. 1. The members of this Association shall consist of delegates chosen by the Advent Christian Conferences cooperating in Christian harmony with this Association.

Sec. 2. Each Conference shall be entitled to one delegate to this Association, and one additional delegate to every three hundred members of the churches* belonging to said Conference.

Sec. 3. In any State, Territory, or Province, where there are one, or more, A. C. churches wishing to co-operate with this Association, there being no organized A. C. Conference in the State, Territory, or Province, said churches may jointly elect one or more delegates, in accordance with Sec. 2 of this Article, who shall be entitled to membership in this Association.

Sec. 4. Conferences of any State, Territory, or Province, the capital of which is situated more than two hundred miles and less than one thousand miles from the place where this Association holds its session, may send, if they choose, instead of the full number of delegates to which they are entitled, one delegate, a resident of said State, Territory, or Province, who, by those electing him, may be authorized, and shall be entitled, to cast as many votes at each balloting as his State, Territory, or Province, may be entitled to.

Sec. 5. Conferences of any State, Territory, or Province, the capital of which is situated one thousand or more miles from the place where this Association holds its sessions, may choose one delegate, according to Sec. 4 of this Article, who may not be resident in said State, Territory, or Province, provided he does not act as delegate for the churches of any other State, Territory, or Province, who shall be entitled to cast as many votes at each balloting as his State, Territory, or Province, may be entitled to.

ART. V. Each Conference represented by delegates in this Association shall send, annually, by its first delegate, to the Secretary of this Association, a statement of the number of its churches, the number of their membership, and their location.

ART. VI. The duties of the officers shall be the same as are usually performed by such officers; and the Board of Managers shall, by means of Committees whom they shall appoint, provide for the discharge of the duties indicated in the Second Article of this Constitution. A majority of the Board, at any meeting duly notified, and two-thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring, until the next annual meeting of the Association. The Board shall make annual reports of all funds received and disbursed, of business transacted, and of the condition of the various interests of the Association.

ART. VII. The Annual Meeting of the Association shall be holden at such time and place as may be determined on by a vote of the Association; or, if such vote be not taken, at such time and place as may be determined by the Board of Managers. At the request of ten members, the President shall call a special meeting of the Association by giving six weeks notice thereof. The President, with the counsel of the Vice President and Secretary, may call a meeting of the Board of Managers at any time and place, by giving two weeks notice thereof.

ART. VIII. All the officers of this Association, and of the Advent Christian Publication Society, together with the Editor or Editors, shall be chosen by ballot at the annual meeting of the Association.

ART. IX. The President shall deliver an address at each annual meeting, setting forth the general interests of the Association, its needs and prospects, recommending such action as he may deem important, that it may accomplish its sacred mission.

ART. X. All members of this Association shall hold their membership during the term of one official year.

ART. XI. This Constitution may be revised or amended by a two-thirds vote at any annual or special meeting, when six weeks' notice has been duly given of the intention of such change.

The introduction of the changes and additions so as to make the Constitution read as above, occupied the sessions of Tuesday afternoon and Wednesday forenoon, extending into the afternoon session. A very hearty vote was given in favor of the following:—

Resolved, That the thanks of this Association be, and they are hereby, tendered to the brethren and sisters of the Second Advent Church in Worcester for their christian hospitality in entertaining this Association during its present session.

It was also voted that the Adv. Chris. Pub. Society be instructed to publish one thousand copies of the revised Constitution, and that the Business Agent send a suitable number to the Secretaries of the different A. C. Conferences at their request.

A petition was presented to the Association asking for the publication of a new hymn book, which was referred to the Adv. Chris. Pub. Society, with the request that they publish such a book.

*Any body of believers in Christ who habitually associate for divine worship, and are set in church order by the appointment of proper officers, and who observe the ordinances of the gospel, shall be considered a church.

The subject of a new campmeeting ground, introduced by Bro. H. V. Davis and others, was referred to the Board of Managers of this Association for them to act as they may deem best in the case.

It was voted that the record of this meeting be sent to the *World's Crisis* and *Advent Christian Times* for publication, whereupon the meeting adjourned *sine die.*

In closing the report of this meeting the Secretary desires to say that not for years has a meeting of this Association been held in which so many and dear interests have been involved as were involved at this gathering. As before intimated, the change which occasioned the greatest discussion was the revision of the fourth article relating to the basis of representation; but notwithstanding the diversity of views at first entertained, the revision as presented above was adopted by considerably more than a two-thirds vote. The leading thought in all the remarks seemed to be to make such a change as should best serve the interests of the entire Advent body scattered abroad, and we confidently believe that it will be found that the foregoing will do this better than anything of this kind has yet done.

The Secretary is happy to be able also to add that the discussions were characterized by that candor and christian courtesy which becometh men who seek not their own, but the interests of the Redeemer's cause.

C. E. BARNES, *Secretary.*

"CAST NOT AWAY YOUR CONFIDENCE."

BY REV. C. H. SPURGEON.

The apostle has been briefly describing in the previous verses the sufferings of the saints. He says that they had been made a gazing-stock, that they had suffered reproaches and a great fight of afflictions, and he seems to intimate that the reason why they were enabled to bear up under all these afflictions was because they had confidence in God.

Think for a single moment, my brethren, of the way in which the first church of Christ in its early days was treated. The Roman emperors were determined Christianity should be crushed out from under heaven, and they exercised the utmost conceivable cruelty upon all the followers of the Nazarene. They hunted them and despoiled them of their goods; they imprisoned them—they banished them. They then took severer measures and put them to death—and the executions were not those merely of common criminals, but very frequently strange deeds of violence. We read of them being covered over with pitch, and set up in the garden of the Emperor Nero, and burnt to form lights to illumine that tyrant's midnight orgies. They were dragged at the heels of wild horses; they were taken to the amphitheatre, and made to fight with wild beasts, and put to most wonderful forms of death, as if it was not sufficient to slay them; they were slain with miserable cruelties and with the utmost possible scorn, and yet they did not yield. They were like the anvil which never returns the blows of the hammer, but wears out all the hammers, outlives them all, and conquers them all, simply by patience.

Emperor succeeded emperor, and Christianity continued the same. Like Pharaoh did with the Israelites in Egypt, the more they persecuted them the more they multiplied; and christians seemed almost to court death, for they confessed themselves followers of the despised Christ, and they were glad to go with songs and rejoicings to the place of execution, calling on his name. Now, we have not this same trial to bear—certainly not to the same extent—but still we must not think that persecutions have ceased; for the spirit which is the ground and root of persecutions still exists and is the same. The seed of the bondwoman is at enmity with the seed of the free woman. The seed of the serpent still hates the seed of the woman, and the great battle between good and evil is not over yet, and will not be over; and though there is a change in the mode of warfare, yet the enmity abides still the same.

Many a working man in the workshops has to run the gauntlet for his Christianity. Many a man in trade gets the cold shoulder and is sneered at if he is known to be a genuine christian. The mere professor of Christianity mingling with those of his like may find a smoother pathway to heaven; but the decided man who keeps his spirit in the path walks with God. I believe most christians must still expect to meet with some tokens of animosity from the enemies of Christ. Still is it true that we must fight if we would win.

Now it becomes important for us to see what it was that supported the early saints, because the same support is still available for us. They were supported by an inward confidence, and we must be supported the same. As they were victorious in life's battle, so must we conquer in ours by the selfsame sword and shield with which they went forth to battle. The apostle speaks therefore to you in these sober and calmer days, even as well as to those who were persecuted by the heathens of old. "Cast not away therefore your confidence which hath great recompense and reward."

The first thing to consider is what are the elements of confidence; and then, secondly, how we may cast it away; and, lastly, the reasons why we should do nothing of the sort.

First, what is the confidence the apostle herein indicates? The Greek word from which it is taken is worth looking at. I do not quite know how to render it. No rendering is probably superior to that given in the authorized version of the Bible, for it does mean confidence; but it is used in many places in a somewhat different manner. Where the disciple said that he had boldness; "When they saw the 'boldness' of Peter and James they took knowledge of them that they had been with Jesus." It is the same word in Greek as rendered here, confidence. It was said of Christ, "Now speakest thou plainly." According to our version it is the same adverb as is used here in the rendering confidence; and in the same chapter we get the word under the form of "liberty to enter into the holiest by the blood of Jesus Christ." I gather by looking at the last that the manward side of this confidence may be expressed by the term boldness; the inward part is well described by the term confidence, and the godly side of it by the mode of freedom, an at homeness in the liberty which we feel towards God. Perhaps I shall be able to bring out these three ideas by degrees.

Let us take the elements which make up this complex word called confidence. I believe no man can be assured to have it unless he feels the conviction of the truth of the gospel—the full conviction of the principles which he has received by the teaching of the Spirit of God—that they are the very truths of God. In this age we have very little to fear in the resoluteness which holds the truth so sternly as to be called bigotry. I rather like people that come under this sneer now-a-days. They are like the back-bone of creation, for we have come upon an age of *molluscs* in which people believe either nothing or anything you like. I used to think that some things must be true, and other things of an opposite tendency must be false; but I have been told—though, mind you, I have not received the lesson—that in view of things and opinions there was nothing fixed; no facts, no dogmas, no doctrines.

One of the last modern discoveries is to describe the man as most charitable who believes all round are alike aright, though they contradict each other.

With God's truth I hold that such ideas are no charity, nor ought we to think so. Charity seems to me to lay in holding what I do believe to be true as with a death grasp. "Confidence" must begin in the christian's heart by his being sure that such and such things are taught in the word of God, supported by his own experience, and felt in his soul by the inward witness of the Spirit of God; and no man can get that back-bone into his inner nature who is not strong in the Lord; who holds this thing to-day. another to-morrow; and who is like a weathercock upon the church steeple, and is ready to turn round according to the way in which the wind blows. Now I believe there is a broad church school. If you ask them if there are any doctrines in the world worth dying for, they would be obliged to confess they don't think there are. I very much question whether some brethren's doctrines are worth losing. Unhappily for some, they are so undermined to all interests of truth, that they appear to have given up all the foundations of the gospel. I would have you beware of them, and of falling into their spirit. We believe some things not because they were taught us by our parents, but because they are burnt into us as by the Spirit of God to be part of the warp and woof of our being.

I was arguing last week with a young gentleman who was an infidel, and he said to me, "I don't wish to alter your opinions." I replied to him, "Did you ever hear of a little bird which, alighting on a rock, said, 'I don't wish to shake it?'" Very much the same kind of metaphor must I apply to you. I have not read these things yesterday, nor looked them up out of books. They came to me; my whole consciousness manifested them; I live upon them; they are my soul's best food; I could not do without them. If a man says he is not sure of anything, let him hold his tongue till he has sat at the feet of Jesus and learnt. Then say with David, "We believe it." A man comes along with a great lever, but he has not got a fulcrum, and the place he selects for a fulcrum is a vapory cloud. He had better go home and first get something solid for a fulcrum. Without believing something you can't effect anything.

Martin Luther said, "A man can never move the world that lets the world move him; if he is not certain about something, let him step forth; we can't have 'ifs' and 'ands' where the soul is concerned, and heaven or hell are at issue." We speak like John of what we do know, and testify what we have seen, which with our eyes we have looked upon, and with our hands have handled—of the word of God, those things declare we unto you.

We must get this confidence of the conviction of the truth of the gospel. Then we must get the full assurance of our interest in these things, for no man would die for a doctrine except for that in which he has an interest. "Election!" What a horrible doctrine until you know that you are among the elect; then how sweet it becomes. Continual perseverance! How great a task it seems until you rest in Jesus, who enables you to persevere; then how blessed in persevering! The doctrine of grace! It is like Aaron's rod, like serpents to some people who are frightened at it. But if God gives you the prophet's hand, then you can take it by the tail, and it stiffens to the wonder-working rod, and it works miracles in your hand. But the thing is to get the grip of these things to know that they are yours!

Redemption! How sweet; but to be myself redeemed, this is the happiest of all. Conversion! A blessed truth; but to be converted and know it. Forgiveness! A charming doctrine; but to be forgiven and know it is the cream of the truth! A man is well content to fight for his country when he knows it is his own country, his own hearth and home, his own wife and children. For these he is well content to go to war. I shall not wonder if you lose confidence in a doctrine if you have no interest in it. But when it becomes yours—your life, your jewel, your all, you can't possibly cast it away. One says, "I trust I believe in Jesus; but I can't say I have full assurance in faith." "Full assurance" is the privilege every christian may have; and you ought not to cease contending until you have it. You can't believe too much in Jesus; you can't rely too fully upon the power of his blessed blood.—*Signs of Our Times.*

PARABLE OF THE WHEAT AND TARES.

C. B. MESSENGER.

Commencing with the 24th verse of the 13th of Matt., we read—"Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, nay, lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together till the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn."

It is evident, doubtless, to all, that the Savior is referring in this parable to the righteous and the wicked. The tares are the children of the wicked one; but the righteous, or good seed, are the children of the kingdom. Matt. 13: 38.

What do we learn from this parable? Let us see.

Ever since the gospel commenced being preached, and the good seed sown, the enemy has been sowing tares; and Jesus says, Let both grow together till the harvest (or time of harvest), and in the time of harvest (mark the language), I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. When is this done? At time of harvest. What are the tares? The children of the wicked one. What is the wheat? The children of the kingdom. What is done first at the time of harvest? The tares are gathered and bound in bundles to burn. After this, the wheat, or children of the kingdom, are gathered into the barn, or into the kingdom of their Father. In harvesting, the sheaves, or bundles, are scattered over the field, and are gathered and bound with a band. The field is the world, we are told by Jesus. Can we find anything in the world at the present day that is like bundles.

Was there ever a time when there was so many secret societies, clubs, orders, and organizations, under some name as at the present time? Never. The different orders and societies can be counted up by the hundreds, and almost daily some new order or society is springing up. Was there ever a time like it before, I repeat. No, never. Do they take God's word as their rule of faith and practice? Not one of them. Then should christians be found among them? Not if they are the bundles that are going to be burned.

Some will say, Why, you think it is all right to belong to a temperance order, do you not? That is doing much to rid the country of intemperance and its evil results. Not if it is one of the bundles of the parable that is to be burned.

These bundles of tares are all going to be burned pretty soon; and if so, brethren, let us beware how we get bound in with them. It seem to me it is a dangerous position for us to take when we join hands with the ungodly under the name of brotherhood. As christians we should shun them.

Dear brethren, do not let us turn a deaf ear to the admonitions of the Lord; but let us examine the word, and see what it teaches us, who are "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." We are told if "our eye is single, our whole body shall be full of light." Then let us "gird on the armor, and fight manfully the battle of the Lord." He that shall come, will come in a little while, and will not tarry. When he comes, he will bind all the children of the kingdom in one bundle, that shall never be broken or burned. Glory to God for the prospect! I want to be among that number.

Bridgeport, Conn.

QUALIFIED.—The greatest, the best, the most useful, the most necessary qualification for a preacher, is the Spirit. Christians are as a body without a soul; ordinances are fountains without water; ministers are windows without light; providences are clouds without rain; promises are trees without fruit. But with the Spirit, our prayers are to be prevalent; our faith will be strong; our hope will be blooming; our love will be increasing; our preaching will be useful; our exhortations will be fiery; our consolations will be heart-easing; our warnings will be solemn; our reproofs will be pungent; our applications will be close; our preaching will be successful; and, through its influence, sinners will be converted, and believers sanctified. May God give us the Holy Ghost.—*David Stoner.*

THERE are two of whom it is said, "All things are possible." With God all things are possible, and all things are possible to him that believeth."

LIGHT IS SHINING.

A. PARMELEE.

God *can* "furnish a table in the wilderness;" and he will, if we wait on him, and wait patiently, and do not murmur in our hearts, "make all things work together for good."

For the two years past I have been trying to serve God, and have attended church regularly, hearing many things taught which I believed to be decidedly heterodox, besides some good things which have profited me much, many true things also. My soul has at last been refreshed for the first time, in Medina, by listening to a discourse upon the second coming of Christ. I handed, among others, one of the tracts on the second coming of Christ, to Rev. Mr. Mc. Gerald, pastor of the M. E. Church in this place. Reading the title, he said, "I am going to preach on that subject" [naming the time], "and have got my text selected." Accordingly I repaired to the church on the evening appointed, but the weather being very stormy, and his congregation small, he announced that, owing to that fact, he should defer the subject till he had more hearers. Hearing last Sunday evening (Dec. 5), that that was the evening decided upon for the promised discourse, I went, and I can tell the readers of the *Crisis* that I never heard any Adventist present that subject more clearly or with any more enthusiasm than did Mr. Mc. Gerald.

In opening, he remarked that the subject was one upon which opprobrium had been heaped by its *friends*, insomuch that those calling themselves "Adventists" were regarded with contempt. If he were going to take a text, it would be the following: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen" (Rev. 1: 7); but as he proposed to let the Word tell the story, this would be but one among the many passages he should quote. He then quoted from the words of Jesus himself, and from the apostles, many of the passages referring to that glorious event, making very appropriate comments, alleging that the second advent of our Savior was literal and personal. In quoting Titus 2: 18, he remarked that the rendering should be, "Looking for that blessed hope, *even* the glorious appearing," etc.; and on Paul's words to Timothy (2 Tim. 11: 8), he remarked as follows: "You didn't expect to get your crown at death, did you? If you did, you are very much mistaken. You will not get your crown till the King comes." This declaration doubtless sounded strange to Methodist ears, but, coming as it did from a Methodist minister, they cannot denounce the Adventists for it, if they cannot receive it.

I was not only delighted with the subject, which is, of all subjects, the most sublime and desirable to me, but was filled with love for the brother, for the earnestness he manifested, and his love of the appearing of Jesus.

Bro. Mc. Gerald has now commenced his third year of labor in Medina, and a more zealous worker in the Lord's moral vineyard can scarcely be found in these parts. There are few in this locality who love the appearing of the Lord, and it is so strange that they can really love Jesus, and not want to see him. Ah, poor human nature is the same now as it was when they said, "Away with him, away with him. Crucify him;" and the thought of his return "in the clouds, with power and great glory," is, to many, not a pleasant subject to contemplate. But I am satisfied that there are many beloved disciples, who, did they understand the grand results of that event, would be delighted to contemplate his sure and speedy return.

I wish all christians were enlighted upon this question. How much less of worldliness we should see among them, that is, if they *loved* his appearing. Mere intellectual enlightenment upon any question will not profit us in the great day of the Lord. "Though I understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, it profiteth me nothing." Only "faith which works by love," will benefit us when we stand before the Judge of all the earth.

Now if Bro. Mc. Gerald will not, at the next funeral at which he officiates, tell the friends of the departed one that the soul of the deceased is happy in heaven with Jesus, and "all who have gone before," but adhere to the apostolic teaching that, henceforth there is laid up a crown of righteousness for all who love his appearing, he will show himself a true and consistent teacher of the faith.

One thing more he said in connection with his remarks on Paul to Timothy which I omitted to state, viz., that they would rest at death; that they would go to Paradise, to await the resurrection. But what a gloomy prospect for us if the coming of the King is as far in the future as many of them say, or till the whole world is converted, to remain "unclothed" between here and heaven, "earnestly desiring to be clothed upon with our house which is from heaven," all that time. Only think of the apostle Paul being in a conscious state for the last eighteen hundred years, "*earnestly desiring*" still, to be clothed upon with his house which is from heaven. Surely, a person cannot be very happy when "earnestly desiring" something, especially when that something is hidden in the the far-off future, and no clue can be obtained as to the time of its acquisition. O, what an agony of suspense! and this indeed must be our condition between death and the resurrection if the theory of an intermediate state be true. The text, Rev. 6: 9, 10, so often quoted in support of this theory, indicates discontent, and there can no real happiness exist in such a state of mind. I tell you, friends, this will not do. You must either give us the Catholic Purgatory, the unconsciousness of the dead, or the genuine "orthodox" view of the immediate transition of the souls of the righteous at death into a state of unmingled bliss. Which shall we have, Bro. Mc. Gerald? Your present position involves you in inexplicable difficulty, as I have clearly shown. To adopt the Catholic dogma would be to you, retrogression, and to embrace the Bible view, that "the dead know not anything"—that "there is no knowiedge, nor device, nor wisdom in the grave whither thou goest"—that "the dead praise not the Lord"—that "in death there is no remembrauce of thee," (God) that when we are "clothed upon with our house which is from heaven" etc., "when this mortal shall have put on immortality, and this corruptible shall have put on incorruption, *then* shall be brought to pass the saying that is written, death is swallowed up in victory," men will separate themselves from your company, and cast your name out as evil. You would no longer be popular, and you would learn what the apostle Paul meant by "filling up that which is behind of the afflictions of Christ;" for he, you know, as well as all the primitive christians, suffered most of all for "preaching through Christ the resurrection of the dead;" and that truth is as unpalatable to the adversary to-day as it ever was. The opposers of the sleep of the dead shrug their shoulders, and say, "it is a long time to sleep, isn't it?" Well, my friends, it is a long time to lie awake all naked, "earnestly desiring to be clothed," isn't it? "Let God be true, but every man a liar." Amen.

Medina, N. Y.

"TO ARMS!"

A mighty conflict is in progress. It is the war of the centuries, between truth and falsehood, holiness and sin, good and evil, God and the devil. This conflict deepens. There is not a soul on earth who does not bear a part in it. Each and every one is for or against; neutral positions in this war, there are none. He or she that is idle is against God; and to be against him is to be in peril of irretrievable loss, for Jehovah will at last certainly win. There is so much to do and so short a time in which to do it, that to do nothing is a crime of the deepest dye. Besides, to sit down and sit still is personally perilous. Resist, or be swept away. All may, and should work. Wisdom cries, Work well. Some can do much; others but little; each can do something; all can do more than they dream.

Mankind are treading the verge of a wonderful age. Mighty foes heave and toss society. Mighty activities accelerate its masses to a pitch of speed absolutely headlong. Rest or calm there is none. Hurry, hurry, haste haste, goads on all men. A trumpet-call sounds, "To arms!" Under a blood-stained banner, or beneath a black flag, all are ranging. What are you doing? Where is your place? Come out of your hiding; come into the light. Report for active service. You are wanted in the King's grand army. Cling to the evil, and you will go down in the swift coming struggle. Awake! Bestir thyself. Fold not thy arms im lazy lock. At the foe. Dare to do right; dare to be true. Do your own work. No other can do it for you. The conflict intensifies as the age's end approaches.

It is the last age of sin's reign on the earth. The sinful cherub rages, and his dragon voice roars hideously. His day of doom is fast nearing. Men may well be alarmed at his fury and power, but God is not alarmed. God's hour of eternal victory cometh. The storm will end in glorious, ceaseless calm. All that sin has disjointed and marred, shall return sweetly into its assigned place, and be restored to its old-time beauty. The conqueror shall rest from toil, and wear the laurels of the hard-won fight.—*D. T. Taylor, in Bible Banner.*

THE DANGER OF THE AGE.

I suppose if we could get at the full record of the Assyrian consciousness in the times of the greatest material splendor of the nation, we should find that they were quite confident that they were the greatest people in the world by virtue of their riches, their luxury, their numbers; yet how easily were they destroyed by a people of higher intelligence! Now when it is held that railroads, telegraphs, and weather reports constitute a beatific state, it seems to me that we are as much mistaken as the Assyrians were. What connection exists between railways and good conduct? Or between telegraphs and national probity? I hope I do not seem to undervalue great inventions; but I would suggest that honesty is in no sense superseded by inventions, nor intelligence by the weather reports. The inventors have not shown us yet how to elevate character by means of a steam lift; nor are any virtues, I believe fostered by the perforating telegraph. Yet people rely upon these things; they put aside the remark that they are essentially a failure as yet, so far as the more valuable results are concerned, and call it discontent or dilletantism, or the "anti-patriotic reaction." It is neither; it is a much more serious thing; it is a warning not to neglect the spirit of civilization during this era, in which we are so taken up with its forms.—*Galaxy.*

WHEN mountains are in the way of the Lord's people, he does not permit them to ascend and pass over their summits, but he bids the mountains give way. He will not suffer his saints to walk too high; therefore in his providence he reduces the hills to vales, which are pleasant and safe to humble pilgrims.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 29, 1875.

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AG'T.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

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MILES GRANT.

DOING WELL.—The three-month's column looks inviting. Now is the time to make an earnest effort to scatter the blessed truths we love so dearly. Any sacrifice made for the benefit of others will not be overlooked by the Lord. Are there not some who would like to send out one hundred copies, fifty or twenty-five? Do it for Jesus, who has done so much for our benefit. Let us see your name in the list. Cannot every paying subscriber afford to send ONE copy for three months to some hungry soul who is seeking light? A little self denial will save that amount, and may be the means of doing a great amount of good. Try it. M. G.

WESTFIELD.—There is no abatement of the interest in the meetings at Westfield. New ones give up to Jesus about every night, and many more are under conviction. The inquiry meetings are well attended, and are very interesting. Strong men are bowing to Jesus, and becoming his disciples, rejoicing in the truth. A good interest is springing up in other churches. The Lord is doing great things for many. While sinners are seeking and obtaining pardon, professors are making a full surrender to Christ, and receiving the gift of the Spirit, removing all doubts, fears and anxieties, as to their acceptance in Jesus.

There are some good workers in the church, who take an active part in the inquiry meetings. Members of other churches are united with us in the good work, and are becoming interested in the evidences which show the speedy coming of Jesus, and the other important truths of the Bible which have been covered up by human tradition.

Thank the Lord that light and truth are spreading in all directions. Doors are opening, and earnest invitations, are being received from different denominations, for preaching on the prophecies and signs of the times. This is the time when faithful laborers should devote all their powers to the work of saving men from the approaching destruction. Let no effort be spared that can be made to rescue the perishing.

M. G.

SUDDENLY.

The day of the Lord cometh suddenly, as a snare is sprung or a mine explodes. It will come as a thief upon all who are asleep as to a knowledge of its approach,—who see no waving signals and read no divine utterances manifesting and declaring its nearness. The unbelieving world will remain unconscious of the real danger that awaits them, until the trump of doom shall arouse them to the overwhelming fact that their day of probation has ended, and they are summoned to appear before the Judge of quick and dead to hear the final sentence of Eternal Justice.

Awful position! Who can understand it with heart unmoved? The awful day of decision cometh swiftly. The nations are rapidly wheeling into the line of battle long ago seen by prophetic eyes and painted by the inspired pencil. The certainty that the judgment trumpet is about to sound increases every week. Brethren in Christ, be sure and gain the evidence in your hearts that you stand in readiness every moment to hear the bugle note calling the armor-clad millions to Armageddon's bloody field. Watch, and keep your garments pure, for the call to the marriage feast is about to sound sweetly upon the bridal ear of Immanuel's spouse. Wait and watch! wait and watch, for he cometh speedily! Waste not a moment! Pluck a few more, if possible, as brands from the burning. The moment hasteth when he that is unholy must be unholy still, and he that is holy will be made equal to the angels, and inherit all things. Be ready! Be ready, for it cometh quickly! Amen.

J. P.

FAITH.

Gospel faith is made in the Scriptures the first and essential condition of salvation through Christ. It is through faith that we are saved; for "He that believeth and is baptized shall be saved; but he that believeth *not* shall be damned." Our eternal salvation is therefore hinged upon it. If our faith fails, our hope of eternal life fails; but if our faith is genuine and "*fail not*," then our hope remains, and everlasting blessedness is secured.

True saving faith is therefore of infinite importance to us. We cannot be too careful to thoroughly criticize and analyze our faith, individually measuring it by the divine standard and comparing it with examples given in the Scriptures, to ascertain its properties, qualities, fruit, and results.

God has made faith in man the condition upon which reconciliation can be made between himself and man, because unbelief was the original cause of unreconcilation between them. When the cause is removed the effect will cease.

When two parties are at variance, one or both of them must be in fault, and a righteous and just reconciliation of the parties must depend upon the party or parties in the wrong yielding to the right. God, the Creator of all beings, and sinful man, a being created by God, are at variance. The great work of Christ, the Holy Spirit, and the Gospel, is to produce a reconciliation or harmony between these parties. Christ (and included with him is his true church) and the Gospel, as arbiters in the case, must therefore, in order to produce a oneness between the antagonists upon the principles of truth and justice, demand that one or both yield to the claims of truth and righteousness.

The great and first cause of this antagonism, according to God's account of it, was in the fact that man was induced to discredit what God had said, thus reflecting upon his Creator's character for truth, charging him with saying what was understood not to be positively true.

In this case man's *understanding* of what would result from certain acts did not agree with the legitimate import of the words God used in describing that result, and so it made God mean what he did not say. God said that the result of transgression would be "Thou shalt surely die;" but man was induced by the serpent to believe that he should "*not* surely die," but that the act of transgression would cause him to rise to a higher plane of existence, and "be as gods," where he would enjoy a higher degree of knowledge—"knowing good and evil."

These sentiments were presented to the woman, by the serpent, as God's sentiments; for he said—"God doth know," thus appealing to him for authority for the ideas which were opposite to those his own words expressed. The first pair were deceived by this satanic interpretation of God's Word, which made death a stepping-stone to a higher mode of existence, instead of a punishment for sin as God had declared. This caused the woman to eat, because she thought it would "make one wise"—"as gods." It was a false understanding of God's Word produced by a false interpretation of it, which resulted in the first act of rebellion, and caused the terrible antagonism between man and his God. The sin lay in the fact that man did not *believe* God meant what he said. All damning unbelief is predicated upon the same principle of rejecting the words used by inspiration, and not allowing them to be applied according to their proper and legitimate meaning.

God has demonstrated the truthfulness of this position in the fulfilment and application of his divine utterances in every age and case in all the past. Every prophetic event which has transpired in the past ages has corresponded exactly with the proper meaning of the language used in foretelling them. When the judgments of God have been poured out upon men for their unbelief, it has been in every case that they would not believe that such events as the language God had used in describing them would transpire; but in every case when the inspired language was applied as given, and men prepared for just such events, and at such time and place as the words indicated, they have been justified by God for their faith and delivered from those judgments.

It is true that God uses metaphors, parables, and symbols in his Word, but they are only used to embellish and make impressive subjects which are somewhere in the sacred writings stated plainly.

The Jews were ensnared at the first advent just as Adam and Eve were in the garden, by accepting as divine truth a false interpretation of God's Word. They rejected Christ because they understood that the predictions describing their Messiah at his first advent did not mean what the language signified. They, therefore, with that interpretation could not apply them to him or events connected with him, because they could not believe that they were to be literally fulfilled, but should be applied mystically. Jesus plainly taught them that that was the damning defect in their faith.

He taught the unbelieving Jews that they were false religious teachers, perverting the Word of God by their *traditions*, which were false ideas produced by unauthorized mystical interpretation of divine truth.

They in turn attempted to prove him a false teacher by showing that he disregarded the traditions of the elders as of any divine authority, and said—"Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread."

His answer to them exhibits the real defect in their faith, and wickedness of their unbelief, when he said—"Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother; and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father, or his mother, It is a gift, by whatsoever thou mightest be profited by me, and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:2-9.

Why did Jesus so terribly denounce those Jewish teachers and their worship, branding them as hypocrites, and their worship as being "vain"? Because their teaching was, "for doctrines, the commandments of men."

What were the particular doctrines referred to, and by what proof were they sustained? The doctrine that if a man did not honor his father or his mother he should "*be free.*" What proof did they give that such a man should be free? The commandment of God, in which he says of such a man, "Let him *die* the *death*." They had presumptuously and wickedly wrested that passage by introducing qualifications which God had not given, by which the passage was made to mean *freedom* from death instead of "*death*," as God had said.

This is exactly the same perverson of the Word of God as was made by the serpent in the garden. God said, "Ye shall surely die"; but the serpent said, "Ye shall *not* surely die." God said, in this case, "Let him die the death"; but they said, "He shall be free." This is what Peter means by *wresting* "the Scriptures unto their own destruction."

The most fatal unbelief in man is that which professes to receive the Word of God as of divine authority, and at the same time tampers with it, spiritualizing it, so as to make it mean what its expositor may desire for the gratification of a carnal mind, contrary to the meaning expressed by the words of Inspiration.

The only divine standard we have for christian theology and faith is the expressions used by God. If God has not expressed the ideas and facts to be revealed, who can express them? If God did not mean what he said in his Word, who has received the authority to tell us what he did mean?

Faith is credence given to "*evidence* of things not seen." Where is the evidence upon which christian faith rests? It is in the Word of God—the revelations made by God. Jesus said, "Thy Word is truth." Is the truth found in the *expressions* of revelation, or is it to be reached through interpretations of those expressions? We answer emphatically, In the expressions. We hold with the poet—

"God is his own interpreter,
And he will make it plain"

There were as many as fourscore predictions, expressing incidents, circumstances and facts connected with Christ at his first advent, and every one of them were fulfilled by events which corresponded exactly with the literal meaning of the words used to foretell them.

Faith in Christ, therefore, at his first advent, consisted in believing that he was the Messiah, because his history corresponded exactly with the *language* God had used in describing the Messiah. God justified all who exercised that kind of faith at that time, and condemned all who neglected or refused to believe on that principle.

The principle of faith in God, which requires men to expect that he will do just what his words of promise, threatening or prediction indicate, has been the principle manifested in the faith of all God's servants in all the ages of sacred history.

Read Paul's long catalogue of the faithful in the eleventh of Hebrews, preceding the Gospel age, and he expresses the fact in every case that they looked for and experienced just what God's words of threatening and promise indicated, which was just what they all understood by the revelations given.

What the world needs to-day is to have thundered in their ears the truth that they must believe God or be damned.

This free religion, that allows men to believe all the vagaries that Satan can introduce, and all the spiritual nonsense that designing men may teach, leaving the words of Inspiration as meaningless as the chatter of a swallow, burying the authority of divine truth deep in the grave of mysticism, giving those men assurance of divine approbation and future felicity, is as false and damning as the Satanic unbelief introduced into Eden. The great need of the church and the world is bold and apostolic preaching, making the faith once delivered unto the saints essential for salvation. It is faith in "*present truth*" which enables us to walk with God to-day. It is faith in God's forewarnings of coming events which causes men to prepare for those events. It is faith in God's precepts and commandments which enables men to live lives of devotion, acceptable to God. Pure devotion dies where there is no pure faith.

The church advances when she goes from "faith *to* faith"; but she fearfully retrogrades when she refuses to accept God's last edition of faith. Very weak faith will accept popular truths; but it requires strong faith, vitalized by the Holy Spirit, to accept and proclaim unpopular truths. It is this faith which produces war between the church and world, and gives the church the victory. The real strength of faith can never be tested only by the acceptance of anti-scientific or unpopular truth; therefore God has been careful to keep such truth before his people of all generations. A true Bible faith is the standard by which all men may determine the purity and safety of their religion.

J. C.

THE EUROPEAN SITUATION.

The political clouds in Europe present no "silver lining" to the careful observer; but their aspect grows darker and darker. The best judges can see no way out of existing difficulties, short "of a general war." For this reason, the great political powers are making constant preparations for the terrible conflict. A Paris correspondent of the Boston *Journal* says:

"The Eastern question in all its phases has been one of the chief agitations of the week. The purchase of nearly half the shares of the Suez Canal by the English Prime Minister occasioned much editorial writing. . . . Every Christian in Europe seems thoroughly out of patience with the Turks, whose foothold in the provinces now in insurrection is daily becoming more and more insecure. Gen. Ignatieff, the astute Russian, who seems to have a thorough contempt for the ordinary cautious methods of diplomats, told a *Times*' correspondent recently that Turkey cannot long exist, because she will not, and possibly is unable to, fulfill her promises. I saw a day or two since a gentleman who has just returned from Mostor, in the Herzegovina. He met Server Pacha there and had a long and interesting interview with him. Server Pacha is the man who was appointed to confer with the European consuls as to a means of pacifying the Christian subjects in Bosnia and Herzego vina. He has issued a lengthy document filled with those ingenious ambiguities of which the Orientals are so fond, and for which they manage to keep the recipe a profound s cret. My informant's opinion, based on two months of careful observation in the revolted provinces, is that the Turks mean to grant nothing in reality, but to continue in the old cut-throat swindling fashion as long as they can. He thinks that they are convinced that their stay in Europe is short, and that they mean to do as much harm as they can before they depart. Meantime the insurgents are taking very good care of themselves; and if their leader, Lynbebeatic, had not been laid up sometime ago with a fractured arm, they would have accomplished much in the way of killing Turks already. They have had several severe skirmishes, not to say battles, with their enemies, since winter has set in, and with the aid of the Montenegrins, who are gradually giving themselves entirely to the movement, they may compel the Turks to recognize their complete independence. . . . Their struggle will continue unchecked until spring; then, who knows what may happen? Intervention, perhaps; aud does not intervention mean the beginning of a general war in Europe?

Great events may be expected soon, that will make strong men tremble, if they are not in Christ.

In the *Independent*, Dec. 9th, is an article from Abbe Michaud, headed "a religious war near at hand." He says:

"I mean to prove by facts, which, unfortunately, are unquestionable, that the Romanism of the present day, far from being a religion, is only an aggressive and contentious political system. and that, in view of the gigantic organization which the Jesuits in Rome are everywhere developing, a religious war is inevitable and even near at hand.

Assuredly it is not the indifferentists in religion who will begin this war. Yet they too will perforce take part in it, in defense of their civil and political rights, which will be attacked by the Jesuits and Romanists. For it is to be observed that the Jesuits and Romanists aim not only at universal religious supremacy, but also at supremacy in civil and political matters. "The temporal," say they, "must be subordinate to the spiritual; the State to the Church. . . .

"But the question grows bigger still with peril and menace when we consider the speech delivered by Cardinal Manning (then Archbishop Manning), on January 20th, 1874, at the meeting of the League of St. Sebastian. "Now," said he, that the nations of Europe have risen in revolt, have dethroned the Vicar of the Church so far as it is possible for men to do so, and have made usurpation of the Holy City a part of international law; when all this has been done, there is but one solution of the difficulty—a solution which I regard as imminent—and that is the terrible scourge of a Continental war—a war which will surpass in horrors the wars of the first Empire. I do not see how this war can be avoided. And it is my firm conviction that, despite all obstacles, the Vicar of Christ will be restored to his legitimate place.'"

There is a fixed determination in the minds of the leading Catholics to restore the temporal power of the Pope, or perish in the attempt. Their plans are well matured, and the hour for action is apparently near at hand. When the war breaks forth between Catholics and Protestants, mercy and toleration will find but little room on either side. A scene of bloody destruction may be expected, such as the world never witnessed before. It is the battle of Armageddon. It will be the time when the saints are to "be delivered, every one that shall be found written in the book." Those in Christ have nothing to fear. Jesus will be the hope of his people; their deliverer.

Abbe Michaud says in conclusion:

"In short, it is plain that, first, the Jesuits and Ultramontanes virtually hold doctrines which lead to insurrection—even bloody insurrection against their opponents; that second, they are getting ready, organizing for this war. This is an undoubted fact as regards Europe, and especially France. As for the United States of America, there, too, are Jesuits and Ultramontanes who have the same nature, the same orders, the same designs as those of Europe. But they are in a minority; they will bide their opportunity with all the more patience since it only a question of time."

Says the New York *Witness*, Dec. 18th, 1875:

"There can be not the slightest reason for doubt that at any moment the great powers of Europe may precipitate the fall of Turkey. . . . The Russian Ambassador at Constantinople makes no secret of his views of the frailty of the tenure by which the Turk retains a foothold on the continent of Europe. He asserts that Servia and Montenegro could, at any time, be let loose upon the Turk; and the flames of revolt would spread to Bulgaria. This would be the destruction of the rule of the Turk. The Porte cannot delay the evil day. 'A liberal Sultan and a liberal Pope, says a great French journalist, 'are equally impossible.' . . .

With this Eastern Question ready like a mine to explode at a moment's notice, all Europe one large arsenal, and Great Britain contemplating making soldiers of her entire population capable of bearing arms, many express the greatest apprehension for the peace of the Continent, and the fear appears to be well grounded that the next European war will be terrible indeed."

The following is the present aspect of things in Turkey:

"Ragusa' Dec. 18. A conference of the united Christian representatives of Bosnia was held at Jamnica yesterday, for the purpose of discussing the present aspect of the conflict with the Porte, and of agreeing upon a plan for united action. Eighty representatives were present. It was unanimously resolved to continue the conflict until the Turks were expelled from the territory."

Such is the present aspect of things. Is it any wonder that the Holy Spirit moved the apostle Paul to write, "that in the last days, perilous times shall come?" Such times are at our doors. Let the christian be sure that he is clad in "the whole armor of God, that he "may be able to withstand in the evil day, and, having done all, to stand." This is the hour for brave men, and decided action; the time to lay all on the altar of sacrifice, and to say to the Lord, "Thy will be done." Half-hearted christianity, now so common, cannot stem the approaching storm. None but true soldiers of the cross, who do not seek to save their lives, have the promise of victory. Every weight, every idol, must be abandoned, and the whole heart given to Jesus, if we would be sure of a share in the eternal triumph of the redeemed. O what a sublime hour is the one in which we are living. Glory to God; the One mighty to save is soon to appear. M. G.

NOT COMMON.—Events like the following do not happen often:

"A young clergyman at Brunswick, N. J., whose salary is not over large, but whose abilities are first-class, recently intimated to his congregation that, in view of the stringency of the times, he would lower his salary to the amount of $200."

It is rare that a person offers to cut down his own salary, or to refuse treasure or honor. No doubt this young preacher will be eminently successful in his labors.

M. G.

DOCTRINE OF THE TRINITY.

A correspondent inquires: Is the doctrine of the Trinity a Bible doctrine? If not, when, where, and by whom was it introduced into the Christian Church?

The word "Trinity" does not occur in the sacred Scriptures. It was first introduced, in connection with christian doctrine, by Theophilus, of Antioch, in the second century. M. G.

SICK AND NEEDY.—I am informed that that Bro. T. A. Cheney, of Rutland, Vt., is sick and in needy circumstances. Perhaps some can do the pleasure of God by sending him aid in this his time of need. "As oft as ye do it unto one of the least of these my disciples, ye do it unto ME."

A. A. HOYT.

CONSEQUENCES OF CHURCH NEGLECT OF MORAL REFORM.

If the high ground taken by the fathers of the American Church, especially as enunciated in the celebrated Presbyterian deliverance of 1818, had been upheld and proclaimed by their descendants; if their children had been faithfully educated in those sentiments; if the pulpit and the press had joined in disseminating them through the community; if church discipline and church testimony had been shaped in steadfast accordance with them, the evil of American slavery would have been abated, and it never could have assumed the proportions, or made the demands or created the bitter sectional animosities which culminated finally in the war of the rebellion.

Will the church of to-day take warning from this most melancholy example, or are we drifting towards another similar catastrophe, as a result of church indifference on the issue between drunkenness and sobriety? Shall we some day awake to find ourselves involved in a war of the drunkard-makers and their allies against the framers and supporters of prohibition, local option and civil damage laws? There are just about as many drunkard-makers in the land as there were slaveholders before the war; and the political influence of the one class is perhaps fully equal to that exercised by the other. That there is the spirit of mob violence, and even of bloody hatred among the rumsellers, especially those of foreign birth, towards not only the men but also the women who oppose their traffic, was evident in the treatment of the women of Chicago during the crusades of two winters ago. It seemed as if the least additional incentive was needed to kindle into an open flame the fierce and ill-suppressed passions of that Chicago mob, and to make literal martyrs of the crusaders.

And what is the actual status of the church on this question to-day? During the crusades it was discovered that Trinty church in New York, the wealthiest church corporation in the United States, owned numerous houses where liquor was sold in New York, some of them being of a positively vile and disreputable character. The archbishops and bishops of the English Established church, as a corporate body, are owners of numerous gin-shops in London; in fact, it is said that they are the largest owners of these, perhaps the most infamous and nearest to hell itself of all the drinking establishments in Christendom. Near Albert Gate, London, stands a church with a gin palace on each side of it. These are all built in a row, and are all the property of the same church. It is stated that when the Bishop of London rides from one to the other of his palaces in London, he passes more thon one hundred of these gin shops, erected on land owned by the Church of England.

These are heart sickening facts. And while the great body of our churches in America are comparatively free from such open and glaring complicity with the traffic, it cannot be denied that there is in many quarters a most inadequate sense of church responsibility for the wrong state of public opinion, and a dangerous connivance at moderate drinking, joined with a want of nerve and vigor in church action, which forbids us to say that the influence of the church as a whole in this country is heartily and unmistakably on the side of the temperance reform. Hence our fears of the necessity under Providence of a struggle of a far different character, before our land is freed from the curse of rum. We are confident that there would be no need of such a struggle if the whole church would do its duty.
—*Watchword.*

THE man who shows that he is vain of having done us a favor, pays himself and saves us the trouble.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

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TO SEND THE "CRISIS" TO THE POOR.

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Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

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who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

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Correspondence.

From Sr. M. Grover.

Dear Brn. and Srs.:—It is almost a year since I came back to Father's house, and, confessing myself sick and tired of the way of the transgressor, I made a very solemn covenant with the Lord to be his for time and for eternity. I have found the way hedged up by enemies, but, bless the Lord, he is my refuge in every time of trouble; and to-day I'm sweetly resting in Jesus. Oh, how blessed! I cannot describe the joy and peace, but this much I know, Jesus loves me and saves me. I have tried, and found the Lord is a present help in every time of need, and no good thing will he withhold from those that walk uprightly. Bless the Lord, oh my soul, and all that is within me, and forget not all his benefits. He forgiveth all thine iniquities, and crowneth thee with loving-kindness and tender mercies. Like as a father pitieth his children, so the Lord pitieth them that fear him.

I know that we must suffer here if we would wear a crown when Jesus comes; and my prayer is, Lord, make me patient. Help me to be an overcomer. It is through much tribulation we are to gain the rest that remains for God's children. I expect the world to hate me. I do not want any of this fashionable religion, that will go hand in hand with the world. We must expect its scoffs and frowns. Jesus says, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven. For so persecuted they the prophets which were before you."

May the Father above help us to live so that the world may know that we are chosen out of it; that we are pilgrims and strangers here.

The time has come when the true children of God should take a decided stand for the Lord. What have they to do with the honors of the world? Eternal honors await them. Kings and priests to God! What greater honor do we want? Oh, I am so glad God has a remnant that are not ashamed of the precious truths in his word, and will preach them.

God always had a separate people, and he always will. He chooses the poor, rich in faith, heirs of the kingdom, yea, and the base and despised hath God chosen, that no flesh should glory in his presence. Paul says—"For ye see brethren not many wise, not many mighty, not many noble are called; but God hath chosen the foolish things of this world to confound the wise."

Oh let us be faithful christians, and then we shall have that sweet communion with God that will bring the blessing down. God bless you, dear ones, and make you faithful watchmen, giving meat in due season, that when he who is our life shall appear, we shall have a crown of life that fadeth not away.

Boston, Mass.

From Sr. S. Young.

Dear Editors of the Crisis:—I have been thinking for a long time of writing a letter for your highly esteemed paper, but I have neglected it to this present day. I feel as though I must write a few words, if no more, hoping if you consider them worthy, you will find a place for them in your beloved paper.

I have recently lost a companion by death; but I praise God that he is not to lie in the grave forever. When God shall sound his trump, "the dead in Christ shall rise first." Oh, what a comfort there is in the gospel of Jesus Christ. I have never realized so much of the presence of God, in any time of affliction, as I have this time. He seemed to stand by me to support me as he never did before.

But, notwithstanding all this, I did not escape wicked suggestions from the adversary. I could not help thinking of Job, when he was in the hour of affliction, and it seemed to him as though he must sink. Satan took the opportunity to make wicked suggestions to him, that he might escape all this; so it was with me; he thought he could get me out of this trouble if I would but listen to him. But by the grace of God I did not, I believe. God was the same friend to me then that he ever was, and I determined to stand up for him, let the consequences be what they might. Since then I have enjoyed the presence of God more than I ever have before for a number of years.

When I think for a few moments of the goodness of God, my mind is so full I feel as though I wanted everybody to know it. O, the inestimable goodness of God, that he should give his only Son to die that we might live. O, the beauty there is in the thought of the resurrection of the dead! When the trump of God shall sound, the dead will hear his voice, and come forth in newness of life, to live forever in the presence of God. I am longing for Jesus to come, that he will put an end to sin. I am sick of this vile world.

Great Falls, N. H.

From Bro. W. D. Loveland.

Dear Brn.:—I too would add my testimony to the many which appear in the *Crisis*, of my strong and constantly increasing faith in the near approach of our Lord and Savior.

When the Herzegovinian insurrection first broke out, I was asked what I thought of it. I said, "God is in it, and it never will cease till Turkey goes down." Each succeeding report tends to strengthen that belief, and that we are on the eve of the last great battle. How strange it seems that, just before us is that great resurrection, of which Ezekiel's vision of dry bones was but a type.

Our little band here are looking for that "last lovely morning" with longing hearts. We are very weak in point of numbers, but, thank God, we have strong faith. Our little church has passed through severe trials, which have resulted in a winnowing of our congregation. Many have "gone back, and walk no more with us." Whether they still keep the faith we cannot tell, but they "come not to our assemblies."

Since Eld. Bateman left us a year ago we have had no regular Advent preaching; but Bro. Lewis, a methodist, and a beloved brother in the faith, preaches for us. He believes as strongly as we in "the immediate coming," and does not hide his light. But above all we have reason to thank the Lord, that, notwithstanding the trials we have suffered, he has not left us desolate. We have two meetings on the Lord's day, and two during the week, and God meets with us, bless his name! and we are adding to our numbers such as we hope shall be saved.

Brethren, pray for us, that we may withstand all the fiery darts of the adversary, and having done all, stand.

Lockport, N. Y.

From Bro. Chas. Carman.

Editors Crisis:—I thought that a few lines from the West might be of interest to some of your Eastern readers.

Yesterday (Dec. 12th) I rode thirty miles on mule-back across the cold, bleak prairie, and preached twice to a people who have never heard our faith preached until two months ago. I have endeavored to teach them the great Bible truths, as taught by our people. Several say their faith in the old theological notions has been so shaken that they will have to give it up, although they have believed that way for many long years.

They are starving for the truth. They have no books or tracts to help them, and I am not able to buy and give away. Will some of our Eastern readers send some second-hand tracts and books to my address? or, if they will send large packages by express, I will pay charges.

Brethren and sisters in the blessed hope, do not be ashamed to send a book or tract because it is a little worn. I will guarantee they will be carefully distributed.

I will tell you what good one stray tract has done. Bro. Haines, the blind preacher, passed through our town some seven years ago, and gave one or two away. One fell into good hands, and to-day four preachers are telling the good news of the soon coming kingdom, and believers can be counted by the hundred, as a result. Just send any publications which may help these dear people to search out those great truths that have been hidden, though read daily, and you will have the prayers of a grateful people.

Hamburg, Iowa.

From Bro. C. H. Williams.

Dear Editors:—As I have not been heard from through the *Crisis* in some time, and many of the Lord's children wishing to know of my welfare and labors in the gospel, I thought I would write briefly of the same.

My work has been in various places in this State, visiting both new and old fields, as the Lord has directed. His blessing has been upon me, and I have seen my feeble efforts attended with a marked degree of success. The truth is spreading in all this region and accomplishing its aggressive work, while a few are made acquainted with its saving power, and rejoice in the pardoning love of Jesus.

I am so glad we have the gospel to draw the dividing line, and I am fearful that many professors of religion who go to God's house to amuse themselves with fairs, festivals, Christmas trees, and many other foolish things, will ultimately find themselves on the left hand. There are a few humble, devoted christians, who keep unspotted from the world. May God help them to do just right. My health is poor, but I mean to work while the Lord permits, that salvation may be mine when Jesus comes.

West Martinsburg, Lewis Co., N. Y.

From Bro. J. H. F. Varney.

Dear Brn.:—Please allow me to say to the readers of "our paper" that, by the blessing of God, my health is slowly but steadily improving. I can sit up an hour at a time, and walk fifteen minutes three or four times a day. Last Sunday I went out of doors for the first time (except once or twice) for more than a year. As I was joyously bathing in God's pure air and golden sunshine, how I wished that Sr. Weaver and other afflicted ones could enjoy the same blessed privilege.

But, saint of God, cheer up! Earth's

night of pain and sorrow is almost past, and soon the morn of eternal blessedness and joy shall burst upon thee. Very soon shall thy suffering frame be clothed with immortality. Then shalt thou spring from thy couch of suffering, and go forth into an atmosphere and sunshine infinitely more sweet and golden than what earth now enjoys. Glory to God! that he has made it possible for us all to be there.

WHAT CHRIST HAS DONE AND PROMISED TO DO FOR ME.

B. C. CRABTREE.

I was a sinner—was lost. Christ found me, and said, I have come to save them that were lost. He took me out of the dark pathway of sin, and placed my feet in a narrow path, and he tells me to walk therein, and I shall find joy and peace to my sin-sick soul.

Christ sought me when I was wandering from the fold of God, and these loving words came from his lips, Wanderer, come home.

I was weary and oppressed. Christ said to me, I will bear your burden. I surrendered all to him, and he lovingly received me and my burden, and I am walking by his side, and he watches over me and leads me into green fields and beside the still waters. If I stumble he is ready to assist me, encourages me onward, and tells me of the prize which awaits every one who will endure.

I bless the Master's name for his keeping power. He found me, he keeps me, and he will by-and-by crown me with life eternal in his everlasting kingdom. He tells me not to look back, but to look forward, for in a little while the Master is coming,—coming to raise the dead, renew the earth, reward his people, set up his eternal kingdom under the whole heavens,—coming to execute judgment and take vengeance on all that know not God.

I am resting to-day in the rifted rock. My feet are upon the sure foundation. I am waiting, simply waiting for that better and brighter day soon to dawn. Christ to me is all; worlds like this nothing. Christ for me! Christ for me!

CONFERENCE REPORT.

In the absence of the President, C. C. Ramsay, the second quarterly meeting of the Iowa Christian Conference was called to order by the Secretary, Saturday, P. M., Dec. 11th, 1875. Opened by prayer by Bro. J. Ridley, who, with F. H. Kenny, was invited to participate with us.

On motion, F. H. Kenny was elected President, *pro tem.* Brn. Jasper Ingalls and C. A. Walker were received as delegates from the New Hartford Church. Remarks and suggestions were made by P. S. W. Deyo with reference to awakening an interest among the people on the necessities of the cause. After remarks and recommendations by different brethren, a resolution was drawn up as follows:

Resolved, That we recommend to the Annual Conference the propriety of appointing an Evangelist to visit the different churches, for the purpose of awakening an interest among them in regard to the necessities of the cause. This is a move in the right direction, and should be nobly seconded by the brethren every where.

The question of purchasing a new tent to go into the mission field was brought up, and the following resolution passed.

Whereas, The Christian Mission tent, now the property of P. S. W. Deyo, is getting old, and needs to be replaced by a new one, therefore, *Resolved*, that we, as a Quarterly Conference, approve of the endeavors of Bro. Deyo in obtaining subscriptions for that purpose. On motion adjourned.

I. A. MARSH, *Sec.*

DEDICATION.

The Chapel at St. Johnsbury, Vt., was dedicated to the Lord Dec. 16th, 1875. Bro. Jas. Hemenway was with us, and preached the dedicatory sermon. The occasion was a pleasant one. Some of our brethren and sisters were present from abroad. Elders Wright and Wheeler assisted in the dedicatorial services, also a Baptist minister of this place. Meetings were continued during the week and over the Lord's day. We listened to one discourse from Bro. Wheeler, Bro. J. Hemenway doing the rest of the preaching. There was no move on the part of the unconverted; but we trust seed was sown which will take root and bring forth fruit to the glory of God.

We have a church numbering forty-eight members, and among them are some good workers. I have had the watch-care over them for a year, and shall conclude my labors as soon as they can find a good pastor, who will settle among them, and labor to build them up in the faith of Christ.

M. A. POTTER.

TO WHOM IT MAY CONCERN.

Dear Brethren:—I desire to contradict the assertions that are in circulation, and seem to be credited by my ministering brethren, that I am connected with brethren who are talking in tongues, washing feet, etc. I have been with those brethren out of a pure motive, to save, if possible, some whom I think are honest in this matter; and so have curtailed my influence and injured my reputation. But I want it distinctly understood by all that I do not believe in their fanaticism, and unscriptural practices—of talking in tongues, trine immersion, holy kissing, etc.

I believe in whatever savors of God and his Word.

Hoping this will satisfy those who have doubted my soundness of faith, I remain your Bro. in Christ, D. EASTMAN.

Canaan. N. H., Dec. 20th, 1875.

CONFESS.—It is always safe to confess sin. Even when unconscious of it, our motives may be mixed with selfishnsss, pride, vanity, or other carnal inpulses. We may not perceive the adulteration, though God does. His eyes are sharper than ours. How often children esteem their work perfect, when more experienced eyes know it full of defects. They have done the best they could, done remarkably well for them, but their work must be done over, because imperfect. So christians of small experience do well for them, but those of higher attainments know that their service is imperfect. Does not the Lord perceive equal defects in the lives of the ripest saints. So we may safely decide that our best days are far below God's standard of purity, and that "forgive us our trespasses," is a fit sentence in our every evening and morning prayer.

Obituaries.

STEVENS. At Loudon, N. H., Dec. 1st, 1875, Bro. Jairus H. Stevens, aged eighty years, seven months.

Many persons in various parts of New Hampshire who have listened with pleasure and profit to the preaching of this aged brother, will be interested to know of his being gathered as a shock of corn fully ripe, ready for the Master's garner. His birthplace was Warner, where his early years were spent. At nineteen years of age, he enlisted in the service of the King Emanuel, and retired from that service only when he retired from life. Sixty-two years he fought the good fight, and having kept the faith and finished his course with honor, he rests from his labors, and his works do follow him.

Bro. S. was always connected with the F. W. Baptist church, but he was a man of catholic spirit, and rejoiced in the children of the King by whatever name they might be called. He had many friends in the Advent church, and was for several years a reader of the *Crisis*. He was a man of singular modesty and self-forgetfulness, of a contented, thankful spirit, and of great faith in God. To him, "sufficient unto the day was the evil thereof." He sought first the kingdom of God and his righteousness, and all necessary worldly good was added unto him.

Bro. S. labored in the ministry in Newport, Wilmot, Warner, Sutton, Oxford, and other towns in that part of the State, besides laboring a year or more in Loudon, where his home was for many years. May his many friends imitate his example, and partake of his reward. D. S. HIBBARD,

Pastor Congl. Ch. of Loudon, N. H.

WELCH. At Cairo, Ill., Dec. 10th, 1875, Bro. Richard Welch, aged twenty-seven years.

It was about two years ago that Bro. Welch confessed his faith in his Savior, his resolution to follow and obey him, and his hope of a resurrection unto eternal life, by being buried with Christ in baptism, and arising to walk in newness of life. He was a firm believer in the speedy personal advent of the Savior, and kindred truths, and never shrank from confessing his faith before men, and his life was a practical illustration of the apostle's description of the Thessalonian church—"Ye turned from idols to serve the living God, and to wait for his Son from heaven." His consistent life won him the esteem of all with whom he was associated. Before he died, he expressed his resignation to the will of God, and his faith of an entrance into the everlasting kingdom at the resurrection. He leaves a wife and three children to mourn their loss, whom we commend to the care of Him who tempers the wind to the shorn lamb.

Asleep in Jesus, soon to rise
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full, immortal bloom

Services by the writer, from John 11: 25.

THEO. S. THOMASSON.

GESSER. In Dix Island, May 11th, 1875, Sr. Sarah Boyd, wife of Fred. Gesser, aged thirty-eight years.

We are lonely and sad. We deeply feel our loss, because we know her worth. Her work is done, and she is sweetly sleeping in Jesus. She was rich in good works, in faith, in hope, in charity. We have buried our sister, but not our sorrow. Our cup of affliction is full to the brim. But Christ says, "Blessed are they that mourn, for they shall be comforted." It is enough. We will dry our tears, follow in her footsteps, and live with her through a never ending eternity of peace.

She has laid down to rest till the morning,
Where storm blasts of time never sweep;
'Mid life's conflicts and toils she grew weary,
So He gave his beloved one sleep.

She has lain down to rest 'mid earth's shadow,
But oh, when the morning shall break,
And the Lifegiver comes for his chosen,
With joy, yea, with singing she 'll wake.

SARAH C. CLARK.

MARTIN. In Portsmouth, N. H., Nov. 29th, 1875, Mrs. Sarah, wife of Joseph L. Martin, aged sixty-six years.

A long struggle, and deeply painful, with stone cancer in the breast, which defied both medical and surgical treatment, terminated as above. Sister M., though a member of the Christian church, was deeply in sympathy with our sentiments. Her religion was illustrated by acts of christian kindness through all the neighborhood, among those afflicted or who needed a helper. She was a devoted wife, a kind mother, a valued neighbor. May God sustain the stricken husband and bereaved daughters. The pastor of the Christian church assisted at the funeral. "Precious in the sight of the Lord is the death of his saints."

E. OWEN.

MURPHY. In Barnstead, N. H., Nov. 16th, 1875, Dr. Frank W. Murphy, aged thirty years, leaving a father and mother, brothers and sisters, and a large circle of friends to mourn that one so gifted and so highly esteemed should die so soon.

Of him it may be said—"From a child thou hast kuown the Scriptures." His last utterance to loved ones who bent o'er his wasted form was—"I love Jesus. I shall live again." Words of consolation were administered by the writer to the family on the funeral occasion. A. ROSS.

SHORTRIDGE. In Brookfield, N. H., Dec. 1st, 1875, after several years of suffering, our father, James N. Shortridge, aged seventy-six years.

His work is done, and he rests in hope of eternal life. When He who is our life shall appear in his kingdom, we expect to meet our dear father again. May God bless us in our sorrows is my prayer. Words of comfort were spoken from Job 14: 10, by Joseph Spinney.

FRANK SHORTRIDGE.

NEWTON. In West Boylston, Mass., Dec. 13th, 1875, Dana Newton, aged ninety-three years and six months.

Words of comfort by the writer from 1 Cor. 15: 37. H. H. TUCKER.

DOMESTIC NEWS.

CRIME.—We find in our exchanges more and more murders, of the most shocking, causeless and inhuman nature, every week. Persons of a timid nature and weak nerves are ceasing to read the dailies on account of their record of awful crimes. The Boston *Journal* of this morning, Dec. 27, contains we think the darkest catalogue of crime that we have ever seen crowded into one day. Restraint is evidently being taken off from men's evil passions, preparatory to the scene when every man's sword shall be against his brother. J. C.

Montreal, Dec. 17. This forenoon about one thousand unemployed people, mostly French Canadians, assembled in front of the City Hall, where they remained for some time in an excited state.

At 3 P. M. a disorderly throng of over 2000 surrounded the City Hall, and despite the large body of police the mob attacked a beer wagon and drank its contents. A bread wagon was then cleaned out. Ten minutes later a fight took place, and order was restored with difficulty. The Alderman locked up the various departments, and discussed the propriety of reading the riot act.

New York, Dec. 24. A Bremen paper contains the following: "We have had news from Abyssinia. An expedition of about 2000 men, sent by the Khedive under the command of Gen Arendrop, a Dane, to subjugate Abyssinia, was drawn into an ambush and nearly every man slaughtered.

Gen. Arendrop Ranf Pasha, a nephew of Nubar Pasha, and many other officers, were literally hacked to pieces, their heads stuck on spears before the Abyssinian tents, and their bodies left to the wild beasts. MacKillop Pasha is said to be alive and a prisoner.

Of Col. Routh, the American, nothing is known and only one officer, Schmeitzer, escaped. An expedition comprising 12,000 men, embracing infantry, cavalry and artillery, is to set out from Cairo without delay, and will be joined by every American officer in the Egyptian service, including Col. Stone.

Springfield, Mass., Dec. 17. Two men named Parks and Coy, of West Brimfield, were killed by an express train at Palmer this evening. A frieght train in the opposite direction hid thieir view, and they drove upon the track just before the locomotive.

New York, Dec. 17. Late Panama dates state that the election riot in Huanta, Peru, resulted in twenty deaths and several more wounded.

FOREIGN NEWS.

LONDON, Dec. 18. A Constantinople dispatch says the Porte is putting its naval equipments in first-class condition. Numerous changes have also been made in the army, more especially in the artillery, with a view to greater efficiency in active service. Recruiting is actively engaged in to fill the levy just issued for 100,000 troops.

NAPLES, Dec. 21. Mount Vesuvius is in an eruptive condition. There is a gradual increase of fire and smoke. The instruments in the observatory are in motion, and Professor Palmieri predicts a long period of eruption.

BRUSSELS, Dec. 16. A frightful pit explosion occurred at Mons to-day, killing one hundred and ten workmen outright and injuring many others.

From Constantinople we learn by telegraph that a severe shock of earthquake was felt there on Monday night, and a violent tempest raged also at Valona. Later particulars are expected with anxiety, as considerable damage is said to have been caused.

The winter is severe in Austria. A Vienna telegram of the 6th inst. says: "Snow has been falling incessantly. The trains to Italy and Hungary are stopped and the stations temporarily closed. Goods traffic is entirely suspended on four lines. Here in Vienna the police are taking special precautions to prevent accidents from the snow in the streets. In some of the country districts the snow is nine feet in depth."

Married.

ATWOOD—EMERY. At Manchester, N. H., Dec. 19th, 1875, by Eld. G. H. Wallace, Mr. MOSES W. ATWOOD, of Hooksett, N. H., and Mrs. FRANCES J. EMERY, of Manchester, N. H.

SAWYER—LORD. At Shrewsbury, Vt., Nov. 21st. 1875, by Eld. Wm. J. Blanchard, Mr. FREDERICK E. SAWYER and Miss ZUELLA J. LORD, both of Shrewsbury.

Notices.

QUARTERLY CONFERENCE.—The Quarterly Conference for Southern Dist. Mass., will hold its next session at Kempton Street Chapel, New Bedford, commencing *Wednesday evening, Jan. 12th*, and continue over the following Sabbath. A general attendance of churches in this District is solicited. A goodly number of our preachers are expected to be present to preach the Word.

The Advent Church at Plymouth, Carver, Tremont, Mattapoisett, and Fairhaven, are cordially invited to be present at the above meeting; also any individuals in this vicinity who may feel it to be a privilege. Arrangements will be made for the entertainment of all who may come.

M. BATCHELOR, *Com.*

NOTICE.—The second meeting of the East Maine Missionary Association will meet, the Lord willing, with the church in Dexter, commencing *Thursday evening, Dec. 30th, at 7 o'clock*, and continue over the following Sunday. We hope as many of our preachers as can, will come to work for God. A cordial invitation is given to preachers in the western part of Maine, to come and help us make one more effort to arouse a slumbering church and a heedless world to a sense of their perilous condition before it is too late.

For the Association, { JER. CARR. O. S. FRENCH.

CONFERENCE.—The California A. C. Conference will hold its fourth semi-annual session at Santa Clara, Cal., commencing *Thursday, Jan. 13th*, at 10 o'clock A. M. A full attendance is desired. Ample provision will be made for delegates from all the A. C. churches on the coast, and members whose sympathies and labors are in unison with us in the work for Jesus. We hope to meet friends from all parts of the State.

A. J. YOUNG, *Sec.*

HOOSICK VALLEY CONFERENCE.—The next Quarterly meeting of the Hoosick Valley Adv. Chris. Conference will be held at Low Hampton, N. Y., near the old homestead of Wm. Miller, commencing *Wednesday evening, Jan. 12th*, and will hold over the Sabbath. All necessary particulars in due time. H. K. FLAGG, President.

ROB'T. CONDLISH, Secretary.

NOTICE.—Once more we have a general invitation to hold a protracted meeting in Richmond, Reed meeting-house, to commence Thursday evening, Jan. 13th, and to continue as long as thought best. Brn. and Srs. are invited to come and help. Come in the fullness of the gospel. Hearts and homes will be opened for all. Brn. and Srs. will call on Orin Shepard, Morrill Temple, and others. For the church, H. B. SEVEY.

OHIO CONFERENCE.—The next session of this Conference will be held with the church in Nevada, Ohio, commencing on *Thursday evening, Jan. 6th*, and continuing over the following Sabbath. We earnestly plead with the scattered believers in the soon coming of our Lord to make one grand rally for this meeting. Homes will be provided for all who come.

E. M'CULLOCH, President.

CHANGE.—Eld. R. H. Bateman's labors having closed with the A. C. Church in Yorkshire, N. Y., he has removed to Springwater, N. Y., to take the pastorate of the A. C. Church in that place for the ensuing year. His address is Springwater, Livingston Co., N. Y.

QUARTERLY CONFERENCE.—The fifth session of the Kansas Central Advent Christian Conference will be held with the church at Centropolis, Franklin Co., Kansas, on the 1st day of January, 1876, and will hold over the Lord's day. All are invited to attend. HENRY H. KLOCK, Secretary.

BRO. A. SIMPSON will commence a course of Lectures on the Prophecies, and other Bible subjects, at the Hall in Anthony Village, R. I., Dec. 29th, and continue over the Sabbath, and into the next week, if the interest demands. Let much prayer go up for a special blessing on these meetings. E. BELLOWS.

BRO. A. SIMPSON will commence a course of lectures on the Prophecies, and kindred subjects, in the Advent Chapel, Rockland, R. I., Sunday, Jan. 9th, and continue through the week, and over the next Sunday. E. BELLOWS.

PROTRACTED MEETING.—There will be a protracted meeting at the Maxfield school-house, Patton, P. Q., commencing Thursday evening, Jan. 20th, and holding over Sunday, the 23d.

U. G. LADD.

Notice—Baptism, or Rantism.

Orders for this work are coming in, but in order to ensure its publication, it will be necessary that they pour in sufficiently to warrant the cost of publishing an edition without loss, which cannot be afforded. The work will be of interest, I trust, as old ground will be re-explored in a manner to bring out all the truth we can discover, and new ground not yet much explored will be dug over for the sake of discovering the whole truth. It is as yet but little known what Rantism is, or what its relation is to Baptism, if any, and specially to the great atonement. Let all who would like the work, and will be willing to encourage its publication, send on their orders by postal card to me, to RICHMOND, PROV. QUE., CANADA. The work will be afforded as cheaply as possible. Please send on your orders, brethren and sisters. L. C. MCKINSTRY.

Satanic Spiritualism,

A pamphlet of 96 pages, 16 mo., showing that Spirit Manifestations, both Ancient and Modern, are of Satan. Sent postpaid at 20 cents single copy, or six copies for $1.00. For sale at this office, and also by the author.

I. K. LOMBARD, Burke, Vt.

Preaching brethren going to Clinton, Mass., will please correspond with Carter Wilder, South Lancaster, Mass., before sending appointments.

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AN ILLUSTRATED MONTHLY.

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The *Crisis* and *Union in Christ* a year, to old or new subscribers, remitting $2.50 to *World's Crisis*, 160 Hanover Street, Boston, Mass.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.
J. N. Sherman.........Sunday, Jan. 2d

BOSTON (Repository Hall) Meeting removed to Shawmut Street Church, between Pleasant and Church Streets, thirty rods south of Providence depot. Preaching by Mrs. H. B. Hastings Sundays, at 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Social meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meeting Tuesday and Friday evenings, at 7½ o'clock.
J. F. Nickerson.........Sundays, Jan. 2d and 9th
F. H. Burbank.........Sunday, Jan. 16th to April 1st

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
J. Couch.........Sundays, Jan. 2d and 9th
C. E. Barnes.........Sunday, Jan. 16th

SOMERVILLE, Mass. (Pilgrim Hall, Summer Street.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Z. Boody.........Sunday, Jan. 2d and once in two weeks until further notice.

HYDE PARK, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass.........4th Sabbath in each month for the present. J. COUCH.

Nevada, Ohio.........Jan. 6th, and onward
MILES GRANT.

Tremont, Mass.........Sundays, Jan. 2d and 9th
C. E. BARNES.

Fairhaven, Mass.........Sunday, Jan. 2d
Acushnet, Mass.........Sunday, Jan 9th
J. S. WHITE.

Warehousepoint, Ct.........Sunday, Jan. 2d
H. PRATT

Moultonboro, N H. (Neck Road school-house) with Bro. J. G. Moulton, eve., Jan. 1st, and over Sunday.
Moultonboro, N. H. (Neck Road Lower school-house) evening, Jan 3d.
Neck Road.........evening, Jan. 4th
Neck Road (Middle school-house).........evening, Jan 5th
Neck Road school-house.........evening, Jan 6th
Neck Road (Lower school-house).........evening, Jan 7th
Neck Road school-house.........evening, Jan. 8th
Neck Road (Lower school-house).........Sunday, Jan. 9th
Warren Summit, N. H.........evening, Jan. 14th
West Groton, Vt. (with Bro. George E. Brown) evening, Jan 15th, and over Sunday.
Dorchester, N. H. (Town House)...evening, Jan. 22d and over Sunday.
East Canaan, N. H.........evening, Jan. 25th
Danbury, N. H. (where the brethren may appoint) evenings, Jan. 27th, 28th, 29th, and over Sunday.
JOHN H. EVANS.

Lawrence, Mass.........evening, Jan. 4th
Haverhill, Mass. (New Chapel on Walnut Street) evening, Jan. 5th.
Exeter, N. H.........Thursday evening, Jan. 6th
Great Falls, N. H.........Friday evening, Jan. 7th
East Rochester.........Saturday evening, Jan. 8th and over Sunday, Jan. 9th.
Hollis Centre, Me.........Monday evening, Jan. 10th
Bar Mills, Me.........Tuesday evening, Jan. 11th
South Windham, Me..Wednesday evening, Jan 12th
Will some one meet at Gorebam depot, on arrival of the morning train from Rochester?
Portland, Me. (Bro. Stockman's charge) Thursday evening, Jan. 13th.
Lewiston, Me.........Friday evening, Jan. 14th
Bowdoin Centre, Me., Saturday evening, Jan. 15th, over Sunday, Jan. 16th, through the week, and over Sunday, Jan. 23d.
Richmond Corner (as Bro. Bates may arrange) Tuesday evening, Jan. 25th, and over Sunday, Jan. 30th.
Bath, Me.........Monday evening, Jan. 31st
Brunswick (Yellow school-house) Tuesday evening, Feb. 1st. Will Bro. Storer meet me at Brunswick Depot on arrival of the 9 a m. train from Bath?
Biddeford, Me....Wednesday and Thursday, Feb. 2d and 3d. GEO. A. STREETER.

Harrison (Woodsom school-house)..Sundays, Jan. 2d and 9th. JARED WHITMAN.

Kingfield and Freeman, Me., Sundays, Jan. 2d and 9th and evenings between where friends may arrange.
Newvineyard, Me., Stuart's Mills, Sundays, Jan. 16th and 23d, and evenings between.
Farmington, Me. (where Bro. E. Oakes may appoint) evening, Dec. 29th. I. C. WELLCOME.

Holden, Mass.........Sunday, Jan. 2d
W. N. PILE.

Wakefield, Mass.........Sunday, Jan. 2d
E. GORDON.

Burk, N. Y., Jan. 4th, at 7 o'clock P. M., and every evening during the week, and over the Sabbath, Jan. 9th. C. PIKE.

Hardwick, Vt.........Sundays, Jan. 2d and 9th
Will probably have a discussion there during the week between the two Sabbaths. *Subject*—Saints' Inheritance. A. A. HOYT.

Ontario, N. Y.........Tuesday evening, Jan. 11th
Victory, N. Y. (where Brn. Knapp and Smith may appoint) Wednesday evening, Jan. 12th.
Martville, N. Y.........Saturday evening, Jan. 15th and Sunday, Jan. 16th. E. C. COWLES.

Dorchester, N. H.........Saturday evening, Jan. 1st and over the Sabbath, Jan. 2nd.
Meredith Village, N. H.........Friday evening, Jan. 7th
Dolloff Hall.........Saturday evening, Jan. 8th and over the Sabbath, Jan. 9th.
Lake Village, N. H.........Sabbath, Jan. 16th
Canterbury, N. H. (Emery school-house) Sab., Jan. 23d
SIMEON ROBY.

North Pembroke, N. H.........Sunday, Jan. 9th
MRS. L. E. SAULPAUGH.

South Rochester, N. H.........Sunday, Jan. 2d
East Lebanon, N. H.........Sunday, Jan. 9th
ALMIRA MARSTON.

South Rochester, N. H.........Sunday, Jan. 2d
Franklin, N. H.........Sunday, Jan. 9th
D. F. LEAVITT.

Square Pond, Ct.........Sunday, Jan. 2d
Chicopee Falls, Mass.........Sunday, Jan. 9th
I. B. POTTER.

Hollis Centre, Me.........Sunday, Jan. 9th
JESSIE GAY.

Oxford (Richville school-house).........Sunday, Jan. 2d
Hebron (Brighton Hill).........Sunday, Jan. 9th
G. L. TRACY.

Augusta, Me..evening, Jan. 8th, and Sunday, Jan. 9th
H. B. SEVEY.

Farmington, N. H.........Sunday, Jan. 2d
Alton Corner, N. H.........Sunday, Jan. 9th
South Rochester, N. H.........Sunday, Jan. 16th
Pleasant Valley, Wolfboro.........Sunday, Jan. 23d
JANE DAVIS.

Fitchburg, Mass.........Sunday, Jan. 2d
Hartford, Ct.........Sundays, Jan. 9th and 16th
Meriden, Conn.........Sunday, Jan. 23d
GEO. W. BROWN.

Franklin, N. H.........Sunday, Jan. 2d
O. W. KIMBALL.

North Shrewsbury, Vt.........1st and 3d Sundays in each month. WM. J. BLANCHARD.

Barnstead, N. H. (Tuttle school-house) Sun., Jan. 2d
J. T. LIBBY.

Wilbraham, Mass.........Sabbath, Jan. 2d
Palmer, Mass.........Sabbath, Jan. 9th
Montgomery, Mass.........Sabbath, Jan. 16th
Brimfield, Mass.........Sabbath, Jan. 23d
GEO. L. TEMPLE.

Newcastle, N. H.........Sunday, Jan. 2d
E. S. MOULTON.

Northwood Narrows.........Sunday, Jan. 2d
Lee (as Bro. Durgin may arrange)..Sunday, Jan 9th
C. R. PARSONS.

East Canaan.........Sunday, Jan. 16th and through the week as duty may demand.
Danbury (Town House).........Sunday, Jan. 23d
C. S. EMERSON.
C. R. PARSONS.

North Scarboro, Me. (Union house)..Sunday, Jan. 2d
Alford, Me.........Sunday, Jan. 9th
South Rochester, N. H.........Sunday, Jan. 16th
J. L. CHUTE.

Cheshire Street, Ct.........Sunday, Jan. 2d
Campville, Ct.........Sunday, Jan. 9th
G. L. WHITE.

London Ridge, N. H.........Sunday, Jan. 2d
Canterbury, N. H. (Emery school-house) Sun., Jan. 9th
D. EASTMAN.

Freedom, N. H. (Advent Chapel) Sundays, Jan. 2d and 9th. Meetings through the week in the vicinity. LEVI ALLEN.

South Hiram, Me. (New Chapel, with M. Stevens) Jan. 6th, and onward. C. H. SWEET.

Rutland, Vt. (at home).........Sunday, Jan. 2d
H. K. FLAGG.

East Canaan, N. H.........Sunday, Jan. 2d
Ways Mills, Barnston, P. Q.........Sunday, Jan 16th
Barford, P. Q. (Kinney school-house)..Sun., Jan. 9th
Magog, P. Q. (Pond school-house)..Sunday, Jan. 30th
Dixville, P. Q.........Sunday, Feb. 6th
U. G. LADD.

Sabbattus, Me.........Sunday, Jan. 2d
J. ALBERT LIBBY.

New Britain, Ct.........Sunday, Jan. 2d
W. S. CAMPBELL.

Danbury, N. H. (Town House).........Sunday, Jan. 2d
At the house of Daniel Brayley's, Saturday evening, Jan 1st.
Bradford, N. H. (Bush meeting-house) Sun., Jan. 9th
A. S. WILLIAMS.

Haverhill, N. H. (Brookville) Wednesday evening, Dec. 29th, through the week, and over Sunday, Jan. 2d. Bro. G. M. Little will be there with me.
J. B. S. PILLSBURY.

Milldale, Ct.........Tuesday evening, Dec. 28th through the week, and over Sunday, Jan. 2d. Watch meeting evening, Dec. 31st.
Abington, Ct.........Thursday evening, Jan. 6th
Providence, R. I.........Friday evening, Jan. 7th
Fall River, Mass. (where brethren may appoint) Saturday evening, Jan. 8th, and over Sunday, Jan. 9th.
ENOCH MORRILL

West Lebanon (A. P. Watson's).........Jan. 4th
Milton Mills (where brethren appoint).........Jan. 6th and over Sunday, Jan. 9th.
Centre Bartlett (J. B. Deering's)..Jan. 10th and 11th
E. S. MOULTON.

New York (24th Street) Dec. 30th, and Watch Meeting Friday evening, Dec. 31st.
Brookline, N. Y.........Sabbath, Jan. 2d
Newark, N. J.........Tuesday evening, Jan. 4th and over the Sabbath, Jan. 9th.
Norwalk, N. Y. (if desired) Monday evening, Jan. 10th Please write Thomas J. Cox, New York.
Newhaven, Ct.........Tuesday evening, Jan. 11th
West Winsted, Ct. (if desired) Wednesday and Thursday evenings. Write to Chicopee Falls, Mass. At liberty Sabbaths, Jan. 16th and 23d.
HIRAM MUNGER.

Steep Falls, Me. (Anderson school-house) Sab., Jan. 9th
Limington, Me. (Hanscom school-house) Monday evening, Jan 10th.
Porter Village, Me.........Tuesday evenings, Jan. 11th, 12th, and 13th.
Freedom, N. H.........Friday evening, Jan. 14th
West Parsonsfield, Me...Saturday evening, Jan. 15th and over the Sabbath. JER. HILL.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Meetings will be held at Haverhill, N. H. (Sandbank school-house) every Sunday until further notice. All are invited to appoint through the *Crisis* as the Lord shall direct. G. M. LITTLE.

Salem, Mass.........2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Charlton, Mass.........1st Sunday in every month
Southbridge, Mass.........4th Sunday in every month
SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass.........fourth Sunday in each month
H. H. TUCKER.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

LAWRENCE, MASS. (New Chapel on Concord St.)
A. A. Robinson.........Sunday, Jan. 2d
B. S. Emery.........Sunday, Jan. 9th

NATICK, MASS.
A. P. Moore.........Sunday, Jan. 2d
E. Owen.........Sunday, Jan. 16th
I. B. Potter.........Sunday, Jan. 23d

WORCESTER, MASS.
W. N. Pile.........Sundays, Jan. 9th and 16th

NEW BEDFORD, MASS.
L. Boutell.........Sunday, Jan. 2d
J. S. White.........Friday evening, Jan. 7th
A. Ross.........Sunday, Jan. 9th

NORTH RUTLAND, MASS.
Willard M. Hall.........first Sunday in each month
H. H. Tucker.........second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
D. M. Leavitt.........Sunday, Jan. 2d
A. A. Robinson.........Sunday, Jan. 9th
J. Couch.........Sunday, Jan. 16th
M. Batchelor.........Sunday, Jan 23d
T. W. Piper.........Sunday, Jan. 30th

EAST WEYMOUTH, MASS.
I. I. Leslie.........Sunday, Jan. 2d
E. Morrill.........Sunday, Jan. 16th

CONCORD, N. H.
A. Ross.........Sunday, Jan. 2d
J. G. Smith.........Sunday, Jan. 9th

SEABROOK, N. H.
C. S. Emerson.........Sunday, Jan. 2d
Joseph Pinkham.........Sunday, Jan. 9th
A. P. Moore.........Sunday, Feb. 6th

HAMPTON, N. H.
L. T. Cunningham.........Sunday, Jan. 2d
John Parsons.........Sunday, Jan 9th
Enoch Morrill.........Sunday, Feb. 6th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck.........Sunday, Jan. 2d
J. W. White.........Sunday, Jan. 9th

NEW DURHAM RIDGE, N. H.
T. W. Piper.........Sunday, Jan. 2d

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings
C. H. Fletcher.........first Sunday in each month
D. W. Davis.........third Sunday in each month
O. W. Kimball.........Sunday, Dec. 26th

BIDDEFORD, ME.
Jesse Gay.........Sunday, Jan. 2d
George W. Brown.........Sunday, Jan. 9th
Wm. H. Mitchell.........Sunday, Jan. 16th
J. Albert Libby.........Sunday, Jan. 23d
E. A. Stockman.........Sunday, Jan. 30th

SABBATUS, ME. (Jones' Hall.)
Jared Whitman.........Sunday, Jan. 9th

SOUTH BERWICK, ME. (Great Works.)
J. Pinkham.........Sunday, Jan. 2d
J. W. White.........Sunday, Jan. 9th

SOUTH ELLIOT, ME.
George W. Brown.........Sunday, Jan. 2d

BRIDGEPORT, CONN.
Sr. E. L. Crumb.........Sunday, Jan. 2d
Sr. E. A. Warren.........Sunday, Jan. 9th
G. L. White.........Sunday, Jan. 16th
Sr. E. A. Warren.........Sunday, Jan. 23d
Warren Tefft.........Sunday, Jan. 30th
Sr. E. L. Crumb.........Sunday, Feb. 6th
A. A.........Sunday, Feb. 13th
Sr. E. A. Warren.........Sunday, Feb. 20th
G. L. White.........Sunday, Feb. 27th
Sr. E. L. Crumb.........Sunday, March 5th

NEW HAVEN, CONN.
W. N. Pile.........Sunday, Jan. 23d

PLAINVILLE, CT.
R. K. Stark.........Sunday, Jan. 2d

YALESVILLE, CT.
Enoch Phelps.........Sunday, Jan. 2d

PUTNAM, CT.
C. Goodrich.........Sunday, Jan. 2d
P. S. Butler.........Sunday, Jan. 9th
B. Woodside.........Sunday, Jan. 16th
P. S. Butler.........Sunday, Jan. 23d
Hiram Munger.........Sunday, Jan. 30th

MILLDALE (Southington, Ct.)
Enoch Morrill Tuesday evening, Dec. 28th, and every evening during the week (Watch meeting Friday night, Dec. 31st) and over Sunday, Jan. 2d, 1876.
Mrs. E. L. Crumb.........Sunday, Jan. 9th

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard.........once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½ 3 and 7½ o'clock Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

PORTLAND, ME.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," 87 Free Street, entrance nearly opposite the Baptist church. John Higgins, Asa L. Ames, Church Com.
E. A STOCKMAN, Pastor.

THE Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings.
ARTHUR A. WAITE, Pastor.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Union Hall. Preachers will please correspond with C. H. Hudson, Clinton.

Business.

Notes to Correspondents.

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☞ S. S. BREWER'S address, until further notice, will be No. 122 Pleasant Street, New Bedford, Mass.
☞ A. P. MOORE'S address is now 712 Washington Street, Boston, Mass.
☞ ELD. E. A. STOCKMAN'S address is 52 Clark Street, Portland, Me.
☞ L. C. & M. MCKINSTRY'S address is Richmond, P. Q.
☞ ELD. GEO. A. BROWN'S address is 1008 Morgan Street, Philadelphia, Pa.
☞ R. F. & M. J. CLARK'S address is Peach Creek, Washington Co., Kansas.
☞ J. C. and S. E. SMITH'S address is Newton Upper Falls, Mass.
☞ M. A. POTTER'S address is St. Johnsbury, Vt.
☞ T. J. GREENE'S address is Suwannee Shoals, Columbia Co., Florida.
☞ WM. C. STEWART'S address hereafter will be Hinesburg, Vt.
☞ N. G. REED'S address is Levant, Me.
☞ GEO. THOMSON'S address is Prairie Du Sac, Wis. Money order office, Sauk City.
☞ ISRAEL DAMMAN'S address is Corinna, Me.
☞ ELD. J. ALBERT LIBBY'S address for the present will be Lynn, Mass., No. 12 Asterhill Avenue.

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CHRISTMAS HYMN.

H. H. HALL.

"What radiant light is this we see
O'er Bethlehem's plains to night?
What glorious forms, in heavenly glee,
Arrayed in garments bright?"

The shepherds list with anxious fears,
In silence most profound;
The angel of the Lord appears!
And glory shines around.

"Fear not:—most joyful news from heaven—
A king for all the earth!
To every people shall be given
The tidings of his birth."

"Behold!"—the angel doth declare—
"This day is born to you,
In David's crowded city near,
The Christ, Messiah true."

"Glory to God!"—the angels sing—
"On earth is peace again;
Glad tidings of good will we bring
To fallen sinful men."

All hail, the Prince of life and light!
Whose healing beams shall shine
Till earth in Eden—splendor bright,
Shall be a holy shrine.

"Welcome, welcome, the Prince of earth,"
Let all the earth now sing;
The royal diadem bring forth,
And crown him Lord and King.

Peru, Ind.

THE OLD COVENANT.

R. W. WILSON.

My attention has recently been called to a sermon written by J. W. Wagner on the Law of God, No. 7. The law, he claims, is the ten commandments. He says, "The law of the Lord is perfect." Ps. 19: 7. "Perfection in moral matters cannot be improved. Were the law less than perfect, it could not be a rule of holiness. Being perfect, it cannot be changed without making it imperfect, nor can it be abolished without abolishing perfection and the rule of holiness."

There is one word in the marginal reading of this text which completely spoils this kind of reasoning. According to that, it is "the *doctrine* of the Lord is perfect," having reference to God's Word in general, or as a whole. In the Bible we read of the "doctrines of men," and the "doctrine of devils," but when God speaks of his Word, he saith not in the plural, but in the singular—doctrine. It is "perfect, converting the soul"; it is "the power of God unto salvation to every one that believeth." But not so with the old covenant, the ten commandments, which was not perfect. "For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7. "For if there there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3: 21, 22.

God has never justified a single soul on account of obedience to the ten commandments. He has never placed himself in debt to any of his creatures. There is but one way possible for him to justify fallen men, which is gratuitously, by faith. "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4: 3–5. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified." Gal. 2: 16.

Eld. Wagner says further: "What a monstrous absurdity to suppose, in the face of Scripture and reason, that a law which defines the whole duty of a moral agent should for any cause be abolished." But in the face of Scripture and reason, we find that the Decalogue does not define the whole duty of a moral agent, for the first and greatest commandments relating to morality are not found in the ten commandments. One of the ancient scribes having heard the Pharisees reasoning with Jesus, and perceiving that he had answered them well, asked him, "Which is the first commandment of all? And Jesus answered him, The first of all commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12: 28–31. Being first in point of importance and comprehensiveness, involving more that concerns the moral character of man than any other, these are first in point of completeness and perfection; for "love is the fulfilling of the law." Rom. 13: 10. Moreover, the command to believe is another of God's great commandments. "This is his commandment, that we should believe on the name of his Son Jesus Christ." 1 John 3: 23. "Have faith in God," is the command of Jesus; and Paul said that "without faith it is impossible to please him." The faith enjoined here is *heart* faith, which is always saving.

Faith has received from Christ the highest commendations of any gift, it being one of the chief graces. It honors and exalts God, and enables man to have humble views of himself and his doing. "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith." Faith is the root of all true obedience to God. It is faith which unites us to Christ, making us one with him, and partakers of all the benefits accruing from his life and his death. By faith we are made God's adopted children. "For ye are all the children of God by faith in Christ Jesus." Gal. 3: 26. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 12. "And if children, then heirs; heirs of God, and joint-heirs with Christ." Rom. 8: 17.

Eld. J. N. Andrews has said, in his History of the Sabbath, page 71—"He [Christ] assigned to the law of God its just place; he laid down the keeping of the commandments as the condition of eternal life." Surely such a statement as this indicates a great misapprehension of the truth of the gospel. It stands in direct opposition to the general tenor of Scripture on this point; in fact, if there is one truth which is revealed with greater clearness than another it is this, that we are saved, not by our doing, but solely by faith in what Christ has done for us. "But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." (John 20: 31.) "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 14–16.) It is very true that a christian is to be careful to maintain good works, but not in order to be saved, but because he is saved. *Concluded next week.*

HOW TO RETAIN ENTIRE SANCTIFICATION.

Supposing, dear reader, that you now possess the exalted happiness, the perfect humility, perfect love, and the witness of the Holy Spirit that you are fully saved from all sin. How blessed is your estate, how much cause for gratitude. But alas! that this blessing may be lost. But how may you keep it?

1. You must cherish the spirit of watchfulness. Holiness is like a garden without weeds; but, if you do not watch, Satan will sow tares. It is like a well regulated house; still it requires constant care to keep it in order. It is like a beautiful white robe, that may soon be spotted and defiled in this filthy world. Thank God! the blood of Jesus Christ, his son, cleanseth, moment by moment, from all sin. It can cleanse and keep us clean. Holiness is like a sharp-edged instrument that will be blunted without much care. It is like a well-defended city, with the enemies all outside, but every avenue must be constantly guarded.

Watch your thoughts; an evil thought may lead to an unholy desire, and this to a sinful volition, and sin is committed, and a wounded conscience and a blushing face leave sad cause for repentance. Watch the first ruffle of your feelings, and stay your mind at once on God. Watch the first temptation to speak an angry, fretful, or peevish word, for all these little things have a great influence. "Trifles make perfection, but perfection is no trifle."

(2) Cultivate a spirit of faith. This implies that you will guard against every temptation to doubt. Satan may say the blessing is too good for you, too great for you to enjoy, that many older professors than you have never professed such a blessing. Resist the temptation. Cast yourself anew at the feet of Jesus, and look up with simple faith into his loving face, and say, I do believe. Jesus saves me, saves me now. Lady Maxwell says: "The Lord teaches me that it is by simple faith alone that I can either obtain, retain, or increase with regard to any gospel blessing.

(3) Your works must accord with your faith. Faith without works is dead, being alone. You must hold yourself ready for any post of duty, in any part of the world, for any portion of time. In great things or in small you will do the will of God, even in eating and drinking. You will find here a full opportunity for the exercise of self-denial. Other professors may yield to indulgence in dress, etc., but you must rigidly deny self. Wesley says, "Be exemplary in all things, particularly in outward things, as in dress, in little things, in laying out your money, avoiding all needless expense." Fill up your whole life with labor for Jesus. Keep yourself fully engaged doing good, and so your works will help your faith. Read 1 John 3: 20–22. Study its blessed and significant meaning.

(4) Live as in the presence of God. "Thou God seest me," ever kept in mind will do much toward keeping you from falling. Walk and talk with God. Often spend an hour in sweetest fellowship with God in your closet. This will give you a richer realization of the divine presence, and a power to reflect the divine image upon the gainsaying world.

(5) You cannot maintain this blessed state until you make a timely and prudent profession of it. Tell the truth—the whole truth. Be not afraid to use Bible language. "The blood of Jesus Christ his Son cleanseth us from all sin." "Perfect love casteth out fear." In deep humiliation of soul, and with a single eye to his glory, publish this fulness to the world. Still the loudest profession of holiness is the daily deportment, the godly walk, the deadness to the world in its spirit and customs.

(6) Seek after more and more of the mind of Christ. You must grow in holiness, or decline in holiness. If you try to stand still you will go back. It is your blessed privilege to be "changed from glory into glory,"

"Till in heaven you take your place—
Till you cast your crowns before him,
Lost in wonder, love and praise."

(7) You must daily renew your consecration. Lay your all upon the altar. "That sanctifieth the gift." Still say from your heart,

"High heaven that heard the solemn vow,
That vow renewed shall daily hear;
Till in life's latest hour I bow,
And bless in death a bond so dear."

(8) You must labor to diffuse this blessing; to persuade others to embrace it. This you will do as long as you retain it. A minister once said, "a christian was like a coal of fire; he must set himself on fire, or he would go out himself." Scatter the holy fire, then, it will burn more and more.

(9) Be willing to suffer the consequences of its profession.

(10) Satan may tempt you more severely. This he did to Jesus. Thank God you need not fear.

"By all hell's host withstood,
We all hell's host o'erthrow;
And conquering them through Jesus' blood,
We on to conquer go."

(11) You may expect opposition from those who are at ease in Zion. They may say, "You are zealous overmuch;" "you make yourself peculiar;" "attract attention;" "Why not take things a little easier?" "Why make so much ado about religion?" "It will be just as well in the end."

Look out for these Laodiceans; pity them, pray for them, set fire to them, but do not follow their example, or be moved by their pleadings. Yours is indeed a peculiar state of mind and heart, and but few enjoy, or know how to appreciate it. It will make you peculiar as it did Jesus. And you must be willing to meet the opposition as he did, who, when he was reviled, reviled not again.

(12) "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—*Sel. by Mary P. Burbank.*

Biddeford, Me.

YORK COUNTY CONFERENCE REPORT.

The York Co. Conference met in annual session at Bonny Eagle, Me., Dec. 9th, 1875, at 2 o'clock, P. M.

As there were but few present it was decided to adjourn our businesss meeting to Dec. 11th, at 9 A. M., and spend the intervening time in religious worship. During this time we had two good social meetings, and a sermon from each of the following brethren: J. K. Tripp, M. Stevens, and W. Stevens.

Dec. 11, 8, A. M. Met for business. Eld. Hill in the chair. Meeting opened in the usual manner. The Secretary, Treasurer, and Financial Committee gave in their reports, which were all accepted. The financial report showed the receipts during the year to be $36.21. Paid for tracts and Secretary's book $16.31, leaving $20.11 in the Treasury.

Voted, That the chair appoint a committee of three on nominations. G. H. Haines, J. K. Tripp, and Henry Kidlon were appointed said committee. They reported the old board entire. Their report was accepted, and each of the candidates voted in separately. Eld. J. Hill requested to be excused from serving us as President. After some hesitation his request was granted. Eld. J. Berry was then chosen in his stead. The other officers elected are C. H. Sweet, Secretary, J. Gay, Treasurer, W. H. Mitchell, J. Gay, and J. C. Libby Financial Committee.

Reports of preachers and churches were next called for, and were given in the following order: J. Hill, C. H. Sweet, M. Stevens, and J. Gay. Biddeford, Bonny Eagle, Standish and Hollis Centre.

It will be seen that our churches are still negligent about reporting themselves. We wish they would, and shall continue to pray that they may yet become more interested in our County Conference. All who reported thought they had seen some good accomplished, and they expressed a desire to continue in the work.

Voted, That a collection be taken up during each session of the Conference to replenish our Treasury.

Voted, That we employ an Evangelist during the next three months, to labor in new fields, and visit destitute churches in York Co. and vicinity; and that we request brethren and friends in the places visited to contribute to his support as they may be able.

Voted, That we leave it with our Financial Committee to decide how much shall be paid this Evangelist out of the Conference Treasury.

C. H. Sweet of Steep Falls Me., was chosen said Evangelist. All who desire his labors are requested to correspond with him.

A vote of thanks was given the retiring officers for their faithfulness in the discharge of their duties. The church and people of Bonny Eagle were thanked for their courtesy and hospitality.

Voted, That we adjourn to meet the first Thursday in March next, at 2 P. M., at such a place as our President may select.

During Saturday and Sunday we were favored with good preaching by J. Gay, J Hill, S. C. Lowe, and M. Stevens. We felt that the Lord was with us throughout, aiding us in the discharge of our duties, and refreshing our weary hearts.

C. H. SWEET, *Sec.*

FEELING, OR FAITH.

"I feel that God loves me." "I feel that my sins are forgiven." "I feel that the blood cleanses me from all unrighteousness." Such and kindred expressions are constantly heard in meetings for testimony among christians.

But are our feelings any test of his love, or that he has forgiven and cleansed us? And if we depend on them for the evidence of these things, are we not walking by sight? Yet many are continually pledging themselves by the rule of their feelings. A brother's emotions are particularly lively to-day, and he straightway judges himself in good spiritual condition; but to-morrow, his emotions subsiding, he concludes himself forsaken, unforgiven and uncleansed. Now nothing is more deceitful than feeling. It frequently promises a long and vigorous life to one who in ten minutes is a corpse. Upon another it pronounces the sentence of death, to be executed in twenty seconds, who survives twenty years.

Is it not for this reason that the Scriptures nowhere say, "He that feeleth and is baptized shall be saved?" Whatever the reason is, the Scriptures tells us the truth, and demand that we believe it. On the testimony of his word alone we believe that he loves us, forgives us our sins and cleanses us from all unrighteousness. Faith turns things unseen into substances. It did so for the mighty men of old. And most wonderfully real to them were the things they believed; for, though hid from mortal vision, they "embraced them." And it was through this faith that they arrived at knowledge. "I know that my Redeemer liveth," is not the weak whisper of a fleeting emotion, but the mighty voice of an abiding faith.

We do not write to condemn emotion; we only want to get it in its right place. For such a faith as is above spoken of will be followed by emotion as surely as refreshing rain succeeds the summer cloud. Wave after wave of holy rapture will roll over such a believing soul; yea, it shall even bathe in a sea of excellent glory. But we should not make the sad mistake of seeking first emotion, hoping faith will be its child. Let us learn from one qualified to speak in such a matter, who said: "I believed to see."—*Ex.*

BUT WHEN?

Reader, I dare say you mean one day to be a decidedly religious man. You think it quite right to be a pious person. But when is this to be? I say again, When?

Are you waiting till you are sick? Surely you will not tell me that is a convenient season. When your body is racked with pain, when your mind is distracted with all kinds of anxious thoughts, when calm reflection is almost impossible, is this a time for beginning the mighty work of acquaintance with God? Do not talk so.

Are you waiting till you are old? Surely you have not considered what you say. You will serve God when your members are worn out and decayed, and your hands unfit to work? You will go to him when your mind is weak and your memory failing? You will give up the world when you cannot keep it? Is this your plan? Beware lest you insult God.

Are you waiting till you have leisure? And when do you expect to have more time than you have now? Every year you live seems shorter than the last; you find more to think of, or to do, and less power and opportunity to do it. And after all you know not whether you may live to see another year. Boast not yourself of to-morrow—now is the time.

Are you waiting till your heart is perfectly fit and ready? That will never be. It will always be corrupt and sinful—a bubbling fountain, full of evil. You will never make it like a pure white sheet of paper, that you can take to Jesus and say, "Here I am, Lord, ready to have thy law written on my heart." Delay not. Better begin as you are.

Oh, lingering reader, are not your excuses broken reeds? Be honest; confess the truth. You have no good reason for waiting. Take the advice I give you. Resolve this day to wait no longer. Begin at once to seek God. Repent of your sins. Break off your evil habits. Believe on Christ and be saved.—*N. Y. Witness.*

THE STORM.

I saw a storm cloud rising,
The sky was overcast,
And fitful gusts of wind bespoke
The coming of the blast.

I heard the muttering thunder,
And saw the lightning play,
And beasts and fowls with one consent
Hid from the storm away.

I saw large rain drops falling,
As if the heavens wept,
And hail stones beat upon the ground,
As on the tempest swept.

'Twas fearful to be gazing
Upon the gathering gloom,
And I looked to God in thankfulness
For the shelter of my home.

But, oh! a storm more dreadful,
Of vengeance long delayed,
Is soon to burst upon the earth,
When wrongs shall be repaid.

The heavens are gathering blackness,
The threatening storm-clouds lower;
All things bespeak the judgment near,
And nature's final hour.

Behold the angry nations,
Now moved with dreadful fear,
Are waking up the mighty men,—
They see the crisis near.

The saint with calm composure
Looks on these scenes so dark;
His life is hid with Christ in God,
He's safe within the ark.

He sees the tempest coming,
He dares the earthquake shock,
For his house, unmoved by winds and waves,
Is founded on the rock.

He looks beyond those terrors,
To the day of sweet release;
For he knows they usher in the reign
Of Christ the Prince of peace.

He sees in every movement
The march of power divine,
And men while acting for themselves,
Fill up his great design.

—*Selected by Maria J. Huckins.*

MAINE CONFERENCE REPORT.

The Annual Session of the Second Advent Christian Conference of Maine convened according to appointment in Portland, Nov. 30th, 1875, at 7½ P. M. Elder Jesse Gay preached the opening discourse from Matt. 18: 20—"For where two or three are gathered together in my name, there am I in the midst of them." This was a timely and excellent sermon, and made a good impression on the hearers. Dec. 1st. Met at 9 o'clock A. M. After prayer, Conference was called to order by the President for business. I. C. Wellcome was chosen Secretary *pro tem.* Elds. S. K. Partridge, J. Gay, and J. Hill, were chosen as a committee to prepare and present business to the Conference.

Last year's Conference Report was read and approved. Conference was permanently organized by choice of George Humphrey, President; S. K. Partridge, Vice President; I. C. Wellcome, Secretary. Elder E. A. Stockman was invited to unite with the Conference, but declined because he had not yet taken a dismissal from the New Hampshire Conference.

Voted, To invite Elder E. A. Stockman, Elder E. S. Moulton, and all other ministers in attendance, to unite with us in our deliberations. Delegates from the Portland church, Peter Johnson, Geo. Humphrey, H. C. Freeman, D. F. Scamman; Biddeford, J. C. Libby, J. B. Richards; Lewiston, Jas. Tracy.

Business Committee reported.

Treasurer's Report called for. He wished it postponed.

Mission and Tract Agent's Reports called for. Read. Both Reports were tabled until to-morrow, hoping Eastern brethren might arrive. Choice of other officers deferred.

Voted, To so change Art. 3d of the Constitution as to read, "The second Tuesday in June," instead of "October," for the meeting of the Conference hereafter. Adjourned to meet at 3½ P. M.

At 2½ P. M., Eld. S. K. Partridge preached a good discourse from Matt. 22: 42—"What think ye of Christ?"

At 3½ o'clock, Conference entered upon business. After some discussion relating to the forthcoming Convention of the A. C. Association, at Worcester, Mass., and the importance of attending it, the following was voted:—

Resolved, That our churches be urgently requested to send delegates to the A. C. Association to be held at Worcester, Mass., and that our preachers be urged to attend the same.

Resolved. That all our preachers be requested to call the attention of the churches to this subject next Sunday. Adjourned to 9 o'clock to-morrow.

7½ P. M. A card was received from Bro. H. A. Mitchell to the President of the Conference, stating that his father, Eld. Wm. H. Mitchell, was very sick with diphtheria, at his house. Prayers were offered for his restoration, after which Eld. E. S. Moulton preached from Luke 15: 18—"I will arise and go to my father."

Dec. 2nd, met at 9 o'clock. After prayer, the President called Conference to business. The news of the illness of Bro. Mitchell being communicated to Conference, they passed the following resolutions:

Resolved, That we deeply sympathize with our beloved brother, the recent efficient and faithful Secretary of this Conference, in his present painful illness; and we will remember him and his family in special prayer, and trust that God will be pleased to speedily restore him to health, and to his needful service in this body, and the church at large.

Resolved, That the Secretary be instructed to forward at once a copy of the above resolution to Bro. Mitchell and his family.

Eld. S. K. Partridge presented a request for Jesse Partridge to come before the Conference to make a confession. Voted, to allow him to do so.

Bro. Jesse Partridge now made a confession to the Conference of wrongs, in which he acknowledged the correctness and propriety of the Report of the last Council held on his case several years since, and asked forgiveness for his course. Voted unanimously, to forgive him.

The Treasurer's Report was next taken from the table, read and adopted, and incorporated into the Mission and Tract Agent's Report by permission. The Mission and Tract Agent's Report was now taken from the table, read, and passed a searching inquiry and criticism by Bro. S. K. Partridge, in behalf and in consequence of certain uninformed brethren East, who wish to know where their money is expended, they having been misinformed on the subject. Adjourned to 3½ o'clock, to hear reports from churches.

At 2½ o'clock, Eld. Jere. Hill preached a stirring sermon from Jonah 2: 8, 9—"They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving. I will pay that that I have vowed." This was followed by several exhortations.

At 3½ o'clock, Conference was called to order to hear reports from ministers and delegates. Reports were made by Elds. S. K. Partridge, C. Goud, E. M. Haggett, J. Gay, Jere. Hill, I. C. Wellcome. By delegates, J. C. Libby, Jas. Tracy, Geo. Humphrey, Peter Johnson. These reports are too lengthy to record here. They were generally very encouraging. Souls have been converted in Palermo, Dexter, Friendship, Sabattis, Lewiston, Biddeford, Buxton, Harrison, Dayton, and several other towns. The meetings improved, and believers increased in numbers in several other towns. Many are anxious to hear the gospel of the kingdom and news of Christ's soon coming. Adjourned to 9 o'clock to-morrow.

7½ o'clock P. M. I. C. Wellcome preached from Rev. 21: 7—"He that overcometh shall inherit all things; and I will be his God, and he shall be my Son." This was followed by several stirring testimonies.

Dec. 3d. Met at 9 o'clock. After prayer, Conference was called to business. Mission and Tract Agent's Report being under discussion when Conference adjourned yesterday A. M., it was now resumed, and after examination and explanations, was submitted as follows:—

Mission and Tract Agent's Report.

Beloved Brethren:—It becomes my duty to report to you the work you have the past year entrusted to my care. As a tent committee, we have found the same difficulty as in former years; could not procure men suited to the work of managing tent meetings only a limited part of the time; therefore I have used a large proportion of the money I collected in the purchase and distribution of tracts. Cash in the treasury at last Conference, $27.88. Cash collected by Treasurer, Agent, and Buxton tent-meeting, $222.44. Total, $250.32. Cash paid for tracts (at cost), circulated, with postage, $148.90. Cash paid Eld. H. D. Reed, tent labors and expenses, $50.28. Eld. R. R. York's fares and labors at Buxton tent, $10. Cash delivered, by request, to Eld. Jeremiah Carr, $34.50. Cash in the treasury, $6.64. Total, $250.32. We have circulated $95.05 worth of these tracts in Maine, and $53.85 worth in Kansas, Ala., Tenn., Ga., N. C., Mo., Va., Mich., P. Q., Canada, and the White Mountains.

We think it advisable to also state that, of the total sum collected, $97 of it came from those who reside East of the Kennebec, and pledged at Pittsfield Campmeeting in 1874. Of this sum we gave into the hands of Eld. J. Carr $34.50, by request of himself and others of the Pittsfield Campmeeting Committee, in Sept., 1875. The balance, $62.50, went into the treasury, and we circulated tracts during the year, east of the Kennebec, $37.55. We held one tent meeting in Buxton, which continued three weeks with excellent results. Since the campmeetings, the brethren East have held meetings with the Mission tent, in Unity, and in Frankfort, but as no reports have been given, we cannot report here. Respectfully submitted. I. C. WELLCOME.

Voted, To adopt the above report. Eld. S. K. Partridge then offered the following:

Resolved, That the course of the Mission and Tract Agent the past year has been a wise and judicious one, and the best that could have been taken for the interest of the Second Advent cause in this State and elsewhere. Unanimously adopted.

Bro. R. R. York presented a paper to the Conference, signed by Bro. Jere. Carr, in which it is stated that Brn. Carr and O. S. French have collected on pledges to the Maine Mission fund, in 1874, the sum of $42.50, and expended the same in mission work East. As Conference could not recognize any such collection and expenditure, it was voted to lay it on the table.

Eld. R. R. York was then chosen Treasurer. Eld. I. C. Wellcome was chosen Mission and Tract Agent, but positively declined to accept. Eld. Jesse Gay was chosen and declined. Eld. S. K. Partridge was chosen and declined. Eld. F. A. Baker, of Levant, was finally chosen. For Executive Board, Jeremiah Carr, Jesse Gay, and Jared Whitman, were chosen.

For Tent and Mission Board, I. C. Wellcome, H. C. Freeman, O. S. French, H. G. Smiley, Wm. Clark, H. S. Mitchell, H. B. Eaton, were chosen. I. C. Wellcome declined to accept, and Wm. H. Mitchell was chosen in his stead. Committee on Ordination, Jesse Gay, I. C. Wellcome, and Wm. H. Mitchell, were chosen. For Auditor, S. F. Partridge was chosen.

It was voted that all money raised hereafter, in behalf of the Maine Second Advent Mission Tract Society, be paid into the treasury, and all money paid out be drawn from the treasurer, and vouchers be presented for the same.

Voted the following:—

Whereas, Elders Alonzo C. Abbott and C. H. Sweet, members of this Conference, have not attended any of its sessions since they joined it, some years ago; therefore,

Resolved, That the Secretary be requested to drop the names of said members from the roll.

Voted, thanks to the President and Secretary for their services in this Conference.

A vote of thanks to the brethren and friends of Portland for their kindly entertainment of the members of this Conference, was passed.

Voted, That the Secretary prepare a record of the doings of the Conference for publication in the *World's Crisis*.

Voted, To adjourn to meet on the 2nd Tuesday in June, 1876, at 3 o'clock P. M., in some town east of the Kennebec, to be advertised by the President and Secretary.

P. M., 2½ o'clock. Elder S. K. Partridge preached from 2 Cor. 4: 16—"For which cause we faint not." Several exhortations and testimonies followed.

At 7 o'clock, Eld. J. Hill preached the closing sermon, from Gen. 3: 9, 10—"And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid." This was a deeply interesting discourse. The Holy Spirit seemed to move nearly every heart present, and made it a season of great solemnity. Thus closed another of our Annual Conferences, which was a harmonious and precious season. We parted with the joyful hope of soon seeing our blessed Lord coming in glory to gather us, with all the family of the redeemed, into his eternal kingdom.

GEO. HUMPHREY, *President.*
I. C. WELLCOME, *Secretary.*

Dec. 4th, 1875.

SANCTIFIED READING.

Our reading is to the soul what our food is to the body. It is necessary to perpetuate life and repair wasted energies; and in proportion as it does this, it becomes a source of enjoyment. The mind feeds on thought just as really as the physical system receives and appropriates material substances. And the moral condition of the mind is affected for good or evil by the character of our reading matter, just as truly and perceptibly as our health and strength are modified by the nature of the diet of which we partake. As unwholesome diet debilitates, breeds disease, originates pestilence, and produces untimely mortality, so true is it that noxious literature infects and poisons the whole inward constitution. Like a breath of some malarious vapor from some reeking pool, or foul deposit of decomposing matter, it penetrates unseen, and diffuses imperceptibly through every part of our passional nature. It is a moral virus that projects itself stealthily into the affections and tastes and feelings in a manner analogous to a subtle contagion which mysteriously enters the body and communicates itself to every drop of blood and muscular fibre.

On the other hand, pure reading matter is a healthy stimulus a mental tonic, a repast of nourishing food. Truth is light, and light is full of invigoration. It not only stores and enriches the mind with ennobling ideas, but augments the intellectual forces, and puts vivacity and sprightliness into mental action. There is no freshness of thought, or originality of expression in the religious exercises of a man who does not read and think, and reading more than anything else begets thought, and calls into action the judgment and the reasoning faculty. Nor is there due sturdiness, or balance, or steady motion about a mind, the foundations of whose faith and experience are not laid in intelligence.

A soul not fed by perusing fresh forms of truth, is like a mill with an empty hopper. It acts irregularly, and to no purpose; or stops for the want of attention and replenishment of propelling force, or runs wildly on until it strikes fire and consumes itself.

Such being the pernicious effect of bad reading, and the indispensableness of good, it becomes an important question, what shall a sanctified man read, and what shall he not? This grave interrogative, it would seem, is one which is by many persons, and persons who make a profession of holiness too, last propounded, loosely considered, and never settled. It is a legitimate inference from the practice of hundreds, reputed pious, and even holy, that the most saintly character and lofty professions are consistent with the free perusal of deeply tainted literature. It is probable that the bulk of all the reading material of the christian public to-day, is composed of the miserable garbage found on the news-stands and railroads. If a thorough investigation should be made, it would develop the sad fact that this fetid matter is the staple article of all their mental food, and this piously, self-administered to professedly christian souls.

How preposterous is such a habit! A man might as well expect to be wakeful in an atmosphere of chloroform, or live and grow fat on prussic acid, as to maintain the Christ-life by partaking the miasma of our popular literature. To this cause, no doubt, the sickly condition of the great body of believers is largely traceable. Here, too, we find in part, the origin of that unstable and evanescent sanctification, which seems to collect as a sort of scum around every great revival of holiness. It is a troublesome eruption on the surface of things. It casts a shadow upon every camp-meeting—surrounds every stated meeting for the promotion of holiness with a disagreeable odor, and disparages the whole movement, as cinders and smoke detract from the pleasures of railroad travel.

But a thorough and consistent sanctification includes the expurgation of our reading matter. Indeed, what we read is an index of what we are. Animals are classified by the food they eat; as herbivorous and carnivorous, or those that feed on herbs, and those that devour flesh. So the spiritual aptitude of a christian will be indicated by the nature of the mental aliment craved by his soul.

A holy state will create holy appetites, and salvation from all sin will generate an aversion to it. If this be so, is it possible for a christian to be wholly sanctified, and yet love to read the profane, immoral, and often lascivious narrations and portrayals of our daily newspapers, or the fictitious and generally unvirtuous recitals of what is called polite literature? We are persuaded a prompt negative answer will be given; and yet it is a fact, only too well known, that the great majority of church members, and some who rank and train among the sanctified, read with avidity and gusto the tainted, popular literature of the day, and even admit sometimes to their homes, the worst papers on the holy Sabbath.

If such a religion or sanctification is not spurious, it certainly is very defective. It is an egregiously imperfect perfection. We want a holiness that will purge the library, and the centre table, and the counting room, and the satchel and traveling bag, a holiness that will bring the Bible, and good books, and religious periodicals into demand. Not books and periodicals, under the name and borrowed tracery of religion, while they are devoted chiefly to partisan, mercenary and secular ends, but literature that shall burn and blaze with the truth and spirit of Jesus.—*Christian Standard.*

HOME AND HEALTH.

WHEN TO LABOR AND TO REST.

There is a "time for all things," and every thing should have its own appropriate time. There is a proper time for labor as well as a proper time for rest, and it is of great importance to know these times, and to act in accordance with such knowledge.

As a general rule the best portion of the day for severe labor, either mental or physical, is before noon. The vital forces of the body and brain, after the recuperation afforded by a good night's rest, are then in their best condition for active and effective labor. The mind is clearer, fresher and more elastic, and the muscles respond to the mandates of the will with greater readiness and freedom. The experience of many will seem to contradict this. For instance, persons who, from necessity or otherwise, have formed the habit of performing their hardest labors in the afternoon or evening, will assert that they can do it easier at such time than they can in the morning, and true enough they can, so long as they are subject to that habit, but once let them discontinue that course and form the habit of doing their hardest work in the early part of the day, and they will soon perceive a decided improvement in the ease with which their work is performed, and also that they can do more in the same length of time, and with less fatigue, than they previously could later in the day.

If we look to nature for our guide, we shall find this course distinctly and unmistakably pointed out. In the vegetable world, as well as in the animal kingdom, as a rule, there is more life, activity, and vigor displayed in the early morning hours, than at any other period of the day. Plants, flowers, trees, and every form of vegetable life grow with greater rapidity at this time than at any other. Birds, insects, and other animals display far greater activity in the morning than in the afternoon. To be convinced of this, one has but to stroll through the woods and fields at early dawn, and note the constant flitting to and fro, and the ceaseless activity there displayed, and listen to the sweet strains of the feathered songsters and the busy hum of insect life.

As nature indicates the time to labor, so does she, even more plainly, point out the time for rest. In the "still hours of night" nature sleeps and rests, and so should man. Man requires on the average, when in health, about eight hours sleep out of the twenty-four, and it should all be taken during the hours of darkness. In sickness, it is often well for the patient not only to sleep all night, if he can, but also to sleep some in the day-time. In health, day sleep is unnecessary, if night sleep can be had.

No one should labor with the mind or body while suffering from pain or fatigue. Under such circumstances labor exhausts vitality with great rapidity. The universal remedy for fatigue is rest.—*Herald of Health.*

A GOOD TESTIMONY.

We clip the following from the *Banner of Holiness.*

"Jesus can save from tobacco. I have used tobacco for twenty-five years, and was a complete slave to it. The first thing in the morning, even before dressing, I would fill my mouth with it. I had used it to such an extent that my life was wasting away. I tried to leave off by using antidotes, and succeeded for a while. But I soon returned to my slavery, for I became sick when I did not use either the antidote or the tobacco. I gave up all hope of deliverance, never expecting to be free from it in this life. But the good Lord delivered me out of all my troubles.

In the spring of 1872, during a revival of religion in Astoria, Illinois, I arose one morning praising God for his great mercy and goodness to me and mine. I had first however filled my mouth with the filthy weed. Just then the Spirit said to me, "How can you praise that great and holy being with such a filthy mouth?" The conviction was instantaneous; and so was also my determination that by the grace of God I would be free. I immediately cleansed my mouth, and as soon as possible, asked the Lord to help me. And he did help me wonderfully, and totally destroyed my tobacco habit. I have never experienced any inconvenience without it, no more so than if I had never used it. I am now looking to and trusting in him, who is able and willing, and does save me from all such filthy habits.

I would say to all the readers of the *Banner* who use tobacco, and are convinced that it is a sin in the sight of God, and offensive to many, if not all those who have cleansed themselves from all filthiness of the flesh and spirit, in God's name be free, be clean, be pure. Never tell it again to mortal that you *must* use it; or that Jesus *cannot* save you from it. But determine to be free, and obey God. He will take away your desire for tobacco. Jesus is the only great sin remedy. He can save from all the effects of the fall. He saves me fully. LEWIS S. POST.

If the reader uses tobacco, he will find it blessed to imitate this noble example. Stop *now*, and look to the Lord for help. M. G.

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